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**SUSTENANCE IN MARRIAGE FROM THE PERSPECTIVE OF SUFI  
INTERPRETATION**

**Telaah Tafsir *Rūḥ al-Ma'ānī* Karya al-Ālūsī (w 1270 H/1854 H)**

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**ABSTRACT**

This research is motivated by people's belief that marriage can open the door to sustenance and bring blessings in life. However, this understanding needs to be studied more deeply through the perspective of tafsir and Sufism. This research aims to examine the interpretation of the verses of sustenance in the context of marriage according to al-Ālūsī in the book of tafsir *Rūḥ al-Ma'ānī* and its relevance to the theory of Sufism of Imam al-Gazālī. In contrast to previous research that discussed the concept of sustenance and marriage in general, this study specifically highlights the verses of sustenance in marriage from a sufistic perspective. This research uses a descriptive-analytical method with a qualitative approach based on library *research* and thematic methods (*maudū'ī*). The data were analyzed descriptively and analytically through the approach of al-Gazālī Sufism. The primary source of data for this study is the book of tafsir *Rūḥ al-Ma'ānī* by al-Ālūsī with a focus on QS. al-An'ām [6]: 151, QS. al-Nūr [24]: 32, QS. al-Naḥl [16]: 72, QS. al-Aḥzāb [33]: 31, and QS. al-Ṭalāq [65]: 3. The results of the study show that al-Ālūsī not only explains the external meaning of the verse, but also the inner dimension in the form of tawakal, *riḍā*, and belief in the guarantee of sustenance from Allah for married couples. This thought is relevant to the concept of al-Gazālī Sufism which emphasizes the purification of the soul and spiritual dependence on Allah in obtaining sustenance.

**Keywords:** *Sustenance, Marriage, Rub al-Ma'ani, Sufism*

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**ABSTRAK**

Penelitian ini dilatarbelakangi oleh keyakinan umum bahwa pernikahan dapat membuka pintu rezeki (*riḥq*) dan membawa keberkahan ke dalam kehidupan. Namun, pemahaman ini membutuhkan pemeriksaan yang lebih dalam melalui perspektif penafsiran Al-Qur'an dan tasawuf. Tujuan dari penelitian ini adalah untuk menganalisis penafsiran ayat-ayat mengenai rezeki dalam konteks pernikahan menurut al-Ālūsī dalam tafsir *Rūḥ al-Ma'ānī* dan relevansinya dengan pemikiran Sufi Imam al-Ghazālī. Berbeda dengan penelitian sebelumnya yang membahas rezeki dan pernikahan secara umum, penelitian ini secara khusus berfokus pada ayat-ayat rezeki dalam pernikahan dari perspektif Sufistik. Penelitian ini menggunakan metode deskriptif-analitis dengan pendekatan kualitatif berdasarkan penelitian perpustakaan dan interpretasi tematik (*maudū'ī*). Data dianalisis secara deskriptif dan analitis menggunakan pendekatan Sufisme al-Ghazālī. Sumber utama penelitian ini adalah *Rūḥ al-Ma'ānī karya al-Ālūsī*, yang berfokus pada QS. al-An'ām [6]: 151, QS. al-Nūr [24]: 32, QS. al-Naḥl [16]: 72, QS. al-Aḥzāb [33]: 31, dan QS. al-Ṭalāq [65]: 3. Temuan ini mengungkapkan bahwa al-Ālūsī tidak hanya menjelaskan makna lahiriah dari ayat-ayat tersebut tetapi juga mengeksplorasi dimensi batinnya, menekankan kepercayaan kepada Tuhan (*tawakkul*), kepuasan (*riḍā*), dan kepercayaan pada jaminan Allah akan rezeki bagi pasangan yang sudah menikah. Penafsiran ini relevan

dengan konsep Sufi al-Ghazālī, yang menekankan pemurnian spiritual dan ketergantungan pada Allah dalam mencari rezeki.

**Kata Kunci:** *rezeki, Pernikahan, Rūḥ al-Ma'ānī, Penafsiran Sufi, Pemikiran Sufi*

## INTRODUCTION

The Qur'an is a holy book that contains many discussions related to sustenance.<sup>1</sup> The problem of sustenance is a problem that is so close to daily human life, even the community views this as the most important thing, especially related to human perception, namely about the welfare of their daily life, difficult or happy one's life cannot be separated from this problem. The term sustenance is a gift given by Allah to His servants as a form of affection, each sustenance comes in various forms adapted to the conditions and needs of each individual.<sup>2</sup>

In the midst of the existing phenomenon, Indonesia is facing a significant social change phenomenon related to marriage. The number of marriages is decreasing year after year, while the trend of people choosing to remain single is increasing. The most dominant reasons are concerns about economic aspects, the burden of responsibility, and the desire to pursue a career and personal freedom. This phenomenon reflects the fear that marriage can actually hinder financial achievement.<sup>3</sup> Data from the Central Statistics Agency (BPS) shows that the number of marriages in Indonesia in 2023 will reach 1,577,255 marriages and is the lowest number since 1997/1998.<sup>4</sup> This phenomenon is influenced by various factors, especially economic problems, demands for financial stability, household responsibilities, and orientation to career and personal freedom. This condition shows a change in people's perspective on the meaning and purpose of marriage.

However, the understanding of the concept of sustenance is often narrowed to material aspects, such as money, work, and wealth.<sup>5</sup> This materialistic paradigm causes humans to measure the sufficiency of life based on social standards and worldly possessions. As a result, when the economic conditions after marriage do not immediately change, there is disappointment and even doubt about Allah's promise of sustenance in marriage. In fact, from an Islamic perspective, sustenance is not only in the form of material, but also includes health, physical perfection, a comfortable place, peace of mind, getting a good partner, even including a family that *is sakīnah mawaddah wa rahmah*.<sup>6</sup>

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<sup>1</sup> Mr. Quraish Shihab, *Unveiling the Divine Veil: Al-Asmā' Al-Husnā in the Perspective of the Qur'an* (Jakarta: Lentera Hati, 2005), p. 4.

<sup>2</sup> Raden Pahikall Fikri, "The Meaning of Sustenance According to Muhammad Ali Al-Ṣabūnī in the Book of Ṣafwah Al-Tafāsīr" (Undergraduate Thesis, Study Program of Al-Qur'an and Tafsir, Faculty of Ushuluddin and Humanities, Walisongo State Islamic University, Semarang, 2022), p. 24.

<sup>3</sup> Kamisatuddhuha, "Marriage in the Perspective of the Qur'an as a Solution to the Phenomenon of Fear of Marriage" (Undergraduate Thesis, Faculty of Ushuluddin, PTIQ University Jakarta, 2021).

<sup>4</sup> Pierre Ranier, "Exploring the Data of the Indonesian Young Generation Who Are Increasingly Reluctant to Get Married", *Good States*, March 13, 2024, <https://goodstats.id/article/mengulik-data-generasi-muda-ri-yang-makin-enggan-menikah-4oLdK>, accessed March 26, 2025

<sup>5</sup> Aulia Fadhli, *Wives Who Bring Sustenance*, p. 10.

<sup>6</sup> Tasnim, "Sustenance and Grace After Marriage Perspective of the Qur'an" (Postgraduate Thesis, Study Program of Qur'an and Tafsir, UIN Ar-Raniry, Banda Aceh, 2022), p. 25.

In this context, anxiety about sustenance often arises because humans are trapped in excessive desires and the habit of comparing life with others. Sufism offers a deeper perspective on the meaning of sustenance. The Sufis view sustenance not only as something outward, but also as an inner gift in the form of serenity, sufficiency (*qana'ah*), blessings, and closeness to Allah. One of the mufassir who paid attention to the spiritual dimension of the Qur'an was al-Ālūsī through his commentary *work Rūḥ al-Ma'ānī*. This interpretation not only features a linguistic and rational approach, but also contains sufistic patterns in understanding the verses of the Qur'an, including the verses on sustenance and marriage. The interpretation of al-Ālūsī is interesting to study because it is able to connect the outward meaning of the verse with the spiritual dimension of human life.

## RESEARCH METHODOLOGY

The methodology used in this study entitled "Sustenance in Marriage from the Perspective of Sufi Interpretation" is a qualitative research method with a library research approach. This study aims to analyze and understand the concept of sustenance (*rizq*) in marriage through the perspective of Sufi interpretations found in classical and contemporary Islamic literature. A qualitative approach was selected because the research emphasizes interpretation, understanding of meanings, and exploration of spiritual values related to sustenance and marital life in Islamic teachings, particularly within the framework of Sufism.

The primary data sources of this research consist of the Qur'an, Hadith, classical books of Sufi interpretation (*tafsir sufi*), and scholarly works discussing sustenance, marriage, and Islamic spirituality. Secondary data are obtained from journals, articles, theses, and other relevant academic references related to the topic. Data collection was conducted through documentation techniques by identifying, classifying, and reviewing literature associated with sustenance in marriage and Sufi perspectives. The researcher focused on verses of the Qur'an and interpretations that discuss sustenance, trust in Allah (*tawakkul*), gratitude (*shukr*), and spiritual dimensions in marital relationships.

The data were analyzed using descriptive-analytical methods combined with a thematic interpretation approach. The researcher first collected and categorized relevant concepts and interpretations concerning sustenance in marriage, then analyzed them based on Sufi perspectives and values. Furthermore, the findings were interpreted to reveal the spiritual meanings and implications of sustenance within marital life according to Sufi thought. To ensure the credibility of the study, the researcher compared various authoritative sources and interpretations to obtain comprehensive and reliable conclusions regarding the concept of sustenance in marriage from the perspective of Sufi interpretation.

## RESULTS AND DISCUSSION

### Mufassir's Biography

Al-Ālūsī's full name is Abu Ṣanā' Syihābuddīn Sayyid Maḥmūd Afandī al-Ālūsī al-Bagdādī, he was born on Friday the 14th of Sha'ban in 1217 H/1802 A.D. near the Kurh area of Baghdad, Iraq.<sup>7</sup> It is known as al-Ālūsī, a name that refers to the village of *Alus*, an island located on the west side of the Euphrates River, between the regions

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<sup>7</sup> Abū al-Ṣanā' Syihābuddīn al-Sayyid Maḥmūd al-Ālūsī, *Rūḥ al-Ma'ānī Fī Tafsīr al-Qur'an al-Azīm Wa al-Sab'i al-Maṣānī*, Juz 1 (Beirut: Dār al-Kutub al-Ilmiyah, 1994), p. 4.

of Syria and Baghdad.<sup>8</sup> During his educational journey, al-Ālūsī had several teachers, one of which was his own father, al-Sayyid Abdullah bin Mahmud Affandi al-Ālūsī, who was known to scholars and figures who lived in his time to have deep scientific competence and qualities. He then studied with Shaykh Ali Suwaidi (d. 1237 AH), Shaykh Khalid al-Naqsyābandī (1190/1242 AH) who were the most influential teachers in his life.<sup>9</sup>

Intellectual Journey From a young age, al-Ālūsī studied in his family environment. In addition, he also studied from Sheikh al-Naqsyābandī to delve into the science of Sufism. Therefore, it is not surprising that in his tafsir works, he often uses the sufistic approach as a way to explore the inner (esoteric) meaning of the verses of the Qur'an.<sup>10</sup> He is famous for his expertise in the field of science so that he is trusted to assume the position of mufti. In addition, because of his level of knowledge, many flatteries are attributed to him, both from thinkers, writers, and rulers.<sup>11</sup>

The Scholars' Views on the Tafseer of *Rūḥ al-Ma'ānī* According to Imam 'Ali al-Ṣabūnī (d. 983 A.D.) said in his work *at-Tibyān fī 'Ulūm Al-Qur'ān* that he had a deep understanding, in his book entitled *Rūḥ al-Ma'ānī* it is a book that is known to be very critical of the narrations of *isrā'īlyyāt*. He also paid attention to the interpretation of *isyari* from the aspects of balaghah and bayan (the beauty and meaning of language). This book of tafsir also contains references to tafsir both in terms of *riwāyah*, *dirāyah*, and *isyārah*.<sup>12</sup>

### The Concept of Sustenance in Islam

The word sustenance linguistically comes from the Arabic *razaqa-yarzuqu-rizqan* which means giving for a certain time, as well as giving that is not bound by time.<sup>13</sup> Meanwhile, in terminology, sustenance is all forms of grace or gifts given by God to His creatures that can be used by His creatures. Whether in the form of wealth, health, food, knowledge, stones, opportunities, and blessings.<sup>14</sup>

The word *rizq* in the Qur'an is found in 123 places in the Qur'an with various derivations. Most of them are mentioned in the form of *Fi'il* 61 times, then in the form of *maṣdar* 55 times, *Isim jā'il* 6 times, and *Isim taf'dīl* 1 time.<sup>15</sup> Paying close

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<sup>8</sup> Muhammad Husayn al-Ḍahabī, *Tafsīr wa al-Mufasssīrūn*, (Egypt: Maktabah Wahbah 2025), p. 250

<sup>9</sup> Sopiya Nurcahya, "Al-Dakhīl in the Tafsir of *Rūḥ al-Ma'ānī* by Al-Ālūsī," p. 75.

<sup>10</sup> "Your Excellency, Hussein, *Application of the Method of Tafsir Al Alusi "Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al'Adzīmi wa al-Sab'i al-Mašānī*," p. 4.

<sup>11</sup> Ali Syibromalisi and Jauhar Azizy, *Discussing the Classical-Modern Book of Tafsir*, p. 72.

<sup>12</sup> Muhammad 'Ali ash-Shabuni, *Al-Tibyān Fi 'Ulūm Al-Qur'an*. (Pakistan: Maktabah al-Busyrah, 1432), p. 139.

<sup>13</sup> Ahmad Ibnu Faris, *Al-Mu'jam Maqāyisu al-Lughah* (Cairo: Dar al-Fikr, n.d.), p. 388.

<sup>14</sup> Fakhri Idris, *Sustenance: Uncovering the Meaning of Earning Sustenance in the Perspective of the Quran and Hadith* (Medina Global Media, 2019), p. 8.

<sup>15</sup> Muhammad Fuad 'Abd al-Baqi, *Al-Mu'jam al-Mufahras Li Alfāz Al-Qur'ān al-Karīm*, p. 394.

attention to the word *rizq* in the Qur'an, you will find various mentions including referring to food, water that gives life to animals and plants, livestock, servants, spouses and children.<sup>16</sup> Some of the *mufassir* said that among them, according to Fakhruddin al-Razi, it is explained that sustenance is a part. Everyone has their own part. The sustenance obtained is not in the form of mere wealth, but wisdom, knowledge, and gifts are part of the sustenance given.<sup>17</sup>

### Various Types of Sustenance

According to Imam Ghazali, sustenance can be divided into two types. First, external sustenance, in the form of maintenance and needs needed by every human being. For example, clothes, food, houses, money, and so on that can be seen and felt physically. Second, the sustenance of this bat, for example, peace of mind, strong faith, solemnity in prayer, loving and being loved sincerely, righteous children, blessings in the household, and the like that cannot be seen by the naked eye, but can be felt in the heart.<sup>18</sup> All of them are part of sustenance based on their shape.

a. Guaranteed sustenance

This type of sustenance Allah gives to all His creatures indiscriminately, whether Muslim or infidels, whether worshippers or immoral. In fact, Allah provides this sustenance even though His creatures do not ask for it. As Allah SWT. says:

وَكَايِنٍ مِّنْ دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۗ اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

"How many moving animals cannot make their own sustenance . It is Allah who gives sustenance to him and to you. He is All-Hearing and All-Knowing". (QS. Al-Ankabūt [29]: 60).

Ibn Katšīr explained, in this verse Allah swt tells Muslims that sustenance does not only exist in a certain place and time. However, the sustenance of Allah swt is very broad and comprehensive for His creatures, wherever and whenever they are.<sup>19</sup>

b. Sustenance distributed

This type of sustenance can only be obtained by those who are willing to pick it up. This type of sustenance is not permanent, meaning it can increase over time. Although Allah has guaranteed sustenance, it does not mean that the guarantee is passive in the sense that it does not require effort, Allah sets limits on obtaining sustenance and commands the obligations that have been set forth in the Qur'an to

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<sup>16</sup> Hasan Matsum et al., "The Concept of Sustenance in the Perspective of Islamic Legal and Economic Philosophy," *Al-Mashlahah Journal of Islamic Law and Social Institutions* 11, no. 01 (May 2023): p. 93.

<sup>17</sup> "This is Baihaki." *The Meaning of Sustenance in the Qur'an*, p. 26.

<sup>18</sup> Syarbini, *Charity is a business with Allah*, p. 6.

<sup>19</sup> Elsa Fatimah, "Sustenance of the Perspective of the Qur'an (A Comparative Study Between Tafsir Al-Kasasyāf and Tafsir Ibn Kašīr)," p.3.

receive sustenance. Not only remain silent, hoping that sustenance will come by itself, especially to humans.<sup>20</sup> As Allah SWT says:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

"He is the one who made the earth for you in a state of easy use. So, explore all its corners and eat some of its sustenance. Only to Him will you be resurrected" (QS. Al-Mulk [67]: 15).

The meaning of this verse is that humans are sharia so that they are not lazy and bored to seek sustenance anywhere. in a halal way. Indeed, Allah has determined His sustenance in every place.

c. The promised sustenance

That is the sustenance that Allah promises to His pious servants, namely those who believe and always do righteous deeds even if they do not try and work hard to pick it up.<sup>21</sup> For example, Allah promises sufficient sustenance for those who are pious, those who are diligent in praying dhuha, people who like to give alms, people who like to be together, and so on. This type of sustenance is also often called unexpected sustenance. Because, the arrival is often unexpected.<sup>22</sup> This type of sustenance is described in the words of Allah SWT:

وَيَرْزُقُهُ مِن حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

"And bestowed upon him sustenance from a direction he did not expect. Whoever trusts in Allah, Allah will provide for him. Indeed, it is Allah who completes His affairs. Indeed, Allah has made provision for everything." (QS. Al-Talāq (65): 3)

The promised sustenance is closely related to the deeds of human deeds. the more people do good and special worship to Allah, the more Allah will make their sustenance smooth. And the more sinful deeds that are committed, the more sustenance is dragged away.<sup>23</sup>

These kinds of sustenance teach that God's gifts are vast and not limited to the things of the world. Sustenance can come through Allah's guarantee, the result of effort, or even as a reward for piety and righteous deeds. Understanding this variety of sustenance, a person is expected to always be grateful, enthusiastic in work, and always trust in Allah SWT in every affair of his life.

<sup>20</sup> Imam Al-Muhasibi, *If God Regulates Human Sustenance, Why Do We Have to Work* (Jakarta: PT. Rene TurosmIndonesia, 2023), p. 37.

<sup>21</sup> Aisyah Jamilah Mohsin and Mohd Sufi Ibrahim, "The Concept of Sustenance According to Sayyid Ahmad Ibn Idris in The Risalah Kimiya' al-Yaqin," *Journal of Islamic Studies* 17, no. 2 (December 2024): p. 6.

<sup>22</sup> Ramdhani Abdurrahim, *Your Legacy Will Not Be Changed* (Elex Media Komputindo, 2018), p.5.

<sup>23</sup> Syarbini, *Charity Is Business With Allah*, p. 9.

### Al-Alusi's Interpretation of the Verses of Sustenance in Marriage

Al-Ālūsī interprets that the promise of sufficiency in marriage is not understood instantly and materially, but as a form of Allah's guarantee of the blessing of the couple's life.

a. **QS al-Nūr [24]: 32**

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنَّ يَكُونُوا فُقَرَاءَ يُعْزِمُهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ  
وَاسِعٌ عَلِيمٌ

"Marry those who are still single among you and also those who are worthy (to marry) from your servants, both men and women. If they are poor, God will empower them with His grace. Allah is Vast and All-Knowing" (QS. Al-Nūr [24]: 32)

This verse contains the meaning of command, which is an order addressed to a guardian for a person who wants to get married to hold his marriage to avoid immoral acts. If a person is afraid of poverty, it should not be an obstacle to marriage, for Allah will suffice and give them gifts.

According to al-Ālūsī the sentence "if he wills" indicates that sustenance does not come automatically, but according to the wisdom and will of Allah. This expression shows that everything happens solely because of His will, not because of any other cause or effort outside of God's will. The goal is for man to truly depend only on God, and not hope for anyone other than Him.<sup>24</sup> This is a sign that God's gift is a form of His gift and compassion, not an obligation. Because, if something is mandatory, then it does not need to be associated with His will.

Some scholars interpret this verse as a postulate that economic hardship, including inability to provide for a living, should not be the main reason for ending a marriage. In this verse, Allah SWT does not make poverty an obstacle to marriage. So logically, poverty is also not appropriate to be used as an excuse to break up an existing marriage. This view shows that marriage is still worth maintaining even in limited economic conditions, as long as there is still effort and commitment from both parties.<sup>25</sup> Thus, al-Ālūsī emphasizes that marriage is not a guarantee of sustenance that comes just like that. There is no guarantee that after getting married you will immediately become rich, everything needs a process. The guarantee of wealth in this verse is not always in the form of property. But it also includes honor and self-purity. By getting married, a person can gain inner wealth, such as avoiding forbidden acts, such as adultery.

<sup>24</sup> Al-Alusi, *Rūḥ al Ma'ānī*, Volume 18, p. 329.

<sup>25</sup> Al-Alusi, *Rūḥ al Ma'ānī*, Volume 18, p. 340.

b. QS al-Naḥl [16]: 72

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ  
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

"Allah has made for you a spouse (husband or wife) of your own kind, made for you from your spouse children and grandchildren, and has bestowed upon you good sustenance. Why do they believe in the unrighteous, while they disbelieve in the favor of Allah" (QS. Al-Naḥl [16]:72)

Al-Ālūsī explains the meaning of good sustenance in the verse as follows:

"Various kinds of delicious food and enjoyment", according to the linguistic meaning of "*ṭayyibāt*", which is something pleasant and delicious. Some scholars also interpret the word "*ṭayyib*" (good) as *halal* food, in accordance with the meaning commonly used in the *shari'a*.<sup>26</sup>

The interpretation of al-Ālūsī above, explains that sustenance in the form of pleasure is present in the marriage bond. The meaning of sustenance means general, that is, it includes everything that makes people happy. Its meaning can be expanded to relational, emotional, and spiritual pleasures. A healthy marriage that is pleasing to God presents the couple as a "*good and pleasant*" sustenance not only in the form of wealth, but in the form of love, tranquility, and self-growth. If *ṭayyibāt* includes all forms of *halal* and good sustenance and enjoyment as in the example above, then in today's domestic life, this sustenance includes all the physical and social necessities needed in the household, namely a pious spouse, soothing children, and a righteous household is part of the enjoyment itself. So, by marrying it opens the way for sustenance in the form of *ṭayyibāt*.

c. QS. al-An'am [6]: 151

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ  
إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي  
حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

"Say (the Prophet Muhammad), "Come here! I will recite what God has forbidden for you, (namely) do not associate Him with anything, do good to your parents, and do not kill your children because of poverty. (Your Lord said,) 'We are the ones who provide for you and for them. Nor do you approach any abomination, both visible and hidden. Do not kill anyone whom Allah has forbidden, except for a just reason. Thus He commands you to understand.'" (QS. al-An'am [6]: 151).

The editorial above is slightly different from the editorial in QS. al-Isrā' verse

31

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾

<sup>26</sup> Al-Hussein, *Rūḥ al Ma'ānī*, Volume 14, p. 210.

"Do not kill your children for fear of poverty. We are the ones who provide for them and for you. Indeed, killing them is a great sin." (QS. al-Kahfi [18]: 31).

Al-Ālūsī and other mufasssirs state that the above verse has a different redaction, the first verse of surah al-An'ām verse 151 is addressed to poor parents, and the second verse of surah al-Kahfi verse 31 is addressed to parents who are able/not yet poor and are worried that if they have children they will become poor.<sup>27</sup>

In the tafsir al-Ālūsī it is explained that the meaning of "نحن نرزق" in the context of the prohibition of killing children in the Qur'an "We give sustenance" contained in several verses of the Qur'an, especially in the context of the prohibition of killing children for economic reasons, is a form of *the sentence istifnâfiyyah* (explanatory sentences or new affirmations). The main function of this sentence is to give a reason for the prohibition, as well as to cancel the argument or cause that is used as a basis by some people to do prohibited acts, namely killing their children because they are poor or afraid of poverty. This verse also contains a guarantee from Allah for their sustenance, as explained below.

"We are the ones who provide sustenance to both parties, both children and parents, not you. So, do not do the deeds that have been forbidden for this reason."<sup>28</sup>

Thus, Al-Ālūsī's interpretation of the prohibition of killing children for economic reasons confirms that fear of lack of sustenance cannot be used as a valid reason to commit despicable acts, let alone those that are contrary to human and religious values. In the context of marriage, this verse shows that fear of poverty should not be an excuse to refuse or waste the presence of children. This principle contains an important lesson that sustenance is God's business, not merely the result of human effort.

d. QS. al-Ṭalāq [65]: 3

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ

شَيْءٍ قَدْرًا ﴿٣﴾

"And bestowed upon him sustenance from a direction he did not expect. Whoever trusts in Allah, Allah will provide for him. Indeed, it is Allah who completes His affairs. Indeed, Allah has made provision for everything." (QS. al-Ṭalāq [65]: 3)

In the commentary of *Rūḥ al-Ma'ānī*, the above verse has the insertion of the sentence *i'tirad* inserted between two related words (*athaf*), "And Allah will give him sustenance from an unexpected direction"... This verse comes as an insertion between two

<sup>27</sup> Al-Hussein, *Rūḥ al Ma'ānī*, Volume 8, p. 496.

<sup>28</sup> Al-Hussein, *Rūḥ al-Ma'ānī*, Volume 8, p. 496.

interconnected sentences, with the aim of "confirming Allah's promise to anyone who fears Him".<sup>29</sup>

In the context of marriage, al-Ālūsī explains that Allah's promise to provide "sustenance from unexpected places" includes deliverance from the pains and narrowness of life that one may face in a household. This can refer to various forms of blessings that come not only from financial matters, but also peace of mind, affection, social support, and unplanned ease of life.<sup>30</sup>

The meaning of tawakkal in this verse, according to al-Ālūsī, is that Allah will provide for all the affairs of His servants who depend entirely on Him, Allah becomes *ḥasb* (protector, guarantor, and giver of sufficiency) in all aspects of life in this world and the hereafter. Tawakkal there is not only passive surrender, but a combination of maximum effort and total submission to Allah's decision.<sup>31</sup>

al-Ālūsī's emphasis on the word "*qadran*" at the end of the verse also shows that: "everything has been determined by Allah in measure, both in terms of time, degree, and form, including in terms of sustenance", especially in domestic life, such as marriage and divorce, is part of divine decree. "This explanation shows the importance of trusting in Allah and leaving all affairs to Him. Because, if a person believes that everything, whether sustenance or other affairs, does not happen except by Allah's provisions, then all that remains is to accept and surrender to His destiny."<sup>32</sup>

Therefore, married couples do not need to worry excessively about the future of the household, as long as they maintain piety and tawakkal. When both become the foundation of the household, then God's promise to provide sufficiency and a way out will be fulfilled.

Thus, al-Ālūsī's interpretation of this verse teaches that sustenance in marriage is not just the result of work, but the fruit of deep spiritual awareness. A marriage built on piety and tawakkal will invite Allah's help in the form of birth and mental sustenance, and make the household not only a place to live, but also a space of blessing and tranquility.

Today's social phenomenon shows various forms of worry in terms of marriage, ranging from economic problems, fear of losing independence, to worries about household stability. In the midst of this reality, al-Ālūsī's interpretation of verses that link marriage and sustenance presents a strong spiritual and social message.

### 1. Guarantee of Sustenance in Marriage

Marriage is a one-way ticket to legalize a legitimate relationship between a man and a woman in an effort to build a prosperous domestic life. The ins and outs of marriage are well understood, but there are many more that need to be understood,

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<sup>29</sup> Al-Hussein, *Rūḥ al Ma'ānī*, vol. 27, p. 212.

<sup>30</sup> Al-Hussein, *Rūḥ al Ma'ānī*, Vol. 21, p. 213.

<sup>31</sup> Al-Hussein, *Rūḥ al Ma'ānī*, Vol. 21, p. 214.

<sup>32</sup> Al-Hussein, *Rūḥ al Ma'ānī*, Vol. 21, p. 215.

starting from its definition to its application in society.<sup>33</sup> Al-Ālūsī responds to this assumption in his commentary:

"*This guarantee is a promise from Allah SWT, that He will provide sufficiency to those who marry even though they are initially poor*"..... *al-Ālūsī interprets in this verse to have an implicit meaning, that the promise of sustenance in marriage depends on the will of Allah. This means that sustenance does not necessarily come just because of marriage..... Marriage can indeed be the cause of sustenance, but the end result still depends on the will and policy of Allah.*<sup>34</sup>

In today's modern era, people, especially the younger generation, often face various economic and social challenges that cause concerns about their readiness to get married, especially related to sustenance issues. The number of marriages is decreasing year after year, while the trend of people choosing to remain single is increasing. The most dominant reasons are concerns about economic aspects, the burden of responsibility, and the desire to pursue a career and personal freedom.<sup>35</sup>

Based on this phenomenon, it can be concluded that the interpretation of al-Ālūsī in the current context contains a relevant message. The promise of sustenance in marriage is not an automatic guarantee that everyone who gets married will become rich or live materially sufficient. Al-Ālūsī explained that the verse that mentions sustenance for a married person has an implicit meaning: sustenance remains dependent on the will of Allah SWT. In other words, marriage can be a means or cause for sustenance, but the end result is whether a person obtains sufficiency or is not determined by God's policy.

## 2. Wealth is not just a treasure

In Islam, marriage is not just a formal relationship between two individuals, but a form of grace as well as proof of the power of Allah. Children born from marriage are seen as part of the sustenance given by Allah to married couples. However, in today's social reality, there is still an assumption that having children will actually increase the economic burden and can trigger poverty, so many are delayed or even reluctant to have offspring.<sup>36</sup> This is related to a person's concern about getting married as interpreted in surah al-Nūr verse 32 above, The problem arises because many people no longer see marriage as part of Allah's sustenance and grace, but as a burden or choice that can be postponed at will.<sup>37</sup>

Al-Ālūsī interprets the meaning of sustenance in marriage with something pleasing as follows:

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<sup>33</sup> Musdah Mulia, *Encyclopedia of Reformist Muslimah* (South Tangerang: Bentara Aksara Cahaya, 2020), p. 50.

<sup>34</sup> Al-Hussein, *Rūḥ al Ma'ānī*, Volume 18, p. 328.

<sup>35</sup> Nursalam Nursalam and Mas'ud Ibrahim, "The Social Phenomenon of Unmarried Life Choices for Career Women," *Equilibrium: Educational Journal* 3 (2015): p. 68.

<sup>36</sup> Enoq Hilmatus Sa'adah and Abdul Azis, "The Responsibility of Parents in Educating Children According to the Quran," *Journal of Islamic Education Research*, 2018, p. 189.

<sup>37</sup> Nayla Rahma Putri, Dea Aprilia, and Abdullah Fadil, "Women's Motives of Fear of Marrying in Old Age," *National Seminar of the State University of Surabaya*, 2024, p. 23.

"various kinds of delicious food and enjoyment", according to the linguistic meaning of "*ṭayyibāt*", i.e. something pleasant and delicious".

al-Ālūsī's statement on *ṭayyibāt* above remains relevant in the contemporary context. When this interpretation is contextualized in domestic life, a good form of sustenance in the form of a good partner includes *ṭayyib*'s sustenance, a healthy and harmonious relationship is an emotionally delicious pleasure, children who are a comforter are also included in *the ṭayyibāt* that Allah promises to His servants. So, this interpretation is not only about food, but can be a spiritual basis for appreciating sustenance in the form of relationships, affection, and responsibilities in the household.

### 3. Sustenance and fear in critical times

In an unstable socioeconomic situation, fear of financial inability drives some parents to limit or even refuse to attend children. However, the Qur'an firmly rejects this way of thinking, because it is Allah who guarantees sustenance for every creature, including children born into the world. Ideally, children are a gift from Allah entrusted to parents, so they should be cared for, protected, and fulfilled with their rights. However, in recent times, there have been more and more cases of violence and even murder of children in various forms. The cause is not only limited to economic problems, but can also be caused by problems in the family, social environment, and even political conditions.

Al-Ālūsī emphasizes in his commentary:

*"The main function in this verse is to give reasons for the prohibition, as well as to cancel the arguments or causes that are used as a basis by some people to commit prohibited acts, namely killing their children because they are poor or afraid of poverty..... This verse also contains a guarantee from Allah for their sustenance, meaning "We are the ones who provide sustenance to both parties, both children and parents, not you. Therefore, do not do the deeds that have been forbidden for this reason."<sup>38</sup>*

During the Jahiliyah period, the practice of killing children was carried out traditionally, such as burying girls alive. But today, although direct murder is rare, there are still many actions of parents against children that can be considered a form of "murder". For example, by committing violence in various forms, such as physical, psychological, economic, and sexual violence. These actions can damage a child's mental health, interfere with character development, and can even destroy millions of developing children's brain cells.<sup>39</sup>

Al-Ālūsī's interpretation with the present context has a relevant message. Since this interpretation emphasizes the protection of children as a mandate from Allah, its relevance extends not only to the prohibition of physical killing, but also to include

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<sup>38</sup> Al-Hussein, *Rūḥ al Ma'ānī*, Volume 8, p. 496.

<sup>39</sup> Niwang Jatikusuma, "Violence Against Children from an Islamic Education Perspective" (Undergraduate Thesis, Faculty of Tarbiyah and Teacher Training, IAIN Ponorogo, 2018), p. 59.

all forms of violence, neglect, and neglect that threaten children's growth and development.

#### 4. Tawakkal as the key to sustenance

In today's context, conflicts in the household are a frequent occurrence and are often considered part of the dynamics of married life. Marriage definitely presents dynamics, both joys and sorrows. One of the causes that is quite common is economic problems. Al-Ālūsī responds in his commentary as follows:

*"This promise of Allah is general and comprehensive and not limited to certain conditions. He explained that rizq (sustenance) in this verse includes all forms of worldly goodness needed in daily life, both material and non-material.... Al-Ālūsī also affirms that this assurance is not just spiritual, but a reality that will be experienced by those who truly fear and trust in Allah. In other words, Allah guarantees a way out and sufficiency for those who leave their affairs to Him."<sup>40</sup>*

al-Ālūsī's interpretation is contextualized in the present tense, having a very strong relevance. Because, this can be seen from many of the current realities, after marriage many couples actually find new opportunities for sustenance that were previously unthinkable from joint efforts, from new relationships, or from blessings that arise in a household built on faith. Most of them admitted that even though their financial condition was limited, they were still able to maintain the integrity of their household. They achieve this with the attitude of tawakal and qanaah, which is surrendering to Allah and feeling satisfied with what exists. This attitude is the key to calm and harmony in their household.

In addition, this interpretation is very relevant when it is associated with the phenomenon of modern society, where some individuals are too focused on material pursuits and worldly success, even to the point of forgetting spiritual and worship aspects. Many people compete to enrich themselves, pursue careers, build social status, but at the same time experience inner emptiness, stress, and loss of meaning in life.<sup>41</sup> In this context, Al-Ālūsī's message serves as a reminder that serenity and sufficiency in life do not only come from outward efforts, but also from an inner attitude that relies on Allah, through piety and tawakal.

However, this interpretation can be considered less relevant to some individuals if understood statically, without taking into account the social and economic structures that require them to work hard to survive. In the context of marriage, especially those who live under heavy economic pressure, come from underprivileged families, or are used to a high standard of living. For them, postponing marriage is not just because of a lack of faith, but because of the reality of life that demands economic independence first.

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<sup>40</sup> Al-Ālūsī, *Rūḥ al Ma'ānī*, vol. 27, p. 212

<sup>41</sup> Ashabul Kahfi, Ahmad Abu Bakar, and Muhammad Irham, "Analysis of the Tafsir of Surah Al-Takasur and Its Implementation in the Dynamics of Modern Life," *Tasamuh, Journal of Islamic Studies* 16, no. No. 2 (October 2024): p. 315.

From the above information, the interpretation of al-Ālūsī remains relevant today, because it teaches the principle of balance between human effort, moral-spiritual values, and Allah's provision in obtaining sustenance. Al-Ālūsī emphasizes that sustenance is a gift of Allah that is not limited to material things, but includes tranquility, health, knowledge, and family harmony.

## **CONCLUSION**

The conclusion of this study shows that al-Ālūsī's interpretation of the verses of sustenance in the context of marriage provides a broader understanding and is not limited to material aspects only. Sustenance in marriage is understood to include various forms of goodness such as peace of mind, blessings of life, piety of the spouse, and good offspring. Through the interpretation of QS. al-Nūr: 32, QS. al-Naḥl: 72, QS. al-An'ām: 151, and QS. al-Ṭalāq: 3, al-Ālūsī affirms that marriage is not only a matter of economic readiness, but also a spiritual journey built on the basis of piety, tawakal, and balanced effort. In the context of modern society, especially among the younger generation, this view becomes relevant because it can reduce excessive concerns about material readiness and lead to the understanding that sustenance in marriage is also present in a non-material form that is no less important. Thus, in terms of policy, there is a need to strengthen premarital education that is more comprehensive, not only emphasizing financial readiness, but also building a spiritual and psychological understanding of the meaning of sustenance in marriage so that prospective couples have a more balanced perspective in building a household.

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