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Research Article

Study of Marriage Verses in Wahbah Zuhaili's Tafsir Al Munir

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Abstract. This research is motivated by the existence of a contrasting phenomenon with the realization of the sakinah family in social life. The family is the smallest group in society consisting of husband, wife and children. This is the principle of the formation of society. The majority of people think that the factor of peace in family life is material, but many rich people do not have peace at home, so arguments and discomfort often occur. Problems that arise in the household can threaten the longevity of the marriage and even lead to divorce. This arises because each partner's expectations are not fulfilled as well as mental, social and spiritual unpreparedness. Next, the researcher examines the marriage verses in the Tafsir al Munir by Wahbah Zuhayli as a solution in creating a sakinah family today. The hope is to find relevant interpretations and even solutions to face current problems. For the author, it is useful to increase insight into thought patterns, attitudes and experiences as an effort to improve the quality of learning, by understanding the character of sakinah, mawaddah, wa rahmah in

the family. The formulation of the problem in this research is (1) What is the view of the Al-Qur'an regarding the sakinah family? (2) How is the interpretation of the verses about the family sakinah, mawaddah, wa rahmah in the tafsir al-Munir by Wahbah Zuhayli? This research is a library research that uses al Munir's interpretation as the main source of research. This research uses a descriptive-analytic approach. The method used is descriptive analysis, namely explaining the interpretation to find out the results of the interpretation and differences in the field of interpretation. Another analysis using the maudhu'i method is discussing verses according to appropriate themes by collecting and studying in depth various aspects related to asbab al-nuzul, mufradat and interpretation of these verses.

Keywords: verse, marriage, Tafsir, Wahbah Zuhayli perspective

INTRODUCTION

The Quran as *kalamullah*, believed by every Muslim believer to be a holy book that contains instructions and guidance for all mankind, revealed to the Prophet Muhammad (peace be upon him), through the intermediary of the Angel Gabriel, is the most important source of law in Islamic law for the continuation of happiness both in the world and in the Hereafter. When the Prophet was still alive the Companions always used him as a reference for the problems they faced, but after the Prophet died problems arose so that interpretation and *ijtihad* were seen as the right solution in solving these problems. Naqiyah Mukhtar in his work *Ulumul Qur'an*, he quoted the definition put forward by ash-Shabuni that "The Qur'an is *kalamullah* which is a miracle, which is addressed to the Prophet Muhammad (PBUH), through the Angel Gabriel, written in the *mushaf*, which is quoted *mutawatir*, which reads it as worship, which starts from surah al fatihah and ends with surah an'nas.¹

As a miracle revealed to Prophet Muhammad (PBUH), it is quite logical that the universal principles of the Qur'an are always relevant in every age and place (*shahih li kulli zaman wa makan*). It is hereby stated that all socio-religious problems today can be answered by the Qur'an by continuously contextualizing its interpretation in accordance with the spirit and demands of contemporary issues. The Qur'an is not a book handed down only to the ancients at the time of the Prophet, but is intended also for people today and even generations to come. The universal principles of the Qur'an can be used as a foundation to meet the needs of the development of the times that are temporary and special.²

The development of modern interpretation cannot be easily separated from its development in modern times. Furthermore, Abdul Mustaqim stated that, "at least the development of modern thought began in the time of Muhammad Abduh and Rashid Rida who very critically assessed the product of interpretation of the Qur'an. The modern paradigm of exegesis can be interpreted as a model or point of view, a set of assumptions and methods used to interpret the Qur'an in modern times. Although each paradigm of interpretation has its own uniqueness and characteristics, there are some characteristics that stand out in contemporary interpretive paradigms.

¹ Naqiyah Mukhtar, *Ulumul Qur'an*, Purwokerto: STAIN Press, 2013, p. 4.

² Abdul Mustaqim, *Epistemology of Contemporary Tafsir*, Yogyakarta: LKiS, 2010, p. 54

For example, positioning the Qur'an as a book of instruction, hermeneutical in nuance, context-dependent and oriented towards the spirit of the Qur'an, scientific, critical, and non-sectarian".³

Mokhamad Sukron argues that in the growth of the current era, there have been many efforts to reform in interpretation where the mega project is to massively carry out reconstruction on turâts. This renewal of interpretation, by some academic groups tends to break the chain of classical tradition because it is considered irrelevant and not solutive in responding to modern problems. Therefore, Wahbah Zuhaili, one of the mufassir in contemporary times, wants to reject this assumption by writing his monumental work Tafsir Al Munir Fi Aqidah Wa al-Shari'ah Wa al Manhaj. In this case, Wahbah Zuhaili still upholds the traditionalist taste and maintains the chain of classical tradition.⁴

Wahbah Zuhaili had three books of tafsir; first, is Tafsir al-Wasith, second is Tafsir al-Munir, and third is Tafsir Al-Wajiz.⁵ Tafsir Al Munir itself was first published in 1991 by Dar al-Fikr al-Mu'ashir, Beirut, Lebanon. When Wahbah Zuhaili finished writing his tafsir, before it was printed, he handed it over to high school students to read it. He did this to know whether the language used was easily digested or not by students.⁶

What prompted Wahbah Zuhaili to compile Tafsîr al-Munir is written in the preamble to his Tafsir, which states that the purpose of compiling Tafsir Munir was to establish a close scholarly relationship between Muslims and Kitabullah. It is affirmed that the Qur'an is the legal constitution of human life in general, especially Muslims. Thus, Wahbah Zuhaili did not only explain the laws of fiqh for problems that exist in a narrow sense known only among jurists. Wahbah Zuhaili tries to describe the foundation revealed in the Qur'anic verses in a deeper and broader sense than covering the general understanding, which includes aqidah and morality, manhaj and conduct, the general constitution and the benefits learned from the verses of the Qur'an, either explicitly or implicitly, both in the social structure of developed and developing societies, or in the personal life of each person (health, work, knowledge, ideals, aspirations, suffering, also pervading the world and the hereafter), which is in accordance with the words of Allah the Exalted in Surah Al Anfal verse 24 as follows:⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ
وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

³ Abdul Mustaqim, Epistemology of Contemporary Tafsir, p. 58.

⁴ Mokhamad Sukron, "Tafsir Wahbah Al-Zuhaili Analysis of Al Munir's Approach, Methodology, and Style of Tafsir Al Munir to Polygamous Verse", p. 262.

⁵ Muhammad Hambali, "A Glimpse of Tafsir Wahbah Al-Zuhaili", in Journal of Qur'an and Hadith Science Vol. 2 No. 2 of 2019, p. 121.

⁶ Mokhamad Sukron, "Tafsir Wahbah Al-Zuhaili Analysis of Al-Munir's Approach, Methodology, and Style of Tafsir Al-Munir to Polygamous Verse", p. 264.

⁷ Wahbah Zuhaili, Tafsir al-Munir Fi al-Aqidah Wa al-Shari'ah Wa al-Manhaj Volume 1, Damascus: Dar al-Fikr, 2009, p. 9.

It means: *"O believers, fulfill the call of Allah and the Messenger (Prophet Muhammad) when he calls you to something that gives you life! Know that verily God limits man and his heart, and verily ye shall be gathered."*

RESEARCH METHODS

This research is a type of qualitative research with data characteristics not in the form of numerical data but conceptual and descriptive data. This research is also classified as library research with secondary data sources or static data. To obtain data, the collection technique uses technical documentation derived from the Qur'an, journals / research results, and authoritative articles. In the next stage, the data obtained are analyzed descriptively and inductively through descriptions based on categories. The result was the formulation of the marriage verse verse from the perspective of Wahbah Zuhayli. The final stage is the conclusion of all research results

DISCUSSION

Biography of Wahbah Zuhaili

Wahbah Az-Zuhaili was born in 1932 A.D., in Dair 'Atiyah, Faiha District, Damascus Province, Syria. His full name is Wahbah bin Musthafa al-Zuhaili. His father was a simple farmer and was famous for his pretext.⁸ His mother was Hajjah Fatimah bint Mustafa Sa'adah. A woman who has a pious nature and is firm with religious law. Wahbah Az-Zuhaili is one of the most well-known contemporary scholars in the field of interpretation and also in the field of fiqh, Wahbah Zuhaili is a scholar who lived in the 20th century, during the time with figures such as Muhammad Salam Madkur, Muhammad Abu Zahrah, Thahir ibn Assyria, Abdul Khaliq, Ali Muhammad al-Khafif, Said Hawwa, Mahmud Syaltut, Sayyid Qutb and Abdul Ghani.⁹

Apart from his modest nature, Wahbah Zuhaili was also admired by Syrians for his personality traits and laughter and inferiority. Wahbah Zuhaili always respected the opinions of other schools even though they belonged to the Hanafi school.¹⁰ Wahbah Zuhaili first learned from his own father. Since childhood, he has understood the basics of Islam. At the age of 7, Wahbah Zuhaili studied in his village until 1946. Wahbah Zuhaili continued his education in secondary school for 6 years and after that Wahbah Zuhaili obtained his diploma in 1952. With this acquisition, Wahbah Zuhaili was even more eager to continue his studies to college in the field of Shari'ah at Damascus University. Wahbah Zuhaili obtained his bachelor's degree in 1953. Then, continued his education at Cairo's al-Azhar University. Wahbah Zuhaili

⁸ Saiful Amin Ghofur, Profile of the Mufasir of the Quran, Yogyakarta: Pustaka Insan Madani, 2008, p. 174.

⁹ Lisa Rahayu, "The meaning of Qaulan in the Quran; Review of Thematic Interpretation According to Wahbah al-Zuhaili" S1 Thesis, Faculty of Ushuluddin, UIN SUSKa Riau University, Pekanbaru, 2010, p. 18.

¹⁰ Abu Samsudin, "Quranic Insights About Ulu Albab", S2 Thesis, Bachelor Program, UIN Sunan Ampel, Surabaya, 2016, p. 16.

officially obtained his doctorate around 1963 with his thesis entitled *Atsar al-Harb fi al Fiqh al-Islami*.¹¹

Wahbah Zuhaili obtained excellent academic grades and was talented in speech and opinion. Therefore, Wahbah Zuhaili was chosen to be a lecturer at Damascus University in the field of Shari'ah. In 1967-1970 Wahbah Zuhaili was appointed Dean of Islamic Fiqh and at the same time became the chairman of the Sharia superintendent in Islamic banking institutions. Wahbah Zuhaili is also an expert in the field of Shari'ah, Islamic Banks as well as a member of Fiqh institutions in several countries such as Mecca, Sudan, Jeddah and India. On the other hand, Wahbah Zuhaili is a mentor and lecturer for master and doctoral students at Damascus University and Iman al-Auza'i University in Lebanon. Wahbah Zuhaili was appointed as a thesis and dissertation supervisor in various cities including Damascus, Khurtum and Beirut because of his highly admired intelligence. Wahbah Zuhaili was also the founder of the Islamic Shari'ah and Shari'ah Wal Qanum Faculties in Damascus.¹²

Methodology of Tafsir Al-Munir Writing

The word method comes from the Greek *methodos*, which means way or way. This word is written method in English and *thariqah* or *manhaj* in Arabic".¹³ As for the method in each book of exegesis will be different from that the way of interpreting will continue to change and evolve.¹⁴

The methods and approaches of modern interpreters generally use methods and approaches that differ from classical interpreters. If classical mufassir tends to use analytical deductive methods or commonly called *tahlili* methods, then modern mufassir uses various interdisciplinary methods and approaches. However, among the various ways of interpretation of the Qur'an that have developed in modern times, the thematic style of exegesis seems to be most favored by modern interpreters. This method seeks to understand the verses of the Qur'an by focusing on a particular theme or subject under study.¹⁵ As for Tafsir Al Munir himself in some parts of his tafsir, Wahbah Zuhaili used the method of thematic interpretation (*maudhu'i*), on the other hand, he used the method of comparison (*muqaran*), however, on many occasions he used the method of analytical interpretation (*tahlili*). However, for Wahbah Zuhaili himself more often used analytical methods or *tahlili* to explain

¹¹ Lisa Rahayu, "The meaning of Qaulan in the Quran; Review of Thematic Tafsir According to Wahbah al-Zuhaili..... p. 19.

¹² Raoff bin Rased, " theft conviction on QS. Al-Maidah Verse 38 (Study of the Thoughts of Wahbah Zuhaili and Muhammad Syahrur)", in Journal of Qur'anic Studies and Tafsir Vol. 2 No. 2 of 2021, p. 56.

¹³ Nashruddin Baidan and Erwati Aziz, Special Methodology of Tafsir Research, Yogyakarta: Student Library, 2019, p. 14.

¹⁴ Abdullah Saeed, Introduction to Qur'an Studies, Yogyakarta: Baitul Hikmah Press, 2016, p. 317.

¹⁵ Abdul Mustaqim, Epistemology of Contemporary Tafsir, p. 68.

verses of the Qur'an.¹⁶ In the opening of Tafsir al Munir, Wahbah Zuhaili explained the method or framework of discussion which can be summarized as follows:

- a. Divide the verses of the Qur'an into topic units with explanatory headings.
- b. Explain the content of each surah globally.
- c. Explain linguistic aspects.
- d. Explain the reasons for the descent of verses in the most shahih narrations and exclude weak narrations, and explain the stories of the prophets and major Islamic events, such as the battles of Badr and Uhud, from the most reliable books of sirah.
- e. Interpretation and explanation.
- f. The laws are plucked from the verses.
- g. Explaining *balaghah* (style) and i'rab (grammar) are many verses, so that it can help to explain the meaning to anyone who wants it, but in this case Wahbah Zuhaili avoids terms that hinder the understanding of exegesis for people who do not want to pay attention to these aspects (balaghah and i'rab).¹⁷

Furthermore, Wahbah Zuhaili prioritized *maudhu'i* (thematic) tafsir, which mentions the interpretation of Qur'anic verses dealing with a common theme such as inheritance, marriage laws, usury, jihad, hudud, khamar. The purpose of Wahbah Zuhaili is to connect individual Muslims with the Qur'an and to perform tablighi which is obligatory for all Muslims, even though there are already old encyclopedias and books of tafsir that are used as references and have their own characteristics, whether it focuses on prophethood, morality, qidah, advice and explanation of the verses of Allah in the universe.¹⁸ Before going into the discussion of his verses, Wahbah Zuhaili systematically prioritized the description of the virtues and content of the surah, as well as the various themes of the issues associated with it. Each topic raised and discussed covers three aspects:

- a. First, the language aspect.
It aims to explain some of the concepts contained in a verse, by explaining grammatical aspects and *balaghah*.
- b. Second, tafsir and bayan.
Describe comprehensively the verses, so that they can be clear the meaning they contain and the validity of the truth of the hadiths associated with them.
- c. Third, *fiqh al-hayat au al-ahkam*.

That is the details of some conclusions that can be drawn from several verses related to the reality of human life. And when new problems arise, he tries to describe them according to the results of his ijtihad. Wahbah Zuhaili himself considered his tafsir to be a style of Qur'anic exegesis based on the Qur'an itself and sahih hadith,

¹⁶ Muhammad Mufid, Learning from: Three Phenomenal and Inspirational Sham Scholars, p. 103.

¹⁷ Wahbah Zuhaili, Tafsir al-Munir Fi al-Aqidah Wa al-Shari'ah Wa al-Manhaj Volume 1, p. 12.

¹⁸ Wahbah Zuhaili, Tafsir al-Munir Fi al-Aqidah Wa al-Shari'h Wa al-Manhaj Volume 1, p. 13

hadith research, revealing the cause of revelation and avoiding bad narrations, Isra'iliyat stories, and polemics, and being moderate.¹⁹

Style of Tafsir Al Munir

According to Muhammad Hasbi Ash-Shiddiqi, a master of Qur'anic exegesis, divided the style and school of exegesis into eleven groups.²⁰ Meanwhile, according to Quraish Shihab: "the style of interpretation is divided into six parts including, the literary style of language, scientific interpretation, philosophical and theological style, fiqh or legal style, Sufism style, social cultural literary style, *ilmi* style, and *adabi ijtimai* style".²¹ In his interpretation according to Mokhammad Sukron, "Wahbah Zuhaili seems to be still influenced by his background expertise, namely Islamic law and legal philosophy, in his discussion regarding the meaning of Qur'anic verses. So it can be seen that the tafsir al-Munir has a thick style of fiqh. Not only from the style of fiqh, this interpretation is also thick with cultural and social literary nuances which can also be called the term *al adabi al ijtimai*, which is a style of interpretation that explains the instructions of the Qur'an that are directly related to people's lives and efforts to overcome these problems with beautiful but easy-to-understand explanations".²²

How To Present Tafsir Al Munir

From the way of presenting tafsir al Munir himself applies two methods, namely the tahlili and maudhu'i methods.²³ The meaning of the thematic method or maudhu'i is to carry out interpretive activities by bringing in verses of the Qur'an that are collected in one theme, such as; jihad, hudud, inheritance, marriage law, usury, *khamar* and so on. The *maudhu'i* method is considered a method that is very urgent and relevant to the needs of today, on the basis of narrative presentation, the picture of the problem presented will look intact.²⁴ While the tahlili method is a method of interpreting the Qur'an that seeks to explain the verse in question by expounding from various aspects and explaining the meaning contained in the verse.²⁵

¹⁹ Muhammad Mufid, Learning from: Three Phenomenal and Inspirational Sham Scholars, p. 104-106.

²⁰ Muhammad Hasbi Ash-Shiddieqy, History and Introduction to the Science of the Qur'an and Tafsir, 3rd edition, Semarang: Pustaka Rizki Putra, 2009, p. 214.

²¹ M. Quraish Shihab, Grounding the Qur'an; The Function and Role of Revelation in Community Life, Bandung: Mizan, 1996, p. 60-61.

²² Mokhammad Sukron, "Tafsir Wahbah Zuhaili Analysis of Al-Munir's Approach, Methodology, and Style of Tafsir on Polygamous Verse", p. 268

²³ Ummul Aiman, "The Method of Interpretation of Wahbah Zuhayli: Kajian al-Tafsir al-Munir", in MIQOT Journal Vol. 36 No. 1 of 2012, p. 1

²⁴ Salim, Abd Muin. Tafsir methodology, a reconstruction of epistemology, utilizing the existence of the science of interpretation as a scientific discipline, Inaugural Scientific Oration of Professors, Makassar, IAIN Alauddin Press, 1999.

²⁵ La Ode Ismail, "The Concept of the Tahlili Method in the Interpretation of the Qur'an," in Journal of Shaut Al-Arabiyah Vol. 4 No. 2 of 2018 p.1

Characteristics of Tafsir Al Munir

Among the many products of Qur'anic exegesis, it can be said that none of the interpretations of the mufassir are exactly the same, be they classical or contemporary exegesis. All interpretations have their own characteristics. Many factors cause this, including the background of the mufassir, the source of interpretation, the method of interpretation, and others. The characteristics of Wahbah Zuhaili in writing his tafseer Al-Munir can be categorized as follows:

1. Theme grouping.
2. Use *i'rab*, *balaghah*, *mufradat al-lughawiyah*, *asbab al-nuzul*, *al-tafsir wa al-bayan*, and *fiqh al-hayat aw al-ahkam on each theme or verse grouped*.
3. Include the materials contained in *Ushul al-Fiqh*.
4. Accommodating the debate that occurred between madzhab scholars on the interpretation of ahkam verses.
5. Include footnotes in citations of other people's work".²⁶

The source from which the interpreter draws his interpretation is the first pillar that expands his orientation, which becomes the first building on which he builds his structure, and becomes the pure source from which he places his interpretation. This apparently attracted the attention of Muhammad Arif Ahmad Fari' which he wrote in his work entitled *Manhaj Wahbah Zuhaili fi Tafsirihi lil Qur'anil Karim At-Tafsir al-Munir*, in his findings we can know that in interpreting the Qur'an Wahbah Zuhaili has used several sources. The ²⁷ grammatical language of Tafsir Munir refers to Abu Hayyan Al-Andalusi's work entitled *Bahr Al Muhith*, while from the point of aesthetic values of the verses of the Qur'an, Wahbah often refers to a literary and linguistic figure of the classical era named Al-Zamakhshari in his work *Al-Kasyaf*. From the aspect of *Qira'at (the Science of Qur'anic Reading)*, Wahbah refers to several books, including the main book in the science by Ibn Al-Jazari entitled *Al-Nasyr fi Al-Qira'at Al-'Ashr*".²⁸

Further descriptions related to well-known literary sources that are sources of reference in Tafsir al-Munir can be divided according to their importance and topic into 9 sub-discussions²⁹, namely:

1. Books of Tafsir bil ma'tsur
 - 1) *Jami' al-bayân fi tafsir al-Qur'an (Tafsir Ath-thabari)* by Imam Abu Ja'far Muhammad ibn Jarir ibn Yazid ibn Kathir ibn Ghalib At-Thabari.³⁰

²⁶ Sulfawandi, "The Thought of Wahbah Al-Zuhayli in Al-Munîr Fi Al-Aqidah Wa Al-Syariah Al-Manhaj (Thought of Tafsir al-Munir fi al-Aqidah wa al-Shari'ah al-Manhaj by Dr. Wahbah al-Zuhayli)", in *Journal of Criminal Law and Legal Politics* Vol. 10 No. 2 of 2021, p. 74

²⁷ Muhammad Arif Ahmad Fari', *Manhaj Wahbah Zuhaili fi Tafsirihi li'l Quranil Karim At-Tafsir al-Munir*, p. 32.

²⁸ Andy Hariyono, "Analysis of Wahbah Zuhaili's Tafsir Method in Kitab Al-Munir", in *Jurnal al-Dirayah* Vol. 1 No. 1 of 2018, p. 22.

²⁹ Muhammad Arif Ahmad Fari', , p. 32. (Fari', Analisis Metode Tafsir Wahbah Zuhaili Dalam Kitab Al-Munir)

³⁰ Asep Abdurrohman, "Al-Thabari Methodology in Tafsir Jami'ul Al-Bayan fi Ta'wili Al-Qur'an", in *Journal of KORDINAT* Vol. XVII No.1 of 2018, p. 75.

- 2) *Tafsir Al-Qur'an Al-Karim al-masyhur bi at-tafsir Ibn Kathir* by Imam Al-Jalil Al-Hafidz Imad Ad-Din Abu Al-Fida Ismail bin al-Khatib Shihab ad-Din Abi Hafsah Umar bin Katsir Al-Quraysh Ash-Shafi'i.³¹
 - 3) *Fathul Qadir* by Muhammad bin Ali bin Muhammad bin Abdullah Ash-Syaukani.³² 4) *Al-Jawahir Al-Hisan fi Tafsir Al-Qur'an (Tafsir Ats Tsa'alabi)* by Abdurrahman bin Muhammad Makhluaf Ats Tsa'alabi.
2. Books of Tafsir bir ra'yi
- 1) *Mafatihul ghaib (Tafsir Ar-razi)* by Imam Fakhruddin Ar Razi, his full name is Abu Abdullah Muhammad bin Umar bin Husayn bin Hasan bin Ali at-Taimi al-Bakri.³³
 - 2) *Al-Bahrul Muhith* by Imam Asiruddin Abu Abdillah Muhammad bin Yusuf bin Ali Abu Yusuf bin Hayan Al Andalusi.
 - 3) *Gharaibul Qur'an wa Raghaibul Furqan* by Nizhamuddin bin Al-Hasan bin Muhammad bin Al-Husen Al-Khurasani An-Naisaburi.
 - 4) *Ruhul Ma'ani fi Tafsir Al-Qur'an Al Adhim wa As-Sab'ul Matsani* by Shihabuddin As-Sayyid Mahmud Afandi Al Alusi Al Bagdadi.
 - 5) *Anwar at-Tanzil wa Asrar at-Takwil (Tafsir Baidhawi)* by Nasiruddin Abi Al-Khair Abdullah bin Umar bin Muhammad bin Ali Ash-Shafi'i.
 - 6) *Madarik at-Tanzil wa Haqaiq at-Takwil (Tafsir An-Nasafi)* by Abu Al-Barkat Abdullah bin Ahmad bin Mahmud An Nasafi.
 - 7) *Tafsir Jalalain* by Jalaluddin Al-Mahalli and Jalaluddin As-Suyuthi.
 - 8) *Lubab at-Ta'wil fi Ma'ani at-Tanzil (Tafsir Khazin)* by 'Alau al-Din Abi al-Hasan Ali bin Muhammad bin Ibrahim bin Umar bin Khalil Al-Baghdadi.
 - 9) *Irshad al-'Aql as-Salim ila Mazaya Al-Kitab Al-Karim (Tafsir Abi As-Sa'udi)* by Abu As-Su'ud Muhammad bin Muhammad bin Mustafa Al-Imadi.
3. Book of Tafsir Mu'tazilite
- Although Wahbah Zuhaili was a Salafi in madhhab and creed, but he took reference from the mu'tazilite tafsir namely *Tafsir Al-Kasyaf* by Abu Al-Qasim Mahmud bin Umar bin Muhammad bin Umar Al-Khawarizmi.³⁴
4. Book of Tafsir Fiqh
- 1) *Ahkam Al-Qur'an: Tafsir Al-Jashas* by Imam Abu Bakr Ahmad bin Ali Ar-Razi better known as Al-Jashas.

³¹ Malili, "Tafsir Ibn Kathir: Method and Form of Interpretation", in Jurnal El-Umdah Journal of Qur'anic Science and Tafsir Vol. 1 No. 1 of 2018, p. 85.

³² Wahdah Farhati, "Infiltration in the Interpretation of the Qur'an (Study of the Interpretation of As-Syaukani on Surah Yusuf)", in Jurnal Permata: Journal of Islamic Religious Education, Vol. 1 No. 1, year 2020, p. 136.

³³ Muhammad Arif, "Psychiatric Education and Mental Health (Fakhruddin Ar-Razi Perspective)", in Journal of Constructive Thought in the Field of Philosophy and Da'wah Vol. 16 No. 2 of 2019, p. 162.

³⁴ Ma'mun Mu'min, "Model of Tafsir Al-Kasyaf Thought by Imam Az-Zamakhshari", in Journal of Hermeneutics: Journal of Qur'anic Science and Tafsir Vol. 11 No. 2 of 2017, p. 209

- 2) *Ahkam Al-Qur'an li Ibn Al-Arabi* by Abu Bakr Muhammad bin Abdullah bin Muhammad bin Abdullah bin Ahmad Al-Ma'afiri.
 - 3) *Al-Jami' li Ahkam Al-Qur'an* by Abu Abdullah Muhammad bin Ahmad bin Abu Bakr bin Farh Al-Ansharî Al-Qurthubi.
5. Contemporary Tafsir
- 1) *Tafsir Al-Manar* by Sayyid Muhammad Rashid Rida and Muhammad Abduh.
 - 2) *Al-Jawahir fi tafsir Al-Qur'an Al-Hakim* by Shaykh Tantawi Jauhari.
 - 3) *Ad-Durus Ad-Diniyyah (Tafsir Al-Maraghi)* by Muhammad Mustafa Al-Maraghi.
 - 4) *Tafsir fi Dzilal Al-Qur'an* by Sayyid Qutb.
6. Book of Asbabun Nuzul
- 1) *Asbabun Nuzul* by Wahidi An-Naisaburi.
 - 2) *Lubabun Nuqul fi Asbab an-nuzul* by As-Suyuthi.
7. *Kitab Qira'at An-Nasyr fi al-Qira'at al-'Asyr* by Ibn Al-Jazari, this is clearly seen in his presentation of the various qira'at in all places of interpretation.
8. *Kitab I'rab Al-Bayan fi I'rab Al-Qur'an* by Abu Al-Barakat bin Al-Anbari.
9. The Book of Sira and the Stories
- 1) Sirah Ibn Hisham.
 - 2) *Al-Bidayah wan Nihayah* by Ibn Kathir.
 - 3) *Qishasul Anbiya* by Abdul Wahab Khalaf.³⁵

Advantages and Disadvantages of Tafsir Al Munir

As for the content or advantages of this tafsir, in addition to having an introduction to tafsir that is very useful for every reader as a provision of knowledge to enter the interpretation of the Qur'an. The introduction contains the sciences of the Qur'an, from understanding, cause of descent, codification, madaniyah makkiyah, rasm mushaf, qira'at, i'jaz, to the translation of the Qur'an. This interpretation is easily digested even by foreigners (a'jami), because the language used is very simple, and unlike the language of the classics which sometimes takes time to search for its true meaning. In addition, this book is arranged in an interesting, systematic systematic, so that the reader easily finds what he wants, even if he does not read the whole thing. This interpretation also directs the reader to the theme of discussion of each collection of verses he interprets, because this interpretation makes sub-discussions with themes that match the interpreted verses. In addition to associating verses with meaningful verses, through musabat and others, this interpretation also makes it easier for readers to draw legal conclusions or wisdom that can be applied in everyday life, because Wahbah himself, at the end of the discussion, concludes the verse interpreted with the discussion of Fiqh al Hayah au al-Ahkam.³⁶ Wahbah also

³⁵ Muhammad Arif Ahmad Fari', *Manhaj Wahbah Zuhaili fi Tafsîrihi li'l Qur'anil Karîm At-Tafsîr al-Munîr*, p. 44.

³⁶ Hermansyah, "Analytical Study of Tafsir Al-Munir by Prof. Dr. Wahbah Zhuhaily", in *El Hikmah Journal* Vol. 8 No. 1 of 2015, p. 29.

combines the opinions of classical and contemporary scholars, but in addition to expounding the opinions of these scholars, Wahbah also argues opinions that he thinks are correct. In addition, the specialty of Tafsir al-Munir uses the tahlili or analytical method, namely the discussion is carried out evenly, in order, and thoroughly starting from Surat al-Fatihah to Surat an-Nas. This method is commonly referred to as one of the privileges, because it makes it easier to understand the meaning and explanation of each surah in Tafsir al-Munir.³⁷

Verses on Marriage in Tafsir Al Munir

1. The concept of pairing

As social beings, man was created by God to live in pairs. Every human being will need others to complement each other and work together which is manifested in the bonds of marriage. Living in pairs framed in the marriage bond is human nature to channel their biological needs. Having a family is one way to achieve happiness that is everyone's dream. One of the answers to the question of why every living thing yearns for a partner is because there is something in every being that has no small role in this being. It is an instinct that gives birth to sexual drive. Quraish Shihab gives a parable: "Just as fish sail the vast ocean to a remote place to fulfill that instinct to continue their generation, and then return again to the ocean. Living things have their own instincts to have a partner and try to meet their partner".³⁸

The concept of pairing actually does not only exist in humans. Allah Almighty created the universe and everything in it also in pairs. Pairing is the sunnatullah that becomes Allah's decree for His creatures. This can be found in several verses of the Qur'an, including Surah Adz Dzariyat/51:49 which reads:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

It means: "And all things We created in pairs that you might remember (the greatness of God)".

Wahbah Zuhaili interprets the surah Adz-Dzariyat/51:49 explaining that: "All creatures created by Allah are of two opposite types. There are kinds of male and female, female and male, moon and sun, land and sea, light and dark, sweet and bitter, heaven and earth, faith and disbelief, death and life, good and evil, pain and happiness, heaven and hell, this decision also applies to the animal and plant world. Allah Almighty said *لَعَلَّكُمْ تَذَكَّرُونَ* We created them like that, so that you may know, always be aware and remember that the Creator is One and Singular and there is no ally for Him and that you may make them the basis of the proposition of monotheism".³⁹

On the other hand, M. Quraish Shihab comments on this interpretation of surah Adz Dzariyat/51:49 to refer to his interpretation of surah Yasin/36:36 meaning

³⁷ Ainol, "Method of Interpretation of Al-Zuhayli in Al-Tafsir Al-Munir", in Journal of Hadith Tafsir Scholarship Vol. 1, No. 2 of 2011, p.152.

³⁸ M. Quraish Shihab, *Bride of the Quran: 8 Marriage Advice for My Children*, Tangerang: Lentera Hati, 2015, p. 3.

³⁹ Wahbah Zuhaili, *Tafsir Al-Munir fi Al-Aqidah wa Ash-Shari'h, wa Al-Manhaj* Volume 14, p. 45.

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ⁴⁰ According to him: "Linguistically, the word *azwaj* is the plural form of *zauj* i.e. its counterpart. According to the Qur'anic linguist ar-Raghib al-Ashfahani, the word was used for each of the two things side by side, both male and female. And he also referred to the two couples. It is also used when referring to the same for other than animals, such as footwear. Furthermore, ar-Raghib emphasized that this pairing can also be due to similarities and can also be opposites. It's because of language. The verses of the Qur'an also use this word in a general sense, not just for living beings." Allah said: "And all things We created in pairs so that you might remember (the greatness of Allah)" (QS. adz-Dzariyat [51]: 49). From here there are days and nights, joys and sorrows, ups and downs, and more. Everything has a partner as long as he is a living being. Only the Creator, Allah Almighty, which there is no partner. There is no equal to Him. From a scientific point of view, even electricity is in pairs, there is a positive electric current, there is also a negative one.⁴¹

Pairing within the frame of chastity (marriage bond) can give birth to inner peace, happiness, and pleasure. According to Quraish Shihab: "Man cannot face life alone. Let alone to face life problems, where it is very clear our needs to friends, at least to accommodate the outpouring of our complaints, to feel happiness we also need friends / partners, because there is no meaning of happiness if only felt alone. Reality also shows that if many people feel the pleasure, then the fun will be festive. But on the contrary, if many people participate in grief, the lighter the pain is shouldered. A person's partner is both a fortress and a support, even he becomes a representation of himself who is outside in dealing with various situations. Therefore, in a marriage there is no such thing as a personal problem, or a problem, and what exists - and this must be - is a problem of both." Thus, togetherness in the marriage bond, is the culmination of the union of soul, reason, hope, and ideal, before the union of the body. That's why marriage is named *nikah*, which literally means union. God created living things in pairs, as well as in the creation of man. This creation of humans in pairs shows a good balance of social relations. Basically men and women need each other because men and women have different roles and functions. Men cannot play the role of women in the same way as women. Therefore, these two beings are on equal footing before God when they perform their respective duties. Imbalance or disharmonization will arise when men play the role of women or vice versa. The concept of pairing is not only viewed in terms of substance, it is also related to complementarity between roles and functions between men and women.⁴²

Furthermore, Allah affirms the concept of human pairing, namely between husband and wife which is manifested from the similarity of species, namely both humans. Furthermore, the pairing can be an effort in human preservation with the birth of their offspring. This can be found in surah An-Nahl/16:72 as follows:

⁴⁰ M. Quraish Shihab, *Tafsir Al-Misbah: Message, Impression, and Harmony of the Qur'an* Vol. 13, Jakarta: Lentera Hati, 2002, p. 352.

⁴¹ M. Quraish Shihab, *Tafsir Al-Misbah: The Message, Impression, and Harmony of the Qur'an* Vol. II, p. 539.

⁴² M. Quraish Shihab, *The Bride of the Quran: 8 Marriage Advice For My Children's Children*, p. 8.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ .

It means: "And Allah made for you a spouse (husband or wife) of your own kind and made children and grandchildren for you from your spouse, and gave you sustenance from the good. Why do they have faith in the vanity and deny God's favor?"

Wahbah Zuhaili discusses the interpretation of Surah An-Nahl/16:72 by grouping on one theme starting from verses 70 to 74 with the title Some Human Wonders that Show the Power of Allah Almighty and His Oneness. Before its interpretation, it is discussed first about the compatibility of the verse with the previous verse. He said: "After narrating the wonders of the condition of animals, Allah Almighty narrated some of the wonders of the human condition. In this regard, Allah Almighty narrates the phases of human age; the age phase of growth (children), the phase of young age, the phase of old age (adulthood) and the phase of old age (old age). All of these are evidence of guidance on the perfection of Allah's power and His oneness.⁴³ He further interpreted the verse by discussing that: "among the great blessings of Allah Almighty to His servants is that Allah makes for His created servants, wives of his own kind to create an atmosphere of harmony, affection, tranquility, and create benefits. There will be no relationship of affection and love if the wife and spouse are made of another different kind. The making of men and women of one species of similar beings is the mercy of Allah Almighty".⁴⁴

In line with this, Jalaluddin As-Suyuthi in Tafsir Jalalain also stated the same thing about the interpretation of this verse, namely: "(Allah manifested for you wives of your own kind), then Allah Almighty. created Siti Eve from the rib of the Prophet Adam and all other human beings from the semen of men and women".⁴⁵ Not much different from a little longer explanation, Ibn Kathir in interpreting the verse expressed the opinion that: "Allah Almighty. mention of His blessings which He has given to His servants, that among them He made for them wives of their own kind and likeness. If God had made them wives of another kind, there would have been no harmony, love, and affection. But by God's grace, He created the Children of Adam male and female, and He made women the wives of men. God goes on to mention that from the results of that marriage He made children and grandchildren for them. Hafadah means sons of sons, according to Ibn Abbas, Ikrimah, Al-Hasan, Ad-Dahhak, and Ibn Zaid. Shu'bah has narrated from Abu Bisyr, from Sa'id ibn Jubayr, from Ibn Abbas, that he meant his children and grandchildren".⁴⁶

⁴³ Wahbah Zuhaili, Tafsir Al-Munir fi Al-Aqidah wa Ash-Shari'ah wa Al-Manhaj Volume 7, p. 494.

⁴⁴ Wahbah Zuhaili, Tafsir Al-Munir fi Al-Aqidah wa Ash-Shari'ah wa Al-Manhaj Volume 7, p. 496.

⁴⁵ Jalaluddin Al-Mahali and Jalaluddin As-Suyuthi, Tafsir Jalalain Juz 1, Surabaya: Darul Abidin, t.t., p. 221.

⁴⁶ Abu al-Fida Ismail Ibn Kathir Ad-Dimasyqi, Tafsir Ibn Kathir Juz 14, tr. by Bahrun Abu Bakar, Bandung: Sinar Baru Algensindo, 2007, p. 206-207.

One of the human natures is to live in pairs. Then give birth to generations so that survival continues to exist. This is a feeling that is indeed instilled by Allah SWT. in every human being for the sake of life balance. So like other good natures, we need to maintain and fight for this paired nature with enthusiasm and according to the guidance of the Shari'a.⁴⁷

2. Advice to get married

After knowing that basically humans have the instinct to have their own partners. To channel this instinct, Islam has made a great rule by means of marriage. The foundation of the holy verses of the Qur'an and hadith discusses much related to the virtue of marriage. Every single human being is encouraged to get married immediately because getting married is part of the sunnah of the Prophet (peace be upon him). Related to this advice for marriage we can find among others in surah An-Nur / 24: 32 as follows:

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

It means: "And marry those who are single among you, and also those who are worthy (married) of your sahaya's male and female servants. If they are poor, God will empower them with His gifts. And Allah is Vast (His gift), All-Knowing".

In interpreting the verse related to the advice to marry, Wahbah Zuhaili grouped verses 32-34 with one theme entitled "Marrying Single People, Making a Kitabah Agreement with Slaves, and Prohibiting Coercion to Commit Adultery". Wahbah Zuhaili first discusses the correspondence of verse 32 with the previous verse. After the prohibition of causes that became the gateway to heinous acts, immorality and adultery which became the reason for the mixing of nasab, Allah Almighty explained the way that religion is justified, namely by marrying as the maintenance of lineage and the maintenance of human existence, the integrity of family ties, harmony and love, and the realization of a sterile and contributive area for the growth, development, and study of children.⁴⁸

Wahbah Zuhaili further interprets verse 32 that: "the appeal in this verse is to the saints, masters, or society as a whole. That is, marry free men to free women whose status is alone, as well as male and female slaves who have been able to fulfill their marital rights and obligations, by working together to create synergy and remove various obstacles. This verse advocates helping them marry in the form of financial assistance, not preventing or preventing them from marrying, and providing the means, equipment and infrastructure necessary to consummate the marriage. The message in this verse is addressed to the saints. There are also those who argue to the husband. The very clear command in this verse is exhortation or sunnah. For during the time of the Prophet and after, many men and women were found unmarried, but

⁴⁷ Balqis Iskandar, Married to Reach Sakinah, Jakarta: Media Luhur, 2021, p. 12.

⁴⁸ Wahbah Zuhaili, Tafsir Al-Munir fi Al-'Aqidah wa Ash-Shari'ah, wa Al-Manhaj Volume 9, p. 565.

no one denied, denied, or criticized this condition. On the other hand, a guardian has no right to force a widowed woman's marriage if she does not want it. This was also based on the clerical consensus that the master could not force to marry off male slaves and female slaves. There are groups of scholars such as ar-Razi who state that the commandment of this verse is obligatory for all who are able to marry." Wahbah Zuhaili added that this is based on a hadith narrated by Bukhari and Muslim from Ibn Mas'ud (r.a) which means:

O young men, whoever among you already has the ability to build a household, let him marry. Because married is more able to hold the gaze and more able to guarantee the preservation of the genitals. Meanwhile, whoever does not have the ability, then let him fast because fasting can be a damper for him. (H.R. Bukhari and Muslim).

It is also based on the hadith narrated by Abu Dawud and an-Nasa'i from Ma'qil Ibn Yasar (r.a.), that the Holy Prophet(sa) said, Marry a woman who is affectionate (to her husband) and fertile because I am proud of you to other people. (Hr. Abu Dawud and an-Nasa'i). There is an opinion that the order is mandatory and implies that marriage cannot be without a guardian".⁴⁹

In line with this, Teungku M. Hasbi Ash-Shiddieqi interprets verse 32 that: "Marry those who are not married or married and you hold their guardianship. Strictly speaking, give your help to them until they can carry out their marriage. The command contained in this verse is a suggestion, not a necessity, unless it has been requested by the woman herself. Basically we stipulate that this commandment is not mandatory, because according to reality, in the time of the Prophet himself there were people who were left to live celibate. But it can be said that the command here is obligatory, if by not marrying those who are footmen it is feared that slander will arise".⁵⁰

This exhortation to marry is also part of the way to avoid adultery. Marriage is the best way for man to nurture his offspring. Zina is as bad as the way to consecrate martyrdom because it can cause major problems in the future. Allah Almighty. affirms it in surah Al-Isra/17:32 as follows,

وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

It means: "And do not approach adultery; It is a heinous deed, and a bad way."

In interpreting this verse Wahbah Zuhaili said that: "Allah Almighty says do not approach adultery, meaning do not also approach the cause and inducer of adultery. Because doing something will encourage someone to do that effect. Zina is a very bad evil act, a great sin and a bad way because in it there is a violation of honor, the mixing of passions, the persecution of other rights, the destruction of the foundations of society by destroying the family, the distribution of chaos, the opening of the door of chaos, the spread of devastating diseases, as well as the cause of

⁴⁹ Wahbah Zuhaili, Tafsir Al-Munir fi Al-'Aqidah wa Ash-Shari'ah, wa Al-Manhaj Volume 9, p. 566.

⁵⁰ Teungku Muhammad Hasbi Ash-Shiddieqi, Tafsir Al-Qur'anul Majid An-Nuur volume 4, Semarang: PT. Pustaka Rizki Putra, 2000, p. 2820-2821.

thought, abomination and weakness. Then Wahbah Zuhaili included the opinion of Al-Qaffâl who said, if it is said to someone, 'do not approach this', then this is more emphatic than if it were told to him, do not do this. Then Allah Almighty mentioned the reason for the prohibition, that it was an abomination and a bad way."⁵¹

Furthermore, Wahbah Zuhaili quoted Ar-Razi's interpretation of three qualities of adultery, namely فَاحِشَةٌ (a very heinous act),) سَاءَ مَمْتَنًا (hated by Allah) and سَاءٌ سَبِيلًا (as bad as the way). Adultery as *fahisyah* because it is the reason for the destruction of offspring. The destruction of this crime had an impact on the destruction of the world because it resulted in murder and fighting over the genitals. Adultery as *maqtan* (something to be hated) because adulterers become hated even in corrupt societies. This resulted in people not believing in her and not wanting to marry her. It also makes people unwilling to rely on it in their needs and interests. As for adultery as *sa'a sabila* (as bad as the way) because it results in no difference between man and animal because there is no specificity between a man and a particular woman. It also results in the humiliation and reproach caused by such despicable acts will continue to cling to the woman, without being patched up with whatever merit she provides".⁵²

Al-Quthubi comments on this verse "And do not approach adultery" in Tafsir Al-Qurthubi that: "the meaning of this verse is more puberty (deep) than it says: Do not all of you commit adultery, for its meaning is not to approach the act of adultery. His way was as bad as his way, because he leads to hell and adultery is one of the great sins. There is also no disagreement regarding his ugliness, let alone done with the neighbor's wife. For there shall arise from that deed a son of another person becomes his own son and so forth, so that problems arise in terms of inheritance and mischief due to the mixing of semen."⁵³

The suggestion to marry provides several benefits. After the marriage, each spouse is directly entrusted with the trust by Allah SWT in the form of being given offspring. Having children is one of the purposes of marriage.

By having offspring, humans can multiply and maintain their existence as caliphs on earth. Allah Almighty says in surah An-Nisa/4:1 as follows:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا .

It means: "O man! Be fearful of your Lord who created you from the one self (Adam), and (Allah) created his mate (Eve) from him; and from these two God bred many men and women. Fear Allah in whose name you ask one another, and (maintain) family relations. Verily Allah always watches over and watches over you".

⁵¹ Wahbah Zuhaili, Tafsir Al-Munir fi Al-'Aqidah wa Ash-Shari'ah, wa Al-Manhaj Volume 8, p. 75.

⁵² Wahbah Zuhaili, Tafsir Al-Munir fi Al-'Aqidah wa Ash-Shari'ah, wa Al-Manhaj Volume 8, p. 76

⁵³ Al-Qurthubi, Tafsir Al-Qurthubi vol. 10, tr. Ahmad Hotib, Fathurrohman, Nashirul Haq, Jakarta: Pustaka Azzam, 2010, p. 627.

Wahbah Zuhaili's interpretation of the verse initially discussed the origin of humans who came from Adam's descendants. He said: "Allah Almighty reminds them that He created man and reminds man of His power that has manifested man from one soul. All men are descendants of Adam and he was formed from the ground. Allah Almighty created from the soul that 1 was his mate, and then from the two of them became many male and female breeders. From these descendants, Allah Almighty created a family bond based on the bond of friendship and kinship, encouraging them to love and help each other. All this is evidence of God's extraordinary power, which requires an attitude of piety towards Him and fear of His torment."⁵⁴

Jalaluddin As-Suyuthi gave an interpretation of the verse and from both Allah bred male and female, he said that: "Allah bred many men and women from Adam and Eve, and spread them throughout the world with their various kinds, characteristics, skin colors, and languages. Then after that it was only to Him that they returned and were gathered".⁵⁵

3. The virtues of marriage

Islam as a perfect religion has given rules to mankind to preserve its species in a beautiful way, namely marriage. It is expressed so because the beauty of a marriage gives its own privileges rather than living single alone. People who are married also tend to live their lives happier than people who decide to live alone. Man feels the need for a companion, he is lonely when living alone. That's why those who are alone try to find friends to get rid of their loneliness by reading, pondering, looking around, or presenting something into their mind (imagining), and of course by searching so as to find a suitable companion. Indeed, there are those who consider pairing, moreover, marriage can shackle humans, but it cannot be avoided, among other things, because society can have a negative view of those who are considered to have reached the age of marriage, but are reluctant to marry. Especially because being with humans is the best way to get rid of loneliness.⁵⁶

Getting married is not just to get rid of loneliness. More than that, there have been many discussions that mention the virtues of marriage and having a family. Wahbah Zuhaili in his work *entitled Al-'Usrah al-Muslimah fi Al-'alam Al-Mu'asirah* states that the family is like a human umbrella needed to build oneself, practice a comfortable life in life, provide the building elements of the community system and preserve the human species.⁵⁷ By marrying, people will have the spirit to be responsible. In addition, by marrying one will have a partner who will be the comfort of his heart (qurratu a'yun), and participate in building a generation of believers. Allah says in surah Al-Furqan/25:74 as follows:

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

⁵⁴ Wahbah Zuhaili, Tafsir Al-Munir fi Al-'Aqidah wa Ash-Shari'ah, wa Al-Manhaj Volume 2, p. 556

⁵⁵ Abu al-Fida Ismail Ibn Kathir Ad-Dimasyqi, Tafsir Ibn Kathir Juz 4, p. 426.

⁵⁶ M. Quraish Shihab, The Bride of the Quran: 8 Marriage Advice For My Children's Children, p. 23.

⁵⁷ Wahbah Zuhaili, Al-Usroh Al Muslimah Fil 'Alam al-Mu'asir, Damascus: Darul Fikr, 2000, p. 21.

It means: "And those who say, 'O our Lord, grant us our spouses and our offspring as comforters of (our) hearts, and make us leaders of the righteous."

Wahbah Zuhaili in interpreting the verse by mentioning the qualities of the servant of Allah (Ar-Rahman). People who pray to Allah Almighty wholeheartedly by asking for prayers that Allah Almighty bestows upon him pious wives and pious children who are devoted to the religion of Islam. They work out virtue, and devour from evil, with which (pious wives or righteous children) bring joy to him and rest to his soul. When a believer sees a person who obeys Allah Almighty, he feels happy and his heart feels at peace in this world and the Hereafter. They also pleaded that their children would become leaders who would be exemplary of kindness and practice the religious commandments. Therefore, they always invite their wives and children together to worship Allah SWT and this example can be a hidayah to others. They are as good as examples and such can bring many rewards and good positions".⁵⁸

In another verse, surah al-A'raf/7:189, Allah says:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّهَا حَمَلًا خَفِيْفًا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِيْنَ

It means: "It was He who created you from the one soul (Adam) and from whom He created his mate, that he might be pleased with him. So after his interference, (his wife) conceived a light content, and he continued to feel light (some time). Then when he felt heavy, both of them (husband and wife) asked Allah, their Lord (saying), "If You give us godly children, surely we will always be grateful."

Wahbah Zuhaili interprets this verse that: "Allah Almighty formed man from one self. The majority of commentators say that Adam (pbuh) meant Adam (pbuh). Then, God created Eve. After that man spread from these two beings as Allah Almighty said in surah Al-Hujurat/49:13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

It means: "O man! Truly, We created you from a man and a woman, and We made you into nations and tribes so that you might know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Truly, Allah is all-knowing, all-conscientious."

Then Wahbah Zuhaili included surah An-Nisa/4:1:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

⁵⁸ Wahbah Zuhaili, Tafsir Al-Munir fi Al-'Aqidah wa Ash-Shari'ah, wa Al-Manhaj Volume 10, p. 123.

It means: "O man! Be fearful of your Lord who created you from the one self (Adam), and (Allah) created his mate (Eve) from him; and from these two God bred many men and women. Fear Allah in whose name you ask one another, and (maintain) family relations. Verily Allah always watches over and watches over you".

"[O man, fear your Lord who created you from the one self (Adam), and (Allah) created his mate (Eve) from her, and from both God bred many men and women]. Some commentators say that what is meant in this verse is that Allah Almighty created you of one kind and one character, and He made him a mate of his kind so that he would feel calm and serene with him, just as He created every kind of living thing in pairs." Wahbah Zuhaili also includes surah Adz-Dzâriyat/51:49 on the concept of pairing: "[And all things We created in pairs that you might remember]. According to Wahbah Zuhaili, love and compassion are in the soul of every man and woman. When young, a person's soul cannot be peaceful unless it is united with his partner. Man cannot find greater love and affection between two souls than between a husband and wife. Because what every soul likes is like him. The relationship between husband and wife requires cooperation to run life, and the existence of the human species depends on the intimate relationship between these two types of beings, male and female."⁵⁹

Lajnah Pentashihan Mushaf Al-Qur'an consisting of experts in exegesis and the Indonesian Qur'an commented on surah al-A'raf / 7: 189, namely through this nasab a new family was born that has legal consequences, namely what we usually know with the terms children, grandchildren, great-grandchildren, fathers, grandfathers, mothers, grandmothers, uncles, cousins, and so on. Through this hereditary bond, various related things also arise such as who belongs to the muhrim, who can be the guardian of marriage, who is entitled to inherit property, and so on.⁶⁰ Furthermore Allah affirms in His word in surah AtThûr/52:21 that one of the virtues of marriage is to participate in building up generations of believers:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ كُلُّ

أَمْرٍ إِجْمَاعًا كَسَبَ بِهِ 21

And those who believe, and their children and grandchildren who follow them in faith, We meet them with their posterity (in heaven), and We do not diminish in the least their charitable reward (virtue). Everyone is tied to what he does.

In interpreting this surah At-Thur/52:21 Wahbah Zuhaili gives quite a long explanation. It is explained that: "The children and grandchildren of believers who participate equally in the faith, or for reasons of high faith of the parents, Allah Almighty proposes the children and grandchildren to their parents as a gift and mercy from Him. That is, Allah Almighty appoints the children and grandchildren of a

⁵⁹ Wahbah Zuhaili, Tafsir Al-Munir fi Al-'Aqidah wa Ash-Shari'ah, wa Al-Manhaj Volume 5, p. 212.

⁶⁰ Lajnah Pentashihan Mushaf Al-Qur'an, Building a Harmonious Family, Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2008, p. 22.

believer, so that his parents and grandchildren can be together and meet in one position, even though the level of pious deeds of his descendants is below the degree of pious deeds of his parents. This is so that parents feel happy and joyful. But this is on the condition that the children and grandchildren and parents are all believers, believing in Allah SWT. Especially if it turns out that the degree of the child is more noble than the degree of the parents, Allah SWT will definitely raise the parents to the degree of their children. So, those who lack charity, are elevated to the rank of those who are more perfect in charity, whether those who are less charitable are children and those who are perfect in charity are parents, or vice versa, this is without diminishing in the least the charity and the degree of the nobler party". Furthermore, Wahbah Zuhaili quoted a hadith of the Prophet (peace be upon him) from the path of Abdullah bin Abbas (r.a): "Verily Allah Almighty has indeed raised the descendants of believers to their level and degree, even though the level of charity of their descendants is still below his own, so that he may feel happy, serene, and happy. Then Abdullah bin Abbas (r.a.) read this verse."⁶¹

There are many benefits of having children, although correlated with today's times where there are some people who prefer childfree or do not want to have children because of the human population is too large. But having children is a field of reward and charity that will continue to flow. Life without children and grandchildren will feel lonely. The behavior, babble, innocence, and cuteness of posterity will be an antidote to all fatigue and fatigue in carrying out daily activities. People who have children are psychologically happier than people who have not been blessed with offspring. Because by having children, humans will have hope and motivation to be able to raise their children. The process of taking care of and educating children will be a provision of charity even though parents are no longer in the world, because the prayers of pious children will not be interrupted into good for their parents even though they are no longer in the world. The prayer of a pious child asking for forgiveness for both parents is well known to us in a hadith. In addition to useful knowledge and alms jariyah, it is the prayer of pious children that will uninterruptedly accompany a person in the grave. In addition, by having children someone will be motivated to work harder or produce to meet the needs of their family. By having children, we can also produce a superior generation of Muslims who we can educate and continue the struggle of scholars in spreading Islamic teachings as rahmatan lil "âlamîn.

CONCLUSION

Based on the results of the study, the conclusion was drawn, namely according to wahbah zuhayli, Allah tells of His various blessings 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. And from the signs of His power, God created for you

⁶¹ Wahbah Zuhaili, Tafsir Al-Munir fi Al-'Aqidah wa Ash-Shari'ah, wa Al-Manhaj Volume 14, p. 73.

women who will be your wives of your own kind. In order to feel inclined and feel happy to the wife. The concept of marriage according to Wahbah Zuhayli is that if under the care of one of you there is an orphan woman and feel afraid that you will not be able to give a comparable dowry, then look for another woman. It can be two, it can be three and it can be four. And it is obligatory for a man to give dowry to the woman he marries. And sholehah women are only for sholeh men and vice versa, bad words are only appropriate for bad men. And bad men, all he deserves is bad words. Good words are only those that are appropriate for a good man

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