THE ENCOURAGEMENT OF MARRIAGE IN THE QURANIC EXEGESIS: A COMPARATIVE STUDY OF *TAFSĪR AL-ṬABARĪ*, *AL-KASHSHĀF*, AND *FĪ ẒILĀL AL-QUR'ĀN*

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Abstract: *This study aims to compare the interpretations of recommending marriage verses by exegetical scholars who did not marry. The research will identify differences in their interpretations and assess whether their status as bachelors influenced their interpretations, potentially creating bias. The methodology used is qualitative research with content analysis, utilizing primary data sources from the tafsīr works of al-Ṭabarī, al-Zamakhsharī, and Sayyid Quṭb, as well as secondary data from other supporting literature. This study employs two approaches: a methodological and a theoretical approach. Methodologically, the study uses the methods of comparative exegesis (tafsīr muqarān), thematic exegesis (tafsīr mauḍū'ī), and analytical exegesis (tahlīl), while also applying both textual and contextual approaches. Theoretically, the study applies the principles of exegesis (al-dakhīl fi tafsīr). The findings of this study indicate that there are differences in the interpretation of verses recommending marriage among the exegetes who lived as bachelors. The interpretations of al-Ṭabarī and Sayyid Quṭb on marriage-related verses were not influenced by their status as scholars. However, al-Zamakhsharī's interpretation of the same verses appears to have been influenced by his condition as a single.*

Keywords: *Encouragement of Marriage; Al-Ṭabarī; Al-Kashshāf; Fī Ẓilāl al-Qur'ān.*

Abstrak: *Penelitian ini bertujuan untuk membandingkan penafsiran ayat-ayat tentang anjuran menikah oleh para ulama tafsir yang hidup sebagai bujangan. Penelitian ini akan mengidentifikasi perbedaan penafsiran mereka dan menilai apakah status mereka sebagai bujangan mempengaruhi interpretasi mereka, sehingga menciptakan bias. Metode yang digunakan adalah penelitian kualitatif dengan content analysis, menggunakan sumber data primer dari kitab tafsir al-Ṭabari, al-Zamakhshari, dan Sayyid Quṭb, serta data sekunder dari literatur pendukung lainnya. Penelitian ini menggunakan dua pendekatan, yaitu pendekatan metodologis dan teoritis. Secara motodologis penelitian ini mengunakan metode tafsir muqarān, tafsir maudū'i, dan tahlīli, sekaligus pendekatan tekstual dan kontekstual. Sedangkan secara teoritis menggunakan kaidah tafsir (al-dakhīl fi tafsīr). Hasil dari penelitian ini menunjukkan bahwa terdapat perbedaan dalam tafsir ayat-ayat anjuran menikah antara para ulama tafsir yang hidup sebagai bujangan. Penafsiran al-Ṭabari dan Sayyid Quṭb terhadap ayat-ayat al-Qur'an yang bertemakan tentang anjuran menikah. tidak dipengaruhi oleh kondisi mereka sebagai ulama tafsir yang membujang. Sedangkan penafsiran al-Zamakhshari terhadap ayat-ayat tentang anjuran menikah dipengaruhi oleh kondisinya sebagai ulama tafsir bujangan.*

Kata Kunci: *Anjuran Menikah; Bujangan; Al-Ṭabarī; Al-Kashshāf; Fī Ẓilāl Al-Qur'an*

Introduction

Marriage in Islam is considered a fundamental aspect of human nature and is regarded as an act of worship that strengthens one's faith and religion. Through marriage, an individual commits to taking on the significant responsibility of nurturing and protecting a family in accordance with the truth. Moreover, marriage brings various social benefits, such as preserving lineage, ensuring sustenance, safeguarding honor, establishing a strong community, protecting society from the spread of diseases, and maintaining inner peace.[1]

The encouragement for marriage in the Qur'an is found, among others, in Surah *al-Nūr* (24:32). According to Ibn al-`Arabī's interpretation, as cited by al-Ṣabūnī, the legal status of marriage in *Surah al-Nūr* verse 32 is classified into three levels: obligatory (*wājib*), recommended (*sunnah*), and permissible (*mubāḥ*). These represent the basic rulings on marriage. Al-Ṣabūnī further notes that there are differing views among the jurists regarding these levels. First, the *Ẓāhirī* school holds that marriage is obligatory, and neglecting it is sinful. Second, the *Shafi'ī* school considers marriage to be permissible (*mubāḥ*), and one is not sinful for choosing not to marry. Third, the majority schools (*Mālikī, Ḥanafī,* and *Ḥanbalī*) state that marriage is sunnah, not obligatory, meaning there is no sin in choosing not to marry.[2]

Marriage is strongly encouraged and even mandated in the Qur'an and Sunnah. Those who truly seek goodness will motivate Muslims to

marry. Numerous passages from the Qur'an and hadith emphasize the importance of marriage. In the *Kamus Besar Bahasa Indonesia* (Indonesian Dictionary), *anjuran* (encouragement) is described as something that is advised, proposed, suggested, or encouraged.[3] Thus, encouragement can be understood as an invitation combined with advice that raises awareness, offers hope, and gently persuades by outlining its reasons and potential outcomes.

Many scholars have written about the encouragement to marry by citing various verses and hadiths. Among them is Imam al-Ghazali in his book *Ihyā' `Ulūm al-Dīn* in the subsection *al-Targhīb fi al-Nikāh* (Encouragement to Marry).[4] Similarly, Sayyid Sabiq in his book *Fiqh al-Sunnah* discusses this topic in the subsection *al-Rāghibah fi al-Zawāj* (Encouragement for Marriage).[5] Meanwhile, Audh bin Raja` al-Aufi, in his book *al-Wilāyah fi an-Nikāh*, references several verses encouraging marriage, including QS. *al-Nisa'* (4:3), QS. *al-Nūr* (24:32), and QS. *al-Rūm* (30:21).[6]

The encouragement for marriage in Islam is profoundly strong, not only for the purpose of having offspring and preserving life but also as a means to fulfill a noble social and spiritual objective. However, there are some individuals who, due to certain circumstances or conditions, choose not to marry. Among them are scholars whose knowledge and piety are beyond question.[7] This raises the question: *"What are their perspectives when confronted with the encouragement for marriage in Islam?"*

One of the scholars who did not marry was Ibn Jarir al-Tabari. Another prominent figure was the exegete al-Zamakhshari (d. 538 AH), known as a leading figure of the *Mu'tazilah*, a group emphasizing rationality in thought. His tafsir work, *Al-Kashshaf*, is regarded as highly rationalistic. In addition to his strong background in *Mu'tazilah* ideology, he was also known for living as a bachelor.[8] Another scholar who remained unmarried and was a contemporary exegete is Sayyid Qutb, renowned for his monumental work *Fi Zilal al-Qur'an.*[9]

Their interpretations of verses encouraging marriage in their respective tafsir works are intriguing to study and compare. Given their status as bachelors, this comparison could lead to a comprehensive level of *tafsir muqāran* (comparative exegesis). Such a comparison seeks to uncover the tendencies of the exegetes being studied. At this level, the comparative analysis is the most advanced classification of *tafsir muqāran*, as it is conducted comprehensively and holistically.

This type of comparison encompasses all aspects that can be compared, provided they remain relevant to the study's theme. These aspects include not only the explicit elements, such as the Qur'anic text, hadith, and the

exegetes' commentary in their works, but also intellectual elaborations in the form of concepts, nuances of interpretation, and methodologies. These dimensions are often discernible through the exegetes' interpretive methods, exegetical frameworks, and the approaches they employed, among other factors.[10]

After understanding the opinions of the exegetes on the discussed theme and uncovering their tendencies, the next step is to determine the positions and views of the compared exegetes. Some scholars refer to this process as *tarjīḥ* (weighing and prioritizing). To facilitate *tarjīḥ*, it is essential to first clarify which aspects are being compared. When comparative research aims to reveal tendencies or interpretations of verses on the same theme, the subjectivity of the exegetes in their interpretations can be analyzed. This involves examining whether their interpretations are biased toward supporting personal or group interests. If such bias is present, it is closely related to errors in interpreting the Qur'anic content. To identify such errors in an exegete's explanation of the Qur'anic content, the theory of *al-Dakhīl fī al-Tafsīr* can be applied.

Al-Dakhīl originates from the Arabic root word *dakhala*, which means "to be internally corrupted, afflicted with damage, or containing a defect."[11] Ibrahim Khalifah, in *Al-Dakhīl fī al-Tafsīr*, explains that flaws and defects in interpretation arise from several factors, including: Alienation, such as borrowed terms or uninvited elements introduced into the interpretation; and Sensory defects and other hidden imperfections, which remain unnoticed unless thoroughly examined, such as diseases, conspiracies, deceptions, doubts, or worms inside a tree trunk.[12] These factors highlight the need for meticulous scrutiny to identify and address such issues in Qur'anic exegesis.

Based on the above explanation, this research aims to address the following research questions: How does a comprehensive comparison of the interpretations of verses encouraging marriage in the works of bachelor exegetes—*al-Ṭabarī*, *al-Kashshaf*, and *Fī Ẓilāl al-Qur'ān* unfold?; and Do their interpretations of the verses encouraging marriage exhibit bias influenced by their status as bachelors?

The Nuances *of Tafsir al-Ṭabarī, al-Kashshāf, and Fī Ẓilāl al-Qur'an*

A comprehensive comparison of these three tafsir works—*Tafsir al-Ṭabarī*, *al-Kashshaf*, and *Fī Ẓilāl al-Qur'an*—in interpreting the verses encouraging marriage requires an in-depth discussion of the methodologies, exegetical procedures, and approaches employed by the respective exegetes. Such an analysis is necessary to establish a clear focus for the comparison.

By examining the distinct methods and perspectives used in each tafsir, a more nuanced understanding of how these exegetes approached the subject can be achieved, paving the way for a thorough comparative analysis. In brief, the nuances of *Tafsir al-Ṭabarī*, *al-Kashshāf*, and *Fī Ẓilāl al-Qur'an* can be summarized as follows:

First, *Tafsir al-Ṭabarī* is the Qur'anic exegesis titled *Jamī' al-Bayān fī Takwīl al-Qur'ān*, also known as *Tafsir al-Ṭabarī*. It is one of the works of Abū Ja'far Muhammad Ibn Jarīr al-Ṭabarī, who is recognized as Imam al-Ṭabarī. He was born in Amula, Tabaristan (in present-day Iran) in 224 AH. Imam al-Ṭabarī is renowned as an expert in tafsir, history, hadith, and jurisprudence. He passed away in the last quarter of Shawwal in 310 AH at the age of 86, remaining a bachelor throughout his life—never married and without children. His legacy endures in the vast body of knowledge and works he left behind, which continue to be highly regarded and influential, ensuring his name and contributions remain a significant part of scholarly history.[13]

According to al-Baghdadi, Imam al-Ṭabarī was very active in writing. Over a span of 40 years, he wrote approximately 1,768,000 pages, averaging 40 pages per day. However, not all of his works have been preserved in the modern era.[14] His most monumental work is his tafsir *Jāmi' al-Bayān 'an Ta'wīl al-Qur'ān*. This tafsir consists of 30 volumes and was first published in 284 AH when Imam al-Ṭabarī was 60 years old. Some scholars believe that *Tafsir al-Ṭabarī* is the first tafsir from the early centuries of Islam.[15]

Imam al-Ṭabarī wrote his tafsir using the *tahlīli* or analytical method, as he explained each verse sequentially according to the order in the Mushaf. He began his tafsir by elaborating on the meanings of the vocabulary (*mufradāt*), followed by a general explanation. Then, he examined the *munāsabah* (correlation) between the verses, exploring their connections. Additionally, he discussed the historical context of the verses and included narrations from the Prophet Muhammad (SAW), the companions, and the tabi'in.[16] Although *Tafsir al-Ṭabarī* predominantly employs the method of *bi al-ma'tsūr* (using transmitted reports), it also introduces elements of *bi al-ra'y* (opinion-based interpretation). This means that while his tafsir is largely based on transmitted narrations to explain the verses, Imam al-Ṭabarī also used his reasoning to determine the most accurate meaning when confronted with conflicting hadith reports.

Second, *Tafsir al-Kashshāf* is a Qur'anic exegesis titled *Al-Kashshāf an Haqaiq Ghawamidh al-Tanzil wa Uyun al-Aqawil fi Wujud al-Ta'wil*, commonly known as *Al-Kashshāf*. This is the work of al-Zamakhsharī, whose full name was al-Imam Abu al-Qāsim Mahmūd ibn Umar al-

Zamakhsharī al-Khawārizmi, a prominent figure who lived for 71 years (467–538 AH). He is well-known as a member of the Mu'tazilite school, which emphasized rationalism in their thinking. His name, al-Khawārizmi, is derived from a province in Central Asia, which was part of the Persian Empire during the medieval period.[17]

According to a story from Sheikh Abu Hayyan al-Andalusi, al-Zamakhsharī traveled from Khawārizmi to Makkah in 520 AH, aiming to acquire knowledge from Sibawaih, a master of Arabic linguistics. In the historical context, al-Zamakhsharī was born during the reign of Sultan Jalāl al-Dīn al-Fath Malikshah, under the guidance of the famous vizier Nizam al-Mulk. This vizier was highly active in promoting intellectual activities and forming discussion groups attended by scholars from various backgrounds.[18]

Al-Zamakhsharī began writing his tafsir at the request of a group known as *al-Fi'ah al-Najiyah al-'Adliyah*, a part of the Mu'tazilite school. In the preface to his tafsir, he states: "…they desired a work of tafsir and asked me to clarify the true meanings of the Qur'an, including all the stories contained within it, as well as aspects of its interpretation." Motivated by this request, al-Zamakhsharī wrote his tafsir, where he elaborated on the opening verses of the surahs and discussed the essence of Surah al-Baqarah.[19]

During a second trip to Makkah, al-Zamakhsharī met many scholars who expressed their desire to have his work. Upon his arrival in Makkah, he was informed that the leader of Makkah, Ibn Wahhas, planned to visit him in Khawārizmi to acquire the work. This motivated al-Zamakhsharī to begin writing his tafsir, although in a more concise format compared to the original oral explanations. With the encouragement of the Mu'tazilite followers in Makkah and support from al-Hasan `Ali ibn Hamzah ibn Wahhas, al-Zamakhsharī completed the writing of his tafsir in approximately 30 months. The writing process started in Makkah in 526 AH and was completed on Monday, 23 Rabi'ul Akhir 528 AH.[20]

According to Sheikh Kamil Muhammad Uwaidah, the reason al-Zamakhsharī chose to live alone was due to difficult financial circumstances and economic instability, compounded by a disability in his leg. Ahmad Muhammad al-Hufi suggests that al-Zamakhsharī remained a bachelor because he was deeply engrossed in the pursuit of knowledge, driven by a profound love for learning that led him to focus entirely on academic matters and devote all his time to writing. Al-Zamakhsharī passed away on the night of Arafah in 538 AH.[21]

Al-Kashshāf is organized according to the order of the Mushaf, beginning

with Surah al-Fātiḥah and concluding with Surah al-Nās. It consists of 30 juz and 144 surahs. The tafsir is heavily focused on the linguistic aspects of *balāghah* (rhetoric) and grammar, making it a work of linguistic nature. At the beginning of each surah, he provides information about whether the surah is Makki or Madani, and occasionally includes synonyms for the surah's name. He often employs a dialogue method, explaining the meanings of words, sometimes accompanied by poetry to clarify the meaning.[22] He begins with the Qur'anic verse and then uses rational reasoning supported by *naqli* evidence (from the Qur'an or hadith), particularly regarding the reasons for the revelation of the verses.[23]

While *al-Kashshāf* does use *naqli* evidence, the tafsir is more oriented toward rational interpretation (*al-Ra'y*). The use of *munāsabah* (correlation) between the verses or hadith as supporting evidence is limited in *al-Kashshāf*. The dominant feature that places this tafsir in the category of *tafsir bi al-ra'y* is that it is heavily influenced by the views and reasoning of the exegete's own school of thought, which in this case is the Mu'tazilite perspective.[24]

Third, *Tafsir Fī Ẓilāl al-Qur'an* is one of the most significant works of Sayyid Quṭb, written during his time in prison from 1954 to 1966. This tafsir, alongside his other works such as *Hâdza al-Dīn*, *al-Mustaqbal li Hâdza al-Dīn*, *Khashâ`is al-Tashawwur al-Islâmi wa Muqawwamâtuhu*, and *al-Islām wa Musykilah al-Hadhârah*, became a cornerstone of his intellectual output while incarcerated.[25]

Sayyid Quṭb was born on October 9, 1906, in Asyut, Egypt. He received his early education in government and religious schools until 1918. In 1921, he moved to Cairo to continue his studies at *Madrasah Tsnawiyyah*, and later lived in Helwan with his uncle Ahmad Husain Utsman, a journalist. Sayyid Quṭb then studied at the Teacher Training Institute and earned a bachelor's degree in literature from *Dar al-Ulum* University in 1928. He worked as a lecturer at the university and later served as an inspector in Egypt's Ministry of Education.[26]

Sayyid Quṭb's academic journey continued with a scholarship to study in the United States at Wilson's Teacher College and Stanford University, where he obtained a Master's degree in Education. However, in 1965, he was sentenced to death for his alleged involvement in a plot to overthrow the regime of Egyptian President Gamal Abdul Nasser.[27] Quṭb remained unmarried throughout his life, dedicating himself entirely to his political and intellectual pursuits, particularly his vision of establishing an Islamic state.[28] His intellectual contributions have had a lasting impact, with *Fi Ẓilāl al-Qur'an* being his most monumental work.

Tafsir Fī Ẓilāl al-Qur'an follows a *tahlīli* (analytical) approach, beginning with Surah al-Fātiḥah and ending with Surah al-Nās, following the *tartib al-mushāfi* (order of the Mushaf). It explores the verses in-depth, considering various scholarly aspects. The tafsir carries a distinctive *ādab al-ijtimā'i* (social and literary) tone, with a focus on social and political issues, reflecting Sayyid Quṭb's intellectual and political background. It also integrates a strong sense of literary beauty, aligning with his literary pursuits.[29]

Methodologically, *Fī Ẓilāl al-Qur'an* employs several key steps for interpreting the verses. These include: *munāsabah ayat* (correlation of verses): Connecting the themes and messages of different verses; *muqaddimah* (introduction): Introducing each surah with an explanation of its content and significance; *asbāb al-nuzūl* (reasons for revelation): Providing the historical context of the revelation, including any relevant *asbāb al-nuzūl* (reasons for revelation); Harmonizing with other texts: Relating the verses to other relevant Qur'anic verses or hadiths; Emphasizing key messages: Highlighting the central ideas of the verse that relate to human behavior; and Application in social life: Presenting a persuasive and reflective analysis of how the teachings of the verse can be applied in society, often in a socially engaging or provocative manner. This approach reflects Quṭb's concern with the social and political dimensions of Islamic teachings and his vision for a more just and Islamic society.[30]

Various Verses About the Encouragement to Marriage

The encouragement to marry in the Qur'an is a defined theme, and then the relevant verses related to this theme are gathered. The Qur'an highly encourages marriage, and several verses emphasize the importance of marrying. Some verses that reflect the encouragement to marry are mentioned in Surah *Ar-Ra'd*, verse 38, which explains that marriage is the Sunnah of the Prophets, which must be followed:

وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ اَزْوَاجًا وَّذُرِّيَّةً وَمَا كَانَ لِرَسُوْلٍ اَنْ يَّأْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ لِكُلِّ اَجَلٍ كِتَابٌ

"Indeed, We have surely sent messengers before you (O Muhammad), and We granted them wives and offspring. It was not possible for any messenger to bring a sign (miracle) except by the permission of Allah. For every time, there is a decree." (Qur'an, Surah *Ar-Ra'd*: 38)

This verse, according to Wahbah al-Zuhayli, contains an understanding that encourages marriage and prohibits celibacy because marriage is the sunnah (tradition) of the messengers. All messengers were ordinary human

beings who engaged in lawful worldly pleasures permitted by Allah SWT, having wives and offspring. The only thing that distinguished them from ordinary humans was divine revelation.

Al-Zuhayli's interpretation is supported by the Sunnah, as indicated by hadiths such as the one narrated by Al-Bayhaqi: *"Marry, for I take pride in the large number of my followers compared to other nations."* Similarly, there is the hadith narrated by Al-Tabarani: *"Whoever marries has indeed completed half of his faith; let him fear Allah SWT regarding the remaining half."*[31]

Then there is a verse that expresses that marriage is one of the signs of Allah's greatness and has a noble purpose:

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

"Among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He placed between you affection and mercy. Indeed, in that are signs for a people who reflect." (Qur'an, Surah *Ar-Rum*: 21)

Wahbah al-Zuhayli explains this verse as highlighting that among the signs and evidences of Allah SWT's power, mercy, and compassion is His creation of women for men from the same kind, making the origin and creation of women from the body of men. This was done to establish harmony, compatibility, comfort, and a sense of family.

He further elaborates that Allah SWT instills *mahabbah* (love), compassion, and affection between men and women so they can synergize and support one another in facing life's burdens and challenges together. A household and family are thus formed on the foundation of a strong, firm, and perfect system and structure. This results in the realization of tranquility, peace, contentment, and harmony within the family.[32]

Next, there is a verse that commands encouraging marriage, explaining that marriage is a means to achieve sufficiency in life, gain strength to bear burdens, and the ability to overcome poverty:

وَاَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَالصّٰلِحِيْنَ مِنْ عِبَادِكُمْ وَاِمَائِكُمْ اِنْ يَّكُوْنُوْا فُقَرَاۤءَ يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ

"Marry off those among you who are single, as well as the righteous among your male and female servants. If they are poor, Allah will enrich them out of His bounty. And Allah is All-Encompassing, All-Knowing." (Qur'an, Surah *An-Nur*: 32)

Wahbah al-Zuhayli states regarding this verse that the correct

interpretation is that the address (*khithāb*) of this verse is directed at guardians (*wali*), though some also interpret it as addressing husbands. The apparent command in this verse, according to the majority opinion (*jumhur*), is a recommendation (*sunnah*), advice, and an encouragement toward goodness (*istihsān*). This is because during the time of the Prophet Muhammad (peace be upon him) and in subsequent periods, there were many men and women who did not marry, and no one criticized or condemned this situation.

Additionally, a group of scholars, including Ar-Razi, holds the view that the apparent command of this verse indicates an obligation for anyone who is capable of marrying. This opinion is based on the hadith narrated by Bukhari and Muslim, as mentioned earlier: *"O young people, whoever among you is able to marry…"*.[33]

There is also a verse that explains that marriage is part of Allah SWT's blessings:

وَاللهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّجَعَلَ لَكُمْ مِّنْ اَزْوَاجِكُمْ بَنِيْنَ وَحَفَدَةً
وَّرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَبِنِعْمَتِ اللهِ هُمْ يَكْفُرُوْنَ

"Allah has made for you from among yourselves spouses (husband or wife), and has made for you from your spouses children and grandchildren, and has provided for you from the good things. Why then do they believe in what is false, and deny the favors of Allah?" (Qur'an, Surah *An-Nahl*: 72)

Ibn Kathir explains that this verse is a statement from Allah, highlighting some of His blessings upon His servants. One of the blessings mentioned is that Allah has created wives for men from their own kind. Had wives been from a different species or kind, no affection, love, or compassion would arise between them. However, by Allah's mercy, He has created the descendants of Adam in two genders: male and female, who become husband and wife. From the union of marriage, Allah has created children and grandchildren.

Furthermore, Allah mentions as a blessing that He has provided His servants with sustenance in the form of wealth, food, drink, and other life necessities. Despite the abundance of these blessings, Allah asks, *"Do they still believe in false gods and deny the blessings of Allah that they cannot even count?"* This is a rhetorical question emphasizing the ingratitude of those who fail to recognize and appreciate the countless blessings Allah has granted them.[34]

And finally, there is a verse that explains that all types of creatures were created by Allah SWT in pairs:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُوْنَ

"Everything We have created in pairs so that you may remember (the greatness of Allah)." (Qur'an, Surah *Adh-Dhariyat*: 49)

Al-Māwardī states that there are two interpretations of this verse. The first interpretation is that the verse means everything is created in two forms or types. The second interpretation is that Allah created everything in pairs with opposing characteristics, such as health and sickness, wealth and poverty, life and death, happiness and sadness, laughter and tears. This decree applies to His creation, affirming that only Allah is the One, the Sole Creator.[35]

Meanwhile, in the tafsir of al-Qurṭubī, it is explained that the verse refers to two different types and forms. Ibn Zaid said that it refers to men and women, sweet and sour, and similar pairs. Mujāhid stated that it refers to men and women, the sky and the earth, the sun and the moon, night and day, light and darkness, lowlands and mountains, jinn and humans, good and evil, morning and evening, and similar pairs.[36]

Comparison of the Interpretations on Encouraging Marriage Verses

From the verses mentioned above, a textual analysis can then be conducted based on the interpretations provided by three scholars of tafsir: al-Ṭabari, al-Zamakhshari, and Sayyid Quṭb, and compared with each other. In this textual analysis and comparison, in order to obtain detailed results, the aspects to be used are the steps of interpretation (tafsir methodology) of the mufassir. Referring to the tafsir books of these three scholars, it is found that all of them use the *tahlīli* method of tafsir. In general, the structure of the discussion and analysis of the verses in *tahlīli* tafsir follows a step-by-step approach.

The *tahlīli* tafsir method, or what Muhammad Baqir al-Shadr called *tajzī'i* tafsir, is a method in which a mufassir attempts to explain the contents of the Quranic verses from various perspectives while paying attention to the sequence of verses as found in the mushḥāf.[37] Within the *tahlīli* tafsir method, several aspects serve as stages of the mufassir's work in explaining the verses, which include: explaining *munāsabah* (the context or connection between verses); clarifying the reasons for the revelation of the verses (*asbāb al-Nuzūl*); analyzing vocabulary; explaining the meaning contained in each verse or part of the verse; explaining the law and purpose of the verse in accordance with *shar'ī* (Islamic law); and drawing conclusions.[38] However, when examined individually, it is evident that the mufassirs do not apply the *tahlīli* tafsir method uniformly. This discrepancy

is influenced by factors such as the mufassir's personal inclinations, depth of knowledge, and the need for clarity in explaining Quranic verses.

To ensure that this textual analysis and comparison reaches the desired conclusion, the aspects to be analyzed must focus on the specific points to be revealed. After reviewing the explanations provided by these three mufassirs, the aspects chosen for analysis are: first, analyzing the vocabulary; second, explaining the meaning of the verse or part of the verse; and third, clarifying the law and purpose of the verse according to *shar'ī* law. These three aspects represent the steps of tafsir that are consistently applied by these three scholars.

Subsequently, a contextual analysis will be conducted to determine which mufassir's interpretation is more likely influenced by their condition as a single person. Therefore, to analyze whether there are any elements introduced in their interpretations that may support their choice of remaining single, this will be evaluated using the theory of *al-Dakhīl fī al-Tafsīr*.

According to `Abd al-Wahhāb Fāyed in his book *al-Dakhīl fī Tafsīr al-Qur'ān al-Karīm*, *al-Dakhīl* refers to interpretations that are not supported by legitimate sources, arguments, or data from religion. Such interpretations may be based on weak or fabricated hadiths, or merely on theories.[39]

Al-Dakhīl in tafsir appears in various forms and can be classified into three categories: the *al-Ma'tsur* (narrative) approach, the *al-Ra'yi* (rational) approach, and the *al-Ishārah* (intuitive) approach. First, the narrative approach includes: *hadith mauḍū'* (fabricated hadiths), *hadith ḍa'īf* (weak hadiths), *Isra'īliyāt* (narratives from Jewish or Christian sources) that contradict the Quran and Sunnah, as well as *Isra'īliyāt* not supported by religious teachings, invalid opinions of the companions and successors, and opinions that contradict the Quran, Sunnah, logical reasoning, or cannot be reconciled.[40]

Second, the rational approach includes: tafsir based on ill intentions or skepticism towards the verses of Allah, exoteric tafsir that disregards the appropriateness of attributing meanings to the Divine, distorted interpretations of the verses and the Shariah by neglecting the literal meanings of the verses, esoteric tafsir unsupported by strong arguments, interpretations not based on the established principles and rules of tafsir, and scientific interpretations that stray too far from the linguistic, sociological, and psychological contexts of the verses. Third, the intuitive approach includes: esoteric tafsir practiced by the *Bāṭinīyah* sect, and tafsir by some Sufis who ignore the exoteric meaning of the verses.[41]

Here is a textual and contextual analysis of several aspects in the tafsirs of *al-Ṭabarī*, *al-Kashshāf*, and *Fī ẓilāl al-Qur'an* regarding the verses encouraging marriage:

First, in analyzing the word *"al-ayāmā"* in Q.S. al-Nūr: 32, all three scholars address the meaning of the word. Al-Ṭabarī interprets *al-ayāmā* as referring to those without a partner, whether male or female, who are free (not enslaved). He explains that *al-ayāmā* is the plural form of *aymun*, similar to how *yatāmā* is the plural form of *al-yatīmah*.[42] Sayyid Quṭb also interprets the word as referring to those who are without a partner, specifying that this refers to free individuals, since slaves or servants are mentioned separately in the verse.[43]

Al-Zamakhsharī, in his interpretation, defines *al-ayāmā* as "living alone" or "without a partner." He strengthens this interpretation by presenting a poem: "*Fa-in tankiḥī ankiḥ wa-in tata'ayyamī wa-in kuntu aftā minkumu ata'ayyamu*" (If you wish to marry, marry; and if you wish to live alone, and if I were to give a fatwa among you, I would live alone).[44]

Although this poem is intended to reinforce the meaning of *al-ayāmā* as living alone, it is inappropriate to include it in the explanation of the verse from Allah. The explicit meaning of the verse is a command from Allah to marry those who are single among you. The command "wa ankiḥū" before *al-ayāmā* does not align with a fatwa promoting living alone without marriage.

From this, it can be concluded that al-Zamakhsharī's interpretation of *al-ayāmā* in his tafsir of Q.S. al-Nūr contains *al-dakhīl fi al-tafsīr* through the rational approach, in the form of exoteric tafsir that fails to consider the appropriateness of attributing such interpretations to the Divine.

Second, in explaining the verse from Q.S. *al-Rūm*: 21, this verse shows that one of Allah's powers is creating a pair for you, men, from the same kind, so that harmony, alignment, comfort, and family can be established. Allah SWT also created love, affection, and closeness between men and women, so that they can cooperate and support each other in facing the burdens and challenges of life. Household and family life are built on a foundation, order, and system that is very strong, firm, and perfect; so that tranquility, peace, serenity, and harmony can truly be achieved.[45]

In general, the understanding of this verse, as stated above, is that this verse is evidence directing to a single purpose: that marriage will bring tranquility, peace, and become a means to express love and affection between husband and wife.

There are differences in the explanations of this verse by three scholars of tafsir. Al-Ṭabari begins his interpretation of this verse with the phrase

"Among the signs of His power and proofs of His greatness." He then explains that Allah created a pair for your father (Adam) from himself, so that Adam would find peace with her, by creating Hawwa from one of Adam's ribs.[46] Sayyid Quṭb, although not specifically explaining this verse in his tafsir of Q.S. al-Rūm: 21, states that humans have awareness of their feelings toward the opposite sex, and that the relationship between the two genders affects their nervous system and emotions. These different feelings take various forms and directions between men and women, influencing their actions and activities. However, very few remember that Allah's power has created a partner for them from themselves and has given them feelings and love in their souls. Allah also provides tranquility for their souls and nerves, tranquility for their bodies and hearts, becomes a comfort for their spirits and consciousness, and grants serenity to both genders, both men and women.[47]

Meanwhile, al-Zamakhshari explains the verse from Q.S. *al-Rūm*: 21, *"Wa min āyātihi an khalaqa lakum min anfusikum azwājan"* by referring to the creation of Hawwa from the rib of Prophet Adam. He argues that women who followed were created from the body of men, or created from the same form and kind, not from a different kind. This, he believes, allows for unity and peace between them because they are from the same type, whereas if they were from different types, conflict and contradiction would arise.[48]

Al-Zamakhshari's view can be seen as skeptical towards the values taught in the overall context of the verse, and it displays a cynical attitude toward the noble purpose of marriage. Therefore, it can be concluded that there is an element of *al-dakhīl* in al-Zamakhshari's interpretation of this verse, within the framework of rationalist interpretation that is skeptical of the divine verses.

Third, in explaining the verse from Q.S. al-Rūm: 21, Al-Ṭabari continues his interpretation of this verse by stating that the bond of family relationships through marriage among you is made with love and affection between you.[49] Then, Sayyid Quṭb, with a narrative that touches the heart and feelings, describes that the relationship between men and women in marriage is full of tranquility and love.[50]

Al-Zamakhshari, in explaining the verse "*Wa ja`ala baynakum mawaddatan wa raḥmatan*", states that Allah has made you love and show mercy to one another through the bond of marriage. This relationship is established between you through marriage, even though you may not have known each other previously, never met, or had other reasons that would have prevented you from having familial ties and mutual affection.

He then interprets the words *mawaddah* (love) and *rahmah* (mercy) by quoting what Hasan al-Baṣrī has said: that *mawaddah* is a metaphor for sexual relations, and *rahmah* is a metaphor for having children.[51]

This interpretation of *mawaddah* and *rahmah* as stated above is one understanding presented by scholars in tafsir. Al-Zamakhshari only mentions this interpretation by quoting this single reference. However, if we look at other tafsirs, such as the one by al-Māwardī, there are four different opinions on this matter. The first opinion is that *mawaddah* (love) is interpreted as *maḥabbah* (affection), while *rahmah* (mercy) is interpreted as *shafaqah* (compassion, as stated by al-Suddī). The second opinion is that *mawaddah* is interpreted as *jimā'* (sexual intercourse), and *rahmah* as *walad* (children), as stated by al-Ḥasan. The third opinion is that *mawaddah* is interpreted as the love of the older person, while *rahmah* is interpreted as affection for the younger child, as stated by al-Kalbī. The fourth opinion is that both *mawaddah* and *rahmah* refer to mutual love and affection between husband and wife, as stated by Muqātil.[52]

Similarly, al-Qurṭubī explains it with several opinions: First, *mawaddah* is sexual intercourse, and *rahmah* is children, as stated by Ibn Abbās, Mujāhid, and Ḥasan. Second, *mawaddah* and *rahmah* are interpreted as mutual tenderness of the heart. Third, *mawaddah* is love, and *rahmah* is mercy, where it is also narrated from Ibn Abbas that *mawaddah* is the love a man has for his wife, and *rahmah* is his compassion towards her, ensuring she is not harmed.[53]

Al-Zamakhshari only presents the interpretation of *mawaddah* and *rahmah* by quoting the view of Hasan al-Baṣrī from the Tabi'īn, interpreting them as metaphors for physical relations between husband and wife, namely sexual intercourse (*jimā*) and the resulting children (*walad*). This interpretation can be considered a distorting interpretation of the verse and religious law. It can be said that this understanding deviates from the noble purpose of the meaning as conveyed by other scholars. Therefore, such an interpretation falls into the classification of *al-dakhīl fī tafsīr al-Qur'ān*, which involves the use of reports and reasoning from the opinions of the companions and *Tabi'īn* that contradict the Qur'an, the Sunnah, logic, and leads to a distorted understanding of the verses and religious laws.

Fourth, in explaining the verse from Q.S. al-Nūr: 32, the general meaning of the part of the verse *"In yakūnū fuqarā'a yughnihim Allāhu min faḍlihi"* is that there is a guarantee of sustenance for those who get married, and the reason of poverty or financial difficulty should not be an obstacle to marriage. Because Allah, with His grace, will provide sufficiency for

those who marry. This verse specifically promises sufficiency to those who are still single and righteous, whether they are free individuals or slaves.

The phrase *"in yakūnū"* using the pronoun *"hum"* meaning "if they are in a state of..." implies a condition, which is limited based on the preceding sentence. Al-Ṭabari explains this verse by saying, "If they are from the poor and needy, then indeed, Allah will provide them with sufficiency from His grace. Therefore, their poverty should not be an obstacle to marriage for them."⁵⁴ Sayyid Quṭb states, "Poverty should not prevent people from marrying as long as they are fit for marriage and desire it. Sustenance is in the hands of Allah. Allah has guaranteed wealth for them, should they choose an honorable and pure way."⁵⁵

Meanwhile, al-Zamakhshari explains this verse by taking it to a broader context. He states that Allah's rules do not apply only in specific conditions because those rules are His will. Allah, in His wisdom, only wills and determines what aligns with His wisdom and what benefits His creatures. As He has stated in Q.S. al-Talaq: 2-3: *"Wa man yattaqi Allāha yaj'al lahu makhrajan wa yarzuqhu min ḥaythu lā yaḥtasib"* (Whoever is mindful of Allah, He will make a way out for them and provide for them from where they do not expect). And other textual evidence in Q.S. al-Taubah: 28: "*Wa in khiftum 'aylatan fasawfa yughniykumu Allāhu min faḍlihi in shā'a. Inna Allāha 'alīmun ḥakīm*" ("If you fear poverty, Allah will soon enrich you from His bounty if He wills. Indeed, Allah is All-Knowing, All-Wise).⁵⁶

Al-Zamakhshari's interpretation of the verse Q.S. al-Nūr: 32 has drawn criticism for being inconsistent with the principles of Qur'anic exegesis recognized by the majority of scholars. Al-Zamakhshari attempted to align the understanding of a verse with a *muqayyad* (qualified or conditional) phrasing regarding the provision of sustenance for those who marry, with verses that have a *muthlaq* (general or unconditional) phrasing, such as those describing sustenance for those who are pious or that Allah bestows His bounty upon whomever He wills.

However, scholars emphasize that *muthlaq* phrases cannot simply be restricted or aligned with *muqayyad* ones without strong contextual or textual evidence.⁵⁷ In this case, Al-Zamakhshari's approach is considered deviant because he also argues that although provisions for those who marry are assured, there are cases where individuals become poor after marriage or lose their wealth after repenting.

Such statements are seen as skeptical and do not reflect faith in the verses of Allah. This type of interpretation falls under the category of *al-dakhīl fi tafsīr al-Qur'ān*—interpretations that are inconsistent with agreed-upon principles of exegesis, heavily influenced by reason alone, and

contain elements of doubt toward the truth of Allah's promises.

The majority of exegetes emphasize the importance of approaches grounded in authentic textual evidence, robust exegetical principles, and respect for the Qur'anic text when understanding and explaining its verses.

Fifth, in explaining the fragment of the verse in Q.S. al-Nahl: 72, *"And Allah has made for you from yourselves mates and made from your mates children and grandchildren (ḥafadah)"*, al-Ṭabari and Sayyid Quṭb clearly elucidate that children and descendants are granted through spouses or wives.[58] However, Al-Zamakhshari, in interpreting this fragment, does not provide a comprehensive explanation.

He interprets the phrase *min anfusikum* as "from your own kind," associating it with Allah creating Hawwa (Eve) from Adam's rib. He then directly discusses the term *al-ḥafadah* (grandchildren or helpers), bypassing the mention of *azwāj* (spouses) in the verse. This neglects the essential role of spouses, specifically wives, in Islamic law as the medium through which children and grandchildren are born.[59] Islamic teachings emphasize the role of marriage as a means to establish lineage and family.

As an exegete, Al-Zamakhshari fails to consider the semantic implications and coherence of the Qur'anic phrasing in his interpretation of this verse fragment. Exegetes are expected to pay attention to the broader scope and harmonious meaning conveyed by the Qur'anic text.[60] Thus, his interpretation of this verse fragment is classified under *al-dakhīl fī tafsīr al-Qur'an*—a type of exegesis that deviates from established principles and rules of Qur'anic interpretation as recognized by the majority of scholars.

Sixth, in explaining the fragment of the verse in Q.S. al-Dhāriyāt: 49, *"And of everything We have created pairs,"* al-Ṭabari interprets it to mean that everything Allah created, apart from Himself, exists in pairs.[61] Sayyid Quṭb elaborates that this pairing encompasses all living beings.[62] In contrast, Al-Zamakhshari begins his interpretation of the phrase *wa min kulli shay'in khalaqna zawjayni* with the statement: "From all things, among the animals, We have created them in pairs." He then cites the opinion of Hasan al-Basri, explaining that this verse includes pairs such as the heavens and the earth, night and day, the sun and the moon, land and sea, and life and death, enumerating each as a distinct pair.[63]

However, Al-Zamakhshari explicitly omits the mention of male and female humans as part of the pairs, despite the fact that humanity is also created in two types—male and female. This omission indicates a significant gap in his interpretation, as it fails to address the most evident aspect of the pairing within humans.

This oversight reflects a form of *al-dakhīl fī tafsīr al-Qur'ān*, where the

interpretation is not aligned with the established principles of Qur'anic exegesis and exhibits a degree of skepticism toward the comprehensiveness of Allah's verses.

Seventh, in explaining the legal ruling and intent of the verse in Q.S. al-Nūr: 32. Al-Ṭabari does not explicitly outline the legal ruling in his interpretation of this verse but emphasizes its *shar'i* purpose. He concludes that the verse instructs Muslims to marry off those who are single—whether free men and women or virtuous slaves—without hesitation, even if they are poor. Al-Ṭabari stresses that their poverty should not be a barrier to facilitating marriage for them, as Allah will grant them sustenance through His bounty.[64]

Sayyid Quṭb asserts that the verse commands Muslims to marry off single individuals, regardless of whether they are free or slaves, provided they are eligible for marriage. According to the majority of scholars, this command is considered *sunnah* (recommended) rather than obligatory. Historical records show that during the Prophet's time, some individuals lived single without marrying. If the command were obligatory, all such individuals would have been compelled to marry. However, Sayyid Quṭb interprets the ruling as fundamentally obligatory but clarifies that it does not imply forcing unmarried individuals to marry. Instead, it mandates facilitating marriage for those who wish to marry and creating opportunities for them to find partners.[65]

Al-Zamakhshari, in his interpretation, explains that the right to be married off is *mandūb* (recommended) but can become obligatory for guardians if a woman requests to be married. He also mentions that, according to the *Ẓāhirī* school of thought, marriage is considered obligatory. Al-Zamakhshari further supports the recommendation of marriage by citing prophetic traditions (hadiths) such as: "Whoever loves my nature (fitrah), let them follow my sunnah, and marriage is part of my sunnah." *(Man aḥabba fiṭratī falyastanna bisunnatī wa hiya an-nikāḥ)*; "Whoever has the means to marry but does not marry is not one of us." *(Man kāna lahu mā yatazawwaj bihi falam yatazawwij falaysa minnā)*; and "O 'Iyāḍ, do not marry an elderly woman or one who is barren, for I desire to have a multitude." *(Yā 'Iyāḍ, lā tazawwajanna 'ajūzan wa lā 'āqiran fa-innī mukāthir)*.

According to Al-Zamakhshari, there are numerous hadiths and reports (athār) from the Prophet concerning the matter of marriage. He acknowledges that while marriage is generally encouraged, there are exceptions, particularly when circumstances lead to sin or corruption. He

cites two specific hadiths: "When my Ummah reaches one hundred and eighty years, it will be permissible for them to live in solitude, separation, and asceticism on the mountaintops" *(Idhā atā ʿalā ummatī miʾatān wa thamanūn sanah faqad ḥillat lahum al-ʿuzūbah wa al-ʿuzlah wa al-tarḥīb ʿalā ruʾūs al-jibāl)*; "A time will come for people when they cannot earn a livelihood except through disobedience. At that time, living alone will be permitted" *(Yaʾtī ʿalā an-nās zamānun lā tanāl al-maʿīshah fīhī illā bil-maʿṣīyah, fa-idhā kāna dhālika zamānun ḥallat al-ʿuzūbah).*[66]

However, upon closer scrutiny, both hadiths have issues with their authenticity: The first hadith is narrated by Al-Baihaqi and Ath-Thaʾlabi from Ibn Masʾud, but it includes Sulaiman bin Isa al-Khurasani, who is known to be a liar. Ibn Jauzi in his work *al-Mawduʿat* (The Book of Fabricated Narrations) categorizes this hadith as *mawduʿ* (fabricated or false); The second hadith is reported by al-Rāfiʿi from Ahmad bin Abdu al-Rahman al-Makhzūmī, through a chain including al-Hasan al-Basri, but this narration is also weak. According to Nāsir al-Dīn al-Albānī in his book *Silsilah al-Ahadith al-Dhaʿifah wa al-Mawduʿat*, the chain is weak because al-Hasan al-Basri, though truthful, is not known to have narrated from Ibn Masʾud, and Mubarak bin Fadhālah is considered unreliable.

As a result, Al-Zamakhshari's interpretation, which relies on these hadiths, involves *al-dakhīl fi tafsīr al-Qurʾān* under the classification of *al-dakhīl bi al-maʿtsūr* (infiltration through sources of weak or fabricated narrations). These hadiths are considered *mawduʿ* and *ḍaʿīf* (weak), which undermines the foundation of his interpretation of the verse in question. Thus, this reflects an interpretation that is based on unreliable sources and does not align with the established principles of Qurʾanic exegesis.

Tarjīh of the Bias Among Scholars Interpretations

After conducting a comprehensive comparison of the interpretations by the three scholars on the verses regarding the encouragement of marriage, it can be concluded which scholar's interpretation is biased due to their personal condition as a bachelor. This comparison was made by analyzing several aspects, including their analysis of vocabulary, explanation of the meanings contained in each verse or part of the verse, and their explanation of the legal ruling and intended meaning of the verse according to Islamic law (sharʾī).

This determination is done using the theory of *al-dakhīl fi tafsīr al-Qurʾān*. It was found that Al-Zamakhshari's interpretation in his tafsir *al-Kashshaf* on the verses about the encouragement to marry is biased by his condition as a bachelor. On the other hand, the interpretations

of *Tafsir al-Ṭabari* and *Fī ẓilāl al-Qur'an* are free from any bias resulting from their condition as bachelors.

From the discussion above, it is clear that Al-Zamakhshari's interpretation on the verses about marriage is influenced by his personal situation. This influence is classified as *al-dakhīl fi tafsīr al-Qur'ān* in various forms, including: *Al-Dakhīl fi tafsīr* on rational grounds in the form of an exoteric interpretation without considering appropriateness when attributing matters to Allah; *Al-Dakhīl fi tafsīr* on rational grounds in the form of a skeptical interpretation; *Al-Dakhīl fi tafsīr* on the basis of narration and reason, where opinions from the companions and tābiʿīn contradict the Qur'an, Sunnah, and logical law, as well as distorted interpretations of verses and religious law; *Al-Dakhīl fi tafsīr* on rational grounds in the form of interpretations not based on the principles and rules of tafsir agreed upon by the majority of scholars, and interpretations driven by hidden intentions and skepticism towards Allah's verses; *Al-Dakhīl fi tafsīr* on rational grounds in the form of interpretations not based on the principles and rules of tafsir agreed upon by the majority of scholars; *Al-Dakhīl fi tafsīr* on the basis of narration from weak and fabricated hadiths (*mawdu'* and *ḍaʾīf*).

This infiltration is evident in Al-Zamakhshari's tafsir, while no such infiltration is found in the interpretations of *al-Ṭabari* and *Sayyid Quṭb* regarding the verses about marriage. The influence of Al-Zamakhshari's personal situation as a bachelor makes his tafsir subjective. His statements and arguments strongly suggest that he cannot detach himself from his bachelor condition, and this bias is evident in his support for his own lifestyle choice. His subjectivity is in line with his assertion: *"Lā tukhtab al-mar'ah li-ḥusnīhā walākin li-ḥiṣnīhā, fa-in ijtamaʿa al-ḥiṣnu wa al-jamāl fa-dhāka huwa al-kamāl, wa akmalu min dhālika an taʿīsh ḥaṣūran*[67] *wa in ʿummirat ʿuṣūrān"* (Do not marry a woman for her beauty, but marry her for her chastity. If you find both, beauty and chastity, that is truly perfection. However, the most perfect life is to live without attraction to women, even if you are given a long life).[68]

Furthermore, in his poetry, Al-Zamakhshari offers an apology for choosing as a scholar:

> I have observed the fate of children. I can hardly find children who do not hurt their mother and father. I see a father suffering as he tries to educate his children. He deeply desires his child to become smart and intelligent. He dreams of raising a brilliant generation. But alas, whether the child becomes good or mischievous is uncertain. My brother suffers, burdened by his own child.

In this, Al-Zamakhshari justifies his decision not to marry and adopt the lifestyle of a hermit. Moreover, in another piece of poetry, he reinforces his view that marriage and children are burdensome:

> It seems you have not heard. That whoever has a family will suffer with no benefit. And just like me, children are a hardship as I see them, Like a row of troops who cause damage and bring no good. If their mischief brings shame, Then for their parents, it is even more shameful. All their actions bring no benefit, only harm. So leaving them behind is lighter and more peaceful.[70]

From this, it is evident that Al-Zamakhshari is highly subjective in his tafsir regarding the verses about marriage. His personal choice as a bachelor significantly shapes his perspective, which aligns with his deeply held belief that marriage and family life bring only hardship and that living without attraction to women is ideal. This stance contradicts the views on marriage encouraged by scholars such as Imam al-Ghazali, Sayyid Sabiq, and Auḍ bin Raja' al-Aufi, whose teachings promote the benefits of marriage and family life.

Conclusion

This study has compared the interpretations of verses regarding the encouragement of marriage in the *Tafsir al-Ṭabarī, al-Kashshaf,* and *Fī ẓilāl al-Qur'an* written by the single scholars. A general review shows that all three scholars interpret the Qur'an using the tahlīli (analytical) method, although their approaches differ. These differences are influenced by various factors, such as their personal inclinations, the depth of their knowledge, and the need to explain specific Quranic verses. However, a common point between them is that they interpret the Qur'an thoroughly, verse by verse, following the order of the mushāf, ensuring that they provide detailed explanations of the verses they address.

Through textual analysis of their interpretations on aspects such as vocabulary analysis, explaining the meaning of the verses, and elucidating the legal and intended meaning of the verses according to Islamic law, it was found that al-Zamakhshari exhibits bias in his interpretation. On the other hand, the interpretations of al-Ṭabari and Sayyid Quṭb appear more normative and are not influenced by their status as single who did not marry in their explanation of the verses related to the encouragement of marriage.

The interpretations of al-Ṭabari and Sayyid Quṭb regarding the Quranic verses related to the encouragement of marriage do not show any influence from their status as bachelors. However, in the case of al-Zamakhshari, it

can be concluded that his status as a single affects his interpretation. There is *al-dakhīl* in al-Zamakhshari's interpretation, both from the perspective of *tafsir bi al-riwāyah* (based on narration) and *bi al-ra'yi* (based on reason or personal opinion).

Endnotes

1. Muhammad Yusron Shidqi dan Dede Apandi, "Analisis Ayat-ayat Anjuran Nikah dalam Tafsir al-Jami` li Ahkam al-Qur'an Karya Imam al-Qurthubi", on *Hikami: Ilmu al-Qur'an dan Tafsir* 1, no. 2 (2020): 36.

2. Muhammad `Ali al-Ṣabūnī, *Rawa'i' al-Bayān Tafsīr Ayāt al- Ahkām min al-Qur'ān* II, (Damaskus: Maktabah al-Ghazali, 1980), 185.

3. *Kamus Besar Bahasa Indonesia VI.* Badan Pengembangan dan Pembinaan Bahasa.

4. Imam al-Ghazali, *Ihyā' Ulūm al-Din* 2, (Bairut: Dar al-Kutub al-`Ilmiah, t.th), 24-26.

5. Sayyid Sabiq, Sayyid Sabiq, *Fiqh al-Sunnah*, (Kairo: al- Fath li `A'lam al-`Arabi, t.th), 6-7.

6. Audh bin Raja' al-Aufi, *al-Wilayāh fi al-Nikāh*, (al-Madinah al-Munawwarah: al-Jami'ah al-Islamiyah, 2002) 31-39.

7. Abdul Fattah Abu Ghaddah, *Al-Ulama al-Uzzab, Alladzina Aatsaru al-Ilm ala al-Zaawaj*, Penerjemah, Yayan Musthofa, (Yogyakarta, Penerbit Kalam, 2020), 105.

8. Ghuddah, *Al-Ulama Al-`Uzzab*, 80.

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