

**THE VIRTUE OF MARRIAGE ACCORDING TO WAHBAH
AZ-ZUHAILI IN *TAFSĪR AL-MUNĪR***



THESIS

Submitted to Faculty of Ushuluddin and Humanities
in Patrial Fulfillment of the Requirements for the Degree
of S-1 of Islamic Theology on Qur'anic and Tafsir Science

Submitted by:

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SEMARANG

2024

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**THE VIRTUE OF MARRIAGE ACCORDING TO WAHBAH
AZ-ZUHAILI IN *TAFSIR AL-MUNIR***

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Dengan ini telah saya setujui dan dapat segera mungkin untuk diajukan, demikian atas perhatiannya diucapkan terima kasih.

Wassalamu'alaikum Wr. Wb.

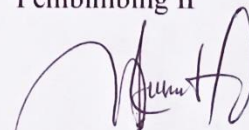
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فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ

“Then He (Allah) made from it a male and female pair.”

(QS. Al-Qiyāmah: 39)

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ

“And indeed, He is the one who created the male and female pairs”

(QS. An-Najm: 45)

TRANSLITERATION

Kepustusan Bersama Menteri Agama dan Menteri P dan K

Nomor: 158/1987 dan Nomor: 0543b/U/1987

1. Consonants

No	Arabic Letters	Latin Letters	No	Arabic Letters	Latin Letters
1	ا	Not denoted	16	ط	ṭ
2	ب	B	17	ظ	ẓ
3	ت	T	18	ع	‘
4	ث	ṡ	19	غ	g
5	ج	J	20	ف	f
6	ح	ḥ	21	ق	q
7	خ	Kh	22	ك	k
8	د	D	23	ل	l
9	ذ	Ẓ	24	م	m
10	ر	r	25	ن	n
11	ز	Z	26	و	w
12	س	S	27	هـ	h
13	ش	Sy	28	ء	’
14	ص	ṣ	29	ي	y
15	ض	ḍ			

2. Vokal Pendek			3. Vokal Panjang		
... = a	كَتَبَ	Kataba	اَ... = ā	قَالَ	qāla
.... = i	سُئِلَ	su’ila	إِي = ī	قِيلَ	qīla
.... = u	يَذْهَبُ	Yazhabu	أُ = ū	يُقُولُ	yaqūlu
4. Diftong			Catatan:		
أَي = ai	كَيْفَ	Kaifa	Kata sandang [al] pada bacaan syamsiyah atau qamariyyah ditulis [al] secara konsisten supaya selaras dengan teks Arabnya.		
أَوْ = au	حَوْلَ	Ḥaula			
أُو = ū	يُقُولُ	yaqūlu			

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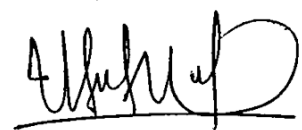
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Semarang, 29 November, 2024

Writer,



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ABSTRACT

In Islam, marriage is a worship with high spiritual and social value. However, in the reality of life in Indonesia today, marriage is often faced with various problem. Such as economic disparities, mental unpreparedness, differences of views between couples, and the influence of a modern culture that is contrary to Islamic values that can hinder the purpose of marriage. Therefore, the researcher seeks to discuss the virtues of marriage from the interpretation of a *mufasssir* contemporary (Wahbah Az-Zuhaili) known for his monumental work, *Tafsir Al-Munir*. His tafsir not only offers theological views and solutions that can be implemented in everyday life. This research aims to be a reference and can provide a complete picture related to the virtues of marriage that are relevant to today's life, so that they can create a *sakinah mawaddah warahmah* family. The type of research is a library research with a qualitative approach. The primary source is the book *al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj* by Wahbah Az-Zuhaili. In contrast, the secondary source is from various books, journals, and other relevant references to this researcher's problem. The method used is the descriptive analytical method, and the research model uses a character study. The results of this study consist of two points; the first is Wahbah Az-Zuhaili's interpretation of verses related to virtue of marriage. Here, Wahbah Az-Zuhaili explains that Allah has created his creatures from the same of type, namely male and female. Of each of these types, Allah has destined them to live in pairs because that is how Allah gives the virtues of marriage contained in it, such as maintaining purity, guaranteeing sustenance from Allah, means of obtaining tranquility, happiness, affection, and love (*sakinah mawaddah warahmah*), blessings of life, peace of mind, and continuity of generations. The results of the second study show that the interpretation of Wahbah Az-Zuhaili is very relevant to the condition virtue of marriage today's. Wahbah Az-Zuhaili emphasized that marriage is an actual manifestation of Allah SWT blessings on humans, which include the creation of a partner for peace of mind (*sakinah mawaddah warahmah*), the gift of offspring and the blessing of sustenance.

Keywords: Marriage, *Tafsir Al-Munir*, Wahbah Az-Zuhaili

CHAPTER I

INTRODUCTION

A. Background

Marriage is an act of worship undertaken by a husband and wife to live together to realize the dream of building a happy family and obtaining legal offspring. In language, marriage has the basic word *an-nikāh* (النِّكَاحُ), which comes from Arabic and means marriage agreement. In Arabic, *nikāh* also has another meaning, namely intercourse. Another fact also reveals that marriage and marriage are two different words but one meaning, marriage, which is often interpreted as a designation in a custom, religious, or state law as a sign of the legality of a relationship between a male and a female to become a husband and wife. Meanwhile, the meaning of marriage is more inclined to the relationship between a husband and wife. Although the two have differences, this is not a barrier to maintaining the original meaning of the two.¹

The purpose of marriage itself is not just a formality of updating status to make it appear that he can attract the opposite sex. Still, marriage is recommended in Islamic law to be protected from the fitnah of lust so that a married couple will become a family that is *sakīnah*, *mawaddah*, *warahmah* and able to improve the next generation of *ṣālih ṣāliḥah* for the country, nation, and religion. In addition to the objectives, every couple must consider many virtues, including perfection of religion, protecting themselves from bad things, becoming more pious to Allah, and many more. With these virtues, neither those who have plans to get married nor those who are already married should continue to waste a marriage.

But in fact, the development of the times and the transformation of society have had a significant impact on various aspects of life, including in the realm of marriage. It cannot be denied that marriage is not the last stage of happiness. Many problems must be faced in the context of marriage,

¹ Yumna Malik, *Aku Ingin Menikah, Tapi...* (Jakarta: PT Elex Media Komputindo, 2018), hal. 2-3.

which can occur before or after marriage. One of the exciting problems before marriage is the phenomenon of postponing marriage (Waithood) and gamophobia. Seeing the era of globalization, which is increasingly advanced in all respects, the teachings of Islam, which are based on the Qur'an and Hadīṣ, are increasingly eroded by Western customs and culture so that Indonesians may be affected by this.

Marcia Inhorn is a professor of relationship anthropology at Yale University, and she conveys in her book the process of delaying the millennial generation, including the phenomenon of waithood. In her work, she said that the global trend that is increasing among young people is to delay marriage, especially among those who are highly educated. This is based on her analysis presented in a book by her. This trend originated in Jordan, the United States, Rwanda, Japan, and Guatemala.² There are also research results in Egypt that show that young people there prefer to delay marriage due to economic factors that still need to be established to meet the needs of life after marriage unless they have to live with their parents to survive. This prevents the young generation from choosing to delay marriage promptly.³

Moving on from the problems of waithood that occur before marriage, some difficulties arise after marriage. There are divorce, child marriage, and domestic violence etc. One of which is Divorce is the opposite of marriage. If marriage is the first step in a family life, then divorce is the end of everything. Happiness in the family relationship. No couple wants a divorce, so no one expects it to come. There are so many factors that can cause domestic violence, child marriage, divorces, such as death, infidelity, family problems that cannot be resolved thoroughly, court decisions, and many others. However, many divorce cases have begun to

² Marcia C. Inhorn and Nancy J. Smith-Hefner, *Waithood: Gender, Education, and Global Delays in Marriage and Childbearing*, 1st, Vol. 47 ed. (New York-Oxford: Berghahn Books, 2020), Hal. 383-385.

³ Mukhtar Nabali Mufauwiq, "Pernikahan Di Era Mesir Modern: Sejarah, Tradisi, Dan Tantangan," *Middle Eastern Culture & Religion Issues* Vol. 2, No. 1 (2023): Hal. 129.

emerge since the COVID-19 case, which has the potential to factor in economic disparity in a family. This triggers the termination of family ties, both from the male and female sides.⁴

Then how does Islamic *syari'at* respond to the problems that are happening in the community? This departs from the phenomenon that is currently rife among the younger generation, namely delaying marriage, which is increasingly widespread among Indonesians, and also divorce cases that often occur, causing people to erode their beliefs regarding the virtues of marriage according to Islamic religious recommendations. In this discussion, the researcher will examine the virtues of marriage in achieving its goals, as well as how a good attitude should be carried out by each couple when dealing with marriage problems to maintain the integrity of their family.

The importance of understanding the phenomenon from an Islamic perspective by detailing the context, challenges, references, and relevance of this research topic is expected to make a valuable contribution in providing advice and attitudes that are by the values of Islamic teachings, as well as delivering a more prosperous and informed view in the context of Indonesian society regarding marriage problems such as the phenomenon of waithood and divorce cases, primarily through analyzing Wahbah Az-Zuhaili's interpretation in Tafsīr Al-Munīr.

From several reasons chosen by the researcher to take Tafsīr Al-Munīr, among others, the explanation of Wahbah Az-Zuhaili's tafsir is more detailed starting from the types of *qira'at*, *I'rab*, *mufradat lughawi*, *asbabun nuzul*, verse compatibility, *balaghah*, interpretation of each verse and explanation of the laws of each verse in detail which includes behavior, *manhaj*, *aqidah*, morals, general constitution, and the benefits that can be

⁴ Abuzar Alghifari, Anis Sofiana, and Ahmad Mas'ari, "Faktor Ekonomi Dan Dampaknya Terhadap Kasus Perceraian Era Pandemi Covid-19 Dalam Tinjauan Tafsir Hukum Keluarga Islam," *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 1, no. 2 (2020): hal. 4.

taken from the verses of the Qur'an implicitly or explicitly.⁵ In terms of character studies, it can also be seen that Wahbah Az-Zuhaili has met the requirements for study, starting from popularity as a contemporary *fiqh* scholar who is broad in knowledge, influence, controversy, uniqueness, intensity in the study of the laws contained in the Qur'an and can explain more broadly.⁶ Then, the relevance between the lives of Muslims and the Qur'an logically and closely and his thoughts can bridge the classical and modern scholars and answer today's problems.

Based on the explanation above, researchers are more interested in studying the book of Tafsīr Al-Munīr related to research that examines the virtues of marriage that Allah gives and the problems of marriage, such as the phenomenon of waithood that occurs before marriage and divorce cases that appear in the current era. Therefore, this research is entitled "The Virtues of Marriage According to Wahbah Az-Zuhaili in Tafsīr Al-Munīr".

B. Research Question

Based on the background that has been described previously, the author formulates the problem in this study as follows:

1. How is Wahbah Az-Zuhaili's interpretation of the verses on virtues of marriage?
2. How is the relevance of Wahbah Az-Zuhaili's interpretation of the virtues of marriage in today?

C. Objective and Significance of Study

All research will have purpose and benefits to be conveyed in its implementation. Based on the formulation listed above, it has purpose and benefits. The purpose of this research are as follows:

- 1) This research is expected to be a reference and provide a complete picture of the virtues of marriage in analyzing the interpretation of

⁵ Andrian Ahmad Sidiq, "Penafsiran Wahbah Al-Zuhaili Tentang Akhlak Mengurus Orangtua Dalam Tafsīr Al-Munīr" (DIGITAL LIBRARY UIN Sunan Gunung Djati Bandung, 2017), hal. 4.

⁶ Abdul Mustaqim, "MODEL PENELITIAN TOKOH (Dalam Teori Dan Aplikasi)," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 15, no. 2 (2016), hal. 201.

verses relevant to today's life according to Wahbah Az-Zuhaili in Tafsīr Al-Munīr.

- 2) Knowing how the interpretation of QS. An-Nur [24]:32, An-Nahl [16]: 72, Ar-Rum [30]: 21 according to Wahbah Az-Zuhaili's view in the book of Tafsīr Al-Munīr regarding the virtue of marriage in the perspective of the Qur'an.

The significant that the researcher wants to convey in this research are:

1. Theoretical Significant

Theoretically, the researcher wants to convey the research results to expand Islamic knowledge in the Al-Qur'an and Tafsīr science field, especially on the theme raised, namely the importance of marriage. In addition, with the results of this research, the researcher can answer questions that occur in the social community environment today.

2. Practical Significant

Practically, this benefit is an answer to the virtue of marriage based on the Qur'anic perspective interpreted by Wahbah Az-Zuhaili in Tafsīr Al-Munīr, because of the factors experienced by young people when they feel insufficient in terms of economy or other factors. It is hoped that this research will contribute to science related to the virtues of marriage and its problems in religious science and become material to expand the treasures in the science of the Qur'an and Tafsir.

D. Literature Review

A literature review is research conducted first as a reference or reference related to the research to be carried out, such as the title, problem formulation, and research results.⁷ By conducting this literature review, the author has conducted previous research on existing research results so that the research to be carried out differs from the exact repetition of previous research. From several literature reviews known to the author, no researchers discuss the "Virtues of Marriage according to Wahbah Az-

⁷ Kinanthi Nur Fikriya, "Tujuan Pernikahan Dalam Al-Quran Dan Relevansinya dengan Fenomena Childfree (Perspektif Tafsir Maqasidi)" (IAIN Ponorogo, 2023), hal. 9.

Zuhaili in Tafsīr Al-Munīr”. Therefore, the following are previous studies that are still related to the theme taken by the researcher:

First, the research in this journal article was conducted by Wakhdah Faaqih, Sufian Suri, Abdullah Akram, and Andri Nifvaa titled “Study of Marriage Verses in Wahbah Zuhaili’s Tafsir Al-Munir” in *AL-AFKAR: Journal for Islamic Studies*, Vol. 7 (2024). In this article, the research explains the Allah tells of His various blessing that Allah has given to His servants, namely He made wives of the human kind. If God had not given a wife of the human kind, there would have been no harmony in the household. And God commands His unmarried servants to marry immediately, if they are poor God will enable them by His grace.⁸ If previous research more generally discusses the subject of mate in the Qur’an and concept of pairing according to Wahbah Az-Zuhaili, using thematic methods as well, then the renewal that the researcher shows in his work focuses on the virtues of marriage in Tafsīr Al-Munīr by Wahbah Az-Zuhaili.

Second, research in the form of this thesis was conducted by Siti Novi Napisah, with the title “Bimbingan Perkawinan dalam Tafsīr Al-Munīr Karya Wahbah Zuhaili”, by the PTIQ Jakarta. This thesis explains the concept of marriage guidance in Tafsīr Al-Munīr by Wahbah Az-Zuhaili, which explains to couples who are getting married the importance of premarital education and starting from finding a partner and introduction to building a household because it dramatically affects the harmony of the household that will be lived. This study obtained comparative results from the concept of *Sakīnah* according to Tafsīr Al-Munīr and the Ministry of Religion. According to the Ministry of Religion’s Tafsir, *Sakīnah* is more defined as a stable attitude that remains calm in various circumstances. Wahbah Az-Zuhaili argues that *Sakīnah* or tranquility can only be obtained

⁸ Andri Nifvaa AN Wakhdah Faaqih, Sufian Suri, Abdullah Akram, “Study of Marriage Verses in Wahbah Zuhaili’s Tafsir Al Munir,” *AL-AFKAR:Journal for Islamic Studies* Vol. 7 No. (2024), hal. 694.

by the existence of similarities of types and similarities of characters, and to achieve this; it is necessary to *kafā'ah* or equality and compatibility between husband and wife.⁹ Although this research uses Tafsīr Al-Munīr by Wahbah Az-Zuhaili, the author's chosen method differs from previous research. If the previous research used the comparative method, then the researcher chose the thematic method by including several verses of the Qur'an. In terms of discussion, it is also much different; if the previous study discusses guidance before marriage, then the author chooses it at the time of the implementation of his marriage.

Third, research in the form of this journal article entitled "Tafsir Wahbah Al-Zuhaili Analisis Pendekatan, Metodologi, dan Corak Tafsir Al-Munir terhadap Ayat Poligami" which was researched by Mokhamad Sukron, in *TAJDID: Jurnal Pemikiran Keislaman dan Kemanusiaan*, No. 1 (2018). This study examines the Polygamy is Islamic *syari'at* as a form of respect for female, not as a taboo and despicable thing. So, for male, polygamy is not interpreted as an order that legitimizes the desire of their lust. Still, Islam allows polygamy as a response to emergencies or urgent needs, such as the wife experiencing infertility in a country where the female population is more dominant and the sexual condition of the wife who is no longer able to serve her husband. Even so, in practicing polygamy, one must still pay attention to limitations such as having the ability to provide for oneself, being fair to all wives, and having good interaction.¹⁰ If the previous research focused on the polygamy and its verses, the renewal presented by the author includes the virtues of marriage by involving several Qur'anic verses such as QS. An-Nur [24]:32, QS. An-Nahl [16]: 72, QS. Ar-Rum [30]: 21 in Tafsīr Al-Munīr by Wahbah Az-Zuhaili.

⁹ Siti Novi Napisah, "Bimbingan Perkawinan Dalam Tafsīr Al-Munīr Karya Wahbah Zuhaili" (Institut PTIQ Jakarta, 2022).

¹⁰ Mokhamad Sukron, "Tafsir Wahbah Al-Zuhaili Analisis Pendekatan, Metodologi, Dan Corak Tafsir Al-Munir Terhadap Ayat Poligami," *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 2, no. 1 (2018): 261–74.

Fourth, the research in the form of this thesis was conducted by Endang Kurniawati, with the title “Penyegeeraan dan Penundaan Pernikahan dalam Q.S Al-Nur/24: 32-33; Studi Komparatif Tafsir Ahkam” Qur’an and Tafsir Science Study Program, Faculty of Ushuluddin and Humanities UIN Antasari Banjarmasin. This thesis explains the number of young people who postpone marriage due to economic problems that they feel do not fulfill marriage standards. On the other hand, a sense of concern comes from themselves, making them afraid to carry out marriage. In addition, if the delay is not balanced with physical and spiritual maintenance, risks will occur. It is also feared that the existence of such a long-time vulnerability will make him deviate in terms of sexuality because he cannot vent his needs in a halal way. Researchers have the aim of knowing how the interpretation of QS. An-Nur verses 32-33 about the hastening and delaying of marriage in tafsir ahkam and everything contained in the book of tafsir Abu Abdullah Muhammad bin Ahmad Al-Anshari Al-Qurthubi in tafsir Al-Jami’ li ahkam al-Qur’an (Tafsir Al-Qurthubi), Muhammad Ali Ash-Shabuni in rawa’i Al-Bayan Tafsir Ayat Al-Ahkam min Al-Qur’an, and Tafsir *at-Tafsir Al-Munir fi al-aqidah wa al-syari’ah wa al manhaj*, as well as secondary sources obtained from several references such as journals, scientific papers, articles, and other sources.¹¹ If the previous research focuses on QS. An-Nur verses 32-33 only by using the comparative method of tafsir ahkam, then the researcher prefers Tafsir Al-Munir by Wahbah Az-Zuhaili in interpreting several verses of the Qur’an, namely, QS. An-Nur [24]:32, QS. An-Nahl [16]: 72, QS. Ar-Rum [30]: 21. Thus, the researcher uses the thematic collection method.

Fifth, this journal article research was conducted by Yeti Dahliana and Ahmad Ishom Pratama Wahab. The article entitled “Makna Mitsaqan Galidzan Perspektif Tafsir Al-Munir (Kajian atas Surah An-Nisa: 21) in jornal An-Nur: Jurnal Studi Islam Vol.15 No2 (2023). This article explains

¹¹ Endang Kurniawati, “Penyegeeraan Dan Penundaan Pernikahan Dalam QS Al-Nur/24: 32-33; Studi Komparatif Tafsir Ahkam,” 2023.

the pladge of marriage bond established between husband and wife in the Qur'an is called *mīṣāqan golīẓan*. In the Qur'an the word *mīṣāqan golīẓan* emerged three times. One meaning of the word *mīṣāqan golīẓan* is the strong bond between spouses. This phrase was used in the Qur'an to illustrate how scary the relationship between husband and wife. The research method used is qualitative with the research type of library research. The data collection method used is documentation with descriptive-analytical data analysis techniques. The study result show that the meaning of *mīṣāqan golīẓan* in Tafsīr Al-Munīr is a great covenant because it involves Allah in it.¹² The researcher provides a different update from the previous thesis in this case. The focus of the research is not only on *mīṣāqan golīẓan*, but also on the virtues of marriage. This research uses a thematic method with qualitative analysis using Tafsīr Al-Munīr by Wahbah Az-Zuhaili.

E. Research Method

Research methods are a series or process of obtaining data scientifically with specific purposes and uses. In this case, the research will have strong value if it includes scientific methods, data, objectives, and uses. The purpose of the scientific method is research activities that have scientific characteristics, such as rational, empirical, and systematic. In general, according to the usefulness and purpose of each research, it is divided into three types, namely discovery, proof, and development. The discovery means that all the data produced in a study means all things that have never been found before and are completely new. Proving means that all the data produced in a study means all the things that function as proof with doubts about the information found.

Meanwhile, development means all the data generated in a study to explore and expand existing knowledge. Thus, it can be concluded that the research data that has been produced can be used to understand, solve, and

¹² Ahmad Ishom Pratama Wahab Yeti dahlana, "MAKNA MITSAQAN GALIZHAN PERSPEKTIF TAFSIR AL-MUNIR (KAJIAN SURAH AN-NISA:21)," *An-Nur: Jurnal Studi Islam* Vol. 15 No (2023).

anticipate problems. Understanding is clarifying information or problems that have not been known before until finally knowing, solving existing problems, and anticipating is trying to prevent problems from occurring.¹³

1) Type of Research

The type of research used by researchers to conduct this research is qualitative, which includes narrative data in the form of words, not data or numbers. The qualitative research method is based on the philosophy of post positivism, which is used to research the type of natural research object, where the researcher, as a critical instrument, collects data carried out with combined techniques. At the same time, the data analysis is qualitative or inductive, and the results of qualitative research focus more on meaning than generalization.¹⁴

To find and collect data through library research, the method is collected based on library data, reading, and recording, and then the data is processed. The data comes from various literacy studies, books, articles, journals, and other written works from previous research. The method used is the thematic method (*Maudhū'i*), a method of collecting data in the form of Qur'anic verses that have one purpose in discussing specific topics or themes. In addition, it also pays attention to the selected verses according to the explanation, information, and conclusions of the laws used and the continuity of one verse with another.¹⁵

2) Research Source

The data sources used by the authors in this study are primary and secondary data sources. *First*, primary data sources are the main data sources that will be used by the researcher in this study. The data source comes from the book of interpretation of Al-Qur'an Al-Munir by Wahbah Az-Zuhaili. *Second*, secondary data sources are explanatory data from

¹³ Prof.Dr.Sugiyono, *METODE PENELITIAN Kuantitatif, Kualitatif, Dan R&D* (Bandung: ALFABETA, CV, 2015), hal. 2–3.

¹⁴ Prof.Dr.Sugiyono, *METODE PENELITIAN Kuantitatif...*, hal.9.

¹⁵ M. Ag Drs. Ruslan, "Prosedur Penulisan Tafsir Tematik," *Admin Fasya Universitas Islam Negeri Antasari Banjarmasin* (2023).

primary data, in this study are books other than primary books, or it could be books, articles, research journals, *hadis* books, and various other literature sources related to the themes studied in this study.

3) Technique of Data Collection

At this stage, the first thing researchers do is collect Qur'anic verses that are relevant to the issues raised in this study, define the formal object to be studied clearly and explicitly, namely the word "couple". The identify what books will be used as the central relevance to increase the theme under study, include the interpretation of the verses that have been interpreted by the *mufassirs* of the book that has been determined for research, after that carry out an analysis of the methods and sources of the verses that have been interpreted, then conclude the data that has been collected.¹⁶

The data is collected thematically by collecting verses, words or terms related to the discussion of marriage which is the theme of this study. While the focus of research in this thesis is on QS. An-Nur [24]:32, QS. An-Nahl [16]:72, and QS. Ar-Rum [30]:21.

4) Analysis Data

According to Spradley (1980) states that *"Analysis of any kind involve a way of thinking. It refers to the systematic examination of something to determine its parts, the relation among parts, and the relationship to the whole. Analysis is a search for patterns"*. From this statement, it can be concluded that data analysis is the process of searching and compiling data that has been obtained systematically by grouping data according to the categories obtained.¹⁷

Qualitative data analysis has an inductive nature, which is an analysis based on data that has been obtained and then developed into a hypothesis. Based on the data owned and previous observations, the data is continuously added with the latest data until the data can be concluded as a

¹⁶ Kurniawati, "Penyegeeraan dan Penundaan Pernikahan...", hal. 15.

¹⁷ Prof.Dr.Sugiyono, *METODE PENELITIAN Kuantitatif...*, hal. 244.

whole, whether the hypothesis can be accepted or rejected.¹⁸ Therefore, it can be concluded that data analysis is an attempt to analyze the data that serves to process data as an effort to answer all existing problem formulations.

This research will include the study of tafsir figures (*Albahās fi al-rijāl al-tafsīr*) or people used to mention the research of figures the results of his thoughts, among the studies of actual figures in detail, namely in the form of systematic, critical attitude of biographical, contribution and relevance of his thoughts or ideas or ideas related to the problem to be studied, the implications of thought, and do not forget the socio-historical context of the figure to be examined.¹⁹

In this study, several techniques were used to analyze the data. The *first*, determine the figure to be studied. The author chose Wahbah Az-Zuhaili because he has the popularity and background that is in accordance with the discussion in this study. *Second*, determining the formal object that will be studied in detail and explicitly, namely the word “partner”. *Third*, collecting data related to the figure and his thoughts in explaining the content of the interpretation carried out by Wahbah Az-Zuhaili in Tafsīr Al-Munīr, which has its own characteristics in the search for Qur'anic verses and contains laws to discuss marriage issues.²⁰ *Fourth*, identifying related research structures, such as analyzing the results of the interpretation of the Qur'anic verses of Wahbah Az-Zuhaili in Tafsīr Al-Munīr which are supported through secondary data in previous studies.²¹ *Fifth*, making conclusions as an answer to the problem to be studied.

F. Outline of Content

The writing technique used as a reference by the author refers to the thesis writing guidebook that meets the writing standards at the Faculty of

¹⁸ Prof.Dr.Sugiyono, *METODE PENELITIAN Kuantitatif..*, hal.245.

¹⁹ Mustaqim, “MODEL PENELITIAN TOKOH...”, hal. 201

²⁰ Mahdy, “Konsep Menunda Pernikahan Perspektif Al-Qur’an: Studi Komparatif Tafsir Al-Jami’Li Ahkam Al-Qur’an Karya Imam Al-Qurthubi Dan Tafsir Fathul Qadir Karya Al-Shawkani,” hal. 15.

²¹ Kurniawati, “Penyegearaan dan Penundaan Pernikahan...,” 2023, hal. 16.

Ushuluddin and Humanities, Walisongo State Islamic University Semarang, in 2020. This is similar to the systematics of thesis writing in general, which has five chapters of the framework to facilitate the author in compiling his research²². In addition, it makes it easier for readers to understand the research study conducted. The following are several chapters that make up the systematic writing, namely:

CHAPTER I. This chapter discusses the introduction, which describes the problems that will be studied in the research conducted. However, this chapter will only discuss what will be addressed in this thesis, with some limitations that become the problem, research objectives, research methods, and the systematics of the research framework. Therefore, the sub-chapters in this introduction include the background of the situation, the subject matter, the objectives and benefits of writing the thesis, the literature review, writing methods, and writing systematics.

CHAPTER II. This chapter discusses the theoretical basis that reviews an overview of marriage, fear of marriage, methods as well as sources, and also explains the rules contained in Tafsīr Al-Munīr.

CHAPTER III. This chapter discusses the presentation of data, which discusses an integral description of the research results from various aspects. This picture will be found after all the data is processed, organized, and interpreted. This chapter contains a biographical presentation of Wahbah Az-Zuhaili, which includes their life background, education history, and socio-cultural and academic works. In addition, it also discusses the profile of the book of Interpretation Tafsīr Al-Munīr, such as the background of writing, characteristics of interpretation, methods, sources, styles, writing systematics, and disadvantages of the book of Interpretation Al-Munir.

CHAPTER IV. This chapter discusses the content of the problems raised by the researcher according to the theory, the data obtained, and the results of discussing the research results without leaving the initial objectives. This

²² Hasyim Muhammad et al., "Pedoman Penulisan Skripsi Fakultas Ushuluddin Dan Humaniora," 2020, hal. 1–103.

section is the core of a study regarding the analysis of the interpretation of the QS. An-Nahl [16]: 72, An-Nur [24]:32, dan Ar-Rum [30]: 21, which is relevant to virtues of marriage according to Wahbah Az-Zuhaili's interpretation in the book of interpretation Tafsīr Al-Munīr.

CHAPTER V. This chapter contains a conclusion that explains the research findings that have been discussed and a summary of the answers to the problems, contained in the problem formulation. The closing also includes criticism and suggestions for the researcher in updating further research.

CHAPTER II

Marriage

A. Definition of Marriage

Nikāḥ comes from the Arabic language, from the word *nakāḥa*, which means to gather, and *zawāj*, which means partner. In language, marriage means two people who become one so that they are called husband and wife. Meanwhile, according to Islamic Syari'at, marriage is a bond that legalizes relationships between men and women along with rights and obligations to build a harmonious family physically and mentally. In this case, Abu Yahya Al-Anshary argues, quoted by Abdul Rahman Ghazali, that marriage in *syara'* terms is an agreement (*akad*) which means the law permits sexual intercourse physically and mentally based on the word *nikāḥ* or all lafadz which means the same.¹

In *Fiqh Islam Wa Adillatuhu* Wahbah Az-Zuhaili explains that the definition of marriage in language means to gather, or in other words, to have intimate relations or at the same time to do a marriage contract. Meanwhile, according to Islamic *syari'at*, a contract that gives a sign to allow fun, kissing, hugging, touching, and being together in any way with the opposite sex and so on, except not those who are breastfeeding, sensual, blood relatives or commonly called *mahrams*, then it is still prohibited even though implementing the contract in *ijab qabūl*.²

Marriage, in the view of Islam, is an agreement (*akad*) between a man and a woman to live together as husband and wife by the provisions of religious law to build a life together for the divine pleasure of the *illahi rabbi*. Since the time of the Arabs, they have often used the term *nikāḥ* or *zawaj* in arabic fiqh, which they interpret as marriage or marriage. Meanwhile, according to Islam, marriage is a sacred covenant that must be

¹ Fikriya, "Tujuan Pernikahan Dalam Al-Quran Dan Relevansinya Dengan Fenomena Childfree (Perspektif Tafsir Maqasidi)," hal. 17.

² Napisah, "Bimbingan Perkawinan Dalam Tafsir Al-Munir Karya Wahbah Zuhaili," hal.22.

strengthened to achieve a harmonious, loving, caring, safe, peaceful, aware, and happy family based on the mutual wishes of a husband and wife on the condition that there is a contract relating to the husband and wife as the perpetrators.³

Furthermore, in the *Undang-Undang Perkawinan* (UUP) No. 1 of 1974 it reads: “*Marriage is a physical and mental bond between a man and a woman as husband and wife to form a happy and eternal family (household) based on God Almighty*”. However, J. Satrio explains that marriage is not just an agreement pronounced by a couple, but a sacred agreement that is bound physically and mentally to become a harmonious family based on the *syari’at* of God Almighty. The meaning of a harmonious family is a family that has *batih* (*gezin*:⁴ Dutch, *somah* or *sa’omah* in Javanese, and household if in English) a family consisting of a husband, wife, and their children.⁵

In the KBBI (*Kamus Besar Bahasa Indonesia*) “*menikah*” is defined as the matchmaking of men with women so that they become husband and wife, marriage, wife or husband. A good marriage and will be carried out if the man and woman have a mutual desire to live together as well as mutual love and affection between one another. There is no sense of coercion or hurt from either party, but they all do it to perfect their worship to achieve the pleasure of Allah SWT. In Islamic teachings, the statement of a marriage is the implementation of *ijāb* and *qabūl* which must be attended by the guardian of the male and female parties.⁶

³ Fikriya, “Tujuan Pernikahan Dalam Al-Quran Dan Relevansinya Dengan Fenomena Childfree (Perspektif Tafsir Maqasidi),” hal.16.

⁴ Maryuliyanto Maryuliyanto, “Kosmologi Perkawinan Dalam Pandangan Suku Osing: Studi Di Desa Kemiren Banyuwangi,” *Aliansi: Jurnal Hukum, Pendidikan Dan Sosial Humaniora* 1, no. 1 (2024), hal.6.

⁵ Tentang Perkawinan et al., “SAHNYA PERKAWINAN MENURUT UNDANG-UNDANG NOMOR 1 TAHUN,” 1975, hal.333.

⁶ Aisyah Ayu Musyafah, “Perkawinan Dalam Perspektif Filosofis Hukum Islam,” *Crepido* 2, no. 2 (2020): hal.112-113.

The word *Ijāb* comes from the Arabic أوجب - يوجب - ايجابا which means giving rights. It means a person's intention to give a right that must be fulfilled by himself to be offered to another person. In terms of terms, *ijāb* is a statement for the first time as an expression of one of the parties (guardian of the woman), where the content of the *ijāb* itself is a statement that the man wants the woman with the intention of binding her officially and legally. Meanwhile, *qabūl* comes from the word *qabala-yaqbilu-qabūlan* (قبل - يقبل - قبولا) which means to accept, agree, and take.

Meanwhile, according to the term, *qabūl* is the answer to the question asked by the male party in the intention of accepting good intentions to live together legally according to Islamic law.⁷

There will be a contract for the implementation of *ijāb qabūl*. *Akad* is a binding sign from the man to the woman's parents in the form of words spoken in the presence of the two witnesses of the marriage using the *ṣighat ijāb* and *qabūl*. This is what is considered to be able to prove whether or not a marriage is valid in Islamic law. The Prophet emphasized this in his *ḥadīṣ* as follows:

أَحَقُّ الشُّرُوطِ أَنْ يُؤَقَّ بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرْجَ. (رواه البخارى ومسلم عن عقبه بن عامر)

"The condition that is more worthy of fulfillment is the agreement that makes a woman's honor valid." (HR. Bukhari Muslim from 'Uqbah bin 'Amir).⁸

B. Marriage Law in Indonesia

Starting from the history of marriage law before *Undang-Undang* No.1 of 1974 there are already previous laws. *First*, during the Dutch colonial period, the marriage law was the *Freijer Compendium*. A law book that contains the rules of marriage law and inheritance according to Islamic

⁷ Luthfil Chakim Muslich, "Redaksi Ijab Dan Qabūl Dalam Akad Nikah Perspektif Imam Ghazali" (UNIVERSITAS NAHDLATUL ULAMA AL GHAZALI CILACAP, 2022), hal.30-31.

⁸ Muslich, "Redaksi Ijab dan Qabūl Dalam Akad Nikah Perspektif Imam Ghazali" (UNIVERSITAS NAHDLATUL ULAMA AL GHAZALI CILACAP, 2022), hal.21.

views. After experiencing a very long process, finally, on June 3, 1823, no. 12 with the Governor General's resolution inaugurating the Palembang City Religious Court, which states that between Javanese and Madurese disputes related to marriage or division of property or others must be decided according to Islamic law. It is the religious expert who makes the decision. However, any problems related to property division or payments must be brought to the ordinary court for judgment. Then, the reception in complex theory was opposed by Van Vollenhoven and Snouck Hurgronje with the reception theory, which stated that Islamic law could be applied as long as it did not conflict with customary law. As a realization of the reception theory, the Regeerings Reglement Stbl. 1855 No. 2 was changed into the Indische Staats Regeling in 1925 (Stbl (Staatsblad). 1925 No. 416), which Stbl.1929 No. 221.⁹

There is a new Islamic law that is considered valid as law if it has two conditions, namely: 1) Islamic legal norms must first be accepted by local customary law, 2) even though customary law, Islamic legal norms, and rules have been accepted, they are still not allowed if the provisions of Dutch East Indies legislation still contradict them. The last change during this period was the issuance of Stbl. 1937 No. 116 limited the authority and duties of the religious courts, which initially had the right to determine matters of inheritance and so on but were now only authorized to adjudicate regarding marriage, divorce, and reconciliation. The year 1937 in June had legal consequences for the indigenous people. *Second*, in 1942, the Dutch had left Indonesia, and it was at this time that the Japanese began to carry out colonization. Therefore, the existing policy was finally transferred in article 3 of the Japanese army law (Osamu Seirei) dated March 7, 1942 No. 1, which only changed the name of the religious court, as the first level of justice called "Sooryo Hooiin" and the High Islamic Court, while the appellate level was called "Kaikyoo kootoo hooiin". Third, after the

⁹ Kartika Septiani Amiri, "Perkembangan Dan Problematika Hukum Perkawinan Di Indonesia," *Al-Mujtahid: Journal of Islamic Family Law* 1, no. 1 (2021): hal.55.

independence of the Republic of Indonesia, post-graduate Islamic marriage law was re-established between Undang-Undang No. 22 of 1946 related to the registration of marriage, divorce, and reconciliation. This law was enacted by the President of the Republic of Indonesia on November 21, 1946.¹⁰

The last law is still in effect today. Marriage Law, after the enactment of Undang-Undang No. 1 of 1974, which was the compilation of Islamic law, experienced two periods. 1) The birth period of this Law aims to unify the field of marriage regulations without setting aside unity because it still suspends the various provisions that apply in society. 2) The period of application of the law, with the birth of the compilation of Islamic law with Presidential Instruction No. 1 of 1991, continued with Decree Minister of Religion No. 154 of 1991, dated July 22, 1991.¹¹

C. Marriage Law in Islam

In Islam, marriage is a legal contract between a man and a woman who live together as husband and wife according to the laws of Sharia. According to the conditions experienced by a person, it can also make various kinds of laws for conducting a marriage. In the *fiqih*, it is explained that the perpetrator factor also affects the law of a marriage, as follows:

a) *Wajib*

The marriage law can become *wajib* if the person undergoing it can get married. The word capable here is physically and mentally ready, especially in finance. If a person cannot control his sexuality and is afraid that he will fall into adultery, then he is obliged to get married.

b) *Sunnah*

The ruling on marriage becomes *Sunnah* if the person can get married and is unable to restrain his lust. But if he can refrain from committing adultery, then it is *Sunnah* for him to get married.

¹⁰ Amiri, "Perkembangan dan Problematika...", hal.56.

¹¹ Amiri, "Perkembangan dan Problematika...", hal.57.

c) *Haram*

The law of marriage will become *haram* if the perpetrator has lust that is not urgent and has not been able to provide for his partner physically and mentally.

d) *Makruh*

The ruling on marriage will become *makruh* if the perpetrator is unable to provide physical sustenance to his partner. In addition, if the partner also has impotence, they cannot satisfy their partner.

e) *Mubah*

The ruling on marriage becomes *mubah* if the performer does not feel pressured by reasons that oblige him to marry immediately or that could lead him to commit an unlawful act.¹²

D. Terms and Conditions of Marriage

The terms is the main thing that must be present in the activity, and it must be included and not left out because it will determine whether or not an activity is carried out. Meanwhile, conditions must be met because they determine the validity and invalidity of a job, but they are not included in the substance and essence of something. Among the pillars and conditions of marriage are:

a) Groom (Husband)

A prospective husband is a groom considered a life partner in marriage. Choosing a prospective husband is an important decision involving various considerations regarding personality, values, life goals, and emotional and physical compatibility. A marriage without a bridegroom is considered invalid. The bridegroom must fulfill the conditions of marriage, be emotionally mature, and be able to provide for his family. Imam Zakaria Al-Anshari also explains in *Fatkhul Wahab bi Syarhi Minhaj al-Thalab* (Beirut-Dar al-Fikr), Juz II, page 42, which contains the requirements of the

¹² Ahmad Atabik and Khoridatul Mudhiiah, "Pernikahan Dan Hikmahnya Perspektif Hukum Islam," *YUDISIA: Jurnal Pemikiran Hukum Dan Hukum Islam* 5, no. 2 (2016): hal. 293-294.

prospective husband that it is lawful to marry the prospective wife, namely Islam and not a mahram, not forced, determined, and understands the lawfulness of the prospective wife for him.¹³

b) The Bride (Wife)

A prospective wife is a woman who will marry a man and become his marriage partner. Some women are forbidden to marry, such as still in the blood relationship, still related to one breastfeeding, still bound by another marriage, women in the *iddah* period, and both are Muslim. As regulated in Article 44 of the compilation of Islamic law, a Muslim woman may not marry a non-Islamic man.¹⁴

c) Guardians

A marriage must have a guardian who is from the bride's side. Therefore, a marriage without a guardian can be considered invalid, as shown in the prophetic *ḥadīṣ*.

لا نكاح إلا بولي (رواه الخمسة إلا النسائي)

"There is no marriage without a guardian." (HR. Al-Khomsah except An-Nasa'i)

The person who is the legal guardian should be Muslim, full-grown, sensible, mature, just (not *fasik*), and male, such as the father of the bride, her grandfather, a brother who is one thousand and one half of her, a brother who is one half of her, a son of a brother who is one thousand and one half of her, a son of a brother who is one half of her, her paternal uncle, and a male cousin of her father.¹⁵

d) Two Witnesses

Witnesses in marriage have a significant impact on the future; if, at any time, there are problems with the couple, then the witnesses are asked for information. Although many people can know the marriage, witnesses must

¹³ Aisyah Ayu Musyafah, "Perkawinan Dalam Perspektif Filosofis Hukum Islam," *Crepido* 2, no. 2 (2020): hal.117.

¹⁴ Musyafah, "Perkawinan Dalam Perspektif Filosofis Hukum Islam," hal.117.

¹⁵ Ali Sibra Malisi, "Pernikahan Dalam Islam," *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum* 1, no. 1 (2022): hal.25.

be mandatory; even if there are witnesses but no public knows, then the marriage is considered valid. Among the legal requirements of being a guardian are being able to take full responsibility for the validity of a marriage, being Muslim, reaching the age of *balig* (around the age of 15 years), being free, being of sound mind, being fair (not *fasik*), being able to see, hear and understand the purpose of the marriage contract, and consisting of two men. However, according to Hanafi and Hanbali, it is also permissible for two women to be witnesses in a marriage.¹⁶

e) *Ijab Qabūl*

Ijab qabūl is an expression made by the bridegroom and the guardian in a marriage. *Ijab* is an expression used to hand over the bride to the prospective husband, which the first party or guardian does. Usually, it is enough to say, “*Saya nikahkan anak saya yang bernama... kepadamu dengan mahar...*”. In contrast, *qabūl* is an expression made by the bridegroom to accept responsibility for what has been given by the bride's guardian. Indirectly, *qabūl* means the answer to *ijab*, namely by saying “*Saya terima nikah dan kawinnya anak bapak yang bernama... dengan mahar...*”. This statement must also be answered firmly and the witnesses must be able to hear it.

This explanation has been explained in UUD chapter 27 of the Constitution, which reads that the *ijab qabūl* between the guardian and the prospective groom must be consecutive and not intermittent. Then it is strengthened in chapter 29, which reads, paragraph (1), which says *qabūl* is the prospective bridegroom himself. Paragraph (2) *qabūl* may sometimes be represented to another party, provided the bridegroom gives express and written authorization to describe him. Paragraph (3) states that if the prospective bride or her guardian objects to being represented, the marriage cannot occur.¹⁷

¹⁶ Malisi, “Pernikahan Dalam Islam...,” hal.26.

¹⁷ Musyafah, “Perkawinan dalam Perspektif...,” hal. 117.

E. The Purpose of Marriage in Islamic Perspective

Marriage is a way of realizing one of the fundamental objectives in Islamic *syari'at*, including maintaining lineage. It is an essential tool to keep people from falling into things that Allah has forbidden. Therefore, Allah has also given limits and rules that can be carried out by every human being. Marriage is an effort made by a mutual fulfillment and selfrealization based on love, affection, peace, and mutual hope.

In essence, life partners come from the ribs of their spouses, just like the Prophet Adam and Siti Eve, who protected and complemented each other. As explained in the Qur'an, Surah Al-Baqarah verse 187, wives are clothes (*libas*) for the husband, and vice versa.¹⁸

أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

“It is lawful for you on the night of fasting to have intercourse with your wives. They are clothing for you, and you are clothing for them.”

In the verse, it can be concluded that a real couple is two people who can build a solid foundation in *sekufu (kaffah)* or comparable (*al-musawat wa al-mumasalat*) by perfecting each other and achieving the same vision and mission.

Moving on from the focus of the discussion above, marriage has virtues that need to be known to every actor and prospective bride and groom. This is expected so that the perpetrators do not arbitrarily bring the marriage relationship to a significant problem after carrying out the marriage. There are many purposes of marriage in Islam, as found in the book *Qurrah al- 'Uyūn* by Shaykh Muhammad At-Tihami bin Madani.¹⁹

a) Perfecting Half the Religion

A marriage can be considered the perfection of religion if it is carried out based on the intention of worshiping Allah SWT. But now a days,

¹⁸ Atabik and Mudhiyah, “Pernikahan dan Hikmahnya...,” hal. 300-301.

¹⁹ Rachma Kurniantika Munawaroh, “Keutamaan Membangun Rumah Tangga Dalam Kitab Qurrah Al- 'uyūn Karya Syaikh Muhammad At-Tihami Bin Madani (Analisis Hermeneutika Interpretasi Paul Ricoeur)”, 2022, hal.16.

marriage is used as a means of self achievement so as not to lose competitiveness with others. The result is also not by those who want to get married for worship; it is divorce and domestic violence. Wrong intentions at the beginning will plunge them into sin instead of getting rewards from Allah. Marriage can be considered the perfection of religion as it brings many spiritual, moral, and social benefits that help people improve their religious practices and overall life. The Prophet also emphasized this in a *ḥadīṣ*.

من تزوج فقد استكمل نصف الدين فليترك الله في النصف الثاني. ومعنى ذلك أن النكاح يعف عن الزنى، والعفاف أحد الخصلتين اللتين ضمن رسول الله صلى الله عليه وسلم عليهما الجنة فقال: من وقاه الله شر اثنتين ولج الجنة ما بين لحييه وما بين رجليه.

“Whoever marries has completed half of his worship (religion), so fear Allah to preserve the other half.” (HR. Thabrani dan Hakim).

This *Hadīṣ* shows that marriage helps a person perfect his or her religion because by getting married, a person carries out many aspects of life that are recommended and prescribed in Islam. Hence, marriage is not just a social or emotional bond but also a form of worship and a way to achieve greater closeness to Allah and the perfection of one’s faith and religion.

b) Implementing the *Sunnah* of Rasulullah

Marriage in Islam is highly recommended as the *sunnah* of the Prophet Muhammad SAW. Thus, marriage intends to follow in the footsteps of the Prophet Muhammad SAW. The Prophet also explained this chapter in the book of *Qurrah al-‘Uyūn*.

النِّكَاحُ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

“Marriage is my sunnah, whoever does not like it is not one of my followers.”

In addition, in the book of al-Badru Tamam, which is also explained in the book of Bulughul Maram, that marriage is one of the ways of life of the Prophets, and anyone who rejects it or even chooses another path is not among the people of the Prophet Muhammad SAW. By carrying out his

orders, he shows the love of the people to their Prophet; besides that, there are also many good things contained in it. Therefore, there is no need to worry about falling into ugliness.²⁰

Thus, marriage is not just about fulfilling biological needs but also an act of worship that is highly recommended in Islam as part of carrying out the sunnah of the Prophet Muhammad SAW. Marriage brings many spiritual and social benefits, helps form a harmonious society, and obeys the teachings of religion.

c) Forming an Islamic Family

A family considered ideal in Islamic *syari'at* is a family in which there is cooperation between a *ṣalih* of husband and a *ṣalihah* wife. With a partner who understands religion, it will be easier for the family to achieve harmony. Indirectly, choosing a life partner is essential in creating an Islamic family. Therefore, men should choose a woman who is not only physically perfect but also perfect in character and character. A pious woman will be more valuable before Allah SWT, as well as for the husband will perpetuate and make him happy. Imam Muslim once narrated the *hadis* related to this in the book *Qurrah al-'Uyūn*.²¹

الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

"The world is a pleasure; the best adornment is a ṣalikhah woman."

Not much different from men, advice for women is to choose a *shalih* man who can be a good imam and bring his wife to the heaven of Allah SWT. It is appropriate for husbands and wives to respect each other and be able to fulfill their respective responsibilities. If each partner can apply the teachings of the Prophet and his wives, then the household will have no problems. The primary basis is understanding each other, applying Islamic law in the family, and lowering each other's ego when carrying out daily

²⁰ Munawaroh, "Keutamaan Membangun Rumah Tangga Dalam Kitab Qurrah Al-'uyūn Karya Syaikh Muhammad At-Tihami Bin Madani (Analisis Hermeneutika Interpretasi Paul Ricoeur)" hal.17.

²¹ Munawaroh, "Keutamaan Membangun Rumah..." , hal.47.

activities. So, if the husband and wife have fulfilled the requirements of righteousness, it will also impact the formation of good offspring.

Women can be said to be pious if they can keep their eyes, refrain from things that are prohibited by religious sharia, always carry out Allah's commands, maintain and cover the 'aurat when outside the home, protect themselves with their honor, not regarding their beauty, obey their husbands, and always do righteous deeds. Meanwhile, a man can be categorized as pious if he is always devoted to Allah SWT, abstains from disobedience, has a noble character, can control his lust at any time, is devoted to his parents, is responsible as well as able to support his wife physically and mentally sufficiently, is not hypocritical, and loves his wife with affection.²²

d) Creating an Islamic Generation

Creating a strong Islamic generation with integrity requires a lot of effort from all aspects of life, including education, family, and society. Therefore, as stated in the following hadith, it is recommended that men choose fertile women.

تَزَوَّجُوا الْوَدُودَ الْوَلُودَ فَإِنِّي مُكَاتِبُكُمْ الْأَنْبِيَاءَ يَوْمَ الْقِيَامَةِ

"Marry women who are loving and fertile. Indeed, I will boast of you before the prophets by your great number on the Day of Resurrection."

In the Indonesian dictionary, anyone who marries a fertile woman will have many offspring, commonly known as "many children, many sustenances". The meaning of a lot of sustenance here is that every human being born into the world has been outlined to have sustenance, so if there are many children, there will also be a lot of sustenance. However, a lot is not enough to create an Islamic generation as expected; they also need non-formal and formal *syari* 'at education from an early age to train their souls to do good things instead of evil deeds.

²² Munawaroh, "Keutamaan Membangun Rumah...", hal.48.

The family's success in educating children into pious and pious personalities is a matter of pride for every parent. The happiness of the world that is obtained and the happiness of the hereafter that will be obtained. One of them is the prayer *saleh* of a child, as Rasulullah SAW said,

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

"When a person dies, his deeds will be cut off except for three things: sadaqah jariyah, useful knowledge, and righteous children who pray for their parents." (HR Ahmad 9079, Muslim 410, Abu Dawud 2882 and others).²³

e) Maintaining Personal Chastity

In addition, maintaining personal purity can also be realized by doing a marriage as Allah says in QS. An-Nur verse 33.

وَلْيَسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُعْزِيَهُمُ اللَّهُ مِنْ فَضْلِهِ

"Those who are unable to marry, let them keep themselves chaste until Allah enables them by His bounty."

Wahbah Az-Zuhaili interprets this verse with an appeal to people who do not have the cost of marriage to maintain their innocence as much as possible. This verse can also be categorized as counseling or direction for everyone who is not ready from various aspects in carrying out marriage to uphold the nature of *iffah* (selfpreservation) from what Allah has for bidden to humans. All of that is up to the limit Allah gives with the sign of being given enough for marriage. That way, people no longer have to worry, fret, worry, or despair.²⁴ In another source, it is explained that marriage has goals that must be realized in a family forum, including:

1. Social Goals

*Takwān*ul 'uṣrah in Islamic *syari'at* aims to unite the community and strengthen the relationship between individuals and other family groups

²³ Khalid Ramdhani, Iwan Hermawan, and Iqbal Amar Muzaki, "Pendidikan Keluarga Sebagai Fondasi Pertama Pendidikan Karakter Anak Perspektif Islam," *Ta'lim* 2, no. 2 (2020): hal. 45.

²⁴ Wahbah Az-Zuhaili, *Tafsīr Al-Munīr Fi Al-'Aqidah Wa as-Syari'ah Wa Al-Manhaj*, Jilid 9, (Gema Insani, 2018), hal. 517-518.

through *mushoharoh* (kinship) and family ties. In Islam, there is no distinction between black and white people, nor is there any prohibition against Arab or non-Arab couples (*Ajam*). Because the most important thing that must be fulfilled in Islam is the same in terms of belief, namely believing in the existence of Allah SWT. Islam even recommends marrying someone whose lineage is far from one's own because the aim is to strengthen *ukhuwah* among fellow Muslims.

2. Political Goals

In the Islamic world, leadership affects the formation of families that instill Islamic souls. That is the political target that can be applied to the Islamic generation in facing the problems of a world full of disbelief. That way, the Prophet has strongly agreed on the importance of the next generation instilling Islamic *syari'at* in him. As the hadith he narrated:

تناكحوا تكثروا فإني أباهى بكم الأمم يوم القيامة

"Marry to multiply your offspring, for I will boast of you before other nations on the Day of Judgment."

3. Economic Goals

With the rise of the ummah, it is very clear that it affects human resources' ability to manage their wealth. Therefore, taking *'usrah* becomes a target for becoming a blessing of sustenance in a marriage, as the Prophet said in his *hadīṣ*.

تزوجوا النساء فإنه يأتين بالأموال

"Marry a woman because they can bring wealth sustenance." (HR. Abu Dawud)

4. Moral Goals

Building a family along Islamic lines is highly recommended to form a religious family. With the formation of souls who are accustomed to Islamic *syari'at*, they will prevent themselves from moral decay and keep away from sinful acts. This is where morals will be maintained if the right family

educates the generation with full responsibility, able to prevent from sinful deeds. The *hadīṣ* of the Prophet Muhammad SAW reinforces this.

يامعشرالشباب من استطاع منكم الباءة فليتزوج فإنه أغض للبصر وأحصن للفرج

“Hi teenagers, whoever among you can marry, marry because marriage preserves the eyes and protects the farj (from sin).” (HR. Muslim)

5. Medical Goals

Takwinul ‘usrah, which is based on Islamic *syari’at*, can refrain from committing adultery, which can cause impurities from sexual diseases. Therefore, Allah recommends marriage, to be able to have a family that can be formed into a pious generation, able to maintain chastity and be loyal to one partner only. There is a Prophetic *I’jaz* that explains related to this chapter as follows.

ماظهرت الفاحشة في قوم قط الاصابهم الطعون والأوباء التي لم تكن في أسلافهم

“Adultery does not spread in a community except that it will be afflicted with contagious diseases and plagues such as have not been seen in previous nations.” (HR. Thabrani)

6. Spiritual Goals

Spirituality is the cornerstone of building a harmonious family. The essence of spirituality is the power of submission and obedience to Allah SWT in the form of belief in all life not separated from him. With this spiritual breath, a harmonious family is able to provide a sense of serenity, security, peace, affection for each soul to be responsible and help each other in fulfilling obligations. The existence of mutual love that comes from a harmonious family can flow the grace of Allah and his forgiveness. The Prophet stated in a *hadīṣ*:

ان من الذنوب ذنوبالأتكفرها الصلاة ولا الصوم ولا الحج ويكفرها لهم في طلب المعيشة

“Some sins cannot be erased by the practice of prayer, fasting and Hajj, but only by the hardship of earning a living.” (HR. Thabrani)²⁵

²⁵ Ru’fah Abdulah, “Nikah dalam Islam,” *Alqalam* 20, no. 97 (2003): hal. 100-102

CHAPTER III

THE VIRTUE OF MARRIAGE ACCORDING TO WAHBAH AZ-ZUHAILI IN TAFSĪR AL-MUNĪR

A. Wahbah Az-Zuhaili

a) Biography

Wahbah Zuhaili bin Musthafa Az-Zuhaili Abu ‘Ubadah is the full name of the author of the Qur’anic commentary “Al-Munīr”. The name Zuhaili is a nickname taken from Zahlah, which is the name of the city in Lebanon, the name of the area close to the domicile of the ancestors. He was born into a family of strong faith on March 6, 1932 M (*Masehi*) or 1351 H (*Hijriyah*) in the Dir ‘Athiya area, precisely in the Faiha district, Damascus Province, Syria. His father named Musthafa Az-Zuhaili was a person who practiced a lot of worship, increasing faith and devotion. One of them is by memorizing the Qur’an as well as executing various studies in studying the science of the Qur’an.¹

While his mother named Fatimah bint Musthafa Sa’dah is also known as a woman who is firm in her stance and belief in religious matters. Born from a simple family in terms of economy, Wahbah Az-Zuhaili’s parents are farmers and traders who do not dampen his enthusiasm in studying science, especially in the field of religion. This is also supported by his religious family background making him more enthusiastic in doing the sunnah of the Prophet, studying and memorizing the Qur’an.²

Accustomed to seeing his father who was able to recite the Qur’an 15 juz at night until dawn and finished in 2 days, was able to motivate Wahbah Az-Zuhaili to love his daily routine with the Qur’an since childhood. From there he began to be interested in the Qur’an and wanted to memorize it with his mother in a short time. Starting from this struggle,

¹ Mokhammad Sukron, “Tafsir Wahbah Al-Zuhaili Analisis Pendekatan, Metodologi, dan Corak Tafsīr Al-Munīr Terhadap Ayat Poligami,” *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 2, no. 1 (2018): hal.263.

² Sukron, “Tafsir Wahbah Al-Zuhaili....” hal.263

Wahbah Az-Zuhaili served religion and country for only 83 years. Saturday, August 8, 2015, he had to return to close his eyes to the *rahmatullāh*.³

b) Education and Academic Career

Wahbah Az-Zuhaili's childhood, which has been familiarized by the Qur'an, makes him formed in the souls who obey religion. His religious environment led him to develop within the scope of the Hanafi madhhab. However, this does not require him to think and preach like the adherents of the Hanafi *māḏhab* in general. His patterns of thought and action remain neutral and proportional in addressing matters related to other madhhabs. This can be proven by the results of the works of Quranic interpretation that he has interpreted. This is what was able to raise him to become one of the experts in comparative *māḏhab* (*muqāranatul māḏāhib*) contemporary *fiqh*.⁴

Like children in general, Wahbah Az-Zuhaili's parents were not motivated by religious education, he was also required to attend formal school starting from the *Ibtidaiyah* level, then continued to the *I'dādiyyah Tsanāwīyah* which focused on studying Islamic law. He continued to the *Āliyyah* (upper secondary school) in 1946 M. After that, he continued his higher education, namely the Faculty of *Syari'ah*, Faculty of Arabic Language and Literature at Damascus University, which was able to be completed simultaneously in 1952 M. Not quite up there, Wahbah Az-Zuhaili was not satisfied with his education in the country, finally, he decided to continue his studies at Al-Azhar University in Egypt by choosing the same faculty from before, and graduated in 1956 M with three degrees at once.

Not enough to study at one university, after Egypt he continued to study at the University of 'Ain Al-Syam Egypt with the Law Department of Islamic (*'ulum al-huqūq islam*), until finally in 1957 M he was able to complete it in just two years. There he continued his education to the second

³ Sukron, "Tafsir Wahbah Al-Zuhaili...", hal.263.

⁴ Sukron, "Tafsir Wahbah Al-Zuhaili...", hal.263.

degree level with a thesis entitled *Adz-Dzarā'ī fī As-Siyāsah Ash-Shar'īyyah wa al-fiqh al-Islāmi* and graduated in 1959 M. Subsequently, Wahbah Az-Zuhaili earned his doctorate at the same university in 1963 M with the dissertation title *Atsār al-Harb fī al-fiqh al-Islāmi; Dirāsah Muqāranah* under the guidance of Muhammad Salam Madkūr. The session was attended by renowned scholars, such as Muhammad Abu Zahrah and Muhammad Hafidz Ghanim, the Minister of Higher Education at the time.⁵

After getting his doctorate, Wahbah Az-Zuhaili decided his intention to practice the knowledge he had gained at the Faculty of *Syari'ah*, Damascus University, where he immediately became assistant dean of the same faculty. However, it did not last long, because he rose to become dean and chairman of the Islamic *fiqh* department. Until the end of his service there, in 1975 he became a professor in the field of Islamic law with the title of professor. The achievements he achieved were inseparable from his diligence in utilizing the time available by always learning and reading while he was in college. This is what was able to bring his name to become an internationally renowned scholar.⁶

c) Teacher and Student

An extraordinary generation will not be separated from the prayers and extraordinary efforts of the meritorious people behind it all. One of the factors that determines the success or failure of a student's learning process will have a big influence on a teacher. Thus, the origin of the knowledge gained is also clear. The continuity between one teacher and the previous teachers is an important thing that must be known because it is an assessment of the wrong or right knowledge received by a student.

So is the case with Wahbah Az-Zuhaili who certainly has great teachers who can make it a generation rich in knowledge with a myriad of achievements. Among the teachers who have clear scientific *sanad* are Mahmud Yasin (d. 1948 AD), Muhammad Hasyim Al-Khatib Al-Syafi'i (d.

⁵ Napisah, "Bimbingan Perkawinan dalam Tafsīr Al-Munīr Karya Wahbah Zuhaili," hal.56.

⁶ Napisah, "Bimbingan Perkawinan dalam..." hal.57.

1958 AD), Abdurrazaq Al-Hamasi (d. 1969 AD), Hasan Jankah, Sadiq Jankah Al-Maidani and Muhammad Salih Farfur (d. 1986 AD), he was the one who had accompanied Wahbah Az-Zuhaili in studying in Damascus.⁷

While the teachers who guided Wahbah Az-Zuhaili while in Cairo, Egypt include, Isa Manun, Abdul Ghani, Abdurrahman Taj, Mustafa Abdul Khaliq, Muhammad Saltut who died in 1963 M, and many more. The knowledge he gained from teachers who certainly have a wider ocean of knowledge, making Wahbah Az-Zuhaili a famous scholar in the field of Qur'anic science and other Islamic religious sciences. So that makes him has many students, among his famous students are Muhammad Abu Lail, 'Abdul Al-Satar Abu Ghadah, Muhammad Faruq Hamdan, Muhammad Faruq Yasin, 'Abdu Al-Latif Farfur, his son Muhammad Al-Zuhaili and many others.⁸

d) Works

Being diligent in reading, studying, and maintaining a good relationship with Allah, the almighty is one of the keys to his success in achieving all his goals as well as the path to his achievements. Just like his life motto, "*Inna sirra an-Najāh fī al-Hayāh ihsān as-shālih billāh 'azza wa jalla*" (the secret to success in life is to improve your relationship with Allah 'azza wa jalla). It is his unceasing efforts and prayers that have enabled him to make achievements that are not necessarily owned by other people in general.

His hobby of reading books and studying various Islamic sciences made him capable of scientific writing. Other sources say that he wrote around 500 themes, 199 journals, and 133 books before he reached the age of 30. Among the writings he produced were related to the science of *fiqh*, interpretation of the Qur'an, *ḥadīṣ* criticism studies, and also produced works on some of the companions of the Prophet. Such as Ubadah bin As-

⁷ Sukron, "Tafsir Wahbah Al-Zuhaili Analisis Pendekatan, Metodologi, Dan Corak Tafsir Al-Munir Terhadap Ayat Poligami," hal.264.

⁸ Sukron, "Tafsir Wahbah Al-Zuhaili Analisis...", hal.264.

Samid and Usamah bin Zaid. *Tabi'in* figures and Islamic figures he wrote were quite famous, namely Sa'id bin al-Musayyab and Umar bin Abdul Aziz. Among Wahbah Az-Zuhaili's famous works are:⁹

- *Al-Wasīt fī Ushūl al-Fiqh*, Universitas Damaskus, 1966.
- *Al-Fiqh al-Islāmi fī Uslūb al-Jadīd*, Maktabah al-Hadītsah, Damaskus, 1967
- *Fiqh al-Mawāris fī al-Syari'āt al-Islāmiyyah*, Dār al-Fikr, Damaskus, 1987.
- *Al-Waṣaya wa al-Waqf fī al-Fiqh al-Islāmi*, Dār al-Fikr, Damaskus, 1987.
- *Tafsīr Al-Munīr fī al-Aqidah wa al-Syari'ah wa al-Manhaj*, which consist of 16 jilid. Dār al-Fikr, Damaskus, 1991.
- *Al-Qur'ān al-Karīm; Bunyātuhu al-Tasyri'iyyah wa Khaṣā'isuhu al-Hasāriyah*, Dār al-Fikr, Damaskus, 1993.
- *Al-Asas wa al-Maṣadir al-Ijtihād al-Musytarikah Bayna as-Sunnah wa as-Syi'ah*, Dār al-Maktabi, Damaskus, 1996.
- *Al-Fiqh al-Islāmi wa 'Adillatuhu*, 1997 in 9 thick volumes.
It was later completed in several volumes and given the new name *Mausu'at al-Fiqh al-Islāmi*.
- *As-Sunnah an-Nabawiyyah*, Dār al-Maktabi, Damaskus, 1977.
- *Tajdīd al-Fiqh al-Islāmi*, Dār al-Fikr, Damaskus, 2000.
- *Uṣūl al-Fikih al-Hanafī*, Dār al-Maktabi, Damaskus, 2001.
- *Uṣūl al-Fiqh al-Islāmi* in 2 large volumes.
- *Tafsīr Wajīz* (Summary of *Tafsīr Al-Munīr*).
- *Tafsīr Al-Wasīt* which consist of 3 thick volumes.

B. Tafsīr Al-Munīr

1. Background of Writing

⁹ Sukron, "Tafsir Wahbah Al-Zuhaili...", hal.263.

The Qur'an as the holy revelation of God, in the view and belief of Muslims, the Qur'an is the source of truth and is absolutely true. However, the absolute truth will not appear if the Qur'an does not interact with social reality. When the absolute truth is addressed by its adherents with different cultural backgrounds or levels of knowledge, partial truths will emerge, so that the absolute truth still belongs to Allah SWT. From this difference, Wahbah Az-Zuhaili booked his tafsir under the name *al-Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Manhaj*. The book was first published when Visiting Professor in Kuwait in 1991 by Dār al-Fikr al-Mu'aşir, Beirut, Lebanon. The writing took up to 5 years without any break except praying and eating.¹⁰

Tafsir Al-Munir it self consists of 30 juz in 16 volumes and about 10,000 pages. Each volume consists of two juz of Qur'anic commentary except for the last few volumes by starting and ending one surah. While in the last volume, there is an index containing themes and terms in Tafsir Al-Munir. The purpose of this tafsir book is to make it easier for Qur'anic scholars to understand the meaning and content.¹¹

From the historical aspect, Wahbah Az-Zuhaili has explained his purpose of writing Tafsir Al-Munir which is contained in the *muqaddimah* of the tafsir book vol. 1 page 9 with the quote "My motivation in composing this tafsir as follows":¹²

- 1) Scientifically, the Qur'an is a guide to life for Muslims whose influence is very strong. Therefore, Wahbah Az-Zuhaili interprets the verses of the Qur'an using a broad language that can be understood by all *muslims* around the world. However, Wahbah Az-Zuhaili wants to clarify the laws of *fiqh* derived from the verses

¹⁰ Sukron, "Tafsir Wahbah Al-Zuhaili...", hal.264.

¹¹ Hermansyah, "Studi Analisis Terhadap Tafsir Al-Munir Karya Prof Dr. Wahbah Zhuhaili," *El-Hikmah* viii/ No.1 (2015): hal.24.

¹² Andy Hariyono, "ANALISIS METODE TAFSIR WAHBAH ZUHAILI DALAM KITAB AL-MUNIR" 1, no. 1 (2018): hal.22.

of the Qur'an, such as *Aqidah*, morals, methods, wisdom, and so on.

- 2) Islam is not a restrictive religion, but rather, Islam recommends focusing on beliefs and thoughts that can nourish the heart and mind, and can provide light from the darkness of the world. In the sense of being a guide to life for Muslims in order to avoid the ugliness that exists in the world.
- 3) The content of the call in terms of truth contained in the Qur'an is expected to be able to guide *Muslims* to become individuals who always do justice, love their fellow humans, live in peace, have a broad view of human opinions and relations with each other, towards God, nature, and life.
- 4) The teachings of Islam that follow the Qur'an have been justified according to science and reason.
- 5) The teachings that have been listed in the Qur'an do not change even though over time, the authenticity and truth will remain a guide to life until whenever. This is because the Qur'an is the revelation of Allah revealed to his creatures through the Jibril and delivered to Muhammad for his people, whose content is not merely nonsense, but the truth that Allah has included in it until the time that humans do not know.
- 6) Making a generation of Qur'an lovers more of *tadabbur* and practicing it to stay close and want to practice it in life.

2. Method of Interpretation

In the introduction to the book of Tafsīr Al-Munīr, it has been explained by Wahbah Az-Zuhaili, that he emphasized the collection of narration (*ma'sur*) which means the results of the thoughts of the pious '*alim ulama*', while rational (*ma'qul*) means guided by the foundations that are well known to be true. In addition, the thoughts of Wahbah Az-Zuhaili also explained that the interpretation is made into one theme even though the placement of the verses is different. In writing the method of writing Tafsīr

Al-Munīr, Wahbah Az-Zuhaili explains it in the introduction found in the beginning of the book, as follows.¹³

- 1) Clarifying various Qur’anic verses under one theme with the correct and appropriate type of title. For example, QS. Al-Imran verses 1-6 are given the theme of “التوحيد وانزال اثبات الكتاب”.
- 2) Explains the content of the Qur’anic letters interpreted globally, so Wahbah Az-Zuhaili gave his interpretation in the title “*At-Tafsir wal Bayan*”. For example QS. Al-Ikhlāṣ gives its interpretation in general terms, which reads, “*Say oh Rasulullah (SAW) to anyone who asks you about the nature of your keeper: that He is Allah Ahad, that is, one in His Essence and Attributes, there is no partner for Him. (Ahad) This is the attribute of wahdaniyah and negates partners. This means that He is the God whom you know and declare to be the creator of the heavens and the earth and the creator of you all, He is the One, there is no partner for Him and this is proof that there can’t be a variety of Gods....*”
- 3) In interpreting the verses of the Qur’an, Tafsīr Al-Munīr always has a description of the language used, as found at the beginning of QS. Ali-Imran, Wahbah Az-Zuhaili gives the interpretation of the verse “*Alif Lām Mīm*” as a piece of *Hijaiyyah* letters placed at the beginning of the letter as a warning before continuing the next verse, namely the phrase “*Ilāh*” which can be worshiped.
- 4) Explaining the correct history related to *Asbab al-Nuzul* (the cause of the revelation of the verse for those who have). For example, it is seen in the cause of the revelation of QS. ‘Abasa, there Wahbah Az-Zuhaili explains that the revelation is still related to Abdullah bin Ummi Maktum is a son of Khadijah’s uncle.
- 5) Explaining the contents of the Qur’anic verses being interpreted and the *istinbat* (essence) of the law as an explanation. For example, the

¹³ Hariyono, “ANALISIS METODE TAFSIR...,” hal.23-24.

interpretation of QS. Al-Baqarah verses 183-185, including *istinbat* law that can be included in the verse related to fasting Ramadan by saying:

"هذه الآيات على أحكام كثيرة ايّنها بما يجازا شملت"

3. Characteristics of Tafsīr Al-Munīr

In interpreting the verses of Qur'an, Wahbah Az-Zuhaili Tafsīr Al-Munīr combines (*iqtirān*) the interpretation model of *bil ma'sur* (narration) and *bil ra'yi* (ijtihad and reasoning). This can be seen from Wahbah Az-Zuhaili's interpretation model which comments on the narrations contained in his interpretation and shows the laws contained therein. Although sometimes the interpretation of *bil ma'sur* and *bil ra'yi* has differences, Wahbah Az-Zuhaili often mixes and even complements each other. When viewed in terms of explanation, this tafsir actually uses *muqārin* and *tafsīli* methods that are more extensive explanations.¹⁴

Meanwhile, Tafsīr Al-Munīr itself carries a literary style, culture and society (*'addabi 'ijtima'i*) and fiqh law that is still thick. This is due to the expertise of the mufassir of this book who has expertise in the field of Islamic law and legal philosophy, so that the work he produces is not far from this theme. This is evidenced by the explanation of the verses of the Qur'an which focuses on editorial rigor with the aim of explaining the content of the Qur'an, which is associated with *sunnatullah* that applies in people's lives.¹⁵ Even so, the language used in tafsir is still universal and easy to understand by the general public, thereby overcoming the problems that are often faced by today's society.¹⁶

Of the many interpretations of the Qur'an, it can be said that each interpretation has its characteristics. In essence, the shape of water will follow its container, as well as the interpretation of the Qur'an which may

¹⁴ Siti Novi Napisah, "Bimbingan Perkawinan Dalam Tafsīr Al-Munīr Karya Wahbah Zuhaili" (Institut PTIQ Jakarta, 2022), hal.74.

¹⁵ Muhammad Faisal Triansyah Fisa, Zulkifli Abdurrahman Usman, "Studi Literatur Corak Penafsiran Al-Qur'an: Kasus Tafsīr Al-Munīr," *Basha'ir; Jurnal Studi Al-Qur'an Dan Tafsir* Vol.2 No.1: hal.57.

¹⁶ Napisah, "Bimbingan Perkawinan dalam..." hal.79.

be influenced by the factors of the *mufassir*, the method of interpretation, the source of interpretation, and so on. Wahbah Az-Zuhaili's characteristics in his interpretation can be categorized into several parts, namely:¹⁷

- 1) Division of themes.
- 2) Include *al-I'rab*, *al-balāghah*, *al-mufradāt*, *al-lughawiyah*, *asbāb al-nuzūl*, *al-tafsir wa al-bayān*, and *fiqh al-hayāt aw al-ahkām* in each grouped verse.
- 3) Includes a wide range of material contained in the science of *ushūl fiqh*.
- 4) Neutralizing the different madhhabs expressed by the scholars in interpreting the legal verses contained in the Qur'an.
- 5) Include footnotes when citing other people's work.

In another study conducted by Muhammad Arif Ahmad Fari's past judgment system of writing *Tafsir Al-Munir* as consisting of 16 large volumes. Each volume of the majority consists of 2 juz in the Qur'an, except volume 6 which contains juz 11 and ends with Surah Yunus. For the division ends with Surah Hud verse 5 in order to maintain its neatness. As for maintaining the integrity of the theme, Volume 6 contains Juz 12 beginning with Surah Hud verse 6. Similarly, Volume 8 contains Juz 18 Surah An-Nur until the last interpretation of Surah Furqan verse 20. Followed by Volume 13 which contains Juz 26 beginning with Surah Qaf and Surah Az-Zariyat verse 30 as the closing in this volume.¹⁸

In the volume 14 which should have continued QS. Az-Zariyat verse 31, but Wahbah Az-Zuhaili did not do so in order to maintain the integrity of the theme discussed. Therefore, this volume is filled by Juz 27 which begins with the interpretation of Surah Az-Zariyat. For Volumes 16 and 17 Wahbah Az-Zuhaili prefers to fill the table of contents, as is the case when the theme of faith in the Last Day 1/71 is mentioned, which means that the reference to the theme is listed in Juz 1 page 71. In addition, it is also

¹⁷ Wahbah Zuhaili, *Tafsir Al-Munir Fi Al-Aqidah Wa Al-Syari'ah Wa Al-Manhaj*, terj. Abdul Hayyie Al-Kattani, Jilid 1 (Depok: Gema Insani, 2013), hal. 14.

¹⁸ Hariyono, "ANALISIS METODE TAFSIR...", hal.21.

mentioned that the virtues related to the division of the Juz of the Qur'an as well as the letter, Allah's commands and prohibitions, the stories contained in the Qur'an, explaining *nasikh mansūkh*, and mentioning the meaning of *ta'āwuz*, *basmalah* and the perspective of the '*ulama*'.¹⁹

As a reference, Wahbah Az-Zuhaili also explained that he was referring to the opinions of '*ulama*' classical and contemporary listed in the previous literature. In terms of the language used is the work of Abu Hayyan Al-Andalusi with the title *Bahrul Muḥiṭ*, While in terms of the aesthetic values of the verse, Wahbah more often cites *Al-Kasyaf*, a work by Al-Zamakhshari a figure of language and literature in the classical era. As for the science of reading the Qur'an (*qirā'at*), Wahbah refers to the work of Ibn Al-Jazari with the title *Al-Nasr fi'l qirā'at Al-Asyr* which is the main books that discuss the science of *qirā'at*.²⁰

According to its preparation, Tafsīr Al-Munīr uses the *tahlīliyy* method, which is a method that has existed since the time of the Prophet Muhammad, where this method prioritizes extensive and detailed interpretation in interpreting the verses of the Qur'an, or it can also be interpreted as a descriptive interpretation method. As Wahbah in Tafsīr Al-Munīr gives a theme to the collection of verses in the Qur'anic letters. Besides that, each method must have its advantages and disadvantages, such as the *tahlīliyy* method.²¹

There are many scholars who have a positive opinion about Tafsīr Al-Munīr, starting from the introduction of tafsir which is useful for readers as a sense of love for the Qur'an. That way the readers can know the meaning, codification, cause of the revelation of the verse, *makkiyah* or *madaniyah*, *rasm muṣṣhaf*, *qira'at*, *I'jāz*, and interpretation of the Qur'anic verse. In addition, Tafsīr Al-Munīr uses simple language, so that ordinary people (*a'jamīy*) are easy to understand. Starting from the arrangement and sub-

¹⁹ Hariyono, "ANALISIS METODE TAFSIR...", hal.21.

²⁰ Hariyono, "ANALISIS METODE TAFSIR...", hal.22.

²¹ Islamiyah, "Metode Dan Corak Kitab Tafsir Al-Tafsīr Al-Munīr," *Al-Thiqah: Jurnal Ilmu Keislaman* 5, no. 2 (2022): hal.39.

themes that have been grouped by Wahbah Az-Zuhaili, it is easier for readers to find the discussion they need, as well as making it easier for readers to understand the interpretation of the Qur'anic verses needed.²²

In connecting one verse with related verses, Wahbah Az-Zuhaili helps human reasoning to *munāsabah* itself in applying laws and learning that can be practiced in everyday life. It can be concluded that the argumentation of Tafsīr Al-Munīr is *Fiqh al-Hayāh aw al-Ahkām*. From the various advantages that have been mentioned, researchers find it difficult to find the shortcomings, because it is as if Wahbah Az-Zuhaili covers the shortcomings of his interpretation with other books of interpretation, ranging from classical and contemporary ones. But there is one thing that is rarely realized by readers, a weakness of Tafsīr Al-Munīr, although using the method of combining various views of the figures, he is lacking in providing new views on the problems that exist in the era of modernization as it is today. What he includes are only quotations and discussions that are more systematic than other *tafsir*.²³

C. Wahbah Az-Zuhaili's Interpretation of the Virtues of Marriage Verses

1) QS. An-Nur verse 32

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ²⁴

“Marry off those who are single among you and those who are marriageable among your bond-servants, both men and women. If they are poor, Allah will enable them by His grace. Allah is All-Knowing (of His bounty).”

In terms of *qirā'āt*, *lafaz* يُغْنِيهِمُ اللَّهُ has three kinds of recitations, the opinion of Abu 'Amr is the same as that of other *imams*, namely it is recited with يُغْنِيهِمُ اللَّهُ (*yugnihimullahu*), meanwhile, according to Hamzah, al-Kisa'i,

²² Islamiyah, “Metode dan Corak...,” hal.39.

²³ Islamiyah, “Metode dan Corak...,” hal.40.

²⁴ Prof. Dr. Wahbah Az-Zuhaili, *At-Tafsīr al-Munīr: Fil 'Aqidah Wasy-Syarī'ah Wal Manhaj*, Jilid 17 (Lebanon: Darul Fikr Al-Mu'asir, 1991), hal. 227.

and Khalaf how to read it is *يُغْنِيهِمُ اللَّهُ* (*yugnihumullahu*). Then *mufradat lugawiyyah* وَالصَّالِحِينَ “Those who deserve to exercise the rights and obligations of marriage”. *lafaz 'ibād* is *jama'* from *'abd* (male slave). While *imā* is *jama'* from *amanatun* (slave girl). وَاللَّهُ وَاسِعٌ “Allah is the richest and the most powerful and will never run out”. عَلِيمٌ “Allah knows what happens to his creatures, because he will open up and narrow sustenance according to his wisdom”.²⁵

Regarding this theme, Wahbah Az-Zuhaili groups it with verses 32-34 which discuss the command to marry single people:

قال الله تعالى : ﴿ وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ﴾ أي زوجوا أيها الأولياء والسادة أو أيها الأمة جميعاً بالتعاون وإزالة العوائق من لا زوج له من الرجال والنساء الأحرار والحرائر ، ومن فيه صلاح من غلمانكم وجوازيكم وقدرة على القيام بحقوق الزوجية وساعدوهم على الزواج بالإمداد بالمال ، وعدم الإعاقة من التزويج ، وتسهيل الوسائل المؤدية إليه والصحيح أن الخطاب للأولياء ، وقيل : للأزواج²⁶

Make *khiṭbah* contracts with slaves, and the prohibition of coercion to commit adultery. It is further explained that this call is actually addressed to guardians, employers, or the community as a whole, especially for husbands. That is, marry free men to free women who are single, as well as male and female slaves who have fulfilled their marital rights and obligations, by working together to create synergy and remove various obstacles.²⁷

²⁵ Az-Zuhaili, *Tafsīr Al-Munīr Fi Al-'Aqidah Wa as-Syari'ah Wa Al-Manhaj*, Jilid 9, Gema Insani (2018), hal.511-512.

²⁶ Az-Zuhaili, *At-Tafsīrul Muniir: Fil 'Aqidah Wasy-Syarī'ah Wal Manhaj*, Jilid 17 (Lebanon: Darul Fikr Al-Mu'asir, 1991), hal. 230.

²⁷ Az-Zuhaili, *Tafsīr Al-Munīr Fi Al-'Aqidah Wa as-Syari'ah Wa Al-Manhaj*, Jilid 9, Gema Insani (2018), hal.514.

Asbabun nuzūl from this verse is:

والذين يبتغون : أخرج ابن السكّن أنّها نزلت في غلام الحويطب بن عبد العزى يقال له : صبيح ، سأله مولاه (عبده) أن يكاتبه ، فأبى عليه ، فأنزل الله تعالى هذه الآية ، وكاتبه حويطب على مائة دينار ، ووهب له منها عشرين ديناراً فأداها ، وقتل يوم حنين في الحرب²⁸

According to Ibn Sakan, this verse was revealed because Shuwaibah (an enslaved person belonging to Huwaithib bin Abdil Uzza) asked his master to perform *khiṭbah* against him, but Huwaithib did not want to. Therefore, Allah sent down this verse so that Huwaithib would be willing to do it by successfully paying the cost of eighty dinars. However, he eventually died during the Hunain war.²⁹

It is also explained in his *Mufradāt Lugawiyah* that:

(الأيامي) جمع أيم : وهي من الحرائر كل من ليس لها زوج ، بكرًا كانت أو ثيبًا ، وكل من ليس له زوج من الأحرار (والصالحين) للزواج والقيام بحقوقه (من عبادكم وإمائكم) عباد : جمع عبد ، وإماء : جمع أمة وهي الرقيقة (والله واسع عليم) أي غني ذو سعة لا تنفذ نعمته إذ لا تنتهي قدرته (عليم) بخلقه ييسر الرزق ويقدر على مقتضى حكمته (الأيامي) It is a form of *jama'* from the word “*ayyim*” which means

a person whose status is single (does not have a husband and wife), be it a man or a woman, a virgin or a widower, a virgin or a widow. (والصالحين) A person already has the feasibility, competence, and responsibility to fulfill the rights and obligations in marriage. (من عبادكم وإمائكم) The word “*ibād*” is the game’s form of “*abd*” (enslaved man). The word “*imā*” is a form of *jama'* from “*amatun*” which means enslaved woman. Allah is rich. والله)

²⁸ Az-Zuhaili, *At-Tafsīr al-Munīr: Fil 'Aqidah Wasy-Syari'ah Wal Manhaj*, Jilid 17 (Lebanon: Darul Fikr Al-Mu'sir, 1991), hal. 229.

²⁹ Az-Zuhaili, *Tafsir Al-Munir Fi Al-'Aqidah Wa as-Syari'ah Wa Al-Manhaj*, Jilid 9, *Gema Insani* (2018), hal. 513.

(واسع عليهم) His wealth and enjoyment will never run out, for his power never ends. (عليهم) Allah knows all his creatures. He will open up and narrow the sustenance of each creature according to his wisdom.³⁰

Thus, Allah forbids everything that causes marital problems. As well as vile, immoral adultery. Therefore, Allah shows the *halal* path with a marriage. With marriage, the offspring will be guaranteed, preserving the human ecosystem, harmony and integrity of the household, and creating a clean and orderly living environment for child development. As explained by Wahbah Az-Zuhaili in Tafsīr Al-Munīr.

بعد أن نهي الله تعالى عما لا يحل مما يفضي إلى السفاح أو الزنى المؤدي إلى اختلاط الأنساب كغض البصر وحفظ الفروج ، أعقبه ببيان طريق الحل وهو الزواج الحافظ للأنساب وبقاء النوع الإنساني وترابط الأسرة ودوام الألفة وحسن تربية الأولاد ، فقال : ﴿وأنكحوا الأيامى منكم والخطاب للأولياء والسادة³¹﴾

Meanwhile, according to the *jumhūr ulamā'*, getting married is an exhortation that is sunnah and belongs to the category of istiḥsan. As explained by Wahbah Az-Zuhaili as follows:

وظاهر الأمر في رأي الجمهور للندب والاستحباب والاستحسان ؛ لأنه كان في عصر النبي وسائر العصور بعده أيامى من الرجال والنساء ، ولم ينكر أحد عليهم ، ولأنه ليس للولي إجبار الأيم الثيب لو أبت التزوج ، ولا تفاق العلماء على أنه لا يجبر السيد على تزويج عبده وأمته

This is because, during the time of Muhammad SAW, many males and females were not married, but no one had resolved the problem. Meanwhile, guardians do not have the right to force those who do not have a partner to marry, whether they are single, widowed, or widowed. As the

³⁰ Prof. Dr. Wahbah Az-Zuhaili, *At-Tafsīr al-Munīr: Fil 'Aqidah Wasy-Syarī'ah Wal Manhaj*, Jilid 17 (Lebanon: Darul Fikr Al-Mu'asir, 1991), hal. 228.

³¹ Az-Zuhaili, *At-Tafsīr al-Munīr: Fil 'Aqidah...*, hal. 230.

scholars agreed, the master did not have the right to force his slave to marry.³²

2) QS. An-Nahl verse 72

وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِّنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ³³

“And Allah made for you partners (husband or wife) of your own kind and made children and grandchildren for you from your partners, and gave you sustenance from good. Why do they believe in what is false and deny the blessings of Allah?”

Wahbah Az-Zuhaili according about this verse explains the miracle in man, which was revealed after Allah gave the miracle to the animals.

بعد أن ذكر الله تعالى عجائب أحوال الحيوانات، ذكر بعده بعض عجائب أحوال الناس ، فذكر مراتب عمر الإنسان وهي أربعة : سن النشوء والنماء (الطفولة) وسن الشباب ، وسن الكهولة ، وسن الشيخوخة ، وذلك دليل على كمال قدرة الله ووحدانيته Allah’s explanations contain the phases of human life, starting from the age of growth (children), young age (adulthood), and twilight (old age). All of this is evidence of Allah’s unpredictable power. Then Allah explained that the difference between humans is the sustenance that he will receive. Allah does not forget that the subsequent sustenance given to humans is a life partner of the same kind, and then sustenance is given through plants (fruits, grains, and various drinks) and animals of different types.³⁴

Wahbah Az-Zuhaili included this verse in *Mufradāt lugawiyyah*, والله

“and Allah SWT makes wives of your own kind, جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا so that you feel comfortable”. وَحَفَدَةً “grandchildren (*jama*’ from *haftid*). مِّنَ

الطَّيِّبَاتِ “some of the various kinds that are good, such as fruits, agricultural

³² Az-Zuhaili, *At-Tafsiirul Muniir: Fil 'Aqidah...* , hal. 230.

³³ Prof. Dr. Wahbah Az-Zuhaili, *At-Tafsiirul Muniir: Fil 'Aqidah Wasy-Syar'ii'ah Wal Manhaj*, Jilid 14 (Lebanon: Darul Fikr Al-Mu'asir, 1991), hal. 177.

³⁴ Az-Zuhaili, *At-Tafsiirul Muniir: Fil 'Aqidah...*, hal. 178.

products, animals and all things that are good and *halal* (*min as huruf jar* has a partial meaning (*at-Tab'īd*), Because the sustenance given while in the world is a good thing”. أَفَبِالْبَاطِلِ يُؤْمِنُونَ. “Do they believe in idols?”. وَبِغَمَتٍ. “and they disbelieve in the blessings that Allah gives, that is, when they associate themselves with anything other than Allah or justify what is forbidden by Allah”.³⁵

Wahbah Az-Zuhaili's interpretation of QS. An-Nahl verse 72 is among the great favors of Allah SWT to his servants is:

ومن جليل نعمه تعالى على عباده أمور أخرى منها : (والله جعل لكم من أنفسكم) أي والله جعل لكم أيها العبيد المخلوقون الله أزواجاً من جنسكم وشكلكم لتحقيق الأنس والانسجام والائتلاف وقضاء المصالح

Allah makes for his creation servants, in the form of wives of their kind to create an atmosphere of harmony, affection, tranquility, and create benefits. It would not have been possible to create a relationship of affection and love if the wife and life partner had been made from a different species. The making of men and women from one species of similar creatures is the grace of Allah SWT.³⁶

ثم ذكر تعالى أنه جعل من الأزواج البنين والحفدة ، أي أولاد البنين

Allah will also provide sustenance in the form of offspring, namely children and grandchildren, from the marriage of a male and female.

(ورزقكم من الطيبات) أي ورزقكم من طيبات الرزق التي تستطيعونها في الدنيا ، من مطعم ومشرب وملبس ومسكن ومركب

Allah gives the best sustenance to his creatures in various forms, such as food, drinks, shelter, vehicles, and clothes.³⁷

³⁵ Wahbah Az-Zuhaili, *Tafsīr Al-Munīr Fi Al-'Aqidah Wa as-Syari'ah Wa Al-Manhaj, Gema Insani*, Jilid 7, (Gema Insani, 2018), hal. 427.

³⁶ Wahbah Az-Zuhaili, *At-Tafsīrul Muniir: Fil 'Aqidah Wasy-Syarii'ah Wal Manhaj*, Jilid 14 (Lebanon: Darul Fikr Al-Mu'asir), 1991, hal. 181.

³⁷ Az-Zuhaili, *At-Tafsīrul Muniir: Fil 'Aqidah ...*hal. 181.

(أفبالباطل يؤمنون) أي أيصدقون بالباطل وهو أن الأصنام شركاء الله في النفع والضرر، وأنها تشفع عنده ، وأن الطيبات التي أحلها الله لهم كالبحيرة والسائبة والوصيلة هي حرام عليهم ، وأن المحرمات التي حرمها الله عليهم كالميتة والدم ولحم الخنزير وما ذبح على النصب هي حلال لهم ؟

Wahbah Az-Zuhaili explains that it is interpreted as a harsh satire to polytheists who prefer to believe in falsehood rather than truth. In contrast, the meaning of “الباطل” (falsehood) refers to all forms of unfounded and deviant beliefs, especially idolatry. Polytheists make idols an object of worship, even though they do not have any power or ability to provide benefits or prevent *maḍarat*.³⁸

(وبنعمة الله هم يكفرون) أي ويحدون بهذه النعم الجليلة، فينسبوننها إلى غير الخالق من صنم أو وثن؟! ويسترون نعم الله عليهم . جاء في الحديث الصحيح : « إن الله يقول للعبد يوم القيامة ممتناً عليه : ألم أزوجك ؟ ألم أكرمك ؟ ألم أسخر لك الخيل والإبل ، وأدرك ترأس وتربع ؟

At the same time, the disbelievers actually deny the blessings of Allah that have been given and rely on them to others besides Allah, such as idols and statues. Even the disbelievers do not admit that all the blessings come from Allah but instead cover them up.³⁹

3) QS. Ar-Rum verse 21

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ⁴⁰

“And among the signs of His greatness is that He created for you mates of your own kind, that you may be inclined to them and feel secure in them, and He made between you love and affection. Indeed, in such there are signs (of Allah’s greatness) for the thinking people.”

³⁸ Az-Zuhaili, *At-Tafsiirul Muniir: Fil 'Aqidah...*, hal. 181.

³⁹ Az-Zuhaili, *At-Tafsiirul Muniir: Fil 'Aqidah...*, hal. 181.

⁴⁰ Prof. Dr. Wahbah Az-Zuhaili, *At-Tafsiirul Muniir: Fil 'Aqidah Wasy-Syarri'ah Wal Manhaj*, Jilid 21 (Damaskus: Darul Fikr, 2005), hal. 65.

بعد بيان الأمر بتنزيه الله تعالى عن جميع النقائص ، واستحقاقه الحمد على خلق جميع الأشياء ، وبيان قدرته على الإمامة والإحياء ، ذكر هنا أدلة التوحيد والوجود والعظمة وكمال القدرة، والحجج المثبتة للبعث والإعادة ، مبتدئاً بدليل خلق الإنسان من تراب ثم بقاء النوع الإنساني بالتوالد

This verse was revealed after Allah commanded prayer and purification to all His creatures from all their shortcomings. Allah explains that he deserves to be worshipped because of his various powers in creating and destroying the universe. Therefore, Allah includes His majesty, perfection, the proof of His oneness, and the totality of His power. In addition, Allah also spreads the evidence and *hujjah* as proof of the existence of *ba'as* and *I'adah*. The first, Allah showed his power through the creation of man from the land, then human existence through reproduction to keep it sustainable.⁴¹

(ومن آياته أن خلق لكم من أنفسكم أزواجاً لتسكنوا إليها ، وجعل بينكم مودة ورحمة ، إن في ذلك لآيات لقوم يتفكرون) أي ومن آياته الدالة على قدرته ورحمته أن خلق النساء لكم من جنس الرجال ، وجعل بدء خلق المرأة من جسد الرجل ، ليتحقق الوفاق ويكتمل الأنس ، وجعل بين الجنسين المودة أي المحبة ، والرحمة أي الشفقة ليتعاون الجنسان على أعباء الحياة ، وتدوم الأسرة على أقوى أساس وأتم نظام

The evidence of Allah's real mercy, mercy, and power is the creation of human beings in the female sex that is dedicated to and for men. Likewise, the origin of men's limbs is because Allah does this so that they are able to create harmony, compatibility, and comfort in family relationships. In addition, Allah also hopes that with a life partner, a husband and wife can solve the problems they experience in a family with a strong and perfect foundation. Another benefit is expected that they will experience peace, tranquility, and harmony in family relationships.⁴²

In the *mufradāt lugawiyyah*, Wahbah Az-Zuhailie explain the verse fragment “وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا” and among the verses of Allah,

⁴¹ Az-Zuhaili, *At-Tafsīr al-Munīr: Fil 'Aqidah...*, hal. 68.

⁴² Az-Zuhaili, *At-Tafsīr al-Munīr: Fil 'Aqidah...*, hal. 69.

that he created a life partner (wife) for you who came from yourselves, just as the creation of Siti Hawa was taken from Adam's. Likewise, the women who were created from *the nutfah* of men and women (meaning that Allah created women of the same type as men). لَتَسْكُنُوا إِلَيْهَا. "So that you tend and are interested in your own type to feel more familiar, because the factor of gender similarity can create harmony, interest, compatibility, closeness".⁴³

While differences can lead to incompatibility". وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً.

"and Allah makes individuals of the same sex and men and women with love and affection through marriage in arranging a life and livelihood that is different from other living beings". إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ. "Indeed, there are verses that show the power of Allah SWT, and for those who contemplate and pay attention to all the creations of Allah, they will know the wisdom contained".⁴⁴

The result of Wahbah Az-Zuhaili's interpretation related to this verse is a speech of Allah SWT in terms of mechanisms or ways of existence in maintaining species for human survival to maintain its continuity. As for the signs that Allah gives to prove his power, mercy, and compassion to all his creatures, namely creating from women who are devoted to men of the same type, and making the beginning of the creation as well as the occurrence of the woman comes from the body of the man himself. That way it is hoped that fellow couples will be able to create harmony, compatibility, comfort, and kinship. In addition, another goal that Allah gave so that they both love, give affection between the two to synergize with each other in terms of helping each other with various kinds of burdens and life problems that will be faced by both of them.⁴⁵

⁴³ Az-Zuhaili, *At-Tafsirul Muniir: Fil 'Aqidah...*, hal. 67.

⁴⁴ Az-Zuhaili, *At-Tafsirul Muniir: Fil 'Aqidah...*, hal. 67.

⁴⁵ Az-Zuhaili, *At-Tafsirul Muniir: Fil 'Aqidah...*, hal. 67.

If the man gives a sense of attention to his woman, looks after her in all circumstances, and can maintain the relationship he is experiencing, it gives his wife a sense of happiness. All the feelings experienced by the couple can provide the husband's inner sustenance to his wife or contrarily. These feelings are also able to generate a sense of affection for both of them to the offspring that each couple has planned in a marriage.⁴⁶

⁴⁶ Az-Zuhaili, *At-Tafsiirul Muniir: Fil 'Aqidah...*, hal. 67.

CHAPTER IV

WAHBAH AZ-ZUHAILI'S INTERPRETATION OF THE VERSES ON THE VIRTUES MARRIAGE AND ITS RELEVANCE

A. Analysis of Wahbah Az-Zuhaili's Interpretation of the Verses on the Virtues Marriage in Tafsīr Al-Munīr

In general, pairing highlights how two entities or elements can complement each other, work together, or interact to create greater harmony, or perfection. In science, couples often refer to two elements or variables with a close correlation or relationship in daily life. Meanwhile, in Islam, pairing has a significant meaning, especially in the relationship between husband and wife. Married couples are considered life partners who complement and support each other in kindness.¹ In this case, the researcher divides the theme of the paired verses interpreted by Wahbah Az-Zuhaili into three parts to make it easier for readers to understand the analysis that the researcher wants to convey, namely:

1. QS. An-Nur verse 32

Allah has encouraged marriage since the Prophet Muhammad SAW through his words QS. An-Nur verse 32. This verse recommends helping them get married, not preventing or hindering them from getting married, and providing the necessary facilities, equipment and infrastructure to get married, but the message in this verse is intended for guardians. Some argue that this appeal is intended for future husbands. The meaning of *ẓāhir* in this verse is an appeal or *sunnah*. In the time of the Prophet and afterward, many men and women were found not to be married, but no one denied, rejected, or criticized this condition. Wahbah Az-Zuhaili explains this in the *munāsabah āyah*, which reads:²

¹ Rani Wulandari, "Waithood: Tren Penundaan Pernikahan Pada Perempuan Di Sulawesi Selatan," *Emik: Jurnal Ilmiah Ilmu-Ilmu Sosial* 6, no. 1 (2023): hal.54.

² Wahbah Az-Zuhaili, *At-Tafsīr al-Munīr: Fil 'Aqidah Wasy-Syarī'ah Wal Manhaj*, Jilid 17 (Lebanon: Darul Fikr Al-Mu'asir, 1991), hal. 230.

بعد أن نهي الله تعالى عما لا يحل مما يفضي إلى السفاح أو الزنى المؤدي إلى اختلاط الأنساب كغض البصر وحفظ الفروج ، أعقبه ببيان طريق الحل وهو الزواج الحافظ للأنساب وبقاء النوع الإنساني وترابط الأسرة ودوام الألفة وحسن تربية الأولاد ، فقال : ﴿ وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالْخَطَابَ لِلْأُولِيَاءِ وَالسَّادَةِ

To maintain self honor and purity from temptation and prohibited behavior, marriage is a primary means to protect oneself from immoral acts, especially in a social environment that can cause slander or association that is not by *syari'at*. Wahbah Az-Zuhaili interprets this verse as a call for Muslims to marry those who are not married, both male and female. This call applies to people who have the ability or responsibility to marry, such as parents or guardians, to try to help those who are alone to get a *halal* partner. The feeling of worry about poverty or inability to provide for one's family should not be a barrier to marriage.³

Allah guarantees that for those who marry with good intentions, Allah will provide them with His bounty. Wahbah Az-Zuhaili understands this as a form of trust in Allah, who is the Most Generous in His sustenance and knows the needs of His servants. The command to marry was not only recommended for the free but also for the slaves of the *sahaya* who existed at that time, both male and female. This shows that Islam encourages marriage to uplift the dignity of all levels of society and provide solutions suitable for the social conditions of the time. That way, families and communities should make the marriage process more accessible so that young people do not feel hindered by high costs or burdensome conditions. In this way, the community will be awakened from deviant behavior, creating a more holy and peaceful environment.⁴

Thus Wahbah Az-Zuhaili interpreted QS. An-Nur verse 32, which is a continuation of the following verses, discusses the recommendation

³ Az-Zuhaili, *At-Taḥsiirul Muniir: Fil 'Aqidah...*, hal. 230.

⁴ Az-Zuhaili, *At-Taḥsiirul Muniir: Fil 'Aqidah...*, hal. 230.

to marry those who are independent, singles or still slaves, as long as they do not commit adultery, they are still allowed. Further explanation is that this call is intended for guardians, employers, or the entire community. Another opinion that responds to this also argues that marriage is an obligation with implications that should not be done without a guardian.⁵

The researcher concluded some opinions that, this verse is Allah's call to all parties who bear responsibility for the purity and cleanliness of the people's morals so that they get married single men, and unmarried women, either widows or girls. Likewise, for male or female slaves who are worthy of marriage, the same opportunity should also be given. This appeal applies to all guardians of marriage such as fathers, uncles and brothers who bear the responsibility for the safety of their families, and also applies to those who have *sahaya* servants, let them not obstruct family members or slaves under their authority to marry, as long as the conditions for marriage have been fulfilled.⁶

Thus a healthy, clean and honorable family is formed. From this family, a people will be formed and surely the people or nation will be strong and honorable. If among those who want to get married there are those who are in a poor state so that they are not able to meet all the needs of their marriage and are not able to meet all the needs of their family, such people should be encouraged and helped to carry out their good intentions. Let one's poverty not be an excuse to cancel marriage, as long as a strong will to marry can be expected from him. Who knows that after the day Allah will open for him the door of sustenance that is *halal* and good, and give him His gifts and mercy. Indeed, Allah is Vast in His mercy and His knowledge. He gives sustenance for whomever He wills, and narrows sustenance for whomever is desired according to His wisdom.⁷

⁵ Az-Zuhaili, *At-Tafsirul Muniir: Fil 'Aqidah...*, hal. 230.

⁶ Wahbah Az-Zuhaili, *Tafsir Al-Munir Fi Al-'Aqidah Wa as-Syari'ah Wa Al-Manhaj*, Jilid 9 (Jakarta: Gema Insani, 2018), hal. 514.

⁷ Az-Zuhaili, *Tafsir Al-Munir Fi Al-'Aqidah ...*, hal. 514.

This is as stated by Ibn Mas'ud and Umar, who forbade a person to marry his brother who is afraid to marry because of poverty, because Allah has promised a sufficiency in a married couple. There are also many benefits as well as positive sides that can be felt by a couple after marriage, such as avoiding *zina* between male and female, calming the heart and mind, increasing sustenance as promised by Allah, adding happiness in the world, and many more. Marriage is one of the ways and deeds of realizing human beings' desires, dreams, and hopes to learn a family of *sakīnah*, *mawaddah*, and *warahmah*. That is the goal and virtue every couple wants to achieve in a marriage.⁸

The opinion of Sayyid Qutb regarding this verse is a command that Allah gives to all Muslims to marry each other. While they feel able and appropriate to do it, do not hinder it with a sense of financial inadequacy. Because Allah regulates all the sustenance that he will receive, as long as there is still effort in a good and holy way, Allah will make it easier. But for those who have not performed marriage, it is recommended to maintain their purity and honor until Allah provides enough in all aspects to get married.⁹

On the other hand, a guardian does not have the right to force the marriage of a widow if he does not want to. It is also based on the *ulama's* consensus that employers cannot move the marriage of enslaved male and enslaved female. There is also a group of scholars, such as Ar-Razi, who stated that the command of this verse is mandatory for all can marry, which is based on a hadith narrated by Bukhari and Muslim from Ibn Mas'ud r.a.

⁸ Kurniawati, "Penyegeraan Dan Penundaan Pernikahan Dalam QS Al-Nūr/24: 32-33; Studi Komparatif Tafsir Ahkām," hal.51.

⁹ Sayyid Qutb, *Tafsir Fi Zilalil Qur'an di Bawah Naungan Al-Qur'an Jilid 6*, terjemah dari bahasa Arab oleh As'ad Yasin Dkk (Jakarta: Gema Insani, 2003), hal.238.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ لَنَا رَسُولُ اللَّهِ: يَامَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ-مَوْنُ الزَّوْاجِ-فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ

“Hi, young men, whoever among you has the means to build a household, let him marry. Because getting married is more able to hold the gaze and can better guarantee the maintenance of the genitals. Whereas, whoever does not have the ability, should fast because fasting can be a damper for him.” (HR. Bukhari dan Muslim).¹⁰

2. QS. An-Nahl verse 72

Still related to virtue of marriage, Allah has reaffirmed that creatures on earth have the pair according to their type. According to QS. An-Nahl verse 72, in that verse Allah explains His blessings, that Allah SWT has created a partner for them of their own kind. The couples are partners in cooperation in fostering families and communities. With that couple, humans can have offspring to maintain and develop the type of human beings they are in carrying out their duties as *khalifah* on this earth.¹¹

In maintaining self honor to avoid acts prohibited by religion and maintaining the human population to continue to have offspring, Islamic *syari'at* recommends having a marriage. Because marriage itself has extraordinary benefits for oneself and one's partner, including maintaining the preservation of the lineage, creating a sense of shoulder to shoulder between fellow creatures, and avoiding disobedience between fellow spouses. The existence of marriage can cause a feeling of affection and help in family relationships because, basically, marriage is a contract or agreement that is ready to be fulfilled by a couple. That way the *maṣlahah* of the household can be fulfilled perfectly.¹²

¹⁰ Kurniawati, “Penyegeraan dan Penundaan..., hal.51.

¹¹ Miftarah Ainul Mufid, “Anjuran Menikah Prespektif Quraish Shihab Dalam Tafsir Al Misbah QS An-Nur: 32,” *Maḥmud* 5, no. 2 (2020): hal.1.

¹² Mufid, “Anjuran Menikah Prespektif...,” hal.1.

ومن جليل نعمه تعالى على عباده أمور أخرى منها : (والله جعل لكم من أنفسكم) أي والله جعل لكم أيها العبيد المخلوقون الله أزواجاً من جنسكم وشكلكم لتحقيق الأنس والانسجام والائتلاف وقضاء المصالح ، ولو جعل الأزواج من نوع آخر ما حصل الائتلاف والمودة والرحمة ، فمن رحمته جعل الذكور والإناث من جنس واحد ورزقكم من الطيبات) أي ورزقكم من طيبات الرزق التي تستطيعونها في الدنيا ، من مطعم ومشرب وملبس ومسكن ومركب (أفبالباطل يؤمنون) أي أيصدقون بالباطل وهو أن الأصنام شركاء الله في النفع والضرر، وأنها تشفع عنده ، وأن الطيبات التي أحلها الله لهم كالبحيرة والسائبة والوصيلة هي حرام عليهم ، وأن المحرمات التي حرمها الله عليهم كالميتة والدم ولحم الخنزير وما ذبح على النصب هي حلال لهم ؟

(وبنعمة الله هم يكفرون) أي ويحمدون بهذه النعم الجليلة ، فينسبونها إلى غير الخالق من صنم أو وثن ؟! ويستترون نعم الله عليهم . جاء في الحديث الصحيح : « إن الله يقول للعبد يوم القيامة ممتناً عليه : : ألم أزوجك ؟ ألم أكرمك ؟ ألم أسخر لك الخيل والإبل ، وأدرك ترأس وتربع؟¹³

At the beginning of man's creation, Allah created his creatures equally from the ground, so the strengthening and confirmation of the life partner between male and female with love, affection, and compassion occurred on the proof that Allah proved. Allah will give blessings and gifts to anyone who observes, contemplates and thinks about the reasons why life can be realized, and relationships can be established based on *hikmah, maslahah*, rules, and extraordinary system order. Then Wahbah Az-Zuhaili explained that with a harmonious and affectionate couple, there will be offspring that Allah has created with their respective sustenances in the form of clothes, food, shelter, and other pleasures. So this verse identifies that having offspring is Allah's greatest gift, along with the portion of sustenance each child has brought since its creation.¹⁴

¹³ Wahbah Az-Zuhaili, *At-Tafsiirul Muniir: Fil 'Aqidah Wasy-Syar'ah Wal Manhaj*, Jilid 14 (Lebanon: Darul Fikr Al-Ma'asir, 1991), hal 181.

¹⁴ Az-Zuhaili, *At-Tafsiirul Muniir: Fil 'Aqidah...*, hal. 181

In Tafsīr Al-Munīr, Wahbah Az-Zuhaili interpreted this verse by highlighting several key points about Allah's bounty in the creation of life partners, families, and the blessings of sustenance, all of which are signs of Allah's power and mercy. *First*, Az-Zuhaili emphasized that Allah created wives of "*your own kind*", which shows the harmony between male and female as equal partners in humanity. This is a great blessing that facilitates the creation of a sense of affection, tranquillity, and complementarity in the relationship. *Second*, this verse shows that Allah gives the gifts of children and grandchildren as descendants of the marriage relationship. According to Wahbah Az-Zuhaili, children and grandchildren are a form of favour and honour in family life. They are a form of generation extension and sustenance that enriches human life emotionally and socially. In Islam, it is also explained that good offspring is also a form of charitable investment for parents.

Third, Wahbah Az-Zuhaili interpreted, that Allah providing sound sustenance in addition to family enjoyment. Sustenance here can be in the form of a *ḥalal* sustenance, blessings and inner sustenance in the form of peace and tranquillity in the household. Allah commands Muslims to be grateful for this blessing of sustenance by using it in kindness and not denying it. *Fourth*, Wahbah Az-Zuhaili interpreted that this verse also contains a rebuke for those who choose to deny Allah's favour by believing in the "*Baṭil*", that is, worshipping other than Allah or doing forbidden deeds. In addition, it also emphasizes that denying the favour of Allah and believing in the ungodly is an attitude of ingratitude for the mercy that Allah has given. *Fifth*, Wahbah Az-Zuhaili stressed the importance of gratitude for Allah's various blessings, especially the blessings of family and descendants. Gratitude is a form of recognition of Allah's mercy and obedience to His commandments. For Wahbah Az-Zuhaili, a harmonious family, good offspring, and *ḥalal* sustenance are signs of Allah's mercy that must be maintained and thanked.

According to the researcher's view, from the various opinions above, it can be concluded that Allah created men and women by providing their respective attractions to create harmony and cooperate in multiple problems. Must have a foundation on a foundation, a strong and perfect system arrangement. In addition, must also be balance it with a sense of calm, peace, tranquility, and harmony that can be realized carefully. To know it all, every couple must have a strong foundation, a system in regulating a happy life order, so as to be able to create a real sense of tranquility, peace, and harmony.

As a male, must want a female who can meet the man's physical and inner needs. Still, men should also understand the language of a woman, who will be happier if she is given attention, taken care of with affection, and can maintain her relationship well. The existence of mutual love, love, and a sense of complementarity in each couple's needs will create a result of their romantic relationship, which is having offspring due to an understanding of compatibility, harmony, and other biological factors.

From the analysis of Wahbah Az-Zuhaili's interpretation, the author argues that this verse underlines several things related to the concept of marriage in Islam:

- a. Marriage as a form of favor and a sign of Allah's power: Wahbah Az-Zuhaili emphasized that creating a partner of "*your kind*" is a form of Allah's affection for his creatures. In the context of marriage, Allah created male and female to complement each other in a bond of love and serenity, thus creating an atmosphere conducive to a good life. This manifests Allah's provision that humans naturally need a partner to achieve a balanced life.
- b. Marriage as a means of offspring: According to Wahbah Az-Zuhaili, the part of the verse that mentions "*children and grandchildren*" indicated the importance of marriage to give birth to a new generation. This statement reflects that marriage in Islam is not only an external relationship but also a means to prolong the righteous offspring.

Children and grandchildren are the mandate and sustenance given by Allah to parents as part of the sustainability of humanity.

- c. *Halal* sustenance through marriage: This verse also contains the concept that Allah gives sound sustenance to the family through marriage. Wahbah Az-Zuhaili underlined that marriage opens the door to sustenance for married couples. This sustenance is not only material but also peace, happiness, and blessings from *halal* relationships. Allah will bless a marriage carried out with *syari'at*, and the two are expected to help each other improve the quality of life economically and spiritually.
- d. Gratitude for family blessings: Wahbah Az-Zuhaili emphasizes the importance of being grateful for the blessings of spouses, descendants, and sustenance Allah gives in family life. This verse is a rebuke for humans not to deny the blessings of Allah, including the blessings of marriage. Being grateful in this context means living a marriage responsibly, supporting each other, and maintaining the integrity of the family so that it remains in the corridor pleasing to Allah.
- e. Marriage as a rejection of falsehood: Wahbah Az-Zuhaili associates marriage as a form of obedience to Allah that keeps people away from the "*Baṭil*". This verse reminds us that marriage is a way that Allah is pleased to channel biological instincts and needs in a *halal* way, as well as to keep away from sinful acts or illegitimate relationships. With marriage, people are committed to a valid bond built based on goodness so they do not fall into forbidden behaviour. even though they cannot do anything. As for Allah's favor, they deny it as if sustenance is not from Allah.

In this verse, Imam Qurthubi emphasized that the relationship is built by a man, then a woman as his partner, as stated in the verse fragment *وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا*, they are women who are considered peaceful when they are by his side. Here, Imam Qurthubi

quotes the opinion of Imam Qatadah, who thinks about *lafaz* مَنْ أَنْفُسِكُمْ

That is, that humans are derived from male sperm. Meanwhile, the concept of *mawaddah* is based on the thoughts of Ibn Abbas and Imam Mujahid which means *jima*.¹⁵

Aid Al-Qarni also emphasized in his interpretation that wives are created of the same type and are accompanied by a sense of love and affection. From there, Allah gave offspring to them through a harmonious family. Therefore, Aid Al-Qarni concluded that the purpose of the creation of a male and female human pair accompanied by affection will continue its type through the offspring it produces.¹⁶

Meanwhile, in Tafsir Al-Thabari QS. An-Nahl verse 72 interpreted the sentence وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً

with an indication that the first human being created by Allah was the Adam, then Siti Hawa who was created from her body parts. After they are united, only then will Allah create children and grandchildren as his descendants.¹⁷ However, several differences of opinion are conveyed on

lafaz حَفَدَةً. One opinions is that حَفَدَةً means servants, relatives of wives, or anyone who helps from relatives, family, or ordinary people.¹⁸

Tafsir Al-Thabari itself gives meaning حَفَدَةً with his offspring who will later help and take care of his parents because he is more appropriate to do so than others.¹⁹

¹⁵ Abi Bakr bin Farah Al-Qurthuby, *Al-Jami' Li Ahkam Al-Qur'an* (Kairo: Dar Syu'b, 1950), hal.254.

¹⁶ Aidh Al-Qarni, *Tela'ah Tafsir Al-Muyassar*, ed. Dr.Kojin Mashudi (Malang: Intelegensia Media, 2019), hal.370.

¹⁷ Abu Ja'far Muhammad Al-Thabari, *Jami'ul Bayan Fi Ta'wil Al-Qur'an*, Jilid XVI (Baeirut: Muassasah Al-'Alam li Al-Mathbuah, 1983), hal.221.

¹⁸ Al-Thabari, *Jami'ul Bayan Fi Ta'wil Al-Qur'an*, Jilid XVI, hal.222-227.

¹⁹ Al-Thabari, Al-Thabari, *Jami'ul Bayan Fi Ta'wil...*, hal.232.

3. QS. Ar-Rum verse 21

In this discussion, QS. Ar-Rum verse 21 is still related to the virtue of marriage, this verse is one of the virtue purposes of marriage. Starting from the word *sakīnah* (*litaskunū*), meaning silence or calm after a jiggle, marriage should be able to cause a sense of calm and inner peace when one is next to one's partner.²⁰ A sense of happiness, peace of mind, and security can stabilize the life journey after running a marriage. This is because Allah's trust and strength increase through the spouse who is destined for him, no longer complaining about the burden of life if Allah has sent a partner who can help him through his days sincerely. That way, can solve problems with good intellect and an open heart.²¹

Then the verse of the Qur'an that clearly explains the problem of household harmony is listed in the Qur'an. Ar-Rum verse 21. There, Allah describes the virtues of marriage that provide peace, love, and affection (*sakīnah mawaddah warahmah*). Wahbah Az-Zuhaili also interprets this verse,

(ومن آياته) آيات الله تعالى الدالة على قدرته ﴿ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ﴾ أَي خَلَقَ أَصْلَكُمْ آدَمَ مِنْ تُرَابٍ . ثُمَّ إِذَا هِيَ لِلْمَفْجَأَةِ . وَ أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ (بَشَرٌ) مِنْ دَمٍ وَلَحْمٍ تَنْتَشِرُونَ فِي الْأَرْضِ، تَبْتَغُونَ مِنْ فَضْلِ اللَّهِ . وَ مِنْ أَنْفُسِكُمْ أَزْوَاجاً (بأن خلق حواء من ضلع آدم، وسائر النساء من نطف الرجال والنساء، أو المعنى : أنهن خلقن من جنس الرجال، لا من جنس آخر. و لتسكنوا إليها (لتميلوا إليها وتألفوها ، فإن اتحاد الجنس علة للضم والاجتماع ، والاختلاف سبب للتنافر . وجعل بينكم مودة ورحمة) أي وجعل بين الرجال والنساء أو بين أفراد الجنس مودة ورحمة بواسطة الزواج ، بخلاف سائر الحيوانات ، تنظيمًا لأمر المعيشة ، قال السدي : المودة) : المحبة ، و الرحمة) : الشفقة . إن في ذلك لآيات لقوم يتفكرون) أي إن في ذلك المذكور لآيات دالة على قدرة الله ، لقوم يتفكرون في صنع الله تعالى ، فيعلمون ما في ذلك من الحكم

²⁰ Fikriya, "Tujuan Pernikahan Dalam Al-Quran Dan Relevansinya Dengan Fenomena Childfree (Perspektif Tafsir Maqasidi)," hal. 21.

²¹ Uswatun Khasanah, "Jodoh Dalam Al-Qur'an (Studi Tafsir Tematik)" (IAIN Ponorogo, 2022), hal. 53.

He explains that among these verses it comes from Allah SWT as proof that all of them are guidance over his power, mercy, and giving all *rahmah*. By creating males to accompany females of the same type as women, this is how the creation of women from the male body began. With the interconnection between male and female, then Allah creates a sense of *maḥabbah*, love, and mutual affection between the two to cooperate with each other and help each other to face life's problems carefully. In his commentary, Wahbah Az-Zuhaili elaborated that one of the main purposes of male and female marriage is to obtain "*sakīnah*", or tranquillity and peace of mind, because a perfect marriage provides a safe and peaceful environment for each individual to live in emotional and spiritual proximity to their partner. Two important aspects described in Tafsīr Al-Munīr in marriage relationships, namely "*mawaddah*" (affection) and "*rahmah*" (love). *Mawaddah* refers to the deep and active love between male and female the same time.²²

While *rahmah* is a compassionate and sacrificial affection. In an ideal marriage, *mawaddah* and *rahmah* must be the main glue in a relationship to support and help each other. Here, it is also emphasized that the creation of a partner, the purpose of tranquillity, and the presence of affection in marriage are signs that should make people think and realize the greatness and grace of Allah. Those willing to think deeply will see that every aspect of the marital relationship is a tangible sign that reminds them of Allah's love and wisdom in creating humans to complement each other.²³

According to the researcher's analysis of QS. Ar-Rum verse 21 in Tafsīr Al-Munīr is about the virtue of marriage, which is the gift of Allah that not only meets the emotional needs of humans but also becomes a

²² Wahbah Az-Zuhaili, *At-Tafsīr al-Munīr: Fil 'Aqidah Wasy-Syarī'ah Wal Manhaj*, Jilid 21 (Lebanon: Darul Fikr Al-Mu'asir, 1991), hal. 69.

²³ Az-Zuhaili, *At-Tafsīr al-Munīr: Fil 'Aqidah..*, hal. 69.

spiritual path that brings peace and affection. Some of the points that the author can conclude are:

- a. The creation of a couple of the same kind is proof of Allah's greatness and affection for his creatures. In marriage, Allah created man and woman to complement each other in a bond that brings happiness and tranquillity. The author emphasizes that marriage is not just a physical or social relationship but a tangible sign of Allah's greatness that governs human life in balance.
- b. One of the main goals of marriage is to achieve *sakīnah* or peace of mind. According to Wahbah Az-Zuhaili, the author highlights that a person gets a safe and calm emotional environment through marriage, which can be realized through a legal bond and is pleased with Allah. The perfect wedding can be a place for couples to find peace amid a challenging life.
- c. This verse states that in the relationship between male and female, there is "*mawaddah*" (love or affection) and "*rahmah*" (mercy). *Mawaddah* refers to strong and deep love, while *rahmah* includes feelings of love and sacrifice for the couple's happiness. The author considers these two elements as the key to harmony in marriage, where couples are expected to respect, understand, and support each other in various situations.
- d. From Wahbah Az-Zuhaili's statement that the creation of a life partner, which is full of affection and serenity, should make man reflect on the greatness and wisdom of Allah, from there the author analyzes that Wahbah Az-Zuhaili wants to show that marriage is not only about inter human relationships but also as a sign that leads people to acknowledge and be grateful for the grace of Allah. This invites every individual to think more deeply about the wisdom of Allah in every aspect of life.
- e. The researcher concludes that marriage is not just a social contract but a spiritual and moral bond that is pleasing to Allah as a means to

maintain self purity, realize Allah's provisions in life, and obtain His pleasure. Marriage is a way to meet human needs correctly, by the nature set by Allah, and is expected to be a worship that brings couples closer to Allah.

Here, the researcher argues that related to the above interpretation, namely related to the virtue of marriage, it has been affirmed that among the signs of Allah's power given to his creation are couples of the same kind, commensurate, and by the creature. That way, will give each creature peace, a sense of love, and affection (*sakīnah, mawaddah, warāḥmah*) among their fellow citizens. From there, the harmony of a family is created so that the offspring God refers to can be present in married life as a helper, nurse, and protector for his parents, relatives, and other human beings in the future.

Start from *mawaddah* according to LPMQ (*Lajnah Pentashih Mushaf Al-Qur'an*), derived from the root of the word “ودا” which means loving a lot. So *mawaddah* means love whose impact is directly seen in deeds. In QS. Ar-Rum verse 21 above means love not with *lafaz* محبة because his love can fade, but there he prefers *lafaz* مودة Because it means true love, namely love that will never fade. Because fading love will go away if it is at the point of boredom, in contrast to love that will last together until anytime even if it is at any time. That is what Allah hopes, so that people who are married couples after marriage can last a lifetime, and do not experience separation from each other.²⁴

This is followed by the meaning of *rahmah*, which also means feelings of love that make the partner happy. In a marriage, *rahmah* alone is not enough to be used as a reference to become a harmonious family. Still, it is also necessary to *mawaddah* so that it is not abused by one of the partners who only have a one sided love without thinking about the partner's happiness. This means that love for your partner must be

²⁴ Lajnah Pentashihan Mushaf Al-Qur'an, *Etika Berkeluarga, Bermasyarakat, dan Berpolitik: Tafsir Tematik* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2009), hal.428.

accompanied by *mawaddah* to make yourself and your partner happy in all situations and conditions.²⁵

Then continued it with *lafaz* **وَرَحْمَةً** which is given the meaning of offspring resulting from the relationship between husband and wife. Another opinion quoted from As-Sadiy that **مَوَدَّةً** is affection, and **وَرَحْمَةً** means powerful love or affection. Imam Al-Qurthubi emphasized that this verse is more about the reproductive function in marriage. Because from a theological point of view, in terms of the creation of the earth, there must be holes or cracks when plants develop in it, as well as the reproduction of females like a field that a man's sperm can plant. That's how the descendants can become the next generation and inherit life on earth.²⁶

B. The Relevance of Wahbah Az-Zuhaili's Interpretation of the Virtues Marriage

In language, relevance means "relationship; Connection; relationships between people and each other." Relevance in a male and female relationship has aspects that have been regulated by Islam in the Qur'an and *hadis* as the main source of law for *Muslims*. It can also be interpreted as a relationship, namely a relationship in family bonds that gather to live together. A man cannot be said to be a husband without a wife, and vice versa. Because the couple has a vital role in the other couple's life, starting from *the support system*, advisor, motivator, and encouragement in all activities. That way, married couples have their duty in carry out their own responsibilities so that the relationships in the family they build remain lasting and good and should be a harmonious family without any domestic problems.²⁷

²⁵ Siti Novi Napisah, "Bimbingan Perkawinan Dalam Tafsir Al-Munir Karya Wahbah Zuhaili" (Institut PTIQ Jakarta, 2022), hal.31.

²⁶ Abi Bakr bin Farah Al-Qurthuby, *Al-Jami' Li Ahkam Al-Qur'an*, hal.254.

²⁷ D Wahyudi, "Relasi Suami Istri Sebagai Penanggung Jawab Nafkah Keluarga," 2020, hal. 29.

In Islam's teachings, the concept of the relevance of Qur'anic verses has a significant influence on the daily life of husband and wife. As the first legal basis for the life of Muslims, the teachings in the Qur'an have an essential role in married life to avoid the word divorce and other marriage problems. Applying the teaching system of the Qur'an can also use the virtues of marriage as explained by Allah in the verses that have been discussed. However, all of this also needs to be accompanied by a sense of responsibility and self-awareness of what has been decided to choose to establish a relationship in family ties.

Wahbah Az-Zuhaili has shown how important a marriage is in his tafsir book, as explained in the previous subchapter. As for the relevance of the interpretation of marriage verses by Wahbah Az-Zuhaili to the virtue of marriage in today, the researcher divides it into three parts, namely:

1. QS. An-Nur verse 32

As Allah says in the Qur'an, Surah An-Nur verse 32 to encourage Muslims to get married, even if they are poor, with the belief that Allah will provide sufficient sustenance. Marriage is seen as a worship that brings blessings and sustenance from Allah. As explained by KH. Abdullah Kafabihi Lirboyoy, that *rizqi* has nothing to do with *naşab* (descent) or diploma, but *rizqi* is a direct human relationship with its creator, namely Allah SWT.²⁸

But building a harmonious family is not as easy as people imagine, no one knows the problems in the family. It can occur due to misunderstandings, socio-economic factors, third persons, and divorce. The difficulties experienced by humans do not only happen after marriage, before marriage some male and female who encounter problems. One is a case of *waithood* which can occur due to social, cultural, psychological factors, past experiences, mental readiness for maturity, economic factors, and so on. This economic factor is

²⁸ KH. Abdullah Kafabihi Mahrus, "Nikah Dulu Baru Kerja," Pondok Pesantren Lirboyoy Kediri, n.d., <https://vt.tiktok.com/ZSYyHhVvL/>.

spreading among Indonesians, the worries they have in providing for their families after marriage are not able to cover all the daily needs of life.²⁹

But Allah has assured us if a person is poor, Allah will provide for their needs with His bounty.

ثم أزال الله تعالى التعلل بعدم وجدان المال فقال: (إن يكونوا فقراء يغنيهم الله من فضله، والله واسع عليم) هذا وعد بالغنى للمتزوج

Wahbah Az-Zuhaili has taught *Muslims* in his tafsir to have confidence that sustenance is Allah's business, and by marry Allah will open new doors of sustenance. Indirectly, Allah provides guidance and encouragement to Muslims to make marriage one of the means to achieve a balanced life and be pleased with Allah.³⁰

In another opinion, it is explained that the sustenance referred to in this verse is not only about material, but sustenance in the form of a sense of *qanā'ah* (feeling enough) for what he has received from Allah SWT, namely sustenance in the form of a married couple (*An-nūkāt Wal 'Uyun*) who are united to become a harmonious family.³¹ Husbands and wives should accept their spouses as gift from God and strive always to be grateful and maintain good relationships. That is one of the sustenances that not necessarily every human being receives in relationships.³²

According to researcher about Wahbah Az-Zuhaili's interpretation of QS. An-Nur verse 32 is very relevant to the current situation, because it emphasizes that marriage is a means of maintaining one's purity from adultery. In the modern context, where promiscuity

²⁹ Andika Andika et al., "Fenomena Waithood Di Indonesia: Sebuah Studi Integrasi Antara Nilai-Nilai Keislaman Dan Sosial Kemanusiaan," *Jurnal Riset Agama* 1, no. 3 (2021): hal. 770-771.

³⁰ Wahbah Az-Zuhaili, *At-Tafsirul Muniir: Fil 'Aqidah Wasy-Syar'ah Wal Manhaj*, Jilid 18 (Lebanon: Darul Fikr Al-Mu'asir, 1991), hal. 232.

³¹ Siti Arifah Syam, "Perluasan Rezeki Bagi Orang Menikah Menurut Surah An-Nur Ayat 32 (Studi Kasus Bagi Mahasiswa UIN Sumatera Utara Medan Yang Telah Menikah)" (Universitas Islam Negeri Sumatera Utara Medan, 2018), hal. 61.

³² Az-Zuhaili, *At-Tafsirul Muniir: Fil 'Aqidah...*, hal. 232.

and extramarital relationships are increasingly prevalent, this encouragement has become very important to keep the morale of individuals and society. Then, financial worries should not be a barrier to marriage because Allah promises to provide for the needs of his servants. This is relevant to the economic challenges that are often the reason for many people to postpone marriage. Therefore, this verse instructs the community to help unmarried individuals, including the underprivileged, to support the implementation of marriage, both morally and materially.

2. An-Nahl verse 72

It is still related to the relationship of the above verse, in QS. An-Nahl verse 72 relates to the life of husband and wife. Namely, couples can be more aware that their relationship is part of divine creation that must be maintained, respected, and lived according to religious teachings to achieve happiness in this world and the hereafter. With the existence of spouses, Allah allows humans to reproduce and continue offspring. In a married couple's life, this contains a meaning about the importance of family and shared responsibility in educating and raising children. The goal that will happen in a marriage is to preserve the offspring. Having offspring after marriage is the greatest hope for every married couple, because children are the most beautiful jewelry in household life. That's where parents pour out all their priceless affection. In the Qur'an, Surah Al-Kahfi verse 46, Allah says:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا
"Wealth and children are the ornaments of the life of the world, but constant virtue is better rewarded by your God and better to be a hope.."

In this verses, Wahbah Az-Zuhaili said:

ثم ذكر تعالى أنه جعل من الأزواج البنين والحفدة ، أي أولاد البنين

Having offspring is not only solely the desire of human beings, but humans only carry out Allah's commands in the *syari'at* that has been

enforced in Islam. Allah has also said that He will create offspring for a human couple who practice their worship in a marriage. Allah commands sensible people to worship him by carrying out the commandments, and at the same time staying away from his prohibitions in everything that is still related to his worship of Allah, instead of condemning him and worshipping someone other than Allah. This is because Allah has created humans of the same kind and the entire universe.³³

They come from the same lineage, namely the descendants of Adam who were created from the ground. Then God created his partner from Adam's own soul which eventually multiplied into a large number of male and female.

(والله جعل لكم من أنفسكم أزواجاً) أي جعلها لكم من جنسكم لتأنسوا بها،
ولتكون أولادكم مثلكم. وحفدة (أي أولاد...)

From that lineage, Allah makes family, bonds of *silaturahmi*, and kinship to love and help each other. That is the reason why humans are encouraged to be devoted to Allah SWT and everything that humans do. Allah knows about it because he is the One who supervises and protects humans from everything unknown.³⁴

However, all of that can run carefully if lived by those who are mature in terms of age and mentality, able to make them fall into an immature attitude. In addition, the resulting impact is also dangerous for their female partners, such as disruption of reproductive health, loss of opportunities to get a proper education, and a life that is less decent than those who are mature in all aspects.³⁵

According to researcher about Wahbah Az-Zuhaili's interpretation of QS. An-Nahl verse 72 is relevant to the current

³³ Wahbah Az-Zuhaili, *At-Tafsiirul Muniir: Fil 'Aqidah Wasy-Syar'ah Wal Manhaj*, Jilid 14 (Lebanon: Darul Fikr Al-Mu'asir, 1991), hal. 181.

³⁴ Az-Zuhaili, *At-Tafsiirul Muniir: Fil 'Aqidah...*, hal. 178.

³⁵ Shufiyah, "Pernikahan Dini Menurut...", hal.64-65.

situation, because it emphasizes that Allah created a life partner of his kind as a great blessing that brings happiness, tranquility, and harmony. Then, it is also stressed that through marriage, Allah gives offspring (children and grandchildren), which is a great blessing. Wahbah Az-Zuhaili views the continuity of generations as part of Allah's plan to maintain the balance of humanity on earth. This verse also mentions that Allah gives sound sustenance to humans as part of His blessings. Wahbah Az-Zuhaili connects the existence of a harmonious family with the blessing of sustenance provided by Allah. This verse reminds humans not to deny Allah's blessings in the form of a life partner, offspring, and sound sustenance.

3. QS. Ar-Rum verse 21

There are so many problems of marriage caused by economic disparities between married couples. When the husband is unable to provide for the basic needs of the family, such as food, shelter, and children's education, this can lead to dissatisfaction and tension in the household. If the wife has high expectations for the standard of living, while the husband cannot meet them, this difference can cause conflict and disappointment. The absence of effective communication about family finances often leads to misunderstandings and arguments. Each partner may not have the same vision of managing finances, and when it doesn't fit, it will be stressful, depressed, and insecure in the relationship. This conflict is often the main trigger for problem of marriage.³⁶

To avoid this, couples must discuss openly about finances, hopes, and future plans. Creating a realistic budget and financial plan can also help manage expectations and expenses, so investing in education and skills training can increase job opportunities and income. Next, adjusting expectations for financial reality can help reduce

³⁶ Wahyudi, "Relasi Suami Istri Sebagai Penanggung Jawab Nafkah Keluarga," hal. 80.

dissatisfaction, so being able to understand and overcome financial problems in marriage requires cooperation and commitment from both parties.

Efforts to avoid failure in a marriage, surely every couple has different goals in the future. However, it is not the main problem in maintaining household harmony because the most important thing is a sense of sincerity, clarity, and cleanliness in coexistence. Essentially, creating a married couple is part of the divine plan. Husbands and wives were designed to complement each other and work together in living life. The awareness that marriage is part of Allah's destiny and plan can help couples to live a more harmonious and understanding home life.

These things remind married couples to always try to achieve the goal of the marriage. Among them, husbands and wives must understand and carry out their respective obligations and responsibilities. Husbands and wives have complementary roles in the household and help each other achieve Allah's pleasure. With the creation of male and female couples, there is sustainability in terms of human offspring. This shows the importance of marriage in maintaining the continuity of human generations, and educating children in a harmonious and Islamic family environment.

However, before there are children, married couples must be encouraged to build a harmonious family as explained by Allah in QS. Ar-Rum verse 21. All of this depends on the main factor in the relationship, namely good communication between the two. Islam teaches the importance of sound and open communication between husband and wife. This includes listening to his wife's opinions, discussing, and making decisions together. As the Muhammad applied to his wife in his daily. This is explained in his *hadis*, narrated by Ibn Majah in 1967, which reads:

خيركم خيركم لأهله، وأنا خيركم لأهلي

“From the Prophet (peace and blessings of Allaah be upon him) he said: You are the best for his family. And I am the best person among you towards my family (my wife)” (H.R. Ibnu Majah No. 1967).³⁷

This *hadis* shows the importance of excellent and loving treatment of a husband towards his wife. The husband must maintain his wife’s feelings and honor, including not hurting her feelings physically and emotionally, as well as maintaining her honor in front of others. This can be realized by creating romance in the household, as the Rasulullah SAW often showed affection to his wives gently and attentively. By applying these things, the husband can glorify his wife in accordance with the teachings of Islam to create a harmonious household and be blessed by Allah SWT.³⁸

Wahbah Az-Zuhaili has also explained that the most expected virtue of marriage from every marriage is to create a feeling of peace (*sakīnah*).

وجعل بين الجنسين المودة أي المحبة ، والرحمة أي الشفقة ليتعاون الجنسان
على أعباء الحياة

This means that the household should be a place where both partners feel safe, comfortable, and peaceful. In addition, the two main components that must be present in marriage are *mawaddah* (love) and *rahmah* (love). Love is more physical and emotional, while *rahmah* is more about feelings of love and compassion (affection). In the practice of domestic life, QS. Ar-Rum verse 21 encourages husbands and wives to respect each other’s roles and work together in managing the household, avoiding unnecessary conflicts and finding peaceful solutions to every problem.³⁹

³⁷ Lismawati, “Kontekstualisasi Makna QS. Al-Rum Ayat 21 Dalam Membangun Keluarga Sakinah: Pendekatan Komunikasi” (Universitas Islam Negeri Walisongo Semarang, 2023), hal. 52.

³⁸ Lismawati, “Kontekstualisasi Makna QS. Al-Rum...”, hal.52.

³⁹ Wahbah Az-Zuhaili, *At-Tafsīr al-Munīr: Fil ‘Aqidah Wasy-Syarī‘ah Wal Manhaj*, Jilid 21 (Lebanon: Darul Fikr Al-Ma‘asir, 1991), hal. 69.

Remember that whoever can show love and care for each other in various aspects of life. For example, you can see marriage as a gift and a sign of Allah's greatness that must be maintained and thanked at all times, because not everyone is given the opportunity to marry the partner they want. By understanding and applying these principles, married couples can build a happy, harmonious, and loving home.⁴⁰

The researcher argues that this verse speaks of the importance of peace and affection in marriage. Same of Wahbah Az-Zuhaili's interpretation of QS. Ar-Rum verse 21 is relevant to the current situation because Allah created a life partner to signify his greatness. This shows the perfection of human creation and the harmony of the relationship between men and women. This verse emphasizes that Allah created a life partner to provide *sakīnah* (tranquility). Wahbah Az-Zuhaili explained that *sakīnah* is a sense of calm from a loving and mutually understanding relationship. *mawaddah* (love) and *rahmah* (affection) are two key elements in marriage that make it more than just a physical relationship. *Mawaddah* reflects deep love, while *rahmah* reflects an attitude of forgiveness, care, and sacrifice because life partners are a gift from Allah that must be cared for and thankful for. This verse teaches appreciation for the existence of couples who create a life together to build a harmonious family and make the foundation of a healthy society so that it becomes a family that is *sakīnah*, *mawaddah*, and *rahmah* and able to be a place for a sound generation to grow.

The relevance of the above verses of the Qur'an regarding marriage to the life of a husband and wife is very significant. These verses guide morals, ethics, and values that must apply in family life to create a harmonious, compassionate, and understanding relationship. Allah has taught that marriage is a means to achieve *sakīnah* (serenity), *mawaddah*

⁴⁰ Adri Latif, "The Makna 'Sakinah' Dalam Al-Quran Serta Relevansinya Terhadap Kehidupan Berkeluarga Di Era Moderen," *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist* 7, no. 2 (2024): hal. 5-6.

(compassion), and *rahmah* (compassion) in inner happiness through a loving relationship and mutual understanding that is bound in the marriage relationship.

Everything in nature, such as day and night, hot and cold, male and female, teaches that togetherness in differences is a source of strength. In the household, married couples can learn to appreciate and understand each other's differences, and work together to achieve common goals. This includes childcare, home management, and achieving financial and emotional goals together. Therefore, the existence in verses of the Qur'an can remind us that the existence of couples is to help and support each other to create balance, harmony, and blessings in family life.

These verses are enough to provide essential basics in living a married life. Lessons about responsibility, compassion, mutual respect, and understanding must exist in marriage. By understanding and practicing these verses, married couples can build a *sakīnah*, *mawaddah*, and *warahmah* household to become a family pleasing to Allah SWT. So that the husband can also glorify his wife in accordance with the teachings of Islam to create a harmonious household that many people expect. After all of this can be fulfilled, then the husband and wife are able to maintain their offspring to build world civilization and religion to be better.

BAB V

CLOSING

A. Conclusions

Based on the explanation presented in the previous chapters, conclusions can be drawn as well as answers to the problem formulations in this study as follows:

1. According to Wahbah Az-Zuhaili, in interpreted QS. An-Nur [24]: 32, QS. An-Nahl [16]: 72, and QS. Ar-Rum [30]: 21 explain that every creature created by Allah SWT was created in pairs of the same sex as a male or female. Then, each couple is encouraged to marry each other because they have virtues that not everyone can necessarily feel. Such as the command to marry as a means of maintaining purity, a guarantee of sustenance from Allah, which can be in the form of material or descendants, a means of obtaining tranquility, happiness, affection, and love (*sakīnah mawaddah waraḥmah*) that comes from a harmonious family. Thus, getting married is a *sunnah* and a way to achieve the blessings of life, peace of mind, and continuity of generations.
2. Wahbah Az-Zuhaili's interpretation of QS. An-Nur verse 32 is very relevant to overcoming various problems related to marriage today. The emphasis on spiritual values, social solidarity, and faith in God's promises provides solutions to overcome the barriers to marriage that often arise today. Then QS. An-Nahl verse 72 remains relevant to the current situation because it reminds humans of the importance of marriage, family, and generational sustainability in challenging life. This interpretation emphasizes gratitude, responsibility, and spiritual awareness, which are the keys to building a harmonious and blessed family life. However, the implementation of the message of this verse requires adaptation to the social and economic dynamics of the current society. Furthermore, QS. Ar-Rum verse 21 is relevant to current affairs because it emphasizes the importance of spiritual, emotional, and social values in marriage. The message of *sakīnah mawaddah waraḥmah* provides practical and spiritual guidance for building

a harmonious household amid today's challenges. However, its implementation requires individual awareness to apply these values in real life and community support to maintain family values.

B. Suggestion

The researcher realized the many shortcomings and limitations of the research in completing this research. Therefore, the author hopes that the next researcher will study the virtues of marriage more broadly based on the opinions of other figures, with a different focus of study. For example, thoroughly examining the verses on the virtues of marriage using the hermeneutic interpretation method, comparing two books of *fiqh* or *Tafsir*, or contextualizing *Tafsir*. In this study of the interpretation of Wahbah Az-Zuhaili, the researcher hopes that the next researcher can examine other themes, such as criticism of interpretation.

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