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**PRESERVING DESCENDANTS IN THE QUR'AN ACCORDING TO
WAHBAH ZUHAILI IN AT-TAFSEER AL-MUNIR
(Maqoshid Qur'an Study)**

THESIS

Submitted as Partial Fullfilment Requirements for Getting
The Bachelor Degree of Religious Studies (S.Ag)
in Qur'an and Exegesis Sciences Department



Arranged by :

FAHROZY JAYA PRAKOSO
11930210864

Supervisor I

Lukmanul Hakim, S.Ud, MIRKH., Ph.D.

Supervisor II

Drs. H. Saifullah, M.Us

DEPARTMENT OF THE QUR'AN AND TAFSIR SCIENCES

FACULTY OF USHULUDDIN

STATE ISLAMIC UNIVERSITY OF SULTAN SYARIF KASIM RIAU

PEKANBARU

2023 M / 1445 H



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PENGESAHAN
Skripsi yang berjudul : **PERSERVING DESCEDANTS IN THE QUR'AN
ACCORDING TO WAHBAH ZUHAILI IN AT-TAFSEER AL-MUNIR
(Maqoshid Qur'an Study)**

Nama : Fahrozy Jaya Prakoso
Nim : 11930210864
Program Studi : Ilmu Al-Qur'an dan Tafsir

Telah dimunaqasyahkan dalam Sidang Panitia Ujian Sarjana Fakultas Ushuluddin Universitas Islam Negeri Sultan Syarif Kasim Riau, pada :

Hari : Senin
Tanggal : 16 Oktober 2023

Sehingga skripsi ini dapat diterima sebagai syarat untuk memperoleh gelar Sarjana Agama (S.Ag). dalam Program Studi Ilmu Al-Qur'an dan Tafsir Fakultas Ushuluddin Universitas Islam Negeri Sultan Syarif Kasim Riau.

Pekanbaru, 26 Oktober 2023

Dekan,

Dr. H. Jamaluddin, M.Us
NIP. 19670423 199303 1 004

Panitia Ujian Sarjana

Ketua/Penguji I

Agus Eirdaus Chandra, Lc., MA.
NIP. 19850829 201503 1 002

Sekretaris/Penguji II

Edi Hermanto, S.Th.I.,M.Pd.I.
NIK. 130317043

MENGETAHUI

Penguji III

Dr. H. Khairunnas Jamal, MA.
NIP. 19731105 200003 1 003

Penguji IV

Prof. Dr. H. Afrizal. M, MA.
NIP. 19591015 198903 1 001

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Lukmanul Hakim, S.Ud., M.IRKH., Ph.D
Lecturer of Faculty of Ushuluddin
STATE ISLAMIC UNIVERSITY SULTAN SYARIF KASIM RIAU

OFFICIAL MEMO
Subject : A Research
Fahrozy jaya prakoso

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Pekanbaru, 26 Juli 2023
Supevisor I



Lukmanul Hakim, S.Ud., M.IRKH., Ph.D
NIK. 130317088



Drs. H. Saifullah, M.Us

Lecturer of Faculty of Ushuluddin

STATE ISLAMIC UNIVERSITY SULTAN SYARIF KASIM RIAU

OFFICIAL MEMO

Subject : A Research

Fahrozy jaya prakoso

Honorable :

Dean of Faculty of Ushuluddin

State Islamic University Sultan Syarif Kasim Riau

to

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SIDN	: 11930210864
Study Program	: Ilmu al-Qur'an dan Tafsir
Title	: PRESERVING DESCEDANTS IN THE QUR'AN ACCORDING TO WAHBAH AZ-ZUHAILI IN AT-TAFSEER AL-MUNIR" (Maqoshid Qur'an Study)

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Supervisor II

Drs. H. Saifullah, M.Us

NIP. 19660402 199203 1 002

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bertanda tangan di bawah ini :

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 : Bengkalis,08 Oktober 2000
 : 11930210864
 : Ushuluddin/Ilmu Al-Quran dan Tafsir
 : PRESERVING DESCENDANTS IN THE QUR'AN ACCORDING
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Yang membuat pernyataan,



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NIM : 11930210864

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FOREWORD

Bismillahirrahmanirrahim,

Alhamdulillah, praise be to God SWT for bestowing His mercy and grace so that the author can complete this thesis to fulfill the final project as a condition for obtaining a bachelor's degree in Ushuluddin (S. Ag). Shalawat and greetings are always poured out to the example of mankind, namely the Prophet SAW whose affection for the ummah never extinguished, even until the end of his life. The author is fully aware that the writing of this thesis will not be completed without direct encouragement, both moral and material, and the author receives a lot of very valuable assistance from various parties. For this reason, the author would like to express his gratitude and highest appreciation to:

1. Thank you to all parties who have supported and helped to complete this thesis, to the acting Rector of UIN Suska Riau Prof. Dr. Khairunnas, M.Ag and his staff who have given the author the opportunity to study at this University. To the Mister of Dean Dr. H. Jamaluddin, M.Us, Vice Dean I Mr. Sukiati M.Ag, Vice Dean II Mr. Dr. Zulkifli, M.Ag, and Vice Dean III Mr. Dr. H. M. Ridwan Hasbi, Lc., MA.
2. Father Agus Firdaus Candra, Lc., MA. as the head of the Department of Qur'an and Tafsir and its staff who have provided convenience to the author in management related to the author's study. The beloved parents of Subagio father and Sutinah mother who have worked hard to educate the author selflessly, passionately, and motivationally as well as a string of prayers so that it became a strong inspiration for the author to finish this writing.
3. Father of Dr. H. Nixon Husin, Lc., M.Ag. as an Academic Supervisor who always gives direction and input to the author from the beginning of the lecture.
4. Thank you also to Lukmanul Hakim, S.Ud, MIRKH, Ph.D. as thesis I advisor and Drs. Saifullah, M.Us. as thesis II advisor who provided a lot of direction and guidance in completing the preparation of this thesis.

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5. Thank you very much for the help, advice, motivation, and guidance that has been given to the author. And thank you to the lecturers who have provided lecture materials. May the knowledge that you give be a blessing and useful for writers in the world and hereafter.

The author is aware of the limitations of the ability that the author has in writing this thesis. Therefore, of course, there are shortcomings and irregularities that require constructive criticism for the perfection of this thesis. Hopefully this thesis is useful for all of us. To Allah SWT, the author prays that the goodness and contribution they have given will be considered as good worship, so that they always get His mercy and grace. *Amen Ya Rabb al-Amin.*

Pekanbaru, 12 Juli 2023

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ABSTRACT

This thesis is entitled “Preserving Descendants In The Qur’an According To Wahbah Az-Zuhaili In At-Tafseer Al-Munir” This study aims to Knowing the interpretation of the scholars' about the interpretation of verses related to protecting descendants by using the following problem: 1) In-depth study of protecting descendants through the perspective of the Qur'an 2)Examining the opinion of Wahbah Az-Zuhaili about the verses related to the context of the discussion 3) Applying the systematics contained in the Qur'an in the context of protecting descendants 4) The urgency of maqashidi interpretation in understanding related verses. This type of research of library research (Library Research), The verse thematic method is an interpretation concerning verses in the Qur'an with one theme explaining its general objectives and which is the central theme, as well as connecting the various issues in the verse to one another and also to that theme. Based on the results of the study The purposes of the Qur'an revolve around three aspects: the point of belief, the aspect of morals, and the hand of provisions, and notes that this classification makes the purpose of ethics independent, which made it a distinctive classification, and these three purposes are the pillars of the purposes of the Qur'an, but he did not mention the purpose of the stories, although it constitutes almost the Qur'an. Wahbah Az-Zuhaili has explained the maqoshid of the Qur'an in his commentary which contains aspects namely: 'Aqidah,' Worship, morality, and adab. which in the three verses above has a correlation with the maqoshid described by Wahbah in his interpretation.

Keywords: *Preserving descendants, Wahbah Az-Zuhaili, Maqoshid.*

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ABSTRAK

Skripsi ini berjudul “Melestarikan Keturunan Dalam Al-Qur’an Menurut Wahbah Az-Zuhaili Dalam At-Tafsir Al-Munir” Penelitian ini bertujuan untuk mengetahui tafsir para ulama tentang penafsiran ayat-ayat yang berkaitan dengan perlindungan descedant dengan menggunakan masalah berikut: 1) Studi mendalam tentang melindungi descedant melalui perspektif Al-Qur’an 2) Menelaah pendapat Wahbah Az-Zuhaili tentang ayat-ayat yang berkaitan dengan konteks pembahasan 3) Menerapkan sistematika terkandung dalam Al-Qur’an dalam rangka melindungi descedant 4) Urgensi penafsiran maqashidi dalam memahami ayat-ayat terkait. Jenis penelitian kepustakaan (Library Research), Metode tematik ayat adalah penafsiran mengenai ayat-ayat dalam Al-Qur’an dengan satu tema yang menjelaskan tujuan umumnya dan mana yang merupakan tema sentral, serta menghubungkan berbagai masalah dalam ayat tersebut satu sama lain dan juga dengan tema itu. Berdasarkan hasil penelitian Tujuan Al-Qur’an berkisar pada tiga aspek: titik keyakinan, aspek moral, dan tangan ketentuan, dan mencatat bahwa klasifikasi ini membuat tujuan etika independen, yang membuatnya menjadi klasifikasi yang berbeda, dan ketiga tujuan ini adalah pilar tujuan Al-Qur’an, tetapi dia tidak menyebutkan tujuan dari cerita-cerita itu, meskipun itu hampir merupakan Al-Qur’an. Wahbah Az-Zuhaili telah menjelaskan maqoshid Al-Qur’an dalam tafsirannya yang mengandung aspek-aspek yaitu: ‘Aqidah,’ Ibadah, moralitas, dan adab. Yang dalam ketiga ayat di atas memiliki korelasi dengan maqoshid yang dijelaskan oleh Wahbah dalam penafsirannya.

Kata kunci: *Menjaga Keturunan, Wahbah Az-Zuhaili, Maqoshid.*



ملخص

هذه الرسالة بعنوان "حفظ النسب في القرآن عند وهبة الزحيلي في التفسير المنير" تهدف هذه الدراسة إلى معرفة تفسير العلماء لتفسير الآيات المتعلقة بحماية النسل باستخدام المشكلة التالية: 1) دراسة معمقة لحماية المرسلين من منظور القرآن 2) دراسة رأي وهبة الزحيلي في الآيات المتعلقة بسياق المناقشة 3) تطبيق النظميات الواردة في القرآن في سياق حماية المرسلين 4) إلحاح تفسير المقاشيدي في فهم الآيات ذات الصلة. هذا النوع من البحث في البحوث المكتبية (بحوث المكتبات) ، والطريقة الموضوعية للآية هي تفسير للآيات في القرآن مع موضوع واحد يشرح أهدافها العامة وهو الموضوع المركزي ، وكذلك ربط القضايا المختلفة في الآية ببعضها البعض وكذلك بهذا الموضوع. وبناء على نتائج الدراسة فإن مقاصد القرآن تدور حول ثلاثة جوانب: نقطة الإيمان، وجانب الأخلاق، ويد الأحكام، ويلاحظ أن هذا التصنيف يجعل الغرض من الأخلاق مستقلا، مما جعله تصنيفا مميزا، وهذه المقاصد الثلاثة هي أركان مقاصد القرآن، لكنه لم يذكر الغرض من القصص ، على الرغم من أنها تشكل القرآن تقريبا. وقد شرح وهبة الزحيلي مقوشيد القرآن في تفسيره الذي يحتوي على جوانب هي: "العقيدة" والعبادة والأخلاق والأدبي. الذي في الآيات الثلاث أعلاه له علاقة بالمقوشيد الذي وصفه وهبة في تفسيره.

الكلمات المفتاحية: حفظ النسب، وهبة الزحيلي، مقاصد.

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BAB I INTRODUCTION

A. Background

Family resilience can be realized if all aspects within the family can maintain family functions properly. The family is a place of refuge for all family members. This protection creates a sense of security and peace from unfavorable actions. Then, the family instills the development of social norms and values so that they can interact in the social environment. The family is the first place in getting education for the future provision of children. Teaching about good and bad things shapes the character of children. In addition, the family is interpreted as a regulator of healthy and planned descendants reproduction. Children born are expected to be quality descendants

Parents are the most important party in maintaining these functions. If these functions are carried out properly, it will affect the family, especially the descendants. Thus, parents are expected to have good knowledge in carrying out family functions in order to produce useful children, both in the family itself and in society.¹

In practice, the role of the family in looking after children is not as smooth as one might imagine. Many dynamics and problems are quite complicated. Families are not equipped with sufficient knowledge in caring for children. This results in the family being unable to educate children, form good character, overcome child boredom, and apply discipline to children so that children become good and righteous individuals. This uncomfortable condition comes from a family atmosphere that is not conducive so that there are many problems. Hence, family need to have sufficient basic knowledge in building a household, especially in looking after children.

The task of parents as the first unit in a child's life has a direct relationship to the child's character. Parental teaching to children forms

¹Fahruddin, A. *Family functioning: Understanding of concepts and measurement indicators in research*, (Journal of Business Problems and Welfare, 2012), 75-81

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character at the beginning of development and at the beginning of interaction. This happens because children spend most of their time with their parents. This important role is very clear if parents have a great responsibility in forming the character and mind of workers. Therefore, parents are a big factor in the development of children from all aspects, one of which is religion.

A good family is a family that is able to navigate a harmonious household in accordance with the Al-Quran and the guidance of the Prophet SAW. Relationships between family members can be maintained and descendants are well maintained. If the family is built based on the Al-Quran and the guidance of Rasulullah SAW, then it is certain that the children will always be in an Islamic environment. This religious environment is able to protect him in later life. Protecting descendants is an integral part of Islam. These Islamic teachings were excavated from the main sources, namely the Al-Quran and hadith.

In Islam, forming a family cannot be separated from the provisions of religious teachings. The main goal is to form a happy and loving family. A good family can be created if each family member fulfills his obligations according to the teachings of the Al-Quran and the Sunnah of the Prophet. The Koran teaches people a lot about parental love for children, giving love to children, giving peace to children, meet the needs of children, and apply good education to children.

The Qur'an explicitly teaches how parents take care of their children. Parents are directly responsible for their children's education based on the Al-Quran. The protection of Al-Quran education creates children who are obedient in worshipping Allah SWT, comply with religious norms properly, continue to grow as individuals who avoid wrongdoing, become individuals who are patient, and have a heart that is far from being arrogant. In addition, children grow to be individuals who are humble to everyone.

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Allah says in the Qur'an surah An-Nisa' verse 9:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ
وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

Let them be afraid of those who should (die) leave after them weak descendants (which) they fear for them. So, fear Allah and speak the right words (in terms of protecting the rights of their descendants).²

Then Allah said in surah Al-Urqaan verse 74:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

And those who say, "O our Lord, grant us our spouses and our descendants to please (our) hearts, and make us leaders for the pious."

Then Allah said in surah At-Tahrim verse 6b:

يَأْتِيهَا الَّذِينَ ءَامَنُوا قُورًا أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا
مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

"O you who believe, protect yourselves and your families from the fires of hell whose fuel is humans and stones; guardians of angels who are rough, harsh, and do not disobey Allah in what He commands them and always do what they are ordered to do. (QS al-Tahrim/66: 6).³

Parents are required to succeed in looking after their children. In Islam, parents who succeed in looking after their children will get a great reward from Allah SWT. If they fail, then parents will fall into sin. Al-Quran has taught patience for parents in looking after the children they produce. Good care, produce children who always worship Allah SWT. If the care is not good, then the child will grow into a negligent individual and the quality of his

² <https://quran.kemenag.go.id/quran/per-ayat/sura/4?from=1&to=176> accessed on 27 May 2023 at 13:50.

³ Ministry of Religion of the Republic of Indonesia, Al-Qur'an and Its Interpretation, (Enhanced Edition), (Jakarta: Lentera Abadi, 2010), volume X, p. 203



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worship will decrease. If the teaching is in accordance with the demands of the Koran, the child will always remember Allah SWT so that he can contemplate His power and His majesty. In its development, children will not be negligent by things that are outside of themselves, such as bad deeds, possessions, and other things. Therefore,

Children need to grow in an environment of teaching the Koran. Potentially, the growth and development of children depends on how the environment in which they grow. This has an impact on their religious, ethical and moral, social and cognitive potentials. Islam provides a lot of explaining the teachings that come from the Koran. Parents must have *ilmu* in taking care of children in accordance with the teachings of the Koran, so that they are able to develop these potentials properly. Later, the child will grow up to be an individual according to the Koran.

Regarding the Science of Tafsir, Wahbah al-Zuhaili stated in the introduction to the book of Tafsir al-Wasit that he had written 3 titles of tafsir, namely Tafsir al-Munir, Tafsir al-Wajiz and Tafsir al-Wasit. The three interpretations have different characteristics, methods and characteristics, this is because the writing background of the three interpretations is different. However, all three interpretations have the same purpose, namely as an attempt to explain and express the meaning of the verses of the Qur'an so that it is easily understood by Muslims. Of the three commentaries written by Wahbah al-Zuhaili, the most studied by Qur'anic scholars is Tafsir al-Munir.⁴

The presence of children in a family is a gift and God's entrustment to parents to be guarded and educated as well as possible by parents. The presence of a child is considered a new problem if the child is born in a family that is not ready to accept the presence of children. But on the contrary, if in the family, a mature family is ready and knows the functions and how to educate children well, the presence of children becomes a gift and a means of achieving happiness in this world and the hereafter.

⁴ Wahbah Al-Zuhaili, Tafsir al-Wasit}, diterjemahkan Oleh Muhtadi dkk. Dengan Judul Tafsir al-Wasith (Jakarta: Gema Insani, 2012), 1-3



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According to Law of the Republic of Indonesia Number 20 years 2003 on the National Education system second part article 7 Rights and the obligation of parents, affirming that "Parents have the right to play a role as well as in selecting Education units and obtaining information about the development of his child's education. Parents of children of compulsory age study, obliged to provide basic education to his child".⁵

Adolescence is the most important phase for a person in his life span. Which is known as a transitional period, a time of rapid change, even said to be a very scary age when an individual seeks identity, an unrealistic period and a period of adulthood. Therefore, in the laws and regulations, it is explained that there is an age limit for marriage. These provisions are in article 7 paragraph 1 of the Law No. 1 of 1974 which states that marriage is permitted if the parties men have reached the age of 19 years, the women have reached the age of 16 year. This is also supported by the provisions contained in compilation of Islamic Law (KHI) Article 15 which states that "for the benefit of the family and household, marriage may only be carried out by prospective brides who have reached the age stipulated in article 7 paragraph 1 of Law No. 1 of 1974, namely prospective husbands at least 19 years old and prospective wives at least 16 years old year".⁶ The age restriction can be interpreted as Law No. 1 The year 1974 did not want their marriage who are under the age of the provision or perform a marriage at an early age or underag.

Although modernization has now touched rural areas, it has not been able to change habits that have existed for a long time, such as those in Sukajaya village, Pasirputih village, which was used as the object of research by Umi Hani, a student of UIN Syarif Hidayatullah Jakarta, where the people of Pasirputih village still often marry their sons and daughters under the age of

⁵ Undang-Undang Dasar RI Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional.

⁶ Muhammad Amin Suma, *Hukum Keluarga Islam di Dunia Islam*, (Jakarta: PT RajaGrafindo Persada, 2005), h. 289



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16, sometimes even children who are still in school for various reasons. without paying attention to the impact that will be caused by early marriage.⁷

The above description is very clear that marriage is not something that playfulness that can be broken if you don't like each other anymore, marriage is a sacred bond built on two human beings adult men and women who are responsible for each other each as husband and wife to achieve the pleasure of Allah and fulfilling the Sunnah of the Prophet, and the responsibility of parents is very great in Educating his children so that marriage could not be done by Just anyone, especially children whose noatbene is still under age that has not been able to carry out the mandate as parents.

Tafsir al-Munir is one of the books of tafsir in the modern-contemporary era with a fairly simple method of interpretation and arrangement patterns the sentences are easy to understand with systematic explanations of themes, which begin by writing verses with a central theme, then explain verses in the form of clauses that are considered important in each title of *I'rab*, *Balagah*, *Mufradat Lughawih*, and explain *Asbab an-Nuzul* ayat (if there is a history of hadith supporting shahih), tafsir and bayan and *fiqh al-hayat* (concept of life) or law. Thus, Wahbah al-Zuhailis Tafsir al-Munir is a book of tafsir that interprets the verses of the Qur'an by explaining every word of the Qur'an linguistic aspect is thorough so that the meaning and meaning contained in every word of the interpreted verse can be clearly understood. Not except when interpreting the word *al-fahsha'* in the Qur'an.⁸

From the explanation of how important the Al-Quran is in caring for children, the author can take the title "Preserving Descendants in the Qur'an According to Wahbah Az-Zuhaili in *"At-Tafsir Al-Munir"* (Maqoshid Qur'an Study)".

⁷ Umi Hani, *Problematika Pernikahan Usia Dini dalam Pendidikan Keluarga Islam*, (UIN Syarif Hidayatullah: Jakarta, 2018), 17.

⁸ Muhammad Hasdin Has, "Metodologi Tafsir al-Munir Karya Wahbah Zuhaili", *al-Mu'azir*, 7.2 (2014), 41–57.

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B. Term Affirmation

As for the affirmation of terms to emphasize the meaning of several key terms contained in this study which aims to avoid readers' mistakes in the intended meaning:

1. Descendants.

Etymologically, the word lineage comes from Arabic, namely- نسب ⁹. Nasab in the Big Indonesian Dictionary is defined as descent (especially from the father's side) or family ties.¹⁰ Nasab can also be interpreted as descendants or close relatives, namely family ties through a valid marriage contract.¹¹ In addition, lineage or descent means affinity or relationship that determines the origin of a human being in blood ties.

It is prescribed for marriage to determine descendants according to Islam so that children born through legal marriage have a clear status.¹² In the fiqh book of the Syafie school of thought, it is stated that heredity is an important principle in determining various laws, for example inheritance, whether it is lawful or illegal for someone to marry, guardians, wills and so on.¹³

2. Interpretation Maqashid

The term maqashidi interpretation comes from the word (التفسير المقصدي) al-Tafsir al-Maqashidi which is a combination of two words in Arabic with the composition na'at-man'ut or sifat mauşuf, namely the word al-tafsir and the word al-maqashidi. The meaning of interpretation in language means an explanation or explanation.¹⁴ In Lisanul Arabic it is

⁹ Abd. Rauf Dato' Haji Hassan, Malay-Arabic Dictionary, p. 256.

¹⁰ Ministry of National Education, Big Indonesian Dictionary Language Center, ed 4, (Jakarta: PT Gramedia Pustaka Utama, 2011), p. 952.

¹¹ Nurul Irfan, Lineage and Status of Children in Islamic Law, print 2, (Jakarta: Sinar Offset Graphic, 2015), p. 24.

¹² Slamet Abidin, H. Aminuddin, Jurisprudence Munakahat (2) cet I, (Bandung: CV PUSTAKA SETIA, 1999), p. 157.

¹³ Mustofa Al-Khin, Mustofa Al-Bugho and Ali Asy-Syarbaji, Book of Syafie School of Jurisprudence, (Kuala Lumpur: Pustaka Salam, 2009), p. 915.

¹⁴ Rosihan Anwar, Ulum al-Quran (Bandung: Faithful Reader, 2013), p. 29



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said that the word al-tafsir means to reveal the meaning of an abstruse and complicated wording.¹⁵

C. Identification of problems

As for the research that the author proposes, the problem can be identified as follows:

1. In-depth study of protecting descendants through the perspective of the Qur'an.
2. Examining the opinion of Wahbah Az-Zuhaili about the verses related to the context of the discussion.
3. Applying the systematics contained in the Qur'an in the context of protecting descendants.
4. The urgency of maqashidi interpretation in understanding related verses.

As for the research that the author proposes, the problem can be identified as follows:

1. How to Maqoshid the Qur'an in the context of safeguarding descendants

D. Scope of Problem

In order for this research to be carried out in a more focused, perfect and in-depth way, the authors view that the research issues raised need to be limited in terms of variables. Therefore, the author limits himself only with regard to the interpretation that examines surah An-Nisa' verse 9, sura Al-Furqon verse 74, and sura At-Tahrim verse 6 about protecting descendants.

E. Formulation of the problem

As for the research that the author proposes, the problem can be identified as follows:

¹⁵Nur Faizah, "The Concept of Lactation in the Al-Qur'an Maqashidi Interpretation Perspective", Undergraduate Thesis, Ponorogo: IAIN Ponorogo, 2022, p. 39.



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1. How is Wahbah Az-Zuhaili's interpretation of the verses in the context of preserving descendants ?
2. How to Maqoshid the Qur'an in the context of preserving descendants according Wahbah Az-Zuhaili ?

F. Research Objectives and Benefits

Based on the description of the limitations and formulation of the problem above, the purpose of this writing is to answer the various problems that have been mentioned previously, and find answers to the following problems.

1. Research purposes

- a. Knowing the Maqoshid of the Qur'an in the context of safeguarding descendants

G. Benefits of Research

1. Theoretical benefits

The benefits drawn from this writing are to provide additional insight in scholarship, especially in the field of Ulumul Qur'an and Tafsir, and the authors also hope that this research can contribute to Islamic studies, especially in the field of interpretation in particular and is useful for adding to the treasury of Islamic scholarship in general.

2. Practical benefits

This research is expected to provide a contribution or contribution as a reference and comparison material for further researchers. Besides that, the purpose of this research is to meet the academic requirements to place a bachelor's degree in the field of Al-Qur'an and Interpretation at the Ushuluddin Faculty, Sultan Syarif Kasim Riau State Islamic University.

H. Writing System

To direct the flow of discussion systematically and facilitate discussion and understanding, a good scientific work requires systematics. This will



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make the scientific work easy to understand and neatly arranged. In compiling the contents of this study, the writing was carried out based on the systematic discussion as follows:

BAB I : It is an introductory BAB, namely an introduction that describes the entire contents of the writing, so that it can provide information about everything related to this research. The introductory BAB includes the background of the problem, which aims to provide an academic explanation of why this research needs to be done and what motivated the author to do this research. Next, identify the problem, to describe the problems associated with this title. Then affirmation of terms, to emphasize the meaning of some of the key terms contained in this study which aims to avoid the reader's mistake of the intended meaning. Limitation and formulation of the problem, so that in this study it is more focused on what is the main goal, or what will be studied. Research objectives and benefits,

BAB II : Is a literature review (theoretical framework) which contains the theoretical basis and literature review (relevant research).

BAB III : Filled with research methods consisting of types of research, data sources consisting of primary and secondary data, data collection techniques, namely the stages that the author carried out in collecting data, as well as data analysis techniques, namely the stages and methods of analysis carried out.

BAB IV : Filled with data presentation and analysis (discussion and results). In this BAB the data and analysis will be put together in this BAB, where each data presented will be directly given its own analysis.

BAB V: Is a closing that contains conclusions. In this BAB the author provides several conclusions from the descriptions put forward in the formulation of the problem. After that the authors provide suggestions that are considered important for the progress and continuation of better research

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BAB II THEORETICAL BASIS

A. General Review of Nasab

1. Nasab Definition

Etymologically, the word lineage comes from Arabic, namely- نسب . Nasab in the Big Indonesian Dictionary is defined as descent (especially from the father's side) or family ties.¹⁶ Nasab can also be interpreted as descendants or close relatives, namely family ties through a valid marriage contract.¹⁷ In addition, lineage or descent means affinity or relationship that determines the origin of a human being in blood ties.

It is prescribed for marriage to determine descendants according to Islam so that children born through legal marriage have a clear status.¹⁹ In the fiqh book of the Syafie school of thought, it is stated that heredity is an important principle in determining various laws, for example inheritance, whether it is lawful or illegal for someone to marry, guardians, wills and so on.²⁰

Wahbah al-Zuhaili defines lineage as one of the strong foundations that supports the establishment of a family, because lineage binds family members by blood ties. A child is part of his father and father is part of his son. Lineage is a family bond that is not easy to break because it is a great blessing that God has given to humans, without lineage a family relationship will easily be broken and broken, because of that God gives a great gift to humans in the form of lineage.²¹

¹⁶ Abd. Rauf Dato' Haji Hassan, Malay-Arabic Dictionary, p. 256.

¹⁷ Ministry of National Education, Big Indonesian Dictionary Language Center, ed 4, (Jakarta: PT Gramedia Pustaka Utama, 2011), p. 952.

¹⁸ Nurul Irfan, Lineage and Status of Children in Islamic Law, print 2, (Jakarta: Sinar Offset Graphic, 2015), p. 24.

¹⁹ Slamet Abidin, H. Aminuddin, Jurisprudence Munakahat (2) cet I, (Bandung: CV PUSTAKA SETIA, 1999), p. 157.

²⁰ Mustofa Al-Khin, Mustofa Al-Bugho and Ali Asy-Syarbaji, Book of Syafie School of Jurisprudence, (Kuala Lumpur: Pustaka Salam, 2009), p. 915.

²¹ Wahbah al-Zuhaili, Al-Fiqh Al-Islamy Wa Adilatuhu, Juz. 10, p. 25.



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Al-Qurtubi while interpreting the above verse, says that the words *nasab* and *shahr*, both of a general nature that include kinship among human. In another perspective, Ibn Arabi (as quoted by Al-Qurtubi) explains that *nasab* is a term that reflects the process of mixing between male sperm and female ovum according to the provisions of *Syari'ah*, if the mixing is done by immoral means (*zina*), then it is nothing more than ordinary reproduction, not a true *syari'a* *nasab*, so it does not fall into the content of the *at-Tahrim* verse.²²

The concept of *nasab* concerns not only the Issue of parental origin and kinship, but also the issue of kinship status and hereditary ties. Indeed, the child takes the *nasab* from both parties (father and mother), but the relationship of the *nasab* to the father is more dominant than the mother. In all schools of Islamic law the primary meaning of *nasab* concerns the father's side, which is closely related to the legitimacy by which the child acquires his legal and religious identity.

Although legal sources, both Shi'a and Maliki, recognize the paternal line as the primary model of hereditary bonding, they differ in the conception of the bond of descent from the mother, which can represent at the extreme two poles of interpretation of the Shari'ah understanding of the marriage bond.²³

From some of the definitions above, it can be concluded that lineage is a Family Blood that occurs between one person and another, both far and near. However, if you read Islamic legal literature, the word lineage will refer to a very close family relationship, namely the relationship between children and their parents, especially male parents.²⁴

²² Ahmad kamil dan Fauzan, *Hukum Perlindungan dan Pengangkatan Anak di Indonesia* (Jakarta: PT RajaGrafindo Persada, 2008), hlm. 153-154.

²³ Ibid, hal. 156

²⁴ Muhammad Jawad Mughniyah, *Fiqh of the Five Schools*, cet 4, (Jakarta: Lentera Hati, 2009), p. 385.



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2. Factors Occurring Lineage Relations

The determination of nasab has a profound impact on individuals, family and society so that each individual is obliged to reflect on it in society, it is thus expected that its nasab (origin) will be clear. In addition, with the vagueness of nasab it is feared that it will occur marriage with mahram. For this reason, Islam forbids to abolish nasab a person to another person who is not his biological father, and vice versa.

Marriage is a way to determine and maintain one's fate. In a sense, a person's fate can only be attributed to two people old if he was born into a lawful marriage. While the son of the child born to women married during pregnancy as a result of adultery, then the child's name is only related to the mother who gave birth to her and to people who were related to her mother. Her name is not linked to the man who impregnated her mother because There is no *al-firasy* (legal marriage).²⁵

According to the jurists, a person's lineage to his father is caused by one of three things:

a. Through Legal Marriage

Marriage is held so that it can be known with certainty that a woman is the wife of a man, her husband. The wife is forbidden to betray her husband or in figurative words, it is forbidden to water the husband's plants with someone else's water. Thus, the children born to the woman in an ongoing relationship are really her husband's children. In fact, a man can only be declared to be the cause of pregnancy and giving birth to a mother if the man's sperm meets the mother's ovum or what is called 'uluq in the book of fiqh. The result of the meeting of the two seeds causes fertilization and produces a fetus in the mother's womb. This is the true cause of kinship between a child and his father. It is impossible to know by anyone except Allah SWT. Because the law must be based on something that is real and can be

²⁵ Amir Syarifuddin, *Meretas Kebekuan Ijtihad; Isu-isu Penting Hukum Islam Kontemporer di Indonesia* (Jakarta:Ciputat Press, 2002), hlm. 199



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measured and witnessed, a thing that is real, that can be witnessed and gives rise to a strong assumption that the real causes mentioned above are found in it. Something that is real that is used as an essential cause that is not real, among Usul Fikih scholars is called "mazhinnah".²⁶

In the kinship relationship mentioned above, what can be used as a mazhinnah is a valid marriage contract, which has been in effect between a man and the mother who gave birth to the child. Furthermore, the marriage contract is the determining factor for the kinship relationship. Thus it can be said that kinship applies between a child and a man as the father, if the child is born as a result of or as a result of the marriage that applies between the man and the mother who gave birth to him. This is also in accordance with the hadith of the Prophet from Abu Hurairah which according to the history of al-Bukhari and Muslim reads: "a legitimate child is caused by a marriage contract".²⁷

b. Through Fasid Marriage

A Fasid marriage is a marriage that takes place in a condition where conditions are lacking, such as the absence of a guardian in the marriage (for the Hanafi school of thought, guardianship is not included in the requirements for a valid marriage) and there are no witnesses or the witness is a false witness. The scholars agree that determining the lineage of a child born in a fasid marriage is the same as determining the lineage of a child born in a valid marriage. However, in the determination of children born in fasid marriages, the scholars stated three conditions, namely:²⁸

- 1) The husband has the ability to make his wife pregnant
- 2) Sexual relations are actually carried out

²⁶Syarifudin, A. (2008). Islamic Inheritance Law. Jakarta: Kencana.

²⁷ibid

²⁸Fauzan, US (2008). The Law of Adoption in the Perspective of Islamic Law Jakarta : Kencana Prenada Media Group.



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- 3) Children are born within six months or more after the fasid marriage contract (according to the majority of scholars) and since intercourse (according to Hanafi madhhab scholars). If the child is born within six months after the marriage contract or intercourse, then the child cannot be assigned to the woman's husband.
- c. Through Intercourse because of Syubhah an nikah (syubhat marriage)

*doubt*is something that is not clear whether it is true or not, or still contains a probability between being right and wrong, and at the same time it cannot be judged which one has stronger legal validity. Sexual intercourse that is doubtful does not occur in a valid or fasid marriage and is not the result of adultery. Sexual intercourse with doubt can occur due to misunderstanding or misinformation. For example, a man marries a woman he did not know before. Then when it was dark at night a man found a woman in his room, thinking that this woman was his wife and then he made love to her. It turned out that the woman was not the wife he married. In cases like this, if the woman gives birth to a child within six months or more (pregnancy) after the intercourse occurs, then the child born is assigned to the man who had intercourse with her. However, if the child born exceeds the maximum pregnancy limit, the man who has intercourse with her c a n n o t b e a s s i g n e d .²⁹

3. Consequences of Lineage Relationships.

The implication of the existence of a kinship relationship will lead to the existence of several relationships, namely:

a. Kinship Relations.

Kinship is a family relationship between the person who inherits and the person who inherits caused by birth. This kinship is the reason for obtaining the strongest inheritance rights, because kinship includes an element of causality in the existence of a person that

²⁹Fauzan, US (2008). The Law of Adoption in the Perspective of Islamic Law Jakarta : Kelembagaan Prenada Media Group.



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cannot be eliminated. Unlike the case with marriage, it is a new thing and can be lost, for example, if the marriage bond has been severed.³⁰

In the first stage a child discovers a kinship with the mother who gave birth to him. A child born to a mother is related to the mother who gave birth to it. This is natural and no one disputes this because the child clearly came out of the mother's womb.³¹

In the next stage, a person also seeks a relationship with the man who caused his mother to become pregnant and give birth. If it can be legally ascertained that a man who marries his mother causes her to become pregnant and give birth, then the kinship relationship also applies to that man. The man was later called by his father. If the maternal relationship applies naturally then the paternal relationship applies legally.

b. Inheritance.

One of the missions of the Islamic Shari'a is to maintain the sanctity of human descendants as the holder of the caliph's mandate on earth. The blood relationship (lines) between parents and children is the strongest bond and cannot be disturbed by any other relationship from anywhere. In the field of inheritance, position cannot be veiled (obstructed) by Hirman or Nuqshan. In fact, this relationship from a religious viewpoint is possible to extend beyond the limits of worldly life, for example, morally, a pious child feels it is important to include a prayer for the safety of both parents in the afterlife.³²

Inheritance law must be given based on applicable law. If this inheritance law is related to an adulteress child, then the law will change according to certain letters or circumstances. The mother is the closest party to the adulteress child assigned to her. If you see a child of adultery, that is a child born outside of a legal marriage. Meanwhile, Li'an's children are also children who are not recognized by their legal

³⁰Fathur Rahman, *Inheritance Science*, (Bandung: Al-Ma'arif, 1994), p. 116.

³¹Amir Syarifuddin, *Islamic Inheritance Law*, p. 175.

³²Wahbah al-Zuhaili, *Al-Fiqh Al-Islamy Wa Adilatuhu*, Juz. 10, p. 488.



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husbands. Children who fall into this group have no right or inheritance relationship with their fathers. Syarak law explains that this child does not have a legal lineage. Instead, they only have a relationship in terms of inheritance with their mother only. With reference to the opinion of the scholars, there is no right of inheritance among the children born through such acts.³³

c. Trusteeship.

Having a guardian in a marriage is considered very important, because a marriage becomes invalid if there is no guardian. As stated in Article 19 of the Complications of Islamic Law, marriage guardians in marriage are pillars that must be fulfilled for the prospective bride who acts to marry her off. Amir Syarifuddin said that in general, a guardian is someone who because of his position is authorized to act against and on behalf of other people, while a guardian in marriage is someone who acts on behalf of the bride in a marriage contract.³⁴

For adultery children, guardianship may not be held by their father who is not legal. Guardianship rights are up to the mother. But if she is a daughter, the guardianship right in her marriage matters is held by the judge's guardian because of her position as someone who does not have a male lineage guardian.³⁵

d. Marriage Prohibition.

confirmation of nasab and descent is important to ensure that the marriage is valid or not. In Islamic concept there are married couples and unmarried couples who break the law to get married. If a person marries his own descendants then the marriage is not valid according to Islamic law. So, unmarried couples are of two types. First,

³³Muhammad Jawad Mughniyah. *Fiqh of the Five Schools*. (Jakarta: PT Lentera Basritama. 2004), p. 396.

³⁴Amir Syarifuddin, *Islamic Marriage Law in Indonesia Between Fiqh and Marriage Law*, (Jakarta: Kencana, 2014), p. 69.

³⁵Basri Bin Ibrahim, Mashitoh Binti Mohamad Hashim, *Children of Adultery According to Syarak Law and Civil Law*. p. 50.

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those who are married illegally³⁶ forever and temporarily unmarried couples squeezed as long as there are certain constraints. Among those who are married forever are because of lineage and descent. Prohibition of lineage or relatives, there are several categ.³⁷

To ensure that the marriage is valid, lineage validation must be carried out to avoid marrying those who are married illegally, especially old family members. Therefore, be careful when marrying a partner who becomes a life partner by referring family members first so as not to make the marriage illegal

B. Interpretation of Maqashidi

1. The definition of maqashidi interpretation

The term maqashidi interpretation comes from the word (التفسير المقصدي) al-Tafsir al-Maqashidi which is a combination of two words in Arabic with the composition na'at-man'ut or sifat mauşuf, namely the word al-tafsir and the word al-maqashidi. The meaning of interpretation in language means an explanation or explanation.³⁸ In Lisanul Arabic it is said that the word al-tafsir means to reveal the meaning of an abstruse and complicated wording.³⁹

While the definition of interpretation in terms according to az-zarkasyi is as follows:

"Knowledge that discusses the book of Allah which was revealed to Rasulullah SAW and explains its meanings, issues laws and wisdom."

Then he added an explanation regarding the meaning of interpretation:

واستمداد ذلك من علم اللغة والنحو والتصريف وعلم البيان واصول الفقه والقراءات
ويحتاج لمعرفة اسباب النزول والناسخ والمنسوخ

³⁶Shaykh Zainuddin bin Abdul Aziz al-Marbariy, Fathul Mu'in Volumes I, II and III. (Jababersa Commerce, 2009), p. 454.

³⁷Ibid., p. 455.

³⁸Rosihan Anwar, Ulum al-Quran (Bandung: Faithful Reader, 2013), p. 29

³⁹Nur Faizah, "The Concept of Lactation in the Al-Qur'an Maqashidi Interpretation Perspective", Undergraduate Thesis, Ponorogo: IAIN Ponorogo, 2022, p. 39.



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"And referring to all of that from linguistics, nahwu, sharaf, bayan science, and ushul fiqh, qiraat-qiraat where an interpreter requires knowledge of asbabun nuzul, which is menasakh and dinasakh".⁴⁰

Thus, from the above understanding, it can be concluded that the notion of interpretation is an attempt to explain, interpret, reveal and elaborate on the meaning, law, content of the Qur'an by paying attention to several aspects in Arabic including the science of nahwu, sorof, balaghoh, usul fiqh, asbabun nuzul verses and various kinds of rules in Arabic.

The word maqashidi in al-tafsir al-maqashidi is the word maqashid which is marked with ya' ratio,⁴¹ namely the plural form of the word maqsad derivation from the word قصد قَصْدًا يَقْصِدُ (qaṣada-yaqṣudu-qaṣdan) which means towards a direction, fairness, purpose, straight path, and not exceeding limits.

Whereas terminologically the meaning of maqashidi interpretation expressed by Wasfi Ashur Abu Zayd is one of the various schools of interpretation which seeks to reveal the logical meanings and various purposes surrounding the Qur'an, both in general and partially, by explaining how to use it for the sake of realize the benefit of humanity,⁴² by emphasizing the dimensions of maqashid al-shariah and maqashid al-Quran. In other words, Maqashidi Tafsir does not ignore standard theories, such as asbab al-nuzul, 'am-khos, mujmal-mubayyan and so on.

Basically the term maqashid is not something new, because previously there was the term maqashid syar'iah which is one of the themes in the study of ushul fiqh⁴³ which focuses more on syar'iah law

⁴⁰Himmah Zahiroh, "Recreation Perspective of Maqasidi Ibnu Ashur's Interpretation in the Book of Tafsir Al-Tahrir Wa Al-Tanwir", Undergraduate Thesis, Surabaya, UIN Sunan Ampel Surabaya, 2022, p. 16.

⁴¹Umayyah, "Maqashidi Interpretation: Alternative Methods in Al-Qur'an Interpretation" *Din al-Afkar* Vol.4 No.01, June 2016, p. 41.

⁴²Wasfi 'Asyur Abu zayd, *Maqasidi Interpretation Method*, translated by Ulya Fikriyati, Cet.1 (South Jakarta: PT Media Kreativa, 2020), p. 20.

⁴³Abdul Mustaqim, "Argumentation of the Necessity of Maqashidi Interpretation as the Basis for Modernization of Islam", Speech Delivered at the Inauguration Ceremony of Professors in the Field of Ulumul Qur'an Delivered at the Senate Open Meeting of UIN Sunan Kalijaga Yogyakarta, December 16 2019, p. 7



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only. Between Maqashid al-Qur'an and Maqashid syar'iah, both of them are maqashid studies that originate from the Qur'an.

Maqashid al-syariah is a further detail of maqashid Al-Quran. All the demands of Islamic law are meant to safeguard benefit in five respects, namely *hifzh al-din* (protection of religion), *hifzh al-nafs* (protection of body and soul), *hifzh al-aql* (protection of the mind), *hifzh al-nasl* (protection of descendants), *hifzh al-mal* (property protection). Then added by Mustaqim with *hifzh al-daulah* (protection of honor) and *hifzh al-biah* (environmental protection). Meanwhile, Maqasid al-Qur'an is a term that describes the universal purpose of the Koran from every verse of the Koran, not only from the legal aspect but as a whole in the Koran.⁴⁴

The difference between the study of Maqashid al-Qur'an and Maqashid syar'iah is, Maqashid al-Qur'an is the result of *istinbath* from the verses of the Koran, while Maqashid al-shari'ah is the result of *istinbath* from sources of Islamic teachings, whether agreed upon, namely the Qur'an, Sunnah, Ijma', and Qiyas, as well as those in dispute. From the aspect of its use, Maqashid al-shari'ah is specifically related to the study of Islamic law which is related to *mu'amalat* and morals. Whereas maqasid al-Qur'an has a wider discussion than Maqashid syar'iah such as discussion of *aqidah*, morals, worship, *muammalah*, adab, worship, politics, economy, education, civilization, purification of the soul, thinking, society, and various matters and different interactions.⁴⁵

The essence of Maqasid al-Quran is an effort to make directed and systematic efforts in society so that the values of the Koran live and are maintained as a factor of need in it, and make the values of the Koran a very important part. for the soul of every human being for the realization of a good life and benefit for humans individually, society, and humanity.

⁴⁴Siti Robikah, "Reconstruction of the Story of Queen Balqis in the Maqashidi Interpretation Perspective" Salatiga State Islamic Institute, Vol. 2 No. June 1, 2021, p 346.

⁴⁵Wasfi 'Assyria Abu zayd, *Methods*p. 19

2. The Mufassir's View on the Interpretation of the Maqoshid of the Qur'an.

a. Abu Hamid Al-Ghozali (505 H).

قال أبو حامد الغزالي في الفصل الثاني من كتابه (جواهر القرآن) : " في حصر مقاصد القرآن ونفائسه سرُّ القرآن، ولُبَّائِهِ الأصفى، ومقصدُهُ الأقصى، دعوة العباد إلى الجَبَّارِ الأعلى، ربِّ الآخرةِ الأولى، خالقِ السماواتِ العُلى، والأرضينِ السُفلى، وما بينهما وما تحت الثُّرى، فلذلك انحصرت سُورُ القرآن وآياته في ستة أنواع:

-ثلاثة منها: هي السوابق والأصول المهِمَّة.

-وثلاثة: هي الرِّوادف والتوابع المعنِيَّة المِتِّمَّة.

أما الثلاثة المهِمَّة فهي:

1) تعريف المدعو إليه.

2) وتعريف الصراط المستقيم الذي تجب ملازمته في السلوك إليه.

3) وتعريف الحال عند الوصول إليه.

وأما الثلاثة المعنِيَّة المِتِّمَّة:

فأحدها: تعريف أحوال المَحييين للدعوة ولطائف صنْع الله فيهم؛ وسِرُّه

ومقصودُه التشويقُ والترغيبُ، وتعريفُ أحوال النَّاكبين والنَّاكلين عن الإجابة وكيفية

قمعِ الله لهم وتنكيله لهم؛ وسِرُّه ومقصوده الاعتبار والترهيب.

وثانيها: حكاية أحوال الجاحدين، وكشفُ فضائحهم وجهلهم بالمجادلة

والمُحاجَّة على الحق، وسِرُّه ومقصوده في جنب الباطل الإفضاخ والتَّنفير، وفي جنب

الحق الإيضاح والتَّشبيثُ والتَّقهير.

وثالثها: تعريف عمارة منازل الطريق، وكيفية أخذ الزاد والأهبة والاستعداد.

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فهذه ستة أقسام⁴⁶.

Abu Hamid al-Ghazali said in the second BAB of his book (Jewels of the Qur'an): "In limiting the purposes and precious things of the Qur'an, the secret of the Qur'an, its purest door, and its ultimate purpose, inviting the servants to the Supreme Mighty, the Lord of the hereafter and the first, the Creator of the Most High Heavens, and the two Salafi lands, and what is between them and under the riches, so the surahs of the Qur'an and its verses were limited to six types:

Three of them: are precedents and important assets.

And three: they are the tributaries and minions of the complementary singer.

The three important are:

- 1) Definition of the invitee.
- 2) And the definition of the straight path that must be accompanied in behavior to it.
- 3) Define the situation when it is reached.

As for the three complementary singers:

One of them is the definition of the conditions of those who respond to the call and the subtleties of what God has done in them, its secret and its intention is suspense and encouragement, the definition of the conditions of those who deny and deny the answer, how God suppresses and abuses them, and its secret and its intention is consideration and intimidation.

Second: the story of the conditions of the ungrateful, and revealing their scandals and ignorance by arguing and arguing about the truth, and its secret and intention in the side of falsehood to expose and alienate, and in the side of the truth clarification, confirmation and reverence.

⁴⁶أبو حامد الغزالي، جواهر القرآن. (دار إحياء العلوم، بيروت الطبعة: الثانية، ١٤٠٦ هـ - ١٩٨٦ م)، ص 23-

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And the third: the definition of the architecture of the houses of the road, and how to take the increase and preparedness and preparation.

- b. Fakhru Al-Rozy (606 H).

ذكر الإمام الرازي بوضوح في تفسيره في السور الأولى في تفسير سورة

الفاحة، قال الإمام فخر الدين الرازي في تفسيره "مفتاح الغيب" :

"، وَالْمَقْصُودُ مِنْ كُلِّ الْقُرْآنِ تَقْرِيرُ أُمُورٍ أَرْبَعَةٍ: الْإِلَهِيَّاتِ، وَالْمَعَادِ،

وَالنُّبُوءَاتِ، وَإِتْبَاتِ الْقَضَاءِ وَالْقَدْرِ لِلَّهِ تَعَالَى".⁴⁷

Imam al-Razi clearly mentioned in his commentary in the first surahs in the interpretation of Surat Al-Fatihah, Imam Fakhr al-Din al-Razi said in his commentary "The Keys to the Unseen":

"The whole Qur'an is intended to determine four things: the divine, the resurrection, the prophecies, and the proof of predestination and predestination for God Almighty."

- c. Mahmud Syaltut (1383 H).

قسم محمود شلتوت مقاصد القرآن الكريم إلى ثلاثة فقال: "مقاصد القرآن

تدور حول نواحٍ ثلاث: ناحية العقيدة، وناحية الأخلاق، وناحية الأحكام"،

ويلاحظ أن هذا التصنيف يجعل مقصد الأخلاق مستقلاً، مما جعله تصنيفاً مميزاً، كما

أن هذه المقاصد الثلاثة هي أركان مقاصد القرآن، لكنه لم يورد مقصد القصص على

الرغم أنه يشكل شطر القرآن تقريباً.⁴⁸

⁴⁷فخر الدين الرازي خطيب الري، *مفتاح الغيب*. (دار إحياء التراث العربي - بيروت الطبعة: الثالثة - ١٤٢٠ هـ)

1, ص 156.

⁴⁸شلتوت، محمود. *إلى القرآن الكريم*، القاهرة، دار الشروق، د.ت، ص 5.

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Mahmud Shaltut divided the purposes of the Holy Qur'an into three and said: "The purposes of the Qur'an revolve around three aspects: the point of belief, the aspect of morals, and the hand of provisions," and notes that this classification makes the purpose of ethics independent, which made it a distinctive classification, and these three purposes are the pillars of the purposes of the Qur'an, but he did not mention the purpose of the stories, although it constitutes almost the Qur'an.

d. Yusuf Al-Qordhawi.

يذكر القرضاوي أن القرآن الكريم دعا إلى كثير من المبادئ والمقاصد ال لا تصلح الإنسانية غيرها، ويقول: " ونجتزئ هنا بسبعة منها مما أكده القرآن وكرره، وعني به أشد العناية، وهي :

- 1) تصحيح العقائد والتصورات للألوهية والرسالة والجزاء.
- 2) تقرير كرامة الإنسان وحقوقه، وخصوصا الضعفاء من الناس .
- 3) توجيه البشر إلى حسن عبادة الله تعالى وتقواه.
- 4) الدعوة إلى تزكية النفس البشرية.
- 5) تكوين الأسرة الصالحة وإنصاف المرأة.
- 6) بناء الأمة الشهيذة على البشرية
- 7) الدعوة إلى عالم إنساني متعاون.⁴⁹

Al-Qaradawi mentions that the Holy Qur'an called for many principles and purposes that do not fit humanity with others, and says: "We are quoted here with seven of them that the Qur'an confirmed and repeated, and I mean it with the utmost care, namely:

- 1) Correcting doctrines and perceptions of divinity, message and retribution.

⁴⁹القرضاوي، يوسف. كيف نتعامل مع القرآن العظيم؟، القاهرة، دار الشروق، 2000م، ص.73



- 2) Determine human dignity and rights, especially vulnerable people.
- 3) Directing human beings to good worship and piety of God Almighty.
- 4) The call for the purification of the human soul.
- 5) Formation of a good family and fairness for women.
- 6) Building the martyr nation against humanity
- 7) Calling for a Collaborative Human World.

C. Urgency of Maqashidi Interpretation.

Since the Koran was revealed to the Prophet Muhammad, until now the composition verse by verse has never changed in it or has never been revised, which means that the Koran is authentic for the ages, but not all verses of the Koran can be immediately understood by all Muslims, there are verses of the Qur'an that are included in the muhkamat group (clear), and some are included in the mutasyabih group (vague), therefore it is not surprising that the mufassir continue to be present in society, in order to understand the verses of the Koran to mankind in general and in particular to the Muslim community in line with the developments and problems that are present in this era.

This maqashidi study is very important in today's contemporary era because of the widening of the interpretation paradigm and as a medium in breaking the epistemological deadlock of Al-Qur'an interpretation. With the study of maqashidi interpretation, the interpretation of the Qur'an appears dynamically, not just textualist, while the urgency of maqashidi interpretation is as follows:

1. Obey the commands of Allah and His Messenger
2. Increase faith and belief about the value and position of the Qur'an
3. Improving understanding of the Qur'an and facilitating memorization
4. Minimizing conflict and bigotry among Muslims
5. Become a standard in the interpretation and application of the Qur'an
6. Choose an opinion among the offers of the mufassir
7. Avoid futility

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8. Reinforcing useful things
9. Reconstruction of the sciences that originate from the Qur'an⁵⁰

1. Wahbah Az-Zuhaili

- a. Biography of Wsahbah Az-Zuhaili

His full name Wahbah Az-Zuhaili was born in Damascus, Syria on March 6, 1932 A.D. / 1351 H.12 was a professor in Syria in the field of Islam, and he was also a very famous contemporary Fiqh scholar of world rank.⁵¹

His father was Mustafa Az-Zuhaili, a man famous for his piety and resentment, and a peasant who knew the Quran by heart. While his mother was Fatimah bint Mustafa Sa'adah, a person who clung to religious teachings. Wahbah Az-Zuhaili died on Saturday afternoon, August 8, 2015 in Syria at the age of 83 years. He was also a jurist. Almost of all his time is solely just focused on developing science.

He was a scholar who lived in the 20th century who was on par with other figures, such as Thahir ibn Assyria, Said Hawwa, Sayyid Qutb, Muhammad abu Zahrah, Mahmud Syaltut, Ali Muhammad al-Khafif, Abdul Ghani, Abdul Khaliq and Muhammad Salam Madkur.⁵²

His personality is very commendable among the public Syria is good in its acts of worship and laughter, while also having a simple disposition. Although he followed the Hanafi school, in developing his claim he did not promote the madhhab or sect which he adheres to. Stay neutral and proportionate.

- b. Education and Career

His childhood education began in elementary school (ibtidaiyah) which was in his own village, at the same time he also studied the Qur'an who is also still in his homeland. In 1946 Wahbah

⁵⁰Wasfi 'Assyria Abu zayd, Methodp.168

⁵¹ Muhammad Khoiruddin, *Kumpulan Biografi Ulama Kontemporer* (Bandung: Pustaka Ilmu, 2003), hlm. 102.

⁵² Lisa Rahayu, "Makna Qaulan dalam al-Qur'an; Tinjauan Tafsir Tematik Menurut Wahbah al-Zuhaili" (Skripsi Sarjana, Fakultas Ushuluddin Univesitas UIN SUSKSA Riau, Pekanbaru, 2010), hlm. 18



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completed his ibtidaiyah education and continued his education in college Shari'ah in Damascus and completed in 1952. Because of his passion in His studies and love of science, he moved to Cairo to follow several lectures simultaneously, namely at the Arabic Language Faculty of al-Azhar University and the Shari'ah Faculty at 'Ain Sham University.¹⁴ At that time he obtained the following certificates:⁵³

- 1) Arabic language diploma from the Shari'ah Faculty of Al-Azhar University in the year 1956
- 2) Takhassus Certificate of Education from the Faculty of Arabic Language of Al-Azhar University in 1957
- 3) Arabic diploma from the Faculty of Shari'ah University "Ain Sham in the year 1957

Within five years, he received three diplomas and later continued to the post-graduate level at Cairo University which was successfully pursued for two years and obtained his M.A degree in 1957 with his thesis entitled "*Al-Zira"i fi al-Siyasah al-Shari"ah wa al-Fiqh al-Islami*". Because he was not satisfied with his education, he continued his education to a doctoral program which he completed in 1963 with the title of his dissertation "*Athar al-Harb fi al-Fiqh al-Islami Dirasatan Muqaranatan*" under the guidance of Dr. Muhammad Salman Madhkur.⁵⁴

In 1963 A.D., he was appointed as a lecturer at the faculty of Shari'ah

Damascus University and became successive vice-deans, then became the Dean, and became the head of the Fiqh al-Islami wa Madzahabih department in the same faculty. He served for more than

⁵³ Sayyid Muhammad, alī Ayāzi, *Al-Mufasssirun Hayātuhum wa Manāhijuhum* (Teheran: Wizānah al-Thaqāfah wa al-Inshāq al-Islām, 1993), hlm. 684-685.

⁵⁴ Ardiansyah, Pengantar Penerjemah, dalam Badi al-Sayyid al-Lahham, Sheikh Prof. Dr. Wabih al-Zuhailī: *Ulama Karismatik Kontemporer – sebuah Biografi* (Bandung: Citapustaka Media Perintis, 2010), hlm. 13



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seven years, and became a professor in 1975. He is known as an expert in the fields of Fiqh, Tafsir and Dirasah Islamiyah.⁵⁵

As a professor, he is often a guest lecturer at a number of universities in Arab countries, such as the Shari'ah faculty, as well as the Adab Pascasarjana faculty in several places, namely Khuchumi University, um University Darman, the third African University is in Sudan.

In addition, he has also given Friday sermons since 1950 at the Uthman mosque in Damascus and the al-Iman mosque in Dar "Atiyah, he alsodeliver lectures in several mosques, radio and television as well as seminars in all fields of Islamic scholarship.

c. Written Works of Wahbah Az-Zuhaili

As a scholar and Islamic thought, Wahbah Az-Zuhaili has Write books, and articles in various fields of Islamic science. His books exceeding 133 pieces and if mixed with small treatises approximately 500 papers. The majority of the books he wrote were Fiqh and Uşul al-Fiqh, would but he also wrote the book of Tafsir. This is what caused him too deserves to be called a master of Tafsir.

In fact, he also wrote books about Hadia, History, and other fields. So he was not only a Fiqh Scholar, but he was also a world-class Islamic scholar and thinker. Among his works are:

- 1) *Athar al-Ḥarb fī al-Fiqh al-Islami-Dirasah Muqaranah*, (Dar-alFikr: Damascus, 1963).
- 2) *Al-Wasit fī Usul al-Fiqh* (Damshiq: Universitas Damascus, 1966)
- 3) *Al-Fiqh al-Islami fī Uslub al-Jadid* (Damascus: Maktabah al-Hadithah, 1967)
- 4) *Nazariyyat al-Ḍarurah al-Shar'iyah* (Damascus: Maktabah alFarabi, 1969)

⁵⁵ Wahbah al-Zuhailī, *Al-Tafsīr al-Munīr fī al- 'Aqīdah wa al-Sharī'ah wa al-Manhaj* (Damaskus: Dār al-Fikr, 1998),hlm. 34.



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- 5) *Al-Uşul al-‘Ammah li Waḥdah al-Din al-Ḥaq* (Damascus: Maktabah al-‘Abbasiyah, 1972)
- 6) *Al-Fiqh al-Islami wa Adillatuh, 11 jilid*, (Damascus: Dar al-Fikr, 1984)
- 7) *Uşul al-Fiqh al-Islami*, 2 jilid, (Damascus: Dar al-Fikr, 19686) 8) Juhud Taqnin al-Fiqh al-Islami (Bierut: Mu‘assasah al-Risalah, 1987)
- 8) *Fiqh al-Mawarith fi al-Shari’ah al-Islamiah* (Damascus: Dar alFikr, 1987)
- 9) *Al-Wasaya wa al-Waqf fi al-Fiqh al-Islami* (Damascus: Dār al-Fikr, 1987)
- 10) *Al-Tafsir al-Munir fi al-‘Aqidah wa al-Shari’ah wa al-Manhaj*, 17 jilid, (Damascus: Dar al-Fikr, 1991)
- 11) *Al-Qayyim al-Insaniyah fi al-Qur’an al-Karim* (Damascus: Dar alMaktabah, 2000)
- 12) *Al-Insan fi al-Qur’an* (Damascus: Dar al-Maktabah, 2001) d. Al-Qissah al-Qur’aniyah Hidayah wa Bayan (Damascus: Dar alKhair, 1992)

D. Literature Review

First, the thesis was reviewed by Rista Laily Prestyana from the Muhammadiyah University of Surabaya, with the title Restriction of descendants (tahdid al-nasl) (Comparative Study of MUI Fatwa and Decision of the Muhammadiyah Tarjih Council Perspective of Maqashid Al-Syari'ah). This research focuses on limiting heredity by means of vasectomy/tubectomy according to the MUI Fatwa which has undergone 54 amendments four times and compared with the Decision of the Muhammadiyah Tarjih Council from the Maqashid Al-Shari'ah Perspective, while this study focused on hereditary restrictions due to economic limitations.

Second, the thesis that was studied by Siti Nuraisah from IAIN Sunan Ampel, with the title Azl in the Perspective of Hadith (criticism of sanad, matan and understanding), in her research it appears that what this research is



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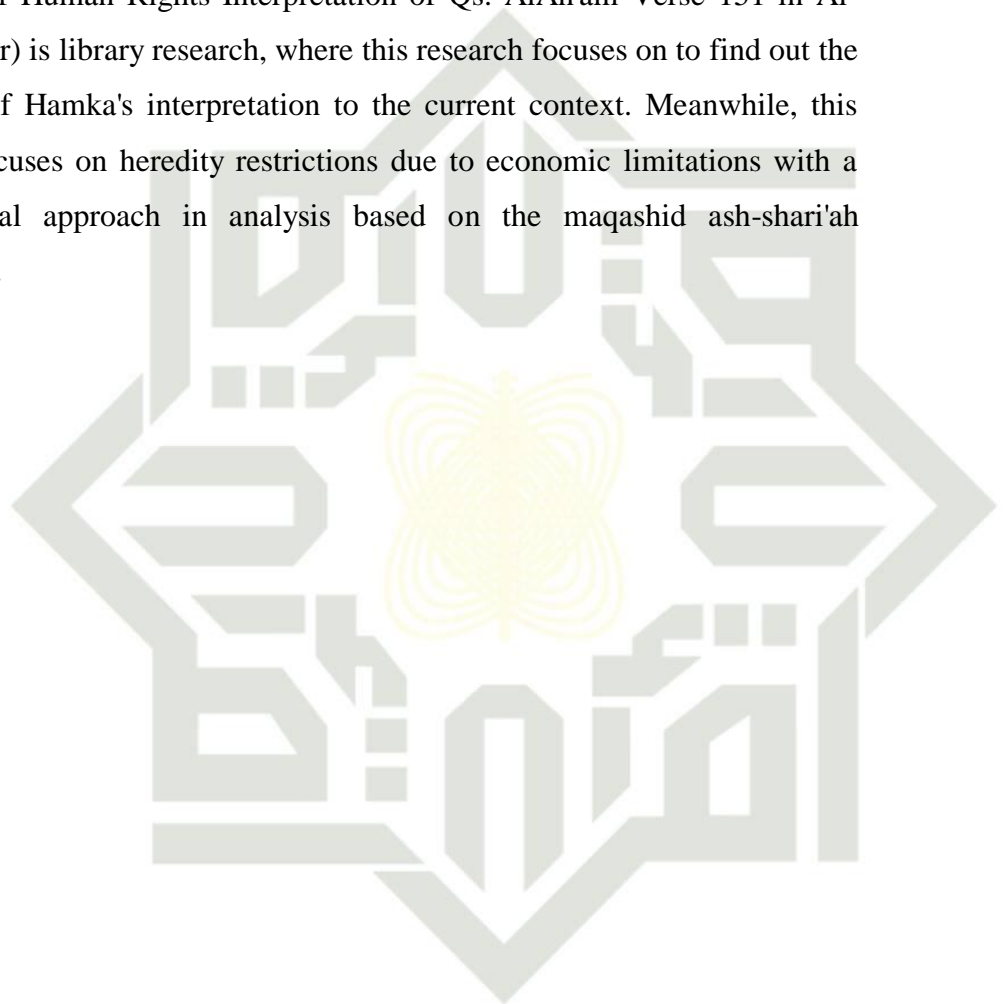
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Looking for is finding answers to the quality of the hadith used by scholars about azl law, while this research focuses on economic limitations as a cause of the practice of hereditary restrictions.

Third, the research studied by Muhammad Lutfi Afif from UIN Walisongo Semarang with the thesis title Family Planning in Al-Azhar Tafsir (Analysis of Human Rights Interpretation of Qs. AlAn'am Verse 151 in Al-Azhar Tafsir) is library research, where this research focuses on to find out the relevance of Hamka's interpretation to the current context. Meanwhile, this research focuses on heredity restrictions due to economic limitations with a philosophical approach in analysis based on the maqashid ash-shari'ah perspective.

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BAB III RESEARCH METHODS

The method is a method that has been systematically used to achieve a certain goal. Whereas method is combined with the word Logos which means science/knowledge, methodology means how to do something by using the mind carefully to achieve certain goals.⁵⁶

Research can be interpreted as an effort or activity in compiling knowledge or building a science by using certain methods and techniques according to systematic procedures. So the research method is to explain technically and systematically the steps used in a study

A. Types of research

The type of research in this thesis is qualitative research with the type of library research (Library Research), namely research carried out to solve a problem where all the data comes from written materials in the form of books, manuscripts, documents, and in-depth knowledge of library materials relevant.⁵⁷

The thematic method that will be pursued in this paper is a verse-based thematic method. The verse thematic method is an interpretation concerning verses in the Qur'an with one theme explaining its general objectives and which is the central theme, as well as connecting the various issues in the verse to one another and also to that theme. , so that one verse with its various problems is an inseparable unit.⁵⁸

Where the author will explain how the interpretation of a verse in the perspective of the maqasid al-Qur'an causes a person or community to fear and even hate the Islamic religion, so that it becomes a trigger for the emergence of Islamophobia, based on how far the author is able to capture, and explains

⁵⁶Jani Arni, Interpretation Research Methods, (Pekanbaru, Riau Library: 2013), p. 1

⁵⁷Nashruddin Baidan and Erwati Aziz, Special Methods of Interpretation Research, (Yogyakarta: Student Library, 2019), p. 28.

⁵⁸M. Quraish Syihab, Grounding the Al-Quran, The Function and Role of Revelation in Community Life (Bandung: Mizan, 1996), p. 87.

how to fight Islamophobic thoughts, so as to make humanity live safe and peaceful.

B. Research Resources

The data source in this study the authors used, namely collecting data taken from several writings, both writing in the form of archives, theoretical books, opinions, arguments, laws, and others that have links with research problems.⁵⁹The data sources consist of primary data sources and secondary data sources.

1. Primary Data Source

Primary data is data that is directly related to the problems discussed in this thesis. This primary data was obtained from main sources, namely the Qur'an and classical and contemporary interpretation books, namely:.

a. Interpretation of Wahbah Az-Zuhaili.

2. Secondary Data Sources

Secondary data sources are data sources that can support primary data, secondary data such as the maqashidi interpretation method, the book of interpretations of al-misbah and supporting books indirectly, namely consisting of literature and books that have relevance to the discussion.⁶⁰

C. Data collection technique

Data collection techniques are the most strategic steps in research, the data collection techniques will describe the stages and methods of data collection, while the steps used in research are:

1. Determine the direction of the discussion approach to be studied.
2. Gather verses related to the discussion.
3. Look for asbabun nuzul for each verse that has been collected, if any.

⁵⁹Nurul Zuriyah, *Social and Educational Research Methods* (Jakarta: Bumi Aksara, 2009), p. 91

⁶⁰Sumardi Suryabrata, *Research Methodology* (Jakarta: Rajawali Press, 1991), p. 93-94.



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4. Complete the description with the hadith, so that the discussion becomes more precise and perfect.
5. Study these verses systematically and do this by compiling verses that have similar meanings, adjusting the general and specific meanings, and then making comprehensive conclusions.

D. Data analysis technique

The data that has been collected was analyzed using qualitative methods and descriptive analysis techniques, the procedures carried out are as follows:

1. Analyzing the meaning of each verse related to predetermined themes by using a socio-historical context approach, namely by looking at the causes of the revelation of the verse, if there is a musabab with the verses before and after it, as well as the context of the situation and social conditions at the time of the Prophet when the verse lowered.
2. Analyzing the views of interpretation scholars and fiqh scholars on the legal issues involved, as well as reviewing the various opinions using the rules of interpretation and the rules of fiqhiyah.
3. Drawing conclusions on the characteristics of each verse according to the commentators and concluding them in the form of cases of contemporary problems.
4. Presenting data in the form of narratives, tables, graphs and so on.

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BAB V CLOSING

A. Conclusion.

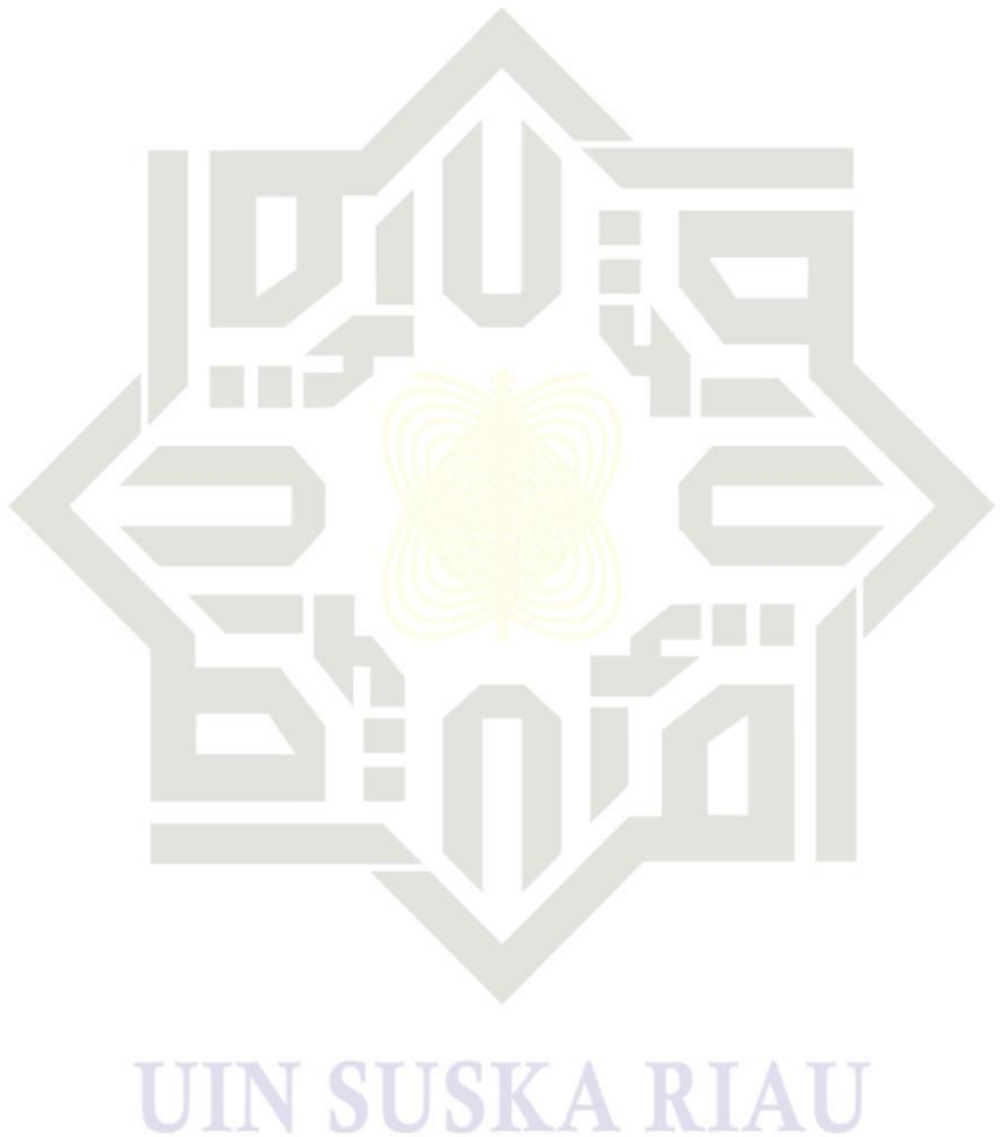
1. The purposes of the Qur'an revolve around three aspects: the point of belief, the aspect of morals, and the hand of provisions, and notes that this classification makes the purpose of ethics independent, which made it a distinctive classification, and these three purposes are the pillars of the purposes of the Qur'an, but he did not mention the purpose of the stories, although it constitutes almost the Qur'an. However, Wahbah Az-Zuhaili have different points of view about the division of maqoshid, but in general, all the divisions of maqoshid are contained in the three aspects that the author mentions.
2. Wahbah Az-Zuhaili has explained the maqoshid of the Qur'an in his commentary which contains aspects namely: 'Aqidah,' Worship, morality, and adab. which in the three verses above has a correlation with the maqoshid described by Wahbah in his interpretation.

B. Suggestion.

After paying attention to some of the conclusions described above, So on this occasion the author proposed some suggestions to the scientists, readers and colleagues as follows:

1. It is expected for Muslims to always study and read the Qur'an, because in it there are many instructions, one of which is about *dzurriyyat* (descendants).
2. The author also hopes that readers will not doubt the content of the Qur'an in the slightest and not to ignore the oneness and power of Allah SWT that extends in this universe.
3. The description in this thesis is not perfect, there are several points that Perhaps it has not been touched at all by the author, therefore the author hope that readers can review comprehensively, meticulous and perfect.

Thus the conclusion and advice of the author, hopefully this discussion useful and become a treasure in life for those who Reading is especially true for the author himself.



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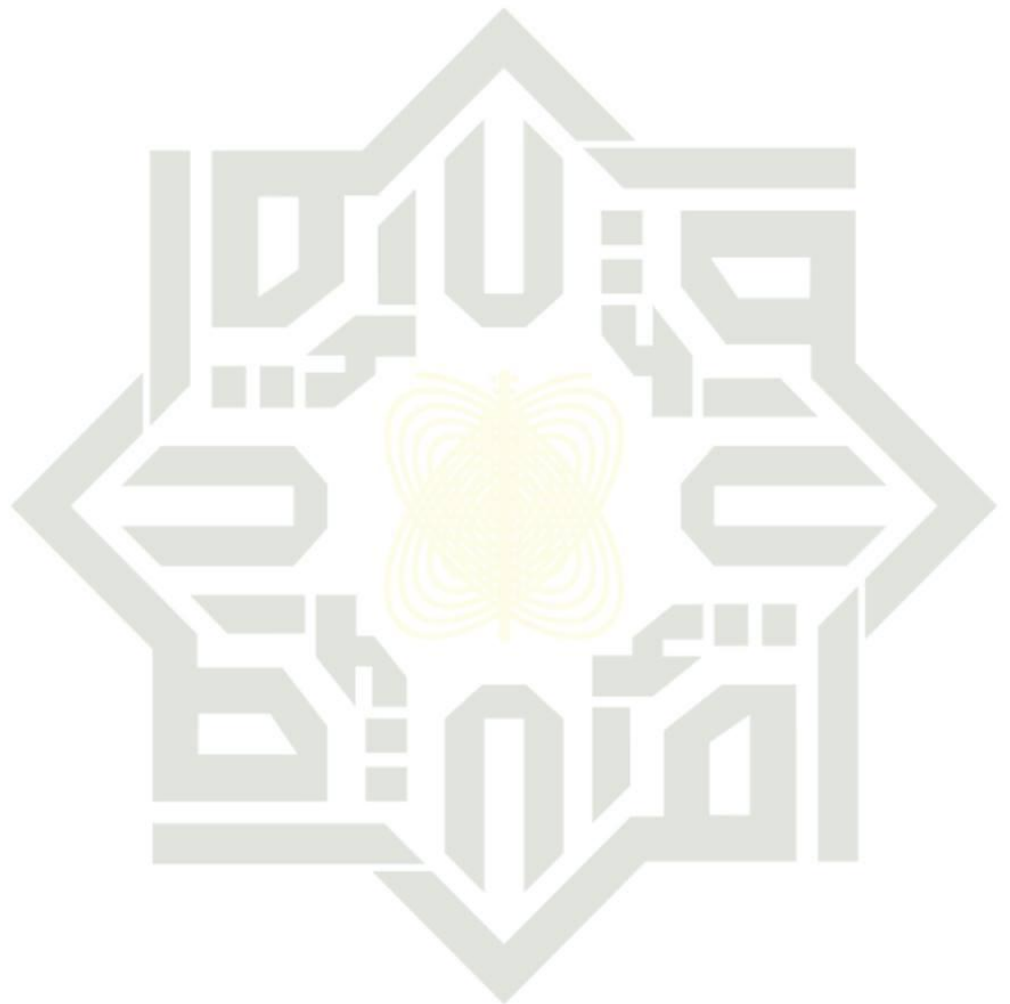
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Profile

Name : Fahrozy jaya prakoso
 Date and place of birth : Bengkalis , 08 october 2000
 Gender : Man
 NIM : 11930210864
 Religion : Islam
 Status : Not married yet
 Address : Simalungun, Desa Sugarang Bayu Kec.Bandar
 Number of siblings : 3 persons
 Mobile Phone No. : +6281365156540

Parents' name

Dad : Subagio
 Mother : Sutinah

Educational History :

1. SDS Johan Sentosa : 2007-2013
2. Pesantren Darul Huda Lirik : 2013-2019
3. UIN Sultan Syarif Kasim Riau : 2019-Present