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***Ma'na-cum-Maghza* Approach to the Qur'an: Interpretation of Q.S. 24: 32-33 on the Precaution of Self-Preservation**

Ilzam Hubby Dzikrillah Alfani

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

E-mail: ilzamhubby21@gmail.com

Mukhsin

Sekolah Tinggi Agama Islam Al-Falah Cicalengka Bandung

E-mail: mukhsin@staialfalah.ac.id

Irfan Fadllurrahman

Universitas Islam Negeri Sunan Gunung Djati Bandung

E-mail: irfanfadllurrahman324@gmail.com

Zhilal Fajar Firdaus

Universitas Islam Negeri Sunan Gunung Djati Bandung

E-mail: zilalcom@gmail.com

Abstract:

The purpose of this study is to examine the differing interpretations among Islamic scholars regarding Q.S. 24:33. While the majority of classical and contemporary exegetes agree that Q.S. 24:32 commands marriage for single individuals, there is a divergence of opinion concerning Q.S. 24:33. Most scholars argue that if one is unable to marry, they should maintain chastity until Allah grants them sufficiency. In contrast, Abu Ja'far Muhammad bin Jarir al-Tabari and Ibn Mas'ud interpret this verse as an indication to hasten marriage, even in conditions of poverty, suggesting that family members should provide financial assistance to facilitate the marriage. This approach is highly recommended for single individuals, as marriage is considered more effective in preserving chastity than fasting. Therefore, this study tries to read the content of Q.S. 24: 32-33 with *Ma'na-cum-Maghza* theory as an approach to answer contemporary problems. This research is qualitative in nature with the type of data written in the form of primary data, namely Q.S. 24: 32-33 about the recommendation to marry and protect themselves and secondary data in the form of hadith, tafsir from classical to contemporary centuries, books, journals, theses-dissertations, and the web that can help run the research. This research produces answers in the form of first, the content of Q.S. 24: 32-33 by analyzing the linguistics of several key words shows that these two verses are not only a matter of marriage and self-preservation, but also concern personal issues and characteristics. Second, Q.S. 24: 32-33 as an affirmation of marriage is a very noble worship that includes a very correct way to control one's lust because it can be channeled with a legal partner and avoid things that are prohibited by religion and the state. Third, Q.S. 24: 32-33 if drawn in the context of today as a reference for people who want marriage to be able to afford and prepare various pre- and post-marriage requirements that must be met. Financially in the form of property, dowry, reception fees, costs of life after marriage (nafkah). Psychologically in the form of readiness for the science of marriage, mental readiness, readiness to meet the physical and mental needs of the family.

Keywords: *Ma'na-cum-Maghza, Marriage, Self-preservation, Q.S. 24: 32-33.*

INTRODUCTION

The interpretation of Q.S. 24: 32-33 regarding the encouragement to marry and the concept of self-restraint by classical and contemporary scholars of tafsir remains incomplete. This is due to the differing perspectives of the mufasssirun (exegetes) on Q.S. 24: 32-33. Al-Zuhaili argues that if one is unable to marry, they should strive to guard themselves against all forms of wrongdoing.¹ Meanwhile, Al-Alusi and Al-Maraghi advocate for earnest self-discipline and self-support for those who lack financial means, as marriage cannot be properly fulfilled without adequate wealth; thus, patience is the key until Allah provides sufficient sustenance to marry.² M. Hasbi emphasizes the obligation to preserve one's purity, which does not necessarily require marriage.³ However, Al-Thabari holds a differing view, asserting that marriage is an act of worship that should be performed immediately without waiting for wealth. He recommends that family members provide assistance in the form of financial and physical support to enable the marriage to take place.⁴ This view is reinforced by Ibn Mas'ud, who strongly advises anyone who is single to hasten to marry, as marriage offers far greater assurance in maintaining self-restraint than a single person relying solely on fasting.⁵

Exegetes (*mufasssirin*) throughout history have tended to focus solely on the contextual meaning of these verses without uncovering the relational aspects between the two.⁶ The differing interpretations of Q.S. 24: 32-33 have led to confusion among contemporary society, as the two verses appear contradictory when viewed contextually. The interpretations offered by classical scholars are no longer representative of the needs of 21st-century Muslims, who are experiencing rapid and complex socio-religious developments. Therefore, a contemporary approach to interpreting Q.S. 24: 32-33 is necessary to delve deeper into the issues presented in these verses. Questions such as the purpose and meaning behind Q.S. 24: 32 encouraging marriage despite poverty, the rationale behind Q.S. 24: 33 urging self-restraint for those who lack financial means to marry, and how the significance of Q.S. 24: 32-33 can be applied in the current context, require comprehensive answers. This approach seeks to harmonize the verses in a way that remains relevant and comprehensive for modern times. By integrating classical exegetical methods with contemporary contexts, a more holistic understanding of Q.S. 24: 32-33 can be achieved. This approach aims to generate comprehensive meanings and uncover new insights within Q.S. 24: 32-33, which have yet to achieve balanced and thorough interpretations until today.

¹ Wahbah Az-Zuhaili and Wahab Ibnu, "Tafsir Al-Munir Fi Al-'Aqidah Wa Asy-Syari'Ah Wa Al-Manhaj," *Damaskus: Dar al-Fikr* (1998). 210.

² Shihabuddin al-Sayyid Mahmud Al-Alusi Al-Baghdadi, *Tafsir Rub Al-Ma'ani Fi Tafsir Al-Qur'an Al-'Azim Wa Al-Sab'i Al-Mathani Jilid 29* (Al-Baghdad: Dar Al-Kitab Al-Alamiyah, 1994). 24; Ahmad Musthofa Al-Maraghi, *Tafsir Al-Maraghi Jilid 6*, ed. Basil Uyun Al-Sud (Beirut - Lebanon: Dar Al-Kotob Al-Ilmiyah, 2006). 351.

³ M Hasbi Ash Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur Jilid 3*, ed. Nourouzzaman Shiddiqi and Fuad Hasbi Ash-Shiddieqy (Semarang: Pustaka Rizki Putra, 2000). 312.

⁴ Abu Ja Ath-Thabari, "Tafsir Ath-Thabari," *Juz' XIX & XX, Mesir: Dar Al-Qalam, Tt* (2009). 126.

⁵ Muhammad Ahmad Isawi, *Tafsir Ibnu Mas'ud* (Jakarta: Pustaka Azzam, 2009). 207.

⁶ Fauzuni Kurnia Okta, Toni Markos, and Mhd Idris, "Interpretasi Ma'na Cum Maghza Terhadap Azab Pelaku Homoseksual," *Jurnal Ulunnuha* 12, no. 2 (2023): 133–146.

Previous studies tended to interpret the verses in isolation, fragmenting their meanings without exploring the cohesive messages they convey. Additionally, earlier researchers often interpreted the verses solely based on context, without considering the historical aspects that could provide answers to contemporary issues. For instance, studies by Nur Hidayah, Sri Hartanti, and Triana Susanti⁷ concluded that the encouragement to marry in Q.S. 24: 32 is reasonable because the verse contains messages of strengthening monotheism and faith (tauhid and aqidah). Meanwhile, Hesti Annisa's research stated that Q.S. 24: 32 commands both men and women who are unmarried to marry to avoid adultery and slander.⁸ On the other hand, research by Amir Mukminin et al.⁹ argued that Q.S. 24: 32 prohibits child marriage, based on the use of the term *aayama* (أَيَّامًا), which refers to mature women ready for marriage. Regarding Q.S. 24: 33, Nur Hidayah's study,¹⁰ which adopted a textual approach, interpreted marriage as an encouragement rather than an obligation. She noted that during the Prophet's era, there were many virtuous young individuals who remained unmarried, although leaving them unmarried raised concerns of potential slander. Contrastingly, Iqbal Muhajir's study argued that Q.S. 24: 33 contradicts the preceding verse. While Q.S. 24: 32 encourages marriage for those who are mentally and financially prepared, Q.S. 24: 33 emphasizes restraint for those who lack such preparation across various criteria.¹¹

The emergence of indications in the process of interpreting the Qur'an in a relatively comprehensive manner can be explored not only by examining the original meaning of the Qur'an but also by uncovering the macro-historical context of the Arab world at the time of its revelation and by projecting linguistic theories, including modern literature and hermeneutics. To achieve such an interpretation, one can employ a meaning-based interpretive approach that reveals the significance of historical phenomena and their dynamic relevance in the contemporary era. One approach capable of facilitating such an interpretation is the *Ma'na-cum-Maghza* method pioneered by Sahiron Syamsuddin.¹² This theoretical approach refers to historical phenomena while also addressing contemporary dynamic events. Therefore, Q.S. 24: 32-33 can be understood by applying classical interpretations while simultaneously considering modern contexts. This harmony, achieved through a comprehensive interpretation, can pave the way for a more moderate understanding of Q.S. 24: 32-33.

⁷ Nur Hidayah, "Implementasi Ayat 32 Dan 33 Surat An-Nur Tentang Penyegeeraan Dan Penundaan Pernikahan," *Isti'dal: Jurnal Studi Hukum Islam* 7, no. 1 (November 2, 2021): 34–52, <https://ejournal.unisnu.ac.id/JSHI/article/view/2149>; Sri Hartanti and Triana Susanti, "Usia Ideal Menikah Dalam Islam; Tafsir Al-Qur'an Surat An-Nisa Ayat 6 Dan An-Nur Ayat 32," *Bertuah* 2, no. 2 (2021): 28–35.

⁸ Hesti Annisa Toyibah, "Kriteria Memilih Pasangan Hidup Menurut QS. Al-Baqarah Ayat 221 Dan QS. An-Nur Ayat 32.(Studi Tematik Tafsir Al-Azhar Karya Buya Hamka)" (UIN Mataram, 2023).

⁹ Amir Mukminin et al., "PERNIKAHAN DINI DALAM PERSPEKTIF ISLAM (TELAH QS AN-NUR AYAT 32)," *INISLASI: Jurnal Inovasi dan Teknologi* 9, no. 2 (2020): 117–124.

¹⁰ Hidayah, "Implementasi Ayat 32 Dan 33 Surat An-Nur Tentang Penyegeeraan Dan Penundaan Pernikahan."

¹¹ Iqbal Muhajir Rul Koto, "Anjuran Menikah Dan Kecukupan Menurut Imam Al-Qurthubi: Tafsiran Qur'an Surah An-Nur Ayat 32-33" (Universitas Islam Negeri Sumatera Utara, 2022).

¹² Sahiron Syamsuddin, "METODE PENAFSIRAN DENGAN PENDEKATAN MA'NA CUM MAGHZA" (2020); Sahiron Syamsuddin, "Ma'na-Cum-Maghza Aproach to The Qur'an: Interpretation of Q. 5: 51," in *International Conference on Qur'an and Hadith Studies (ICQHS 2017)* (Atlantis Press, 2017), 131–136.

This research employs a qualitative approach¹³ with written data as its primary source, consisting of Q.S. 24: 32-33, which discusses the encouragement to marry and self-restraint. Secondary sources include hadith, classical to contemporary exegeses, books, journals, theses, dissertations, and relevant web resources that support the progress of the study. The theoretical approach applied in this research is the *Ma'na-cum-Maghza* method, which involves three main points of investigation: analyzing the historical meaning (*al-ma'na al-tarikhi*); unveiling the historical significance (*al-maghza al-tarikhi*); revealing the dynamic contemporary relevance (*al-maghza al-mutabarrik al-mu'asir*).¹⁴ The *Ma'na-cum-Maghza* approach is a contemporary method in Qur'anic studies introduced by Sahiron Syamsuddin. This approach synthesizes insights from both Muslim and Western hermeneutical scholars, including Muhammad Shahrur, Nasr Hamid Abu Zayd, Abdullah Saeed, Fazlur Rahman, Aisyah Abdurrahman (Bint al-Shati'), Hasan Hanafi, Amin al-Khuli,¹⁵ Friedrich Schleiermacher, Hans-Georg Gadamer, Jorge Gracia, and Franz-Peter Burkard.¹⁶ Additionally, Yudian Wahyudi has influenced its critical methodological aspects.¹⁷

Key Stages of the *Ma'na-cum-Maghza* Approach are.¹⁸ First, Historical Meaning (*al-ma'na al-tarikhi*), Second, Phenomenal Historical Significance (*al-maghza al-tarikhi*), Third, Dynamic Contemporary Significance (*al-maghza al-mutabarrik al-mu'asir*).¹⁹ This stage involves analyzing the original linguistic aspects of a Qur'anic verse, including vocabulary and structure, to understand its meaning at the time of revelation. Intertextual comparisons with other Qur'anic verses and related texts, such as Hadiths, Arabic poetry, and Judeo-Christian scriptures, are employed to deepen this understanding. Second, Phenomenal Historical Significance (*al-maghza al-tarikhi*). Here, the focus shifts to the socio-historical context of the verse's revelation, aiming to uncover the underlying reasons and implications of the message during that era. This involves examining macro and micro historical contexts to grasp the verse's significance for its initial audience.²⁰ In this final stage, interpreters contextualize the core message of the verse within the modern world, ensuring its relevance to contemporary issues. This process, akin to Fazlur Rahman's "double movement" theory, involves deriving

¹³ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung* 5 (2020).

¹⁴ Sahiron Syamsuddin, "Pendekatan Ma 'Nā-Cum-Maghzā Atas Al-Qur'an Dan Hadis: Menjawab Problematika Sosial Keagamaan Di Era Kontemporer," *Lembaga Ladang Kata* (2020).

¹⁵ Siti Robikah, "Reinterpretasi Kata Jilbab Dan Khimar Dalam Al-Quran; Pendekatan Ma'na Cum Maghza Sahiron Syamsuddin," *IJouGS: Indonesian Journal of Gender Studies* 1, no. 1 (2020): 41–56; Nahrul Pintoko Aji, "METODE PENAFSIRAN AL-QURAN KONTEMPORER; PENDEKATAN MA'NA CUM MAGHZA OLEH DR. PHIL. SAHIRON SYAMSUDDIN, MA," *Humantech: Jurnal Ilmiah Multidisiplin Indonesia* 2, no. Spesial Issues 1 (2022): 250–258.

¹⁶ Sahiron Syamsuddin, "Hermeneutika Dan Pengembangan Ulumul Qur'an" (Pesantren Nawasea Press, 2017); Syamsuddin, "Pendekatan Ma'Nā-Cum-Maghzā Atas Al-Qur'an Dan Hadis: Menjawab Problematika Sosial Keagamaan Di Era Kontemporer."

¹⁷ Robikah, "Reinterpretasi Kata Jilbab Dan Khimar Dalam Al-Quran; Pendekatan Ma'na Cum Maghza Sahiron Syamsuddin."

¹⁸ Syamsuddin, "Pendekatan Ma 'Nā-Cum-Maghzā Atas Al-Qur'an Dan Hadis: Menjawab Problematika Sosial Keagamaan Di Era Kontemporer."

¹⁹ Ilzam Hubby Dzikrillah Alfani, "Penafsiran Atas QS An-Nur [24]: 32-33 Perspektif Pendekatan Ma'na-Cum-Maghza" (UIN SUNAN KALIJAGA YOGYAKARTA, 2024).

²⁰ The macro historical context includes the situation and conditions of Arabia at the time of the revelation of the Qur'an. The micro historical context is a form of small events behind the revelation of the verse or commonly referred to as (sabab al-nuzul).

universal principles from the text and reapplying them to current contexts.²¹ Application steps through linguistic analysis, intertextual comparison, contextual examination, and contemporary relevance. Linguistic analysis is to examine the vocabulary and syntactical structure of the verse to understand its original meaning. Intertextual comparison is to compare the usage of specific terms across different Qur'anic verses to identify nuances and broader implications.²² Contextual examination is to investigate the historical and cultural circumstances surrounding the verse's revelation to comprehend its initial significance.²³ Contemporary relevance: interpret the verse's message in light of present-day situations, ensuring that the Qur'an's guidance remains applicable and meaningful.²⁴

RESULT AND DISCUSSION

1. Overview of Classical-Contemporary Interpretations of Q.S. 24: 32-33

Q.S. 24: 32 encompasses diverse interpretations. The classical exegete Yahya bin Sallam interpreted the phrase *وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ* as an obligation to arrange marriages for individuals who do not have a spouse (husband or wife).²⁵ In his tafsir, the term *الْأَيَامَىٰ* refers, according to hadith, to those who are mature, compassionate, and fertile. Marriage, in this view, signifies the completion of half of one's faith. The phrase *وَأَمَّا بَكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ* implies the permissibility of marrying a Muslim servant, though this is considered a concession (*rukhsah*). There is no obligation to marry unless there are pressing circumstances. Regarding the segment *إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ*, Yahya interpreted this as a command to seek livelihood to ensure the continuity of marriage.²⁶ Ath-Thabari provided a linguistic analysis, explaining that *الْأَيَامَىٰ* is the plural form of *أَيَمٌ*, with its plural pattern being *أَيَامَىٰ*, following the structure of words like *الْيَتِيمَةُ* (plural: *يَتَامَىٰ*). The term *أَيَمٌ* (male) and *أَيَمَةٌ* (female) refer to individuals without a spouse. The phrase *إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ* is interpreted to mean that poverty should not be a barrier to marriage, as Allah will enrich them through His grace.²⁷ Al-Farran viewed this verse as guidance and instruction for servants of Allah to marry, emphasizing its purifying and enabling aspects.²⁸ This is reinforced by Ibn Mas'ud's statement that marriage is a pathway to wealth.

²¹ Exploring the main message of the verse being interpreted or maqсад that existed at the time of the Prophet which related to legal verses, such as the reason for the ruling, and those outside the law are called al-maghza.

²² By showing the development of the definition and then applying the significance of the verse to the context of the Qur'anic text to be interpreted. Steps. Determining the classification of verses. Then, developing the definition of historical phenomenal significance for the purposes of the contemporary context.

²³ The symbolic meaning is classified into four levels, namely, *zahir* meaning (literal meaning), inner meaning (symbolic meaning), *had* (legal meaning), *matla'* (spiritual meaning).

²⁴ For example: sociology, psychology, anthropology and other sciences are limited and customised.

²⁵ Yahya Ibn Sallam Al-Taimi, *Tafsir Yahya Ibn Sallam* (Beirut - Lebanon: Dar Al-Kotob Al-Ilmiyah, 2004). 445. It is narrated in the Tafsir of Yahya Ibn Sallam that during the time of Umar Ibn Khatab, many women left the house to travel, so they were brought to Umar Ibn Khatab, and Umar ordered him to marry them off. According to Yahya, the woman to be married is a mature, loving and fertile woman.

²⁶ Al-Taimi, *Tafsir Yahya Ibn Sallam*.

²⁷ Abi Ja'far Muhammad Bin Jarir al-Thabari, *Tafsir Al-Thabari Jilid 9* (Beirut - Lebanon: Dar Al-Kotob Al-Ilmiyah, 2008). 311. In Tafsir Al-Tabari, it is mentioned that Allah swt. promises wealth in a marriage. So seek that wealth by getting married.

²⁸ Syaikh Ahmad Mustafa Al-Farran, *Tafsir Al-Imam Syafi'i* (Riyadh: Dar At-Tadmuriyyah, 1999). 755.

According to the medieval Mufasssir Ibn Kathir, Q.S. 24: 32 contains definitive rulings and clear commands. Ibn Kathir interpreted the phrase **وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ** as a directive to perform marriage. He stated that marriage is obligatory for any man or woman who is capable of fulfilling its responsibilities, based on a hadith of Prophet Muhammad (peace be upon him) that encourages young people to marry if they are ready to manage a household. The term **الْأَيَامَىٰ** refers to individuals who do not have a spouse, whether they have never been married or are divorced. Ibn Kathir referenced Ibn Abbas's interpretation of **إِنْ يَكُونُوا فُقَرَاءَ**, which implies that Allah motivates people to marry and advises them to marry either free individuals or servants, assuring that Allah will open the doors to happiness after marriage.²⁹ Meanwhile, Al-Qurtubi identified several issues addressed in this verse. First, he regarded the verse as a command that relates to self-restraint and moral betterment. Second, Al-Qurtubi outlined two differing scholarly opinions regarding the obligation to marry. *First*, The ruling depends on individual circumstances, as not all believers face the same level of fear regarding their ability to maintain chastity and avoid *zina* (fornication). If a person fears committing sinful acts due to an inability to restrain their desires, or if they suspect difficulties in safeguarding themselves from *zina* (fornication), then marriage becomes obligatory for them. *Second*, If a person is able to resist such temptations and can live a normal life without falling into sinful behavior, then marriage is considered permissible (*mubah*).³⁰

Modern mufasssir Al-Maraghi explains **وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ** as recommending to marry a person who does not have a partner, either male or female, by helping materially to make marriage possible. According to Al-Maraghi, this word is often used for men whose partners die. Then, **وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ** men and women who are celibate are able to marry and carry out family rights such as, having a healthy body and soul, having property, etc. However, the majority of scholars put this order into *istihsan* (recommendation) not obligatory, because at the time of the Prophet Muhammad Saw. and after him, there were many people who did not marry. The strongest opinion is that this command is obligatory if there is fear of *fitnah* (temptation) and the possibility of adultery if one does not marry. Then, **إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ** Al-Maraghi recommends not to idealistically choose a partner based on wealth because it could be *kufr* when doubting the bounty of Allah Swt.³¹ Then according to Wahbah Zuhaili, this verse is an order of encouragement for guardians to marry off among those who are celibate, guardians should not reason that they do not have funds because Allah SWT. will provide an abundance of wealth if the guardians are able to uphold Allah's religious commands and stay away from prohibitions and are among the pious. Then according to Sayyid Quthub marriage is a natural way to deal with sexual tendencies. Marriage is a sacred peak, so to achieve it, it is necessary to remove all obstacles so that life runs smoothly in accordance with nature and simplicity. **وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ** according to Sayyid Quthub the ruling of this command is obligatory, but it does not mean that it should force those **الْأَيَامَىٰ** to get married immediately. It is obligatory to help those who wish to marry

²⁹ Ibnu Katsir, *Tafsir Al-Qur'an Al-Adzim Jilid 1* (Mesir: Dar Toyyibah, 2007). 51.

³⁰ Syaikh Imam Al-Qurthubi, *Tafsir Al-Qurthubi Jilid 15*, ed. Muhammad Iqbal Kadir (Beirut: Dar Al-Kitab Al-Ilmiyah, 1971). 606.

³¹ Al-Maraghi, *Tafsir Al-Maraghi Jilid 6*. 349.

among those who are less well-off by providing materials for their marriage. This is a real solution to prevent adultery and purify the Muslim community from immoral acts.³²

Q.S. 24: 33 encompasses diverse interpretations. Yahya bin Sallam's view in his tafsir interprets the sentence *وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا* as to be patient by trying to protect oneself and waiting for Allah's bounty until one is able to get married.³³ Ath-Thabari interprets the phrase *وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا* to provide provisions to marry a woman, by not approaching the abominable acts that have been forbidden by the religion of Allah Swt. If he does not have the means to marry, then *يُعْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ* His family should encourage and help materially so that the marriage can take place.³⁴ In contrast to Ibn Mas'ud who interpreted the sentence by quoting the Hadith of the Prophet Muhammad Saw. i.e. if anyone is able to earn a living (no need to wait to be rich), he should get married because marriage is the best way to keep oneself from the sight and abomination. If he is not able to earn a living, then he should fast to control his lust. In this case Ibn Mas'ud strongly encourages anyone who is single to hasten to get married if he is able to earn a living, because getting married is far more guaranteed to protect himself than a bachelor protecting himself by fasting.³⁵

Al-Qurthubi discusses Q.S. 24: 33 into four parts. Firstly, the object of discussion in the sentence *وَلْيَسْتَعْفِفِ الَّذِينَ* refers to the person who is in control of himself, not the person who is controlled by others, meaning the person who is truly independent. If a person is controlled by others, then it is the other person who supervises, guides, and directs his life. Then, Al-Qurthubi explains the origin of the phrase *استَعْفِفَ* from the pattern *استَعْفَلَ* which means a request to be a person who can maintain purity. Allah swt. commands anyone to maintain chastity because they are unable to marry. third, *لَا يَجِدُونَ نِكَاحًا* according to Al-Qurthubi means *لَا يَجِدُونَ طَوْلَ نِكَاحًا* who does not find the ability to marry. According to one opinion, what is meant by nikah is something that is used to marry a woman, such as dowry and maintenance. For example, a blanket is used for sleeping and clothes are used for daily activities. Based on this opinion, there is no barrier, because any object can be used for marriage. According to Al-Qurthubi, the majority of barriers to marriage are the absence of wealth, so Allah swt. promises to help anyone who intends to get married with His bounty in the form of sufficient sustenance to get married, find a woman who is happy with a small dowry, or lose lust for women.³⁶ Imam Ar-Razi interprets this verse to mean that marriage is a chaste act, so if a person is unable to marry, then *وَلْيَسْتَعْفِفِ* he should equalise the ability to marry by trying to become chaste through self-preservation. According to Ar-Razi, the authority of all creatures is Allah Swt. if a person is not sufficiently equipped for marriage, it means that Allah Swt. is preparing him to reach the stage of marriage.³⁷ According to Ibn

³² Az-Zuhaili and Ibnu, "Tafsir Al-Munir Fi Al-'Aqidah Wa Asy-Syari'Ah Wa Al-Manhaj." 717.

³³ Al-Taimi, *Tafsir Yahya Ibn Sallam*. 446.

³⁴ Bin Jarir al-Thabary, *Tafsir Al-Thabari Jilid 9*. 312.

³⁵ Ahmad Isawi, *Tafsir Ibnu Mas'ud*. 756.

³⁶ Al-Qurthubi, *Tafsir Al-Qurthubi Jilid 15*. 607.

³⁷ Fakhruddin Ar-Razi, *Tafsir Mafatih Al-Ghaib* (Beirut - Lebanon: Dar al-Fikr, 1993). 216.

Kathir, the obstacle to marrying is difficult. Therefore, before marriage, one should keep oneself pure from haram deeds and always be close to Allah Swt.³⁸

According to Al-Maraghi, وَلَيْسَتَعَفِّفِ الَّذِينَ is addressed to the weak who cannot perform the marriage. A person is able to perform the marriage if the provisions are fulfilled, in this case referring to the Hadith of the Prophet. According to him, provision is very important for before and after marriage.³⁹ Hasbi interprets وَلَيْسَتَعَفِّفِ الَّذِينَ to mean those who do not have the means to get married, such as not being financially able or not finding a suitable woman. According to him, this verse has lessons for His servants to be patient. Firstly, Allah commands His servants to protect themselves from various fitnah and sin. Second, Allah calls His servants to maintain religion by getting married. third, Allah commands restraint so as not to follow lust when unable to get married until Allah Swt. gives the ability.⁴⁰ In this verse, according to Sayyid Quthub, Allah knows every intention and piety of a person, Allah Swt. will provide practical solutions to all problems that occur. therefore, Allah will expand the path for those who want to maintain chastity and honour. So that in preparing to get married because of the weakness of Allah's treasure is spared and protected from bad things that can damage themselves.⁴¹

Interpreters (*mufassirin*) throughout history have often focused on the contextual meanings of these verses without exploring the relational aspects between them. Differing interpretations of Q.S. 24:32-33 have caused confusion among contemporary society, as these two verses appear contradictory when viewed contextually. The interpretations offered by classical scholars no longer represent the needs of 21st-century Muslims, who are experiencing rapid and complex socio-religious developments. Therefore, a contemporary approach to interpreting Q.S. 24:32-33 is necessary to delve deeper into the issues presented in these verses. Questions such as the purpose and meaning behind Q.S. 24:32, which encourages marriage even in poverty, the reason behind Q.S. 24:33, which encourages restraint for those who lack the financial means to marry, and how the significance of Q.S. 24:32-33 can be applied in the current context, require comprehensive answers. This approach seeks to harmonize these verses in a way that remains relevant and comprehensive for the modern era. By integrating classical interpretive methods with contemporary contexts, a more holistic understanding of Q.S. 24:32-33 can be achieved. This approach aims to produce comprehensive meanings and uncover new insights into Q.S. 24:32-33, which have not yet received balanced and thorough interpretation.

2. *Al-Ma'na Al-Tarikhi* and *Al-Maghza Al-Tarikhi* of Q.S. 24: 33

a. Linguistic Analysis

The First Fragment on the Encouragement to Marry

Identify in the first fragment of this section the meaning of the words *wankihu*, *alayama*, *'ibad*, and *fuqara*. Firstly, وَ is the *athaf* to the previous verse, اَنْكِحُوا is *fi'il amar* which means command, *mabni* which has the nun removed because the *fi'il modlori* is *af'alul*

³⁸ Katsir, *Tafsir Al-Qur'an Al-Adzim Jilid 1*. 51.

³⁹ Al-Maraghi, *Tafsir Al-Maraghi Jilid 6*. 352.

⁴⁰ M Hasbi Ash Shiddieqy, *Tafsir Al-Qur'anul Majid an-Nuur*, ed. Nourouzzaman Shiddiqi and Fuad Hasbi Ash-Shiddieqy, vol. 1 (Semarang: Pustaka Rizki Putra, 2000).

⁴¹ Sayyid Quthb, *Tafsir Fi Zhilal Al-Qur'an Jilid 4* (Beirut: Darul Syuruq, 2004). 238.

khamsah.⁴² The word أَنْكِحُوا comes from the root نَكَحَ,⁴³ which has the masdar نِكَاح and has the synonym تَزَوَّج.⁴⁴ According to Ibn Manzur in *Oral al-'Arab*, what is said as *nikah* is the contract between the guardian and the husband. Then, Ibn Manzur suggests in his book *Lisan Al-'Arab* related to the designation of the command word (أَنْكِحُوا), there are two opinions that are directed to the guardian and the husband. However, the strongest opinion is that it is addressed to the guardian, because if Allah Swt. refers to the command to the husband, then Allah Swt. uses the word وَأَنْكِحُوا (without the *hamzah* and *alif* is *alif nashal*) which means 'and marry'. However, the word used here uses the letter *hamzah fathah* which means 'marry'.⁴⁵ Meanwhile, according to Ar-Raghib Al-Ashfahani in his book explains the origin of the use of the sentence نَكَح is for a bond or agreement, then this word is borrowed to mean intercourse (*jimak*). However, this meaning is returned to the contract, because the meaning of نَكَح is too far if it means جَمَاع. In the end, the word نَكَح returned to meaning contract, because it was difficult to be accepted in the community because of something that was prohibited. This is because جَمَاع is a figurative language that is not commonly mentioned. So it is impossible for the word to be used for something that has a good purpose.⁴⁶

Then the next key word in this fragment is الْأَيَّامِي. According to Al-Ashfahani, it is the plural of أَيَّامِي which means a woman who does not have a partner or husband, following the *wazan fa'il* which is *ayayim* or *aya'im* then this word is replaced by the letter *mim* and at the end the letter *ya* is replaced by a *hamzah*, then the letter *mim* is read *fathah takhrif*, then the letter *ya* is replaced by an *alif* then it becomes أَيَّامِي with the *wazan* of this word is فَعْلَا.⁴⁷ According to Al-Qurthubi, الْأَيَّامِي means a mature person. According to Ma'luf أَيَّامِي a mature woman of sufficient wealth who has no husband because her husband left her to fight. According to Ath-Thabari the word form الْأَيَّامِي is the plural of the word أَيَّامِي because it follows the pattern of the word fa'ilatun. This word is *maf'ul bih* with *fathah muqadarah* at the end. In Ibn Manzur's book, the origin of أَيَّامِي is a woman who has no husband from among women or a widow because she was divorced or died by her husband.⁴⁸ According to Ar-Raghib, this *lafaz* is sometimes used for men who do not have a wife, although not in essence, it is equated with women in terms of the need for a partner.⁴⁹ Another definition of the word الْأَيَّامِي is the relatives of daughters, aunts, and sisters.⁵⁰ Then according to Al-Farra أَيَّامِي is a free woman who is not bound by anything and can also be said to be relatives.⁵¹ While according to Ibn 'Arabi أَيَّامِي is an unmarried man, and an unmarried woman is called أَيْمَة. It is said in a hadith that the Prophet sought refuge with Allah Swt. from those single women. So it can be said

⁴² *Al-af'al al-khamsah* is a mudlori' fi'il accompanied by maadah letters (*alif, naw and ya'*) and followed by the letter nun, only 5 forms in Arabic are تَفْعَلُونَ - تَفْعَلِينَ - تَفْعَلُونَ - تَفْعَلُونَ - تَفْعَلُونَ

⁴³ Muhammad Afifudin Dimiyathi Romli, *Syamil Fi Balaghatil Qur'an* (Malang: Lisan Arabi, 2018). 243.

⁴⁴ Musthafa Al-Ghalayaini, *Jami' Al-Durus Al-'Aarabiyyah* (Beirut - Lebanon: Resalah Publisher, 1945). 331.

⁴⁵ Muhammad Ibnu Makram Ibnu Manzur, *Lisan Al-'Arab Jilid 14* (Beirut - Lebanon: Dar Eiha Al-Tourath Al-Arabi, 1985). 279.

⁴⁶ Al-Raghib Al-Ashfahani, "Al-Mufradat Fi Gharib Al-Quran," *Beirut: Dar al-Ma'rifah* 502 (1999). 421.

⁴⁷ Al-Ashfahani, "Al-Mufradat Fi Gharib Al-Quran."

⁴⁸ Bin Jarir al-Thabary, *Tafsir Al-Thabari Jilid 9*. 331.

⁴⁹ Al-Ashfahani, "Al-Mufradat Fi Gharib Al-Quran." 329.

⁵⁰ Al-Ghalayaini, *Jami' Al-Durus Al-'Aarabiyyah*.

⁵¹ Mustafa Al-Farran, *Tafsir Al-Imam Syafi'i*.

that *أَيُّم* can seduce both married and unmarried men.⁵² The derivation of the root *ي - م - أ* is limited to only one verse in Q.S. 24: 32. There is no clear reason why Allah Swt. revealed this word in only one verse. Of course, Allah Swt. knows everything that His servants need.

The next key word in this fragment is *عِبَادُكُمْ* *ibad*. The word *عِبَاد* is a plural *isim* (noun) form with the position *jar majrur* derived from the word *عَبَد* - *يعبد* - *عبد* or *عبيد* which means softness and humility related to the realm of worship and servitude.⁵³ Another meaning is strength and hardness related to rigid clothing with thickness and sturdiness.⁵⁴ Basically *عِبَاد* is a human condition that has the opposite of freedom, whether free or slave. Then to distinguish between the servant of God and the slave lies in how the servant is. The servant of God means worshipping the Lord who created, while the slave is only limited to serving his master according to the provisions, so it is not called worship.⁵⁵ However, the word *عِبَاد* is also interpreted as worship within the scope of worshipping only God as evidenced by its derivations in the wording *التَّعَبُّدُ* and *الْعِبَادَةُ*. As for other things such as idol worship, the content of the word is wrong.⁵⁶ According to Al-Ashfahani, the word *الْعَبْدُ* in the Qur'an has four meanings. Firstly, a servant according to Shari'ah is a human being who can be legally traded according to religion. Based on Q.S. 2: 178 and Q.S. 16: 75. Secondly, a servant who has been created by his Lord. Based on Q.S. 19: 93. Third, a servant who dedicates himself to worship only his Lord. Based on Q.S. 38: 41, Q.S. 25: 1 and 63, Q.S. 18: 1 and 65, Q.S. 15: 40 and 42, Q.S. 3: 79, Q.S. 19: 61, and Q.S. 20: 77. Fourth, the servant for the benefit of the world who serves and preserves the world.⁵⁷ Then after *lafaz* (word) *عِبَاد* is *كُنتُمْ* which means all of you. This word is addressed to those who are employers or guardians of slave labour. In this case the owner of the slave can marry or not marry the slave depending on the situation and conditions at that time.

Then the next keyword is *فُقَرَاءَ* derived from the root *ف ر ق* in the wazan *فُعْرَاءَ*. *فُعْرَاءَ* has a *nashab* address with a *fathah* sign.⁵⁸ Ar-Raghib explains that the word *فقر* can be used in four places. Firstly, there is a basic need. This need is common to all humans and all His creatures who are still in the life of the world. Based on Q.S. 35: 15 and Q.S. 21: 8. Secondly, not having enough property. As mentioned in Q.S. 2: 273, Q.S. 24: 32, and Q.S. 9: Third, the meaning is poor in spirit, such as greedy and miserly. Based on the Prophet's saying *كَادَ الْفَقْرُ كَادَ الْكُفْرِ* means almost the nature of gluttony makes kufr. Fourth, the meaning is to need Allah. As the Prophet's prayer *اللَّهُمَّ اغْنِنِي بِالْإِفْتِقَارِ إِلَيْكَ، وَلَا تُفْقِرْنِي بِالْإِسْتِغْنَاءِ عَنْكَ* means O Allah suffice me by needing You, and do not make me miserable by not needing You.⁵⁹

⁵² Muhammad bin Ali bin Muhammad bin Ahmad bin Abdullah Hatimi At-Ta'i, *Tafsir Ahkam Al-Qur'an* (Beirut - Lebanon: Dar Al-Kitab Al-Ilmiyah, 1968).

⁵³ Abdillan Ulwan et al., *Irab Al-Qur'an Al-Karim* (Kairo: Dar Al-Sahabah li At-Turath, 2004). 1555.

⁵⁴ Ibnu Husain Ahmad bin Faris Zakariya, "Mu'jam Muqayis Al-Lughah Jilid 4," *Dar al-Fikr* (1987). 205.

⁵⁵ Ibnu Manzur, *Lisan Al-'Arab Jilid 3*. 98.

⁵⁶ Dimyathi Romli, *Syamil Fi Balaghatil Qur'an*. 176.

⁵⁷ Muhammad 'Ali Al-Ridha'i Al-Asfahani, *Mu'jam Mufradat Alfaz Al-Qur'an*, ed. Ibrahim Samseddin (Dar Al-Kotob Al-Ilmiyah, 2008). 542.

⁵⁸ Abdul Wahab Munawwir, *Al-Munawwir Kamus Bahasa Arab Indonesia*, ed. Ma'shum Ali and Zainal Abidin Munawwir, 2nd ed. (Surabaya: Pustaka Progressif, 1997).

⁵⁹ Al-Ashfahani, "Al-Mufradat Fi Gharib Al-Quran."

The second fragment on the concept of self-care

The identification of the second fragment in this section is the keywords *walyasta'fif, yughniya, fadlih*. the word وَلْيَسْتَعْفِفْ, comes from the word عَفَا - يَعْفُو - عَفَا which means the effort to protect oneself.⁶⁰ وَ *athaf* to the previous verse. (ل) is *lam amar*.⁶¹ يَسْتَعْفِفْ is a *mudlari' fi'il* that is conjoined by *lam amar*, so it is marked *sukun*. At the end it is given a *kasrah* sign because in the future it meets with a *sukun*.⁶² According to Ar-Raghib الْعَفْفُ means the condition of the soul that is free from the temptations of lust that come. الْمُتَعَفِّفُ as a reference to the person who has the nature of 'iffah through effort and habituation. The origin of the meaning is to feel sufficient from consuming something of little value. While the word الْإِسْتِعْفَافُ means a request to keep oneself. This word 'iffah is based on Q.S. 4: 6 and Q.S. 24: 32 and 60. According to Al-Tunjiy 'Iffah is an effort to restrain or be patient from using wealth, meaning preventing lust from controlling themselves.⁶³ it is also said according to Abdul Basit, do not let lust trick yourself and your mind because it will damage.

يُغْنِي comes from the word غنى - يَغْنَى which means rich.⁶⁴ According to Ad-Darwis, rich is the peak of life that does not need anything. As an example of a wife who is provided for by her husband so that she does not need to adorn herself, then there is also the meaning of a beautiful wife who does not need to adorn herself. Then there is interpreted as someone who stays for a long time in one place, as if he does not need another place.⁶⁵ According to Al-Raghib, rich has many types, including. First, rich in the sense of not having a need, but in this case it only applies to Allah Swt. as God who is the richest. As in Q.S. 22: 64 and Q.S. 35: 15 which states that Allah is truly the richest and most praiseworthy. Secondly, rich in the sense of having little needs, as referred to in Q.S. 93: 8 which explains that man has a shortage, then Allah provides sufficiency for him. Third, rich in the sense of ownership of property in accordance with the needs. As in Q.S. 4: 6, Q.S. 9: 93. Q.S. 3: 181, Q.S. 2: 245 and 273. Some of the verses listed are explained that they are rich in themselves (rich in heart) so that people do not know if they do not have, but people think they have a lot of wealth because they refrain from begging.⁶⁶

Furthermore, the word فَضْلُهُ, according to Ibn Manzur this word comes from the root word فضل - يَفْضُل which means gift.⁶⁷ Meanwhile, according to Ar-Raghib, the word الفضل means excess or addition from shortcomings and limitations. There are two categories, praiseworthy as an addition to knowledge and blameworthy as an outburst of anger that exceeds the necessary limits. The use of the word الفضل is often used to indicate a praiseworthy excess, while a blameworthy excess usually uses the word الفضول. Then, the

⁶⁰ Ibnu Manzur, *Lisan Al-'Arab Jilid 14*. 290.

⁶¹ *Lam Amar* is a *lam jazimah* (jazemkan) which is used for commands that come with the fi'il mudhari' ghaib.

⁶² Bahjat Abdul Wahid Al-Syaikhaly, *I'rab Al-Qur'an Al-Karim, Lughatan Wa i'jazatan Wa Balaghatan & Tafsiran Bi-Ijaz Jilid 7* (Beirut - Lebanon: Dar al-Fikr, 2006). 47.

⁶³ Raghib Al-Ashfahani, "Al-Mufradat Fi Gharib Al-Quran." 340.

⁶⁴ Ulwan et al., *I'rab Al-Qur'an Al-Karim*.

⁶⁵ Muhyiddin Ad-Darwis, *I'rabul Al-Qur'an Al-Karim Wa Bayanuhu* (Damaskur-Beirut: Darul al-Yamamah, 2003). 215.

⁶⁶ Al-Ashfahani, "Al-Mufradat Fi Gharib Al-Quran."

⁶⁷ Ibnu Manzur, *Lisan Al-'Arab Jilid 14*.

word **الفضول** is usually used for the excess of something over another, based on three things. Firstly, it is an exaggeration of species, such as the exaggeration of animals, which includes humans and animals that have more senses than plants. Secondly, it exaggerates the kind, such as exaggerating humans over other creatures in terms of senses based on Q.S. 17: 70. Third, the direct exaggeration of individuals, such as considering one person more than another. It is divided into two categories, essential advantages in the sense that creatures that have shortcomings and limitations will not eliminate them, but can get advantages. The advantages are secondary, so there is a way to try to get these advantages. Based on Q.S. 16: 71, Q.S. 17: 12 and 55, Q.S. 4: 32, 34, 83, and 95, Q.S. 5: 54, Q.S. 3: 74, and Q.S. 10: 58.⁶⁸

b. Intratextual Analysis

The Word *Nakaha* (نكح)

The word '*nakaha*' is mentioned twenty times in the Qur'anic verses.⁶⁹ There is a significant development of the meaning of the word **نَكَحَ** in the Qur'an. However, if we look at the development of the meaning and purpose of the root of the word, it only lies in the *Madaniyyah* phase. Like *nikah* which means first **التزويج** pairing, as in Q.S. 2: 221. Such as *nikah* meaning first **التزويج** in pairs, as in Q.S. 2: 221 which explains the prohibition to marry polytheists from among men or women until they are able to believe first. Secondly *nikah* means **الجماع** intercourse. As Q.S. 2: 230 which explains the inadmissibility of intercourse between a man and a woman if the husband has divorced his second wife until the wife marries another man first. Third *nikah* means **الهبة** voluntary gift. As in Q.S. 33: 50 which describes the believing woman who gave herself to the Prophet, then this verse is specific to no one but only the Prophet Muhammad. Fourthly, marriage means puberty. In this case as one of the conditions categorized someone can get married. Because someone who has puberty then he is already smart able to distinguish between good and bad for himself.⁷⁰

The Word '*Ibad* (عباد)

The word '*ibad*' is mentioned 275 times in the Qur'an with various derivations. Linguistically it means something that is owned showing servitude or submission.⁷¹ Another meaning is given by Ad-Damaghani who interprets the word '*ibad*' as tawhid and obedience.⁷² The *Makkiyyah* phase shows the scope, first for all creatures and this word is used as a designation of honor because of the close relationship of the servant with God. Q.S. 11: 109 tends to emphasize the aspect of worship. Then, Q.S. 43: 19 and Q.S. 16: 75 are related to the nature of the status of servants who continue to worship and show their inability. The *Madaniyyah* phase of the development of the meaning of the word is aimed at describing the entity of God's servant who has a level of faith value and piety that is manifested in his piety. The meaning of servant is then described as the servant's relationship with God when carrying out all God's commands in the form of piety in his life.

⁶⁸ Al-Ashfahani, "Al-Mufradat Fi Gharib Al-Quran." 72.

⁶⁹ Budi Pracoyo, "Qur'an Soft" (Bandung, 2008).

⁷⁰ Louwis Ma'luf Al-Yassu'i, *Al-Munjid Fi Al-Lughab Wa Al-Alam* (Beirut - Lebanon: Dar Al-Masyriq, 2002). 465.

⁷¹ Muhammad Zaki Muhammad Khadr, "Mu'jam Kalimat Al-Qur'an Al-Karim" (Juz, 2012). 137.

⁷² Husein Husein bin Muhammad Ad-Damaghani, *Qamus Al-Qur'an An Islah Al-Wujub Wa An-Nazair Fi Al-Qur'an Al-Karim* (Beirut - Lebanon: Dar Al-'Ilmi, 1983). 315.

The Word *Fuqara'* (فُقَرَاء)

The word *fuqara* is mentioned in the Qur'an 13 times. Linguistically, *fuqara* means calamity, difficulty, disaster, poverty, and others.⁷³ If examined, the meaning of the word describes the test given by Allah Swt. to His servants. The *Makkiyyah* phase shows a fairly broad scope starting with Q.S. 75: 25 which means a test in the form of a disaster. If examined, this is a description that will be received by the disbelievers on the Day of Judgement. Then, from Q.S. 35: 15 which shows the scope of human nature *qiyamuhu bighairihi* which is very dependent on its Lord. Then the other scope such as Q.S. 28: 24 which tends to emphasize the aspect of surrender. In this verse illustrated that the Prophet Moses As. surrendered to Allah SWT. and asked to be given His gift. Then in the *Madaniyyah* phase, the development of meaning is aimed at the intensity of servants who do not have material sufficiency. If examined further, such as Q.S. 59: 8 which describes the poor people who migrated because they were expelled from their hometown are more worthy of being given wealth. Then, Q.S. 24: 32 which enjoins anyone to help a poor person get married for fear of causing much harm during his bachelorhood. Then Q.S. 9: 60 which explains the priority of *zakat* recipients is for the poor. It is also confirmed by Q.S. 2: 271 which explains the most important charity is to the poor. Then Q.S. 22: 28 makes it obligatory to give priority to the poor in order to be given wealth by the rich.⁷⁴

The word '*iffah*' (العِفَّةُ)

It is mentioned in the Qur'an 4 times, as in Q.S. 2: 273, Q.S. 4: 6, Q.S. 24: Linguistically, the word '*iffah*' means to restrain oneself and guard against lust. However, the use of the root word '*iffah*' is only limited to the *Madaniyyah* phase. When examined in the Qur'anic phase, the meaning of the word illustrates as an appeal for servants to always maintain their honor and purity, because at first Allah Swt. crowned humans as *fitrah* creatures. The *Madaniyyah* phase shows two narrations that occur, first Q.S. 2: 273 means refraining from asking others for something. Second, in the second part includes Q.S. 4: 6, Q.S. 24: 33 and 60 explain guarding oneself either chastity or self-honour. If examined further these three verses include guarding oneself before or after marriage. Q.S. 4: 6 is explained to monitor her growing up until she is able to get married. Q.S. 24: 33 explains that for anyone who is not able to marry then keep himself until Allah SWT. gives enough wealth. Q.S. 24: 60 explains that women should always protect themselves by wearing clothes that cover the *aurat* (private-intimate body parts) in public in order not to cause lust from any side because lust is a spice of destruction for himself.⁷⁵

The word *Ghina* (غِنَى)

The root word غِنَى *ghina* is mentioned in the Qur'an 14 times. as in Q.S. 9: 28, Q.S. 10: 36, Q.S. 12: 68, Q.S. 19: 42, Q.S. 24: 3, Q.S. 44: 41, Q.S. 77: 31, Q.S. 80: 37, Q.S. 88: 7 which describes the condition of Allah's creatures that have no effort, nothing can prevent the

⁷³ Munawwir, *Al-Munawwir Kamus Bahasa Arab Indonesia*.

⁷⁴ Kemenag RI, *Al-Qur'an Dan Terjemahnya Edisi Penyempurna 2019* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

⁷⁵ It means that the opposite sex (men) should not look at her with lust..

power of Allah, no one can benefit except Allah, no one can help on the Day of Judgment, and no one can reject someone who is punished by Allah SWT.⁷⁶

The word *Fadhli* (فضل)

In the Qur'an, the word *fadhli* is mentioned 104 times. Linguistically, it means "grace" or "favor." According to the Christian community, grace is a gift freely given to believers individually, characterized as spiritual and supernatural.⁷⁷ Meanwhile, in the Islamic perspective, grace (*fadhli*) refers to Allah's provision to His creations, holding significant value and bestowed only upon certain special individuals.⁷⁸

c. Intertextual Analysis

The next step is to trace intertextuality. The key terms selected are *al-ayama* and *'iffah*.

The Use of the word *Al-Ayama*

Hadith of Sunan Abu Dawud No. 1754

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا مُسْتَلِيمُ بْنُ سَعِيدٍ ابْنُ أُخْتِ مَنْصُورِ بْنِ زَادَانَ عَنْ مَنْصُورِ يَغْنِي ابْنَ زَادَانَ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ وَجَمَالٍ وَإِنَّهَا لَا تَلِدُ أَفَأَتَزَوَّجُهَا قَالَ لَا تُمْ أَتَاهُ الثَّانِيَةَ فَتَهَاهُ ثُمَّ أَتَاهُ الثَّالِثَةَ فَقَالَ تَزَوَّجُوا الْوُدُودَ الْوُلُودَ فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَمَ

Narrated by Ahmad bin Ibrahim, Yazid bin Harun informed us, Mustalim bin Sa'id, the nephew of Manshur bin Zadzan, narrated from Manshur bin Zadzan, who narrated from Mu'awiyah bin Qurrah, who narrated from Ma'qil bin Yasar. He said: A man came to the Prophet Muhammad (peace be upon him) and said, "I have found a woman who has a good lineage and is beautiful, but she is barren. May I marry her?" The Prophet replied, "No." The man came again a second time, and the Prophet prohibited him again. On the third occasion, the Prophet (peace be upon him) said: "Marry women who are loving and fertile, for I will boast of your great numbers before other nations."

The term *al-ayama* is not explicitly mentioned in the Hadith; however, several meanings in the Hadith indirectly refer to the concept and purpose of *al-ayama*. If we examine the context in which this Hadith was revealed, it occurred when the Prophet Muhammad (peace be upon him) prohibited a man from marrying a tall, beautiful woman who could neither conceive nor give birth. At that time, slavery was still prevalent, and the Prophet sought to promote equality. Therefore, the Prophet encouraged marrying fertile women to reduce the number of female slaves. This Hadith emphasizes the criteria for choosing a wife and highlights the importance of procreation, aiming to fulfill the fundamental purpose of humanity.⁷⁹

⁷⁶ A.W. Munawwir, *Kamus Al-Munawwir* (Surabaya: Pustaka Progressif, 2018).

⁷⁷ Harls Evan R Siahaan, "Aktualisasi Pelayanan Karunia Di Era Digital," *EPIGRAPHE: Jurnal Teologi dan Pelayanan Kristiani* 1, no. 1 (2018): 23–38.

⁷⁸ Aulia Alfia Rohma, "Menjempit Rahmat Dan Mengharap Karunia Allah Swt," *Rri.Co.Id*, last modified 2024, <https://www.rri.co.id/kediri/features/536235/menjempit-rahmat-dan-mengharap-karunia-allah-swt#:~:text=Karunia Allah adalah pemberian Allah,orang tertentu atau Istimewa saja.>

⁷⁹ Fadila Ikke Nuralita, Rizqa Ahmadi, and Salamah Noorhidayati, "Syarah Hadith with Saga: Methodological Study of the Book of An-Nail Al-Hatsits Fî Hikâyât Al-Hadits by Al Imam Al Faqih Abu Laits As-Samarqandi," *Mashdar: Jurnal Studi Al-Qur'an dan Hadis* 5, no. 2 (2023): 117–132.

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The term *al-ayama* is not explicitly mentioned in the Bible, but there are several interpretations associated with mature women as criteria for being suitable partners for men. These are as follows: *First, Proverbs 31:29-30*: "Many women do noble things, but you surpass them all. Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised." The meaning of this verse is that physical beauty is meaningless if one is not obedient to God. God evaluates a person (particularly women) not by their appearance but by the depth of their faith and devotion. The impact of fearing God has extraordinary implications for daily life, as described in *Proverbs 31:12* (doing good to her husband), *Proverbs 31:26* (speaking with wisdom), *Proverbs 31:20* (being compassionate), and *Proverbs 31:15* (being diligent and hardworking). *Second, Ephesians 5:22*: "Wives, submit yourselves to your own husbands as you do to the Lord." This verse signifies that God commands wives to obey their husbands as long as it is in alignment with goodness. Obedience here means respecting, honoring, and not demeaning their husbands through words or actions. *Third, Proverbs 31:10-11*: "A wife of noble character who can find? She is worth far more than rubies. Her husband has full confidence in her and lacks nothing of value. The meaning of this verse is an encouragement to seek a partner who has good communication skills and can be trusted. Both partners will feel fortunate if they find someone who meets these criteria.⁸⁰

The Use of the Word 'Iffah

Hadith of Sahih Bukhari No. 1338

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا وَهَيْبٌ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ حَكِيمِ بْنِ جَرَّامٍ رَضِيَ اللَّهُ عَنْهُز عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَإِذَا بِمَنْ تَعُولُ وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غَنَى وَمَنْ يَسْتَعِفِّ يُعِفَّهُ اللَّهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ وَعَنْ وَهَيْبٍ قَالَ أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا

Narrated to us by Musa bin Isma'il, who narrated to us from Wuhai'b, who narrated to us from Hisham, from his father, from Hakim bin Hizam (may Allah be pleased with him), who reported that the Prophet (peace and blessings be upon him) said: "The upper hand is better than the lower hand. Begin with those who are under your care, and the best charity is from one who has already sufficed for their own needs. Whoever strives to preserve their dignity, Allah will preserve them, and whoever strives to be self-sufficient, Allah will make them self-sufficient." Wuhai'b also narrated to us, saying: Hisham reported from his father, from Abu Hurairah (may Allah be pleased with him), that the Prophet (peace and blessings be upon him) said the same.

The meaning of this Hadith is that a person who is able to give is far better than one who receives. Therefore, Muslims are encouraged to give charity to those in need. In Islam, it is stated that begging is forbidden, but if someone is given something without asking, it is permissible. Those who refrain from asking others are regarded as honorable. Furthermore, it is obligatory for Muslims to preserve themselves from begging, protect themselves from wrongdoing, and always strive to feel content with what they have. In return, Allah Almighty will safeguard them and bestow abundant mercy upon them.

⁸⁰ Yayasan Lembaga SABDA, "Al-Kitab Sabda," *Alkitab.Sabda.Org*, last modified 2024, accessed December 18, 2024, <https://alkitab.sabda.org/about.php>.

The Book of the Sabda

Several verses are related to self-restraint, such as in Job 36:21: "Beware of turning to evil, which you seem to prefer to affliction." The Bible explains that the purpose of suffering is repentance. This means that in times of hardship, people may reflect on and regret their past actions. However, this regret should not be seen as the ultimate goal but as a step toward better self-improvement. Mark 2:7 states, "Who can forgive sins but God alone?" Furthermore, Luke 17:3 says, "Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him." This verse encourages individuals, especially family members, to advise and support one another in goodness. In this context, Jesus emphasizes the importance of forgiveness and helping others, rather than harboring resentment or seeking revenge. Forgiveness and reconciliation cannot truly occur until the wrongdoer acknowledges their mistake and repents sincerely. Additionally, Jesus does not condone repetitive wrongdoing but calls for genuine repentance. His statement about forgiving "seven times a day" is not meant to enable habitual sinning. Nor does it imply that believers should tolerate abuse or cruelty indefinitely. Instead, it teaches that we should maintain an attitude of readiness to help and forgive those who wrong us.⁸¹

d. Historical Context Analysis

Micro Historical Analysis

The micro-historical context of Q.S. 24: 32 is narrated from Ali regarding this verse. Ibn Abbas stated, "Allah commands and encourages marriage. He also commands free men and slaves alike and promises wealth through marriage." Similarly, in another narration, it is explained that Al-Qasim bin Al-Walid said to his slave, "Seek wealth through marriage."⁸² Another narration from An-Naqassy explains that this verse serves as evidence against the opinion of those who claim that a judge must separate a husband and wife if the husband is poor and unable to provide for his wife and children.⁸³ In a different narration from Ibn Sakan in *Ma'rifatush Shababab*, it is related by Abdullah bin Shahib from his father, who said, "I was a slave of Huwaithib bin Abdul Uzza. When I requested a *mukatabah* (a contract for freedom), Huwaithib refused. Then Q.S. 24: 32 was revealed..⁸⁴

As for Q.S. 24: 33, its revelation pertains to Abdullah bin Ubay bin Salul, known as Ibn Salul, the leader of the hypocrites during the time of the Prophet. Ibn Salul intensely disliked two of his slaves and forced them into prostitution, demanding a share of their earnings. This verse was revealed to prohibit coercing female slaves into prostitution for personal gain.⁸⁵ In a narration by Muqatil, it is mentioned that Abdullah bin Ubay owned six female slaves whom he forced into prostitution.⁸⁶ In another narration, Al-Hakim relates from Abu Zubair through Jabir that Masikah approached some people of the Ansar and said,

⁸¹ SABDA, "Al-Kitab Sabda."

⁸² Ath-Thabari, "Tafsir Ath-Thabari." 126.

⁸³ Al-Qurthubi, *Tafsir Al-Qurthubi Jilid 15*. 605.

⁸⁴ Jalaluddin Abi Abdurrahman Al-Suyuti, *Asbab Nuzul As-Suyuti* (Beirut - Lebanon: Al-Saqafiyah, 2002).

⁸⁵ Al-Suyuti, *Asbab Nuzul As-Suyuti*. 346.

⁸⁶ The names of these women were Mu'adzah, Musaikah, Amaimah, Amrah, Arwa, and Qutailah. It is said that one day one of them came home with different results, some brought 1 dinar, while others did not bring anything. So Abdullah bin Ubay told those who did not bring results to engage in prostitution. But they refused by saying "We will not do it, we hold fast to the religion of Islam which forbids committing adultery."

"My master forces me into prostitution." Subsequently, this verse was revealed. Furthermore, in a narration from Al-Hakim, it is explained that Abdullah bin Ubay attempted to have sexual relations with his slave woman, Mu'adzah. However, Mu'adzah refused because she had embraced Islam and adhered firmly to Islamic teachings. As a result, Abdullah bin Ubay tortured her. Consequently, Q.S. 24: 33 was revealed as a command to protect oneself and as a response to these incidents.⁸⁷

Macro Historical Analysis

Q.S. 24 is found in the eighteenth juz, the twenty-fourth surah of the Qur'an, consisting of sixty-four verses, and is classified as a *Madani* surah that was revealed in Medina after the Prophet Muhammad's migration from Mecca to Medina. The term "An-Nur" means "the Light" and serves as a guidance from Allah to His servants for their safety in navigating life in this world.⁸⁸ A deeper look into the verses of Q.S. 24 reveals guidelines for living, aiming to shine in the sight of Allah, which is characteristic of *Madani* surahs.

If we trace back the revelation of Q.S. 24: 32-33 in the 7th Hijri century, it is associated with significant events such as the Prophet Muhammad's journey to Khaibar, the Battle of Khaibar, the story of those who migrated to Abyssinia, and the Qadha Umrah. The year of the 7th Hijri began with the Prophet's journey to Khaibar. The Prophet stayed in Medina after returning from Hudaibiyyah in the month of Dhul-Hijjah and part of Muharram. At that time, the rituals of Hajj were still managed by the polytheists.⁸⁹ Therefore, the Prophet left Medina again in the middle of Muharram and headed to Khaibar. The background for the Battle of Khaibar stemmed from Khaibar being a center of conspiracies, betrayal, military headquarters, sources of hostility, and triggers for conflict. Thus, this region became a prime target for the Muslims. The people of Khaibar were instrumental in organizing military forces to attack the Muslims. They also incited the Banu Qurayza to break their treaty and betray the Muslims. Furthermore, the people of Khaibar formed alliances with the hypocrites, and even collaborated with the Ghatafan and Bedouins, who were part of the third wing of Islam's enemies. As a result, the Muslim army was compelled to send forces multiple times to suppress them. Sixteen Muslims were martyred in the Battle of Khaibar. The Prophet Muhammad (Saw) gained many captives, among whom was Safiyya bint Huyayy bin Akhtab, who later became the Prophet's wife.⁹⁰

e. *Al-Maghza Al-Mutaharrik Al-Mu'asir* Q.S. 24: 32-33

The main message of Q.S. 24: 32-33

If we look further into the previous discussions, Q.S. 24: 32 addresses the importance of marriage.

⁸⁷ Abi al-Hasan ALi Ibn Ahmad al-Wahidi Al-Nisaburi, *Asbab Nuzul Al-Qur'an Ali Bin Ahmad Al-Wahidi* (Banten: Dinamika Barkah Utama, 2009). 520-521.

⁸⁸ Adrian Saputra, "Keistimewaan Surah An-Nur Menurut UAH," *Iqra*, last modified 2022, accessed May 31, 2024, <https://iqra.republika.co.id/berita/qn13vs483/keistimewaan-surah-annur-menurut-uah>.

⁸⁹ Mohammad Takdir, M Mushthafa, and A S Rozinah, "The Dynamics of Religious Conflict in Indonesia: Contestation and Resolution of Religious Conflicts in The New Order Age," *Al-Adyan: Journal of Religious Studies* 2, no. 2 (2021): 103-121.

⁹⁰ Abdussalam Muhammad Harun, *Tabdzib Sirah Ibnu Hisyam*, ed. Shofura Muhammad Zuhda and Aminah Sholihah (Solo: Al-Qowam, 2015). 296-302.

i. The Law of Marriage

Classical and contemporary scholars agree that marriage is an obligatory act for those who do not have a spouse. There are several criteria that must be considered for prospective couples, including maturity, compassion, fertility,⁹¹ and the ability to fulfill the rights of both husband and wife.⁹² However, marriage is not obligatory unless there is an urgent need. It is stated that those who have a prospective spouse and are considered pious are required to marry.

ii. Marriage Does Not Require Wealth

Verse 32 explains that marriage should take place even for the poor or slaves if the opportunity arises. In *Tafsir Ibn Mas'ud*, it is explained through the Hadith of the Prophet that anyone who is able to earn a living (does not need to wait until wealthy) should get married, as marriage is the best way to protect oneself from immoral thoughts and actions. If one is unable to earn a living, fasting should be practiced to control desires. However, marrying sooner is better as it guarantees self-preservation more effectively than remaining single and fasting.⁹³

iii. Marriage for Jihad in the Way of Allah

According to Yahya bin Sallam, this verse serves as a reference for those who are always striving to marry early. Many people migrated by means of marriage.⁹⁴ According to Al-Qurtubi, the command to marry is intended to save and improve oneself. However, marriage will never be free from trials. Therefore, patience and perseverance are required for couples in their married life.⁹⁵

iv. Helping Others to Marry

Ath-Thabari refers to the role of guardians or family members in encouraging and assisting, especially financially, to make marriage possible. Helping someone to marry is considered more virtuous in the sight of Allah than helping someone in Jihad in the way of Allah. Referring to the part of Q.S. 24: 32, "If they are poor, Allah will enrich them out of His grace," this verse is directed at those who have wealth to help marry slaves or the poor, whose wealth is only sufficient for daily living.⁹⁶ Allah highly honors the poor. According to Ath-Thabari, through this verse, Allah promises wealth in marriage.⁹⁷

v. The Freedom of Slaves

The message in Q.S. 24: 32 aims to provide freedom and independence for slaves and servants who are subjugated by their masters. At that time, the condition of slaves was very poor, as they were treated harshly by their masters. If applied to the present day, this message is directed at masters, urging them to always provide for their servants by ensuring their physical and emotional security. This includes providing suitable resting

⁹¹ Al-Qurthubi, *Tafsir Al-Qurthubi Jilid 15*. 351.

⁹² Al-Maraghi, *Tafsir Al-Maraghi Jilid 6*.

⁹³ Ahmad Isawi, *Tafsir Ibnu Mas'ud*. 756.

⁹⁴ Al-Taimi, *Tafsir Yahya Ibn Sallam*. 445.

⁹⁵ Syeikh Imam Al-Qurthubi, *Tafsir Al-Qurthubi Jilid 15*. 606.

⁹⁶ Al-Maraghi, *Tafsir Al-Maraghi Jilid 6*. 349. 349.

⁹⁷ Dalam *Tafsir Al-Tabari* disebutkan bahwa Allah Swt. menjanjikan kekayaan dalam sebuah pernikahan. Maka carilah kekayaan itu dengan jalan menikah.

facilities, food, and drinks to maintain their energy for household chores, and respecting the dignity of domestic workers by not subjecting them to immoral actions.⁹⁸

vi. Patience Due to Not Marrying

This message is found in the part of Q.S. 24: 33, "And let those who cannot marry abstain," referring to the weak who do not have the means to marry. Therefore, they are urged to be patient and strive to protect themselves from various immoral actions that could tarnish their dignity until Allah grants them the blessing of marriage. Maintaining honor and dignity is an essential principle to be practiced in everyday life, as it concerns the direction and pace of one's life.⁹⁹

Q.S. 24: 32-33 from the Perspective of Psychology

This section discusses the formation of a family through marriage, considering that the family is the first environment for character development and child growth. From a psychological perspective, a family can be seen through the relationships of each individual within it. The psychological preparation emphasized here is that of the prospective bride and groom, while after marriage, the focus shifts to the relationship between the husband and wife. Other individuals are seen as the social environment related to both pre-marriage and post-marriage phases. In the pre-marriage phase, the closest social environment consists of parents and siblings, while after marriage, it includes parents and siblings as well, with friends and neighbors being part of the more distant social environment.¹⁰⁰

i. Pre-marriage Psychological Preparation

The relationship between a man and a woman leading toward marriage occurs during adolescence. This phase marks sexual maturity, the ability to produce offspring, and the emergence of sexual desire, including attraction to the opposite sex. Environmental factors support this attraction. The pre-marriage phase is an opportunity to get to know each other's personality, inner feelings, and to make a commitment toward a more serious relationship. During this phase, it is important to limit physical interactions, as sexual maturity may lead to strong sexual impulses. It is advisable to redirect these impulses into positive activities that do not involve physical contact, which might stimulate desires.¹⁰¹

ii. Post-marriage Preparation

The post-marriage mindset involves creating a "contract" between husband and wife, aimed at clarifying their respective roles and responsibilities for the mutual benefit of both. In this relationship, love signifies care paying attention to each other, showing affection, and offering help. The relationship between husband and wife will continuously evaluate and discuss their shortcomings, expressing their hopes and desires so that the family structure becomes more harmonious.¹⁰²

iii. Marriage Education

Marriage education programs consist of four key parts, including: First, sharing friendship and love in various ways. The excitement of friendship is much more

⁹⁸ Al-Qurthubi, *Tafsir Al-Qurthubi Jilid 15*. 607

⁹⁹ Al-Taimi, *Tafsir Yahya Ibn Sallam*. 446.

¹⁰⁰ Kusdiratri Setiono, *Psikologi Keluarga* (Bandung: P.T. Alumni, 2011). 14.

¹⁰¹ Setiono, *Psikologi Keluarga*.

¹⁰² Sri Lestari, *Psikologi Keluarga*, ed. Jefry (Jakarta: Kharisma Putra Utama, 2012).

beneficial than the excitement of love. In other words, a friendly attitude will make love stronger and more enduring. Second, treating your partner with respect and kindness. Third, every partner has their own tasks and roles. Good treatment and respect show high affection. In marriage, negative behavior toward each other should be avoided. Fourth, partners must be committed, both in terms of loyalty and responsibility. Each partner must commit to understanding and fulfilling their roles and working together to ensure the marriage functions well. Some methods for building cooperation with a partner include: First, attending to the partner's psychological needs. A regular way to do this is by providing comfort and pleasure. Second, avoid speaking negatively about your partner. Engage in discussions with your partner during leisure time and in a peaceful atmosphere. Third, strive to be the best person for your partner. Be committed and responsible for everything discussed with your partner.¹⁰³

iv. Preparing Mentally Before Marriage

Marriage is a goal that every human being aspires to. Many people imagine how beautiful marriage and family life will be. However, looking at the social issues that occur, many problems arise within the household. Marriage is the beginning of a new life, often accompanied by more problems. Therefore, conflicts between partners are inevitable. Hence, mental preparation before or after making the marriage commitment is essential to face the challenges that may arise in marriage at any time.¹⁰⁴

v. Self-care and Self-love as Mental Health

Self-care and self-love are two essential practices for maintaining mental well-being and stability. Self-care focuses on physical, emotional, relational, educational, and spiritual well-being, reflecting the fundamental way we take care of ourselves.¹⁰⁵ Self-love, on the other hand, is about developing self-acceptance and appreciation, which is dynamic and grows from actions that support physical, psychological, and spiritual growth.¹⁰⁶ *First*, Forgiving and Learning from Mistakes. Every soul is capable of making mistakes and has surely made them at some point. When we do something wrong or take the wrong step, realizing our mistake and forgiving ourselves is a form of self-love. We can make peace with ourselves after forgiving our mistakes, which is an expression of both self-love and self-care. This process should also be accompanied by efforts to improve ourselves, ensuring that we don't repeat the same mistakes in the future.¹⁰⁷ *Second*, Doing Something You Enjoy. This is often referred to as "me time," which means engaging in activities that you enjoy by yourself. The goal is to achieve inner happiness. By taking time for yourself, you can release the negative energy within and restore your mental well-being. *Third*, Avoiding People Who Have a Negative Influence on You. It is

¹⁰³ Setiono, *Psikologi Keluarga*. 28-31.

¹⁰⁴ Setiani Istiana, "Kesiapan Mental Sebelum Menikah: Memperkuat Pondasi Emosional Untuk Hubungan Yang Sehat," *Herminahospitals.Com*, last modified 2023, accessed December 19, 2024, <https://www.herminahospitals.com/id/articles/kesiapan-mental-sebelum-menikah-memperkuat-pondasi-emosional-untuk-hubungan-yang-sehat.html>.

¹⁰⁵ Lowell S Levin and Ellen L Idler, "Self-Care in Health," *Annual review of public health* 4, no. 1 (1983): 181–201.

¹⁰⁶ Jan Bransen, "Selfless Self-Love," *Ethical theory and moral practice* 9 (2006): 3–25.

¹⁰⁷ Ulin Nihayah, Salsabila Ade Putri, and Rahmat Hidayat, "Konsep Memafkan Dalam Psikologi Positif," *Indonesian Journal of Counseling and Development* 3, no. 2 (2021): 108–119.

crucial to distance yourself from toxic people who may have a detrimental effect on your mental health. Toxic individuals, who engage in gossip, are unsupportive, and encourage negative behaviors, indirectly bring negative energy, which can deteriorate your spiritual health.

Implementing self-care and self-love practices in your life can yield significant results in leading a prosperous and happy life.

The *Ma'na-cum-Maghza* approach, developed by Sahiron Syamsuddin, emphasizes interpreting Qur'anic verses by considering both their linguistic meanings and the socio-historical contexts in which they were revealed. This method seeks to uncover the deeper significance (maghza) behind the text, making it relevant to contemporary issues. Applying this approach to Q.S. 24: 32-33, the verses highlight the importance of marriage as a means to maintain personal honor and avoid actions prohibited by religion and state. Q.S. 24: 32 encourages guardians to facilitate marriages for single individuals, including slaves and the impoverished, emphasizing that financial constraints should not hinder the pursuit of marriage. Q.S. 24: 33 advises those unable to marry to maintain chastity until Allah provides them with sufficient means.

In the contemporary context, these verses underscore the necessity for individuals aspiring to marry to prepare adequately, both financially and psychologically. Financial preparation encompasses the ability to provide a suitable mahr (dowry), cover wedding expenses, and ensure a stable post-marital life. Psychological readiness involves acquiring knowledge about marriage, mental preparedness, and the capability to fulfill both physical and emotional needs within a household, aiming to establish a harmonious and compassionate family environment. Furthermore, the dynamic significance of these verses can be linked to the field of psychology through the implementation of pre-marital and post-marital education. Such educational programs are designed to equip couples with the skills to navigate marital challenges effectively, promoting healthy emotional and mental problem-solving strategies. Premarital counseling, for instance, has been shown to reduce the likelihood of divorce by 31%, highlighting its role as a preventive measure against marital discord. In summary, the *Ma'na-cum-Maghza* interpretation of Q.S. 24:32-33 emphasizes that marriage is a noble act of worship, serving as a legitimate means to channel human desires and maintain personal honor. It calls for adequate preparation, both financially and psychologically, and underscores the importance of educational programs to support marital success in contemporary society.

CONCLUSION

The historical meaning (*al-ma'na al-tarikhi*) explored from various interpretations and highlighted by key terms in this study, such as *wa ankibu*, *al-ayama*, *'ibad*, *fuqara*, *walyasta'fif*, *yughniya*, and *fadlih*, conveys important messages. First, the message of Q.S. 24: 32 is not an encouragement to marry despite financial hardship, but rather it emphasizes the urgency of marrying those who have not yet married, including slaves, servants, and the poor. Second, Q.S. 24: 33 explains that if one is unable to marry, they should maintain chastity until Allah Swt. provides sufficiency. In the context of modern times, these verses can serve as a reference for those who desire marriage, urging them to meet and prepare the necessary requirements. Financially, this means preparing for the dowry, wedding expenses, and the

cost of life after marriage. Psychologically, this means preparing for marriage knowledge, mental readiness, the ability to meet both material and emotional needs, and the ability to establish a family that is *sakinah mawaddah rahmah*. The dynamic contemporary significance (*al-maghza al-mutabarrik al-mu'asir*) of Q.S. 24: 32-33 can be related to the field of psychology. In psychology, the main message of these verses encourages individuals to prepare themselves and engage in self-education before or after marriage. From a psychological perspective, this involves: first, psychological preparation before marriage; second, preparation after marriage; and third, marriage education to ensure the sustainability of the household.

Indonesian Muslim scholars, particularly those specializing in Qur'anic studies and exegesis, are encouraged to derive substantial benefits from this research. Although the study is confined to the interpretation of Q.S. 24: 32-33, which discusses the exhortation to maintain chastity through marriage or by postponing it, it employs the *Ma'na-cum-Maghza* approach to analyze the meanings and objectives of these verses. The strengths and limitations of this research are anticipated to contribute positively to the development of Qur'anic exegesis. Therefore, the author suggests conducting further studies that not only utilize the same approach but also incorporate different methodologies to yield deeper and more comprehensive insights into the interpretation of these verses. Such advancements are crucial in the context of the evolution of exegesis in Indonesia and in enriching the understanding of Muslims in facing contemporary challenges.

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