Puberty age and marriage goals: Analysis of Tafsir Al Wajiz and Tafsir Karimir Rahman

Muhammad Fadli Rahman Aulia
UIN Sunan Gunung Djati, Bandung, Indonesia
Muhammadfadli2016@gmail.com

Wildan Taufiq
UIN Sunan Gunung Djati, Bandung, Indonesia
wildantaufiq@uinsgd.ac.id

Ahmad Baha' bin Mokhtar
Universiti Islam Sultan Sharif Ali (UNISSA), Bandar Seri Begawan, Brunei Darussalam
baha.mokhtar@unissa.edu.bn

Abstract:

This study analyzes the concept of maturity and its relation to marriage goals through Tafsir Al-Wajiz by Wahbah az-Zuhaili and Tafsir Karimir-Rahman by Abdurrahman as-Sa'di, focusing on key Quranic verses. Using thematic library research and Fazlur Rahman's Double Movement theory, it finds Wahbah emphasizes biological and intellectual maturity tied to financial readiness, while As-Sa'di highlights spiritual and moral maturity for building a strong Islamic family. The study concludes that maturity for marriage in Islam includes biological, psychological, social, and economic factors, informing Islamic legal policies on ideal marriage age based on maqāṣid asy-syarī'ah principles.

Keywords: contemporary exegesis; Islamic ethics; marriage age; puberty; Qur'anic doctrines; social ethics

INTRODUCTION

Through laws, orders, prohibitions, and advice related to worldly affairs and the afterlife, Islam as a major religion regulates all aspects of human life, including small matters, which are all summarized in two basic sources: the Qur'an and the hadith (Rahman, 2021; Sapsudin, 2025). Reading the Qur'an, which is the basis and word of Allah SWT, is already a form of worship because it provides guidance for His people based on commands and prohibitions. While the hadith, which includes all aspects of Prophet Muhammad's behavior, including his words, actions, taqrir, quality, context and teachings, acts as the second source of law after the Qur'an (Taufiq & Suryana, 2020).

Balig is the age at which a child is considered mature enough to do something in his life. He reached an age where he could begin to realize who he was as a servant of God. Balig is something that everyone, both men and women, has to go through. Boys often experience puberty with the appearance of "dreams", while girls experience puberty with menstruation. Law not only functions to regulate people's behavior (social control), but also plays an important role in forming the structure of society. The rules that govern society are

created by individuals and embody the values that prevail at that time. In this context, it can be observed that there is a reciprocal relationship between the legal framework and the structure of society, which shows that the evolution of societal norms and values has an impact on legal principles, while legal regulations simultaneously shape society's behavior and expectations. Komaruddin Hidayat stated that the principles of religion and humanity have always been present throughout the ages. Their second role is as a basis or origin for the formation of legal principles. Humanitarian principles and the nature of the religious spirit encourage and encourage various social transformations. Although it is widely accepted that Islamic teachings originate from Allah SWT, many changes have emerged, and discourse often arises regarding the point at which these teachings entered recorded human history (Ali & Azizy, 2011).

The age at which a person is considered an adult according to the law is a topic that continues to be debated by academics and the Indonesian government. Because laws and regulations in Indonesia are not yet consistent regarding age limits for adults or children, questions often arise about what age limits should be applied. It was revealed that the Indonesian government has its own regulations that specify the minimum age for a person to become an adult. For example, the Marriage Law of 1974 stipulates that women must be at least 16 years old to be eligible to marry, whereas the Employment Law requires women to be at least 18 years old to commence work. Looking at the regulations that have existed so far, there is no real uniformity regarding the age of adulthood; therefore, the majority of people are still not married (Wildan Jauhari, 2018).

In addition, scholars classify adulthood as the stage when an individual has reached sexual maturity, typically after puberty. Shaykh Salim bin Sumair Al-Hadlrami, in his book Safīnatun-Najāh, states that the age of puberty for boys and girls is fifteen years. He noted that sperm production begins after puberty, and menstruation occurs after puberty as well. Adolescence plays a crucial role in shaping one's personality; however, the significance of this stage in the subsequent development process remains unclear. Monks and his colleagues show that adolescence does not have a fixed position. They refer not only to children but also to adults and the elderly. Teenagers have not yet fully developed their physical and mental abilities. Adolescents experience psychological symptoms associated with the transition phase, where they have not yet reached adult status, while still retaining aspects of childhood (Hassan, 2000).

In accordance with the decrees of the four great scholars—Shafi'i, Hanafi, Hanbal, and Maliki—among others, it is stipulated that marriage before puberty is considered valid within the framework of Islamic Sharia. The Qur'an and hadith are used, in addition to events that occurred during the time of the Prophet Muhammad SAW. Companions, for example, were asked to rationalise the marriage of the Prophet Muhammad SAW to Siti Aisyah ra, who was only six years old, and Ibnu Umar, a hadith narrator, who married his son, who was still under the age of puberty. Furthermore, circumstances that facilitate these things do not inherently imply that they are mandatory; thus, individuals can engage in independent reasoning to determine the appropriate age limit for marriage, taking into account the evolving societal context.

Several verses in the Qur'ān, such as found in Surah Al-Aḥqāf verse 15, use the term adult in the Islamic religion.

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسَانًاۗ حَمَلَتْهُ اُمُّهٗ كُرْهًا وَّوَضَعَتْهُ كُرْهًاۗ وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًاۗ

حَتّٰٓى اِذَا بَلَغَ اَشُدَّهٗ وَبَلَغَ اَرْبَعِيْنَ سَنَةًۙ قَالَ رَبِّ اَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ

وَاَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَاَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْۗ اِنِّيْ تُبْتُ اِلَيْكَ وَاِنِّيْ مِنَ الْمُسْلِمِيْنَ ﴿١٥﴾

"We enjoin everyone to show respect and kindness to their elders. Her mother faced many challenges during her pregnancy and delivery. The period from pregnancy to weaning is thirty months. At the age of forty, he said, "Oh my God, please guide me to be grateful for the blessings You have given me and my parents, enable me to do good deeds that are in line with Your pleasure, and instil piety in me and in my children and grandchildren." I sincerely declare my repentance and affirm my affiliation is Muslim."

The phrase "reaching adulthood" in the verse above refers to "Balāgh al-Shuddah", then described as "someone who has a lot of experience and knowledge" in the book Lisan al-Arab. The term "Shuddah" (which means "having strength, patience, or fortitude") was pluralized as "al-Shuddah." Judging from this definition, the term "maturity" refers to the stages of life that a person must go through to reach the maximum level of

physical strength, intelligence, fortitude and religious maturity. Because the average age and standard of human life have increased, the level of maturity has now become the longest stage in a person's life (Lutfi, 1981).

According to Fazlur Rahman, the views expressed by the author above are in accordance with the doctrine of double movement, a theory of modern Islamic law. This perspective looks at the relationship that exists between human history and heavenly revelation (divine revival). This means returning Islamic matters to their pre-Prophetic state and then bringing them up to date. The connection between this idea and proving marital status is by reviewing the state of marital maturity throughout the Prophet's lifetime, including during the mujtahid period, then extrapolating this analysis to the present (Harahap, 2017).

This research will be focused on the verses of the Qur'an that clearly explain puberty. According to Tafsir Al-Wajīz by Wahbah Al-Zuhaili and Tafsir Karīmir-Raḥmān fī Tafsīr Kalāmil-Mannān by Abdurrahman As-Sa'di, the verses will be used for academic analysis. This interpretation was chosen after an in-depth analysis of the relevant verses in the Qur'an. The content of this interpretation is comprehensive and detailed, including all important information for its readers. The law is based on the verses of the Qur'an, asbabun nuzul, balaghah, and Arabic grammar and linguistics.

Studying the limits of the age of marriage in relation to puberty, as discussed by Wahbah al-Zuhaili and As-Sa'di, is a crucial aspect of Islamic law, particularly in ensuring individual well-being and maintaining harmony between religious teachings and evolving social dynamics. Research on the age of puberty in marriage is relevant in several dimensions: physical and psychological health, protection of children, as well as compatibility with the dynamic social reality and Islamic law (Bensaid, 2021).

Before beginning the research, the author reviewed similar compositions to verify the uniqueness of this work. The following are some comparable works that have been researched by the author: Muh Azhar Mushaffa's thesis from IAIN Ponorogo was entitled "Measuring the Maturity of Early Age Married Couples, Case Study in the KUA Working Area, Kec. Paron District. Ngawi Perspective of Mark and Angel's Maturity Theory" (Muh Azhar, 2020) (The research subject and point of view used in this work are different from previous studies. While the author's research discusses maturity factors themselves in more detail, Azhar's research focuses on the influence of maturity variables on young married couples. This is because the author's work specifically employs Fazlur Rahman's modern interpretation perspective, whereas Azhar's work draws on Islamic law and law in general. Abdul Gani's thesis from UIN Malang is entitled "Marriage Factors Minors Review of Legal Culture (Case Study in Plakpak Village, Pengantenan District, Pamekasan Regency)". This thesis employs a qualitative approach, whereas the research in this thesis uses a quantitative approach. The thesis by Reza Fauzi Nazar from UIN Bandung is entitled "Registration of Marriages According to Law Number 1 of 1974 and Compilation of Islamic Law in Review of Maqāṣid al-Sharī'ah Jasser Auda" (Nazar, 2019). The recording legislation, as outlined in Law Number 1 of 1974 and KHI, is discussed in this thesis using the Maqasid Shari'ah method, as presented by Jasser Auda. Meanwhile, the methodology used in the author's thesis is Fazlurrahman's double movement theory and a thesis by Udi Wahyudi from UIN Jakarta entitled "The Level of Maturity Between Men and Women and Its Relevance to the Age Limit for Marriage (Comparative Study of Islamic Law with a Medical View)" (Wahyudi, n.d.). Age restrictions for marriage are not strictly and clearly regulated by Islamic law, as explained in this thesis. However, Islamic law stipulates the circumstances under which a person may be considered eligible for marriage. Specifically, a child is considered eligible for marriage if they have reached the age of puberty. There is no definite age limit stated in numerical form in traditional jurisprudence books. However, if someone has reached puberty, this can be a reason to get married. According to medical experts, the recommended age range for women is 20 years and above, and for men, it is 25 years. This is because these experts believe that a person's level of maturity is determined by looking at the biological aspects of their reproductive organs and physiology.

RESULTS AND DISCUSSION

Definition of Balig

Epistemologically, puberty is a condition that has reached age, written in the big Indonesian dictionary; adulthood is a situation that includes age, puberty (not children or teenagers). The synonym that is usually used for the word adult is "having reached maturity" both in physical matters and in psychological matters, including thoughts, considerations, views and so on. The word comparison that is often used is also the word

independence, which means being able to stand alone, not depending on other people. Also included in this are the methods, processes, actions to become an adult which are often known as maturity or the situation where a person has reached maturity (Suwandi, 2019).

In Latin, maturity is often referred to with the words "adult" or "adolescere," which means growing into an adult state. However, because the word adult is an adjective form which is a past participal or comes from the verb adulutus, the word has the meaning of having grown to a perfect state or size (Lutfi, 1981). In Dutch, the word used is volwassen, which is cut from two words, vol and wassen, which mean full and growing, so volwassen itself means growing completely, or has finished growing. Therefore, a person or individual who has completed his growth period and is ready to accept responsibility in society can be categorized as an adult (Suhra, 2013). According to the laws and regulations of the Republic of Indonesia, a person is considered the minimum age to be called an adult when they are 21 years old. This can be interpreted as meaning that at that age a person is able to carry out their duties and has a sense of responsibility for each of their actions and has rights and obligations that must be carried out in accordance with state regulations, such as having the right to vote in general elections or being able to marry without including a guardian at the wedding and other examples. With this responsibility and moral burden, every action can be subject to legal or criminal sanctions that apply if the person has violated established legal regulations (Wahyudi, n.d.).

Meanwhile, the terminology of puberty is still a matter of debate from a fiqh perspective. There are various points of view regarding the age of puberty. The Maliki school of thought believes that 18 years is the age considered adulthood. Furthermore, the Maliki school describes the characteristics of puberty as the growth of armpit hair, reaching the age of 18 years, nocturnal discharge, the occurrence of pregnancy, and the onset of menstruation. The age of 18 applies equally to men and women. In accordance with the teachings of Imam Abu Hanifah, a man is considered an adult if he is 18 years old, while a woman is considered an adult if she is 17 years old (Ali & Azizy, 2011). According to Hanafiyyah, the characteristics of male adults are dreams about semen discharge (Iḥtilām) and seminal discharge (Inzāl), while the characteristics of female adults are dreams about semen discharge, menstruation, and pregnancy. If one of these characteristics is absent, it applies until the boy and girl reach the age of 15. This suggests that at the age of 15, a person is considered an adult, regardless of whether they have the characteristics mentioned above. According to Hanabilah, the characteristics of an adult are ihtilām, namely having reached the age of 15 years, or the growth of coarse hair around the genitals. Women experience two different characteristics: menstruation and pregnancy. According to the Shafi'iyyah, including Imam Nawawi al-Jawy, an adult male is defined by two characteristics: having reached the age of fifteen and experiencing ihtilām. In contrast, women are characterized by three factors: being fifteen years old, experiencing ihtilām, or starting to menstruate (Al, n.d.).

The perspectives of the four schools of thought show different interpretations of the language associated with puberty. Imam Syafi'i believes that the age threshold of 15 years for puberty is not related to legal capacity but rather to the fulfillment of sharia requirements (Ahlīyah al-'Ada). This contrasts with Imam Hanafi, who, with regard to individual behavior in legal matters, sets the threshold for puberty at 18 years. Variations in the age threshold for puberty among imams from various schools of thought are closely related to the individual background of each imam. The majority of the puberty thresholds mentioned above come from Arab (Middle Eastern) contexts, which clearly show different anatomical characteristics compared to the Indonesian context. Environmental and ethnic variations contribute to different puberty age limits in Indonesia. In the Indonesian context, adulthood can be defined as 21 years old because the psychological development of Indonesians is different compared to Europeans or Arabs. The inquiry now concerns whether a 15-year-old individual has the capacity to think, act and assume responsibility for the consequences of their behavior.

Understanding Marriage

Because marriage is of course recognized by the state or religion, marriage is considered very sacred in human life, both for society and society. In the context of sharia, marriage or nikah (An-nikh) is formulated differently by fiqh scholars due to differences in political schools and schools of thought. For example, the marriage ta'rif set by four schools of thought, namely the Hanafiyah, Malikiyah, Syaifiyah and Hanabilah schools, differ from each other. Apart from that, when viewed from a political perspective, this sect is comparable to the Sunni sect when viewed from a theological perspective, Ahlussunnah wal Jamaah offers a different interpretation of marriage, especially in relation to the different views of political and theological legal experts such as the Khawarij, Shiites and others. As a result, it is quite difficult to reconcile the different definitions of marriage. The terms "an-nikh" (literally, "passing, riding, intercourse, and sexual intercourse")

and "al-jam'u" (literally, "jama'a-yajma,u, jam'an") refer to marriage in the Qur'ān and Hadith. The first means gathering, uniting, uniting, embracing, and hugging to have sexual intercourse. Consequently, in terms of Islamic jurisprudence, it is often referred to as "al-jima'" because sexual intercourse implies all the activities included in the literal meaning of another term for marriage, "az-zijah," which is derived from the words "zaja-yazuju-zaujan," which means sowing the seeds of quarrel. "Az-ziwaj" is "ta-tazwij," which comes from the words "zawwaja-yuzawwiju-tazwijan" in the scale form "fa'ala yufa'ilu taf'ilan," which literally means to marry, accompany, associate, accompany, and take a wife (Manẓūr, 1993).

Some Hanifiyah scholars define marriage as something that brings benefits to men and women (which results in ownership for pleasure, either consciously or intentionally, especially to obtain biological pleasure). Meanwhile, the Maliki school of thought views marriage as a term, phrase or expression for an act carried out solely for one's own pleasure. Hanabilah scholars define marriage as a contract entered into for sexual pleasure, while the Shafi'iyah school formulates a contract that guarantees ownership for sexual relations.

Method of Tafsir Maudu'i

The maudu'ī method generally includes two categories of study. The initial section thoroughly examines a particular letter in the Qur'an, detailing its general and specific meanings while also explaining the connections between the various topics discussed. This makes the letter complete and accurate. In this case, only the interpreter conveys the message contained in one surah, such as al-Baqarah, Āl 'Imrān, or al-Kahf. The substance of the message is usually inferred from the interpreted letter (Syukuri & Saleh, 2007). An illustration of this can be found in the message conveyed in surah al-Kahf, which translates to "the cave". Interpreters would view this message as a refuge for a group of young men seeking to escape the brutality perpetrated by the rulers of their time. This demonstrates that the letter has the capacity to offer protection to individuals who understand and adhere to its teachings. Furthermore, an attempt was made to link each verse in surah al-Kahf to the theme of protection.

Second, one must collect several verses from different surahs that deal with the same issue (Mubarok & Barkia, 2021). Next, these verses are methodically organized and categorized under a single theme, followed by thematic analysis. Al-Qur'an scholars recognize that understanding the message in one verse is often not enough to address the issue at hand. As a result, this form was developed by them. The message articulated in the letter can also be expressed in other letters in the Qur'an. Consequently, combining two letters that convey identical messages is not an incorrect practice. Furthermore, in this revised iteration, the term tafsir maudu'ī is used more frequently by contemporary ulama, in line with previous understandings (Syukuri & Saleh, 2007).

The steps or working methods of the Maudu'ī interpretation method are as follows:

1. Select and determine a theme regarding the verses of the Qur'an that will be discussed thematically;
2. Determine whether the verses will be divided into Makiyah or Madaniyah verses;
3. Arranging the verse according to the time the verse was revealed, and looking for the asbabun nuzul of the verse;
4. Finding reasonableness from each sentence that will be discussed thematically;
5. Create a major theme that covers the framework of thinking, systematic and complete analysis in accordance with the outline of the discussion;
6. Complete the analysis of verses using hadith, and make the discussion more extensive and detailed;
7. Analyzing these verses thematically and thoroughly and collecting verses in them that have the same meaning, as well as comparing the meanings of "am" and also "khas" and synchronizing verses that appear contradictory by exploring and explaining verses in terms of nasakh and mansukh so that all verses converge on one core of differences and contradictions in the meaning of the interpretation of the verse; (Mahmud, 2006).

Biografi Wahbah Zuhaili

Wahbah bin Musthafa Al-Zuhaili or commonly called Wahbah Al-Zuhaili, is recognized as a contemporary scholar who was born on March 6, 1932 AD/1351 H in Dair"Atiyyah, Faiha, Damascus, Syria. He is a descendant of Fatimah bint Mustafa Sa'adah, a steadfast and pious woman, and Musthafa Al-Zuhaili, a simple agricultural laborer known for his devotion (Az-Zuhaili, 2013). Wahbah Al-Zuhaili, who was raised by his parents, was educated in Islamic principles. After that, he was accepted as a student at Madrasah Ibtida'iyyah in his village.

Wahbah then continued his education at the Aliyah and Tsanawiyah levels in Damascus. Wahbah's next academic venture was in Cairo, Egypt. He was simultaneously enrolled in three majors on two separate campuses. He studied at the Arabic Language Faculty and Sharia Faculty at Al-Azhar University. Meanwhile, the Faculty of Law at Ain Shams University in Cairo. In 1952 he obtained a bachelor's degree from the Sharia Faculty of Damascus University and subsequently graduated with honors in the field of Islamic education from Al-Azhar University in 1956 (Az-Zuhaili, 2013).

In 1959, Wahbah Al-Zuhaili began his studies at the Faculty of Law at Cairo University. His thesis, "Adh-Dhārī'ah fī as-Siyāsah ash-Shar'īyah wa al-Fiqh al-Islāmī" (Dzari'ah Concepts in Islamic Governance and Jurisprudence), earned him a Master's degree in Sharia. In 1963 AD, Wahbah Al-Zuhaili completed his doctoral studies at Al-Azhar University in Cairo. He obtained his PhD in 1963 with research entitled "Atsar al-Ḥarb fī al-Fiqh al-Islāmī: Dirasatan Muqāranatan." Muhammad Hafiz Ganim and Sheikh Muhammad Abu Zahrah, two prominent clerics, were on the trial council at that time. He was awarded the title "very satisfactory" (Syaraf ula) after graduating (Az-Zuhaili, 2013).

Wahbah Al-Zuhaili began actively teaching in various disciplines including ushul fiqh, fiqh, and tafsir, after he completed his academic period in Egypt. In 1963, Wahbah Al-Zuhaili devoted himself to teaching at the Sharia Faculty of Damascus University. As his academic career progressed, he was later appointed as assistant dean at the same faculty. Following his tenure as dean, he quickly served as dean and head of the al-Islam Fiqh department. Later, he obtained a position as a lecturer in the Islamic law department at a Syrian university.

Wahbah Al-Zuhaili is involved in the study and teaching of several disciplines through presentations, seminars, Islamic study sessions, and other media platforms. He has written at least 48 books as well as encyclopedia works on many Islamic subjects due to his productive scholarly efforts. In his work Wahbah Al-Zuhaili Al-'Ālim al-Faqīh al-Mufassirūn, Dr. Badi' Sayyid Al-Lahham mentions Sheikh Wahbah Al-Zuhaili as Imam As-Suyuthi who has 300 titles, a proof of his productive work and deep knowledge. Tafsir and jurisprudence are the main subjects of his writings. Among his works are as follows:

1. Al-Fiqh al-Islāmī wa Adillatahu
2. Uṣūl al-Fiqh al-Islām,
3. Al-Wasīṭ fī Uṣūl al-Fiqh,
4. Al-Fiqh al-Islāmī fī Uṣlūb al-Jadīd,
5. Fiqh al-Mawāris fī al-Sharī'ah al-Islāmīyah,
6. Al-Qur'ān al-Karīm Buniyatuhu al-Tashrī'īyah wa Khasā'īshuhu al-Ḥaḍārīyah
7. Al-Asās wa al-Masādir al-Ijtihād al-Mushtarikah Bayna al-Sunnah wa al-Shī'ah,
8. Tafsīr al-Munīr fī al-Aqīdah wa al-Sharī'ah wa al-Manhaj
9. Tafsir Al-Wajīz
10. Tafsir al-Wasīt (Ali & Azizy, 2011)

The three latest tafsir texts, including Tafsir al-Munīr, Tafsir Al-Wajiz, and Tafsir al-Wasit—have their own characteristics. All three come from different origins and use different interpretive methodologies. The 16-volume Tafsir al-Munīr is aimed at experts and elites, discussing various aspects of faith and jurisprudence. Tafsir Al-Wajīz is intended for the general public and the majority of its adherents. Meanwhile, Tafsir al-Wasīt is aimed at individuals who have intermediate level skills. What the three have in common is their attempt to simplify the meaning of the Qur'an for individuals from various backgrounds, facilitating understanding and practical application in everyday life.

Tafsir Al Wajiz

Asbâb an-Nuzûl wa Waqaid al-Tartil, At-Tafsir Al-Wajīz Ala Hamisy Al-Qur'ān al-Karqm wa Ma'ahu. Ahmad Al-Bary wrote this single-volume Tafsir, Haysam Qasumah designed the cover, and Dâral Fikr Damascus produced it. Reprinted in 1434 AH (2013 AD). The initial printing of 644 pages measuring 17 by 25 cm was carried out in 1994 AD. Tafsir Tafsir al-Wajīz quite helps the reader in understanding the Al-Qur'an as a whole, because it contains asbābun nuzūl and the virtues contained in the surah. This allows the reader of Al-Wajīz's interpretation to understand and deepen the holy verses of the Qur'an more deeply. In this case, the Ijmalī method used by Wahbah is illustrated among them:

1. Showing the verses of the Qur'an in their entirety
2. Explanation of the meaning of the content of each verse,
3. Explanation of the meaning of a word that is somewhat difficult to understand (Mufradat),
4. Mention asbābun nuzūl if any are found,
5. The relationship between verses (Munasabah verse), that is, the verse that is being discussed with the verses that precede or follow it,
6. Preference/Fadilah verses or surahs

Al-Wajīz's interpretation does not tend or favor any one style. The style of Tafsir Al-Wajīz is characterized by *al-adabī ijtimaī* (social community), which reflects the content of the tafsir, which is adapted to the needs and life circumstances of the individual, as well as the aim of the tafsir, which aims to understand the dynamics of societal problems through a combination of classical authenticity and contemporary interpretive methods. Nevertheless, Tafsir Al-Wajīz exemplifies a style of al-fiqhi that reflects his profound understanding of the subject, which encompasses several key postulates of his interpretation.

Biography of Abdurahman As-Sa'di
Asma Sheikh Al-'Allāmah al-Faqīh, 'Abdurrahman bin Nasir bin 'Abdullah As-Sa'di, was born in the month of Muharram 1307 AH in 'Unaizah, a town in the Qasim region. He is known for his many valuable and insightful writings (A. I. N. Sa'di, 1995). His mother died when he was only four years old. His father died in 1314 AH when he was seven years old. Furthermore, his stepmother gave him great attention, so he was loved very much, even more than his biological children. Likewise, his brother Ahmad was also looked after by him, which contributed to his positive development. He is a descendant of the Bani Amar, a prominent tribe in the Bani Tamim lineage. As-Sa'di enrolled at Madrasah Tahfiz Al-Qur'an and managed to memorize it at the age of 11. At the age of 13, he engaged in advanced studies, dedicating all his time to studying, and he completed memorizing the Qur'an by the age of 14. He studied diligently. He memorized the Koran from childhood, before puberty, using visual aids from mushaf or memorization techniques. In addition, he was involved in sharia studies, focusing on hadith under the guidance of Ibrahim bin Hamd bin Jasir, and fiqh and nahwu with Muhammad bin 'Abdul Karim al-Syibl. He also studied monotheism, tafsir, fiqh, and nahwu with Shaikh Salih bin 'Usman. He served as Qadi at 'Unaizah and studied diligently until his death (A. Sa'di & Abdurrahman, 2005).

As-Sa'di began studying the works of Ibn Taymiyyah and his student Ibn al-Qayyim. Through this engagement, understanding increases, leading to increased knowledge and capacity for Ijtihad, moving beyond mere taqlid. He became an expert in distinguishing strong evidence from the Qur'an and hadith. A famous scholar, who had a great influence on history, dedicated a lot of time to studying and had many teachers along the way. Likewise, As-Sa'di engaged in studies in his youth under the guidance of capable educators. The teachers include: Shaykh Ibrahim bin Hamd bin Jasir was the person who taught As-Sa'di in the study of hadith literature, Shaykh 'Abdullah al-Tawaijiri, Shaykh 'Ali al-Sinani, and Shaykh 'Ali bin Nasir Abu Wadi studied hadith and the six main collections of hadith, which made them one of as-Sa'di's main teachers. He studied under Shaykh Muhammad al-Syinqiti while living in the Hijaz. Next, he moved to the city of al-Zubair, where he studied tafsir, hadith, and mushtahalah hadith after settling in the city of 'Unaizah. This person was among the educators who shaped As-Sa'di's perspective. As-Sa'di gained the ability to read the Koran from his maternal grandfather, Shaykh 'Abdurrahman bin Sulaiman 'Ali Damig Rahimahullah, and eventually memorized it. After that, he studied various sciences, including khat (the science of writing), arithmetic, and several fields of literature. He studied faraid (inheritance) and fiqh under the guidance of Shaykh 'Abdurrahman bin 'Ali bin 'Audan.

Sa'di, who was known for his extensive knowledge, attracted many students who wanted to learn from him. The following are some of As-Sa'di's students, namely Abdullah bin Abdurrahman al-Bassam, Member of the honorable council of ulama, Muhammad bin 'Abdullah bin Hasan, Muhammad bin Salih al-'Usaymin Imam of the leading mosque in 'Unaizah and member of the honorable council of ulama Abdullah bin Abd al-Aziz bin Aqil. Former chairman of al-Hai'ah al-Da'imah in the al-Qada al-A'la assembly, Abd al-'Aziz bin 'Abdullah bin Hasan (A. I. N. Sa'di, 1995). Scholars with extensive knowledge and significant influence in the Islamic world, who were famous in their era and remembered by subsequent generations, have made substantial

contributions to the advancement of Islamic science. Their contributions are numerous, including those that have been documented through sensory observation and those that have been disseminated as manuscripts or written texts. As-Sa'di was counted among the scholars in this category. Indicators of this are clearly visible in his extensive written work. Some of his writings are:

1. Taysīr Karīmir-Raḥmān fī Tafsīr Kalāmil-Mannān consists of eight volumes, completed in 1344 AH, and published by Maktabah Salafiyah in Egypt.
2. Taysīr al-Laṭīf al-Mannān fī Khulāṣat Tafsīr al-Qur'ān is included in the tafsir bi al-ra'yi al-mahmud literature, which relies on interpretations originating from the hadith of the Prophet.
3. Al-Mawāhib al-Rabbāniyyāt min al-Āyāt al-Qur'ān, includes modern exegetical literature discussing the sciences of the Qur'ān.
4. Al-Qawā'id al-Ḥisān li Tafsīr al-Qur'ān presents seventy rules of interpretation, in addition to a discussion of the sciences of the Qur'an and its interpretation.

Tafsir Karimir Rahman Fi Taisir Kalamil Mannan

This Tafsir was compiled in 1342 AH and completed in 1344 AH. This Tafsir is a prominent work in the field of interpretation, recognized and appreciated by contemporary scholars, and has an important position among Muslims. This book of interpretation is entitled based on the Word of God. QS Surah Al-Qamar, verse 32; "Indeed, We have indeed made the Qur'an easy as a lesson. Is there anyone willing to take lessons." At first glance, the title suggests that this book is a straightforward and concise interpretation. This can be seen from Abdullah bin Abdul Aziz bin Aqil's statement when studying this book of tafsir (A. I. N. Sa'di, 1995). These five volumes of tafsir books were first published independently during As-Sa'di's lifetime. Next, he supervised the complete printing of the book at the as-Salafiyah printing press in Egypt. However, during the printing process, As-Sa'di died after reviewing the first volume and part of the second volume. This document provides an overview of the printing of As-Sa'di's tafsir books.

First; Published by al-Salafiyyah in 1377 H. Their print is based on a manuscript prepared by As-Sa'di. This print is an improvement from the next edition of al-Sa'idiyah, which was spread through the commendable efforts of its owner, Muhibbuddin al-Khatib, in promoting al-Salafiyyah literature. Second: The print of al-Sa'idiyyah was published in 1397 AH. This print was edited by Muhammad Zuhri al-Najjar, a scholar from al-Azhar al-Syarif. This edition does not refer to the original manuscript, but instead relies on previous prints of al-Salafiyyah which did not focus on editing or correction. From this edition, 12 additional copies of the Tafsir book are printed, namely; Third: Mu'assasah al-Risala was published in 1420 AH. This print has been verified by 'Adburrahman bin Mu'lla al-Luwaihiq. This print is the most superior print among the previous prints, with 'Adburrahman bin Mu'lla al-Luwaihiq using the original manuscript as his reference for this publication. The following is an explanation of the manuscript of the book As-Sa'di (A. I. N. Sa'di, 1995).

In this book of interpretation there are two types of interpretation, namely tafsir ma'sur and tafsir ra'yu. This book uses the form of tafsir bi al-ma'sur, because it contains verse-by-verse interpretations, verse interpretations with the Prophet's hadith, verse interpretations with the opinions of companions and tabiin.

In using Al-Qur'an verses as interpretation, As-Sa'di has several methods. Among them:

1. Utilize additional verses to strengthen the interpretation of certain verses.
2. Utilize several additional verses to strengthen the interpretation of certain verses.
3. Connecting Munasabah one verse with another verse in the same surah.

As for the use of hadith, As-Sa'di has two methods:

1. Shows the existence of arguments based on hadith regarding the topic being discussed.
2. Include hadith texts related to the interpretation of certain verses.

These verses are interpreted through narratives and statements from friends, tabi'in, and ulama. However, As-Sa'di did not specifically mention the source of the narrative or its quality. Tafsir As-Sa'di widely uses the bi al-Ra'yi approach among the tafsir literature.

Interpretation of the verses about puberty according to Wahbah Zuhaili and As-Sa'di

1. The relationship between the puberty limit and the attainment of marriage age in the Tafsir Al Wajiz and Karimir Rahman Fi Taisir Kalamil Manna

Marriage in Islam is not only a social bond between two individuals, but also an institution that has very important spiritual, social and economic dimensions. The purpose of marriage in Islam is to achieve tranquility (sakinah), affection (mawaddah), and mercy, which is reflected in a harmonious and blessed family life. One important factor that influences the achievement of the goal of marriage is an individual's readiness to undergo marriage, which in many cases is closely related to a person's age of puberty and maturity. The age limit of puberty, which refers to when a person reaches physical and mental maturity, is one of the indicators of readiness. In understanding the importance of the age of puberty in the context of marriage, the interpretations of various scholars, such as Wahbah al-Zuhaili in Tafsir Al-Wajīz and As-Sa'di in Tafsir Karīmir-Raḥmān fī Tafsīr Kalāmil-Mannān, provide a deep insight into how the verses of the Qur'an discuss the concept of puberty and its impact on marriage.

Some relevant verses for this study are Surah An-Nisā Verse 6, An-Nūr Verse 59, Al-Aḥqāf Verse 15, and Al-Qaṣaṣ Verse 14, which indirectly link the age of puberty with the purpose of marriage in Islam.

a. Surah An-Nisā Verse 6: Test Orphans

"And test the orphans until they are old enough to marry, if you feel they have the ability, then give them their property. Do not exchange good for bad and do not eat their wealth in a wrong way and in a sinful way." (An-Nisā: 6)

In Tafsir Al-Wajīz, Wahbah al-Zuhaili interprets this verse as indicating that readiness for marriage is not only based on physical maturity, but also on mental and emotional maturity. This verse reminds us that before someone manages the rights given to them—including in matters of marriage and property management—they must first be given a proficiency test. Wahbah al-Zuhaili emphasized that puberty is not only about age, but also about a person's ability to be responsible in managing a marriage relationship.

As-Sa'di in his interpretation emphasizes the emotional and spiritual aspects of readiness for marriage. For him, the age limit for puberty is an indicator of a person's readiness to take on big responsibilities in family life. In this case, the age limit for puberty influences whether a person is mature enough in managing assets, relationships between partners, and social roles in marriage.

b. Surah An-Nūr Verse 59: Social and Spiritual Readiness

"O children of Adam, if Our messengers come to you explaining Our verses to you, then whoever fears God and improves his deeds, then there will be no fear for them and neither will they be sad." (An-Nūr: 59)

This surah emphasizes that readiness to obey religious teachings and face domestic life is very dependent on maturity which includes spiritual and emotional dimensions. In Tafsir Al-Wajīz, Wahbah al-Zuhaili views puberty as the time a person reaches the point where they are aware of their religious obligations and can take responsibility for family life. This readiness is not only related to biological age, but also mental readiness and the ability to follow religious teachings in domestic life (Az-Zuhaili, 2013).

As-Sa'di, in his interpretation, emphasizes spiritual obedience in family life. For As-Sa'di, puberty is a phase where a person is expected to have developed piety and the ability to foster healthy relationships in marriage, with a strong foundation in religion and ethics. Thus, the age limit for puberty is an indicator that a person is mature enough to understand the purpose of marriage in Islam and is committed to these principles (A. I. N. Sa'di, 1995).

c. Surah Al-Aḥqāf Verse 15: The Obligation to Do Good to the Elderly

"And We commanded man (to do good) to both parents, his mother had conceived him in an increasingly weak state, and nursed him for two years. Be grateful to Me and to your parents, only to Me will you return." (Al-Aḥqāf: 15)

This verse highlights the importance of emotional maturity and social responsibility, which are prerequisites for a successful marriage. In Tafsir Al-Wajīz, Wahbah al-Zuhaili explained that puberty is a time when a person should be able to evaluate social relationships maturely, including relationships with parents and family. This maturity is very important to build a harmonious marriage, because one of the main purposes of marriage is to create a family full of love and mutual respect (Az-Zuhaili, 2013).

As-Sa'di also reminded that marriage in Islam is not only about fulfilling the rights and obligations of partners, but is also related to caring for parents and society. According to him, the age limit for puberty is the time when a person is expected to have sufficient social intelligence to have a balanced and harmonious marital relationship.

d.   Surah Al-Qaṣaṣ Verse 14: Maturity of Reason and Wisdom
"When he (Moses) reached the age of maturity and his intellect was perfect, We gave him wisdom and knowledge. And thus We reward those who do good." (Al-Qaṣaṣ: 14)

This verse expresses the importance of mental maturity and reason in living a life full of challenges, including in marriage. In Tafsir Al-Wajīz, Wahbah al-Zuhaili emphasizes that marriage requires the ability to think rationally and wisely, which appears along with reaching puberty. Before reaching this stage, a person is not fully able to manage home life wisely and responsibly.

As-Sa'di also underlined the importance of mental and emotional readiness in building a household. For As-Sa'di, puberty is a sign that a person has achieved the ability to judge and make important decisions in life. Therefore, puberty is not just about reaching a certain age, but also readiness to manage marital relationships wisely, as well as overcome the challenges of living together.

From this explanation, the age limit for puberty is an indicator of physical, mental, social and spiritual readiness which greatly influences the achievement of the goals of marriage in Islam, which include sakinah, mawaddah and rahmah. In Tafsir Al-Wajīz by Wahbah al-Zuhaili and Tafsir Karīmir-Raḥmān fī Tafsīr Kalāmil-Mannān by As-Sa'di, the age limit for puberty is not only seen as an indicator of physical maturity, but also as a marker of an individual's readiness to face the great responsibilities of family life. Al-Qur'an verses, such as Surah An-Nisā Verse 6, An-Nūr Verse 59, Al-Aḥqāf Verse 15, and Al-Qaṣaṣ Verse 14, provide a deeper understanding that puberty includes emotional, social and spiritual aspects, all of which play a role in realizing the main goal of a marriage full of peace and blessings.

Meanwhile, the interpretations of Wahbah al-Zuhaili and As-Sa'di also offer steps to be observed in this situation. These actions are:

First, texts and laws depend on their purpose (al-Nuṣūṣ wa al-Aḥkām bi Maqāṣidihā); Therefore, its existence must be determined by these goals, not only by looking at the dzahir text, lafadz, and editorial. The basis is the issue of ta'lil, namely the existence of sharia writings and rules which aim to provide benefits to sharia servants. This aim should not be neglected when creating laws or when examining their content.

Second, the induction of globalization refers to several verses and partial laws, such as al-ḍarūrāt tubiḥu al-maḥḍūrāt, al-mashaqqah tajlibu al-taʿsīr, and ḍarūriyyāt, ḥāǧiyyāt, and tāhsīnīyāt, as well as all maqasid shari'ah in general. It is really a special argument or postulate that is needed. Partials are special propositions regarding a particular topic, for example verses that show this, hadith that show the law regarding this and that issue, or qiyas in juz'i.

Third, There is no doubt, *Jalbu al-Masalih wa Dar'u al-Mafasid* (Bringing Benefits and perhaps Harm). Whenever there is an opportunity to realize benefits, those benefits should be maintained. Likewise, even if there is no specific text, efforts should be made to stop and close the route if danger arises. Perhaps a lot, as there are books that generally encourage kindness, usefulness, and doing good. Universal teachings that prohibit evil actions and harm to people also condemn this. The ulama seem to agree that the main goal of sharia is to uphold integrity and realize mashlahah both in this world and the hereafter.

Fazlur Rahman's Double Movement Theory Analysis

The double movement theory put forward by Fazlur Rahman proposes a hermeneutic approach that explores two important stages in interpreting the text of the Qur'an, namely:

1. Understanding the Historical Context (Descriptive): The first stage in the double movement theory is understanding the historical or social context when the verse was revealed. At this stage, it is important to explore the initial meaning of the verse based on the social situation, culture and norms that prevailed at that time.

2. Contemporary (Normative) Interpretation: After understanding the historical context, the second step is to interpret the text in the current context, namely the relevance of the verse in contemporary social and cultural situations. In this case, the double movement theory emphasizes that understanding verses cannot be static, but must be applied dynamically in the lives of Muslims today (Harahap, 2017).

3.

Based on this theory, Fazlur Rahman approaches the texts of the Qur'an with the aim of finding the essence of teachings that are relevant to today's times and conditions, without neglecting the understanding of the original context. In this case, the interpretation of the marriage verses in Surah An-Nisā' Verse 6, Surah An-Nūr Verse 59, Surah Al-Aḥqāf Verse 15, and Surah Al-Qaṣaṣ Verse 14 will be studied through the perspective of the double movement. Further, we will analyze how the interpretation of Wahbah Zuhaili in Tafsir Al-Wajīz and Al-Sa'di in Tafsīr Karīmir-Raḥmān fī Tafsīr Kalāmil-Mannān regarding those verses:

a. Surah An-Nisā' Verse 6: Obligations of Inheritance and Adulthood

Surah An-Nisā' Verse 6 states the importance of establishing inheritance rights for orphans who have reached a certain age. This verse links the status of adulthood with the right to receive inheritance and manage assets. When discussing maturity, we are also talking about a person's mental, physical and social readiness to carry out responsibilities, including in the aspect of marriage. Wahbah Zuhaili in Tafsir Al-Wajīz emphasizes that this verse describes the maturity required to accept the distribution of inheritance. The age limit in this paragraph is related to a person's readiness to be responsible for property and inheritance. Thus, this understanding can be applied in the context of marriage, where someone who reaches that age is considered mature enough to carry out responsibilities in family life. Al-Sa'di in Tafsīr Karīmir-Raḥmān fī Tafsīr Kalāmil-Mannān links the maturity required in the context of inheritance with maturity in other aspects of life, including marriage. This verse shows that maturity does not only refer to biological age, but also to the social and emotional maturity needed to be responsible in leading a domestic life (Al-Shadr, 1990). From a double movement perspective, Fazlur Rahman considers that although this verse was revealed in the social context of the time of the Prophet Muhammad SAW, where women were often not given full rights to property, in the modern context, the interpretation of this verse must take into account social changes. In the contemporary social context, women's right to choose a life partner and carry out marriage must be seen as an equal right, with maturity not only measured based on biological age, but also the individual's mental and social condition.

b. Surah An-Nur Verse 59: Children's Obligations towards Parents and Age of Maturity

Surah An-Nūr Verse 59 regulates the dress code and the obligation of children to dress decently in front of their parents and relatives. This verse emphasizes the teaching of morals and manners in the family, as well as the maturity of individuals to carry out the social norms. Wahbah Zuhaili sees that this verse implies the importance of education in the family. In the context of marriage, he explained that the education children receive from their parents plays a role in shaping their character, which in turn influences their readiness to enter a married life full of responsibilities. Al-Sa'di, in his interpretation, emphasized that parental education is not only limited to material or social values, but also to teaching about morals and life ethics. The maturity needed in marriage, according to Al-Sa'di, is maturity that is rooted in moral values obtained from the family. Using double movement theory, Fazlur Rahman will interpret this verse by looking at the historical context when the verse was revealed, where society at that time had strong patriarchal norms. However, in a modern context, this verse can be understood as an invitation to balance the relationship between parents and children, with maturity as the main prerequisite for achieving equality in marriage, which is an important value in contemporary society.

c.   Surah Al-Aḥqāf Verse 15: Obligation to Serve the Elderly

Surah Al-Aḥqāf Verse 15 emphasizes the obligation of children to be filial to their parents, and reflects the maturity process needed to live family life, including marriage. Wahbah Zuhaili interprets this verse by placing emphasis on parental education which shapes children's maturity and readiness to face various life responsibilities, including marriage. According to him, the maturity needed in family life is not only physical maturity, but also psychological and social (Az-Zuhaili, 2013). Al-Sa'di, in his interpretation, shows that this verse is not only about the obligation to be filial, but also about the importance of individual readiness to face life's challenges, which is included in the context of marriage. Therefore, maturity in this verse must also be seen as readiness to live a family life with full responsibility. From a double movement perspective, Fazlur Rahman proposes that this verse must be seen in a modern social framework which emphasizes the value of equality between men and women in family life. The obligation to be filial to parents must be seen not only in the framework of subordination, but in the modern context, this can be interpreted as an invitation to develop an independent and mature personality in facing marriage.

d.   Surah Al-Qaṣaṣ Verse 14: Maturity in Decision Making

Surah Al-Qaṣaṣ Verse 14 talks about the maturity required in making important decisions in life, including marriage. In this context, maturity is not only related to biological age, but also mental, emotional and social readiness. Wahbah Zuhaili relates this verse to the concept of maturity in marriage. According to him, marriage is an important decision that requires mature consideration and readiness in facing life together. Therefore, age is not the only measure of maturity in marriage. Al-Sa'di also stated that the maturity referred to in this verse is related to a person's mental and emotional readiness to take responsibility in domestic life. This maturity includes the ability to make wise decisions, including in choosing a life partner.

Based on the double movement theory, Fazlur Rahman will emphasize that this maturity must be seen as readiness to make decisions in a modern context, where marriage is not only about age, but also about readiness to commit to facing the challenges of life together (Fazlur, 2004). Therefore, emotional and intellectual maturity is more important than just biological maturity in the context of marriage. Analysis of the double movement theory applied to Wahbah Zuhaili's interpretation in Tafsir Al-Wajīz and al-Sa'di in Tafsir Karīmir-Raḥmān fī Tafsīr Kalāmil-Mannān regarding marriage verses shows that these two commentators emphasize the importance of physical, mental and emotional maturity in achieving readiness for marriage. Fazlur Rahman through double movement theory provides a basis for interpreting these verses by paying attention to the historical context of the decline of these verses, as well as their relevance and application in contemporary social life (Sonn, 1991). Thus, the understanding of the age of puberty and maturity in marriage is not only based on biological age, but also on mental and social readiness which must be considered within the framework of a more dynamic and inclusive modern society (Spender, 2020).

CONCLUSION

The concept of puberty in Islam is more complex than just physical maturity. To achieve the goal of a harmonious marriage (sakīnah mawaddah wa raḥmah), a person must have mental, emotional and economic maturity. Therefore, the age limit for marriage needs to consider these aspects so that it is in line with the principles of Maqāṣid al-Sharī'ah (the main goal of Islamic law). Therefore, the author concludes several things related to this research: First, Wahbah Zuhaili interprets that puberty can be interpreted as biological and intellectual maturity, a person is considered ready to marry if he is financially stable and able to manage a household, while As-Sa'di emphasizes that puberty is spiritual and moral maturity, the purpose of marriage is not only biological fulfillment but also building a strong Islamic family in accordance with Islamic religious values. Second, the relationship between the age of puberty and the achievement of the goal of marriage, Wahbah Zuhaili is more focuses on aspects of rationality and economics, while Abdurrahman as-Sa'di emphasizes the importance of determining the ideal age of marriage by considering several factors beyond biological aspects, including mental, emotional and economic readiness, and this research provides implications for Islamic legal policies and legislation regarding the age of marriage, by emphasizing that ideal marriage should be carried out at the age where individuals have reached physical, social and mental maturity to ensure the achievement of the goal of a harmonious and sustainable marriage.

Third, the analysis of the double movement theory in this research results that it must be understand a law in its historical context before applying it to a modern context because the age limit for puberty cannot be determined rigidly based on biological aspects alone, but can be seen in various factors such as psychological, social and economic so that the determination of the age limit for puberty can be in line with the principles of maqasid asy-Syariah.

REFERENCES

Al-Shadr, M. B. (1990). Sejarah dalam Perspektif al-Quran. *Yogyakarta: Pustaka Hidayah*.

Al, S. M. N. A.-B. (n.d.). *Jawi. Terjemah Kitab Kasyifatus Saja Syarah Safinatun Naja*. Diterjemahkan oleh Muhammad Ihsan Ibnu Zuhri.

Ali, S. F., & Azizy, J. (2011). Membahas Kitab Tafsir Klasik-Modern. *Lembaga Penelitian Dan Pengembangan UIN Syarif Hidayatullah Jakarta*.

Az-Zuhaili, W. (2013). *Tafsir Al-Munir Jilid 3*. Gema Insani.

Bensaid, B. (2021). Breastfeeding as a Fundamental Islamic Human Right. *Journal of Religion and Health*, *60*(1), 362–373. https://doi.org/10.1007/s10943-019-00835-5

Fazlur, R. (2004). *Framework for interpreting the eticho legal content of qur'anLondon*. The Institute of Ismail Studies.

Harahap, S. (2017). *Islam & Modernitas*. Prenada Media.

Hassan, R. (2000). Isu Kesetaraan Laki-laki dan Perempuan dalam Tradisi Islam (Setara Di Hadapan Allah). *Yogyakarta: Yayasan Prakarsa*.

Lutfi, H. (1981). Al-Sakhawi's Kitab Al-Nisa' as a source for the social and economid history of Muslim women during the fifteenth century AD. *The Muslim World*, *71*(2), 104–124.

Mahmud, M. H. (2006). *Metodologi Tafsir: Kajian Komprehensif Metode Para Ahli Tafsir*.

Manẓūr, I. (1993). *Lisān al'Arab*. Dar Sader.

Mubarok, M. F., & Barkia, Z. R. (2021). Metode Tafsir Maudhu'i (Tawhidi) dan Langkah-Langkah Menurut Pandangan Ayatullah Muhammad Baqir Shadr. In E. Zulaiha & M. T. Rahman (Eds.), *Makna dan Manfaat Tafsir Maudhu'i* (pp. 72–92). Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.

Muh Azhar, M. (2020). *Mengukur Kedewasaan Pasangan Suami Istri Usia Dini Studi Kasus Di Wilayah Kerja Kua Kec. Paron Kab. Ngawi Perspektif Teori Kedewasaan Mark Dan Angel*. IAIN Ponorogo.

Nazar, R. F. (2019). *Pencatatan perkawinan menurut Undang-Undang Nomor 1 Tahun 1974 dan Kompilasi Hukum Islam dalam tinjauan Maqashid As-Syariah Jasser Auda*. UIN Sunan Gunung Djati Bandung.

Rahman, M. T. (2021). *Sosiologi Islam*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.

Sa'di, A., & Abdurrahman, S. (2005). Taisir Karimir Rahman fi Tafsir Kalamil Manan. *Mesir: Dar Alamiyyah*.

Sa'di, A. I. N. (1995). Taisīr al-Karīm al-Rahmān Fī Tafsīr al-Kalām al-Mannān. *Riyadh: Dār Al-Mujtami*.

Sapsudin, A. (2025). *Filsafat Ilmu Hukum* (M. T. Rahman & U. Hermawan (eds.)). Sunan Gunung Djati Publishing.

Sonn, T. (1991). Fazlur Rahman's islamic methodology. *The Muslim World*, *81*(3-4), 212–230.

Spender, S. (2020). III. The Neo-Traditionalists. In *The Struggle of the Modern* (pp. 220–238). University of California Press.

Suhra, S. (2013). Kesetaraan Gender dalam Perspektif Al-Qur'an dan Implikasinya terhadap Hukum Islam. *Al-Ulum*, *13*(2), 373–394.

Suwandi, M. (2019). *Perempuan & Politik dalam Islam*.

Syukuri, D. H. A., & Saleh, M. A. (2007). *Metodologi Tafsir Al-Qur'an Kontemporer dalam Pandangan Fazlur Rahman'Jambi*. Sultan Thaha Press.

Taufiq, W., & Suryana, A. (2020). *Penafsiran Ayat-Ayat Israiliyyat Dalam Al-Qur" an Dan Tafsirnya* (E. Zulaiha & M. T. Rahman (eds.)). Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.

Wahyudi, U. (n.d.). *Tingkat kedewasaan antara laki-laki dan perempuan relevansi dengan batas usia perkawinan (studi komparasi hukum islam dengan pandangan medis)*.

Wildan Jauhari, L. (2018). *Mengenal Imam As-Suyuti*. Uin Raden Fatah Palembang.