

Original Article

Tabanni Concept of Al-Qur'an Perspective: In the Study of Ijtima'i Interpretation

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Abstract:

This article aims to elucidate the issues that arise when individuals undertake the process of child adoption, with reference to the principles delineated in the Qur'an. The practice of treating a non-biological child as one's own is often deemed acceptable, this is evident from the prevalence of adoptive parents who assert their adopted children as their biological offspring. This study employs library research utilizing a thematic exegesis method. The analysis integrates interpretations from the "Al-Munir" exegesis by Wahbah Az-Zuhaili, the Ayat Suci Lenyepaneun exegesis by M. Emon Hasim, and the "Al-Mishbah" exegesis by M. Quraish Shihab on Surah Al-Ahzab verses 4-5. The findings indicate that "Tabanni," which means "considering someone else's child as one's own," clearly does not proscribe the act of adopting a child but rather prohibits the act of claiming an adopted child as a biological one. This injunction also seeks to abolish the pre-Islamic Arabian practice during the Jahiliyah era, wherein adopted children were considered biological. Muslims who adopt children are mandated to care for and love their adopted children as their own, with the stipulation that an adoptive father does not serve as the marriage guardian for his adopted daughter and that adoptive parents and adopted children do not have mutual inheritance rights.

Keywords: Al-Qur'an, Al-Munir, Lenyepaneun, Al-Mishbah, Tabanni.

Introduction

The presence of a child is the dream of every married couple. Having offspring is considered to be one of the main motivations for someone deciding to get married. The existence of a child has a special meaning for each couple, some opinions suggest that a man gets offspring to emphasize his masculinity, while a woman can show the quality of motherhood through the process of giving birth to a child ([Hapsari and Septiani, 2015:90](#)).



<https://jurnal.usk.ac.id/riwayat>

The adoption of children by some couples is driven by a variety of motivations, including their dream of continuing their lineage or their hope of being lured into having biological children. Each couple makes every effort to have children, from IVF, which costs a fantastic amount of money, to child adoption ([Balaati, 2013:138](#)). According to the fatwa of the Indonesian Ulema Council (MUI) of DKI Jakarta, Islamic Shari'a approves and even recommends that a person adopt a child from another person, an orphanage, or from a hospital to be cared for, given sustenance, love, and proper education. This action is considered a noble behavior that is the implementation of a social commitment to provide help and assistance to fellow human beings. People who do not care about the hardships of life experienced by the poor and orphans are considered to be people who violate their religion ([Mardani, 2019:125](#)).

The issue of child adoption is not a new phenomenon and has become part of social history, including in Indonesia. From ancient times, the practice of child adoption has been carried out with varied procedures and backgrounds in accordance with the legal regulations that apply in the area. The practice of child adoption during the Arab Jahiliyah period was known as tabanni which became a hereditary culture. Before being appointed as the Prophet, the Prophet Muhammad had adopted Zaid bin Haritsah as his adopted son. The Prophet did not even call Zaid by his father's name anymore (Haritsah), the Prophet changed his name to Zaid bin Muhammad. However, this attitude received a warning from Allah through QS. Al-Ahzab verses 4-5, as an affirmation to straighten out the Prophet's actions that harmonize the customs that prevailed in Arab society at that time ([Budiarto, 1985:23](#)). It is important to emphasize that Islam is a perfect religion with a fundamental and comprehensive existence to respond to and apply the fundamental Islamic guidance, where every Muslim must gain an understanding and application of the core principles of Islam, known as the basic framework of Islamic teachings. This framework shows the values, ideas and goals in Islamic teachings ([Sholihah and Maulida, 2020:55](#)).

From the discussion of Islamic law, there are two definitions of adopted children, the first refers to bringing a child who is not his flesh and blood to be given good care and education and given enough love, by not considering it as a biological child, only the adoptive parents treat the adopted child like their own child. The second definition is the act of taking care of a child who is not one's own flesh and blood and treating him or her like one's own child because he or she is considered his or her biological child. That way he has the right to use his nasab and have a share of the property left by the adoptive parents as well as other matters arising from the legal relationship between the adopted child and his adoptive parents. From these two definitions Haedah Faradz argues that the first definition is in accordance with the concept of child adoption based on the principles of Islamic law, because the purpose of child adoption is none other than to provide education, love, good care in order to improve the degree and welfare of his life ([Haron et al, 1996:29](#)).

In fact, it has become a common tradition for Muslims in Indonesia and has spread in the practice of religious courts. Prior to the existence of a law specifically regulating this matter, the government had issued presidential instruction number 1 of 1991 regarding the dissemination of the compilation of Islamic law. In article 171 letter h, it is clearly explained that "an adopted child is a child whose daily care, funds for learning, responsibility transfers from his biological parents to his adoptive parents in accordance

with a court decision" ([Sriwidiyanti, 2018:3-4](#)). This is determined so that the community is no longer affected by the doctrine of Western law stipulated in Staatblaad 1917 No. 129, the legal consequences of the adoption process that the adopted child will legally get the name of his adoptive father, recognized as a biological child who is equated with his own flesh and blood, as well as the heir to the inheritance of his adoptive parents. Thus, the result of this procedure is the termination of the civil relationship between the adopted child and his or her biological parents ([Prasetyoningsih and Lailam, 2018:31-32](#)).

However, the increasing interest of Indonesians in adopting a child is not in line with their understanding of legal adoption procedures. Data from the Ministry of Social Affairs (MoSA) for the last three years explained that in 2020 there were 1,093 child adoptions, in 2021 there were 1,225, while in 2023 it peaked rapidly with a total of 1,565. The data spoken of are legal figures listed in court ([Fitra, 2023:4](#)). One example of child adoption that occurs in Indonesia is the process of child adoption in Terantang Village, which is not in accordance with Islamic rules. Some people do it following local customs without court approval, where the adoption process only takes place between the biological parents and the parents who want to adopt the child with reference to a written agreement to transfer the position of the adopted child to their own biological child. In fact, the letter recorded a decision not to bring up the status of the child at any time after the agreement was made until the child had grown up, even if the child was an adult ([Mutasir, 2017:190](#)). Another case occurred in Pesalakan Village, Bandar Sub-district, Batang Regency, where some people regard adopted children as biological children. Based on the prevailing custom, adopted children are considered as heirs, where the provisions for the amount of inheritance rights are decided by local custom. The Compilation of Islamic Law has provided a solution for adopted children to receive the right to property owned by adoptive parents through mandatory wills, with a limit that does not exceed 1/3 of the total inheritance of adoptive parents listed in article 209 paragraph (2) ([Listiawati et al, 2018:393-394](#)).

Based on the explanation discussed previously, the author is interested in studying issues related to the concept of tabanni or child adoption in the view of the Qur'an by analyzing the views of leading contemporary mufasssirs, namely Wahbah Az-Zuhaili in the interpretation of Al-Munir, M. Emon Hasim in the interpretation of the Holy Verse of Lenyepaneun, and M. Quraish Shihah in the interpretation of Al-Mishbah. Wahbah Az-Zuhaili is a scholar who is knowledgeable and has a deep understanding in various scientific fields, M. Emon Hasim with his ability to illustrate events in society in accordance with the Qur'an makes his presentation more contextual and relevant to the times, as well as M. Quraish Shihab who is a scholar whose skills in interpreting the Qur'an have been recognized worldwide. For the various controversies related to child adoption that have triggered various responses around the world, it is important that Muslims in the world agree that every law enacted must be based on the Qur'an and Al-Sunnah.

Methods

This research is a type of library research with a thematic interpretation method that uses a qualitative approach. This approach aims to explore the hidden meaning in a word. This method is very effective for analyzing qualitative data in depth in order to find interrelated patterns in a phenomenon and explain the extent to which the phenomenon occurs according to the researcher's perspective. This analysis process seeks to evaluate a system of thought or events in the context of the current situation, by explaining and detailing data that is factual and accurate. With this method, the author elaborates on the

interpretations of Wahbah Az-Zuhaili in tafsir Al-Munir, M. Emon Hasim in tafsir Ayat Suci Lenyepaneun, and M. Quraish Shihab in tafsir Al-Mishbah, which discuss tabanni or child adoption. This is intended to broaden people's insights regarding the concept of tabanni by the mufasssirs, by looking at its implementation in today's society.

Results

Definition of Tabanni

The word "tabanni" is an Arabic term popularly called "adoption" in Indonesia. Adoption means taking a child, raising, or making a child. Terminologically, adoption refers to the act of someone taking another person's child whose identity is clear, then the child is attributed to him or her. The term tabanni has an explanation that is identical to adoption, tabanni itself means the act of someone who takes another person's child to become his child, where the provisions that apply to biological children, also apply to the adopted child ([Halim and Khuzaimah, 2021:77](#)). Adoption itself comes from the Dutch "adoptie" or in English it is called "adopt" (adoption) which means raising a child. In Arabic vocabulary, it is known as "tabanni" which according to Prof. Mahmud Yunus is interpreted as taking an adopted child. While in the Munjid dictionary adoption is called "ittikhadzahu ibnan", namely making it a child. As summarized by Fatchur Rahman in the book "Ilmu Waris" by Dr. Mahmud Syaltut distinguishes adopted children into two kinds, the first is the unification of a person against a child he knows his lineage who is not a biological child into his family. He is treated only as a child in terms of love, provision, education, meeting his needs, not recognizing as a biological child. Secondly, it is explained with his understanding of tabanni, which according to the customs that apply to humans, tabanni is taking a child whose lineage he knows is not a biological child into his family and has no blood relationship with him, but has the same rights and laws as biological children ([Anggriawan, 2021:4](#)).

According to Ahmad Azhar Basyir in a book entitled "Adoption and Legal Status of Children" has two meanings, first, adopting other people's children to be cared for and educated with love, treated well like their own children without changing the nasab status of the child. Second, adopting other people's children to change the status of nasab to become biological children so that they are entitled to inherit property and receive other rights like their own children ([Hasibuan, 2022: 476-477](#)).

A common tabannni practice in the community is the act of removing the status of an adopted child from his or her biological parents, by not being upfront with the adopted child about his or her identity. This clearly violates the principles of Islam, which does not recognize the concept of adopting children as a whole (absolute). It is only recommended to lovingly care for, educate, provide for, and fulfill their needs without going through the restrictions of being an adopted child ([Suprayudi, 2014: 2-3](#)).

In a national working meeting on Jumadil Akhir 1405 H / March 1984, the Indonesian Ulema Council (MUI) issued a fatwa on child adoption: 1) Islam legalizes the nasab of a child born from a valid marriage. 2) nChild adoption is contrary to Islamic shari'a if the process is carried out by terminating the nasab relationship of the biological parents. 3) Adopting a child without breaking the relationship with the biological parents, done as a matter of social responsibility and sincere love in caring for them, is an act of worship recommended by Islam. 4) Adoption of Indonesian children by foreigners is an act that degrades the honor of the country, also contrary to Article 34 of the 1945 Constitution ([Halim and Khuzaimah, 2021: 76](#)).

It is necessary to understand several things related to the practice of child adoption according to Islamic views. First, the adopted child may not attribute his name to the adoptive father. Secondly, the adopted child is not related by blood to the adoptive father, mother and siblings. There is no prohibition on living under the same roof, the most important thing is to comply with the concept of mahram relationship in the view of Islamic law, such as prohibited from revealing aurat, khalwat, the father and his brother cannot be a guardian when the adopted daughter wants to get married, and so on. Thirdly, they cannot inherit from each other ([Rais, 2016:185](#)).

The following on child adoption in Islam can be seen from various perspectives:

1. In terms of definition, Islam emphasizes the provision of love, maintenance, education, and fulfillment of other needs of the child, without considering the process of adopting the child as a biological child.
2. From the perspective of the mission of justice in Islam, child adoption provides an opportunity for adoptive parents who are given financial sufficiency to bequeath some assets to adopted children. This aims for the survival of the adopted child in the future in order to have a decent life.
3. From an ethical and social perspective, it is aimed primarily at someone who adopts a child because they have no offspring, and is able to take care of it with affection.
4. From the perspective of Islamic teachings, as Islam instructs humanity to work together for those who are able, and is encouraged to have empathy, help, care for orphans or abandoned children.
5. In terms of reality, the views of Islamic law related to child adoption have been implemented in Indonesia along with the times. This is reflected in the results of the 1980/1981 Legal Studies Seminar in Jakarta, on the Formulation of the Islamic Law Study Team in the development of National Law. They proposed points of thought for the draft law related to adopted children viewed from the perspective of Islamic law. One of these thoughts is:
 - a. Islamic law does not forbid the institution of child adoption and even recognizes and proposes it for the welfare of the child and the happiness of the parents.
 - b. It is important to make adequate laws and regulations regarding child adoption.
 - c. An attempt is made to unify the term "child adoption" by eliminating other similar terms.
 - d. Child adoption prohibits the severance of the relationship between the adopted child and his or her biological parents.
 - e. Property ownership relationships between adopted children and adoptive parents are proposed through grants and wills.
 - f. The adoption of children in customary law is recommended to not contradict Islamic law.
 - g. Adoption of children by foreign nationals should be subject to stricter restrictions.
 - h. It is prohibited to adopt a child with a different religious status ([Rais, 2016:186-187](#)).

The prohibition of attributing the name of the adoptive father to the adopted child

is clearly stated in Islamic law, there is no blood relationship or inheritance rights, the legal status is not muhrim, which means that the adopted child can be married to the adoptive father. This concept is a response to the pre-Islamic tradition (Jahiliyah) which at that time punished adopted children or tabanni like biological children who were entitled to inherit their property. This erased the blood relationship between the adopted child and his biological parents and family. This is what is known as tabanni or absolute child adoption, and this law is clearly opposed in Islam ([Amruzi, 2014:111](#)).

As for the Islamic provisions related to grants or bequests to adopted children a maximum of 1/3 of the inheritance, the evidence is found in the hadith that allows giving wills 1/3 of the inheritance, narrated by Imam Al-Bukhori and Muslim from Sa'ad bin Abi Waqash. Then it is also explained in QS. Al-Maidah verse 106:

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمُ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيقْسِمُنِ بِاللَّهِ إِنْ أَرْتَبْتُمْ لَا نُشْرِي بِهِ تَمَنَّا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ ١٠٦

106. O you who have believed, the witnesses among you, when there comes to one of you a sign of death and he is about to make a will, should be two just men among you or two non-Muslims if you are traveling on the earth and you are struck by death. If you doubt their testimony, arrest the two witnesses after prayer so that they may swear by the name of Allah: "We will not take advantage of this oath even if he is a close relative, and we will not conceal the testimony of Allah. Surely if we had done so, we would have been among the sinners." ([Sagita, 2020:120](#)).

Then Islam also regulates who has the right to marry each other. In QS. An-Nisa verse 23 there is a prohibition on marriage:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَزَوَّجَاتُكُمُ اللَّاتِي تَحْلَتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا تَحْلَتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۖ وَخَالَاتُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ٢٣

23. Forbidden to you (to marry) your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your nursing mothers, your sisters-in-law, your wives' mothers (in-laws), daughters of your wives (stepdaughters) under your care) of wives with whom you have had intercourse, but if you have not mixed with them (and you have divorced them), there is no sin on you (in marrying them); (and forbidden to you) are the wives of your natural children (sons-in-law); and (also forbidden) are the joining together (in marriage) of two women who are sisters, except (in the past). Verily, Allah is the Forgiving, the Merciful.

From the verse listed above, it explains that the prohibition of marriage applies only to families from the line up, down, and sideways who are related by blood, here including in-laws, sons-in-law, and stepchildren if the stepfather has had sexual relations with his biological mother. In this case, there is no mention of the prohibition of marrying an adopted child, whose status is clearly outside the blood relationship of the adoptive parents. Therefore, it is permissible for the adoptive parents to marry their adopted daughter, and the adoptive father is not the guardian of the adopted daughter's marriage, unless the biological father delegates it to the child's adoptive father. This ruling is confirmed by the scholars of fiqh according to the mafhum mukhalafah of the verse. The life history of the Prophet Muhammad is proof that it is permissible to marry the former wife of his adopted son (Zaid bin Haritsah). Zaid bin Haritsah and Zainab bint Jahsy were actually pious people, but the marriage could not be maintained mainly because of the vastly different social status, where Zainab was of noble descent, while Zaid was only a former slave who was gifted to the Prophet by his wife Khadijah. After realizing the

disharmony in his household, Zaid asked the Prophet for permission to divorce his wife. The Prophet had advised to survive, but Zaid was no longer able to run his marriage with Zainab, which finally the Prophet allowed the divorce. It was then that the Apostle was ordered by Allah to marry Zainab bint Jahsy after Zainab's iddah period was over, as stated in QS. al-Ahzab verse 37:

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا لَكَ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۚ ۝ ٣٧

37. (Remember) when you (Prophet Muhammad) said to one whom Allah had favored and you had favored, "Keep your wife and fear Allah," while you concealed in your heart what Allah would reveal, and you feared men, whereas Allah is more worthy of your fear. So, when Zayd had finished with his wife (divorced her), We married you to her (Zainab) so that there may be no objection for the believers to marry the wives of their adopted sons, when they have finished with their wives. Allah's decree is certain ([Sagita, 2020:120](#)).

Getting to know Tafsir Al-Munir, Ayat Suci Lenyepaneun, and Al-Mishbah

Tafsir Al-Munir is a book of interpretation by Wahbah Az-Zuhaili for approximately 16 years, starting from 1975 to 1991 AD. This interpretation provides an explanation in every verse of the Qur'an from surah Al-Fatihah to An-Nas, which is divided into 16 volumes, and each volume contains 2 juz, with a total of 32 juz, the last two juz include al-fihris al-syamil which is an index arranged alphabetically ([Sagita, 2020:121](#)). In the introduction to Tafsir Al-Munir, Wahbah emphasizes his approach that unites narration (Ma'tsur) and rational (Ma'qul or Ra'yu). Ma'tsur refers to the sunnah and the views of previous scholars, while Ma'qul refers to generally accepted principles, including three crucial things: 1) The explanations set forth by the Prophet Muhammad that are still followed are analyzed in more depth to understand the feeding of the verses in the Qur'an, the asbabun nuzul, as well as the practices of other leading mujtahids and scholars. 2) A close look at the content of the Qur'an places Arabic as the primary language. 3) Weighing the opinions of different commentaries on the rulings to achieve the objectives of shari'ah ([Hariyono, 2018:22-23](#)). In his interpretation, Wahbah uses contemporary tafsir methodology by using the analytical method (tahlili) and combining it with the maudhu'i method (thematic) ([Sukron, 2018:266](#)). It seems that Wahbah is still influenced by his understanding in the field of Islamic law and legal philosophy, related to the explanation of the interpretation of the verses of the Qur'an. It can be observed that tafsir Al-Munir has a strong fiqh style. In addition to fiqh, this tafsir presents literary, cultural and social nuances (adabi ijtima'i), with an approach that describes the instructions of the Qur'an that are directly connected to the reality of the situation in society as well as actions in overcoming various problems that are beautifully written and make it easier for people to understand ([Sukron, 2018:268](#)).

Tafsir Ayat Suci Lenyepaneun was compiled by M. Emon Hasim when he was about to turn 70 years old on August 15, 1986. At first he was only able to complete one-third of juz 1. Even so he still reproduced the copies and distributed them to relatives. Hasim then intended to publish it after completing two juz, but was rejected because of the publisher's background in dealing with elderly writers. The publisher claimed to have received a manuscript that was designed to be made into 10 volumes and only published the first 2 volumes, but eventually failed to publish the whole thing because the author had passed away. Not discouraged, Hasim chose to continue writing it slowly, until it was published in 1989 ([Juanda and Khresna, 2017:4](#)).

Tafsir Lenyepaneun by M. Emon Hasim is categorized as the first Sundanese Qur'anic commentary written in the original, complete, and published Roman script. This tafsir is the work of a contemporary writer who does not have a traditional pesantren educational background. This tafsir is compiled completely in 30 volumes. Hasim relates his discussion to the opinions of previous scholars and events he experienced or news he heard so that it feels more relevant today. In terms of methodology, tafsir Lenyepaneun applies the tahlili or analytical method, with a Ma'tsur and Ma'qul tafsir approach with an al-adab al-ijtima'i style ([Rohmana, 2020:10](#)).

Tafsir al-Mishbah is one of the monumental works of M. Quraish Shihab, discusses 30 juz in the Qur'an which is divided into 15 volumes. The beginning of his writing on 4 Rabi'ul Awal 1420 H / June 18, 1999 M in Cairo, Egypt and finished writing his commentary in Jakarta on 8 Rajab 1423 H/ September 5, 2003. Because of the nature of tawaduknya he said that tafsir Al-Misbah mostly copied from the works and opinions of scholars, especially tafsir Ibn Umar Al-Biq'a'i which at the time has become a manuscript used as dissertation material, the next tafsir is the work of Sayyid Muhammad Thanthawi, Muhammad Thahir Ibn Assyria, Sayyid Qutub, Sayyid Husein Thabathaba'i, Sheikh Mutawalli As-Sha'rawi, and the views of other scholars ([Asiah and Suharyat, 2022:305](#)). This work of tafsir Shihab uses the tahlili method which involves verse by verse according to the arrangement in the Qur'an. The pattern used in the interpretation is adabi Ijtima'i, namely the correlation of events that occur in everyday life, strung together with a straightforward language that focuses on the main purpose of the Qur'an, as a solution to problems that occur according to the progress of society ([Lufaei, 2019:32](#)).

Tabanni in Tafsir al-Munir

In his interpretation Wahbah classifies QS. Al-Ahzab verses 4-5 with the theme "The number of hearts, zhihaar, and adoption". Here is the sound of his voice:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِيْ جَوْفِهِ وَمَا جَعَلَ أَرْوَاحَكُمْ الَّتِي تَظْهَرُونَ مِنْهُمْ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۚ أَدْعَوْهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝

4. Allah has not made for any man two hearts in his womb, nor has he made your wives whom you have wed as your mothers, nor has he taken your adopted children as your own. That is but a word in your mouth. Allah speaks the truth and guides to the right path.
5. Call them by the name of their father. That is justice with God. If you do not know their father, then call them your brothers in religion and your mauls. There is no blame on you if you err in this matter, but what your hearts intend. Allah is Oft-Forgiving, Most Merciful.

The beginning of the discussion related to the adoption of a child, Wahbah to explain the sense in mufrodat in verse four lafadz أَدْعِيَاءَكُمْ which is the plural of the word "da'iyy" which means a person that is recognized, is taken, and adopted by others as a foster child and lineage ascribed to the adoptive parents. Then in the fifth verse lafadz أَقْسَطُ including AF'al tafdhil (comparative adjective), it means not to compare one is better, but what is meant is that something is true or absolute while the other is wrong ([Az-Zuhaili, 2013:251](#)). Furthermore, Wahbah asserted that the adoption or tabanni law is haram, this negates the habit of Jahiliyyah Arabs who consider adopted children as biological children. He explained that at that time the adoption of children was quite widespread, such as Al-Khaththab who adopted Amir bin Rabi'ah, Abu Hudhayfah adopted Salim and many more including the Prophet before becoming a Prophet once freed a slave named Zaid bin Harithah and adopted him as a child, and at that time Zaid was known as Zaid bin

Muhammad. Scholars agree that the adoption of Zaid bin Harithah by the Prophet was the reason for the revelation of this verse ([Az-Zuhaili, 2013:254](#)).

In his Tafsir Wahbah alludes to the verse concerned with the adoption of children, which confirms the attribution of Zayd to the Prophet is not justified, contained in the Qur'an. Al-Ahzab verse 40:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝٤٠

40. Muhammad is not the father of any of you but he is the messenger of Allah and the seal of the prophets. Allah has full knowledge of all things.

Furthermore, in the sentence *أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ* nisbahkanlah them (adopted child) to the fathers siblings, the law that is the most fair and just according to the Islamic shari'ah. Then equipped with the phrase *وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ* no sin for those who ascribed the adopted son to the in addition to his biological father moments before the enactment of such laws in the Qur'an, or after the legal ban that you don't forget or one of the tongue, it does not become a sin. God does not punish sins of wrong conduct and unintentional forgetfulness, as in the Qur'an. Al-Baqarah verse 286:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَارْحَمْنَا ۚ إِنَّكَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝٢٨٦

286. Allah does not burden a soul except according to its capacity. For him is something of what he has earned, and against him is something of what he has earned. "Our Lord, do not punish us if we forget or err. Our Lord, do not burden us as you burdened those before us. Our Lord, do not burden us with what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our protector. So help us against the disbelievers."

Wahbah also tells the story of the adoption of the son of Zaid bin Harithah by the Prophet Muhammad, where Zaid came from the tribe of Kalb who was taken prisoner as a child while with his mother's brother, the Bani Ma'n of Bani TSA'i of Thayy. Later he was sold to hakim bin Hizam Ibn Khuwailid to coincide with his aunt Khadijah Bint Khuwailid's wish to buy a slave. After Khadijah married the Prophet, Khadijah presented Zaid for the Prophet's interest in the slave, until Zaid grew up with the Prophet. In short one of Zaid's family knew that he was a slave of the Prophet and he informed the news to his father (Harithah). Then Harithah went to Mecca to meet the Prophet to redeem Zaid, but with the sincerity of the Prophet loved his slave, Zaid refused to be taken home by his father. The Prophet (peace and blessings of Allaah be upon him) said, "witness that I have set him free and he is my son, we have the right to inherit each other", hearing this, Harithah felt very calm and happy to see her son treated well by the Prophet. Since that event Zaid is better known by the name of Zaid bin Muhammad until the command of Allah in the Qur'AN came down. Al-Ahzab verses 4-5 ([Az-Zuhaili, 2013:257-259](#)).

Tabanni in the interpretation of Ayat Suci Lenyepaneun

This identical feature in Hasim's work begins his interpretation by translating one by one of the words in the verse. As the word *أَدْعِيَاءَ* is interpreted using Sundanese with anak Pulung which means adopted child. Before describing the adoption of children, Hasim first explained the two hearts and zhihar by relating a hadith in it. Regarding the adopted child, in verse 4 of surat Al-Ahzab Hasim argues:

"Furthermore, adopted children according to Islam are not the same as adopted children in the West. Muslims are required to be compassionate towards orphans, must give love like a biological child, but with limits. Adoptive children cannot be equated with biological children, including adoptive fathers cannot be guardians of adopted children, and even adopted children do not have inheritance rights. The one who establishes that man has two hearts, the wife becomes the mother, the adopted child is the same as the biological child, it is not a decree of God, it is a rule made by man himself, it is a wrong rule. The word of God is the truth, it is the truth, to guide people to the Straight Path." ([Hasim, 2006:222](#)).

The author understands what Hasim meant in the word *ad'iyā* that the adopted child in the view of Islam is not the same as the adopted child prevailing in the West. As it is known that Western nations recognize adopted children as their biological children and cut off relations with their biological parents. Hasim stated that adopted children cannot be equated with biological children, adoptive fathers cannot be guardians of adopted children if the adopted child is female, and between adopted children and adoptive parents cannot inherit each other's property. This (adoption of the Western version of the child) occurs because of a far-fetched human decree, even though in practice it is clearly wrong.

Furthermore, the interpretation of the 5th verse of surat Al Ahzab Hasim explains the adoption of children by alluding to the story of Zaid bin Harithah:

"The prophet had an adopted son named Zaid son of Harithah. The companions called him Zaid bin Muhammad. Then God sent down a rebuttal so that the adopted son would still be called by his father's name. Deliberate error, which is already intended in the heart, gives rise to sin. But unintentional mistakes do not make sins. This is a clear sign that Allah is Oft-Forgiving, Most Merciful." ([Hasim, 2006:224-225](#)). The author understands that the above Hasim describes the *asbabun nuzul* verse that came down against the background of the events that occurred when the Prophet appointed Zaid bin Harithah to be his son. It is a sin to adopt a child by claiming to be his own flesh and blood, except for unintentional mistakes, for Allah is forgiving and merciful.

Tabanni in Tafsir Al-Mishbah

In his interpretation, Shihab warned mankind about the falsity of what he believed and tried to explain what the Jahiliyyah community did was a fatal mistake, in the verse, which is related to people who have two hearts, the deeds of *zihar* and about the adoption of children or *tabanni*. Shihab underlined word *ad'iyā* is the plural form of the word *preacher* which is derived from the word *id'a* with the meaning of confess. The meaning of *ad'iyā* is "children who are recognized as their own children", but this is expressed based on the understanding that the child is not his flesh and blood, the parents who raise him are only responsible for the needs of his life and give love like a child. In the sentence "adoption" does not prevent adopting a child or becoming an adoptive father/mother, which is prohibited if the adopted child has the same legal status as the biological child. So the word 'adopted' recognizes the existence of adopted children, which is prohibited when adopted children are equated with biological children with real meaning ([Shihab, 2002:221](#)).

Shihab continued his discussion regarding the *asbabun nuzul* verse stating that this verse came down based on the events of the Prophet who raised Zaid bin Harithah to be his son, and changed the name of Zaid to Zaid bin Muhammad. This verse signals the termination of the adoption of children by the Prophet and the people at that time, this reminds everyone not to admit having a bloodline with any party who clearly has no blood relationship between them ([Shihab, 2002:221-222](#)).

In the QS. Al-Ahzab verse 5 Shihab also explained that the verse prohibits the status of adopted children equated with biological children with the statement “ ” call them (adopted children) by coupling his name with the name of their biological father, that is closer in fairness in the sight and view of God, and if you do not know the name of their father for any reason, then call them with your brothers in religion when the child has embraced Islam, namely maula-maula you or those close to you. And there is no sin if you err among others if you call him not as we (Allah) commanded this, the sin is that which is deliberate by you. And Allah is Oft-Forgiving, Most Merciful.” ([Shihab, 2002:222-223](#)).

Conclusion

Tabanni is an Arabic term that means “ raising other people's children to be their own children”, in Indonesia itself the popular term is adoption. Based on the explanation of the three mufassir above that *tabanni* already existed at the time of Prophethood, where at that time Zaid bin Harithah who was a slave who was adopted as a child by the Prophet Muhammad and his name was ascribed to the Prophet to be Zaid bin Muhammad until Allah sent down a warning on it in QS. Al-Ahzab verses 4-5, to clarify the wrong law in the days of the Arab community of Jahiliyyah at that time. Researchers understand the three interpreters explained that raising children is allowed if it is passed according to Islamic guidelines instead of following Western habits or the Jahiliyyah Ummah of the past. What is forbidden in Islam is to recognize an adopted child as a biological child in the true sense, but if someone raises a child from another person with the intention of caring for, giving love and being responsible for the child's needs, but does not inherit between the adoptive parent and the adopted child, then the adoptive father cannot be the guardian of the adopted daughter's marriage. The three mufassir agreed that the adopted child can not be ascribed his name to the adoptive father, if the biological father is not known then it is enough to use the word so and so. But if one does not know the truth of the child's lineage, that is, he has already called him by the name of his adoptive father, then there is no sin on him.

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