

## Analysis of the Concept of Zina in Tafsir *Fii Dzilalil Qur'an* by Sayyid Quthb and Its Relationship with Al-Maqashid Al-Khamsah

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**Abstract.** This study aims to explain how tafsir fii Dzilali Al-Qur'an interprets the verses of zina in the Qur'an and how it relates to Hifzu An-Nasl, one of the parts of Al-Maqashid Al-Khamsah. One of the objectives of this study is to increase the collection of knowledge, provide references for research and scientific work, and provide knowledge about life before and after marriage. This research is a type of library research, and the model used is a qualitative research method that produces descriptive data. The study found that Sayyid Quthb, in his book *Fii Dzilali* of the Qur'an, argued that adultery is tantamount to murder, both physically and mentally to the child. The relationship between the interpretation of the verse zina and the meaning of murder is very closely related to Hifzu An-Nasl, one part of Al-Maqashid Al-Khamsah, because there is no adequate treatment for minors.

**Keywords.** adultery, al-maqashid al-khamsah, hifzu an-nasl

### Introduction

Allah SWT tells humans to get married and forbid adultery. Marriage is the starting point for everyone to start a safe, peaceful, prosperous, and happy family life born and happy. Marriage is a good way to vent their sexual desires and also to multiply offspring. Adultery, on the other hand, can result in a person's dignity decreasing from noble dignity to despicable dignity.<sup>1</sup>

To maintain human dignity and dignity, Allah SWT has provided guidance for life through marriage, but not everyone wants to follow it because there are strong whispers inside and outside of him. As a result, many people are not strong enough to withstand the whispers and end up violating the guidance of Allah SWT.

Lidibo sexuality is the urge for sexual desire in humans, while body shape, voice, gestures, and clothing of the opposite sex are external stimuli that can arouse sexual desire. As a result, many people are unable to resist their lustful desires and commit these heinous acts. As

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<sup>1</sup> Ahmad Faiz, *The Cita of the Islamic Family* (Jakarta: Serambi, 2002).

mentioned earlier, adultery is prohibited by Allah SWT because it is a way to satisfy lust that can degrade human dignity.

Due to today's technological advancements, people can commit these heinous acts easily. A wide variety of media easily display content that can trigger adultery, which makes channeling biological desires very easy. Later, many people in the modern era no longer feel ashamed; They are happy to disseminate and show this act of adultery.

Every day, we see many cases of adultery in the media that are spreading, such as television, radio, and the internet. This case occurs in every group, adults and even children. Head of the Evaluation and Monitoring of Family Welfare (Kesra) of South Sumatra Province (South Sumatra) Falahi said that based on the results of a survey by the Indonesia Child Protection Commission (KPAI), 62.7 percent of Indonesia adolescents are no longer virgins. This was conveyed by Falahi at the Adolescent Reproductive Health Counseling event, Monday (12/11/12) at the Bumi Asih Hotel, Palembang. According to him, the results of the 2008 study stated that out of 4,726 respondents of junior high school/high school students in 17 big cities, 62.7 percent were not virgins and 21.2 percent admitted to having had an abortion.<sup>2</sup>

According to the SKKRI BKKBN in 2016, 8.3 percent of men and 1 percent of adolescent girls have had sexual intercourse before marriage. Furthermore, the results of the 2012 BPS survey show that 48 to 1000 pregnancies occur in adolescents aged 15-19 years. The infant and maternal mortality rate in Indonesia is greatly influenced by the high rate of teenage pregnancy. Immediately after that, the abortion rate is also quite high in Indonesia. In 2013, the Center of Excellence for Integrated Maternal and Infant Health reported that an estimated 2.1 to 2.4 million women were expected to have abortions. As many as thirty percent are carried out by teenagers.<sup>3</sup>

With the abundance of adultery, which can lead to many pregnancies outside of marriage and abortions, this has an impact on one part of Al-Maqashid Al-Khamsah, which is to keep offspring. Offspring resulting from adultery can be defined as murder, either physically (abortion) or mentally the child. Therefore, the researcher wants to study the interpretation of verses about adultery in the Qur'an which refers to the interpretation of Sayyid Quthb in his book *fii Dzilali Al-Qur'an*. This is because Sayyid Quthb has a broad and comprehensive understanding of the Qur'an. In addition, Sayyid Quthb stated that the Qur'an is the main source of laws and rules of life for people because it is considered the way to Allah. Therefore, people must return to the Qur'an if they want the world to have prosperity, peace, and harmony.<sup>4</sup>

Some research on adultery from an Islamic point of view, especially the Qur'an. Among them is a thesis written by Nur Shofiyah. Nur Shofiyah discusses the interpretation of verses about adultery in the Qur'an according to several mufassirs, including *Tafsir Fii Zilal Al-Qur'an* by Ash-Shahid Sayyid Quthb, which interprets that zina is the same as murder, in her thesis entitled "The Prohibition of Approaching Zina (Study of Tafsir Al-Qur'an Tafsir Surah Al-Isra' Verse 32 According to the Mufassir)." In other words, it is an act that removes unnecessary basic substances of life. Then there is *Tafsir Al-Maraghi* by Ahmad Mustafa Al-Maraghi. In his commentary, he discusses the meaning of zina in verse 32 of surah Al-Isra and

<sup>2</sup> "62 Percent of Indonesia Teens Are Not Virgins," *Tribunnews.com*, accessed July 10, 2021, <https://www.tribunnews.com/regional/2012/11/12/62-persen-remaja-indonesia-tidak-perawan>.

<sup>3</sup> Agung DH, "Virginity and Virginity of the Millennial Generation," *tirto.id*, accessed July 10, 2021, <https://tirto.id/keperjakaan-dan-keperawanan-generasi-milenial-bEYw>.

<sup>4</sup> Sayyid Qutub, *Tafsir Fi Zilalil Quran, Terj. M. Misabih Dan Aunur Rafiq Saleh Tamhid* (Jakarta: Rabbani Press, 2009).

discusses some important points about the consequences caused by the act of adultery. The difference between the research that will be carried out by the author is that Nur Shofiyah's thesis only discusses the interpretation of verse 32 of surah al-Isra about adultery, while the research that will be carried out by the author will study the verses of zina thoroughly and its relationship with one part of Al-Maqashid Al-Khamsah, namely protecting offspring.

### Research Methods

The author uses a type of literature research, namely literature research, and part of this research is made using books, journals, and previous research that can support it. In this study, the author uses the documentation method by collecting primary and secondary sources first. Primary sources consist of tafsir books, while secondary sources consist of books, magazines, and the internet.

### Theoretical Studies

#### 1. The Decimals

The word zina ( زنى ) comes from the root word consisting of the letters zay, nun and ya ( ز ن ي ), which means 'to commit adultery' or to have sexual intercourse without a valid bond according to religion (Islamic law). In Arabic, there are two versions of the writing of the word zina. First, the word zina ( زنا ) with alif mamdudah ( ألف ممدودة = alif upright ). The second ( زنى ) zina with alif layyinah ( ألف لينة = crooked alif ).<sup>5</sup>

*Zana-yazni-zinan* is, *zana-yazni, zinan* ( زنى - يزنى - زنى ) writing with *alif layyinah*, while *zana-yazni-zinan* ( زنا - يزني - زنا ) is writing with alif mamdudah. From *zai, nun, and ya* ( ز ن ي ) the words *zana-yuzaani-muzanah-zina'an* ( زناة - زنائي - زنائي ) according to Al-Lihyani, writing with *alif layyinah*, such as *zina* ( زنى ) comes from the inhabitants of the Hijaz, while writing with *alif mamdudah* is like *zina'an* ( زنا ) is from Banu Tamim. However, in the book *Ash-Shahhah* ( الصَّحَّاح ) it is explained that *zina'an* ( زناة ) with an upright alif comes from the inhabitants of Najed. The word *zina* ( زنى ) and its various forms is mentioned only six times in the Qur'an. In the form of the verb *mudhari* is mentioned twice.<sup>6</sup> in QS. Al-Furqan [25]: 68;

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا<sup>٧</sup>

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*"And those who do not associate Allah with other religions and do not kill those whom Allah forbids except for the right reasons, and do not commit adultery; and whoever does so, he will surely receive a severe punishment,"* (QS. AL-Furqan [25]: 68).<sup>7</sup>

In language (etymology), zina has several meanings, including *fujur* (abomination) and *dhayyiq* (narrowing). It is said that zina zuna'an, meaning in and narrow. This word is also used as a designation for an act other than sexual intercourse with a woman who is not his wife, as the Prophet (peace and blessings of Allaah be upon him) said:

كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الرِّزْقِ مُدْرِكُ ذَلِكَ لَا مَحَالَةَ: فَالْعَيْنَانِ زَنَاهُمَا النَّظَرُ، وَالْأُذُنَانِ زَنَاهُمَا الإِسْتِمَاعُ، وَاللِّسَانُ زَنَاهُ الْكَلَامُ، وَالْيَدُ زَنَاهَا الْبَطْشُ، وَالرِّجْلُ زَنَاهَا الْخَطْيُ، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيَصْدَقُ ذَلِكَ الْفَرْجُ وَكَذَّبَهُ

Which means: *"It has been determined for the son of Adam (man) the part of his adultery that he cannot avoid: the adultery of the two eyes is to see, the adultery of the two ears is to hear, the adultery of the verbal is to speak, the adultery of the hands is to touch/hold (a*

<sup>5</sup> M. Quraish Shihab dkk, *Encyclopaedia Al-Qur'an: Kajian Kosakata* (Jakarta: Lentera Hati, 2007).

<sup>6</sup> Ibid.

<sup>7</sup> Ministry of Religious Affairs of the Republic of Indonesia, *Al-Karim Qur'an and its translation*, n.d.

woman who is not a mahram), the adultery of the feet is to step, and the adultery of the heart is to desire and daydream, and all of it is justified (realized) or denied (not realized) by the genitals".<sup>8</sup>

Zina is also used as a word that means having sex with a woman without a sharia contract. This is what the generality of the nash that alludes to adultery means.

As for the term shari'a, there are quite a lot of definitions of zina put forward by scholars, and all of these definitions are not much different. However, the best definition of adultery is having sex with a woman on the genitals without a valid marriage contract.<sup>9</sup>

1. Section of *Al-Maqashid Al-Khamsah (Hifzhu An-Nasl)*

1. Definition of *Al-Maqashid Al-Khamsah*

According to Imam al-Syathiby, an expert in *ushul fiqh* from madhhab Maliki stated that in order to realize benefits and prosperity in this world and the hereafter, there are five important elements that must be realized and maintained. By maintaining these five elements, a Muslim will get happiness in this world and the hereafter.<sup>10</sup>

*Al-Maqashid Al-Khamsah* is an Arabic word consisting of two words, namely *al-Maqashid* and *al-Khamsah*. In language, *al-Maqashid* according to Louis Ma'luf in the *Munjid dictionary* is interpreted as a destination, intention and intention.<sup>11</sup> As for the word *al-Khamsah* in terms of language (etymology), it contains the meaning of five. Based on the definition mentioned above, it can be concluded that the word "*al-Maqashid*" means purpose and intent, while the word "*al-Khamsah*" means five.

Meanwhile, in terms (terminology) *Al-Maqashid Al-Khamsah* are two words that are combined in one term Islamic law, which contains the meaning of maintaining (keeping) the five goals, namely religion, soul, descent, intellect, and property.<sup>12</sup> In *ushul fiqh*, the word *Al-Maqashid Al-Khamsah* is also often termed as *kulliyat al-Khamsah* (the fifth universal) or *dharuriyat al-Khamsah* (the fifth urgency).<sup>13</sup> So it can be concluded that *Al-Maqashid Al-Khamsah* is the fifth purpose of sharia which is guarded for the benefit of the world and the hereafter which, if not realized, will cause damage (mafsadat) and even human beings will be threatened by their existence.

One of the parts of *Al-Maqashid Al-Khamsah* is *hifzhu An-Nasl* which means to protect the offspring, maintaining the offspring is a form of maintenance of human preservation and fostering the mentality of the generation so that a sense of friendship and unity between humans is established.<sup>14</sup>

The one who is in charge of safeguarding the offspring is the family, which is the smallest unit of society consisting of the head of the family and several people who are gathered in it and live somewhere under a roof in a state of interdependence.<sup>15</sup>

Because one of the parts of *Al-Maqashid Al-Khamsah* is to protect offspring, therefore adultery is forbidden because it can have a negative impact. Both biologically, psychologically, economically, socially, nasab, inheritance law, and others. Therefore, guarding is carried out in

<sup>8</sup> Yazid bin Abdul Almighty Jawas, *Jangan Dekati Zina* (Bogor: Pustaka At-Taqwa, 2020).

<sup>9</sup> Ibid.

<sup>10</sup> Abu Ishaq AL-Sathibi, *Al-Moafaq Fai AL-Sari'AT* (Beirut: Dar AL-Ficker, 1341).

<sup>11</sup> Louis Ma'luf, *Al-Munjid Fi al-Lughah Wa al-A'lam* (Beirut: Daar al-Masyriq, 1986), hlm.632.

<sup>12</sup> Al-Syathiby, *Al-Muwafaqat Fi Ushul Fi al-Syari'at*.

<sup>13</sup> Saefuddin Al-Amidi, *Al-Ahkam Fi Ushul Al-Ahkam* (Kairo: Muassasah Al-Halabi, 1976).

<sup>14</sup> Ismardi Ilyas, "The Section of Maqasidh Al-Sharia on the Benefits and Its Application" XIV (June 1, 2014): 19.

<sup>15</sup> "Family," *Wikipedia Indonesian, the free encyclopedia*, June 28, 2021, accessed July 10, 2021, <https://id.wikipedia.org/w/index.php?title=Keluarga&oldid=18582712>.

the form of a legal marriage, while prevention is carried out by enforcing the law for people who commit adultery and who accuse others of adultery without evidence.<sup>16</sup>

## Results and Discussion

### 1. Verses of Zina in the Qur'an

#### 1. Al-Isra ayat 32

﴿ وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ۝ ٣٢ ﴾

*"And do not approach adultery; (adultery) is indeed a heinous act, and a bad way."*

#### 1. Al-Furqan Ayat 68

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَتَمًا ۝ ٦٨ ﴾

*"And those who do not associate Allah with other religions and do not kill those whom Allah forbids except for the right reasons, and do not commit adultery; and whoever does so, he will surely receive a severe punishment."*

#### 1. Al-Mumtahanah verse 12

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يُاتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ أَرْجُلُهُنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ غَفُورٌ رَحِيمٌ ۝ ١٢ ﴾

*"O Prophet! If the women of the believers come to you to make a bai'at (promise of allegiance), that they will not associate anything with Allah; will not steal, will not commit adultery, will not kill their children, will not commit lies that they make up between their hands and feet, and will not disobey you in good deeds, so accept their pledge of allegiance and ask Allah for forgiveness for them. Indeed, Allah is Forgiving, Most Merciful."*

#### 1. An-Nisa Ayat 15-16

﴿ وَالَّذِي يَأْتِيَنَّ الْأَفَاحِشَةَ مِنْ بَسَائِكُمْ فَاستَشْهَرُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ۝ ١٥ وَالَّذِينَ يَأْتِيَنَّاهُمْ فَأَذُوهُمْ فَمَاذَا عَلَيْكُمْ إِنْ كَانَ تَوَابًا رَّحِيمًا ۝ ١٦ ﴾

*"And the women who commit vile deeds among you, let them have four witnesses among you. When they have given a witness, then lock them in the house until they meet their end, or until Allah gives them a way. And for the two who commit heinous deeds among you, punish them. If both repent and improve themselves, then let them go. Truly, Allah is the Recipient of Repentance, the Most Merciful."*

#### 1. In-Noor Verses 2-3

﴿ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْسَ لَهُمَا طَبَقَةٌ مِنَ الْمُؤْمِنِينَ ۝ ٢ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ ۝ ٣ ﴾

*"Female adulterer and male adulterer, beat each of them a hundred times, and do not have mercy on both of them prevent you from practicing the religion of Allah, if you believe in Allah and the next day; and let their punishment be witnessed by some of the believers. A male adulterer may not marry except with a female adulterer, or with a polytheistic woman; and the female adulterer shall not marry except with the male adulterer or with a polytheistic man; and it is forbidden for believers."*

<sup>16</sup> "Getting to Know Maqashid Sharia, Its Meaning and Forms," *Al Hasanah Boarding School Bengkulu*, last modified November 11, 2020, accessed July 10, 2021, <https://ponpes.alhasanah.sch.id/pengetahuan/mengenal-maqashid-syariah-pengertian-dan-bentuk-bentuknya/>.

1. The Concept of Zina According to Sayid Quthb and Its Relevance to *Hifzh An-Nasl*

Allah Subhanahu wa ta'ala is very good to His servants, from the form of Allah's goodness to His servants is that He does not command anything unless there is good afterwards, and He does not prohibit anything unless there is bad afterwards. Therefore, Allah forbids His servants even if they only approach this act of adultery. As it is said in the above interpretation, Allah has decreed punishment, and He also commands their release from the punishment, when they repent and improve themselves. The relationship with Al-Maqashid Al-Khamsah, namely Hifzu An-Nasl is that Allah Ta'ala commands to take good care of offspring, several verses explain about not killing children under any circumstances, this is one of Allah's commands to always take care of offspring in any condition, and must always be grateful for all situations and conditions of life.

Humans do not interfere at all in this matter. Man is only tasked with carrying out Allah's commands and staying away from His prohibitions. Meanwhile, the one who accepts repentance and forgives the servant is only Allah.

In the interpretation of the verse of zina in surah Al-Isra verse 32 according to Sayyid Quthb, he said that zina is the same as murder, because this verse of zina is located between two verses that discuss murder, namely the prohibition of killing children and also the prohibition of killing souls without rights, Sayyid Quthb said that zina is spilling the material of the beginning of life out of place, Which is out of place here is meant that there has not been a valid marriage, so spilling the material of the origin of life to a couple who has not yet had a valid marriage is spilling the material of the beginning of life out of place.

This has a great effect on one of the parts of Al-Maqashid Al-Khamsah, namely hifzu An-Nasl (taking care of offspring), from the beginning it does not start with something right, then it is continued with fertilization which is also out of place, so that later it will produce two states, the first is that the result of fertilization will be killed (abortion), and also when the result of fertilization becomes a child, So this child is the same as being killed indirectly, that is, not physically, but mentally and psychologically. Because it is certain that children born from adultery will not get a nasab from their biological father and will also not get a share of the inheritance rights from their biological father. Therefore, the relationship between the two is continuous, which when adultery occurs, it will result in great losses, which is the absence of good care for the offspring, so that the offspring resulting from adultery will not feel the happiness felt by those born from the result of legitimate fertilization.

If a child from adultery is born, his parents must be responsible for what has been done, in accordance with the relation to Al-Maqashid Al-Khamsah, namely Hifzu An-Nasl, therefore the application in child care is by taking good care of the child, giving him a decent life, like other normal children, and also by maintaining the mental and psychological integrity of the child. So that even though the child does not get inheritance rights and destiny from his father, at least the child can become a child with a strong and righteous character, so that in the future he will not repeat what his parents have done. And for the parents of the child, let them repent in the way of Allah. As explained by Sayyid Quthb in his commentary on the Qur'an surah Al-Furqan verses 70-71, Allah Almighty opens the door of repentance for anyone who wants to survive this heinous act, namely by repenting, doing good deeds, and doing as many righteous deeds as possible. Then it is promised to those who are sincere in repentance by Allah SWT, that Allah SWT will replace all his bad deeds with good deeds afterwards.

Adultery and marriage are two opposite things, where adultery is a bodily relationship between a couple of men and a woman but is not based on a halal bond, so the law is haram and

prohibited by religion. Marriage is a halal bond between a man and a woman so that whatever they do on this basis will make them get a reward in the sight of Allah SWT. When viewed in terms of consequences and benefits, the consequences of adultery will cause regret and misery in life, and have no benefit at all. Then in terms of marriage, the benefits produced are so many, so that in running life you can be happier without any doubts in it.

After we look at the whole of Sayyid Quthb's tafsir in the book *fii Dzilal Al-Qur'an*, it is known that Sayyid Quthb's discussion in his tafsir is very consistent with the tahlili method which interprets the verses of the Qur'an from all aspects in sequence and then explains its relationship with other verses, then the addition with Asbabun Nuzul, and also with the words of the Prophet and his companions.

Then from the whole explanation, it is found that Sayyid Quthb's view in his commentary, namely the Qur'an, is the primary reference in life, both in regulating the pattern of life and determining a punishment, so that with the return of all affairs to the Qur'an and then added to the Sunnah, life will undoubtedly be safe and peaceful.

### Conclusion

From the explanation in the previous chapters, it can be concluded that there are several verses that discuss zina in the Quran, namely Al-Isra verse 32, Al-Furqan verse 68, Al-Mumtahanah verse 12, An-Nisa verses 15-16, then An-Nur verses 2-3, which from each verse have a different discussion but one theme.

The interpretation of the verse of zina is based on the view of Sayyid Quthb in the book *Fii Dzilali Al-Qur'an* which says that zina is the same as murder, both physically and also non-physical (mental) murder of children. The relationship between the interpretation of the verse of adultery and the meaning of murder is very closely related to one of the parts of *Al-Maqashid Al-Khamsah*, namely *Hifzu An-Nasl* because there is no good care for the offspring, which all starts from two couples who should not be united but force themselves to commit this heinous act. So, in the end, *Hifzu An-Nasl*'s theory was not well realized.

Allah *Almighty* opens the door of repentance very wide to those who have committed this heinous deed if they want to repent and promise not to repeat it and to do many righteous deeds.

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