

Radha'ah* in the Perspective of *Tafsir Al-Misbah

Zulhamdi

IAIN Lhokseumawe

Email: zoel_hamdi@yahoo.co.id

Abstract

Providing decent food (breastmilk) to support the growth of children is one of the obligations of their parents and it is the gift that is given to a mother by Allah (God). This research is library research (literature research), which uses the interpretation of the *Tafsir Al Misbah*, the literature from books, journals, dictionaries, and other papers related to this research. It has been proven that breast milk is the best food for babies because of the diverse and complete nutritional content. The main content of breastmilk is 88% of the water that removes excess solute. Breast milk also contains carbohydrates, proteins, fats, vitamins, minerals, hormones, and growth factors. According to Quraish Shihab, *radha'ah* is interpreted as breastfeeding. In this case, he interpreted *radha'ah* as breastfeeding although breastfeeding recommendations in *surah al-Baqarah* is in the form of *Khabar* (information/news), but it means an order which obliges all mothers to carry out breastfeeding for up to two years with the responsibility of fathers in providing the needs of the family. However, it is permissible for parents to wean their children before two years if this can be bothersome, and it is also permissible for parents to let their children breastfed by other than their biological mothers if the mother is unable to breastfeed her child by herself. However, babies that are breastfeeding from other women will form a *nasab* (lineage) which means the baby will be forbidden to get married to a child of the woman that breastfed the baby.

Keywords: *Radha'ah, Persperctive, Al-Misbah*

Radha'ah dalam Perspektif Tafsir Al-Misbah

Zulhamdi

IAIN Lhokseumawe

Email: zoel_hamdi@yahoo.co.id

Abstrak

Memberikan asupan makanan (ASI) yang baik untuk menunjang pertumbuhan anak merupakan salah satu kewajiban dari orang tuanya, karena itu anugerah yang diberikan Allah Swt pada seorang ibu. Penelitian ini termasuk penelitian kepustakaan (library research), yang menggunakan Tafsir Almisbah, literatur-literatur berupa buku-buku, jurnal, kamus, dan karya tulis lain yang berhubungan dengan penelitian ini. Telah teruji bahwa ASI adalah makanan terbaik untuk bayi karena kandungan gizi yang beragam dan lengkap. Kandungan utama ASI, yakni 88% adalah air yang berfungsi membuang kelebihan zat terlarut. Selain itu ASI mengandung karbohidrat, protein, lemak, vitamin, mineral, hormon, dan faktor pertumbuhan. Menurut Quraish Shihab bahwa radha'ah diartikan sebagai menyusui. Dalam hal ini beliau menafsirkan bahwa meskipun anjuran menyusui dalam surat al-Baqarah bersifat bentuk kalimat kabar, tetapi bermakna perintah yang mewajibkan kepada seluruh ibu untuk melaksanakan penyusuan hingga dua tahun dengan tanggung jawab ayah dalam menafkahi. Meski demikian, dibolehkannya orang tua menyapih anaknya sebelum dua tahun, jika hal ini dapat menyusahkan keduanya, dan dibolehkan pula kepada orang tua untuk menyusukan anaknya kepada wanita selain ibu kandungnya, jika ibunya berhalangan menyusui. Tetapi dengan hal ini akan ada hubungan nasab dari ibu susuan tersebut yang akan menjadikan anak susuan haram dinikahi dengan keturunan ibu susuan.

Kata Kunci: Radha'ah, Perspektif, Tafsir Al-Misbah

Introduction

One of the responsibilities of parents is providing the needs and support for their children, especially during their growth. Apart from education, love, and attention, the parents also must provide food to support their development. Therefore, *Allah* has given a blessing to a mother by having breastmilk which should benefit the mother and the baby.

It should be noted that breastfeeding (*radha'ah*) is one of the discussions that is conveyed in the Al-Qur'an and hadith. It is also encouraged for implementation. The discussion of breastfeeding or in Arabic *radha'ah* in the Al-Qur'an are discussed in six separate *ayahs* (verses) in five *surahs* with different topics of discussion. However, all of these verses have a complementary relationship (*munasabah*) in their meaning. The breastfeeding is discussed in Q.S. Al-Baqarah / 2: 233, Q.S. An-Nisa / 4: 23, Q.S. Al-Hajj / 22: 2, Q.S. Al-Qashas / 28: 7 and 12, Q.S. At-Talaq / 65: 6. Besides being mentioned in the verses of the Al-Quran, *radha'ah* is also mentioned in the hadith.

A married woman has mammary glands that produce a liquid filled with food starch which is then called breast milk (*ASI*) and it is an important intake for the survival of the baby. In addition, maintaining the survival of human beings is one of the main things taught in Islamic teachings, and everyone must maintain their health, both physically and psychologically.¹

Breastfeeding a child is the *fitrah* (innate nature) of a mother. *Fitrah* is an inborn, immutable natural tendency that is present in all human beings.² Every woman who is a mother has an innate natural tendency to breastfeed. It is Allah's given right of the child. Allah tells this in the story of the birth of Prophet Musa. Mother of Musa (Moses) still wanted to breastfeed her child even in the state of terror from the *Fir'aun* (Pharaoh). The mother of the prophet Musa was confused about the safety of her child, but Allah SWT promised to return Musa (as) to him. Musa would still become the source of his

¹Lajnah Pentashihan Al-Qur'an, *Kesehatan Perspektif Al-Qur'an*, (Jakarta: Lajnah Pentashihan Al-Qur'an, 2009), p. 110.

²Yasien Mohamed, *Fitrah: The Islamic Concept of Human Nature*, trans. Masyhur Abadi, *Insan yang Suci Konsep Fitrah dalam Islam* (Bandung: Mizan, 1997), p. 7

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mother's happiness. Therefore, it is mentioned in the Qur'an in the *Surah* Al-Qasas in verse 7. This verse implies that breastfeeding is the nature of a mother who has a religious spiritual dimension.³

According to M. Quraish Shihab in the exegesis of Al-Misbah, breastfeeding children (*radha'ah*) is very important and should be done by his biological mother. It is because the purpose of breastfeeding is not only to nourish the child but also to develop the child's physical and psychological aspects. Therefore, it is a sin for a mother to ignore breastfeeding if she can.⁴

The definition of *Radha'ah*

Radā'ah comes from the verb *raḍa'ah-yarḍi'u-ḥaḍ'an* which means to breastfeed (*ar-raḍa' al-walad ummuhu*: breastfed by the mother).⁵ Mothers who breastfeed their children are called "*al-murḍi'a*", while mothers who breastfeed other person's children (wet nurse/foster mother) are called "*al-murḍi'ah*" and breastfed children are called "*ar-raḍī'*".⁶ *Radha'ah*, *radha'*, *irdha'*, breastfeeding or also called nursing is the process giving breastmilk (from a female) to a less than 2 years old baby, or 24 months. Etymologically, *radha'ah* is a term for breastfeeding milk, both human and animal milk.⁷

The word *Radha'ah* means breastfeeding, is mentioned in the sentence *radha'ah al mauludu* which means the person who is born (baby) is breastfeeding. Then, the root word is used to express another word of *la iymun* which means humiliation, low or insolent in the word *radha'ah*. Although originally the word was used for people who milk a goat at night so that the milking process is not

³ Munir, "*Pemikiran Hadis-Hadis Radā'ah dalam Kitab Taysir Allam, Subul as-Salam, dan 2002 Mutiara Hadis*", al-Fikr: Jurnal Pemikiran Islam, Vol. 16, No.1, year 2012, (Makassar: Fakultas Ushuluddin dan Filsafat UIN Alaudin Makassar, 2012), p. 43

⁴M.Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2003).

⁵ Ahmad Warson al-Munawwir, *Kamus al-Munawwir Arab Indonesia* (Yogyakarta: Pustaka Progressif, 1999), p. 540-541, Luis Ma'luḥ, *Al-Munjid fī al-Lughah wa al-A'lam* (Beirut: Dār al-Masyriq, 1986), p. 265

⁶ Ahmad Warson al-Munawwir, *Kamus al-Munawwir...*

⁷Abdul Halim, "*Donor ASI dalam Perspektif Hukum Islam*" Institut Keislaman Abdullah Faqih (INKAFA),(Manyar Gresik, Jurnal vol 12, No 12 2016).

heard, when the word has become accustomed, then (to express impolite and insolent) it is said *radha'ah fulaanun* which means the insolent person, same as the word *lauma*. The Front teeth of human are also called *arradhi'ataani* because the teeth help the baby to suckle/breastfeed the milk.⁸

Abdul Karim Zaidan defines *radha'ah* (breastfeeding) as "the entry of breastmilk (from female) into the stomach of a child by sucking on the nipple or by other similar methods with certain conditions."⁹ Meanwhile, according to the *jumhur* (majority) of Muslim scholars such as Abu Hanifah, Imam Malik, and Imam Syafi'i, it is argued that *radha'ah* according to *syara'* (sharia law) is anything that reaches the child's stomach by normal means or not is categorized as *radha'*.¹⁰ There are several definitions of *radha'ah* with a specific purpose, but it can be concluded that *radha'ah* in the Al-Qur'an can be seen within two aspects, namely breastfeeding which is the main food for babies, and breastfeeding which create a bond of *mahram* (unmarriageable kin with whom sexual intercourse is considered incestuous and forbidden).

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***Radha'ah* in the Al-Qur'an**

The recommendation of breastfeeding can be reviewed from Q. S Al Baqarah verse 233: "*Mothers may nurse their infants for two whole years, for those who desire to complete the nursing-period. It*

⁸Ar-Raghib Al-Ashfahani, "*Kamus Al-Qur'an*" Jilid 2 (Terjemah *Al-Mufradat*), Depok: Pustaka Khazanah Fawa'id, 2017.

⁹Kementrian Agama RI, *Tafsir Tematik Al-Qur'an: Kesehatan dalam Perspektif Al-Qur'an*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, cet. 1, 2009), P. 128

¹⁰ Kementrian Agama RI, *Tafsir Tematik Al-Qur'an: Kesehatan dalam Perspektif Al-Qur'an*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, cet. 1, 2009), p. 128

¹¹Kementrian Agama RI, *Tafsir Tematik Al-Qur'an*....
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*is the duty of the father to provide for them and properly clothe them.*¹² Although this verse uses a news redaction, it has the meaning of an order. This verse seems to mean that mothers should breastfeed their children because of the provisions of Allah SWT.¹³

However, if the verse is interpreted as a command, there are some *mufassir* (people who interpret the meaning of AL Quran) who have different opinions in determining the format of this order. According to Az-Zamakhsyari, ar-Razi, and al-Alusi, they define the order as a recommendation. Meanwhile, according to Ibn al-Arabi and al-Qurtubi, it is said that breastfeeding a child is obligatory for mothers who are still the wife of the child's father. However, Rasyid Ridha, understands the order to breastfeed in the Surah Al-Baqarah above as mandatory for mothers in general, regardless of the status of the mother; a wife or divorced.¹⁴ Whereas Ahmad Mustofa al-Maraghi explained that the main reason it is mandatory for mothers to breastfeed their children is because breast milk is the best food for babies according to the agreement of doctors. When the baby is still in the womb, it is grown with the mother's blood. After birth, the blood turns into milk which is the main and best food for the baby. When the baby is born and separated from his mother, only breast milk is most suitable for baby's development.¹⁵

Apart from the *surah al-Baqarah*, the breastfeeding period describes in other surahs of the al-Qur'an. Breastfeeding is also mentioned in Q.S Lukman (31): 14, and Q.S al-Ahqaf (46): 15. In the surah Luqman, Allah SWT says "*And We have commanded people to honour their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years*". This verse explains that the breastfeeding period is no more than two years. Then the surah of al-Ahqaf (46): 15 explains in more detail, "*We have commanded people to honour their parents. Their mothers bore them in hardship and delivered them in hardship. Their period of bearing and weaning are thirty months*". If it is concluded from

¹²Kemenag RI, *Al-Qur'an dan Terjemah*, (Jakarta: Akbar Media, 2011).

¹³Kementrian Agama RI, *Tafsir Tematik Al-Qur'an: Kesehatan dalam Perspektif Al-Qur'an*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, cet. 1, 2009), p. 114.

¹⁴*Ibid*, p, 115

¹⁵Ahmad Mustofa al-Maraghi. (1974). *Tafsir al-Maraghi*, (Beirut: Dar al-Fikr)

the explanation of the *al-Ahqaf*, the period of pregnancy until weaning is 30 months, which means that if the period of pregnancy is equal to 9 months, then the period of breastfeeding is equal to 21 months or 3 months less 2 years. However, apart from perfecting breastfeeding, Imam al-Qurthubi explained that the stipulation in the Qur'an regarding whether babies are allowed to be weaned after two years of breastfeeding is to avoid conflicts and disputes between parents.¹⁶

The basis for breastfeeding other than by the biological mother is mentioned in Q.S at-Thalaq: 6 "*If they are pregnant, then maintain them until they deliver. And if they nurse your child, I compensate them and consult together courteously. But if you fail to reach an agreement, then another woman will nurse 'the child' for the father*". This happens if the father and the mother have made an agreement to give the baby to another woman, on the grounds that the mother of the baby is truly unable to breastfeed the baby, and it is expected for the father to compensate the wet nurse mother properly.¹⁷

According to ibn Katsir in his interpretation, breastfeeding does not make *mahram* (non-marriable person) to a child unless he is under two years old.¹⁸ Imam Turmizi said, "*breastfeeding does not make mahram unless breastfeeding is done directly on the breasts until the child is full and happens before the weaning period*".¹⁹

There are several opinions regarding how many times breastfeeding can forbid marriage (become *mahram*):²⁰

- a) Ali ibn Abi Talib, Ibn Abbas, Hasan, az-Zuhri, Qatadah, Abu Hanifah, and Malik argue that there is no particular measure to prohibit marriage. It does not matter how much milk does the baby has, as long as it is clear that the child is breastfeeding, it is sufficient to make him a breastfeeding child. They took this opinion based on the *zahir* (clear) verse which did not mention the limit of feeding.

¹⁶Muhammad ibn Ahmad al-Qurthubi. *Al-Jami' li Ahkam al-Qur'an*, Beirut: Dar al-Kutb al-'Ilmiyyah: 1993.

¹⁷Tim Kementrian Agama RI., *Al-Qur'an dan Tafsirnya*, jilid 1, (Jakarta: Lembaga Percetakan Al-Qur'an Departemen Agama RI, 2009).

¹⁸ Al-Imam Abul Fida Isma'il Ibnu Kasir Ad-Dimasyqi "*Tafsir Ibnu Kasir*" (Sinar baru Algensindo). Juz 2.

¹⁹*Ibid*, Al-Imam Abul Fida Isma'il Ibnu Kasir, p. 554

²⁰Tim Kementrian Agama RI., *Al-Qur'an dan Tafsirnya*, chapter 1.
<http://jurnal.arraniry.ac.id/index.php/samarah>

- b) It was reported that Imam Ahmad argued that the limit of breastfeeding was at least three times, then he became a breastfeeding child. It is based on a narration which means: "Once or twice breastfeeding is not forbidden".
- c) Abdullah bin Mas'ud, Abdullah bin Zubair, Syafi'I, and Hambali argue that to be considered as a breastfeeding child, the baby needs to breastmilk for at least five times.

The foster mother (wet nurse) that establishes a *mahram* status is a woman who gives her milk directly from her nipple, it does not matter if that time she is mature or not, married, divorced, or widowed, pregnant, or not pregnant, or even menopause, or still menstruating. Most importantly, breastfeeding is given in the first two years of the baby's life. But if it is more than two years old, then the breastfeeding does not cause any *mahram*, whether it is in small or big amount.²¹

The Pillars *Radha'ah*

The pillars *Radha'ah* consists of: breastfeeding women, breastfeeding child; and breastmilk (ASI), and the three pillars are described below:

a. Breastfeeding Mother/woman

Breastfeeding from a mother is encouraged in Islam because it is mentioned in Al Quran, both for a wife or a divorced woman. Breastfeeding is a right and a demand for the mother, but breastfeeding can also be done by other women besides the biological mother. It is explained in Q.S. At-Ṭalāq/65: 6 (*if the mother has trouble then another woman can nurse [the child] for her*). This verse provides the law for giving wages to mothers who breastfeed the children of other mothers.

Breastfeeding is very beneficial for children. A mother may not breastfeed her child in case of an emergency. However, it is highly recommended for a mother to breastfeed her child because the mother's milk is better for the baby, and breastfeeding also creates affection and a strong bond between mother and her child. Apart from that, breastfeeding is the right of the child and also the right of the mother, if it is related to breastfeeding wages. Therefore,

²¹Zaghlul An-Najjar, *Sains dalam Hadis Mengungkap Fakta Ilmiah dari Kemukjizatan Hadis Nabi*, (Jakarta: Amzah, 2011, cet 1). p. 489
<http://jurnal.arraniry.ac.id/index.php/samarah>

a mother should not be forced to breastfeed her child. The scholars agree that breastfeeding a child is obligatory for a mother in three ways, namely:

- 1) The child refuses milk other than from the biological mother.
- 2) Failed to find another mother who could breastfeed the child.
- 3) The father and the child do not have assets (wealth) to pay another woman (mother) to breastfeed the child.

b. Breastfeeding child

Linguistically, a breastfeeding child is called *raḍā'ah*, in Arabic, it is translated as breastfeeding, whether with humans or animals. Meanwhile, according to the term, *raḍā'ah* in Islamic jurisprudence (*fiqh*) is discussed as rights of newborns and is only related to breastfeeding human children, while the use of the concept of *radaah* for animals is not found in *fiqh*. The scholars of Islamic jurisprudence define *raḍā'ah* as the entry of breastmilk into the stomach of a child who is not older than two years. It means the breastfed children are those who have not reached the age of two. Until the age of two years, a child's biological development is largely determined by the amount of milk the child receives. Thus, the breastfeeding of young children at an early age is greatly influential in their physical development.²²

Breastfeeding requires babies who live normally and have not reached the age of 2 (two) years since birth based on the Islamic calendar. If he was born not on the first day, then by the 25th month the count of days must be added to 30 (thirty). If the baby is two years old, breastfeeding does not make the baby a *mahram*. According to the writer, a breastfeeding period for a child is two years old, but some other scholars stated that the breastfeeding period ends when the baby gets the first teeth and is less than one year old.²³

c. Breastmilk

ASI is translated as Mother's Milk,²⁴ According to the term *ASI* (Breastmilk) is an emulsion of fat in a solution of protein, lactose

²² Abdul Azis Dahlan, *Ensiklopedi Hukum ...*, p.1470.

²³ Muhammad Baqir Hujjati, *Pendidikan Anak dalam Kandungan*, (Jakarta Selatan: Cahaya, 2008), p. 156.

²⁴ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, ed. 3, 2007), p. 588
<http://jurnal.arraniry.ac.id/index.php/samarah>

and inorganic salts secreted by the mother's mammary glands, which are useful as food for babies.²⁵

Abu Hanifah and Ibn Qasim argue that the breastfeeding process requires pure milk from a mother. This means that the milk should not be mixed with other breastmilk or with other substances. If the milk is mixed with water or other things and is then drunk by a baby, then it is not categorized as *raḍā'ah* that can create a bond of *mahram*.²⁶

Abu Hanifah also provided criteria on the purity of breast milk which must be liquid (does not change form). Moreover, Abu Hanifah said if the milk has changed into different shape such as cheese or powder, it cannot be called *raḍā'ah*, but it is called *it'ām* (eating), and it cannot establish *mahram* (milk sibling).²⁷

According to Ibn Hazm, the nature of breastfeeding that can lead to a *mahram* is when the baby is breastfed directly to the mother.²⁸ Therefore, babies who are breastfed using a container or breastmilk mixed with bread or food and then poured into the mouth or nose or ears or by injection cannot establish the *mahram*. This opinion is based on the argument of Q.S. An-Nisā ' / 4: 23. It is mentioned that breastfeeding is done directly by the mother according to the *ẓahir* verse which relies directly on *irḍā'*.

The establishment of *mahram* does not require milk to be natural, just coming out of the breast. Even though the milk is sour, thickens, evaporates, becomes cheese, dries up, frothy, or mixed with drinking water, and the baby drinks and eats it. This is because the milk has reached the abdomen and the purpose of providing food has been achieved. The *fuqaha* (expert in Islamic jurisprudence) have a different opinion on this issue, the scholars of the Hanafi, Muzni, and Abu Tsaur *mahzab*, said that if a woman's milk is mixed with other foods, drinks, medicine, goat's milk, and other substances,

²⁵ Muhammad Arifin Siregar, *Pemberian ASI Eksklusif dan Faktor-Faktor yang Mempengaruhinya* (Bagian Gizi Kesehatan Masyarakat Fakultas Kesehatan Masyarakat Universitas Sumatera Utara, 2004), p. 3

²⁶ Ibnu Rusyd, *Bidayāh al-Mujtahid wa Nihāyah al-Muqtaṣid* (Beirut: Dār al-Fikr, t.th), p. 28-29

²⁷ Al-Jaziri, Abd ar-Rahmān, *Kitab al-Fiqh 'ala al-Maḏāhib al-Arba'ah*, Beirut: Dār al-Kitāb al-'Ilmiyah, t.th. p. 1995.

²⁸ Sa'id Ibn Hazm, *Al-Muhallā bi al-Āsār* (Beirut: Dār al-Fikr, t.th), p. 185

and the breastmilk is more dominant or more than the mixture, then it establishes *mahram* and if breastmilk is less, it will not establish *mahram*. Ibn Qasim argues that if milk is dissolved in water or something else, then the baby drinks it, it will not establish *mahram*. This opinion was also expressed by Abu Hanifah and his followers. Whereas, for the scholars of *mazhab* Syafi'i, Ibn Habib, Ibn Mutharrif, and Ibn Majisyun, and Maliki scholars, the milk establishes *mahram*. They argue the purity of milk is not compromised just because it is mixed with other substances. However, the problem is with the appellation of the milk. This is the same as holy water mixed with other holy objects, where the water remains in a pure state (holy).

Implications of *Radā'ah* According to *Mazhabs* (Schools of Thought)

All kinds of breastfeeding can be the cause of the marriage prohibition. However, it is not entirely true, except for the perfect breastfeeding. Perfect breastfeeding is when the child suckles the milk and does not stop breastfeeding except for his own will without any force. If the child has only taken one or two sips, this does not establish the *mahram*, because it is neither called breastfeeding nor can it makes it satisfied.²⁹

Aisyah said that Rasulullah SAW once said:

"It has been reported to us from Suwaid from Mu'tamir from Sulaiman from Ayyub from Ibn Abi Mulaikah from Abdullah bin al-Zubair from 'Aisyah that the Messenger of Allah (saw) said: one and two sips (of milk) cannot cause prohibition." (Narrated By. Muslim).³⁰

The Muslim scholars (*ulema*) have different views on the amount of breastfeeding that establishes "milk sibling". This is due to several hadiths that contain different information from one another, each of which is strengthened or weakened based on the

²⁹ Sayyid Sabiq: *Fikih Sunnah* (alih bahasa oleh Drs. Mohammad Thalib), publisher (Bandung: PT Al Ma'arif, t.th). p. 112

³⁰ Muslim Al Hajjaj bin muslim bin kausyaz alqusairi an-naisaburi.hadits No.2628.*Shahih Muslim*, In Apk Girfa Esuite.
<http://jurnal.arraniry.ac.id/index.php/samarah>

considerations of scholars from various schools of thought. Among these opinions are:³¹

1. According to the *madzhab* (school of thought) of Shafi'i and Ahmad (in one of the two opinions) and Ibn Hazm referring to the opinion narrated by Abdullah bin Mas'ud, Abdullah bin Zubair, as well as one of Aisyah's opinions and several other figures "milk kinship is not considered perfect, except by taking at least **five** fully satisfied breastfeedings, at different times and therefore does not establish a *mahram* relationship between the breastfeeding (wet nurse/foster mother) and the breastfed (child)".
2. According to Abu Hanifah, Malik, and in *madzhab* Ahmad, based on a narration that relied on Ali, Ibn Abbas, Sa'id bin Musayyab, Hasan Al-Basri and several others "The perfect breastfeeding (not just one or two sips but enough to satisfy the child) even if it happens once, is enough to establish a *mahram* relationship between breastfeeding and breastfed.
3. The third opinion, which does not seem very popular. Abu Daud Azh-Zahiri, Abu Tsaur, and Ibn Al-Mundzir claim that breastfeeding is not considered perfect, and therefore does not establish *mahram* unless it occurs at least three times.

The book of Bidayatul Mujtahid explains that this cross opinion from scholars is caused by a conflict between the generality of the Al-Qur'an and the hadith which contains restrictions. In addition, the conflict also happens between the hadith few itself. The generality of AL Quran can be seen in ... and your mothers who breastfeed you. (Surah Al-Nisa (4): 23).

This verse states that every breastfeeding establishes *mahram*. Meanwhile, there are two conflicting hadiths regarding this matter.

First: The hadith narrated by Muslims from 'Aisyah and the path of Umm' I-Fadhl states that:

³¹ Al- Hasybi, Muhammad Bagir, *Fiqh Praktis*, cet. I (Mizan: Bandung, 2002). p. 17.
<http://jurnal.arraniry.ac.id/index.php/samarah>

Meaning: "It was reported to us from Yahya bin Yahya and Amr al-Naqid and Ishaq bin Ibrahim from al-Mu'tamir bin Sulaiman from Ayyub from Abi al-Khalil from Abdullah bin al-Haris from Umm Fadl, he said:" one the day, a villager met the Holy Prophet while he was at my house. The man said: "O Prophet of Allah. Actually, I already had a wife, but then I married another woman. But my first wife accused that she had breastfed my second wife for one or two sips. "Hearing this the prophet said:" If it is only one or two sips, it does not cause any prohibition (becoming *mahram*). "(HR. Muslim).³²"(HR. Muslim).

Second: hadith from Aisyah regarding Salim, the Prophet said to him:

Artinya: "And from Aisyah, in fact the prophet SAW once asked the wife of Abi Hudzaiifah (to breastfeed Salim) so she breastfed him five times. salim entered her (house) because of the breastfeeding. (HR. Ahmad)".³³

For some *fuqahas*, the words of the Qur'an are stronger than these hadiths, therefore, they said that one or two sips of the breastmilk is adequate to establish the prohibition of marriage.

On the other hand, there are also some *fuqahas* who use the hadiths to interpretate the verses of the Al Quran, and combine them, and further strengthen the understanding of the argument of the *khithab* in the words of the Prophet: "*Do not forbid one or two sips*", because of the understanding of the argument of *khithab* in the hadith about Salim, they argue that the prohibition should be applied if it happens more than three sips (three times).³⁴

If breastmilk is mixed with food, drink, medicine, cow's milk, and the amount of milk from the foster mother (in this case wet

³² Muslim Al Hajjaj bin muslim bin kausyaz alqusairi an-naisaburi. hadits No.2629. *Shahih Muslim*, in Apk Girfa Esuite.

³³ Ahmad bin Muhammad bin hambal bin hilal bin asad, Hadits No.24983, *Musnad Ahmad*, in Apk Girfa Esuite.

³⁴ Ibn Rusyd : *Bidyatul Mujtahid* (diterjemahkan oleh. Abdurrahman M.A & A. Abdullah Haris) ed.I. (Semarang: penerbit CV. Asy Syifa', 1990) . p. 424. <http://jurnal.arraniry.ac.id/index.php/samarah>

nurse) is more than other substances, then the woman who produces the milk becomes illegal to marry. However, when the amount of milk is less, it does not cause the *mahram*. Thus, according to the Hanafi school, Al-Muzani and Abu Tsaur from the Syafi school of thought.³⁵

Asy-syafi,i, and some Malikiyah scholars argue that what causes the prohibition of marriage is the amount of milk. When it is mixed, it is important to ensure whether or not it still has milk, if there is milk and it can still be called milk then it causes a prohibition of marriage, and if not then it does not cause marriage prohibition.³⁶

In this case, there is a famous rule which states "*when the water is more than milk. it is considered as water. And when the milk is more than the mixture, then it is considered as milk as well*".³⁷

The Interpretation of Radha'ah Related Verses in *Tafsir Al-Misbah*

As far as the writer could find with help from the work of *Al-Mu'jam alMufahras li Alfaz alQur'an al-Karim* by Muhammad Fuad 'Abd al-Baqi, the word *radha'ah* is in six verses in five surahs; QS Al-Baqarah / 2: 233, Q.S. An-Nisa / 4: 23, Q.S. Al-Hajj / 22: 2, Q.S. Al-Qashas / 28: 7 and 12, Q.S. At-Talaq / 65: 6.³⁸

1. Interpretation of *Tafsir al-Misbah* of QS. Al-Baqarah: 233

Quraish Shihab interprets this verse as news, but it also interpreted as an order which is highly recommended to mothers to give breastmilk to their children. In this verse the word *al-walidat* is different from the word *ummahat*, because *ummahat* which is the plural form of the word *umm* indicates the meaning of the biological mother. Meanwhile, the word *al-walidat* is used to indicate the mothers or all mothers, either biological mother or not. In this case,

³⁵ Al-Hamdani, hlm.S.A. (Alih Bahasa oleh Drs. Agus Salim) : *Risalah Nikah Hukum Perkawinan Islam*, cet.III (Jakarta: Pustaka Amani, 1989) .p. 66.

³⁶ Al-Hamdani, p.S.A. (Alih Bahasa oleh Drs. Agus Salim) : *Risalah Nikah Hukum Perkawinan Islam*, cet.III (Jakarta: Pustaka Amani, 1989) p. 66.

³⁷ Sayyid Sabiq: *Fikih Sunnah*....p. 115.

³⁸Muhammad Fuad 'Abd al-Baqi, *Al-Mu'jam alMufahras li Alfaz alQur'an al-Karim*, (kairo: Dar al Hadis, 1996).

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the Qur'an indicates that breastmilk, whether it's from biological mother or not, is the best food for babies until the perfect age of two years.

After giving recommendations for mothers to give their breastmilk, Quraish Shihab explained about the period of breastfeeding. The verse in al-Qur'an itself explains that the period which is considered perfect is two years from the time of birth. In addition, the two years is also considered a limit, the breastfeeding that exceeds the two years are not considered as breastfeeding which results in the breastfed child having the same status as the biological children.

Although it is commanded that two years is the perfect period for breastfeeding, this is not mandatory, as an excerpt from the following verse explains that "*Mothers should breastfeed their children for two full years, that is, for those who wish to perfect breastfeeding*". This conclusion is only for parents who wish to complete their breastfeeding period. If the parents agree to reduce her breastfeeding period to less than two years, it is permissible. But even so, this is a prescribed order and is deemed mandatory, and two years is the maximum period of perfect breastfeeding.

Furthermore, the continued verse from surah al-Baqarah: 233 is revealing that "*The obligations for the baby's father to his baby is to provide sustenance (food) and clothing to the mothers properly.*" Quraish Shihab interprets that the obligation to provide a living is a basic obligation in a husband-and-wife relationship, and if the wife demands compensation for the breastfeeding of their child, then the husband is obliged to fulfil as long as the request is still considered reasonable. This is because during the breastfeeding period the mothers need expenses to maintain their health, so it does not interfere with the availability of their milk. This also applies to mothers who are divorced by *ba'in* (unreconciled divorce) not *raj'i* (reconciled divorce).³⁹

In this case, a father has an obligation to his child on the basis that a child is born for him and the name of the father will be carried and ascribed to the father forever. Whereas, the statement in the extract of the verse "*to provide sustenance (food) and clothing to the*

³⁹M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Vol. 1, Jakarta: Lentera Hati, 2003).p, 610.
<http://jurnal.arraniry.ac.id/index.php/samarah>

mothers in a proper manner” is explained in the next verse, where *ma'ruf* is defined: “*No soul shall have a burden laid on him greater than he can bear. A mother should not be made to suffer harm because of her child, nor should the one for him the child was borne (the father) because of his child, and similarly devolves on the heir.*” As explained in this verse, it is clear that a father should not rely solely on the love of the mother for his child and reduce the rights for a mother in providing income and clothing. Likewise, a mother should not demand something above the ability of the father, on the grounds of the needs of the child she breastfed.

In his interpretation, Quraish Shihab explained that the child has a right to obtain a guarantee of proper physical and mental development, even though the father has passed away. Thus, the obligations of the father who dies will shift to the heirs, which means that the inheritance of the deceased father is used for breastfeeding needs, foods, drinks, as well as the needs of the mother so that she can carry out breastfeeding and take good care for her child.

If both desire weaning by mutual consent and discussion, there is no sin on them. In his interpretation of this verse, Quraish Shihab states that if the father and mother want to stop breastfeeding willingly before the perfect period of two years, without coercion from any party, also by proper discussion between the father and mother, then there is no sin against both of them.⁴⁰

From the aforementioned statement, Quraish Shihab describes that the level of breastfeeding is based on three levels. *First*, the perfect level is two years or thirty months minus the pregnancy period. *Second*, the sufficient period, which is a period that is less than perfect. *Third*, the insufficient period, this can result in sins for those who are reluctant to breastfeed their children even with justified reasons, such as illness, even more for reasons that cannot be accepted. As for the last part of this verse “*if you wish to engage a wet-nurse for your children, there is no sin on you as long as you pay reasonably*” This indicates that if the mother cannot breastfeed her child, then the father will not get a sin to delegates the breastfeeding of the child to another woman on condition that the father compensate with the appropriate payment or gift. Meanwhile,

⁴⁰*Ibid*, M.Quraish Shihab, *Tafsir Al-Misbah*, p, 611.
<http://jurnal.arraniry.ac.id/index.php/samarah>

if a biological mother wastes her breastmilk by not giving it to her child, then she shall bear sin and love for her child is not fully given.

2. The interpretation of the *Tafsir al-Misbah* of QS. An-Nisa / 4: 23

*“Forbidden for you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster-mothers (wet nurse) who nursed you, your sisters through nursing (milk sibling),...”*⁴¹

Quraish Shihab interprets that this can establish *mahram* because of the similarity of a foster mother who meets conditions of breastfeeding set by Allah and His Messenger has the same relationship with the biological mother. Likewise, the prohibition of marriage is also applied to all women who have a relationship with the foster mother (wet nurse), either because of heredity or breastfeeding (milk kinship). Meanwhile, breastfeeding will establish milk kinship if a woman is breastfed for five times from the same mother (wet nurse). It may happen at the same time, before, or after. Thus, it shows that a breastfeeding mother and “milk sibling” have the same status as a biological mother as well as foster siblings.

In interpreting this verse, Quraish Shihab refers to the opinion of Maliki and Hanafi school of thought which considers that breastfeeding establishes *mahram* status. Meanwhile, the scholars of the Syafi'i and Hanbali considers that the establishment of *mahram* would only occur if breastfeeding takes place at least five times.

Apart from that, Quraish Shihab also presents the opinion of Shaykh Yusuf al-Qardawi in his fatwa collections which says that the basis of prohibition placed by religion for breastfeeding is in the foster mother. Whereas, motherhood emphasized in the Al Quran is not possible by receiving or drinking breast milk only, but also by sucking and sticking to the mother so that the mother's love can be experienced by the breastfeeding child. Therefore, in this case, it is pointed out that breastfeeding which can result in that comfort is caused by the way the breastmilk is sucked and swallowed slowly, not just by drinking or eating it in any way, even though the aim is to get the benefits of the breastmilk.⁴²

⁴¹M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Vol. 2, Jakarta: Lentera Hati, 2003), p. 369.

⁴²M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Vol. 1, Jakarta: Lentera Hati, 2003), p. 474.
<http://jurnal.arraniry.ac.id/index.php/samarah>

Apart from Yusuf Qardhawi's opinion, Quraish Shihab also includes the opinion of Ibn Hazm who stated: Breastfeeding that establishes legal consequences is only breastfeeding that is sucked by mouth and directly from the breastfeeding mother." However, the pumped and vacuumed breastmilk, or breastmilk that is eaten together with bread, or milk that is directly injected to the child through injection, mouth, nose, or even ear, all of that does not establish *Mahram* ".

3. The interpretation of the *Tafsir* al-Misbah of QS. Al-Hajj / 22: 2, Q.S. Al-Qashas / 28: 7 and 12.

*"O people, be conscious of your Lord. The quaking of the Hour is a tremendous thing. On the Day when you will see it: every nursing mother will discard her infant, and every pregnant woman will abort her load ..."*⁴³(Q.S. Al-Hajj/22: 2).

*"We inspired the mother of Moses: "Nurse him; then, when you fear for him, cast him into the river, and do not fear, nor grieve; We will return him to you, and make him one of the messengers. "*⁴⁴(Q.S. Al-Qashas/28: 7).

*"We forbade him breastfeeding at first. So, she said, "Shall I tell you about a family that can raise him for you, and will look after him? Thus, we returned him to his mother, that she may be comforted, and not grieve, and know that God's promise is true. But most of them do not know."*⁴⁵(Q.S. Al-Qashas/28: 12)

These three verses describe the story of a woman who breastfeeds her child, in the surah of Al-Hajj chapter: 2, it is stated that, *On the Day when you will see it: every nursing mother will discard her infant, and every pregnant woman will abort her load.*

Before interpreting the above verse, it is worth noted that the word *murji'ah* means breastfeeding woman. This word does not use a feminist sign for something that cannot be done except by women, such as breastfeeding, pregnancy, or menstruation. Therefore, it is enough to say *murdhi* ' because no man can nurse or breastfeed.

⁴³M.Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Vol. 8, Jakarta: Lentera Hati, 2003),p, 148.

⁴⁴M.Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Vol. 9, Jakarta: Lentera Hati, 2003),p, 553.

⁴⁵*Ibid*, M.Quraish Shihab, *Tafsir Al-Misbah*,p, 559.

In this part of the verse, Quraish Shihab interprets, when a tremendous day came. It beyond logical and on that day without exception everyone falls off guard. Even the women who are nursing their children and all the women who have the womb felt so afraid that the fear would abort their wombs.

Furthermore, the interpretation of Q.S. Al-Qashash / 28: 7 talks about the mother of the Prophet Musa. She was worried about her son, where at that time was in the power of *Fir'aun* (Pharaoh). In this verse, Allah says: *We inspired the mother of Moses: "Nurse him"*, Prophet mother should breastfeed the Prophet Musa calmly if she was not worried about anyone anymore. But if she was worried and was afraid that *Fir'aun* would kill her child, then she was asked to send her son adrift on the Nile after placing him in a small floating basket. In this case, Allah promised Musa's mother not to worry that her son would drown or die of hunger, and Allah would return the Prophet Musa to her healthily.⁴⁶

Then after the paragraph above, the next verse is in Q.S. Al-Qashas / 28: 12. it explains how Allah returned the Prophet Musa to his mother. This happened by preventing other women (provided by Pharaoh) to breastfeed Musa. So, when the Prophet Musa's brother appeared as a person who was willing to bring someone who could nurse him, and after *Fir'aun's* family agreed to this, Prophet Musa arrived at his mother's place. This made Musa's mother's felt calm because she could be close and nurse her son calmly.

4. The Interpretation of *Tafsir Al-Misbah* of Q.S. At-Talaq/65: 6
“... and do not harass them in order to make things difficult for them. If they are pregnant, spend on them until they give birth. And if they nurse your infant, give them their payment. And conduct your relation in amity. But if you disagree, then let another woman nurse him.”⁴⁷

The first verse of this Surah explains that the husband is forbidden to expel a woman whom he divorced while she is in her ‘*iddah*’ period (waiting period due to divorce or death). The next

⁴⁶M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Vol. 9, Jakarta: Lentera Hati, 2003), p. 559.

⁴⁷M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Vol. 14, Jakarta: Lentera Hati, 2003).
<http://jurnal.arraniry.ac.id/index.php/samarah>

verse explains the strict guarantee of wages from the husband to the wife (who has been divorced) if she breastfeeds her child, and it is apart from the obligation to support her before the end of *'iddah*. In addition, there is the privilege and right to be compensated for other women who breastfeed other children, as long as there is a fair discussion between them.

Quraish Shihab interprets that if a woman is divorced by her husband and the woman is pregnant, then the husband is still obliged to provide for the wife who is pregnant with her child until the baby is born. If the woman who gives birth to her child is breastfeeding, then the father of the child is obliged to provide compensation for breastfeeding with a good agreement accepted by each other. This is applied both for divorce which allows for reconciliation, as well as a *ba'in* divorce or unreconciled divorce.

In terms of breastfeeding, Quraish Shihab argues that if the father and mother find difficulties in breastfeeding their children, for example the father does not want to pay for breastfeeding, and the mother is reluctant to breastfeed. Then it is permissible for other women to breastfeed their children.

Conclusion

The meaning of *radha'ah* according to Quraish Shihab is the entry of breast milk to the breastfed child. The author compiled six verses in five *surah* to study in the discussion of *radha'ah*: The verses are Q.S. Al-Baqarah / 2: 233, Q.S. An-Nisa / 4: 23, Q.S. Al-Hajj / 22: 2, Q.S. Al-Qashas / 28: 7 and 12, Q.S. At-Talaq / 65: 6. The discussion of this *radha'ah* covers several points; the encouragement of breastfeeding, breastfeeding time, the obligation of the father to provide during breastfeeding, breastfeeding by foster/wet nurse mother, and lineage due to breastfeeding (milk kinship).

It has been proven that breast milk is the best food for babies because of its diverse and complete nutritional content. The main content of breast milk is 88% water which functions to get rid of excess solutes. In addition, breast milk contains carbohydrates, proteins, fats, vitamins, minerals, hormones, and growth factors.

The interpretation of *radha'ah* in *Tafsir al-Misbah* is defined as breastfeeding. In this case, Quraish Shihab interprets that although the advice to breastfeed in *Surat al-Baqarah* is in a form of news, <http://jurnal.arraniry.ac.id/index.php/samarah>

but it means an order that requires all mothers to breastfeed for up to two years with the responsibility of the father to provide the maintenance and things mother need. However, it is permissible for parents to wean their children before the age of two if this can be difficult for both of them. It is also permissible for parents to ask other women to breastfeed their child if the mother has difficulty breastfeeding her child. However, if this happened, it would establish *mahram* relationship with the foster mother. And it is illegitimate for the breastfed child to get married to the offspring of the foster mother (wet nurse).

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