


Lineage Relations in The Axiology of Islamic Law (*Hubungan Nasab dalam Aksiologi Hukum Islam*)

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ABSTRACT

In Islamic law, knowing one's lineage and preserving it plays a crucial role, as lineage occupies the fourth position among the five necessities (*al-daruriyyat al-khamsa*). Without knowing the lineage relationship, it would be difficult for us to identify an individual and prevent someone from falsely claiming a lineage. This research aims to explore the virtuous values inherent in Islamic law concerning kinship relations. Furthermore, what is its relevance to axiology within the realm of philosophical inquiry? These questions are intriguing for investigation. To achieve this objective, the researcher adopts a qualitative descriptive methodology, where the data collection involves a literature review method focusing on relevant sources related to the problem being discussed. The findings of this study indicate that: (1) Lineage refers to kinship relationships, which come in various forms. (2) Axiology in philosophy studies value-related matters, encompassing ethics, aesthetics, and religion. (3) Similar to axiology, lineage holds both positive and negative values. Positive values of lineage include personal identity, honor, motivation, and exemplary behavior. On the other hand, negative values of lineage encompass sectarianism/ethnic fanaticism, arrogance, belittling other lineages, refusing to recognize other lineages, and lack of pride in one's lineage.

Keywords: Nasab, Axiology; Islamic Law; Lineage Relationships.

INTRODUCTION

Knowing the lineage or blood relationship is the right of every individual. An *Imam al-qalqaşandi* stated in his book, "Know the blood relationship or lineage so that one does not falsely claim to belong to someone other than their father and is not falsely attributed to someone other than their grandfathers. If we do not know the blood relationship, it would be difficult for us to identify a person." (Al-Qalqaşandi, 1982). In Islamic law, knowing one's lineage (*nasab*) and preserving it plays a crucial role. *Nasab* occupies the fourth position among the *al-daruriyyat al-khamsa*. The concept of *Al-daruriyat al-hams* (five essential needs) refers to the objective of the Shariah for the welfare of creatures, and they are five: preserving religion, life, intellect, lineage, and property. Therefore, all provisions that uphold these five principles are beneficial, and everything that exceeds them leads to harm, and preventing them is beneficial (Al-Ghazali, 1993).

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Imam as-shaṭibi stated that to safeguard lineage and descendants in Islamic Sharia, one of the measures is the prohibition of adultery (zina) and the obligation for individuals to guard their chastity, except with their lawful wives or slaves (As-Shaṭibi, 1997).

Many studies discuss the importance of lineage. The articles by Ahmad Muzakki and Abu Yazid Adnan Quṭniy examine the urgency of lineage in Islam and the genealogy of the habaib lineage in Indonesia. The two authors state that with the clarity of a lineage, the legal consequences related to lineage also become clearer (Quthny & Muzakki, 2021). The article by M. Jamil examines lineage from the perspective of ahkam exegesis (Jamil, 2016). The article by Yuni and Harlina examines the legal status of the lineage of children from various backgrounds of birth under Islamic law (Harlina, 2014). Article on the Concept of Lineage Protection in the Perspective of Islamic Law by Reza Pahlevi, Restu Ashari, and Rizal Abdul Ghani (Putra et al., 2021). Article by Rusdiawan, Muslimah, and Andi, analyzing the urgency of the validity of the lineage status of children born out of wedlock following the Constitutional Court Decision No. 46/PUU-VIII/2010 from the perspective of Islamic civil law (Muslimah & Rusdiawan, 2020).

The description indicates that there are no specific journal articles analyzing the relationship of lineage and its influence on the axiology of Islamic law. This research aims to fill that gap, namely, what is the essence of lineage? What is its influence on Islamic law? and what is its connection to the axiology of Islamic law? These questions are interesting to investigate. The underlying assumption of this research is that the axiology within Islamic law can help understand and uphold the values of lineage, both ethically and aesthetically.

METHOD

The object of this research is lineage (nasab) in the axiology of Islamic law. This research falls under the method of library research with an approach to Islamic law (Efendi & Ibrahim, 2021). Therefore, this research is conducted by examining several interconnected sources (Arikunto, 2016). The data sources for this research are obtained from both primary and secondary data (Rahmadi, 2011). The primary data used as a reference or main foundation is the book *mawsū'ah al-fiqhiyyah al-kuwaitiyyah*. Meanwhile, the secondary data is obtained from various related literature sources such as books, articles, journals, classical books, and previous studies.

Based on the focus and research objectives, this study is qualitative research. The exposition in this research aims to provide descriptive explanations as characteristic features of qualitative research. Qualitative research is intended to understand the phenomena experienced by research

subjects holistically and descriptively to obtain comprehensive and detailed data. (Moleong, 2007) This research aims to obtain an in-depth understanding of the essence of lineage in the axiology of Islamic law. The data collection technique employed by the researcher in this study is the documentation method (Iskandar, 2009). Documentation involves reading, analyzing, observing, and describing information regarding the research focus through data related to lineage that speaks about the essence and value. Through these documents, objective, and comprehensive information regarding lineage in Islamic legal axiology can be obtained.

RESULT AND DISCUSSION

a. The Essence of Lineage (Nasab)

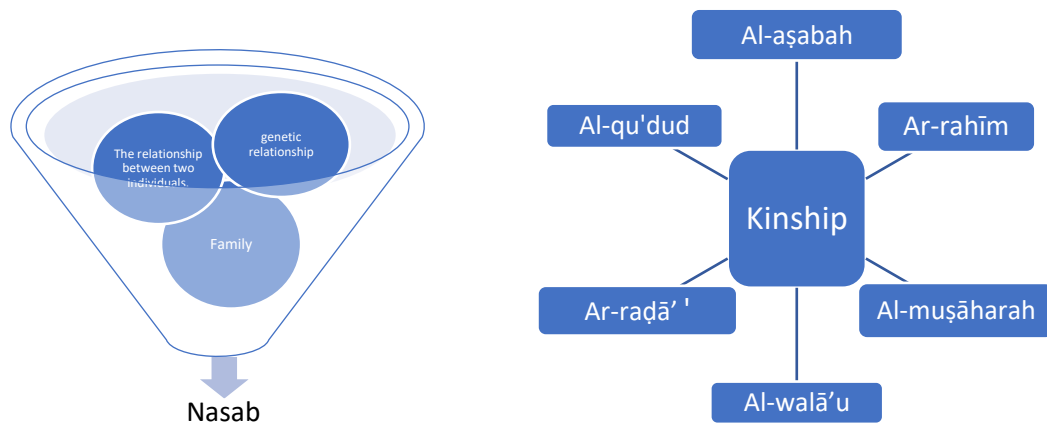
Lineage, in linguistic terms, denotes a kinship relationship (Manzur, 1968). In a terminological context, lineage refers to the connection between individuals based on blood relations, (As-Syarbini, 1994) namely, the relationship between individuals formed through paternity or ancestry (Zaidan, 1993). The essence of this definition lies in the clarity of one's paternal lineage, indicating that they are not adopted or affiliated through guardianship, but rather through direct paternal descent (Maula is a slave who has been freed by their master, and they are given the name of their master. For example, Abdullah Maula Sufyan, where Sufyan is the former master who freed him) (Alaqah, 1983). Kinship relationships are divided into two categories: consanguineous relationships and non-consanguineous relationships. Consanguineous relationships are those established through blood ties, such as relationships between grandparents, parents, siblings, sons, daughters, brothers, or sisters. Non-consanguineous relationships are further subdivided into two categories: relationships that are prohibited for marriage, such as paternal or maternal aunts, and relationships that are permissible for marriage, such as cousins (Al-Kasani, 1986).

Nasab refers to family or relatives (Anis et al., 2004). *Ibnu As-Sikīt* stated that lineage originates from both the paternal and maternal lines (Al-Fayumi, 1987). In terminology, “nasab” refers to kinship, which is the relationship between two individuals based on close or distant blood ties (As-Shaybani, 1983). When it comes to kinship, there are various terms used in the realm of kinship. (1) *Al-aṣabah* refers to the male relatives of the deceased, such as the father, uncle, or grandfather, along with their children (Qudamah, 1928). The relationship between nasab and *Al-aṣabahis* that nasab has a broader scope than *Al-aṣabah*, which only covers the male side. (2) *Al-walā'u* is the legal evidence of one's freedom from slavery and its causes according to Islamic law

(As-Shawkani, 2006). The relationship between lineage and *Al-walā'u* is that both serve as the cause for someone to receive inheritance.



(3) *Ar-rahīm* is the place where a child is formed, then referred to as offspring, and from a kinship perspective, *Ar-rahīm* is the opposite of a stranger (Al-Fayumi, 1987). The relationship between lineage and kinship is that both serve as the cause for someone to receive inheritance. (4) *Al-muṣāharah* refers to the kinship relationship resulting from marriage within the family of the bride. In terminology, *Al-muṣāharah* signifies the bond of kinship formed through marriage (Al-Fayumi, 1987). Among the relatives of the wife is her sister, and among the relatives of the husband is the parent-in-law. (Al-Qurṭubi, 1963) The relationship between lineage and *Al-muṣāharah* is that certain rules and regulations about *Al-muṣāharah* are related to lineage. (5) *Ar-raḍā'* is a relationship that arises due to the presence of breast milk being consumed by a baby under specific conditions (Ar-Ramli, 1984). The relationship between lineage and *Ar-raḍā'* is that several rules and regulations about *Ar-raḍā'* are related to lineage. (6) *Al-qu'dud* refers to close relatives from the father's side to great-grandparents. The relationship between lineage and *al-qu'dud* is that lineage is a broader term than *al-qu'dud*.



Originally, a child's lineage is attributed to their father when the relationship between both parents is established. When the bond between the two individuals is formed through marriage and a child is born, immediately the child is attributed to their father. Therefore, it can be concluded that one way to validate lineage is through a lawful marriage. Marriage contracts themselves are divided into three categories: valid marriage, defective marriage, and void marriage.

1. **Validation of lineage through valid marriage:** One of the reasons for validating lineage is through a lawful marriage. A valid marriage fulfills the pillars and conditions recognized within Islamic law (As-Sarṭawi, 1981).
2. **Validation of lineage through defective marriage:** A defective marriage is one where the pillars and contractual conditions are fulfilled, but the conditions for validity are not met. Examples of defective marriages include temporary marriages (*mut'ah*), temporary contractual marriages, and marriages witnessed by invalid witnesses. If such a defective marriage proceeds to consummation despite its defective nature, it is considered adultery (Qudamah, 1928). Originally, a defective marriage was not a legitimate marriage, thus it is mandated for both parties to separate (Al-Kasani, 1986). However, if physical relations occur and result in pregnancy, the legal consequences of a valid marriage such as dowry, lineage, and others are enforced (Badran, n.d.).
3. **Null and void marriage:** A null and void marriage is one where the essential pillars and conditions are not fulfilled. Such a marriage does not hold legal consequences akin to a valid marriage, even if the couple has engaged in physical relations resulting in pregnancy. This type of marriage is deemed to have never occurred, and the lineage cannot be attributed to the father under any circumstances (Al-Kasani, 1986).

The evidence for establishing lineage is as follows: (1) *Al-firāsh* (marital bed). As the Prophet ﷺ said: “*The child (legitimate child) is attributed to the owner of the marital bed (legitimate husband).*” (Bukhari, 2001) Ulama interprets the meaning of *Al-firāsh* as intercourse, while Imam *Az-zubaylī* interprets the meaning of *Al-firāsh* or bed as a woman who gives birth to a child for a legitimate husband. (Az-Zubayli, 1896) The essence of it is that the lineage of a child is determined by the owner of the bed or the lawful husband. (2) *Al-qiya'ah* refers to the ability to discern someone's lineage simply by observing their physical characteristics such as their feet, body posture, and others (Al-Kasani, 1986). The lineage of an individual can be determined solely by observing their physical resemblance. (3) Accusation. The majority of ulama concur that a female slave can become the mother of her master's child if she acknowledges that the child was conceived through sexual intercourse with her master (Qudamah, 1928). The allegation can serve as grounds for the establishment of a child. (4) Pregnancy. The lineage of an individual can be established through the occurrence of pregnancy, (Aabidin, 1966) when a woman is pregnant within a specific timeframe of at least six months of pregnancy and no later than four years of pregnancy (Al-Hafid, 2005). (5)

Verification. Ulama unanimously agrees that lineage can be established through the testimony of two just witnesses (As-Shawkani, 2006).

(6) Acknowledgment. Acknowledgment of lineage is divided into two categories: acknowledgment of someone as an heir and acknowledgment of an heir by their heirs. In these two cases, it is divided into two laws: laws related to lineage and laws regarding inheritance. The acknowledgment of a man as an heir can be proven by the acknowledgment of five individuals, namely his parents, spouse, child, and the master who freed him from slavery. The acknowledgment of a woman as an heir can be proven by the acknowledgment of four individuals, namely her parents, husband, and the master who freed her from slavery. It is not valid to acknowledge someone who has a well-known lineage other than those four, namely father, child, spouse, and the master who emancipated them. For example, a grandfather acknowledging his grandchild, or vice versa, a sibling acknowledging their sibling, or an uncle acknowledging his nephew/niece. Since these individuals are claiming lineage over someone else, it is not accepted. Unless, of course, the acknowledgment comes from an heir who acknowledges their claim, and if the claim is accepted by their heirs, the individual is entitled to inherit due to their position (Muallifin, 1983).

As for the acknowledgment of an heir by their heirs, there are two discussions in this matter, namely: the right to establish lineage and the right to inheritance. In terms of the right to establish lineage, it cannot be separated from the number of heirs who acknowledge it, whether it is one or more heirs who acknowledge it, such as a deceased person who leaves behind a child. Then someone acknowledges that they are the deceased person's brother. Or several heirs acknowledge that the person in question is a sibling of the deceased (Muallifin, 1983). If someone acknowledges the lineage of a young child, a mad person, or a stranger by claiming that they are their child, then the lineage of the child is attributed to that person. This is because the analogy states that one cannot acknowledge something that does not belong to them, just as someone cannot claim ownership of property that is not theirs (Ad-Dasuki, n.d.).

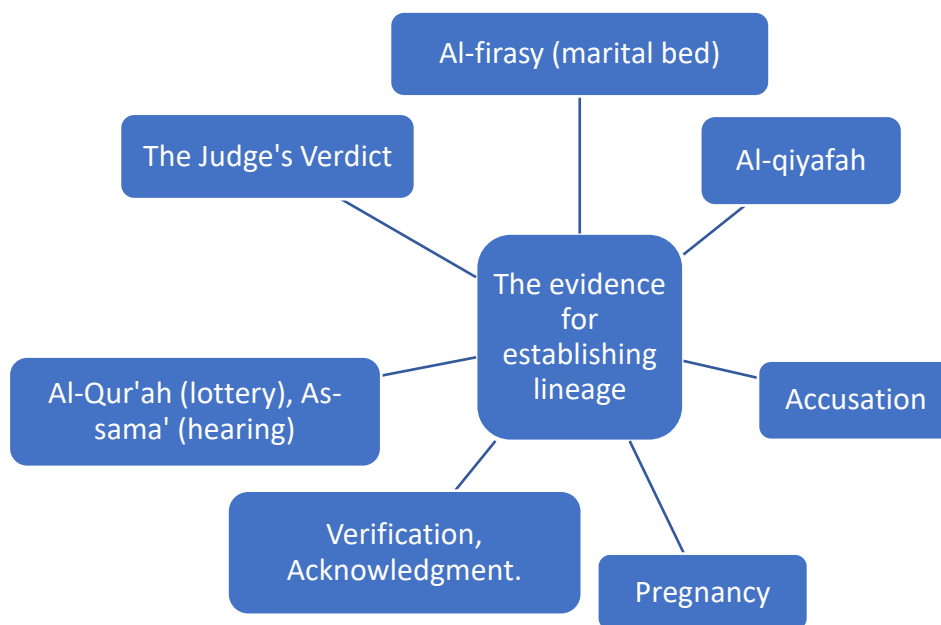
Similarly, when an adult of sound mind acknowledges the lineage of a deceased person by stating that the deceased is their child, it is evident that the lineage is attributed to them, and they become the rightful inheritor. Likewise, if someone claims a lineage to themselves but does not acknowledge the lineage claim during the lifetime of the person making the claim, but only admits to being a sibling after the claimant's death, then the lineage is attributed to them, and they become the rightful inheritor. This is because their acknowledgment and validation demonstrate that they can inherit from each other (Muallifin, 1983).

If someone claims lineage, but the accused person neither confirms nor denies it, Imam Shafi'i holds the opinion that such lineage cannot be attributed to him. If two male siblings dispute the lineage of another sibling who is still a minor or insane, and one of the siblings admits that they have another minor or insane brother while the other sibling denies it, and then the sibling who denies it passes away, leaving behind the admitting sibling, the lineage of the other minor or insane brother is established, and both of them are entitled to inherit. If the admitting sibling also passes away afterward, then the paternal cousin inherits, because the deceased sibling has already established his lineage through his admission (Al-Bahuti, 1968). In cases of a missing child or an adopted child, if there is a woman or wife of a husband who claims a child as her own, the lineage of the child is attributed to the woman or wife based on her claim or acknowledgment, and not to her husband, as the child could potentially be from her former husband. Similarly, if a man or husband claims a child as his own, the lineage of the child is attributed to him based on his claim or acknowledgment, and not to his wife, as the child could potentially be from his former wife (Al-Bahuti, 1968).

If one of the heirs, who owns a one-third share of the inheritance, acknowledges the lineage of a person, while the other heirs deny the lineage of that person, and the heir who denied the lineage passes away, leaving no other heirs except for the heir who acknowledged and confirmed the lineage of that person, then the lineage of that person becomes established (Muallifin, 1983). And if someone claims another person as their father, child, husband, or master who freed them from slavery, then that person is entitled to inherit even if the person they acknowledged has not acknowledged them. The acknowledged person still receives inheritance even if the newly acknowledged person obstructs the clear heir. For example, if they acknowledge a new child while having a male sibling, the male sibling does not receive inheritance because they are obstructed by the newly acknowledged child. The following conditions and requirements apply) First, the person in question must be free from factors that would discredit them. There must be a significant possibility to believe the person and not doubt their acknowledgment. If the acknowledgment is implausible, such as acknowledging someone as their father while being of the same age or acknowledging someone as their child while they are older, then the acknowledgment is not valid. b) Second, the claim must not conflict with another person's lineage regarding their acknowledgment. If there is a conflict in lineage with another person based on their acknowledgment, then the acknowledgment is not valid due to the existence of another person's acknowledgment. c) Third, the person whose lineage is claimed must

acknowledge and affirm the claim. If they deny it, then the lineage acknowledgment is not acceptable (Al-Bahuti, 1968).

(7) *Al-Qur'ah* (lottery) is one of the methods used to establish lineage. (8) *As-sama'* (hearing). The majority of ulama think that the testimony and hearing of an individual can serve as grounds for establishing lineage if it is deemed necessary in urgent circumstances. However, to establish lineage through testimony or hearing, Imam Abu Hanifah requires that the lineage of the person in question should be well-known (Aabidin, 1966). (9) The judge's verdict is one of the methods to establish lineage. (10) Accusing lineage by oath is one of the methods to establish lineage (Al-Bahuti, 1968).



b. Islamic Guardianship of Lineage

Islamic law has provided significant guardianship to preserve the purity and integrity of lineage. This is done primarily to uphold human dignity and build strong, healthy, and resilient families, descendants, and communities that enjoy the blessings of unity, harmony, and happiness. Among the ways Islam safeguards lineage is by prohibiting adultery, which is the primary cause of tainting someone's lineage. Allah ﷻ says:

وَلَا تَقْرَبُوا الزَّوْجَ ۙ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

“And do not approach unlawful sexual intercourse. [[i.e., avoid all situations that might possibly lead to it.]] Indeed, it is ever an immorality and is evil as a way.” (QS. Al-Isra’: 32).

The punishment of flogging is prescribed for those proven to have committed adultery but are not yet married, as stated in the words of Allah ﷻ:

الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَلَيْسَ هَدَىٰ عَذَابُهُمَا طَافِقَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

“The [unmarried] woman or [unmarried] man found guilty of sexual intercourse [[Either by voluntary confession of the offender or the testimony of four male witnesses to having actually seen the act take place. Otherwise, there can be no conviction.]] - lash each one of them with a hundred lashes, [[The ruling in this verse applies to unmarried fornicators. Execution by stoning is confirmed in the sunnah for convicted adulterers.]] and do not be taken by pity for them in the religion [i.e., law] of Allāh, [[i.e., Do not let sympathy for a guilty person move you to alter anything ordained by Allāh, for in His law is the protection of society as a whole.]] if you should believe in Allāh and the Last Day. And let a group of believers witness their punishment” (QS. An-Nur: 2). And severe punishment awaits those who are married, as the penalty for married adulterers is stoning to death. As the Prophet Muhammad ﷺ said:

حُدُّوا عَنِّي حُدُودَ عَنِّي قَدْ جَعَلَ اللَّهُ هُنَّ سَبِيلًا الْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَنَفْيُ سَنَةٍ وَالتَّيِّبُ بِالتَّيِّبِ جَلْدُ مِائَةٍ وَالرَّجْمُ

“Follow all of my teachings, follow all of my teachings. Indeed, Allah has decreed punishment for them (unmarried women), for virgin males and females, the punishment is one hundred lashes and banishment for one year, while for married men and women, the punishment is one hundred lashes and stoning.” (Muslim, 2006).

Another indication of Islam's concern for lineage is the prohibition of adopting children (Considering someone's child as one's own), as stated in the words of Allah ﷻ:

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَفْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فِإِخْوَانُكُمْ فِي الدِّينِ وَمَوْلَاكُمْ

“Call them [[Those children under your care.]] by [the names of] their fathers; it is more just in the sight of Allāh. But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allāh Forgiving and Merciful” (QS. Al-Aḥzab: 5).

Adopting a child in Islam does not grant the adoptive parent the right to claim lineage over the child and their descendants (Salamah, 1996). Adoption that is prohibited involves integrating the adopted child into the family as a full member, without distinguishing them from biological

family members. This adopted child would have equal rights in terms of lineage, inheritance, and mingling with the opposite gender within the family and upbringing (Hamid, 1996).

The Prophet Muhammad instructed us to pay great attention to lineage so that one does not blur or obscure someone's lineage. The Prophet Muhammad ﷺ said:

أَيُّمَا امْرَأَةٍ أَدْخَلْتَ عَلَى قَوْمٍ مِنْ لَيْسَ مِنْهُمْ، فَلَيْسَتْ مِنَ اللَّهِ فِي شَيْءٍ، وَلَنْ يُدْخِلَهَا اللَّهُ جَنَّاتِهِ، وَأَيُّمَا رَجُلٍ جَحَدَ وَلَدَهُ وَهُوَ يَنْظُرُ إِلَيْهِ احْتَجَبَ اللَّهُ مِنْهُ، وَفَضَّحَهُ عَلَى رُؤُوسِ الْأُولَى وَالْآخِرِينَ

“Any woman who enters upon a people who do not belong to her is not from Allah in anything, and Allah will not admit her into His Paradise. And any man who denies his offspring while he looks at them, Allah will veil Himself from him, and He will disgrace him before the ancients and the later generations.” (Al-Bani, 1992, p. ḥadis no. 1427.) Lineage is built upon caution; therefore, it is forbidden for someone to acknowledge the lineage of a child when they know that the child is not their own, and it is also forbidden for someone to deny the lineage of a child when they know that the child is indeed their own. The Prophet ﷺ said, which means: “Whoever denies his child, while he sees his child in front of his eyes, Allah will turn away from him on the Day of Judgment, and Allah will expose his faults to all people from the first to the last.” (As-San’ani, 2006). Denying lineage is considered among the major sins. Because of the evil deeds they commit, they incur the great wrath of Allah ﷻ (Ar-Rumli, 1984). If denying one's lineage were a trivial matter, they would not receive the anger and threats from Allah ﷻ. The command of the Prophet here comes in the form of an obligation, and this evidence indicates its obligatory nature through the severe prohibition, as it signifies the exclusion from entering Paradise for those who violate it.

Other factors that reinforce the importance of preserving and paying attention to lineage include the fact that this law binds the prohibition of *muṣāharah* (being alone with non-mahram individuals) once one's lineage is established. Within this prohibition lie specific laws such as the permissibility of marriage, maintaining family ties, showing kindness to parents, fostering familial relationships, and so forth.

Moreover, Islamic law prohibits an individual from attributing their lineage to anyone other than their father, as stated in the words of Allah ﷻ:

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَفْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوْلَاكُمْ

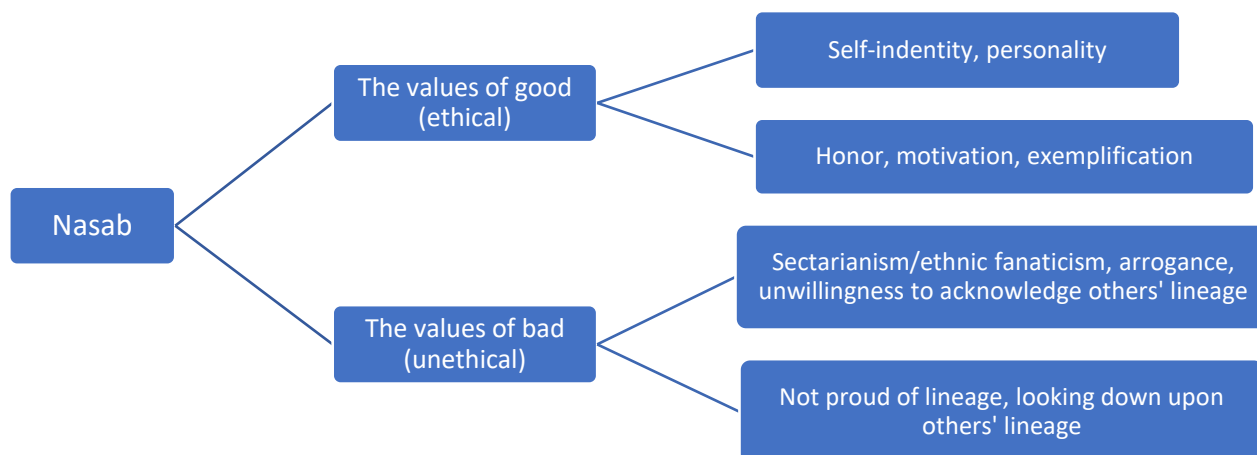
“Call them [[Those children under your care.]] by [the names of] their fathers; it is more just in the sight of Allāh. But if you do not know their fathers - then they are [still] your brothers in religion

and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allāh Forgiving and Merciful.” (QS. Al-Aḥzab: 5).

c. Lineage Relationship in the Axiology of Islamic Law

Axiology is a branch of the philosophy of science that discusses the purpose of science itself and how humans utilize that knowledge. Therefore, the essence that axiology aims to achieve is the essence of the benefits found within a certain knowledge. The object of the axiology study concerns the issue of the value of the usefulness of knowledge because knowledge must be aligned with cultural and moral values so that the value of its usefulness can be perceived by society (Salam, 1997). Similar to axiology which encompasses the values of good (ethical) and bad (unethical), lineage also holds positive and negative values. The positive values of lineage include (1) lineage as a sense of identity, (2) clarifying one's origins through knowledge of lineage, (3) the potential influence of lineage on one's personality, (4) bestowing honor, (5) motivating an individual, (6) serving as an exemplar, and (7) possessing genetic influence. On the other hand, the negative values of lineage encompass (1) the tendency of lineage to trigger sectarianism or fanaticism towards one's tribal lineage, (2) causing an individual to look down upon other lineages, (3) discouraging an individual from marrying someone with what they perceive as a lower lineage, (4) fostering arrogance and pride based on lineage, (5) leading to a reluctance to acknowledge someone else's lineage, and (6) creating a lack of pride in one's lineage (Prayoga, 2022).

Teleological ethics is suitable for establishing lineage that is result-oriented because it focuses on the impact and consequences of establishing lineage. The following are the impacts and consequences of establishing lineage: (1) Maintenance. Lineage becomes the reason for someone to provide maintenance. (2) Exemption from qisas punishment. Ulama agrees that a father cannot be subjected to punishment for his child whom he has killed unconditionally. (3) Preservation of guardianship. The establishment of lineage results in the consequences of guardianship in various matters such as qisas, marriage, guardianship of property, and so on. (4) Inheritance rights. Lineage becomes the reason for someone to receive an inheritance. (5) Prohibition of marriage. The existence of lineage becomes the reason for someone to be prohibited from marrying.



Lineage is a person's identity; by knowing one's lineage, the origins of an individual become clear. This is demonstrated by the existence of a hadith that instructs us to study lineage. The Prophet Muhammad ﷺ said, *“Learn about your lineage, as it can facilitate maintaining family ties, foster love within the family, increase wealth, and prolong life.”* (At-Tirmidhi, 1996). This hadith demonstrates that studying and knowing one's lineage can provide positive value to the individual. Lineage can also influence one's personality, motivate them, and serve as an example. Its implementation occurs when someone has a noble lineage, which makes them feel ashamed to engage in immoral or inappropriate behavior. A child of a religious leader (*Kyai*) would feel ashamed or unworthy if they couldn't recite the Quran. A noble lineage motivates them to learn the Quran and influences their character to become an exemplar and distance themselves from unworthy actions.

However, lineage is not only associated with positive values; it can also have negative aspects. Lineage can make someone arrogant and lead them to look down upon those with a different lineage. For example, someone with an esteemed lineage may demean individuals who don't have a similar lineage, even if those individuals surpass them in knowledge and other areas (Qasim, 2011). Arrogance based on lineage is prohibited, as it is considered a reprehensible and unethical tradition of ignorance. Islam came to abolish and forbid it, as stated in the words of Allah ﷻ, which mean: “O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.” (QS. Al-Hujurat: Ayat 11).

Criticizing lineage is a vile and unethical act. In Islamic law itself, criticizing lineage is prohibited. The Prophet Muhammad ﷺ said, which means, *“Among humans, there are two things that make them disbelievers: criticizing lineage and lamenting over the dead.”* (Muslim, 2006). Abdullah bin Abbas explained that what is meant by insulting lineage is defaming someone's lineage without knowledge. What is meant by disbelief here is the lesser form of disbelief because insulting lineage is a despicable character and a pre-Islamic tradition that can lead someone to disbelief (An-Nawawi, 1977) Allah ﷻ affirms in His words, which means: *“We have made you into nations and tribes, so that you may know one another. Verily, the noblest among you in the sight of Allah is the most righteous. Surely, Allah is All-Knowing, All-Aware.”* (QS. Hujurat: Ayat 13). This verse indicates that the purpose of creating humans, nations, and tribes is for them to know one another, not to boast about one another. It means that boasting about one's lineage is considered unethical and goes against the purpose of religious law (Mawardi, n.d.).

CONCLUSIONS

From the explanations above, it can be concluded that Islamic law endeavors to safeguard lineage from undesirable elements such as deceit, falsehood, and neglect. This is done without disregarding the validation of lineage for individuals whose lineage may be mixed, attributed to those who are not their biological parents. Jurists pay special attention to the rights of guardianship regarding the abandonment of children, and this concern is reflected in all aspects. This is ultimately done to protect children from being abandoned with unclear lineage and to uphold their dignity. The validation of lineage has significant implications for the child, both parents and their families in general: (1) For a child, the validation of lineage prevents rejection and abandonment. (2) For a mother, the validation of lineage can shield her from false accusations and negative perceptions. (3) For a father, the validation of lineage can protect his child's lineage from false claims by others. (4) For a family, the validation of lineage can safeguard the family's lineage from dishonor. With the establishment of this relationship, strong bonds are formed.

A decision or action is considered ethically or morally right if it brings positive value. Positive values include happiness, pleasure, health, beauty, knowledge, and so on. Negative values encompass unhappiness, suffering, illness, evil, and ignorance. Thus, the judgment of whether a decision or action is ethical (good) or unethical (bad) is based on whether good or bad things occur. Based on analysis and study, the author concludes that axiology in the philosophy of science can help someone understand and preserve the values of lineage. In axiology, the objects of discussion are ethics and aesthetics. Just as axiology has a view of good (ethical) and bad (unethical) values,

lineage also has positive and negative values. Positive values of lineage include (1) Lineage as self-identity. (2) Knowing one's lineage clarifies one's origin. (3) Lineage can influence personality. (4) Providing honor. (5) Lineage can motivate a person. (6) Lineage provides exemplification. (7) Lineage has genetic influence. Negative values of lineage include, among others: (1) Lineage can trigger sectarianism/ethnic fanaticism. (2) Lineage can make someone look down upon other lineages. (3) Lineage makes someone unwilling to marry their descendants to those they consider to have a lower lineage. (4) Lineage makes someone arrogant and proud of their lineage. (5) Lineage can make someone reluctant to acknowledge other people's lineage. (6) Lineage can make someone not proud of their lineage.

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