

**THE VIRTUE OF MARRIAGE IN *TAŞAWWUF* PERSPECTIVE**  
**(An Analysis Study of al-Gazālī's Thought)**



**THESIS**

Submitted to Ushuluddin Faculty in Partial Fulfillment of  
the Requirement for S-1 Degree on Tasawuf and Psychotherapy

By:

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**SEMARANG**  
**2013**

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Semarang, November 26<sup>th</sup>, 2013

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## RATIFICATION

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## DECLARATION

I state that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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## MOTTO

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ  
يَرْحَمَكُم مَّن فِي السَّمَاءِ الرَّحِمُ شُجْنَةٌ مِّنَ الرَّحْمَنِ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَهَا قَطَعَهُ  
اللَّهُ " .\*

The Messenger of Allah said:

“The merciful are shown mercy by *Ar-Raḥmān*. Be merciful on the earth, and you will be shown mercy from Who is above the heavens. The womb is named after *Ar-Raḥmān*, so whoever connects it, Allah connects him, and whoever severs it, Allah severs him.”

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\*Muḥammad b. Isā b. Saurah At-Tirmiẓī, *Al-Jami' aṣ-Ṣaḥīḥ Wa Huwa Sunan at-Tirmiẓī*, Juz 3, (Beirut: Dār al-Kutub al-‘Ilmiyyah, t.th), p. 285. This *ḥadīṣ* was narrated by ‘Abdullah b. ‘Amr.

## DEDICATION

~.~

This thesis is dedicated to  
the most worthy person in my life,  
My Mom and Dad.

~.~

## ACKNOWLEDGEMENT

*Bismillāh ar-Raḥmāni ar-Raḥīm,*

Countless gratitude equal to the number of stars in the sky, drops in the rainfall, leaves of the trees, particles of sand of deserts, and atoms in the heaven and the earth is befitting only for Allah, the Most Compassionate and the Most Merciful. Without Allah's blessing and compassion, I certainly would not be able to complete this exhausting final task. Prayer and peace be upon Muḥammad who was sent with warning and good tidings, and upon his household and his companions, and may Allah grant him much peace.

This final assignment, entitled THE VIRTUE OF MARRIAGE IN *TASAḤḤUF* PERSPECTIVE (An Analysis Study of al-Gazālī's Thought), is arranged to fulfill the Partial Fulfillment of requirement for S-1 Degree on Tasawuf and Psychotherapy of Ushuluddin Faculty, State Institute for Islamic Studies (IAIN) Semarang. It would not be finished if there are no assistances and supports of those who give their time and energy to help me finishing this assignment.

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JEPARANITA; Dewi Nabila, Farrah Dzawi Adila, Nurrotun Nikmah, and Lina Lathifah. "Running through the shine, being noble, smart, and lovely." Keep it in our deepest heart! Thank you for support, girls. You know, we would never know what behind the door if we never try to open it first. Just keep trying. It is for our own experiences and future.

For my beloved GU COMMUNITY *aka* TP COMMUNITY and my really UNIQ3 IMMERSION, I am sorry I cannot mention all of you one by one. Thank you very much. Our togetherness means a lot for me. Everyone, you are HOT! Thank you!

The last, I do not know what to say, but I really thank to my future. I do believe that all my efforts and achievements determine my future. I do my best for us; you and I.

Semarang, November 25<sup>th</sup>, 2013  
The Writer,

**Uswah Azizah**

## TRANSLITERATION\*

### VOWELS

ā	a long spelling
ī	i long spelling
ū	u long spelling

### CONSONANTS

ARABIC	ROMAN	ARABIC	ROMAN
ا	no symbol	ض	ḍ
ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	ṯ	ع	‘
ج	j	غ	g
ح	ḥ	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	ẓ	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w
ش	sy	هـ	h
ص	ṣ	ي	y

\* All of the Quranic verses translation is taken from Abdullah Yusuf Ali's Quranic translation/ interpretation; Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, New Delhi, Goodwords Book, 2009.

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\* Quoted from Hasan Asy'ari Ulama'i (Editor), *Pedoman Penulisan Skripsi*, (Semarang: Fakultas Ushuluddin IAIN Walisongo, 2013), p.130-132.

## TABLE OF CONTENT

PAGE OF TITLE .....	i
ADVISOR APPROVAL .....	ii
RETIFICATION .....	iii
DECLARATION .....	iv
MOTTO .....	v
DEDICATION .....	vi
ACKNOWLEDGEMENT .....	vii
TRANSLITERATION .....	ix
TABLE OF CONTENTS .....	x
ABSTRACT .....	xii
CHAPTER I: INTRODUCTION	
A. Background.....	1
B. Research Question .....	7
C. Aim and Significance of Research .....	7
D. Prior Research .....	8
E. Methodology of Research .....	9
F. Writing Systematic .....	10
CHAPTER II: MARRIAGE IN SOCIAL LIFE	
A. Definition of Marriage .....	12
B. The Advantages and Disadvantages of Marriage ...	17
C. Marriage in Islamic Jurisprudence ( <i>Fiqh</i> ) .....	21
D. The Virtue of Marriage .....	29

CHAPTER III:	MARRIAGE IN AL-GAZĀLĪ'S THOUGHT	
	A. Biography of al-Gazāli .....	35
	B. Works of al-Gazāli .....	41
	C. Marriage on al-Gazāli's Perspective .....	44
	D. The Advantages and Disadvantages of Marriage According to al-Gazāli .....	47
	E. The Ethics of Marriage .....	57
CHAPTER IV:	THE VIRTUE OF MARRIAGE IN <i>TAṢAWWUF</i> PERSPECTIVE	
	A. The Virtue of Marriage According to al-Gazāli ....	68
	B. The Relevance of Marriage's Virtue in Modern Life .....	74
CHAPTER V:	CONCLUSION	
	A. Conclusion .....	79
	B. Suggestion .....	81
	C. Closing .....	82
BIBLIOGRAPHY	.....	83
CURRICULUM VITAE	.....	88

## ABSTRACT

Marriage ideally should be a meaningful relationship, but in reality it is not the same. Modern society is questioning marriage that make them confronts dilemma which weaken social responsibility and family ties which, then, susceptible to domestic violence and even ended by divorce. This dilemma lead modern society seek for happiness outside marriage by choosing alternative of marriage; cohabitation, gay-parent family, or staying single (celibacy). The problem is modern society fail to find the meaningful relationship inside marriage. They fulfill material needs but fail fulfilling spiritual needs.

This study is qualitative research which uses literature approach by focusing on the study of al-Gazālī's thought about the virtue of marriage in *taṣawwuf* perspective. The data is analyzed using content analysis approach to reveal the content of al-Gazālī's books.

The virtue of marriage is the ethical significant of what lies behind the order of marriage. The virtue of marriage is that it is one of abstinence (*riyāḍah an-nafs*), it is done when fasting and restraining sight cannot curb sexual desire anymore. it is a necessary virtue for the conduct of spiritual exercises leading to union with God. Another virtue of marriage is that it is an act of devotion (*'ibādah*). It said so because there are many benefits (*maslahah*) inside marriage. Besides it can safeguard self from sinning if sight and adultery, it also beneficial in perpetuating mankind conform to the love of God. Al-Gazālī also mentioned that the prayers of children profit their parents when the latter are dead, and children who die before their parents intercede for them on the Day of Judgment.

The virtue of marriage, in fact, can overcome the dilemma of modern society. The matrimonial alternative (celibacy, cohabitation and gay-parent family) will not give happiness like what they want particularly cohabitation and being gay, it is forbidden by Islamic teaching because it gives great disaster, even bigger. The spouse should review their intention and commitment on marriage. Their intention is ideally to worship Allah and running his household with true commitment to perpetuating his marriage by behaving good and fulfilling each all rights and duties. It helps the spouse to overcome their crisis (being aid for their mental in coping marriage problem that may arise) and making marriage stay balance, so that they can achieve the meaningful marriage.