

**THE CHILDFREE PHENOMENA OF SAYYID MAHMUD AL-ALUSI'S  
PERSPECTIVE IN TAFSIR *RŪḤ AL-MA'ĀNĪ***



**THESIS**

**Submitted to Faculty of Ushuluddin and Humanities  
In Patrial Fulfillment of the Requirements  
for the Degree of S-1 of Islamic Theology  
On Al-Qur'an Science and Interpretation Department**

By:

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With full honesty and responsibility, the author declares that this thesis does not contain material written by other people or published. Likewise, this thesis does not contain other people's thoughts, except for the information contained in the reference which is used as a reference.

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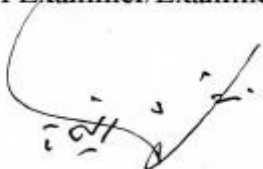
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## MOTTO

إجتهدك فيما ضمن لك وتقصيرك فيما طلب منك دليل على إنطماس البصيرة منك<sup>1</sup>

**“Your strenuous efforts in things that Allah has guaranteed for you and your negligence in things that He requires of you are harbingers of the blindness of the eyes of your heart.”**

(ابن عطاء الله السكندري)

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<sup>1</sup> Sholeh Darat, *Syarah Al-Hikam* (Semarang: Sahifa, 1863).

## TRANSLITERATION

The transliteration of Arabic words used in writing this thesis is guided by the "Arabic-Latin Transliteration Guidelines" based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia in 1987.

The following is an explanation of the guidelines:

### 1. Consonant

Arabic consonant phonemes which in the Arabic writing system are denoted by letters, in this transliteration some are denoted by letters and partly denoted by signs, and some by letters and signs at once.

Below is a list of those Arabic letters and their Transliteration with Latin letters.

Arabic letters	Name	Latin letters	Name
ا	Alif	Not denoted	Not denoted
ب	Bā'	B	Be
ت	Tā'	T	Te
ث	Šā'	Š	Es (with dot above)
ج	Jīm	J	Je
ح	Ḥā'	Ḥ	Ha (with dot below)
خ	Khā'	Kh	Ka and Ha
د	Dāl	D	De
ذ	Žāl	Ž	Zet (with dot above)
ر	Rā'	R	Er
ز	Zai	Z	Zet
س	sīn	S	Es
ش	Syīn	Sy	Es and Ye

ص	ṣād	Ṣ	Es (with dot below)
ض	ḍād	Ḍ	De (with dot below)
ط	ṭā'	Ṭ	Te (with dot below)
ظ	ẓā'	Ẓ	Zet (with dot below)
ع	'ain	‘	Inverted comma above
غ	Gain	G	Ge
ف	fā'	F	Ef
ق	qāf	Q	Ki
ك	kāf	K	Ka
ل	lām	L	El
م	mīm	M	Em
ن	nūn	N	En
و	wāw	W	We
ه	hā'	H	Ha
ء	Hamzah	ﺀ	Aspostrof
ي	Yā'	Y	Ye

## 2. Vocal

Vowels are Arabic, like Indonesian vowels, consisting of single or monophthong vowels and double vocal or diphthong vowels.

### a. Single Vocals

The single vowel of Arabic is denoted by a sign or vowel, transliterated as follows:

Arabic letters	Name	Latin letters	Name
أ	Fathah	A	A
إ	Kasrah	I	I
أ	Dhammah	U	U

b. Double Vowel

Arabic double vowels are symbolized in the form of a combination of letters and letters. The transliteration is in the form of a combination of letters, namely:

Arabic letters	Name	Latin letters	Name
يـأ--	Fathah and yes	Ai	a and i
وـأ--	Fathah and wau	Au	a and u

c. Long Vowels (Maddah)

Long vowels or Maddah whose symbols are harakat and letters, transliteration in the form of letters and signs:

Arabic letters	Name	Latin letters	Name
أ	Fathah and alif	Ā	A and the line above
يـ	Fathah and ya'	Ā	A and the line above
يـ	Kasrah and ya'	Ī	I and the line above
وـ	Dhammah and wau	Ū	you and the line above

3. Ta' Marbutah

The transliteration for ta' marbutah is twofold:

a. Ta' marbutoh life

Ta' marbutah who lives or receives harakat fathah, kasrah, and dhammah, the transliteration is (t)

b. Ta' marbutoh die

Ta' marbutah who died or received breadfruit harakat, the transliteration is (h)

c. If the last word with ta marbutah is followed by a word that uses al clothing and the reading of the two words is separate, then ta marbutah is transliterated with ha (h)



Example:

*Raudah al-atfāl*: روضة الاطفال

#### 4. Shadha (*Tasydid*)

Syaddah or tasydid which in the Arabic writing system is symbolized by a sign, the sign of syaddah or the sign of tasydid, in this transliteration the sign of syaddah is denoted by a letter, which is the same letter as the letter marked shadah.

Example:

*Zayyana*: زَيْنَ

#### 5. Clothing Words

The word clothing in the Arabic writing system is denoted by the letter 'al' but in this transliteration the word clothing is distinguished from the word clothing followed by the letter syamsiyah and the word clothing followed by the letter *qamariyah*.

- a. The word clothing is followed by the letter *syamsiyah*

The word clothing followed by the letter Shamsiyah then followed by the letter Shamsiyah is written according to the first letter of the *Shamsiyah*.

Example:

*Ar-rajulu*: الرَّجُلُ

- b. The word clothing is followed by *the letters qamariyah*

The word clothing followed by the letter *qamariyah* is then written using the initial letter "al".

Example:

*Al-kitābu*: الْكِتَابُ

#### 6. Hamzah

It is stated in the front that hamzah is transliterated with an apostrophe, but that only applies to the hamzah located in the middle and at the end of the word. If the hamzah is located at the beginning of the word, then it is not symbolized because in Arabic writing it is alif.

Example:

*Sha'un:* شَيْءٌ

## 7. Word Writing

Basically, every word whether fi'il, isim, or harf, is written separately, only certain words whose writing with Arabic letters are usually combined with other words because there are letters or harakat that are omitted. So in this transliteration the writing of the word is also coupled with other words that follow it.

Example:

*Fa'ufu al-kaifa wa al-mizāna:* فَأَوْفُوا الْكَيْفَ وَالْمِيزَانَ

## 8. Capital Letters

Although in the Arabic writing system capital letters are not known, in this transliteration they are used as well. The use of capital letters as what applies in EYD, including: capital letters are used to write the initial letters of one's name and the beginning of sentences. If the name of the self is preceded by the word clothing, then what is written with a capital letter is still the initial letter of the name itself, not the initial letter of the word clothing

Example:

*al-Alusi:* الألوّسى

The use of capital letters for Allah applies only when the Arabic script is complete and if the writing is united with other words, so that any letter or vowel is omitted, capital letters are not used.

Example:

*Lillāhi al-amru jamî'an:* لله الأمر جميعاً

## 9. Tajweed

For those who want fluency in reading, this transliteration guide is an integral part of the science of tajwid. Therefore, the inauguration of Latin Arabic

transliteration guidelines (Indonesian Version) needs to be accompanied by tajweed guidelines.

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In the end, the author realizes that the writing of this thesis has not reached perfection in the true sense, but the author hopes that this thesis can provide benefits for the author himself, especially and readers in general, to open scientific horizons in the field of Qur'an and Tafsir.

Semarang, 11 December 2023

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## ABSTRACT

**M. NABIH Z. A. NIM: 2004026075. *The Childfree Phenomena Sayyid Mahmud Al-Alusi's Perspective in Tafsir Rūḥ al-Ma'ānī*. Study Program of Qur'an and Tafsir. Faculty of Ushuluddin and Humanities, Walisongo State Islamic University, Semarang 2023.**

This thesis discusses the phenomenon of childfree according to Sayyid Mahmud al-Alusi in Tafsir *Rūḥ al-Ma'ānī*. Childfree is not explicitly discussed in the Qur'an. However, implicitly the author finds three verses that discuss the childfree background, namely, QS. al-Isra' [17]: 31, QS. al-An'am [6]: 151 and QS. an-Nisa' [4]: 9. The popularity of the childfree trend has recently made scholars present arguments to each other, both defense and rejection. The purpose of this study is to describe how childfree is in the perspective of al-Alusi's interpretation. This research is library research. The main source is taken from Tafsir *Rūḥ al-Ma'ānī*. Meanwhile, secondary sources are taken from various books, books, journals, and scientific papers that discuss issues relevant to this research. The method used is the descriptive-analytical method. While the theory used to analyze the problem is the hermeneutics of Hans Gadamer. The theory of Gadamer generally uses three stages, namely, First, awareness of the hermeneutic situation, namely the researcher must know between the pre-understanding of the text (verse) and the pre-understanding of the reader (al-Alusi). Second, the blurring of the text horizon and the reader's horizon. The horizon of the text in the context of this interpretation is called *asbāb an-nuzūl* both micro and macro. While the reader's horizon according to Gadamer only acts as a stepping point for someone in understanding the text which in this case is the interpretation of al-Alusi. Third, application theory and interpretation. The application theory proposed by Gadamer is that after the interpreter finds the meaning intended by a text, then the development of interpretation is carried out while still paying attention to the continuity of the new meaning with the original meaning of the text. The results of this research analysis show that al-Alusi's textual interpretation does not prohibit the option to be childfree. However, al-Alusi's interpretation indicates that regardless of any reason he disagreed with childfree. Because it is tantamount to murder both in essence, pilgrims (next generation) and mental killing. In addition, according to al-Alusi, concern for children is tantamount to doubting the power of Allah. The relevance of al-Alusi's interpretation of the childfree phenomenon in QS. al-An'am [6]: 151, QS. al-Isra' [17]: 31 and QS. an-Nisa' [4]: 9 presents several aspects or backgrounds that influence married couples to do childfree, namely; economic aspects, environmental or cultural aspects, psychological aspects, and sociological aspects.

**Keywords:** Childfree, Al-Alusi, Tafsir *Rūḥ al-Ma'ānī*



# CHAPTER I

## PRELIMINARY

### A. Background

Childfree is an agreement made by a married couple not to have children by deliberate means and various considerations and reasons.<sup>2</sup> The phenomena of childfree is being hotly discussed and debated by many people in Indonesia. This concept or term first appeared in the West at the end of the 20th century. Some people in Indonesia began to adopt this concept and echoed it in the mass media, which then caused a variety of positive and negative responses. People who support this view argue that every individual has the right to freely choose not to have children. Some of the factors that influence the decision not to have children include a couple's disinterest in having children or the condition of a wife who does not have strong maternal traits.<sup>3</sup>

However, having children is a great responsibility that is not.<sup>4</sup> Only carried by a mother, but the duty of both parents. Children are also a gift, but also a challenge, that requires commitment, attention, and sufficient resources from parents. One of the main considerations in deciding to have children is a person's financial and psychological condition. Some couples worry that they may not be able to meet the financial needs needed to raise children. In addition, some people have bad memories or experiences from their childhood, and they worry that they might pass

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<sup>2</sup> Rudi Adi and Alfin Afandi, "Analisis Childfree Choice Dalam Perspektif Ulama' Klasik Dan Ulama' Kontemporer," *Tarunalaw: Journal of Law and Syariah* 1, no. 01 (2023): hal. 78–87, <https://doi.org/10.54298/tarunalaw.v1i01.73>.

<sup>3</sup> Iriana Indri Hapsari and Siti Rianisa Septiani, "Kebermaknaan Hidup Pada Wanita Yang Belum Memiliki Anak Tanpa Disengaja (Involuntary Childless)," *JPPP - Jurnal Penelitian Dan Pengukuran Psikologi* 4, no. 2 (2015): 90–100, <https://doi.org/10.21009/jppp.042.07>.

<sup>4</sup>

on the same experience to their child. This can be a heavy psychological burden and can influence a person's decision to have children.<sup>5</sup>

Many studies have discussed the concept of childfree. For example, in an article entitled “Voluntary Childness and Being Childfree”, Ramu argues that couples without children tend to be happier. Meanwhile, Ed Wallander argues that household income would be greater if there were no children. Furthermore, Park argues that women who choose the concept of childfree tend to see childcare as an obstacle and conflict in their careers.<sup>6</sup> In his research, Almunawaroh Burhanuddin, also quoting from a social psychologist from the Faculty of Medicine, Sebelas Maret University Surakarta, Tri Rejeki Andayani said there are several factors underlying the decision to be childfree. One of them is environmental problems and population that is increasing but not proportional to the health of the earth and food availability. Therefore, some people consider childfree a solution to the reasons above.<sup>7</sup>

However, many also argue that the concept of childfree is contrary to religious values and human nature. According to Buya Yahya, people who have this kind of thinking need to be prayed for and reminded.<sup>8</sup> Children are gifts and trusts from God that are very valuable, both for the life of the world and the hereafter. Therefore, every parent must try to educate their children as well as possible to become a good person and have noble morals. Imam al-Gazali explained that there are four benefits in having children. First, seeking pleasure by maintaining human survival. Second, seek the pleasure of the Prophet by multiplying his people. Third, expect prayers

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<sup>5</sup> Dhea Candra Dewi and Siti Hidayatul Jumaah, “Trend Dan Kebijakan Pernikahan Usia Anak: Studi Pada Desa Gapuk Kabupaten Lombok Barat, Nusa Tenggara Barat,” *Resolusi: Jurnal Sosial Politik* 5, no. 2 (2022): 143–59, <https://doi.org/10.32699/resolusi.v5i2.3651>.

<sup>6</sup> Iriana Indri Hapsari, *Kebermaknaan Hidup Pada Wanita*, hal. 94.

<sup>7</sup> Almunawaroh Burhanuddin, “Childfree Dalam Perspektif Al-Qur’ān (Kontekstualisasi Penafsiran Ibnu Āsyūr (W.1973 M), Wahbah Al- Zuhailī (W.2015 M) Dan Quraish Shihab (L.1944 M)),” *Skripsi* (Institut Ilmu Al-Qur’ān Jakarta, 2022), hal. 3.

<sup>8</sup> “Childfree Menurut Pandang Islam (Buya Yahya Menjawab),” Al-Bahjah TV, 2021, [https://youtu.be/x7eaDGUG\\_w8](https://youtu.be/x7eaDGUG_w8).

from godly children. Then fourth, expect intercession from children if they die first.<sup>9</sup> Thus, having children is a great responsibility that must be carried out with full awareness and commitment. However, for those who choose not to have children, the decision must also be respected and respected.

Meanwhile, the percentage of married couples who decide to childfree in Indonesia tends to increase in the last four years. In fact, the percentage of childfree women in Indonesia in 2019 reached 7%, then in 2020 it decreased to 6.3%, then in 2021 it increased again to 6.5% and in 2022 it increased dramatically to 8.2%. Although the numbers were slightly depressed at the beginning of the covid-19 pandemic, the percentage rose again in the following years. The pattern of increase in the number of married couples in Indonesia who choose to do childfree in the last four years indicates that this figure is likely to increase in the following year. If this trend continues, then the nation risks losing a certain generational segment in the population pyramid.<sup>10</sup>

In fact, one of the purposes of marriage is a way to meet the sexual needs between husband and wife, and also as a means to have children with the aim of continuing the existence of *khalīfah* on earth.<sup>11</sup> The purpose of having children in marriage is not only to pass on offspring, but also to create a generation that is good, qualified, and obedient to God. In Islam, the suggestion to have children as successors is also emphasized in the Qur'an. One of the verses that illustrates the importance of the role of parents in educating their children to become a good generation and devoted to Allah SWT is QS. al-Furqan [25]: 74:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

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<sup>9</sup> Ibnu Ibrahim Ba'adillah, *Ihya' 'Ulūmiddin, Terj. Ibnu Ibrahim Ba'adillah, Ihyâ' 'Ulūmiddin: Menghidupkan Kembali Ilmu-Ilmu Agama* (Jakarta: Republika, 2011), hal. 67.

<sup>10</sup> Yuniarti, "Menelusuri Jejak Childfree Di Indonesia," *Datain: Make It Matters* 1, no. 1 (2023), hal. 1–7.

<sup>11</sup> Agustina Nurhayati, "Pernikahan Dalam Perspektif Al-Qur'an," *Hikami: Jurnal Ilmu Alquran Dan Tafsir* 3, no. 1 (2011), hal. 99–101, <https://doi.org/10.59622/jiat.v3i1.53>.

“And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil).”<sup>12</sup>

This verse is a prayer of the people enshrined by Allah in the Qur’an. This prayer shows that having godly and filial children to parents is a very pleasing gift. This shows that the desire of parents to have children has been expressed and enshrined in the Qur’an. When a person has a spouse and children who are pleasing, then they can be said to have a harmonious family.<sup>13</sup>

So that the concept of childfree is a personal choice of every married couple and we must respect that choice. However, it is also important to evaluate each of these decisions, whether or not they are in accordance with the values and principles we follow. If there are errors in the understanding or implementation of this concept, there needs to be clarification and improvement so as not to cause misunderstandings or conflicts in society. For example, if the concept of childfree is understood as a complete rejection of children or families, this can lead to divisions or uproar in society. Therefore, it is important to understand and explain that childfree does not mean rejecting children or families, but rather a personal choice not to have children for various valid reasons. In addition, if the concept of childfree begins to be widely followed by many people without a proper understanding, this could potentially lead to greater social problems. Therefore, it is important for all of us to understand and respect each individual’s choices, while also providing proper education and understanding of concepts such as childfree.

In the Qur’an, many verses contain prayers from the early people asking for children to be given in their lives. Children are considered a strong bond that is able to strengthen the relationship between husband and wife and maintain the integrity of the household. Many married couples feel anxious and anxious because they have

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<sup>12</sup> Depag RI, *Al-Qur’an Dan Terjemahnya*, n.d, hal. 521.

<sup>13</sup> Miftahus Syifa, “Ingin Memiliki Keluarga Sakinah? Amalkan Doa Surat Al-Furqan Ayat 74,” tafsiralquran.id, accessed September 4, 2023, <https://tafsiralquran.id/ingin-memiliki-keluarga-sakinah-amalkan-doa-surat-al-furqan-ayat-74/>.

not been given offspring, and some of them even feel shaky in living their home life because of this. In addition, it was the Prophet who advocated marrying a fertile woman in order to have.<sup>14</sup> many children and how important the role of children in the life of husband and wife in maintaining the survival of mankind. One such hadith is narrated by al-Nasa'i as follows:

تزوجوا الودود الولود فإني مكاثر بكم. رواه والنسائي (3227).....<sup>15</sup>

“Marry a loving and fertile woman for I am proud of the multitude of my people...” (HR. al-Nasa'i No.3227)

In a hadith above, the Prophet advised men to marry fertile women in order to have many children. This is because the Prophet wanted to boast of his many people in front of other prophets in the hereafter.<sup>16</sup> So the decision to childfree is certainly controversial because it seems contrary to one of the goals of marriage. However, on the other hand, those who choose childfree also have reasons and goals that can still be considered. They may feel that by not having children, they can focus more on their contribution to society and the world.<sup>17</sup>

The verses and hadiths mentioned earlier, emphasize the importance of married couples to have children as part of maintaining human survival. Children born from this marriage are expected to continue human existence on earth. However, with the passage of time and the development of the times, modern industrial society has different thoughts from previous generations. It is here that the role of Qur'an answers the challenges of the times as *shalih likulli zamān wa makān*.

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<sup>14</sup> Zahro Ahmad, *Fiqh Kontemporer*, ed. Zainal Muttaqien (Jakarta Selatan: PT Qaf Media Kreativa, 2017), hal. 34.

<sup>15</sup> Abu Dawud Sulaiman bin Al-Asy'ats As-Sijistani, *Sunan Abu Daud*, ed. Muhyiddin Abdul Hamid (Maktabah Syamilah: Dar al-Fikr, n.d.).

<sup>16</sup> Robiatul Wahida, “Anjuran Menikahi Wanita Produktif Dalam Sunan An-Nasa'i: (Studi Ma'anil Hadits)” (UIN Raden Fatah Palembang, 2018).

<sup>17</sup> Almunawarah Burhanuddin, “Childfree Dalam Perspektif Al-Qur'an (Kontekstualisasi Penafsiran Ibnu Āsyūr (W.1973 M), Wahbah Al- Zuḥailī (W.2015 M) Dan Quraish Shihab (L.1944 M)).”

That the understanding of the Qur'an provides guidance and wisdom that can help mankind to solve the circumstances and challenges of the times.<sup>18</sup>

Neither the Qur'an nor the hadith explicitly explain the term childfree. However, the author finds a verses that explains childfree implicitly from several factors behind someone choosing childfree as a way of life such as financial cases and humanitarian conflicts that make the author examine QS. al-An'am [6]: 151, QS. al-Isra' [16]: 31 and QS. an-Nisa' [4]: 9 as the object of research. The verses are as follows:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ أَمَلٍ نَحْنُ نَزَرْنَاكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

“Say, “Come, I will recite what your Lord has prohibited to you. (He commands) that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities-what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden (to be killed) except by (legal) right. This has He instructed you that you may use reason.””

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنْ قَتَلْتُمْ أَنْ قَتَلْتُمْ كَبِيرًا

“And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.”

وَأَلْيَشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

“And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allāh and speak words of appropriate justice.”

Al-Alusi begins the interpretation of the verse by saying:

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<sup>18</sup> Tim Penyusun, *BAHAN AJAR STUDI Al-Quran, Suparyanto Dan Rosad (2015, vol. 5 (Surabaya: UIN Sunan Ampel Press, 2016), hal. 1-57.*

وظاهر اللفظ النهي عن جميع أنواع قتل الأولاد ذكوراً كانوا أو إناثاً مخافة الفقر والفاقة.<sup>19</sup>

“The meaning of *ẓāhir* verse explains the prohibition of any motive or background for the murder of children, be it boys or girls, for fear of poverty and destitution.”

Al-Alusi opens the interpretation of the verse with the meaning *ẓāhir* verse which explains the prohibition against killing children due to financial factors. So the author wants to examine the verse in terms of the inner meaning of the verse which explains the reason, why the *jāhiliyyah* people kill their children and then relevant to the phenomenon of *childfree*. Furthermore, in order for research to be more focused, then of the many works of Qur'anic exegesis that already exist, the author will focus this research on the study of Tafsir *Rūḥ al-Ma'āni* by Sayyid Mahmud al-Alusi, who is a figure of scholars of the 19 H century and there are several distinctions in the book so that the author wants to examine childfree according to al-Alusi in the book of Tafsir *Rūḥ al-Ma'āni*.<sup>20</sup>

One of its features, the interpretation of al-Alusi strongly implies that al-Alusi places so much emphasis on the nature of every worship that human beings should perform that this is always echoed by Sufis. In addition, al-Alusi included the meaning of *bāṭiniyyah* verse which has a deeper meaning when compared to the meaning of *ẓāhir* verse alone.<sup>21</sup>

So that understanding the kalam Allah contained in Al-Qur'an, it turns out that it does not use the approach of the aspect of *ẓāhiriyyah* verse alone but what is very important is the approach through the aspect of *bāṭiniyyah* verse.<sup>22</sup> The inner verse is a meaning stored behind a verse in the form of a secret message given by Allah

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<sup>19</sup> Sayyid Mahmud Al-Alusi, *Ruh Al-Ma'ani Fi at-Tafsir Al-Qur'an Al-Adzim Wa Sab'i Al-Matsani* (Beirut: Dar al-Ihya' at-Turos al-'Arabi, 1999), Juz 15, hal. 86.

<sup>20</sup> Muhammad Faisal Hamdani, “Studi Naskah Tafsir Ruh Al-Ma'ani Karya Al-Alusi,” *Jurnal Tanzimat* 20 (2015): 42.

<sup>21</sup> Moch. Sya'ban Abdul Rozak, Deni Albar, and Badruzzaman M. Yunus, “Metodologi Khusus Dalam Penafsiran Al-Qur'an Oleh Al-Alusi Al-Baghdadi Dalam Kitab Tafsir Ruh Al-Ma'ani,” *Jurnal Iman Dan Spiritualitas* 1 (2021): 20–27, <http://doi.org/10.15575/jis.v1i1.11417>.

<sup>22</sup> Masdudi, *Studi Al-Qur'an*, 1st ed. (Cirebon, 2016).

to the Sufis.<sup>23</sup> Some scholars argue that the interpretation of the meaning of *bātiniyyah* from the Qur'anic verse can be understood as an attempt to change the meaning of the verse. This is because the resulting verse's inner meaning is often deeper in meaning and may even differ from the *ẓāhir* meaning of the verse. This change from the meaning *ẓāhir* to the meaning of *bātin* is based on inspiration from Allah and spiritual cues given to the master of nature or Sufi.<sup>24</sup> So that Sufi interpretation is interpreted as an attempt to explain the content of the Qur'an by interpreting its verses according to the signals implied behind the express, by not denying the meaning of *ẓāhir* verse.<sup>25</sup>

If examined more deeply, one of the relevance of examining the childfree phenomena from al-Alusi's perspective is because he argues that every phenomena that occurs in society is never separated from the influence of the existing ideological system, and every ideology is never separated from real life. Thus, childfree, which is one of the phenomena that develop in society, is certainly never separated from the existing ideology.<sup>26</sup>

So the purpose of this study is first, to know the interpretation of Sayyid Mahmud al-Alusi in *Rūḥ al-Ma'ānī's* tafsir on QS. al-An'am [6]: 151 and QS. al-Isra' [16]: 31. The second objective is that the results of al-Alusi's interpretation and analysis of the verse can present the relevance of al-Alusi's interpretation in *Rūḥ al-Ma'ānī's* interpretation of the current childfree phenomenon that is the focus of this study.

The hypothesis of this study is based on the analysis of al-Alusi's interpretation of QS. al-An'am [6]: 151, QS. al-Isra' [16]: 31 and QS. an-Nisa' [4]:

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<sup>23</sup> Budiman Sunaryo Pirmansyah Cecep Alba, Fatahillah, "Karakteristik Tafsir Sufi," *Istiqaamah: Jurnal Ilmu Tasawuf*, n.d, hal. 123–29.

<sup>24</sup> Eni Zulaiha, Muhammad Yahya, and Muhammad Ihsan, "Argumentasi Eksistensial Tafsir Sufi," *Jurnal Iman Dan Spiritualitas* 2, no. 3 (2022), hal. 305–12, <https://doi.org/10.15575/jis.v2i3.18317>.

<sup>25</sup> Muhammad Husain al-Dzahabi, *Al-Tafsīr Al-Mufasssīrūn* (Kairo: Dār al-Hadīṣ al-Qāhirah, 2005).

<sup>26</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 15, hal. 86-87.



9 indicates that regardless of any reason he disagreed with the existence of childfree. The relevance of al-Alusi's interpretation of the phenomenon of childfree in the verse brings several backgrounds that influence married couples to do childfree, namely; economic aspects, environmental aspects, psychological aspects, and sociological aspects.

Departing from this mindset, this discussion is very interesting to be researched and can contribute to research related to the interpretation of the Qur'anic verse about childfree that is being discussed in our society in al-Alusi's Tafsir *Rūḥ al-Ma'ānī*, and the author has not found this interpretation research that discusses the phenomenon of childfree.

## **B. Problem Statement**

Based on the background above, the author formulates several formulations of problems related to the topic to be studied, including the following:

- a. How is the interpretation of Sayyid Mahmud al-Alusi in Tafsir *Rūḥ al-Ma'ānī* towards QS. al-An'am [6]: 151, QS. al-Isra' [16]: 31 and QS. an-Nisa' [4]: 9?
- b. How relevance is Sayyid Mahmud al-Alusi's interpretation of the Tafsir *Rūḥ al-Ma'ānī* to the phenomenon of childfree based on current conditions?

## **C. Research Objectives**

Every research carried out, must have a specific purpose. Based on the formulation of the existing problem, the objectives of this study include:

- a. To know the interpretation of Sayyid Mahmud al-Alusi in *Rūḥ al-Ma'ānī's* tafsir of QS. al-An'am [6]: 151, QS. al-Isra' [16]: 31 and QS. an-Nisa' [4]: 9.
- b. To find out the relevance interpretation of Sayyid Mahmud al-Alusi in *Rūḥ al-Ma'ānī's* interpretation of the childfree phenomenon at this time.

## **D. Research Benefits**

The results of this study are expected to provide benefits including in the following two aspects:

a. Theory Aspects

With the research on the concept of childfree through the view of sufi interpretation, the perspective of Sayyid Mahmud al-Alusi in the tafsir of *Rūḥ al-Ma'ānī* is expected to be useful and add insight academically, especially in the scientific treasures of interpretation and become a new reference in analyzing the phenomenon of childfree. So it is useful for future studies.

b. Practical Aspects

This research is expected to be a consideration for married couples in deciding the choice of eliminating children. As the view of Sufi exegesis that brings understanding by examining the inner meaning of verses and integrating them with the classical Qur'an model of interpretation without neglecting the context of both the past and present. Reveals that the implied passage of the verses on the main purpose of marriage and proliferation in Qur'an will be obtained through the view of sufi exegesis in the tafsir *Rūḥ al-Ma'ānī* by Sayyid Mahmud al-Alusi. Childfree as a phenomenon that is happening in the modern world today needs a review from a religious point of view. So that married couples can reconsider their decisions based on this study.

## E. Literature Review

A literature review is a written summary of articles from journals, books, and other documents that describe theories and information both past and present, organizing the library into topics and documents needed for a research proposal.<sup>27</sup> Literature review serves to review the results of previous research related to the research being conducted, both in terms of title, problem and research results. There are several studies related to the topic of discussion in this study including:

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<sup>27</sup> Widiarsa, "Kajian Pustaka (Literature Review) Sebagai Layanan Intim Pustakawan Berdasarkan Kepakaran Dan Minat Pemustaka," *Media Informasi* 28, no. 1 (2019), hal. 112, <https://doi.org/10.22146/mi.v28i1.3940>.

1. “Childfree according to Sayyid Quṭb in Tafsir *Fī Zilāl al-Qur’ān*”, by Muhammad Farhan ‘Azizan. He is a thesis from Raden Mas Said State Islamic University Surakarta. This study focuses on the correlation and relevance of Sayyid Quṭb's interpretation in Tafsir *Fī Zilāl al-Qur’ān* to the childfree phenomenon. The results of this study show that the phenomenon of childfree according to Sayyid Quṭb can be viewed from two aspects, namely the theological aspect and the juridical aspect. The correlation of the childfree phenomenon can be viewed from two aspects, namely the theological aspect and the juridical aspect. Whereas for the relevance of the childfree phenomenon according to Sayyid Quṭb in QS. al-Isra’ [17]: 31 and QS. al-An’am [6]: 151 presents some backgrounds that influence married couples to do childfree, namely; culture, economics, psychology, and sociology.
2. “The Meaningfulness of Life in Women Who Have Not Had Children Involuntary (Involuntary Childless)”, by Iriani Indri Hapsari and Siti Rianisa Septiani. It is a Journal of Psychological Research and Measurement Volume 4, Number 2, October 2015 which examines the number of seven accidental children who were later reduced to three. This study produced new findings, namely the emotions contained in the subject’s life in interpreting his life, economic factors that affect the meaning of life, and the positive influence of involuntary childless conditions.
3. “The Childfree Phenomenon in the Perspective of Tafsir *Maqāsidi* Abdul Mustaqim”, by Afrida Naili A’la. He is a thesis from Sunan Ampel State Islamic University Surabaya. This research focuses on the analysis and contextualization of the interpretation of verses related to childfree in the perspective of *Maqāsidi* interpretation. The results of this study show that having children is considered more beneficial because marriage is an institution to present children and maintain the principles of *Maqāsidi al-shari’ah* namely *hifẓ al-dīn* to maintain the continuity of religious life and *hifẓ an-nasl* to carry out continuity of life together.

4. "Childfree In The Qur'an: Reinterpretation Of Al-Nahl Verse 72 With *Ma'na Maghza* Approach" by Ma'isyatusy Syarifah and Hudzaifah Achmad Qotadah. This study aims to analyze surah al-Nahl verse 72 related to how Al-Qur'an talks about the pros and cons of childfree issues. The results of this study show that in surah al-Nahl verse 72, it is related to preserving offspring (having children) is the human nature of marriage, while the practice of childfree is contrary to the original purpose of marriage. However, in certain conditions and there are *syar'i* reasons such as diseases that endanger the life of the mother and so on, the *childfree* decision can be justified.
5. "Characteristics of Sufi Tafsir" by Cecep Alba, Fatahillah, Budiman Sunaryo Pirmansyah. This journal article analyzes the characteristics of tafsir al- Qur'an, especially in the field of tafsir with Sufism style or called Sufi tafsir. The result of the analysis of this article is that the characteristics of Sufi exegesis are twofold: *First*, the attempt to understand the Qur'an is not only through the approach of *zāhir* verses but what is very important is the approach through the inner aspect of the verse. *Second*, as a character of Sufi exegesis, the way Sufis derive the meaning of each verse of the Qur'an is often based on *zihniyyah* (intuition) gestures.
6. "Childfree in the Perspective of the Qur'an (Contextualizing the Interpretation of Ibn Āshūr (D. 1973 M), Wahbah az-Zuḥailī (D. 2015 M) and Quraish Shihab (B. 1944 M), by Almunawarah Burhanuddin. This study focuses on comparing the interpretation of the mufassir above to verses related to childfree. The results of this study show that about the purpose of marriage and associated with *childfree*, the three mufassir did not explain clearly that having children is one of the goals of marriage. However, judging from the explanatory descriptions of Ibn Āshūr and wabhah al-Zuḥailī, it gives the impression that marriage is solemnized, one of which is for human breeding. Quraish Shihab explains that the stage of *rahmah* in a marriage is accompanied by the presence of children.

7. “Study of Tafsir Manuscript *Rûḥ al-Ma’ānī* by Al-Alusi” by Muhammad Faisal Hamdani. This paper attempts to explain the book of tafsir *Rûḥ al-Ma’ānī* and its *manhaj* (method, style, *laun*/approach, types etc.). This research resulted in a large reference to the opinions of earlier commentators, widely taking into account *qira’ah*, reasonable verses, *asbāb an-nuzūl*, *i’rab* and Arab’s poems. Al-Alusi also dismissed the issue of interpretation with Sufistic nuances as not *ma’qul* or contrary to language.

So far, researchers have searched the literature related to this study, showing that no researcher has discussed the analysis and relevance of Sayyid Mahmud al-Alusi’s interpretation of the book of tafsir *Rûḥ al-Ma’ānī* on verses related to childfree. Therefore, this thesis is prepared to complement previous research.

## **F. Research Methods**

### **1. Types of Research**

The type of research that the author uses is qualitative method (library research), which is a study that makes library materials as the main data source.<sup>28</sup> Because in writing this thesis, the author took the main source of research in the form of literature books and journals. In literature research, empirical matters are also studied derived from previous research findings.<sup>29</sup>

### **2. Data Collection Methods**

The data collection method used by the author is a documentary technique. Documentary technique is data collection by collecting and analyzing documents, both written, image and electronic documents.<sup>30</sup> In this study the author collected data from written documents such as several books of tafsir, books and journals.

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<sup>28</sup> Anton Bakker and Achmad Charis Zubair, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius, 1990).

<sup>29</sup> Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: PT. Remaja Rosdakarya, 2005).

<sup>30</sup> Sukmadinata, hal. 102.

The focus of the analysis used by the researcher is the source of interpretation of Sayyid Mahmud al-Alusi in the tafsir *Rūḥ al-Ma'ānī*.

The data collected were in the form of verses, words, or terms related to the discussion of childfree in this study. In collecting these data, researchers use verses Qur'an which contain words or *lafadz* related to the purpose of marriage and offspring. The data used by the author in this research includes primary data sources and secondary data sources.

- a. The primary data source or the main source used by the author for this study is sourced from the interpretation of al-Alusi in QS. al-An'am [6]: 151, QS. al-Isra' [16]: 31 and QS. an-Nisa' [4]: 9 in the book of Tafsīr *Rūḥ al-Ma'ānī* by Sayyid Mahmud al-Alusi.
- b. The secondary data sources used in this study are derived from verses or literature related to the research discussion. Among them are articles, research journals, books and religious materials related to research topics. These secondary data are complements of primary data.

### **3. Data Processing Methods**

After finding the data sources needed in this study, then the data will be processed. In processing the data, the researcher does:

- a. Collecting data that is closely related to the title of the study, namely the phenomena of childfree.
- b. Analyze and group the data collected into one according to the type of each need.
- c. In processing data so that it is easily understood by readers, the author explains the data used by transferring it into its own language.

### **G. Systematics of Writing**

In order for this research to be more systematic and directed, the author compiles a writing systematics in which there are chapters and sub-chapters with the need for in-depth study. Thus the systematics in this thesis is arranged as follows:

***The first chapter*** of the introduction. This chapter contains the background of the problem, the subject matter consists of several sub-chapters including: problem identification, problem limitation, and problem formulation. Furthermore, there are research objectives and research benefits. Next is a literature review. Next is research methodology consisting of types of research, data sources, data collection techniques, data analysis techniques and theoretical approaches. Next is the systematics of writing.

***The second chapter***, the author writes about things related to childfree. Starting from understanding and history, views of childfree issues from pro and con perspectives, childfree issues that occur in Indonesia, childfree discourse in Islam and the influence and impact of adherents of childfree.

***The third chapter***, in this chapter, describes the biography of Sayyid Mahmud al-Alusi regarding his biography, educational history, and works. In the discussion of the book of Tafsir *Rūḥ al-Ma'ānī* will be discussed about the background of writing tafsir, systematics of presenting tafsir, methods and patterns and sources of reference. In this chapter the author also presents Sayyid Mahmud al-Alusi's interpretation of QS. al-An'am [6]: 151, QS. Al-Isra' [16]: 31 and QS. an-Nisa' [4]: 9.

***The fourth chapter***, in this chapter is the core of the study, which will discuss the analysis of Sayyid Mahmud al-Alusi's interpretation of QS. al-An'am [6]: 151, QS. Al-Isra' [16]: 31 and QS. an-Nisa' [4]: 9 in the book of tafsir *Rūḥ al-Ma'ānī* along with the relevance of Sayyid Mahmud al-Alusi's interpretation of the childfree phenomena using the above theory.

***The fifth chapter***, the conclusion of which contains conclusions and suggestions. After explaining the discussion in the previous chapters, the author then draws conclusions from the results of his research as answers to questions in the problem statement.

## CHAPTER II

### OVERVIEW OF CHILDFREE AND HANS-GEORG GADAMER'S HERMENEUTICS

#### A. Childfree Concept

##### 1. Understanding and History of Childfree Development

Basically, the term childfree is still fairly foreign to the ears of the Indonesian people so that this word does not yet have a word form that can be translated into standard Indonesian.<sup>31</sup> However, if interpreted loosely in Indonesian the word childfree consists of two words child which means child and free which means free. If the word childfree is seen in the English dictionary, Oxford dictionary, childfree: “Designating or characteristic of a person who does not have children, esp. by choice”. which means signification or characteristic of a person who does not have children, mainly because of choice n. The word childfree.<sup>32</sup> in Cambridge dictionary” is used to refer to people who choose not to have children, or a place or situation without children” means the term used to refer to people who choose not to have children, or places or situations without children.<sup>33</sup>

According to Victoria Tunggono in her book entitled “Childfree and Happy”, Childfree is a life choice made consciously by someone who wants to live a life without giving birth or having children.<sup>34</sup> The term childfree in religious perspectives in *fiqh* analysis can be described by an agreement to refuse the birth or existence of children, either before the potential child exists or after it.<sup>35</sup> It can

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<sup>31</sup> Eva Fadhilah, “Childfree Dalam Perspektif Islam,” *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)* 3, no. 2 (2022), hal. 71–80, <https://doi.org/10.20885/mawarid.vol3.iss2.art1>.

<sup>32</sup> Oxford Dictionary, <https://www.oed.com/search/dictionary/?scope=Entries&q=childfree>.

<sup>33</sup> Cambridge Dictionary, <https://dictionary.cambridge.org/dictionary/english/child-free>.

<sup>34</sup> Victoria Tunggono, *Childfree and Happy*, ed. Rifa'i Asyhari (Yogyakarta: Buku Mojok Group, 2021).

<sup>35</sup> “Hukum Asal Childfree Dalam Kajian Fiqih Islam,” NU Online, accessed September 24, 2023, <https://nu.or.id/nikahkeluarga/hukum-asal-childfree-dalam-kajianfiqih-islam-CuWgp>.



be concluded that childfree can be interpreted as an agreement between husband and wife to decide not to have children in a deliberate way due to several reasons.

As explained earlier that the terms childfree and childless are two different things, childless is a term for a person or couple who never have children due to some factors outside the will, for example due to physical or biological conditions. This is not an option but a compulsion due to circumstances. Another case with childfree who consciously and deliberately do not want to have children.<sup>36</sup> So it should be noted that not everyone who is child-free labels themselves as childfree. However, this discussion does not examine someone who does not have children by accident (childness) but focuses more on someone who does not have children because of intentionality.

There are different mentions of the term childfree among adopters of this concept, the majority argue that childfree is pinned on all people who have no children at all, whether they do not have biological children, adopted children or stepchildren, because according to them people who have adopted children or stepchildren are considered parents. Others categorize childfree more broadly with one condition: not having biological children.<sup>37</sup>

There are three classifications in nature categorizing the absence of children in marriage, involuntarily childfree, voluntarily childfree, and temporarily childfree. Involuntarily childfree or known as childless is the absence of children in a marriage because married couples do not have the ability to have children. The definition of voluntarily childfree is an agreement between a husband and wife who are chosen not to have children in marriage. While temporarily childfree is the delay of the presence of children in marriage. So from the classification it can

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<sup>36</sup> Abdul Hadi, Husnul Khotimah, and Sadari, "Childfree Dan Childless Ditinjau Dalam Ilmu Fiqih Dan Perspektif Pendidikan Islam," *Journal of Educational and Language Research*, hal. 643–59.

<sup>37</sup> Victoria Tunggono, *Childfree & Happy*, hal.71.

be said that couples who do not have children do not mean they follow the concept of childfree.<sup>38</sup>

The term Childfree first appeared in 1901 in the Merriam-Webster English dictionary. In the context of Euro America the term childfree was known since the late 20th century as the diction of the mention of “no children”. These vocabulary were originally known only in English and American.<sup>39</sup> Wanda Roxanne Ratu Pricillah quoted Chrastil’s opinion in the book *How to be Childfree* that the concept of childfree does not only occur in modern times. The option for childfree already took place in Europe around the 1500s and continued to increase, especially the 19th century. In 1972 the term childfree was used by the National Organization for Non-Parents.<sup>40</sup>

Long before Western and Asian countries practiced the childfree lifestyle, the previous people in the *jāhiliyyah* era had also practiced it. It's just that there were no special terms like today. This can be seen from the number of children who are killed (especially girls) because of fear and anxiety about poverty as described in several verses of the Qur’an.<sup>41</sup>

Although this vocabulary has just been adopted among Indonesian people, the fact on the ground is that many people have adopted the concept of childfree. At the end of 2020, childfree was widely discussed among the Indonesian community. Many then stated that they adopted the concept of childfree, not knowing for sure whether it was a lifestyle they had been applying for a long time or simply because they followed existing trends or even influenced by people who

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<sup>38</sup> Zidni Amaliyatul Hidayah, Nina Octaviana, and Wakhidatur Rokhmah, “Childfree: Mengurangi Populasi Manusia Untuk Kesejahteraan Dalam Pandangan Islam Dan Sosial,” *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains P-Issn 5* (2023), hal. 174–80, <https://ejournal.uin-suka.ac.id/saintek/kiiiis/article/download/3705/2634>.

<sup>39</sup> Adi and Afandi, “Analisis Childfree Choice Dalam Perspektif Ulama’ Klasik Dan Ulama’ Kontemporer.”

<sup>40</sup> Wanda Roxanne Ratu Pricillia, *Menjadi Perempuan Lajang Bukan Masalah* (Yogyakarta: Odise Publishing, 2021).

<sup>41</sup> “UAH Berbicara Tentang Childfree-Ustadz Adi Hidayat,” Adi Hidayat Official, 2021, <https://youtu.be/HNgorRAPqSHc>.

adhered to it. If this childfree lifestyle continues to develop in society, it may have an adverse effect, especially regarding the sustainability and breeding of human life.<sup>42</sup>

## 2. Causes and Effects of Childfree

The childfree phenomenon that occurs today can be caused by several factors including economic, environmental or cultural factors, psychologists, sociology or even just joining in choosing the concept of childfree that is trending. But it also does not claim that there may be other factors that cause married couples to choose childfree decisions, including the contributing factors:<sup>43</sup>

### a. Personal factors

Personal or individual factors are the most basic factors in making choices. What is the background of the person, the past of someone who decided to be childfree. Personal reasons for the couple are also a factor that often occurs, such as someone who takes childfree caused by personal factors usually does not like small children and does not feel that they have a mother's instinct to take care of children. She felt that her authoritarian upbringing influenced her decision to childfree. This means that I don't want to have children or biologically disturb, that is, live without children, because I don't want children to affect her personal life.<sup>44</sup>

### b. Factors of psychologists

Sometimes a person has a past that makes the psychologist feel threatened. Like there are bad memories, or feelings of disappointment gained during childhood and fear due to the pressure he once received. In this psychological factor, they feel threatened or afraid that having children will

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<sup>42</sup> Victoria Tunggono, *Childfree & Happy*, pp. 12-13

<sup>43</sup> Hidayah, Octaviana, and Rokhmah, "Childfree: Mengurangi Populasi Manusia Untuk Kesejahteraan Dalam Pandangan Islam Dan Sosial."

<sup>44</sup> Muhamad Fajar Bastian, Isnaini, and Zulkipli Lessy, "Analisis Personal Branding Dan Keputusan Childfree Pada Followers Gita Savitiri Devi," *Jurnal Pendidikan Dan Konseling, Universitas Pahlawan Tuanku Tambusai* 5 (2023), hal. 3847.

increase a burden of thoughts that make life feel heavy and feel worried if the conditions he is experiencing now will decrease in his child. As a result, if you do not have psychological readiness or mental readiness so that the child cannot be taken care of properly. This is a sign that being a parent is certainly not an easy thing, there are many things that must be prepared by each individual when they will become parents.<sup>45</sup>

c. Economic factors

Of the several factors that have been listed and the biggest influence on married couples to choose childfree is financial unpreparedness. Because the population in Indonesia today is increasing, this results in the number of unemployment in Indonesia which is increasing high. In addition, after Covid-19 which had an impact on the decline in the household economy. This makes some couples with low economies decide not to have children because they cannot afford to pay for the needs of their children later, from primary needs, school, and others. Finally, they worry and fear that their children will not be met which ultimately hinders the growth of children's health and education. So most adherents of childfree reasoned because of economic factors.<sup>46</sup>

d. Environmental or cultural factors

The environment also greatly influences people's views and decisions to choose something. Because the environment that will later determine the character or view of a person. If the surrounding environment has a lifestyle like western countries, it will certainly affect a person's behavior. However in reality in Indonesia is still a surprising thing. This is inseparable from the perspective of our collective culture.

So far, the presence of children has become vital in Indonesian culture so that their presence is eagerly awaited. Unfortunately, it is not uncommon due to

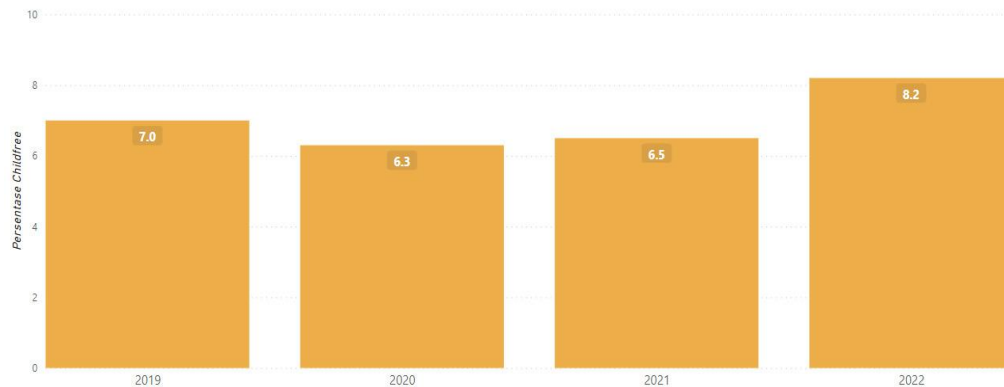
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<sup>45</sup> Bastian, Isnaini, and Lessy, Analisis Personal Branding, hal. 3847.

<sup>46</sup> Yuniarti, "Menelusuri Jejak Childfree Di Indonesia."

culture that considers the presence of children to burden married couples with questions that seem cornering when they never have children, so they finally decide to choose childfree so that people no longer ask questions or make small talk. Therefore, environmental or cultural factors can influence a person in choosing childfree independence.<sup>47</sup>

Meanwhile, when viewed from the percentage of married couples who decide to childfree in Indonesia tends to increase in the last four years, it can be seen in the diagram below.



*Figure 1 Percentage of childfree married couples 2019-2022*

From the diagram above we can see, although the number was slightly depressed at the beginning of the covid-19 pandemic, the percentage rose again in the following years. Work from home policies seem to be enough to influence a person's decision to have children. However, with the existing upward trend, the childfree phenomenon has indeed contributed significantly to the decrease in TFR (Total fertility rate)<sup>48</sup> in Indonesia.<sup>49</sup>

The pattern of increase in the number of married couples in Indonesia who choose to do childfree in the last four years indicates that this figure is likely to increase in the following year. If this trend continues, then the nation risks losing

<sup>47</sup> Fadhilah, "Childfree Dalam Perspektif Islam", hal. 74.

<sup>48</sup> Total fertility rate (TFR) is the average number of children born to women during their reproductive years, namely women in the age range of 15-49 years.

<sup>49</sup> Yuniarti, "Menelusuri Jejak Childfree di Indonesia", hal. 3.

a certain generational segment in the population pyramid. In this study, women who chose childfree indicated having higher education or experiencing economic difficulties.<sup>50</sup>

Every decision, there must be positive or negative impacts produced. The community that is pro-childfree views that this is mandatory, they think that this effort can have a positive impact including:<sup>51</sup>

- a. Can reduce the rate of human population, so as to reduce consumption of natural resources, environmental pollution, unemployment, and population density. They think it is still possible to adopt abandoned children if they want to have children.
- b. Eliminating the selfish attitude of parents to eliminate the burden of child responsibility which is often found that children who do not choose to be born are instead burdened both in terms of energy, time and money when parents reach old age.
- c. Reduce the poverty rate because there are fewer dependents in a house.
- d. Reduce child mortality at an early age because parents are not ready to have children.

As for the opposing groups, argue that the appearance of childfree is more harmful than good, including:<sup>52</sup>

- a. I can't feel the happiness of being a mother/parent.
- b. If there is no commitment at the beginning, it will cause conflict in the family.
- c. The loss opportunity to get *jāhiliyyah* charity from favorable children.
- d. The loss or disconnection of the next generation of nations and religions that can affect the quality of the economy, community productivity, and human

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<sup>50</sup> Yuniarti, " Menelusuri Jejak Childfree di Indonesia", hal. 6.

<sup>51</sup> Mohammad Rindu Fajar Islamy et al., "Fenomena Childfree Di Era Modern: Studi Fenomenologis Generasi Z Serta Pandangan Islam Terhadap Childfree Di Indonesia," *Sosial Budaya* 19, no. 2 (2022), hal. 81–89, <http://dx.doi.org/10.24014/sb.v19i2.16602>.

<sup>52</sup>Miss Fajar Islamy et al.

resources. There is no regeneration of knowledge, morals, or anything else in the next generation of young people.

- e. We are grateful for whatever always comes our way.
- f. Loneliness, divorce because children are rodents of the marriage relationship.
- g. It violates our nature as human beings who are given the grace to make offspring.

### **3. Childfree Discursus**

#### **a. Childfree ability**

Getting married and having children is an exhortation for Muslims and not an obligation. If a couple or individual chooses childfree because of fear of children's rights that cannot be fulfilled so that it interferes with the child's future, is economically unable to support children, and other fears such as the number of abandoned children, overpopulation, or a sense of trauma that is still attached. This is different, if it's motivated by inappropriate assumptions regarding child ownership, such as bad or low assumptions on every girl, and others then it causes the banning of childfree.

The reason couples are allowed to choose childfree is because in religion there is no coercion. Benefit is a measure of permissibility and prohibition in labeling an action, because the purpose of lowering *syari'ah* is for the benefit of all people. The loss of reasons felt by individuals or couples who choose childfree shows that the ideas they choose are not permanent. So that at some point, the perpetrator of this action can abandon the choice.

#### **b. Childfree disability**

One of the purposes of marriage is to continue the offspring as in QS. al-Baqarah: 187, QS. an-Nisa': 01 and QS. ar-Rum: 21. In the Qur'an, the possession of children is a sign of an important thing in religion. Ahmad Zubaidi, Chairman of the Propaganda Commission of the Indonesian Theologian Council (*Ketua Komisi Dakwah Majelis Ulama Indonesia*), stated

that Islam forbids its followers from marrying with the intention of not wanting to have children. Because one of the indicators of the five main objectives of Islamic sharia is to preserve offspring (*hifz al-nasl*).<sup>53</sup>

Some of the reasons on which childfree perpetrators are based cannot be fully justified. The reason is, reasons from an economic, environmental, psychological, or other perspective can be eliminated along with habituation. There needs to be a review of the reasons chosen by childfree actors.

## **B. Ulama Views the Childfree Phenomenon**

Based on the *nash* study above, it can be understood that textually there is not a single verse that discusses the prohibition of childfree. But in substance QS. al-Isra' [17]: 31, QS. al-An'am [6]: 151 QS. an-Nisa' 4:1, QS. ar-Ra'd 13:38, and QS. an-Nahl 16:72 encourages people to have legitimate offspring from marriage. It is said in the Qur'an to achieve marriage which is *sakīnah*, *mawaddah* and *rahmah*.<sup>54</sup>

As for Islamic studies, childfree can be *qiyās* with *al-'Azl* which is spilling sperm outside the vagina. In medical science, *al-'Azl* is called Coitus Interruptus, which is ejaculating outside the vagina so that sperm do not meet the wife's egg, as a result the semen released by the husband is scattered out of the wife's vagina, or by using contraceptives both husband and wife to prevent conception (pregnancy).<sup>55</sup>

Childfree *is* associated with *al-'Azl* because it is substantially the same as the childfree option in terms of equally denying the existence of the child before it is potentially realized. Conjugal sexual intercourse is the most likely reason for a person to experience pregnancy. This method can be a way for married couples to stay together, have sexual relations together but do not have children because the wife will not get pregnant if the husband's sperm does not enter the wife's egg.

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<sup>53</sup> Afrida Naili A'la, "Fenomena Childfree Dalam Perspektif Tafsir Maqasidi Abdul Mustaqim," *Skripsi* (UIN SUNAN AMPEL SURABAYA, 2022), hal. 66-67.

<sup>54</sup> Fadhilah, "Childfree Dalam Perspektif Islam", hal. 77.

<sup>55</sup> A. Fauzi, "Keluarga Berencana Perspektif Islam Dalam Bingkai Keindonesiaan. Keilmuan Dan Teknologi" 3, no. 1 (2017), hal. 92–108.



Imam Ghazali said that leaving marriage, forsaking intercourse after marriage, or leaving *al-'Azl* during intercourse is not haram, as explained in his book *Ihya' Ulum a d-Dīn* as follows:<sup>56</sup>

“We say by *makruh* we mean neither *makruh tahrīm* nor *makruh tanzīh*, because establishing prohibition is possible only by *nash* or *qiyās* which di *naṣ*, and no *nash* nor *qiyās* origin can punish *makruh* for *al-'Azl*. But there is *qiyās* which allows, not marrying at all, not having intercourse after marriage or not *al-'Azl* during intercourse, all of which only leaves the main thing not violating something that is forbidden”.

From the opinion of Imam Ghazali it can be concluded that leaving intercourse after marriage or leaving *al-'Azl* during intercourse which has the effect of producing children is permissible, so childfree law is also permissible.

As for the opinions of other scholars, it is based on the institution of the Egyptian Fatwa *Dār al-Ifta'* Egypt Number 4713, which was published on February 5, 2019. Starting from a question from someone who asked about the couple's consent to not have children then answered by an Egyptian Mufti, namely Prof. Dr. Shawky Ibrahim Allam. The questions are as follows:<sup>57</sup>

What is the law regarding the agreement of husband and wife to have no children absolutely (childfree)?

The answer to this question, which is then also called the content of the fatwa, is as follows:<sup>58</sup>

1. In religion Islam there is no prohibition of either Qur'an or Hadith about childfree actions.

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<sup>56</sup> Muhammad al-Ghazali, *Ihya' Ulum Al-Din, Kitab Adab Al-Nikah* (Beirut: Dar al-Kupolar, 2001), hal. 51.

<sup>57</sup> Fatwa of Daar al-Ifta, <https://www.dar-alifta.org/ar/fatawa/14993/النجاب-عدم-على-الزوجين-اتفاق>

<sup>58</sup> Fatwa of Daar al-Ifta, <https://www.dar-alifta.org/ar/fatawa/14993/النجاب-عدم-على-الزوجين-اتفاق>

It means: “*Syari’ah* does not oblige married people to have children, but generally Muslims marry and multiply children, and the decision is fulfilled by the encouragement to do so with explanations as the responsibility of parents”.

2. The agreement of a husband and wife not to have children is allowed, especially on the basis of concern or because of illness.

“When a couple has a strong suspicion that both of them are unable to provide for themselves if they have children or there are benefits such as fear for the health of their wives or fear of the destruction of a child by the times and then both agree not to have children, then it is not a sin, because there is no *nash* in the Qur’an that forbids”.

3. According to Shaykh Ibrahim Alam, this childfree problem is related to the problem of *al-‘Azl* or cutting off husband and wife before reaching orgasm, resulting in the husband’s sperm not entering the wife's vagina.

The agreement of the husband and wife not to have children, in this case, is related to the problem of *al-‘Azl*. *Jumhūr al-‘Ulama* has agreed that *al-‘Azl* his law changes as long as both have agreed. According to the *Mufti* of Egypt, he also explained that childfree is the right of husband and wife, they can both agree to decide whether to have children or not, but it must be based on the agreement of both as explained below:

“Not having children is a right between husband and wife, they can agree not to have children because there are certain benefits, neither husband and wife can disagree, and this ability is included in individual matters”.

## C. Hermeneutics of Hans-Georg Gadamer

### 1. Biography of Hans-Georg Gadamer<sup>59</sup>

Hans-Georg Gadamer, a German philosopher most famous for his fantastic opus, that is *Wahrheit und Methode* (Truth and Method). Gadamer was born in

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<sup>59</sup> Sahiron Syamsuddin, *Hermeneutika Dan Pengembangan Ulumul Qur’an*. (Yogyakarta: Pesantren Nawasea Press, 2017), hal. 76-77.

Marburg, Germany on February 11, 1900, the son of a chemist who was also rector of the University Marburg. Gadamer was expected by his father to become a naturalist, but he became interested in the social sciences and humanities. He briefly studied in Breslau, but later returned to his hometown to study philosophy with Neo-Kantian philosophers Paul Natorp and Nicolai Hartman. At the age of 22 he had completed his dissertation.

Afterwards, Gadamer visited Freiburg, Germany to study philosophy with Martin Heidegger with Leo Strauss, Karl Löwith and Hannah Arendt. Gadamer has a very close relationship with him. When Heidegger had a position at Universität Marburg, Gadamer followed him to the city. Heidegger's thought from then on greatly influenced Gadamer's mindset and this kept him away from the influences of Neo-Kantianism.<sup>60</sup>

In 1929 he completed Habilitation, a postdoctoral study as one of the requirements for a professorship at the university, after which he gave lectures in Marburg. He was one of the scientists who was anti-Nazism, therefore during Hitler's time he never got an important position. It was not until after the end of World War II that he received an important offer in Leipzig. As he was somewhat unhappy with aspects of political and academic life in East Germany, he decided to move to West Germany by first accepting a position in Frankfurt am Main. He then moved to Heidelberg, Germany to replace Karl Jaspers in 1949. Until his death on March 13, 2002, he lived and devoted himself to the scientific field in the city. During his life he wrote many books and articles, especially in philosophy. *Wahrheit und Methode* (1960) is a book on hermeneutics that is very influential in the Western World. The influence of his thought has also now penetrated into the Eastern World, especially in scientists concerned with the study of philosophy in general and theories of interpretation in particular.

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<sup>60</sup> Neo-Kantianism is the dominant philosophical school of idealism in some German universities from the years 1870 to first war in the world. It can be seen in Lorenz Bagus. 2000. *Kamus Filsafat* Jakarta: PT. Gramedia Pustaka Utama, hal. 697-700.

## 2. Gadamer's Basic Hermeneutic Theories<sup>61</sup>

Gadamer's opus *Wahrheit und Methode* (Truth and Method) contains his thoughts on philosophical hermeneutics that relate not only to texts, but to all objects of social science and humanities. Nevertheless, the language in a particular text still receives a fairly high share of Gadamer's attention and is the main object of his hermeneutics. In relation to this, Gadamer says: "Everything written in fact takes precedence as an object of hermeneutics". Gadamer in his work does not give an explanation, either explicitly or implicitly, about any particular method of interpretation of the text. This was because he did not want to get caught up in the idea of universalism, the hermeneutic method for all fields of social sciences and humanities, as Dilthey had proposed. Another reason is that philosophy only talks about general, fundamental and principled ideas about an object of discussion, so it leaves completely the discussion of a particular method to each particular scholar. Nevertheless, Gadamer's theories of hermeneutics can be used to reinforce methods of understanding and interpreting certain objects, including written texts.

The theory of text understanding developed by Gadamer is known as the historical affective theory. In the explanation mentioned there are four stages that must be done when someone wants to understand the text, namely:

### a) The Theory of "Consciousness Influenced by History"

According to this theory, each interpreter must be in certain situations that could affect his understanding of the interpreted text. Such a situation he called "effective history", which consists of tradition, culture and life experience. Therefore, when interpreting a text an interpreter must or should be aware that he is in a certain position that can greatly color his understanding of the text being interpreted. Gadamer further said: "One (must) learn to understand and recognize that in every understanding, whether he is conscious or not, the influence of *Wirkungsgeschichte* (affective history; history that affects a

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<sup>61</sup> Sahiron Syamsuddin, *Hermeneutika Dan Pengembangan Ulumul Qur'an*, hal. 77-84.

person) very much plays a role. Overcoming this problem of influence is not easy, as Gadamer admits. The message of this theory is that an interpreter must be able to overcome his subjectivity when he interprets a text.

b) Hermeneutic Influence Theory “Pre understanding”

Affection by certain hermeneutic situations forms in an interpreter what Gadamer calls a pre-understanding of the interpreted text. The pre comprehension that is the initial position of the interpreter is definite and must be present when he reads the text. Gadamer says:

The necessity of such preunderstanding, according to this theory, is intended so that an interpreter is able to dialogue it with the content of the interpreted text. Without pre comprehension a person will not succeed in understanding the text well. Nevertheless, Gadamer's preconception must be open to criticism, rehabilitation and correction by the interpreter himself when he realizes or knows that his pre-understanding does not correspond to what is meant by the interpreted text. This is of course intended to avoid misunderstandings of text messages. The result of rehabilitation or correction of this pre comprehension is called the perfection of preunderstanding.

c) Theory of Merger or Assimilation of Horizons

In the process of interpretation one must be aware that there are two horizons of knowledge, or horizons, namely the horizon within the text, and the horizon of understanding the horizon of the reader's horizon. These two horizons are always present in the process of understanding and interpretation. The two horizons are communicated, so that the tension between the two can be overcome. Interpreters should also pay attention to the historical horizon (*asbāb an-nuzūl*), on which the text appears.

d) Theory of Application or Application

When the objective meaning has been understood, then what should be done by the reader or interpreter of the text containing the messages that should or should be practiced in everyday life, for example the Qur'an. Meanwhile, on

the other hand, the time span between the appearance of the text and the time when an interpreter lives, which of course the social, political, economic and other conditions have also been far different from the conditions at the time of the appearance of the text.

In the above quotation Gadamer argues that when one reads scripture, then in addition to the process of understanding and interpreting there is one more thing that is demanded, which he called the term ‘application’ (*Anwendung*) of messages or teachings in the time when the text of scripture was interpreted. As the objective meaning of the text is understood, an interpreter must be able to find a “meaningful sense” as the message of the text, in addition to its objective meaning.

### **3. Elaboration of Gadamer’s Hermeneutic Compatibility with the Ulumul Aspects of the Qur’an<sup>62</sup>**

#### a) Theory of Historical Consciousness and Theory of Pre-Understanding of Prudence in Interpreting the Text of the Qur'an

It has been explained above in the theory of historical consciousness and the theory of pre comprehension, that an interpreter must be careful in interpreting the text and not interpret it according to his will which comes solely from preconceptions that have been affected by history (initial knowledge, experience and others). Both of these theories are clearly in accordance with what was presented by the scholars of the *Ulumul Qur'an*, even by the Prophet Muhammad himself, when he said: “Whoever interprets the Qur'an with his *ra'yu*, then get ready to occupy hell”. The word *ra'yu* in the hadith is not properly interpreted with reason, because the word ‘mind’ in Arabic means to think positively, as stated in several verses of the Qur'an (see,

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<sup>62</sup> Muh. Hanif, “Hermeneutika Hans-Georg Gadamer Dan Signifikansinya Terhadap Penafsiran Al-Quran,” *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (2017), hal. 93–108, <https://doi.org/10.24090/maghza.v2i1.1546>.

for example, Q.S. 2:44, 3:65, and 6:32). The word *ra'yu* above is more accurately interpreted by conjecture or preconception that is not or has not been tested for accuracy, or in Gadamer's term with the term *pre-comprehension* which means that it has not become perfection of understanding. In another hadith, the statement used is *من فسر القرآن بغير العلم* "Whoever interprets the Qur'an without knowledge has his place in hell". Thus, the interpretation forbidden by the Prophet in the hadith is one that is not based on the knowledge needed to understand the verses being interpreted and one that is based solely on the 'subjectivity' of the interpreter. In this regard, al-Ahwadzi explains the meaning of the hadith by saying:

So, the essence of this theory is that an interpreter should be careful in interpreting the text and not interpret it according to his will (passions) which comes solely from preconceptions that have been affected by history such as initial knowledge, experience.

b) Theory of Fusion of Horizons and *Dirāsat mā hawla an-Naṣ*

Gadamer asserts that in the process of interpretation there are two main horizons that must be observed and assimilated, namely the horizon of the text and the horizon of the interpreter. The horizon of the text, or it can be called the *Weltanschauung* (worldview) which Amin al-Khuli calls *dirāsat mā fī an-Naṣ* (study of what is in the text) is analyzes the linguistic aspects of the text, while *dirāsat mā fī an-Naṣ* (the study of something that surrounds the text) in the form of an analysis of the historical aspects that surround it, such as the micro historical aspect (*asbāb an-nuzūl*) and also the macro historical aspect, namely the condition of the Arabs when the Qur'an was revealed.

c) Application Theory (*Anwendung*) and *Ma'na-Maghza* Interpretation

Gadamer's application theory (*Anwendung*) asserts that after an interpreter discovers the intended meaning of a text at the time it appears, he then develops interpretation or reactualization or reinterpretation while still

paying attention to the continuity of this new meaning with the original meaning of a text. With this theory it is hoped that the text message can be applied at the time of interpretation.

When a text has found its lexical meaning, it correlates that meaning with the possibility of a second meaning and a third meaning contained in the field of meaning and while paying attention to the components contained in the lexical meaning. The mechanism of meaning is termed by Gadamer with *sinn* (meaning) and *sinnesgemäß* (meaning or deep meaning), while Nashr Hamid Abu Zayd called it *ma'nā* or meaning and *maghzā* or significance, while Hirsch called it meaning and significance. Interpretation of course by taking into account the textual context, language analysis and historical context in which the text appears with the historical analysis of the instrument.



## CHAPTER III

### BIOGRAPHY OF SAYYID MAHMUD AL-ALUSI AND TAFSIR *RŪḤ AL-MA'ĀNĪ*

#### A. Biography of Sayyid Mahmud Al-Alusi

The full name of al-Alusi is Abu Tsana' Syihabuddin Sayyid Mahmud Afandi al-Alusi al-Baghdadi. He was born on Friday the 14th of Sha'ban in 1217 AH near the city of Kurkh, Iraq. He was among the great scholars in Iraq who were experts in religious science, both in the field of *uṣul* (basic science), and *furū'* (branch science). The correlation of the name al-Alusi refers to an area near the Euphrat river antra Baghdad and the Levant (Syria). That's where his family and grandfather lived. That is why he is known as al-Alusi. He is famous for bearing the title of mufassir, 'sufi scholar, a Baghdadi scholar, educator, thinker, knowledgeable, great scholar (*al-'Allāmah*) both in the field of *naqli* and *aqli*. Because of his intelligence, he was able to interpret and give a deep appreciation of the Qur'an massively and comprehensively.<sup>63</sup>

##### 1. Education, Career and School al-Alusi

Al-Alusi was a scholar who had a very broad and deep knowledge. His intelligence made him very prolific in teaching and writing books at a young age. At a young age, he was guided by his own parents, Sheikh al-Suwaidi. In addition, al-Alusi also studied with Shaykh al-Naqsabandi. From this last of his teachers, al-Alusi learned Sufism. Thus, it is natural that in most of his commentaries, he included a sufistic perspective as an attempt to uncover the inner meaning of Qur'anic verses.<sup>64</sup>

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<sup>63</sup> Muhammad Husayn al-Dzahabi, *Al-Tafsīr Al-Mufasssīrūn* (Kairo: Dār al-Hadīṣ al-Qāhirah, 2005), p. 301; See also Nurun Nisa Baihaqi, "Karakteristik Tafsir Ruh Al-Ma'ani," *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2022): 117.

<sup>64</sup> Sayyid Mahmud Al-Alusi, *Ruh Al-Ma'ani Fi at-Tafsir Al-Qur'an Al-Adzim Wa Sab'i Al-Matsani* (Beirut: Dar al-Ihya' at-Turos al-'Arabi, 1999), hal. 4; see also al-Dzahabi, *Al-Tafsīr Al-Mufasssīrūn* (Kairo: Dār al-Hadīṣ al-Qāhirah, 2005), hal. 250-251.

At the age of 13 in addition to his martial arts obligations, he was already actively teaching and writing books. At that age he became one of the lecturers at the university founded by Shaikh ‘Abdullah Shalah al-‘Aqulani in the Rasafah area. In 1248 H, he served as chairman of the charitable board of the *al-Marjaniyyah* educational institution. Then in 1263 H, when he reached the age of 31 years, al-Alusi was appointed mufti of Baghdad. However, since he was already 20 years old al-Alusi was eager to compile a book of exegesis that could solve the problems that existed in society at that time, he then relinquished his position and preferred to start compiling the book of Tafsir *Rūḥ al-Ma‘ānī*.<sup>65</sup>

His school of theology was Sunni (*al-Asyarī*). This can be seen when he justifies a direct meeting between Allah Almighty and man in the Hereafter when interpreting verses 22 and 23 of QS. al-Qiyamah:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

“(Some) faces, that Day, will be radiant, Looking at their Lord.” [QS. al-Qiyamah [75]: 22-23

He said a person will see Allah Almighty immersed in the beauty of His face so that he forgets everything because he is witnessing His zat, without any hindrance at all.<sup>66</sup> This opinion is in line with *Ahlu as-Sunnah*’s thought that Allah may be seen and can be seen with the eyes of the head in the future afterlife.

Al-Alusi was also a comparative school, mastering the book *Milal wa an-Nihāl* and according to al-Dzahabi he belonged to the Syafi’i school although in many cases he followed Imam Abu Haneefah, as can be seen from his interpretation of QS. al-Baqarah verse 228 and QS. an-Nisa’ verse 43:

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ.....

“Divorced women remain in waiting [i.e., do not remarry] for three times quru’,.....” [QS. al-Baqarah/2:228]

<sup>65</sup> Yeni Setianingsih, *Melacak Pemikiran Al-Alûsî Dalam Tafsir Rûḥ Al-Ma’Ānî, Kontemplasi* 05, No. 1 (2017), hal. 239.

<sup>66</sup> Al-Alusi, *Ruh al-Ma'ani*, Jilid 10, hal. 160

According to Imam Syafi'i, 3 times *quru'* is 3 times holy, while according to Imam Hanafi 3 times *quru'* is 3 times menstruation or dirty. In this regard after holding an in depth discussion, al-Alusi is more inclined and corroborates the opinion of Imam Syafi'i.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْعَابِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of *janābah* except those passing through (a place of prayer), until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allāh is ever Pardoning and Forgiving.” [QS. an-Nisa'/4:43]

This phrase clause *أَوْ لَمَسْتُمُ النِّسَاءَ* talks about touching the woman who essentially cancels ablution. However, in this case he followed and corroborated the opinion of the Hanafi imam who did not consider the ablution of someone who was not his mahram void even with *syahwat*. According to him, clause *أَوْ لَمَسْتُمُ النِّسَاءَ* meant Allah SWT is interfere with wives because of course because of course Allah SWT in the choice of sentences does not use clear words or common by using the word *jima'* for example. This opinion he quoted also from Sayyidina Ali ibn Abi Talib and Ibn Abbas so that this opinion is clearly the same as the opinion of Imam Abu Hanifah.<sup>67</sup>

So with the above opinion which shows that he is very far from *ta'assub* madzhab. He did not feel anxious to leave the Shafi'i imam madhhab if he

<sup>67</sup> Al-Alusi, *Ruh Al-Ma'ani*. Juz 5, hal. 236; See also Muhammad Faisal Hamdani, “Studi Naskah Tafsir *Rûh al- Ma'ânî* Karya Al-Alusi,” *Jurnal Tanzimat* 20 (2015): thing. 42.

considered it incompatible with his opinion and so chose the opinion of the Hanafi imam in some respects.

Al-Alusi died at the age of 53 years precisely on Friday the 25th of Zulhijjah 1270 H/1854 M. His body was buried near the tomb of Shaykh Ma'ruf al-Karakhi, one of the most famous Sufi figures in the city of Kurkh.<sup>68</sup>

## 2. Works of Al-Alusi

Al-Alusi had many contributions to the development of kahazanah Islamic studies. Not only a form of scientific works, but able to ignite the fighting spirit of the Islamic community to re-build the scientific tradition and intellectual culture of the Muslim community that previously experienced cheese.

In some biographical literature of Islamic figures, al-Alusi is included in one of the relatively very prolific scholars preaching in various writings. The physical death of al-Alusi does not mean the loss of his ideas about Islam and politics. His works circulated in various Islamic countries and circulated also in Europe, Asia, Africa and America. It would not be an exaggeration if he was called *Hujjatul Udaba'* and as a reference to the scholars of his time. His faithfulness can be seen from his works produced around 56 titles of books and writings that he wrote, including:<sup>69</sup>

First, "*Ghoyah al-ma'ani fī ar-Rad al ā an-Nabḥani*", a book of rebuttals to al-Nabḥani's book containing ignorance, false quotations, weak opinions and arguments behind the problem of "the permissibility of *istighosah* to other than Allah, and reproaches against the helper scholars of the Sunnah, such as ibn Taymiyyah". Secondly, after he wrote this book, al- Nabḥani actively refuted with

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<sup>68</sup> Abdul Mustaqim, Muhammad Yusuf, and et al, *Rûh Al-Ma'âni Karya Al-Alusi Dalam Studi Kitab Tafsir; Menyuarakan Teks Yang Bisu* (Yogyakarta: Teras, 2004), hal. 154.

<sup>69</sup> Rahmi Hati HSB Aminah, "Metode Dan Corak Penafsiran Imam Al-Alusi Terhadap Al-Qur'an (Analisa Terhadap Tafsir Ruh Al-Ma'ani)" (Universitas Islam Negeri Sultan Syarif Kasim), 2013.

verse. A poem denouncing the Islamic scholars, he refuted again by writing *Kitab al-Āyah al-Kubra alā Ḍalah al-Nabḥānī fī Rāitaihi a s-Sugrā*.<sup>70</sup>

His other three works include: *Hāsīyah Syarah 'al-Qatr, Sharh a s-Salīm, Al-Ajwibah al-Irāqīyyah 'Ala al-As'ilah al-Lahuriyyah, Al-Ajwibah al-Irāqīyyah 'an al-As'ilah al-Īrānīyyah, Durrāḥ al-Gāwas fī Awham al-Khāwas, An-Nafaḥāt al-Qudsiyyah fī a r-Raddi 'ala al-Imāmiyyah, Rūḥ al-Ma'ānī fī Tafsīr al-Qur'an al-'Azīm wa Sab'u al-Masānī* and others.<sup>71</sup>

## B. Tafsir Ruh al-Ma'ani

### 1. Meaning of Drafting Background

*Rūḥ al-Ma'ānī* means spiritual meaning, meaning spiritual meaning from Qur'anic verses. In the introduction to his tafsir, al-Alusi says that since childhood he had a desire to reveal the secrets of the Qur'an and breathe fragrant flowers. With him Allah Almighty guided him to know many of the essence of the Qur'an and the secrets of its content. Al-Alusi mentions that before he reached the age of 20, he began to be driven to pay attention to *hypothetical* things (vague and difficult) that did not appear in the sentence structure of Al-Qur'an. He also commented on vague things in the Qur'an that could not be commented on by other *mufassir*.<sup>72</sup> Despite having plenty of time, al-Alusi still feels unable to realize the idea, so his wish has not been able to be realized.

The tafsir of *Rūḥ al-Ma'ānī* was written based on several factors, both internal and external. Sincerity and intelligence in preaching accompanied by dreams as a reinforcement of his desire became an internal factor. While the external factor is the background of socio-political conditions that surround the period of al-Alusi life.

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<sup>70</sup> Muhammad Yunus and Uswatun Hasanah, "Rahasia Pengulangan (Repetisi) Ayat Dala Surah Ar-Rahman: Kajian Kitab Tafsir Ruh Al-Ma'ani Karya Al-Alusi," *Journal Al Irfani: Ilmu Al Qur'an Dan Tafsir* 1, No. 02 (2020), hal. 1–19, <https://doi.org/10.51700/irfani.v1i02>.

<sup>71</sup> Ali Akbar, "Kajian Terhadap Tafsir Tuh Al-Ma'ani Katya Al-Alusi," *Jurnal Ushuluddin* 19, no. 1 (2013), hal. 52–70.

<sup>72</sup> Al-Dzahabi, *Al-Tafsīr Al-Mufasssīrūn*, hal. 331.

In the 13 H/19 M century in Iraq there was political turbulence that heated up due to the seizure of power that had a negative impact on Iraqi society. At the time, Iraq was ruled by authoritarian *Usmaniyyah* rule. Authoritarian government is leadership that can shackle reason and scientific creativity so that it can cause cheese to occur.<sup>73</sup> So there was a stagnation of Islamic science and the decline of Muslim society, which in turn gave rise to backwardness in the context of global life. On the other hand, the decline of moral values and religiosity has spread in society.

In such conditions and situations, al-Alusi was born a reformer, who wanted to try and dismantle the stagnation of existing science. With these conditions, al-Alusi was called and intended to reinterpret the Qur'an in his monumental scientific product, namely the tafsir *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'an al-'Azīm wa Sab'u al-Masānī* and invite Muslims to rise from your cheese and think.

As for the background of writing the tafsir, namely, in Friday night of the month of Rajab in 1252 H, al-Alusi dreamed that Allah Almighty commanded him to fold the heavens and the earth, fix and split them with a certain length of length, he raised one of his hands above the sky and one hand was parallel to the surface of the water. Then he woke up and looked for the purpose of the dream which in the end decided to make a book of tafsir.<sup>74</sup>

The writing of tafsir began on the 16th night of the month of Sya'ban in 1252 H, just when al-Alusi was 34 years old, and ended on the night of Tuesday, the month of Rabi'ul Awal 1267 H. At that time Iraq was under the rule of Mahmud Khan ibn Sulṭan 'Abd al-Hamid Khan. In that year al-Alusi went to constantinople to submit his commentary to 'Abd al-Majid Khan for criticism. But it turned out that the Sultan was amazed and gave a reward in the form of gold as heavy as his work as a form of appreciation. After al-Alusi's death, the book of tafsir was

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<sup>73</sup> L. John, *Ensiklopedi Oxford Dunia Islam Modern*, terj: Eva (Bandung: Mizan, 2002), hal. 325.

<sup>74</sup> Al-Dzahabi, *al-Tafsir al-Mufasssirūn*, hal. 303

perfected by his son, al-Sayyid Nu'man al-Alusi. The naming of Tafsir *Rūḥ al-Ma'ānī* was given by Prime Minister 'Ali Riḍha Basya, in 1269 H al-Alusi returned to Baghdad. A year later he died (1270 AH / 1854 AD) buried close to Shaykh Ma'ruf al-Karakhi. Al-Karakhi was one of the most famous sufi figures in KótaKurkh.<sup>75</sup>

Al-Alusi's dedication and contribution for approximately 15 years in the preparation of his tafsir has borne fruit. The results of this monumental work can be used as a reference and study material for scientific revitalization for lovers of knowledge, especially those with nuances of the Qur'an and interpretation.

## 2. Methods, Types and Shades

In writing a work such as a scientific article, no exception when interpreting the Qur'an, each writer or mufassir must have his own method and pattern or tendency. Likewise, Imam al-Alusi, in his interpretation of the verses of the Qur'an, he is inseparable from one of the methods of interpretation that has been established by scholars of tafsir.

From the observation of the tafsir of *Rūḥ al-Ma'ānī*, the author concludes that when viewed how Imam al-Alusi's method in interpreting the Qur'an, then in his interpretation he uses the method or *manḥaj taḥlīlī* where Imam al-Alusi tries to study the verses of the Qur'an in depth from various all its facets and meanings. Al-Alūsī interpreted the verses of the Qur'an according to the order of the Ottoman Mushaf. Al-Alusi elaborated the vocabulary and pronunciation, explaining these meaning, intended target and verse content are elements of *i'jāz*, *balagah* and the beauty of sentence structure. He also explained *istinbat* verses, jurisprudence, sharia propositions, moral norms, creeds, commandments, prohibitions and promises and set forth the plausibility of verses and their relevance.

The presentation of Kitab al-Alusi is explained in easy to understanding language that includes the words of wise scholars, modern scientific theories and

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<sup>75</sup> Al-Dzahabi, *al-Tafsir al-Mufasssīrūn*, hal. 303

language studies based on his understanding. He was a scholar who interpreted Qur'anic verses at length (*ithnāb*).<sup>76</sup>

Meanwhile, when viewed in terms of the source of tafsir or *masdar at-tafsīr*, the book of Tafsir *Rūḥ al-Ma'ānī* uses the source of the approach of tafsir *bi al-ma'sur* your and *bi al-ra'yi* at the same time, or in other terms tafsir *bi al-iqtirānī* or in other words combines between *riwāyah* and *dirāyah*. The source of his interpretation comes from verse of the Qur'an itself, the hadith of the Prophet Muhammad, the opinions of the companions and *tabi'in*, and does not leave his own opinion. In his interpretation, al-Alusi rarely used his own thoughts, but he used more hadith and the opinions of other scholars in his interpretation.

Al-Alusi has a tendency to give *ijtihad* so as to influence the rationality of his interpretation as long as his *ijtihad* can be accounted for the accuracy of its truth. However, al-Alusi still does not rule out the interpretation of *bi al-Ma'sur*, even able to adjust between the two, namely the meaning of *zāhir* and mental, the express and implied meaning of both the verse which *is manqūl* (postulate, history and normativity) and *ma'qūl* (*aqli*, *dirāyah* and historicity).<sup>77</sup> Thus, al-Alusi not only put forward his rationality in interpreting verses, he also put forward the postulates of the Qur'an, hadith, *atsar*, the opinion of *salaf* scholars.

When viewed from the style of interpretation, the interpretation of *Rūḥ al-Ma'ānī* is considered by most scholars as a Sufi interpretation of *isyari* (tafsir that tries to uncover the dimension of inner meaning based on signs or inspiration and Sufi *ta'wil*) as well as an-Nasaiburi tafsir. Imam Ali al-Shabuni himself also stated that Imam al-Alusi did pay attention to the interpretation of *isyari*, aspects of *balaghah* dan *bayan* with good appreciation and he then said that the tafsir of *Rūḥ*

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<sup>76</sup> Ali Hasan al-'Aridl, *Sejarah Dan Metode Tafsir*, Terj. Ahmad Akrom, (Jakarta: Rajawali Press, 1992), hal. 41.

<sup>77</sup> Setianingsih, "Melacak Pemikiran Al-Alūsī Dalam Tafsir *Rūḥ Al-Ma'ānī*.", hal. 247



*al-Ma'ānī* can be considered as the best interpretation to be used as a reference in the study of tafsir *bi ar-riwāyah*, *bi ad-dirāyah* and *isyarah*.<sup>78</sup>

The sufi style of interpretation is divided into two kinds, namely first, Sufism *nazari* (theoretical), which is a style of interpretation that tends to interpret the Qur'an based on theory or Sufism which generally contradicts the meaning of the birth of the verse and deviates from the understanding of language. Second, tasawuf *'amali* (*Isyari*) is recites the verses of the Qur'an based on the implied signs seen by Sufis in their *suluk*.<sup>79</sup>

Of the two types of Sufi exegesis mentioned above, al-Alusi in his interpretation is more inclined to *nazari* Sufism, because he emphasizes his explicit interpretation and then traces the vague and hidden implied meaning behind the verse contextually.<sup>80</sup> This style of interpretation became his choice because in Sufi, in order to attain the science of essence, one must attain the science of *syari'at*. To achieve the implied or inner meaning of a verse, one must first trace the *zāhir* meaning of the verse.

An example of the pattern of sufi is when al-Alusi interprets verse 4 of Noah's letter "If you understand and understand your death then you will hasten in worship, but you do not understand then you do not hasten in worship. Or the meaning is that death can never be delayed when the time comes." The above explanation of al-Alusi really strongly suggests that al-Alusi so emphasizes the nature of every worship that must be done by humans that this is always embedded in the hearts of Sufis.

### 3. Systematics of Interpretation

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<sup>78</sup> Rahmi Hati HSB Aminah, "Metode Dan Corak Penafsiran Imam Al-Alusi Terhadap Al-Qur'an (Analisa Terhadap Tafsir Ruh Al- Ma 'ani)" Universitas Islam Negeri Sultan Syarif Kasim, 2013, hal. 97.

<sup>79</sup> M. Quraish Shihab, *Membumikan Al-Quran: Fungsi Dan Peran Wahyu?* (Bandung: Mizan, 1994), hal. 73.

<sup>80</sup> Setianingsih, "Melacak Pemikiran Al-Alûsî Dalam Tafsir Rûh Al-Ma'anî.", hal. 249.

According to the author's observation, the systematics of writing used by al-Alusi in the tafsir of *Rūḥ al-Ma'ānī* is that he directly mentions the passage of the Qur'an along with its meaning, sometimes the meaning of *lughawi*, *i'rab* and sometimes the meaning of the term. He gave verse-by-verse explanations at length or in more detail. Sometimes he mentions *asbab an-nuzul* ayat first, sometimes directly discusses the grammatical aspect (*nahwu*, *ṣāraf*, *balaghah*, *bayān*, *ma'ani*), then followed by explanations with hadiths, sayings of companions or *tabi'in* and previous scholars. Sometimes at the end of his explanation he adds with the meaning of *'isyari* the verse that is being interpreted.

In detail the writing systematics that are usually taken by al-Alusi in interpreting the verses of the Qur'an through the following steps:<sup>81</sup>

- a) Mentioning the verses of Qur'an and explains directly the meaning of the content verse by verse.
- b) In his analysis, sometimes al-Alusi also mentions *asbāb an-nuzūl* first, but sometimes he immediately peels from a grammatical point of view, then quotes the narration of hadith or the words of *tabi'in*.
- c) Explains the position of a word or sentence in the verse in terms of language rules (*nahwu/ ṣāraf*).
- d) Interpret with other verses, although not all verses.
- e) Provide information from the hadith of the prophet if any.
- f) Collect the opinions of previous interpreters and then review them or give criticisms and choose which opinion is strongest according to him.
- g) Expressing his opinion on the meaning of *'isyari* to the verse being interpreted if any.

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<sup>81</sup> Muhammad Faisal Hamdani, "Studi Naskah Tafsir *Ruh Al-Ma'ani Karya Al-Alusi*," *Jurnal Tanzimat* 20 (2015): 52-53.

**C. Al-Alusi's interpretation of QS. al-An'am [6]: 151, QS. al-Isra' [16]: 31 and QS. an-Nisa' [4]: 9 In Tafsir *Rūḥ al-Ma'ānī*.**

**1. QS. al-An'am [6]: 151**

As the author explained earlier that the reason married couples choose to be childfree is because there are several factors or backgrounds that influence it. Therefore, the author explains the interpretation of the verse that is the reason. The first verse that will be discussed about the theme of childfree is:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

“Say, “Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason.”<sup>82</sup>

Al-Alusi begins the interpretation of this verse by stating the plausibility of this verse with QS. al-An'am [6]: 145, the verse explains that Allah bears witness and rejects their prohibition of forbidden food. The forbidden foods have been explained in QS. al-An'am [6]: 145. Furthermore, in this verse Allah explains some of the things that are forbidden and the laws that Allah established to change the laws that had been running during the time of *jāhiliyyah*. According to al-Alusi, the first foundation for believers is monotheism. Then the second foundation is family life with the next generation then the foundation of community life that is

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<sup>82</sup> Qur'an Kemenag, <https://quran.kemenag.go.id/quran/per-ayat/surah/6?from=151&to=165>.

solidarity is also clean. The last is the foundation of human life and all the guarantees that surround it.<sup>83</sup>

Al-Alusi in the first part of this verse presents with linguistic aspects. In the word *أنتل* is the answer of the hidden commandment, and *ما* is the *maushulah* whose *'aid* is discarded. So the meaning is come, I read what has been forbidden to you by God. Then the word *عليكم* can be connected with two things, the first is connected with the word *حرم* and the second opinion can be connected with the word *أنتل*. However, according to al-Alusi, the first opinion is superior for two reasons. First, since *lafadz* *عليكم* is closer to *lafadz* *حرم* than *lafadz* *أنتل*, this reason is in line with the opinion of the scholars of Basra. As for the reason for the second opinion, because the position of maintaining the obligation to refrain from these forbidden things is more important and is also the secret of Allah in presenting the right of *rububiyyah*. Because believing in *rububiyyah* Allah means that the one who has the right to be worshipped, obeyed, obeyed, and targeted in religion is the Almighty Creator of all things.<sup>84</sup>

Furthermore, in the sentence *أَلَّا تُشْرِكُوا بِهِ شَيْئًا* al-Alusi interprets by affirming Allah begins with the prohibition of shirk because the act of shirk is the greatest haram and the culmination of sinful behavior is to associate Allah is *syirk*. The foundation that every believer must plant first before entering the realm of sharia or law.<sup>85</sup>

Furthermore *lafadz* *وَبِالْوَالِدَيْنِ إِحْسَانًا* is explained by al-Alusi, that the sentence commands to do good to both parents completely, without hurting them. As Ibn Abbas did, when he wants to do good to parents by means of kindness and gentleness, then a child should not be rude and raise his voice in answering the parents' commands and also not look down on them. As if the child were likened

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<sup>83</sup> Sayyid Mahmud al-Alusi, *Ruh Al-Ma'ani Fi at-Tafsir Al-Qur'an Al-Adzim Wa Sab'u Al-Matsani* (Beirut: Dar al-Ihya' at-Turoos al-'Arabi, 1999), Juz 8, hal. 411-412.

<sup>84</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz 8, hal. 412.

<sup>85</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz 8, hal. 412.

to a slave in the hands of his master, he must always submit and obey the orders of his master. Allah Almighty praises this obligation because it is a great blessing. According to al-Alusi the pleasure of the old man is the greatest blessing for a servant after the pleasure of Allah, because the essence of a child is in this world because of Allah and the child is in this world *ẓāhir* thanks to the intercession of both parents.<sup>86</sup>

The next commandment and prohibition is *وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ*, al-Alusi interprets not to kill your children for fear of poverty. The meaning of the translation is that parents should not kill their children for fear of deprivation or not being able to meet their needs or those of their children, as Allah says in QS. al-Isra' verse 31 “خشية إِمْلَاقٍ”. The background to this ban arose because the ideology of the *jāhiliyyah* people was fond of killing their daughters for fear of poverty. However, according to al-Alusi *khiṭab* the prohibition of this verse is not specific to a personality or a group only, but the *khiṭab* in this verse is general. So according to al-Alusi for all parents it is forbidden to worry or fear if they or their children will be deprived.<sup>87</sup>

The prohibition against killing children in this verse is different from the prohibition against killing children in QS. al-Isra' [17]: 31. In this verse, it is forbidden to kill children for fear of poverty that is being suffered (afflicted). In this verse (نحن نرزقكم) it is explained that Allah will give sustenance to parents who spend their children, and the word (واياهم) means that Allah will give sustenance to them (your children). Whereas in Sura al-Isra', Allah explains in verse (نحن نرزقهم) means “We will give sustenance to them (children)” and the word (واياكم) means “Allah will give sustenance to you (parents).<sup>88</sup> The precedence of children in

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<sup>86</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz 8, hal. 412.

<sup>87</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz 8, hal. 412.

<sup>88</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz 8, hal. 413.

providing sustenance shows God's great concern for children, due to the attitude of parents who are afraid to have children for fear of being poor.<sup>89</sup>

As for the meaning of the sentence *وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ*, Allah forbids approaching heinous acts such as adultery whether they are done overtly or in secret. As narrated by Ibn Abbas, ad-Dahhak, and as-Suddi when interpreting this verse in the *jāhiliyyah* period people did not consider it evil or sinful to commit adultery if it was done inwardly, hidden, but they see evil when done blatantly. So with this verse Allah forbids adultery overtly or in secret.

Furthermore, he means the sentence *تَقْتُلُوا وَلَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ* which is a form of prohibition against killing the soul of a Muslim. The reason for the prohibition is to preserve the soul of a Muslim, because there is a rule "bring out (fight) the infidel *harbi* and enter (make peace) with the infidel *zimmi*". However, in the above sentence there is an *istiṣna'* (exception) or it is permissible to kill someone. That is when there is a Muslim who turns back into an infidel (apostate), a person who commits adultery when he has married (adultery *muḥṣan*) and someone who kills people without righteous cause.

Then this verse closes with the sentence *ذَلِكَمَ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ*, after five of the very important main teachings above, then Allah concludes this verse with an affirmation which means: "This is what the Lord commands you, that you may understand its purpose not like your actions that justify and forbid things according to lust".<sup>90</sup>

From al-Alusi's interpretation above it can be seen that he interpreted this verse gradually. Starting with laying the concept of monotheism which is the basis of humans in living a social or social life. Because monotheism is something that must be understood and understood by humans before entering the realm of shari'a (religious rules).

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<sup>89</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya*, hal. 270.

<sup>90</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz 8, hal. 413.

Then, plausible in the next verse is to explain the four main teachings of Islam, namely first, do not approach the orphans' property. Second, the necessity to perfect the dose or scale. Thirdly, it is forbidden to reduce the scale. Fourth, be fair in word even toward the family. Then the last main teaching is found in verse 153 the obligation to fulfill promises, both to God and to fellow human beings.

## 2. QS. al-Isra' [17]: 31

As explained earlier in QS. al-An'am [6]: 151, that this verse is reasonable with the above verse which contains elements of reasons for married couples to do childfree namely because of economic factors. Next, the following verse discusses the phenomenon of childfree.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

“And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.”<sup>91</sup>

In this verse al-Alusi directly interprets the word الإملاق with the meaning of الفقر (poverty). He quoted a poem from Ibn Abbas which reads:<sup>92</sup>

وإني على الإملاق يا قوم ماجد # أعد لأضيافي الشواء المصهبا

"O man, verily I am in poverty, I am unable to prepare hot roasts for my guests"

The meaning of *lafadz* verse above *zāhir* indicates the prohibition of all kinds of murder of boys and girls for fear of poverty and poverty so as to worry about not being able to support their children. However, following the descent of the above verse, al-Alusi explained that with the sociohistorical conditions in the pre-Islamic period carried out by the *jāhiliyyah* community, many parents killed their children by burying them alive for fear of not being able to support them or not being able to meet the needs of their children. As for the other reason for the descent of the above verse because the *jāhiliyyah* people killed their daughters and buried them alive, then in the above verse Allah forbids this. Yet the above

<sup>91</sup> Departemen Agama RI, *Al-Qur'an Dan Terjemahnya*, hal. 285.

<sup>92</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 15, hal. 86.

meaning of ‘concern’ is tantamount to doubting the majesty of God.<sup>93</sup> In addition, there are also those who argue that the daughter is only a burden and lowers the dignity of the family. Moreover, in war, girls will certainly become captives. So it is not impossible to suffer a despicable fate because they will become slaves.<sup>94</sup>

The above opinion is in line with the explanation in the tafsir *al-Maraghi*, he explains that in the time of the *jāhiliyyah* the Arabs killed girls because they thought that they could not make a living. Meanwhile, only men can afford it by attacking other tribes, robbing and plundering because the women's thinking makes equal men not like to marry them, so parents need to marry their daughters to men who are not suitable. But that is the greatest blemish for them.

In addition, al-Alusi also explained that the fear of poverty in this verse has not yet occurred, it is still in the form of worry. Unlike QS. al-An’am [6]: 151 that the fear of poverty is being experienced by parents. Therefore, in this verse there is an addition of the word *خَشْيَةَ* is fear. The meaning of this poverty is poverty that is feared to occur to the child. So to get rid of these worries, Allah guarantees the sustenance of children as well as their parents.<sup>95</sup>

According to Al-Alusi the prohibition in this verse is reasonable with the previous verse in verse 23. This is in line with the opinion of Shaykh Al-Tabrasi in his tafsir, that this verse is related to verse 23 in the sentence *أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ*, the reason is because the *fi'il* sentence is in the form of *nashab* like the *fi'il* sentence in this verse.<sup>96</sup>

Furthermore, in the sentence *نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ*, Al-Alusi interprets as a guarantee of their livelihood and as a *taukid* or explanation of the prohibition mentioned at the beginning of this verse. If interpreted clearly this passage of verse, it is as if Allah said “we who will provide sustenance to your children, so

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<sup>93</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 15, hal. 86.

<sup>94</sup> Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, Jil. 5, hal. 470.

<sup>95</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 15, hal. 86.

<sup>96</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 15, hal. 86.



do not be afraid and worry if you become poor or poor because what you think with weakness your children cannot get their sustenance”. In the previous verse we explained the difference between this verse and QS. al-An’am [6]: 151, that the difference lies in the inverted *ḍamīr*. *Ḍamīr* aimed at children takes precedence over *ḍamīr* directed at parents. These differences must have different purposes and intentions that want to be conveyed to mankind. According to al-Alusi *ḍamīr* for children comes first because Allah wants to show the purity of sustenance given directly to their children to show Allah's great concern for children, due to the attitude of parents who are afraid of having children for fear of being poor.<sup>97</sup> The above explanation of al-Alusi really strongly suggests that al-Alusi so emphasized the nature of every worship that must be done by humans that this is always echoed by sufis.

Al-Alusi also quoted the opinion of Shaykh al-Islam Ibn Taimiyah on the interpretation of this verse, he said that the implied meaning of this verse is that Allah will provide for their children without deducting the slightest from your sustenance (parents), then the poverty you fear will befall you, and you will only get sustenance for your hard work your sustenance.<sup>98</sup>

Furthermore, the sentence *إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا* Al-Alusi interprets by explaining that what is forbidden (killing their children) is a great crime and is a very great sin because it affects the disruption of offspring and the extermination of human breeding. In addition, it can be said that the act of killing a child for fear of starvation is prejudice against God. If the act is done out of fear of shame, then it is contrary to human values, because it leads to an attempt to destroy the continuity of human existence in the world. In addition to revealing the evil habits practiced by the Arabs in the time of *jāhiliyyah*, this verse also reveals their very

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<sup>97</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 15, hal. 86.

<sup>98</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 15, hal. 86.

filial character. However, Al-Alusi interprets the word *خُطَا* to explain more about the various *qira'at* in reading it according to various *mufassir* and *muqri'*.<sup>99</sup>

### 3. QS. an-Nisa' [4]: 9

In addition to the two verses above, the author also explains this verse because the substance of this verse is related to the background of a married couple to do childfree.

وَأَلْيَسَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

“And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allāh and speak words of appropriate justice.”<sup>100</sup>

At the beginning of this interpretation al-Alusi describes some of the testaments contained in this verse for parents. The first testament is commanding to fear Allah almighty or fear his children. Then they should do good to their children who have been orphaned because they were left dead by him. He quoted from Ibn Jarir's interpretation that what is meant is that when they become parents, do not be too extravagant or waste their property. Because their property will be very useful to their children or their heirs who are still weak in condition.<sup>101</sup>

The second testament of this verse is to command the parents who are about to die to fear Allah and to fear their children with compassion as they loved their children in childhood and not to leave their children in a weak condition. He quoted Ibn Abbas explaining things in his favor, that Did not one of you die and have a weak son – meaning a child? He is not willing to leave them without money so that they become dependents of the people? Don't tell him to do what you don't like for yourself and your children, but tell the truth about it. Therefore, that they

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<sup>99</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 15, hal. 86-87.

<sup>100</sup> Qur'anEnc.com [https://quranenc.com/id/browse/english\\_saheeh/4](https://quranenc.com/id/browse/english_saheeh/4)

<sup>101</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 4, hal. 574.

should not let him harm them or command him to do anything that might harm them.<sup>102</sup>

Then the third testament of this verse is to command the heirs to be sympathetic to those who participated in the division of the property, including weak relatives, orphans, and the poor, imagining that if they were their children, they would remain behind them, just as weak as their descendants. About the last testament is to order the believers to take care of the heirs and not to overdo the will. That is to say it is commanded for those who divide the heirs fairly in their division, not to take into account the eldest among them, so that they give him the best part of the estate.<sup>103</sup>

As for al-Alusi in interpreting the word ذُرِّيَّةٌ ضِعْفًا describing his weak offspring he called for mercy. According to al-Alusi there seems to be a problem in the background that parents have who will leave for their children. The weak meaning in the verse can occur in weak aspects of physical, mental, social, economic, science, knowledge, psychology and others that cause them to be unable to carry out the main functions of human beings, both as caliphs and as beings who must serve Allah. Strictly speaking, God advises the generation of parents not to let the next generation who will continue the struggle be the helpless generation, who do not carry out their functions and responsibilities.<sup>104</sup>

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<sup>102</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 4, hal. 574-575.

<sup>103</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 4, hal. 575.

<sup>104</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 4, hal. 575.

## CHAPTER IV

### SAYYID MAHMUD AL-ALUSI'S INTERPRETATION OF TAFSIR *RŪḤ AL-MA'ĀNĪ* AND ITS RELEVANCE TO THE CHILDFREE PHENOMENA

In the previous chapter, the author has explained the biography of al-Alusi, his book of tafsir and his interpretation of QS. al-An'am [6]: 151, QS. al-Isra' [16]: 31 and QS. an-Nisa' [4]: 9 which is the object of the author's research in the realm of Tafsir *Rūḥ al-Ma'ānī*. So in this chapter, the author will analyze the interpretation of al-Alusi regarding the verses that are the background or reason parents choose to be childfree. After that, the author will try to relevance these verses to current conditions while relating the childfree phenomenon that is the focus of this study.

#### A. Analysis of Al-Alusi Interpretation in QS. al-An'am [6]: 151, QS. al-Isra' [16]: 31 and QS. an-Nisa' [4]: 9 In Tafsir *Rūḥ al-Ma'ānī*

##### 1. QS. al-An'am [6]: 151

At the beginning of the interpretation of this verse, al-Alusi narrates *asbāb an-nuzūl* ayat, that Allah commanded the Prophet Muhammad to tell the polytheists who set the law according to the will of his passions that he would recite the revelation that Allah would send to him. The revelation contained several provisions about the things that were forbidden to them. The provisions of the law come from God, so they are the provisions that must be obeyed, not the provisions they make themselves. Because only God has the right to determine the provisions of the law by the medium of revelation delivered by angels to His Messenger, who was indeed sent to deliver revelation to mankind.<sup>105</sup>

The provisions of the law that the Prophet Muhammad conveyed to the polytheists were based on 10 very important main teachings that became the

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<sup>105</sup> Sayyid Mahmud al-Alusi, *Ruh Al-Ma'ani Fi at-Tafsir Al-Qur'an Al-Adzim Wa Sab'u Al-Matsani* (Beirut: Dar al-Ihya' at-Turoos al-'Arabi, 1999), Juz 8, hal. 411-412.

essence of Islam and all religions that Allah revealed to the world. Five provisions among the ten provisions are contained in this verse, four of which are contained in QS. al-An'am [6]: 152, while another provision is found in the next verse, namely QS. al-An'am [6]: 153. The scholars named the ten main teachings "*al-Waṣāya al-'Ashr*" (ten commandments), of which verse 151 mentions five commandments:<sup>106</sup>

- 1) Do not fellowship with God.
- 2) Do good to both parents (mother and father)
- 3) Don't kill a child for fear of poverty.
- 4) Do not approach (commit) evil overtly or covertly.
- 5) Do not kill a soul that is forbidden to kill it by Allah.

After this verse the author explained in the previous chapter, then what the author underlines is the sentence *نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ لِمَلَأْنَا مِنْ أَوْلَادِكُمْ تَقْتُلُوا وَلَا* which contains elements of reasons for married couples to do childfree. Al-Alusi interprets the following sentence to mean that parents should not kill their children for fear of deprivation or not being able to provide for themselves or their children. Because indeed a man's sustenance has been guaranteed by his creator. In addition, the Prophet clearly said:

تزوجوا الولود الودود فإني مكاثر بكم الامم يوم القيامة<sup>107</sup>

“Marry a loving and fertile woman! For I am proud of your great number before all the people.”

The above hadith confirms that the Prophet Muhammad forbade his people to refuse the presence of children. Because children are gifts given by God in the bonds of the home that should be cared for with affection. This indicates that any

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<sup>106</sup> Departemen Agama RI, *Al-Qur'an Dan Tafsirnya* (Jakarta: Lentera Abadi, 2010), Jil. 3, hal. 270.

<sup>107</sup> Husein ibn Abu Bakr Ahmad, "Sunan Al-Shaghir," (Pakistani: Jami'ah al-Dirasat al-Islamiyah), vol. 4, No. 1816.

reason a married couple who do childfree is tantamount to violating Islamic law, namely the loss of the purpose of marriage, one of which is to maintain offspring.

## 2. QS. al-Isra' [16]: 31

As usual, al-Alusi in interpreting a verse begins by expounding *asbāb an-nuzūl*. Similarly, when he interpreted this verse at the beginning of his interpretation, there is *asbāb an-nuzūl* verse which tells the habit of the *jāhiliyyah* people who often kill their children for fear of exposure to poverty so that they worry about not being able to provide for their children. Even though the poverty had not happened to them, but they were so worried that he killed his own son in various ways.

This verse according to al-Alusi is very relevant if the statement in al-Isra' [17]: 31 becomes an answer to the verse that discusses the prohibition of killing children for fear of falling into poverty. So there is no correlation between poverty and heredity. Because the matter of sustenance has become God's decree. But all things according to al-Alusi must be returned to Allah. The paradigm of the correlation between poverty and heredity will disappear from people's minds so that their creed is slowly on the right path in this matter. There will also be a loss of the urge to commit immoral acts, in this case the murder of children for fear of poverty. Because murder is very contrary to the nature of life in general.

In addition, the author quotes the opinion of the Misbah which states that the fear of poverty in this verse has not yet occurred, still in the form of worry. Therefore, in this verse there is an addition of the word "khasyat" which is fear. The meaning of this poverty is poverty that is feared to occur to the child. So to get rid of these worries, Allah guarantees the sustenance of children as well as their parents.

## 3. QS. an-Nisa' [4]: 9

In this verse al-Alusi directly explains the essence of the verses studied relating to inheritance and he always relates to aspects of aqidah and sufism. Because

perhaps he thinks the lessons that can be taken from this verse are very valuable and often occur in most families that have an impact on the next generation.

This verse is substantially related to the phenomenon of childfree, so for parents do not leave offspring in a weak state. The meaning of weak there can be various meanings, namely weak physical, mental, social, economic, scientific, knowledge, spiritual and others that cause them to be unable to carry out the main functions of human beings.

Like al-Alusi's interpretation above, this verse is addressed to those who surround a sick person who is expected to die soon. This opinion is the choice of many commentators, such as ath-Thabari, Fakhruddin Ar-Razi and others. There are also those who understand it as directed to those who are guardians of orphans, to treat those orphans, as they would expect their weak children to be if they died. This opinion according to ibn Katsir is also supported by the following verse which contains threats to those who use the property of orphans in a persecuted manner.

In short, the meeting point in the three verses above contains elements of background or reason for married couples to agree to do childfree, namely because of economic, environmental or cultural factors, psychology and sociology. But if people have instilled true faith and *aqidah* in their minds in their hearts, then these reasons will not prevent parents from having children. Because in essence every living thing in this universe has been guaranteed its sustenance and destiny by Allah.

After knowing the explanation of al-Alusi's interpretation of QS. al-An'am [6]: 151, QS. al-Isra' [17]: 31 and QS. an-Nisa' [4]: 9 in the previous chapter, the author analyzes that the results of al-Alusi's interpretation are influenced by several things, namely:

1. Sociohistorical influence of verse

Al-Alusi in interpreting Qur'anic verses usually expresses *asbāb an-nuzūl* verses, including QS. al-An'am [6]: 151 and QS. al-Isra' [17]: 31 also uses *asbāb an-nuzūl* verse. In this regard, al-Alusi explains that in pre-Islamic socio-

Islamic conditions carried out by *jāhiliyyah* society, many parents killed their children openly for fear of not being able to support them or being unable to provide for their children. Another reason for the derivation of the above verse is because the *jāhiliyyah* people killed their daughters and buried them alive, because they considered that girls could not produce sustenance like sons who could fight and attack other groups, so having daughters during the *jāhiliyyah* period was a family disgrace.<sup>108</sup> So in both verses above Allah strictly forbids this because their sustenance and that of their children has been borne by Allah. As for QS. an-Nisa' [4]: 9 al-Alusi directly explains the sociohistorical verse or textual horizon of the verse. The verse contains a command to parents to give enough inheritance to their children so that when he leaves them he is not in a weak state.

It is the sociohistorical verse above that makes al-Alusi's basic requirement in interpreting the Qur'anic verse. This condition is in line with Hans-Georg Gadamer's theory which he called the text horizon.

## 2. The sociohistorical influence of al-Alusi

As the author has explained in chapter three, that al-Alusi who since childhood lived in the world of Sufism. Many researchers consider him a Sufi so that his interpretation also has Sufistic nuances. In addition, his views on the meaning of the Qur'an, tafsir, and *ta'wil* also influenced his thinking in explaining the verses of the Qur'an. In addition, when al-Alusi dreamed that Allah Almighty commanded him to fold the heavens and the earth, fix and split them by a certain length, he raised one of his hands to the sky and one hand was parallel to the surface of the water. Then he woke up and looked for the purpose of the dream which in the end decided to make a book of tafsir.<sup>109</sup>

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<sup>108</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 15, hal. 86.

<sup>109</sup> Al-Dzahabi, *Al-Tafsīr Al-Mufasssīrūn* (Cairo: Dār al-Hadīṣ al-Qāhirah, 2005), hal. 250.



The above sociohistories influenced al-Alusi in interpreting the Qur'an, especially in QS. al-An'am [6]: 151 and QS. al-Isra' [17]: 31. As an example of the interpretation of al-Alusi in QS. al-An'am [6]: 151. al-Alusi said,

نعمة الوالدين أعظم النعم على العبد بعد نعمة الله تعالى لأن المؤثر الحقيقي في وجود الإنسان هو الله عز وجل والمؤثر في الظاهر هو الأبوان.<sup>110</sup>

“Obedience to parents is the greatest blessing of obedience for a servant after the pleasure of Allah, because the essence of a child is in this world because of Allah and the child is in this world dzahir thanks to the intermediary of both parents.”

While in QS. al-Isra' [17]: 31 this is a continuation of the interpretation of QS. al-An'am [6]: 151 in which one of the contents of the verse alludes to the prohibition of child murder for financial reasons. In this regard al-Alusi says:

نحن نرزقهم لا أنتم فلا تخافوا الفقر بناء على علمكم بعجزهم عن تحصيل رزقهم.<sup>111</sup>

Which means, “If you are the one who will give sustenance to your children, do not be afraid and worry if you become poor or poor because what you think with weakness your children cannot get their sustenance”. Even al-Alusi also said,

نرزقهم من غير أن ينقص من رزقكم شيء فيعتریکم ما تخشونه وإياكم أيضاً رزقاً إلى رزقكم.<sup>112</sup>

Which means, “I will give sustenance to them without reducing the slightest sustenance from you, then the poverty that you fear will befall you, and you will only get sustenance for your labor”.

In the two verses above, there is a slight difference according to al-Alusi that the difference is associated with aspects of Sufism. That the difference lies in the inverted *ḍamīr*. *Ḍamīr* aimed at children takes precedence over *ḍamīr* directed at parents. These differences must have different purposes and

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<sup>110</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 8, hal. 412.

<sup>111</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 15, hal. 86.

<sup>112</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 15, hal. 86.

intentions that want to be conveyed to mankind. According to al-Alusi, *ḍamīr* for children comes first because Allah wants to show the purity of sustenance given directly to their children to show Allah's great concern for children, due to the attitude of parents who are afraid of having children for fear of being poor. Al-Alusi's interpretation above strongly suggests that al-Alusi places great emphasis on the nature of every worship that must be done by human beings which is always echoed by sufism.

As for QS. an-Nisa' [4]: 9 when al-Alusi interprets the sentence *فَلْيَتَّقُوا اللَّهَ* he explains that the letter ف in the sentence means لترتيب. That is, the letter can relate a sequence of what comes after it to what comes before. So surely Allah commanded them to be fearful, which is the greatest fear after what happened at the beginning of the fear of his son. Because the initial fear would be useless without the second fear of fearing Allah.

From the analysis of the two verses above, it can be concluded that al-Alusi's socio-historical or background as a sufi seems to influence his interpretation. The above explanation of al-Alusi really strongly suggests that al-Alusi so emphasizes the nature of every worship and teaching that must be done by humans that this is always echoed by Sufis, in Hans Gadamer's theory called the horizon reader.

The next step is the fusion between the horizon of the text and the horizon of the reader (sociohistorically al-Alusi), namely al-Alusi so as to produce an interpretation in QS. al-An'am [6]: 151, QS. al-Isra' [17]: 31 and QS. an-Nisa' [4]: 9. As the author explained above, when we know the pre-understanding and analyze al-Alusi's interpretation through these two horizons, the next step in Gadamer's theory of text understanding is that the text is revived or applied to the childfree phenomena now. Since this research is a character research, al-Alusi's interpretation of childfree in Tafsir *Rūḥ al-Ma'ānī* will be applied to the current phenomenon of childfree.

## **B. The Relevance of Sayyid Mahmud Al-Alusi's Interpretation in Tafsir *Rūḥ al-Ma'ānī* to the Childfree Phenomena.**

After going through the stages of merging the text horizon and the reader's horizon above, then it can produce al-Alusi's interpretation in QS. al-An'am [6]: 151, QS. al-Isra' [17]: 31 and QS. an-Nisa' [4]: 9 so that in the end it brings the explanation of answers from several reasons or backgrounds that influence married couples to choose childfree. In fact, the childfree decision was taken because of concerns about the impact and bad things of the presence of children. The author is relevant from the following aspects:

### **1) Economy aspect**

An economic effect for childfree actors does seem more realistic when compared to other reasons. Especially after the Covid-19 incident which had an economic downturn on many people. So most parents think twice when they want to have children. Because, economic conditions can determine whether a child gets guaranteed health, qualified education, fulfilled nutrition, and many others. In short, economics is one aspect of the functioning of a family where parents have an obligation to be able to provide good livability for their children. So for childfree actors, financial maturity is the most important factor when wanting to have children. So this is contrary to the term we usually hear so far "many children, many sustenance". For them, sustenance in the form of material to support children does not just come, but must be prepared from the beginning.<sup>113</sup>

However, as the author has explained earlier, not wanting the presence of children or killing children because of economic factors according to al-Alusi is an act that deviates from the faith and creed of a Muslim. Because ideological deviations and the destruction of creeds will have a negative impact on people's lives. As al-Alusi interpretation in QS. Hud verse 6 said:

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<sup>113</sup> Eva Fadhilah, "Childfree Dalam Perspektif Islam," *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)* 3, no. 2 (2022): hal. 74, <https://doi.org/10.20885/mawarid.vol3.iss2.art1>.

لن تموت نفس حتى تستكمل رزقها وأجلها فاتقوا الله تعالى وأجملوا في الطلب<sup>114</sup>

“Nothing that lives until Allah completes its sustenance and death, so fear Allah, and correct it with effort.”

Therefore there is no connection between poverty and the number of descendants, because sustenance has become the decree of Allah. So that we as people of faith should not doubt the sustenance that Allah has set, because these doubts will have an impact on the faith of a servant. However, we as servants must also strive by working to fetch the sustenance that Allah has prepared.

As for the relevance of Surah an-Nisa' verse 9 with the economic aspect, it is in surah an-Nisa' verse 9 it is said that you should not leave your family in a weak state. Like in sentence *دُرِّيَّةً ضِعَافاً*, the point here is that every parent must equip their children with adequate economy, so that their offspring in the future are not abandoned and in a weak state. And in Surat an-Nisa also teaches us about inheritance, which if a parent has more property (able) he should leave a third of the property for his child, such as surah an-Nisa' *asbāb an-nuzūl* which tells of someone who is about to die who wants to give away his property. Because it is better to leave a child in sufficiency than to be poor who begs for humans (others). With the material given by parents to their children, it can be possible that the child is not in a weak state in the future.

## 2) Cultural aspect

The environment in pre-Islamic culture practiced by the *jāhiliyyah* was to kill by disposing of or burying girls alive because of the assumption that girls became a disgrace to the family and fears of falling into poverty. Al-Alusi explained that the types of murder vary, including burying children openly because of fear, dumping children because of extramarital relations carried out by parents,

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<sup>114</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz.6, hal, 285 .

or killing by abandoning the child's future both in terms of religion, education, psychology, economy, social, and so on.<sup>115</sup>

The culture of the *jāhiliyyah* community is relevant to the phenomena of childfree which is being echoed by adherents of the concept of childfree in Indonesia. In fact, Indonesia is very thick with pronatalist<sup>116</sup> culture. While childfree comes from very bad culture. Even though before Western and Asian countries practiced the childfree lifestyle, the previous people in the *jāhiliyyah* era had also practiced it, it's just that there were no special terms like today.

So that the phenomena of childfree has caused many opposes in our society. But along with the times, not a few parties support it on human rights grounds. Basically, a principle or decision in life is basically the right to privacy of every individual, but what will be a problem when the principle or decision is on a large scale. Because the prevalence and culture that are rooted in Indonesian society related to the phenomena of childfree is also one of the benchmarks for married couples to decide and do actions that are different from the stigma.

In fact, the purpose of marriage is to form a happy, prosperous and harmonious family by having children who are kind children. As al-Alusi interpretation in al-Furqan [25]: 74 he said:

فإن المؤمن الصادق إذا رأى أهله قد شاركوه في الطاعة قرت بهم عينه، وسر قلبه، وتوقع نفعهم له في الدنيا حيا وميتا ولحوقهم به في الأخرى<sup>117</sup>

“Indeed, the name of a true believer is that when he sees his family participating in obedience, his eyes will be comfortable with them, his heart will be glad, and he will expect that they will benefit him in the world whether living or dying and will give their rights in the Hereafter.”

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<sup>115</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz 15. hal. 86.

<sup>116</sup> Pronatalists are views or policies of the old orde government that support accelerated population growth, and indirectly give consent to the population to have many children.

<sup>117</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 19, hal. 70.

As a result, every family member, especially husband and wife as core members, before deciding to get married must think about and plan their family life well, including thinking about and planning the existence of children. Because having off spring is one of the most basic goals for humans in order to maintain human survival. Allah has provided provisions to nurture and pass on this human offspring through marriage which in turn gives birth to rights and obligations for every member of the family.<sup>118</sup>

### 3) Psychology aspect

Unstable mental or psychological conditions usually have their own concerns when a married couple has had children that cause a person's ideology to change. They even worry that the child will get an undeserved life to neglect. The mental condition of a person is one of the triggers why they need to be childfree. Similarly, the child development carried out by parents in the *jāhiliyyah* era is evidence of parents concern for their children. However, unconsciously these concerns have an impact on deviations from creed in real life for a society.

So if we are relevant to the cause of this psychological factor, it starts from parents' concerns about their children, both from their childhood experiences and from external factors. Then the worry has an impact on a person's psyche which they finally agree not to want to have children. Because they are afraid and worried that their childhood experiences will repeat themselves to their children in the future. So they are also not aware that this worry, according to al-Alusi, will shake their faith.

This phenomenon is proof that the traditions of people's lives must be influenced by existing ideological systems and are not separated from real life. As al-Alusi said, the above meaning of 'solemnity' is tantamount to doubting the

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<sup>118</sup> Ahmad Fauzan, "Childfree Perspektif Hukum Islam," *Jurnal Studi Hukum Islam Dan Pendidikan*, 2022, hal. 5–6.

majesty of Allah.<sup>119</sup> So that concern affects one's ideology or faith in God. In addition, sometimes a person has a past that makes the psychologist feel threatened. Like there are bad memories, or feelings of disappointment gained during childhood. In this psychological factor, they feel threatened or afraid that having children will increase a burden of thought that makes life feel heavy.

The relevance of Surah an-Nisa verse 9 to the psychological aspect is the phrase ذُرِّيَّةٌ ضِعْفًا, the word weak there could be in a state of psychic weakness of a child that causes them to be unable to carry out the main functions of humans, both as caliphs and as His creatures who must worship Him. The following can make one factor for married couples hesitant to have children because they are worried that their children will be psychologically disturbed from birth.

This is a sign that being a parent is certainly not an easy thing, there are many things that must be prepared by each individual when they will become parents. One of them is mental readiness which is a support for a happy life for both parents and children. Not a few couples who choose childfree are motivated by childhood trauma caused by toxic parenting and family lifestyles.<sup>120</sup>

#### 4) Sociology aspect

Analysis of the socio-historical context of the two verses are aims to understand the complete meaning of the verse. Because this sociological aspect is based because verse substantially responds to the conditions in a problem.<sup>121</sup> Al-Alusi explained the socio-historical condition of the *jāhiliyyah* society at that time some people had a tradition of killing their daughters, assuming that the daughter was a burden in the family. Because girls are considered weak and cannot be relied on to work to help their families financially.<sup>122</sup>

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<sup>119</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 15, hal. 86-87.

<sup>120</sup> Fadhilah, "Childfree Dalam Perspektif Islam". hal, 74.

<sup>121</sup> Munirul Ikhwan, "Tafsir Al-Quran Dan Perkembangan Zaman: Merekonstruksi Konteks Dan Menemukan Makna," *Jurnal Studi Alquran Dan Tafsir Di Nusantara* 2 (2016), hal. 7.

<sup>122</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 15, hal. 86-87

If we re-relevant, that is the socio-historical condition of *the jāhiliyyah* society as explained above. So the socio-historical condition of our society now echoes the tradition of childfree. Because according to those who adhere to this childfree tradition, they think that children are a family burden that can hinder the career, economy, talents and health of a wife or husband. In fact, what we understand is that Indonesian society, which is a pronatalist, believes that children occupy an important position in marriage.

Based on al-Alusi's interpretation of al-Furqan [25]: 74 he also explained that the so-called true believer is when he sees his family (children and wife) in obedience then his eyes are comfortable towards them. Eye comfort is likened to al-Alusi with:

وقرة العين كناية عن السرور والفرح، وهو مأخوذ من القر وهو البرد؛ لأن دمة السرور باردة<sup>123</sup>  
Eye comfort means as a parable of happiness and joy n, the word is taken from the words cool and cold, because tears of happiness are soothing. So that children are considered as trustees who can provide peace and social status. Children can also benefit as security in old age and as heirs to their parents' property.<sup>124</sup>

As for Surah an-Nisa' verse 9 which tells about the command of parents who worry about their children, and not to leave children in a weak state. Social education is very influential on the child's environment, because after the education he gets in the family, the next education is the environment, such as worrying about his children, and not to leave children in a weak state. Social education is very influential on the child's environment, because after the education he gets in the family, the next education is the environment, such as education in schools and the community. Environmental education is education related to social, fostering good parents in the family will form good and independent children.

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<sup>123</sup> Al-Alusi, *Ruh Al-Ma'ani*, Juz. 19, hal. 74.

<sup>124</sup> Alda Isma Azizah, "Konsep Childfree Perspektif Pendidikan Keluarga Dalam Islam" (IAIN Ponorogo, 2022).



So it can be concluded that the term (ذُرِّيَّةٌ ضِعْفًا) is mentioned in this verse. (ذُرِّيَّةٌ ضِعْفًا) means “children (descendants) who are still small, in the sense of immature”. While the word (ذُرِّيَّةٌ ضِعْفًا) means “Descendants who are weak”, weak physically, mentally, socially, economically, scientifically, knowledge, spiritually and others that cause them to be unable to carry out the main functions of human beings, both as caliphs and as His creatures who must serve Him. Strictly speaking, God advises the older generation not to let the next generation who will continue the struggle be the helpless generation, who do not carry out their functions and responsibilities. Efforts to empower the next generation lie on the shoulders of previous generations, parents and the community.

As for the brief author, it can be concluded that textually there is no verse of the Qur'an or hadith that forbids the option to be childfree. However, based on the analysis and relevance of al-Alusi's interpretation above, it indicates that regardless of any reason he does not agree with the existence of childfree. Because it is tantamount to murder both in essence, pilgrims (next generation) and mental killing.

However, according to the author, the choice of husband and wife to childfree should also not be viewed as a negative thing. Because we definitely don't understand what aspects are their background to doing childfree. A married couple who this time are determined to choose to decide on childfree, it is possible that they will one day change their minds and vice versa. So basically, the Islamic view of childfree is a form in the dimension of *ijtihad*. Islamic law that dynamically follows the times and promotes the benefit will always *ṣālihun li kulli zamān wa al-makān* to be the answer to problems that arise in society.

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the explanation in the previous chapter as the author has explained, conclusions can be drawn as answers to the formulation of the problem in this study, as follows:

1. The method of interpretation of al-Alusi in Tafsir *Rûḥ al-Ma'âni* uses the method of *tahlili* (analytical). As for the meeting point in the realm of interpretation of QS. al-An'am [6]: 151, QS. al-Isra' [17]: 31 and QS. an-Nisa' [4]: 9 he explained that children are sustenance entrusted by Allah that is priceless. With the presence of children, family life with the next generation is not just interrupted. So do not worry about the entrustment because it has been borne by God and has guaranteed everything that happens in human life in this world. Because the *bâtiniyyah* meaning of 'worry' includes doubting the majesty of Allah which affects the creed of a servant.

Based on al-Alusi's interpretation of QS. al-An'am [6]: 151, QS. al-Isra' [17]: 31 and QS. an-Nisa' [4]: 9 above, the author analyzes that the results of al-Alusi's interpretation are influenced by several things, namely:

- a. The sociohistorical influence of verses, according to al-Alusi in interpreting QS. al-An'am [6]: 151, QS. al-Isra' [17]: 31 and QS. an-Nisa' [4]: 9 always uses horizon of the text verse, that the sociohistorical conditions in pre-Islamic times that became the culture of the *jāhiliyyah* people were always committing immoral acts. One of them is that many parents kill their children blatantly for fear of not being able to support them or not being able to meet the needs of their children. And also on QS. an-Nisa' [4]: 9 al-Alusi explains the meaning of the verse which deals with several wills or orders against parents.

- b. Influenced by al-Alusi's sociohistory, That al-Alusi since childhood was educated by his teacher in the world of Sufism, in addition to the background of writing his tafsir book with the encouragement of Sufistic dreams. Thus influencing al-Alusi in interpreting QS. al-An'am [6]: 151, QS. al-Isra' [17]: 31 and QS. an-Nisa' [4]: 9 with a Sufistic complexion.
2. Regarding relevance of the childfree phenomena of al-Alusi's interpretation in QS. al-An'am [6]: 151, QS. al-Isra' [17]: 31 and QS. an-Nisa' [4]: 9 are aspects of background married couples to do childfree. These aspects are namely; economic aspects, environmental aspects, psychological aspects, and sociological aspects.

## **B. Suggestion**

From this study, the authors are well aware that the choice not to have children is the right of every individual as long as the individual can be responsible. Regardless of the culture of children in society, each childfree individual has their own reasons and background factors why they choose this decision. Therefore, we should respect each other and respect every choice made by other individuals.

The author realizes the limitations of references in this study that only use one point of view, namely the phenomena of childfree according to Sayyid Mahmud al-Alusi in Tafsir *Rūḥ al-Ma'ānī*. The author feels that in this study there are still many gaps to conduct further research on the phenomenon of childfree which is viewed from various perspectives of Qur'anic interpreters. Because the author believes, if this can be done, it will get different research and results and can find new things that are wider than what the author found in this study.

Finally, hopefully the research that the author did is expected to provide knowledge to the Muslim community in Indonesia in facing the issue of the childfree phenomena that is developing now by referring to the Qur'an. With the aim that Muslims do beneficial actions and avoid actions that contain harm.

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