Between Love and Faith: Interfaith Marriage from the Perspective of Sayyid Qutb

Selfi Lutfa Utami*
Pascasarjana Universitas Islam Negeri Mataram, Indonesia
Email: **selfisuhaeli@gmail.com**

Luna Ashma Nabila
Kutahya Dumlupinar Universitesi, Turkey
Email: **Lunashma08@gmail.com**

Abstract

This study discusses the ruling on interfaith marriage according to the Qur'an, particularly in Surah al-Baqarah verse 221. This verse explicitly prohibits marriage between a Muslim and a polytheist due to its potential negative impact on faith. Sayyid Qutb, in his tafsir *Fī Ẓilāl al-Qur'ān*, emphasizes the importance of preserving religious beliefs and spiritual values within the family, and warns against the dangers of interfaith marriage. Although Islam permits marriage with the People of the Book under certain conditions, it still requires safeguarding one's faith. This research aims to examine the relationship between love and faith in the context of interfaith marriage based on the interpretation of Q.S. al-Baqarah: 221. The study employs a qualitative method with a thematic *(maudhu'i)* approach, specifically using the *adab al-ijtimā'i* interpretation model. It is a library-based research using descriptive-analytical techniques. The findings reveal that interfaith marriage is prohibited in Islam, as marriage is not merely the union of two individuals, but a means of perfecting the faith of Muslim men and women. This research is expected to serve as a reference for further studies in the field of Qur'anic exegesis.

Keywords: Sayyid Qutb, Marriage, Love, Faith, *Fī Ẓilāl al-Qur'ān.*

Abstrak

Penelitian ini membahas hukum pernikahan beda agama menurut al-Qur'an, khususnya dalam Q.S. al-Baqarah ayat 221. Ayat ini secara tegas melarang pernikahan antara seorang muslim dengan orang musyrik, karena dapat berdampak negatif terhadap keimanan. Sayyid Qutb dalam tafsir *Fī Ẓilāl al-Qur'ān* menekankan pentingnya menjaga akidah dan spiritualitas keluarga dalam pernikahan, serta memperingatkan bahaya pernikahan lintas akidah. Meskipun terdapat keringanan dalam pernikahan dengan Ahli Kitab, namun tetap disyaratkan untuk menjaga keutuhan iman. Penelitian ini bertujuan untuk mengkaji hubungan antara cinta dan iman dalam konteks pernikahan beda agama berdasarkan perspektif tafsir Q.S. al-Baqarah: 221. Metode yang digunakan adalah kualitatif dengan pendekatan tafsir tematik (*maudhu'i*) bercorak *adab al-ijtimā'i*, serta termasuk dalam jenis penelitian kepustakaan dengan teknik deskriptif-analitis. Hasil penelitian menunjukkan bahwa pernikahan beda agama dilarang dalam Islam karena pernikahan tidak hanya menyatukan dua individu, tetapi juga merupakan sarana

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penyempurnaan iman bagi seorang muslim dan muslimah. Penelitian ini diharapkan dapat menjadi referensi untuk kajian lebih lanjut dalam bidang studi al-Qur'an dan tafsir.

Kata kunci: Sayyid Qutb, Pernikahan, Cinta, Iman, *Fī Ẓilāl al-Qur'ān*.

Introduction

Islam comes from the Arabic words *aslama*, *yuslimu*, and *islam*. Islam has several meanings: *first,* freedom from all physical and spiritual illness, *second,* peace and security, *Third*, obedience and submission.[1] In terms of terminology, Islam can be interpreted as obedience, submission, and surrender to Allah with complete obedience and submission.[2] Islam is a way of life that guides various aspects and activities. It is a sharia that frames life and serves as a reference point, a reference for beliefs, social systems, and individual and community behavior. The message of Islam also came to be used as a legal system, not just to be known and studied.[3]

Marriage is one of the sacred bonds respected in various traditions, including in Islamic teachings.[4] Marriage is one of the most important institutions in human life, not only related to social aspects but also having spiritual and religious dimensions. In Islam, there are numerous rules regarding marriage that are written in the Quran and Sunnah, with the aim of maintaining family harmony and creating a society based on divine values. One of the most frequently discussed and always controversial issues is interfaith marriage, specifically marriage between Muslims and non-Muslims.[5]

In Islam, the relationship between love and faith is very close, especially in the context of marriage. Faith is not only a guide in worship, but also guides other aspects of life, including romantic relationships and marriage. Islam teaches that marriage is not only a physical union, but also a spiritual one, where faith plays a central role[6]. This is particularly important in the context of interfaith marriages, as differing faiths can lead to fundamental differences in religious principles and practices that may impact future family life.[7]

According to data from the Indonesian Conference on Religion and Peace (IRCP), the number of interfaith couples who have married in Indonesia from 2005 to July 2023 is 1,645 couples. If categorized and further specified, the average

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[1]   Klaudia BR Semimbing, "Cash Waqf Linked Sukuk (CWLS) Dalam Perspektif Hukum Islam Dan Hukum Positif Di Indonesia."

[2]   Chalik, "Filsafat Sosial Dalam Al-Qur'an."

[3]   LUTHFI, "Konsep Politik Islam Sayyid Quthb Dalam Tafsir Fi Zhilal Qur'an."

[4]   Ramadhani et al., "Tingginya Jujuran Dalam Pernikahan Di Desa Lokdalam Kecamatan Angkinang Kabupaten Hulu Sungai Selatan Kalimantan Selatan."

[5]   Dozan, "Dinamika Pemikiran Tafsir Al-Qur'an Di Indonesia."

[6]   Fauzan and Amroni, "The Concept Of Sakīnah Family In The Contemporary Muslim Generation."

[7]   Anisa, "Understanding Interfaith Marriage: A Multidisciplinary Perspective."

number of interfaith marriages per month reaches 12-15 marriages per month. [8]

In marriage, love and affection are important, but in Islam, love must align with the values of faith. As explained in the Quran, Surah Al-Baqarah, verse 221, this is one of the verses that discusses the prohibition of marriage between Muslims and non-Muslims. This verse sets clear boundaries for Muslims regarding the selection of life partners with different beliefs. [9] It emphasizes the importance of faith as the foundation for building a family, as family life involves teachings and practices that guide one toward the path of righteousness, leading to Allah Paradise. [10]

Based on the research conducted by Aulil Amri, "*Perkawinan Beda Agama Menurut Hukum Positif Dan Hukum Islam*." The results of his study indicate that the Marriage Law does not explicitly regulate the prohibition of interfaith marriage. However, it is recommended that marriage should only take place when both parties have faith, because essentially, the purpose of marriage is to seek a path that is pleasing to Allah. [11] Furthermore, according to Ahmad Hasanuddin in his journal, Wahid et al., *"Analysis of the Scope of Human Rights Based on the Hadiths."* He argues that human rights (HAM) are fundamentally natural rights granted by God to human beings, and those rights should not deviate from the provisions of Allah SWT. [12] Meanwhile, Muhammad Fatih in his research found that in the village of Tanjungkarang, interfaith marriage is considered a common occurrence. This is due to the low level of religious knowledge among the youth. Nevertheless, religion still plays an important role as a source of values upheld by the community and serves as a benchmark for their actions. [13].

One figure who provides a profound explanation of this verse is Sayyid Qutb through his commentary, which has a social commentary style, titled *Fī Ẓilāl al-Qur'ān*. In this commentary, Sayyid Qutb analyzes this verse from a theological and social perspective, emphasizing that marriage is not merely a physical bond but is accompanied by a spiritual bond. [14] Sayyid Qutb states in his commentary that the marriage of a Muslim to a non-Muslim can endanger the faith of the Muslim due to the potential influence that may lead them away from Allah.

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[8]   Sri Maryati et al., "The Dynamic Landscape of Interfaith Marriage in Indonesia: Navigating The Supreme Court Circular Letter (SEMA) No. 02 of 2023 and Population Administration Law."

[9]   Basid et al., "Interfaith Marriage Controversies in Semarang: An Analysis of Qur'Anic Legal Exegesis."

[10]   Sule and Mainiyo, "Impact of Qur'Anic Moral Excellence on the Lives of Muslim Society: An Exposition."

[11]   Amri, "Perkawinan Beda Agama Menurut Hukum Positif Dan Hukum Islam."

[12]   Wahid et al., "Analysis of the Scope of Human Rights Based on the Hadiths."

[13]   Fatih Abdissalam and Agama Islam Negeri Kudus, "Syariah Pernikahan Beda Agama Dalam Prespektif Sosiologi Hukum Islam (Studi Kasus Desa Tanjungkarang Kecamatan Jati Kabupaten Kudus)."

[14]   Dina and Sabililhaq, "Embroidering Socio-Religious Peace: The Synergy of Muslim and Catholic Youth on the Island of Java Indonesia."

This research method uses a qualitative research model.[15] The type of research used is literature research[16] The data collection technique used in this study is the documentation method, which involves collecting written and electronic documents.[17] The data analysis method used in this study is descriptive analysis, which aims to describe the research subject based on variable data obtained from the research subject. Therefore, the author endeavors to collect data related to love and faith regarding interfaith marriage as interpreted in Sayyid Qutb's works.

This study aims to gain a deeper understanding of Sayyid Qutb's views on interfaith marriage based on his interpretation of *Fī Ẓilāl al-Qur'ān*, where Sayyid Qutb's interpretive framework is *adab al-ijtimā'i*, making this title appropriate for exploring Sayyid Qutb's thoughts. This study will provide a broader understanding of interfaith marriage and its social implications in the lives of Muslims.

Biography Sayyid Qutb

Family Background

Sayyid Qutb bin Ibrahim bin Husain As-Syadzili, commonly known as Sayyid Qutb, was born in the village of Mousyah (Musya), in the city of Asyuth, Egypt, on October 9, 1906, corresponding to Tuesday, 20 Sha'ban 1324.[18] Sayyid Qutb traces his lineage back to India through his sixth great-grandfather, Abdullah. However, the most significant aspect of Sayyid Qutb's lineage is that he descended from a devout Muslim family, and his father, Al-Hajj Qutb Ibrahim, was a respected figure in his village.[19] His mother was an extraordinary woman who tirelessly advocated for Islamic education for her children. Unfortunately, she passed away in 1940.[20] Sayyid Qutb was the third of five siblings. His siblings included Nafisah, Aminah, Muhammad, and Hamidah.[21]

During his lifetime, Sayyid Qutb admired two women. The first was a woman from his village. The second was someone from Cairo. However, until the end of his life, Sayyid Qutb never married any woman in his life.[22]

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[15] Hanim et al., *Metode Penelitian Pendidikan (Teori Dan Aplikasi Penelitian Di Bidang Pendidikan)*.

[16] Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines."

[17] Yusiana and Prasetya, "Pengembangan Media E-Comic Terhadap Hasil Belajar Peserta Didik Dalam Pembelajaran IPS."

[18] Masrur et al., "The Contribution of Muhammad Mahfuzh Al-Tarmasi to the Hadith Studies in Indonesia."

[19] Akbar, Trisnani, and Heriska, "The Concept Of Infaq In The Qur'an According To Sayyid Quthb And Its Relevance To The Concept Of Philanthropy."

[20] Akbar, Trisnani, and Heriska., ""The Concept Of Infaq In The Qur'an According To Sayyid Quthb And Its Relevance To The Concept Of Philanthropy."

[21] Akbar, Trisnani, and Heriska. ""The Concept Of Infaq In The Qur'an According To Sayyid Quthb And Its Relevance To The Concept Of Philanthropy."

[22] Akbar, Trisnani, and Heriska. "The Concept Of Infaq In The Qur'an According To Sayyid

Educational Background

From a young age, Sayyid Qutb lived under the guidance of his parents, who never strayed from Islamic education and the Qur'an, until he completed his memorization at the age of 10. When Sayyid Qutb was six years old, some of his family members suggested that he be enrolled in a Qur'anic school so that he could memorize the Qur'an, while others preferred a public school because of its high academic standards, in addition to teaching the Qur'an and other modern sciences. Ultimately, Sayyid Qutb was accepted into that school. He completed his primary education in his hometown over a period of 16 years.[23]

At the age of 14, or around 1920, he moved to Cairo and lived with his maternal uncle, Sheikh Ahmad Husain Utsman, a graduate of Al-Azhar University. Through his uncle, Sayyid Qutb met Abas Muhammad Aqad. In 1925, he studied at the Al-Mu'alimin Al-Awaliyah School for three years.[24] Then, in 1922, he took a pre-university course at Daar 'Ulum. This was a special program at the Daar 'Ulum Higher Education Institution that fulfilled the requirements for students to enter the undergraduate program at the university faculty.[25] In 1929, he successfully enrolled at the Daar 'Ulum school and graduated in 1933. He graduated with a bachelor's degree in literature and a diploma in education.[26] He mastered grammar, etymology, rhetoric, literature and criticism, Qur'anic exegesis, the Hadith of the Prophet, and Fiqh.[27] He also studied history, geography, social sciences, education, mathematics, physics, and philosophy. He was also sent to the United States to further his studies in education for two years.

The Background of Sayyid Qutb's Thought

Sayyid Qutb was born into a very Islamic family, so Islamic values were deeply ingrained in his heart. No matter where he was or what he was doing, his heart was always oriented toward his love for Islam. After moving to Cairo, Sayyid Qutb was entrusted to his uncle by his mother. Through his uncle, he met Abbas Mahmud Aqqad. It was here that his thoughts on art, criticism, and Arab life originated from Aqqad and his personal library. As a student, he was actively involved in literary, political, and intellectual activities .

After graduating, he worked as a teacher at a school under the Ministry of

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Quthb And Its Relevance To The Concept Of Philanthropy."

[23] Akbar, Trisnani, and Heriska. ""The Concept Of Infaq In The Qur'an According To Sayyid Quthb And Its Relevance To The Concept Of Philanthropy."

[24] Trisnani, Islam, and Hidayatullah, "Hamka's Philosophy of Ḥikmah in Tafsīr Al-Azhar: Addressing the Crisis of Adab in Muslim Societies."

[25] Akbar, Trisnani, and Heriska, "The Concept Of Infaq In The Qur'an According To Sayyid Quthb And Its Relevance To The Concept Of Philanthropy."

[26] Usman, Abdullah, and Azwar, "Qawā'Id Al-Tafsīr: The Application of Syntax, Morphology, and Rhetoric By M. Quraish Shihab (B. 1944)."

[27] Mahfudz, "Fi Zhilal Al-Qur'an: Tafsir Gerakan Sayyid Quthub."

Education for six years from 1933 to 1940, teaching in Banu Suwaif, Damyat, Hulwan, Cairo, and other locations.[28] He was also an active participant in literary and social debates.[29] Later, he moved to work as an inspector at the Ministry's Inspection Department for eight years. During these eight years, the Ministry sent him to the United States. He was tasked with studying in the United States to deepen his knowledge in the field of education for two years, from 1948 to 1950. While in the United States, he divided his studies between Wilson's Teacher's College in Washington (now the University of the District of Columbia) and Greeley College in Colorado. After completing his MA at the latter, he continued his studies at Stanford University. After graduating, he traveled to England, Switzerland, and Italy.[30]

Through his direct observations of the Western world, Sayyid Qutb saw that although the West had achieved rapid progress, it was only a fragile civilization because it was devoid of spiritual values. From this, he gained a new paradigm that became the starting point for his thinking.[31] From this journey, he began to realize how harsh Westerners were towards Islam at that time.Upon returning from studying in the United States, Sayyid Qutb wrote extensively on Islamic issues. Among the magazines he contributed to were *Daar Al-Ulum, Ar-Risalah, Al-Alim Al-Arabi, Al-Fikru Al-Jadid, and Al-Ikhwan Al-Muslimin.*[32]

Given Sayyid Qutb's steadfastness in upholding Islamic teachings, it can be said that he adopted and followed the ideas of his teacher, Abbas Mahmud Aqqad, who had a strong spirit of activism and thought in spreading Islam. It was from him that Sayyid Qutb learned about movement and struggle, so it cannot be denied that Sayyid Qutb's thoughts and education were greatly influenced by the ideas of Abbas Mahmud Aqqad.[33]

The Works of Sayyid Qutb

Sayyid Qutb wrote 26 works during his lifetime, including *Al-Qishas* (Novel), *Ash'ar* (Poetry), *Kutub Al-Naqd Al-Adabi* (Books on literary criticism), *Kutub Al-Fikr Al-Islami* (books on Islamic thought), the titles are as follows :

Al-Qishas (Novel), there are *Tifl min al-qaryah,*1948 by *lajnat Al-Akadimiyah lil-Nasr, Ashwaak (1947), Al-Madinah al-Masruroh,* 1946 by *Daar Al-Ma'arif, Qisash Al-Anbiya, Al-Atyaf al-Arba'in,* 1945. *Ash'ar* (Poetery) there are, *Shati' Al-Majhul,* (1935).

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28   Mahfudz. "Fi Zhilal Al-Qur'an: Tafsir Gerakan Sayyid Quthub."
29   Mahfudz. "Fi Zhilal Al-Qur'an: Tafsir Gerakan Sayyid Quthub."
30   Trisnani, Islam, and Hidayatullah, "Hamka's Philosophy of Ḥikmah in Tafsīr Al-Azhar: Addressing the Crisis of Adab in Muslim Societies."
31   Akbar, Trisnani, and Heriska, "The Concept Of Infaq In The Qur'an According To Sayyid Quthb And Its Relevance To The Concept Of Philanthropy."
32   Trisnani, Islam, and Hidayatullah, "Hamka's Philosophy of Ḥikmah in Tafsīr Al-Azhar: Addressing the Crisis of Adab in Muslim Societies."
33   'Abd-al-Bāqī, *Saiyid Quṭb: Ḥayātuhu Wa-Adabuh.*

Kutub Al-Naql Al-Adabi (Literary criticism books), there are *Mahammat al-Sya'ir fi'l hayah wa Syi'r al-jiil al-Hadir*, 1933 by *Daar Al-Ulum, Naqd Mustaqbal al-Tsaqqafa fi Misr*, 1939, *Kutub wa Shakhsiat*, 1946, *Al-Jadid fii Lugatul A'robiyah, Al-jadid fii Mahfudzot, Al-Naqd al-Adabi : Ushuluhu wa Manahijuhu*, 1948, *Kutub Al-Fikr AL-Islamu, Al-Adala al-Ijtima'iyya fi'l Islam*, 1949, *Al-Ma'rakat al-Islam wa Al-Raa su,aliyyah*, 1951 by *Daar Al-Kitab Al-Arabi fi Misr, Al-Islam wa Salam Al-Alami*, 1951 by *Daar Al-Kitab Al-Arabi fi Misr, Dirasat Islamiyah*, 1953 by *Lajnah Al-Shahab Al-Muslimin, Hadza Al-Din*, 1954, *Al-Mustaqbal li hdza-l Din*. 1954, *Khasais al-Tasawwur al-Islamu wa Muqawamatuhu*, 1961, *AL-Islam wa Mushkilat Al-Hadara*, 1962, *Mu'alim Fi-l-Thariq*, 1964

Tafsir *Fīẓilāl al-Qur'ān*

History Tafsir *Fīẓilāl al-Qur'ān*

Tafsir *Fī Ẓilāl al-Qur'ān* Qur'an is a well-known work of Qur'anic exegesis by Sayyid Qutb, an Egyptian Islamic thinker and activist.[34] Qutb stated that the title given to the work represents the reality he experienced with the Qur'an during his time in prison, where he repeatedly hoped to live under its shade. This work was written by Sayyid Qutb while he was in prison in the 1950s and 1960s. It was written in Arabic and structured according to the number of juz in the Qur'an, which is 30 juz. The writing of the tafsir *Fī Ẓilāl al-Qur'ān* is inseparable from Sayyid Qutb's educational background, the dynamics of the movement in Egypt, and the political influence that had the potential to give rise to revolutionary ideas.[35]

Sayyid Qutb was a prominent Islamic thinker and social activist. He viewed Islam as more than just a religion; he regarded it as the "spirit of life" that provides guidance for addressing social issues and regulating societal life as a whole. Sayyid Qutb also emphasized the importance of the Qur'an as the primary guide for regulating societal life patterns.[36]

One of Sayyid Qutb's goals in writing the tafsir *Fī Ẓilāl al-Qur'ān* was to bring Muslims closer to the Qur'an and help them understand the Islamic values contained within it. He sought to present the tafsir of the Qur'an in language that was easy to understand and to relate it to the practical realities of everyday life. Sayyid Qutb wanted Muslims to understand and apply the teachings of the Qur'an in their daily lives. This commentary serves as a means to strengthen Islamic identity and equip Muslims with Islamic values relevant to the context of their time.

Through this interpretation, Sayyid Qutb seeks to encourage readers to

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[34]　Akbar, Trisnani, and Heriska, "The Concept Of Infaq In The Qur'an According To Sayyid Quthb And Its Relevance To The Concept Of Philanthropy."

[35]　Trisnani, Sari, and Islam, "Syakhṣiyyatu Al - Ab Al - Miṡāli Fī Qiṣṣati Luqmān Al - Ḥakīm ' Inda Sayyid Quṭb Fī Kitābihi at - Tafsīr Fī Ẓilāli Al - Qur ' Ān."

[36]　Qutbh, "Tafsir Fii Dzilalil Qur'an."

reflect on the messages of the Qur'an and explore their meanings in social issues and community life. Thus, it is hoped that Muslims can derive practical benefits from the Qur'an and implement Islamic values in various aspects of their lives.[37]

In this exegesis, Sayyid Qutb indirectly explains how to draw closer to Allah SWT, warns against materialism, connects the verses of the Qur'an with contemporary realities that can be understood by accepting the Asbabun Nuzul of the Qur'anic verses, explains the wisdom of Islamic law, and connects it with Islamic creed. Among the unique features of the *Fī Ẓilāl al-Qur'ān* exegesis is its understanding of the harmony between humanity and nature, expressed through literary language and aesthetic illustrations in the Qur'an.

Before becoming a comprehensive tafsir like *Fī Ẓilāl al-Qur'ān*, this book was an Islamic thought magazine titled Al-Muslimun in 1952. In 1952, Sayyid Qutb's tafsir articles began to be published from the fourth edition of Surat Al-Fatihah to the seventh edition of Surat Al-Baqarah verse 103. Then Sayyid Qutb announced the cessation of his writings in the magazine because he would interpret the Qur'an in its entirety in a separate tafsir book.[38]

In October 1952, the first volume of the *Fī Ẓilāl al-Qur'ān* commentary was published by Daar Ihya Al-Kitab Al-Arabiyah, owned by Isa Al-Habibi & Co, with subsequent volumes published every two months. By January 1954, Sayyid Qutb had completed the 16 volumes of *Fī Ẓilāl al-Qur'ān*.

As mentioned earlier, Sayyid Qutb was imprisoned twice in succession. During his first imprisonment, Sayyid Qutb secretly wrote the next two volumes, namely volumes seventeen and eighteen. As for the subsequent volumes, he completed his second imprisonment with government permission due to printing costs amounting to 10,000 pounds sterling owed to the government, though the government did not provide compensation. Ultimately, Sayyid Qutb completed his commentary during his imprisonment.

Methodology and Style of Interpretation in Tafsir *Fī Ẓilāl al-Qur'ān*

Tafsir *Fī Ẓilāl al-Qur'ān* is an interpretation that uses straightforward language and high literary value. Therefore, Manna' Khalil Al-Qathan mentions Tafsir *Fī Ẓilāl al-Qur'ān* as the most perfect work of its time. However, Sayyid Qutb does not mention any specific methodology adopted by him in the introduction to the commentary.[39]

Some scholars argue that a discussion in his book titled *Khasa'ish At-Tashawwur Al-Islami* is considered the most complex discussion on his commentary methodology. The most prominent characteristic of Sayyid Qutb's methodology in *Fī Ẓilāl al-Qur'ān* is that he provides a broad overview of the issues covered in a particular chapter before discussing them in individual

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[37]   Al-Khalidi, "Al-Manhaj Al-Haraki Fi Zilal Al-Quran."

[38]   Al-Qaththan, "Mabahits Fi 'Ulum Al-Qur'An."

[39]   Ushama, *Sayyid Qutb: Between Reform and Revolution*.

verses.[40]

Sayyid Qutb also explains the abrogation *(al-naskh)* of the verse, as well as the hadith and the reasons for the revelation *(asbabun nuzul)* of the verse. He then adds further explanations using contemporary knowledge and modern science related to the verse. Additionally, he issues a call for da'wah and provides explanations of the creed *(aqidah)* related to the verse.

Sayyid Qutb explains the Qur'an based on several sources, including the verses of the Qur'an itself, then reinforces his explanations with the hadiths of Prophet Muhammad SAW, the statements of the Companions, and the interpretations of Qur'anic exegetes such as Ibn Kathir's tafsir, and in his interpretation, Sayyid Qutb adds contemporary scientific discoveries. Thus, Tafsir *Fī Ẓilāl al-Qur'ān* is one of the interpretations that uses the *bi al-ma'thur* or *bi al-riwayah* method in its interpretation.[41]

Sayyid Qutb interprets the Qur'an verse by verse, surah by surah, from the first juz to the last juz. Starting with Surah Al-Fatihah and ending with Surah An-Nas. In interpreting the longer surahs, Sayyid Qutb groups certain verses into units, according to the role contained within those verses. In interpreting the longer surahs, Sayyid Qutb groups verses into units, according to the message contained within those verses. For example, in Surah Al-Baqarah, he designated verses 1 to 29 as the first part of the discussion, then interpreted verses 30 to 39, followed by verses 40 to 74, verses 75 to 103, and so on.

The approach used by Sayyid Qutb in his exegesis is a thematic approach, such as on jihad, usury, polygamy, etc. According to Al-Farmawi, the tafsir *Fī Ẓilāl al-Qur'ān* falls under the category of tafsir using the analytical method.[42] However, Khalidi states that Sayyid Qutb employs four approaches in his tafsir: linguistic, scientific, psychological, and sociological.[43]

On the other hand, to understand the style of his interpretation, Sayyid Qutb uses the *Al-Tashwir* (visualization) approach, which is a rhetorical technique that seeks to present the message of the Qur'an visually in a way that is present, alive, beautiful, and concrete, thereby producing an actual understanding for the reader and providing a strong incentive to act upon it. In this context, the symbols in the Qur'an are articulated for religious purposes, aiming to generate a missionary movement aligned with the moral messages it conveys. By employing this approach, supported by his background as a literary scholar, Sayyid Qutb's exegesis *Fī Ẓilāl al-Qur'ān* takes on the character of *adab al-ijtimā'i* (Social Literature).[44]

Another opinion, when viewed from the ideological foundation used by

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[40] Ushama, "Sayyid Quṭb: Individual to Collective Action."

[41] Zaedi, "Karakteristik Tafsir Fi Zhilalil Quran."

[42] Al-Farmawi, "Al-Bidayah Fi Al-Tafsir Al-Maudhu'i."

[43] Usman, Abdullah, and Azwar, "Qawā'Id Al-Tafsīr: The Application of Syntax, Morphology, and Rhetoric By M. Quraish Shihab (B. 1944)."

[44] Trisnani, Sari, and Islam, "Syakhṣiyyatu Al - Ab Al - Miṡāli Fī Qiṣṣati Luqmān Al - Ḥakīm ' Inda Sayyid Quṭb Fī Kitābihi at - Tafsīr Fī Ẓilāli Al - Qur ' Ān."

Sayyid Qutb in interpreting the Qur'an, namely by looking at *waqi'iyah harakiyah* (the axiological reality of movement), is that his interpretation is not only categorized as a social interpretation but also as a literary and haraki interpretation. With this approach, the interpretation of *Fī Ẓilāl al-Qur'ān* can meet the needs of the times and open up space for the interpretation of the Qur'an that is action-oriented and practical, as contained in the Qur'an.[45]

As for the references used by Sayyid Qutb in interpreting the Qur'an, among the works he referred to were *jami' Al-Bayan Ta'wil Al-Qur'an*, Tafsir *Al-Qur'an Al-Adzim*, Tafsir *Al-Kasyf wal bayan*, Tafsir *Ma'alim At-Tanzil, Daarul Ma'tsurFii* Tafsir *Bil Ma'tsur*, Tafsir *Al-Jami' Ahkam Al-Qur'an, Al-Kasyf an Haqaiq Ghawamid Al-Tanzil wa 'Uyun Al-Aqawil fii Wujuh At-Ta'wil, dan Ruhul Al-Ma'ani. And several other works in the 20th century.*

Between Love anf Faith: Interfaith Marriage From The Perspective of the Qur'an

In both conventional and contemporary (modernist) concepts, the marriage of a Muslim woman to a non-Muslim man has been agreed upon by scholars as being unlawful. As for marriage between a Muslim man and a non-Muslim woman (whether she follows a revealed religion or not), there are still differing opinions among the scholars of the Shafi'i school of thought.[46]

A Study of the Qur'an on Interfaith Marriage Qs Al-Baqarah: 221

Love is the translation of the English word "love," or the Arabic words *"al-hubb"* or *"al-mahabbah."* Love in the Qur'an can be interpreted as *"hubb"* (83 times), which means having a connection with the heart, from the word *'waddah'* (27 times), which means a strong desire for love, and from the word *"rahmah"* (321 times), which means compassion. Love is actually difficult to express or define because defining it limits its scope. Love can be felt by every individual, but it does not guarantee that each individual is able to express it verbally. Love is freedom that no natural law can prevent.[47]

Faith, in terms of language, means to believe, be loyal, protect, and place something in a safe place. Faith, in terms of terminology, is the affirmation of the teachings of the Prophet Muhammad SAW, namely believing in Allah SWT, the angels, the prophets and messengers, and believing in *Qadha* and *Qadr*. Faith is believing with the heart, uttering with the tongue, and manifesting through deeds.[48]

Marriage in Arabic means al-wath'u, which refers to sexual intercourse or

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[45]   Al-Qaththan, "Mabahits Fi 'Ulum Al-Qur'An."
[46]   Ushama, *Sayyid Qutb: Between Reform and Revolution*.
[47]   Mujib, "Risalah Cinta Meletakkan Puja Pada Puji."
[48]   Munawwir, "Kamus Al-Munawwir Arab-Indonesia Terlengkap."

intimacy, or it can also mean union or connection.[49] According to the Munawwir dictionary, the term "marriage" means coming together in both body and faith. Marriage, in its literal sense, refers to sexual intercourse, while in its figurative sense, it refers to a contract that makes the relationship between a man and a woman lawful.

Therefore, in marriage, love alone is not sufficient. Faith must be present within love. Marriage does not merely unite two hearts or two bodies but unites two faiths to perfect half of our religion. As mentioned in Q.S Al-Baqarah: 221:

وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟ ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُو۟لَٰٓئِكَ يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ ۖ وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

"And do not marry polytheistic women until they believe. Indeed, a believing slave woman is better than a polytheistic woman, even if she attracts you. And do not marry (believing women) to polytheistic men until they believe. Indeed, a believing slave woman is better than an idolatrous man, even if he attracts you. They invite to Hell, while Allah invites to Paradise and forgiveness by His permission. And Allah explains His verses (His commands) to mankind so that they may take heed."

According to the majority of scholars, the ruling on marriage is sunnah. However, according to the opinion of most followers of the Maliki school of thought, the ruling on marriage is sunnah, while some other scholars state it is obligatory, and others say it is permissible.[50]

According to Article 1 of Law Number 1 of 1974, marriage is defined as the physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and lasting family (household) based on the Oneness of God.[51]

Thus, it has been made very clear that marriage must be based on faith, not merely on love. For marriage is the completion of half of one's religion, which means the completion of half of one's faith. Interfaith marriage is regulated in Surah Al-Baqarah: 221, which explains the prohibition of marrying polytheists until they believe. Therefore, the following will discuss in more detail how scholars and exegetes view interfaith marriage in the Qur'an, Surah Al-Baqarah: 221.

Interfaith Marriage According to Exegetes

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[49]   Mudhor, "Kamus Kontemporer (Al-Ashri) Arab-Indonesia."

[50]   Dardiri, Tweedo, and Roihan, "Pernikahan Beda Agama Ditinjau Dari Perspektif Islam Dan Ham."

[51]   Taurat Afiati, Ani Wafiroh, and Muhamad Saleh Sofyan, "Upaya Pasangan Suami Istri Tidak Memiliki Keturunan Dalam Mempertahankan Keharmonisan Rumah Tangga (Studi Kasus Di Desa Siru Kabupaten Manggarai Barat NTT)."

The word sakinah can be used to describe a family, as in the term "sakinah family," which refers to the values that should drive the establishment of a family structure that brings harmony to the world and ensures salvation in the afterlife.[52] According to Quraish Shihab, *"mawaddah"* simply means love from a linguistic perspective. This term refers to someone whose heart is filled with hope and whose soul constantly strives to avoid evil desires. Meanwhile, *"rahmah"* can be interpreted as compassion and kindness, which signifies a state of mind where one is filled with compassion and kindness. This can lead a person to strive to bring goodness, strength, and happiness to others in a gentle and patient manner.[53]

In Surat Al-Baqarah: 221, it is explained that it is forbidden to marry someone of a different religion. According to Ibn Kathir, a Muslim man is forbidden to marry a polytheist woman or an idol worshipper. If the general meaning is intended, it includes all women, whether from the People of the Book or idol worshippers.[54] According to Ibn Kathir, marrying a non-Muslim woman only stirs up love for the world and its transience, prioritizing the world over the hereafter, while Allah calls us to Paradise and forgiveness.[55] Meanwhile, according to Thabari in his interpretation, it is forbidden to marry polytheistic women, but this does not include women of the Book. The narration states, "We (Muslims) may marry women of the Book, but they may not marry our women." He states that it is better to marry a believing slave than to marry a polytheist man, even if his lineage and status are noble. Indeed, these disbelievers will lead us to harm, namely disbelief in Allah and His Messenger.[56]

In agreement with Imam Syaukani in his commentary on *Fathul Qadir*, marrying a polytheist is haram before they believe. It is better to marry a believing slave than to marry a polytheist of high status. Indeed, marrying and associating with polytheists leads them to actions that necessitate entering hell. whereas Allah guides to actions that necessitate entering Paradise. [57]

From the above exegetes, it has been clearly and explicitly explained that marrying a polytheist woman or man is haram before they believe. They opine that it is better to marry a poor slave than to marry a polytheist man or woman of high status in this world. For this is merely the transient world, without considering what will be in the Hereafter. Indeed, marriage is not merely about uniting bodies but about uniting one's faith to be perfected.[58]

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[52] Faridl, *150 Masalah Nikah Dan Keluarga*.
[53] Sholihah and Al-Faruq, "Konsep Keluarga Sakinah Menurut Muhammad Quraish Shihab."
[54] Katsir, "Tafsir Ibnu Katsir Jilid 5."
[55] Katsir, "Tafsir Ibnu Katsir Jilid 5."
[56] Ibn Jarir Al-Thabary, *Jami' al-Bayan fi Ta'wili Ay Al-Qur'an*, Beirut: Dar Al-Fikr
[57] Mujib, "Risalah Cinta Meletakkan Puja Pada Puji."
[58] Dardiri, Tweedo, and Roihan, "Pernikahan Beda Agama Ditinjau Dari Perspektif Islam Dan Ham."

Sayyid Qutb's Study of the Qur'an on Interfaith Marriage

Marriage is the deepest, strongest, and most enduring bond that connects two people of different genders. Therefore, there must be a unity of hearts, united in a bond that is not easily broken. For hearts to unite, their beliefs and goals must also be united.Religious faith is the deepest and most comprehensive aspect in shaping the soul, forming its emotions, and determining its path in all aspects of life.[59]

In history, the first generation of Muslims in Mecca during the early days never completely severed social ties, as the religious beliefs already deeply rooted in the souls of Muslims could not be severed. Because the restructuring of society requires time and must be done gradually. Thus, when Allah willed for the Muslims to stand on their own in Medina with their own social identity, just as in their faith, new regulations were established. This verse was revealed to prohibit new marriages between Muslims and polytheists. As for marriages that had already taken place, they continued until the sixth year of the Hijrah when the verse was revealed at Hudaibiyah:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَـٰتُ مُهَـٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّۖ ٱللَّهُ أَعْلَمُ بِإِيمَـٰنِهِنَّۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَـٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّۖ وَءَاتُوهُم مَّآ أَنفَقُواْۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّۚ وَلَا تُمْسِكُواْ بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُواْ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُواْ مَآ أَنفَقُواْۚ ذَٰلِكُمْ حُكْمُ ٱللَّهِۖ يَحْكُمُ بَيْنَكُمْۖ وَٱللَّهُ عَلِيمٌ حَكِيمٌ

> *" you who have believed, when believing women come to you as emigrants, then examine them. Allah knows best about their faith. If you find that they are truly believers, then do not return them to their disbelieving husbands. They are not lawful for the disbelievers, nor are the disbelievers lawful for them." "Do not hold on to the ties of marriage with disbelieving women…"*

Thus, the relationship between them ends. Indeed, it is *haram* for a Muslim man to marry a polytheist woman, and for a polytheist man to marry a Muslim woman. It is haram to establish a marital relationship between two hearts that do not share the same creed. For in such a situation, the relationship is false and weak, as both parties do not agree on the creed regarding Allah, and their way of life is not established upon the methodology of Allah. Therefore, here comes the clear text.[60]

"Do not marry polytheistic women until they believe." If she has believed, then the barrier separating them is removed. Their hearts may unite in faith in Allah, and the human elements between them are safeguarded from what hinders or

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[59]   Al-Farmawi, *"Al-Bidayah Fi Al-Tafsir Al-Maudhu'i."*
[60]   Quthb and Qur'ân, "Penerjemah: As' Ad Yasin."

harms them. These elements are safeguarded and strengthened by the new bond of faith. *"Indeed, a believing slave woman is better for you than a polytheist woman, even if she attracts you."* This attraction is merely based on instinct, devoid of noble human values, and no higher than the body and senses. Yet the beauty of the heart is deeper and more precious. Therefore, even if the woman is not free, her affiliation with Islam elevates her status above that of a noble polytheist woman. For the highest affiliation is affiliation with Allah.

"Do not marry polytheists (to believing women) until they believe. Indeed, a believing slave is better than a polytheist, even if he attracts your heart." This issue is repeated in a different form to emphasize and clarify that the legal rationale for the first issue is also the legal rationale for the second issue, namely: *"They invite to Hell, while Allah invites to Paradise and forgiveness by His permission. Allah explains His verses (commands) to humanity so that they may take heed."*

Their paths and missions are different, so how can these two people of different religions meet? The path of the believing man and the believing woman is the path of Allah, the path leading to Paradise and forgiveness by His permission. How great, then, is the difference between their invitation and Allah's invitation.[61] However, do polytheistic men and women really invite others to hell? Who is it that invites himself or others to hell? That is the ultimate reality of their journey, as concluded by the verse, and their invitation to hell has been apparent from the beginning due to their tendency toward hell. Allah warns humans to be careful of this destructive invitation.

"Allah explains His verses (commands) to humanity so that they may take heed." Whoever refuses to take heed and continues to follow this invitation is indeed doomed! Here we learn that Allah does not prohibit Muslims from marrying women of the People of the Book, even if their beliefs differ. However, this issue is disputed among scholars. In this regard, there is a fiqh difference if the woman believes that Allah is one of three gods, or believes that Allah is the Messiah, the son of Mary, or believes that Uzair is the son of Allah. Is such a woman considered a polytheist woman who is forbidden to marry? Or does she fall under the scope of the text?.

"Today, all good things are made lawful for you, and (it is lawful to marry) women who are chaste among those who were given the Scripture before you…" (al-Ma'idah: 5) The majority of scholars are of the opinion that it is included in the scope of the text. However, "I tend to agree with the opinion that prohibits it." Imam Bukhari narrated from Ibn Umar, may Allah be pleased with him, who said,

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: «مَا أَعْلَمُ شِرْكًا أَعْظَمَ مِنْ أَنْ تَقُولَ الْمَرْأَةُ رَبُّهَا عِيسَى

"I see no greater polytheism than a woman who says that her god is Jesus."

As for the marriage of a man of the Book to a Muslim woman, this is forbidden. This is different from the marriage of a Muslim man to a woman of the Book who does not associate partners with Allah. In this case, there is a

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[61] Al-Farmawi, "Al-Bidayah Fi Al-Tafsir Al-Maudhu'i."

difference in the law. Indeed, children are attributed to their father according to Islamic law, just as a wife moves to her husband's family, clan, and place of residence according to the law of reality. Therefore, if a Muslim man marries a woman of the People of the Book (who does not associate partners with Allah), the woman moves to her husband's family, and the children born are attributed to her husband. Thus, Islam protects and shelters that place of refuge. [62]

Conversely, if a Muslim woman marries a man of the Book, she will live far away from her family. Sometimes, due to her weakness and having become integrated into her non-Muslim husband's family, she is tempted away from her Islam. Her children are attributed to their father and follow a religion other than that of their mother (a Muslim woman), even though Islam is obliged to protect them forever.[63]

However, there are several events that make it makruh for Muslim men to marry women of the People of the Book. Among them is the view of Umar bin Khattab r.a. Ibn Kathir narrated in his commentary that Abu Ja'far bin Jarir, may Allah be pleased with him, said after mentioning the consensus of scholars on the permissibility of marrying a woman of the People of the Book, "Indeed, Umar disliked it, so that people would not avoid Muslim women or for other similar reasons.". It is narrated that Hudzaifah once married a Jewish woman, then Umar wrote a letter to him saying, "Divorce her!" Hudzaifah replied, "Do you consider her to be unlawful for me?" Umar replied, "I do not consider her to be unlawful, but I am concerned that you will neglect believing women because you are marrying women of the People of the Book."[64]

Now we see that interfaith marriages are a disaster in Muslim households. One thing that cannot be denied is that wives who are Jewish or Christian or non-religious shape and color their households and children with their beliefs, and distance their children from Islam as far as possible. Especially among the ignorant society we live in today, where Islam is merely a name on the lips, or among men who do not hold firmly to Islam but are instead very weak, with all final decisions in their affairs determined by their non-Muslim wives.[65]

Thus, the author concludes that interfaith marriage is haram, and whoever disobeys Allah's prohibition will be doomed. This includes Sayyid Qutb, who is one of those who prohibit interfaith marriage because the value of faith is far more important than other factors in choosing a spouse, and he warns of the social and spiritual consequences of marriage that does not aim to seek Allah's path.

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[62] Dardiri, Tweedo, and Roihan, "Pernikahan Beda Agama Ditinjau Dari Perspektif Islam Dan Ham."

[63] Mujib, "Risalah Cinta Meletakkan Puja Pada Puji."

[64] Taurat Afiati, Ani Wafiroh, and Muhamad Saleh Sofyan, "Upaya Pasangan Suami Istri Tidak Memiliki Keturunan Dalam Mempertahankan Keharmonisan Rumah Tangga (Studi Kasus Di Desa Siru Kabupaten Manggarai Barat NTT)."

[65] Dardiri, Tweedo, and Roihan, "Pernikahan Beda Agama Ditinjau Dari Perspektif Islam Dan Ham."

What about marriage with People of the Book? Sayyid Qutb emphasizes that a Muslim may marry a woman from the People of the Book, provided they maintain their honor and do not commit adultery. In agreement with Sayyid Qutb, Ibn Kathir reminds us that this ruling is a permission, not an obligation. Al-Qurtubi explains that marriage to a woman of the People of the Book is permissible, but on the condition that she firmly adheres to her religion. However, Al-Qurtubi adds that in certain societies, marrying a woman of the People of the Book may cause fitnah or problems for the Muslim religion, so this must be considered. In agreement with Imam Al-Shafi'i, marrying a woman of the People of the Book is permissible, but one must consider the benefits *(maslahat)* and harms *(mafasadat)*. If marrying a woman of the People of the Book could endanger faith or family order, then this should be avoided.[66] Under certain conditions there are, The woman must maintain her honor (not commit adultery), There is no concern that the marriage will undermine the husband's faith or morality, This applies only to Muslim men marrying women of the Book, and not vice versa.

Marrying a woman of the People of the Book is permitted in Islam because of the common origin of belief in God, despite differences in the details of faith. This is considered not to endanger the faith of the Muslim man and his descendants if the woman maintains her honor and possesses good moral character. However, marriage to a non-Muslim woman is prohibited due to more fundamental differences in belief that could undermine the faith of the Muslim family.

There is no debate in this verse, as all the exegetes I have studied and compared with Sayyid Qutb's interpretation clearly state that it is haram to marry someone whose faith differs from that of Muslims. This statement would be invalid if the polytheist had believed in Allah. However, marriage to People of the Book would be prohibited if they associated partners with Allah and worshipped other gods. According to Sayyid Qutb, marriage is not merely a physical union but also a spiritual one.

Conclusion

Marriage is the deepest, strongest, and most enduring bond that connects two people of different genders. Therefore, there must be a unity of hearts, united in a bond that is not easily broken. For hearts to unite, there must also be unity in faith and purpose. One of the purposes of marriage is to attain the path that is pleasing to Allah. Therefore, marry someone who shares the same faith and aligns with us to achieve a life based on Allah's methodology.

It has been explained in Surat Al-Baqarah, verse 221, that it is indeed forbidden for a Muslim man to marry a polytheist woman, and for a polytheist man to marry a Muslim woman. It is forbidden to establish a marital relationship

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66   Fauzi and Muththalib, "Imam Asy - Syafi'i Alumm."

between two hearts that do not share the same creed. Because, in such a relationship, the bond is false and weak, as both parties do not share the same faith in Allah, and their way of life is not established according to Allah's methodology. The path of polytheistic men and women leads to Hell, and their call is also to Hell. Whereas the path of believing men and women is the path of Allah, the path leading to Paradise and forgiveness by His permission. Thus, how great is the difference between their call and Allah's call.

What about marriage to People of the Book? The majority of scholars permit it, including Sayyid Qutb, Al-Qurtubi, Imam Shafi'i, and Ibn Kathir, but there are certain conditions for its permissibility. The author concludes that marrying a woman of the People of the Book is permissible under the following conditions: first, the woman must maintain her honor (not commit adultery); second, there is no concern that the marriage will harm the husband's faith or morality; third, this applies only to Muslim men marrying women of the People of the Book, and not vice versa.

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