

CHAPTER III

MARRIAGE IN AL-GAZĀLĪ'S THOUGHT

A. Biography of al-Gazālī

Hujjat al-Islām, Abū Ḥāmid Muḥammad b. Muḥammad b. Aḥmad al-Gazālī was born in 450 H (1059 A.D), yet notes about his age in his letters and his autobiography indicate that he was born in 1055 or 1056, in Tabarān-Tūs, it is 15 miles north of modern Meshed, North East Iran.¹ Abū Ḥāmid was his honorific title (*kunya*), means father of Ḥāmid but necessarily implying that he had a son of this name, certainly, only daughters who survived. Al-Gazālī's *nisbah*, according to the most reliable authorities, was derived from the village of Gazāla, near Tūs.²

Al-Gazālī's father, however, like his grandfather, was a spinner and seller of wool, a poor man but devout. His father would be characterized by the simple piety of ordinary Muslims, based no doubt on a considerable knowledge of the Qur'an and the Traditions which could be gained by attendance at the lectures given freely in the mosques.³

After listening to the sermons, he used to beseech God, with all humility, to grant him a son who should be a preacher and a divine. His prayer was answered, for he had two sons, Abū Ḥāmid Muḥammad, who became the greatest religious teacher of Islam, and Abū al-Futūḥ Aḥmad, surnamed Majd ad-Dīn (the Glory of Religion), who had such power in preaching that his congregations were said tremble with fear at his words, and he also, like his brother, was a Sufi scholar. Besides this one brother, al-Gazālī had several sisters.⁴

¹ Al-Gazālī, *Penyelamat Jalan Sesat (al-Munqīz min ad-Dalāl)*, trans. by Nasib Musthafa, (Jakarta: CV. Cendekia Sentra Muslim, 2002), p. 11.

² William Montgomery Watt, *Muslim intellectual: a study of al-Ghazali*, (Chicago: Aldine Publishing Company, 1971), p. 20.

³ Margaret Smith, *Al-Ghazali The Mystic*, (Lahore: Hijra International Publishers, 1983), p. 10.

⁴ *Ibid.*

The family was thus in touch with intellectual circles, as is also shown by the father's anxiety that his two sons should receive the fullest possible education. Their father died when his sons were still young and before his death he committed them to the care of a Sufi friend, to whom he stated that he had greatly regretted his own lack of education, and he wished that his sons should have what he had lacked.⁵ Therefore on his death he left as much money as he could with a Sufi friend, charging him to make sure that the two boys were well educated.⁶

The Sufi friend undertook the education of the two boys until the small legacy was exhausted. Then, since he was a poor man, he advised them to betake themselves to a *Madrasah* (college of academy), where they could receive free board and lodging as well as instruction.⁷

Actually al-Gazālī's life can be divided into three periods of time. The first is the period of learning, first in his home town of Tūs in Persia, then in Gurgan (Jurjān) and finally in Nishapur. Al-Gazālī received his early education in his hometown of Tus together with his brother Ahmad. He began his study when he was eleven in 1069. Al-Gazālī began the study of jurisprudence under Syaikh Ahmad b. Muḥammad Ar-Ražkānī at-Tūsī, and then travelled to Gurgan, in Mazardaran, to study under the Imām Abū Naṣr al-Ismā'īlī, of whose lectures he made notes. On this period of study, al-Gazālī emphasizes his study on Traditions and Jurisprudence. It seems probably that it was during these years, al-Gazālī was studying Sufism under the guidance of Yūsuf an-Nassāj.⁸

In 1077/470 he went to an important school or college at Nishapur, the capital of this part of Persia, to study under the most distinguished Asy'arite theologian of the age, Abū al-Ma'ālī al-Juwainī⁹, well-known as

⁵ *Ibid.*

⁶ William Montgomery Watt, *Muslim intellectual: a study of al-Ghazali*, ... p. 20.

⁷ Margaret Smith, *Al-Ghazali The Mystic*, ... p. 11.

⁸ William Montgomery Watt, *Muslim intellectual: a study of al-Ghazali*, ... p. 21-22.

⁹ Abū Ma'ālī 'Abd al-Malik al-Juwainī, known as Imam al-Haramayn and Ibn al-Juwainī (419-478), earned by four years spent teaching with distinction in Mecca and Medina (A.D. 1058-1062) during the early wave of Saljūq persecution of the Asy'arīyah in Iran. A very prolific writer

Imām al-Haramayn, at the Nizāmiyyah College. This college was the first modern college at that time in Nishapur. The Nizāmiyyah College had been built by Nizām al-Mulk¹⁰ in 457/1065. The first Director was Abū Ishāq asy-Syairāzī, the great Seljuq vizier (in power from 1063 to 1092).¹¹

Under Abū al-Ma'ālī al-Juwainī, al-Gazālī studied theology, philosophy, logic, dialectic, and natural science, and possibly also heard something more of Sufism, for it is stated that the Imām had been a pupil of Abū Nu'aym al-İsfahānī^{12 13}

Al-Gazālī early gave proof of great ability and also of a tendency to skepticism. He engaged in debates with other students and seems to have been successful in refuting their arguments. The Imām al-Haramayn gave much freedom to his students, and this freedom acted as a stimulus to the genius of his brilliant pupil. On that young age, al-Gazālī gave lecture to his fellow-students and beginning to write.¹⁴

During this period al-Gazālī was also studying under the Sufi Abū 'Alī al-Faḍl b. Muḥammad b. 'Alī al-Farmādī at-Tūsī, a pupil of al-Gazālī's uncle and al-Qusyairī. From al-Farmādī, al-Gazālī learnt more of the Sufi "Way" and followed his directions in regard to observing the daily duties of good works and works of supererogation, while to attain to salvation.

of kalām and Shāfi'i fiqh, al-Juwainī died in A.H. 478/A.D. 1085. *More detail*, http://www.sunnah.org/history/Scholars/ibn_aljuwayni.htm.

¹⁰Original name was Abū Alī Ḥasan b. Alī ibn Ishāq at-Tūsī. (born c. 1018/19, Tūs, Khurāsān, Iran —died Oct. 14, 1092, near Nehāvand). He was a Persian scholar and vizier of the Seljuq Empire. He was also for a short time the sole ruler of the Seljuq Empire. "Nizām al-Mulk", which means "good order of the kingdom", was an honorific which he assumed after achieving prominence. *More detail*, http://en.wikipedia.org/wiki/Nizam_al-Mulk.

¹¹William Montgomery Watt, *Muslim intellectual: a study of al-Ghazali*, ... p. 22.

¹²Abū Nu'aym al-İsfahānī (full name Aḥmad ibn Abd Allāh ibn Ahmad ibn Ishāq ibn Mūsā ibn Mahrān al-Mihrānī al-Asbahānī (or al-Asfahānī) al-Ahwāl al-Asy'arī asy-Syāfiī, d. 1038 / AH 430) was a medieval Muslim scholar. Born in Buwayhid era Isfahan, he travelled widely, visiting Nishapur, Basra, Kufa, Baghdad, Mecca and Andalusia. He is the presumed author of *Hilyat al-awliyā'*, one of the most important sources for the early development of Sufism, and a transmitter of Syāfi'i ḥadīṣ. *More detail*, http://en.wikipedia.org/wiki/Abu_Nu%60aym.

¹³Margaret Smith, *Al-Ghazali The Mystic*, ... p. 15.

¹⁴*Ibid.*

Passing beyond this stage, he took to asceticism and self-mortification, but did not find these brought him to his goal.¹⁵

After al-Juwayni's death in August 1085/478, al-Gazālī went to the royal camp of Niẓām al-Mulk. On that royal camp, al-Gazālī, whose fame as a scholar had preceded him, was received by the vizier with honor and respect, though he was only twenty-seven. Niẓām al-Mulk held frequent assemblies for debate and discussion and al-Gazālī soon made his mark at these.¹⁶

Al-Gazālī's reputation as a scholar and especially his profound knowledge of Muslim theology and philosophy led Niẓām al-Mulk to appoint him to be a professor of the Niẓāmiyyah College in Baghdad in July 1091, when al-Gazālī was only thirty-four.¹⁷

This is the second period of al-Gazālī's life began, and it was his brilliant career as the highest-ranking orthodox 'doctor' of the Islamic community in Baghdad (AH 484-8/AD 1091-5). Al-Gazālī received a warm welcome in Baghdad. He astonished the Baghda-dis by the excellence of his lectures, his fluent delivery, the extent of his learning, the subtlety of his allusions, and the lucidity of his explanations, and they conceived a great regard for him and treated him "as the apple of their eye".¹⁸

Al-Gazālī wrote several number of his work on this age, such as *al-Basīṭ fī al-Furū'i*, *al-Wasiṭ fī al-Mažhab*, *al-Wajiz fī Fiqh al-Imām asy-Syāfi'i*, and *Khulaṣatu al-Mukhtaṣr wa Naqāwatu al-Mu'taṣr*. He also wrote *al-Munqil Fī 'Ilmi al-Jadl*, *Ma'khūż al-Khilāf*, *Lubab an-Nazar*, *Tahsīn al-Ma'ākhiż*, and *Mabādiu Wa al-Gāyat fī Fanni al-Khilāf*.¹⁹

Al-Gazālī's interest in learning philosophy exhaustively in Baghdad led him to read al-Farabi's and Ibn Sina's works. Based on influence of

¹⁵*Ibid.*, p. 17-18.

¹⁶*Ibid.*, p. 19.

¹⁷William Montgomery Watt, *Muslim intellectual: a study of al-Ghazali*, ... p. 23.

¹⁸Margaret Smith, *Al-Ghazali The Mystic*, ... p. 21.

¹⁹Fathiah Hasan Sulaiman, *Al-Ghazali dan Plato dalam Aspek Pendidikan*, (Surabaya : Bina Ilmu, 1986), p. 7

those works, al-Gazālī wrote a book namely *Maqāṣid al-Falāsifah*. Here, he gave explanation of philosopher's ideas before criticize and refute it. This book show how deep is his understanding and analyzing of philosophy. Actually al-Gazālī's goal to write this book is not only because of his love to knowledge, but also to reduce his thought and inner doubt. Then he wrote *Tahāfut al-Falāsifah* to state his doubt on value of knowledge and its all logical argument.²⁰

Under the influence of Sufi literature, al-Gazālī had begun to change his lifestyle two years before his departure. His doubt reaches its top which leads him to leave his title of professor, his wife, his children, and his properties. He realized that the high ethical standards of a virtuous religious life are not compatible with being in the service of sultans, viziers, and caliphs. Benefiting from the riches of the military and political elite implies complicity in their corrupt and oppressive rule and will jeopardize one's prospect of redemption in the afterlife.²¹

This second period of his life was short but significant. In addition to being a confidante of the Seljuq Sultan and his court in Isfahan, he now became closely connected to the caliph court in Baghdad. During this time, as well as lecturing on Islamic jurisprudence at the College, he was also busy refuting heresies and responding to questions from all segments of the community. In the political confusion following the assassination of Niẓām al-Mulk and the subsequent violent death of Sultan Malikshah, al-Gazālī himself fell into a serious spiritual crisis and finally left Baghdad, renouncing his career and the world. He was undoubtedly the most influential intellectual of his time, when in 1095 he suddenly gave up his

²⁰ Al-Gazālī, *Penyelamat Jalan Sesat (al-Munqiz min ad-Dalal)*, ... p. 12-13.

²¹ Griffel, Frank, "Al-Ghazali", *The Stanford Encyclopedia of Philosophy (Fall 2008 Edition)*, Edward N. Zalta (ed.), <http://plato.stanford.edu/archives/fall2008/entries/al-ghazali/>, accessed on 14/09/2013.

posts in Baghdad and left the city when he done his work on *Tahāfut al-Falāsifah*.²²

In 1096, al-Gazālī was going on pilgrimage to Mecca, appointed his brother Ahmād to take his place in the Niẓāmiyyah College, gave away all his properties, expect the small amount necessary to maintain his family, and he left Baghdad, with the intention never to return thither.²³

On his third period of his life, she suffered serious illness and decided to disconnect himself from all of worldly desire. He tried to train himself by *Riyādah* (spiritual exercise) to reach spiritual health in order to start his duty in religious, social, and political improvement on the future. He believed after he improves his self, he will able to improve the society.²⁴

When al-Gazālī left Baghdad he went to Damascus and Jerusalem and vowed at the tomb of Ibrahim in Hebron never again to serve the political authorities or teach at state-sponsored schools. Al-Gazālī settled down to a life of seclusion (*khalwat*) in Damascus, in the mosque of the Umayyads, where he spent much time in prayer and meditation in the minaret of the mosque, which is now called the Minaret of al-Gazālī. He continued to teach, however, at small schools (*zawiya*) that were financed by private donations.²⁵

Al-Gazālī now lived the life of an ascetic, wearing coarse clothing and practicing the greatest abstinence in the matter of food and drink, and giving most of his time to devotion. He also found leisure for writing, and here he wrote the greatest of all his works, the *Iḥyā ‘Ulūm ad-Dīn* (The Revival of Religion).²⁶

After performing pilgrimage, al-Gazālī returned passing through Damascus and Baghdad to his hometown Tūs, where he founded a small

²²Kojiro Nakamura, “AL-GHAZALI, ABU HAMID (1058-1111)”, al-Ghazali’s website, <http://www.ghazali.org/articles/gz1.htm1>, accessed on 14/09/2013.

²³Margaret Smith, al-Ghazali *The Mystic*, ... p. 22

²⁴Al-Gazālī, *Penyelamat Jalan Sesat (Munqid min al-Dalal)*, ... p. 13-14.

²⁵Margaret Smith, al-Ghazali *The Mystic*, ... p. 27

²⁶*Ibid.*, p. 23

private school and a Sufi convent (*khanqah*). By the end of the period he had advanced far along the mystic path, and was convinced that it was the highest way of life for man.

In the course of the year 499/1105-6 Fakhr al-Mulk, son of Niżām al-Mulk, pressed al-Gazālī to return to academic work. He yielded to the pressure, partly moved by the belief that he was destined to be the reviver of religion (*mujaddid*) at the beginning of the new century, in accordance with a well-known Tradition. In 499/1106 he began to lecture at the Niżāmiyyah in Nishapur and not long afterwards wrote the autobiographical work *al-Munqiz min ad-Dalāl* (Deliverance from Error).

Before his death, he had once again abandoned teaching and retired to Tūs. Here he had established, probably before he went to Nishapur, a *khanqah* or hermitage, where he trained young disciples in the theory and practice of the Sufi life. He continued to teach at this *zawiya* where he died in 1111.²⁷

B. Works of al-Gazālī

As with any author of his period, many of al-Gazālī's works are missing, mislabeled, error prone copies and a host of technical problems brought about by the ravages of time and tumultuous political climate.²⁸ But however, there are several lists of his works. Those are:

1. Jurisprudence (*al-fiqh wa uṣūlihi*)²⁹
 - *al-Ta’līqah fī Furū’i al-Mažhab*.
 - *al-Mankhūl min Ta’līqat al-Uṣūl*.
 - *al-Basīt fī al-Furu’* (The explained).

²⁷Griffel, Frank, "Al-Ghazali", *The Stanford Encyclopedia of Philosophy*, Fall 2008 Edition, Edward N. Zalta (ed.), <http://plato.stanford.edu/archives/fall2008/entries/al-ghazali/>, accessed on 14/09/2013.

²⁸Al-Gazālī's website, "Major Works", <http://www.ghazali.org/site/oeuvre.htm>, Accessed on 14/09/2013.

²⁹*Ibid.*

- *al-Wasīt fī al-Mažhab* (The medium [digest] in the [jurisprudential] school).
 - *al-Wajīz fī Fiqh al-Imām asy-Syāfi’ī*.
 - *Khulaṣah al-Mukhtaṣr wa Naqāwatu al-Mu’taṣr* (The nectar of the summary and the clarified pulp).
 - *Tahžīb al-Uṣūl* (Pruning on legal theory).
 - *Gāyatū al-Gawr fī Dirāyatī al-Dawar* (On the question of divorce).
 - *al-Mustāṣfā min ‘Ilm al-Uṣūl*. (The clarified from legal theory).
 - *Asās al-Qiyās* (Foundation of analogical [reasoning]).
 - *Fatāwī al-Gazālī* (Verdicts of al-Gazālī).
2. Sufism & Ethics (*al-taṣawwuf wa al-akhlaq*)³⁰
- *Mīzān al-‘Amal*, (Criterion of Action).
 - *Iḥyā ‘Ulūm ad-Dīn* (Revival of Islamic Knowledge).
 - *Al-Imālā’ ‘Alā Musykilat al-Iḥyā’* (Notes on *Iḥyā*’s Questionable).
 - *Bidāyat al-Hidāyah* (Beginning of Guidance).
 - *Al-Arba’īn fī Uṣūl ad-Dīn* (the Forty fundamentals of religion).
 - *Kīmiya as-Sa’ādah* (Alchemy of Happiness), Persian.
 - *Ayyuhā al-Walad al-Muhibb* (O’ Beloved Son), Persian.
 - *Naṣīḥat al-Muluk* (Counseling Kings), Persian.
 - *Zadu al-Ākhirah* (Provision for the hereafter), Persian.
 - *Al-Munqīž min ad-Dalāl* (Rescuer from Error).
 - *Sirr al-‘Ālamīn wa kasyfu ma fī ad-dāraīn* (Secret of the two worlds and uncovering what is two abodes).
 - *Minhāju al-‘Ābidīn* (Methodology for the Worshipers).
 - *Minhāju al-‘Arifīn*.
 - *Ar-Risālah al-Laduniyah*.
 - *Mukāsyafah al-Qulūb*.

³⁰ *Ibid.*

3. Theology (‘ilm al-Kalām wa uṣūl al-dīn)³¹

- *Fadā’ih al-Bātiniyyah wa Fadā’il al-Mustazhiriyyah* (Infamies of the Batinies)
- *Hujjah al-Ḥaq* (Proof of the Truth)
- *Al-Iqtisād fī al-I’tiqād* (Median in Belief).
- *Ar-Risālah al-Qudsiyah* (The Jerusalem Epistle).
- *Mufaṣil al-Khilāf* (Clarifier of the Disagreement)
- *Qawāṣim al-Baṭinyah* (Backbreakers of the Esoterics)
- *Al-Maqṣād al-Asna fī Syarḥ Asmā Allāhu al-Husnā* (The best means in explaining Allah's Beautiful Names)
- *Jawāhir al-Qur’ān wa Duraruh* (Jewels of the Qur’ān and its Pearls).
- *Fayṣal al-Tafriqa Bayna al-Islām wa az-Zandaqah* (The Criterion of Distinction between Islam and Clandestine Unbelief)
- *Misykat al-Anwār* (The Niche of Light).
- *Iljām al-‘Awām ‘an ‘Ilm al-Kalām* (Warding off the Masses from Sciences of Theology)
- *Al-Hikmah fī Makhlūqāt Illah* (Wisdom in God's Creation)
- *Al-Qānūn al-Kullī fī at-Ta’wīl* (Methodology of Interpretation)

4. Philosophy and Logic (*falsafa wal mantiq*)³²

- *Al-Muntakhal fī al-Jadal*, (The elect in Dialectics)
- *Maqāṣid al-Falāsifah* (Aims of Philosophers)
- *Tahāfut al-Falāsifah* (Incoherence of philosophers).
- *Mi’yār al-‘Ilm fī Fanni al-Manṭiq* (Criterion of Knowledge in the Art of Logic)
- *Mihāk al-Nazar fī al-Manṭiq* (Touchstone of Reasoning in Logic)
- *Al-Madnūn bihī ‘alā gyār ahlihī* (On the Soul)

³¹*Ibid.*

³²*Ibid.*

- *Al-Qistas al-mustaqqim* (The Correct Balance)
 - *Ma'ārij al-Quodus fī Madārij Ma'rifat an-Nafs* (Ascent to the Divine through the path of self-knowledge)
5. Other Works ³³
- *Maktūbat Imām Gazālī* (Correspondences of Imām Ghazālī)
 - *Fadā'il al-Anām min Rasā'il Huffat al-Islām*. Persian
 - *Majmu'at Rasail al-Imām al-Gazālī*, it is collection of the smaller works (treatises and epistles)

C. Marriage on al-Gazālī's Perspective

Before discussing about marriage according to al-Gazālī, it should be known that al-Gazālī builds his explanation about marriage on the context of answering a question whether the novice should marry or not. This question had been posed in Sufi circles.

On his opening of *Kitāb Adāb an-Nikāh* of *Iḥyā 'Ulūm ad-Dīn*, he mentioned that there were two points of view in Islamic religious circles. Those differences of opinions happen among scholars about the merits of marriage for religious life. One of the most important characteristics of early Sufism was the belief in asceticism as the prerequisite to a truly religious life. On one side there were those who stated that marriage was religiously better than exclusive (celibate) devotion to worship, and on the other side were those who stated the opposite, not to get married is better for increasing divine service.³⁴ Al-Gazālī explicitly placed his idea within a different opinion between supporters of marriage and advocates of celibacy.

Recommendation of marriage is actually motivated by the order to safeguard self from the badness of lust, which lust itself exists in all human being. According to al-Gazālī, there are two kinds of desire; appetite desire

³³*Ibid.*

³⁴Al-Gazālī, *Iḥyā 'Ulūm ad-Dīn*, Juz 2, (Semarang: Karya Thoha Putra), p. 22.

(*syahwah al-baṭnī*) and sexual desire (*syahwah al-farjī*). It is an entirely natural and primarily desirable part of the human constitution.³⁵

According to al-Gazālī, appetite desire is the fount of lust and the source of ailment and evil in that its cravings are followed by sexual desire. Food and sex lead to intense desire for ostentation and wealth, to all kinds of envy and greed (lit., rivalries and envies). Both give rise to the evil of deception, boastfulness, excessiveness, and ostentation (or, in modern terms, elitism). This in turn leads to hatred, envy, jealousy, enmity, and hostility, which (in turn) induces one to commit (what is) outrageous, objectionable, and adultery.³⁶

Concerning to sexual desire, it has two faces. On a side it can give great benefit and pleasure, but it also will give a great danger and can destroy world and religion on another side, indeed, if it is not controlled, conquered, and released in the right place which appropriate with *syari‘ah*.³⁷

Al-Ghazālī suggested the novice to not married (celibacy) at the commencement of his undertaking, and until he acquires strength through *ma’rifah*, if during this period of time he is not disturbed by *syahwah*. In controlling sexual desire, al-Ghazālī spelled three treatments to hush it; hungering/ fasting (*al-jū‘*), averting sight (*gaḍḍ al-baṣar*), and concentrating on that which preoccupies the heart (*al-isytigāl bisyuglin yastauīlī ‘alā al-qalb*). if those treatment doesn’t work to curb the lust, marriage is better choice to ease it so that one gets off from the catch of *syahwah*.³⁸

Rasūlullah Muḥammad also said:

³⁵ Al-Gazālī, *Iḥyā ‘Ulūm ad-Dīn*, Juz 3, (Semarang: Karya Thoha Putra), p. 77.

³⁶ *Ibid.*, p. 77.

³⁷ *Ibid.*, p. 96.

³⁸ *Ibid.*, p. 98-100.

عَنْ عَبْدِ اللَّهِ، قَالَ فَالَّذِي أَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ

مِنْكُمُ الْبَاءَةَ فَلْيَتَرْوَجْ فَإِنَّهُ أَعَضُّ لِلْبَصَرِ وَأَحْسَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ

39 " وجَاءَ

"Abdullah reported that Allah's Messenger said to us: 'O young men, those among you who can support a wife should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford It should observe fast for it is a means of controlling the sexual desire.'"

When someone cannot restrain his eye, his mind cannot be clear and his concerns are multiplied. He, who cannot curb his sight, will not able to safeguard his heart and faith as well. Sinning by sight is one of the greater of the lesser category of sins leading one closer to the greater sin; adultery.⁴⁰ If one's problem is that much complex, marriage is better for him. In abstinence, there are many virtues which cannot be estimated. That is to avert sinning, for he who avoids fornication abandons sinning regardless of how it is done.

As for the novice who needs to marry, he must not abandon the requirement of his intention (to become a practicing Sufi) at the beginning and during marriage. It should start with good intention and continued by true commitment. Al-Gazālī explained that the proof of genuine intention is marrying a poor religious woman and not seeking a rich one.⁴¹

Allah Says:

وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِنَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءٍ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ

﴿٣٢﴾ واللَّهُ وَاسِعٌ عَلَيْهِ

³⁹ Muslim b. al-Hajjāj al-Qusyairī an-Naisābūrī, *Saḥīḥ al-Muṣlim*, Juz 1, (Beirut: Dār al-Kutub al-‘Ilmiyyah, t.th), p. 583.

⁴⁰ Al-Gazālī, *Iḥyā ‘Ulūm ad-Dīn*, Juz 3, ... p. 98.

⁴¹ *Ibid.*, p. 99-100.

“Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things.⁴²

Because when he marries a rich one, he will confront five facts; excessive dowry, delayed consummation of the marriage, forestalling of service to God, heavy spending, and, when he wish to divorce her, he would not be able to do so because he would fear the loss of her wealth. So that he will more concern about worldly thing than his intention to get closer toward God.⁴³ Whereas the sign of true commitment (*irādah*) is in perpetuating marriage by having good manner, firm conduct, and the fulfillment of required duties.

So it can be concluded that the purpose of marriage, according to al-Gazālī, is not only for pleasure but more than that. Marriage is an aid to safeguard human heart so that it stays close toward Allah. Because when the lust appears, human’s heart is also disturbed in its effort to get and stay closer toward God. So by marriage the enemy of human on reaching *ma’rifah* can be curbed.

D. The Advantages and Disadvantages of Marriage According to al-Gazālī

Marriage plays such a large part in human affairs. It gives a big impact to the subject of marriage in many aspects of their life, whether it is good or bad.⁴⁴ Like what spelled before that there is a controvertion about the merit of marriage. Al-Gazālī spells out both of advantages and disadvantages of marriage to clarify which one is better.

According him, there are five advantages of marriage; procreation, satisfying sexual desire, managing the household, providing companionship, and disciplining the self in striving to sustain them.⁴⁵

⁴²QS. An-Nūr [24]: 32.

⁴³Al-Gazālī, *Iḥyā‘ ‘Ulūm ad-Dīn*, Juz 3, ... p. 99-100.

⁴⁴Al-Gazālī, *The Alchemy of Happiness*, trans. by Claud Field, (Lahore: SH. Muḥammad Ashraf, 1979), p. 101.

⁴⁵Al-Ghazālī, *Iḥyā‘ ‘Ulūm ad-Dīn*, Juz 2, ... p. 25.

1. Procreation

Procreation is the first and obvious advantage of marriage. Seeing that Allah creates human genii for the purpose of worship, the aim of procreation is to sustain lineage and, therefore, the worshippers of Allah may increase in number.⁴⁶

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾⁴⁷

“I have only created Jinns and men, that they may serve Me.”

Al-Gazālī spelled that sexual desire is created as an ingrained urge. In the male it is an overseer to produce the sperm, in the female it serves to facilitate cultivations so as to produce children out of coitus. Related to have children, there are four-faceted intimacies which according to al-Gazālī are the original reason for encouraging marriage even after being safeguarded against excessive desire, so that no one wants to meet God without married first.⁴⁸ Theologians have laid it down as a maxim that it is better to be engaged in matrimonial duties than in supererogatory devotions.⁴⁹

The first, to conform to the love of God by producing the child in order to perpetuate mankind. It is the most delicate of the entire facet, the most removed from the understanding of the common folk, and the most meritorious as well as the strongest in the eyes of those with keen insight into the wonders of the Almighty's creation and into the course of His wisdom.⁵⁰

Allah makes sexual desire as something urge. It needs to be underlined that sexual intercourse is acceptable only within legal relationship, by means marriage. God Almighty has created the male

⁴⁶ Al-Gazālī, *The Alchemy of Happiness*, ... p. 101.

⁴⁷ QS. Aż-Żāriyāt [51]: 56.

⁴⁸ Al-Gazālī, *Iḥyā ‘Ulūm ad-Dīn*, Juz 2, ... p. 25.

⁴⁹ Al-Gazālī, *The Alchemy of Happiness*, ... p. 101.

⁵⁰ Al-Gazālī, *Iḥyā ‘Ulūm ad-Dīn*, Juz 2, ... p. 25.

organ and the two ovaries, womb as a depository for the sperm, and He also has endowed both the male and the female with desire. These deeds and instruments bear eloquent testimony to the design of their creator and declare their purpose unto those imbued with wisdom. For that reason, killing children and ‘azf⁵¹ are forbidden and hated by Allah.⁵²

Love (*mahabbah*) and abomination (*karahah*) contradict each other but they do not oppose the will (of God); for many a desired aim is hated and many a detested aim is loved; acts of defiance are detestable and they, in spite of being hated, are desired; acts of obedience are desired and they, along with being desired, are loved and pleasing.⁵³

As for apostasy and evil, it cannot be said that those are pleasing and loved, nevertheless, they are desired. Marriage is a chance to complete what God has desired, and the one who abstains, wastes away what God detests to have wasted. Beside procreation is for the love to Allah (*mahabbatullāh*), it also Because of God's desire that mankind should survive.⁵⁴

The second, to earn the love of the Prophet of God by increasing those in whom he can be glorified. Seeking children has been considered a greater virtue in marriage than satisfying the demands of sexual desire, seeing that a beautiful woman is more suitable for fortification against desire, in averting the eye, and curtailing desire. This is part of striving to attain the love of God's Messenger and to please him by increasing what he can boast of.⁵⁵

The third is to seek the blessing of the righteous child's invocation after him. Another advantage of marriage is that, as the

⁵¹Coitus interruption.

⁵²Al-Gazālī, *Iḥyā‘ Uluūm ad-Dīn*, Juz 2, ... p. 25.

⁵³*Ibid.*, p. 26.

⁵⁴*Ibid.*

⁵⁵*Ibid.*, p. 26-27.

Prophet said, the prayers of children profit their parents when they are dead, and children who die before their parents intercede for them on the Day of Judgment.⁵⁶

Virtue predominates in the offspring of religious parents, particularly if it is resolved to bring him up in and direct him along the path of virtue. By and large, the invocation of *Mukmin* for his parents is beneficial be he pious or wicked. *Mukmin* is rewarded for his invocations and good deeds, for he has earned them, and he is not rebuked for his ill deeds; for the sin of a sinner is not superimposed upon another.⁵⁷

The fourth: to seek intercession through the death of the young child should he precede his (father's) death. Thus it has become clear from these four facets that the greatest virtue of marriage lies in its being the means of having children.⁵⁸

2. Satisfying sexual desire

The second advantage is fortification against the devil, curbing lust, warding off the excesses of desire, averting the eye, and safeguarding relief. Marriage is sufficient for bringing this about, a reason for causing it to be, and a safeguard against the evil of it becoming dominant.⁵⁹

It has been mentioned that there are two kinds of desire; appetite and sexual desire. Concerning sexual desire, marriage gives possibility for spouse to do coitus. According to al-Gazālī it has two benefits of coitus. *The first* is to allow humans to experience its pleasures and measure thereby the pleasures of the Hereafter. It should be underlined that al-Gazālī absolutely forbids any kind of sexual acts outside lawful marriage. By getting married, spouse can

⁵⁶*Ibid.*, p. 27. See also, Al-Gazālī, *The Alchemy of Happiness*, ... p. 101-102.

⁵⁷*Ibid.*

⁵⁸*Ibid.*, p. 27-28. See also, Al-Gazālī, *The Alchemy of Happiness*, ... p. 101-102.

⁵⁹*Ibid.*

fulfill their natural sexual desires as well as to experience its joy and protection from the perils of lust.⁶⁰

When the pleasure of coitus persists, it becomes the strongest of all physical pleasures. Conversely fire and its pain are the greatest pains the body can experience. By inducement and intimidation people are led to happiness, which can be achieved only by experiencing pain and pleasure. That which one does not experience by taste is no great endearment for him.⁶¹

The second benefit is perpetuating, progeny and (mankind's) existence. This is the real benefit. However, there is also an evil side which threatens with destruction both faith and existence if not controlled, overcome, and moderated. That is why Islam recommending marriage to control this desire.⁶²

Sexual desire and children are foreordained and between them there is a tie. It is not appropriate to say that the aim is pleasure and the child is a necessary result, it is not an aim in itself. Rather, the child is the aim by instinct and decree, and sexual desire is merely an inducement thereto. Al-Gazālī cannot conceive of any purpose for sexual desire except procreation.⁶³

The pleasure which accompanies it is a harbinger of the promised pleasures in paradise. For to encourage pleasure which one cannot enjoy is pointless. One virtue of the world's pleasures is that people wish to see that pleasures continue in paradise. Thus they are an inducement to the worship of God. That is why al-Gazālī suggests beholding the wisdom, the mercy, and the divine fulfillment (*al-ta'biyyah al-ilāhiyah*), how two lives, external life (*zahiriyyah*) and internal life (*baṭiniyyah*), were fused together by one desire. The exoteric life is the perpetuation of the individual through the

⁶⁰*Ibid.*, p. 25-29. See also, Al-Gazālī, *Iḥyā‘ ‘Ulūm ad-Dīn*, Juz 3, ... p. 96.

⁶¹Al-Gazālī, *Iḥyā‘ ‘Ulūm ad-Dīn*, Juz 3, (Semarang: Karya Thoha Putera, t.th), p. 96.

⁶²*Ibid.*, p. 96-97.

⁶³Al-Gazālī, *Iḥyā‘ ‘Ulūm ad-Dīn*, Juz 2, ... p. 27-28.

preservation of his lineage, which is a form of the perpetuation of existence. The esoteric life is the life in the hereafter. So if this pleasure, diminished by the speedy passage of time, activates the desire for attaining pleasure by becoming everlasting, then it encourages the kind of worship which leads to its pleasure. Consequently the servant of God benefits by becoming so desirous of it and gains the ability to persist in that which leads him to the blissfulness of paradise.⁶⁴

Marriage for the sake of curbing excessive desire is important in religion to all who do not suffer from impotence. If sexual desire prevails and encounters no resistance from the force of piety (*taqwā*), it will lead to the commission of an abomination (*fāhisyah*). If it is controlled by the bridle of piety, and the purpose of marriage is to curtail the limbs of the body from responding to desire, then marriage would avert the eye and preserve relief by guarding the heart as well as the mind against temptation.⁶⁵

3. Ordering the household

A further advantage of marriage is that there should be someone to take care of the house, cooking, sweeping, making beds, cleaning utensils, and means for obtaining support. It's difficult to live alone with all household duty. If a man is busy with his household duty, it can be confirmed that he has no time for learning, working, and praying.⁶⁶ That is why the good woman is who takes care of the house and makes the virtues around the house, by means she helps her husband in religious aspect.⁶⁷

Rasūlullah said:

⁶⁴*Ibid.*

⁶⁵*Ibid.*, p. 29.

⁶⁶Al-Gazālī, *The Alchemy of Happiness*, ... p. 103.

⁶⁷Al-Gazālī, *Iḥyā ‘Ulūm ad-Dīn*, Juz 2, ... p. 32.

عَنْ ثُوبَانَ، قَالَ لَمَّا نَزَلَ فِي الْفُضْلَةِ وَالْدَّهْبِ مَا نَزَلَ قَالُوا فَأَئِ الْمَالِ نَتَخَذُ قَالَ عُمَرُ

فَأَنَا أَعْلَمُ لَكُمْ ذَلِكَ . فَأَوْضَعَ عَلَى بَعِيرِهِ فَأَدْرَكَ النَّبِيَّ . صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَإِنَّا فِي

أُثْرِهِ فَقَالَ يَا رَسُولَ اللَّهِ أَئِ الْمَالِ نَتَخَذُ فَقَالَ " لِيَتَخَذَ أَحَدُكُمْ قَلْبًا شَاكِرًا وَلِسَانًا

ذَاكِرًا وَرَوْحَةً مُؤْمِنَةً تُعِينُ أَحَدَكُمْ عَلَى أَمْرِ الْآخِرَةِ " ⁶⁸

"Sawbān said: 'When the Verse concerning silver and gold was revealed, they said: 'What kind of wealth should we acquire?' Umar said: 'I will tell you about that.' So he rode on his camel and caught up with the Prophet, and I followed him. He said: 'O Messenger of Allah what kind of wealth should we acquire?' He said: 'Let one of you acquire a thankful heart, a tongue that remembers Allah and a believing wife who will help him with regard to the Hereafter.'"'

4. Providing companionship

The other advantage is comforting and relaxing the soul through companionship. Seeing and dallying with wife is comforting and relaxing the mind after being occupied in religious duties, and strengthening it for the performance of the obligatory rituals. A man may return to his devotions with renewed spirit after getting that relaxation.⁶⁹

The self itself grows weary and it has used to turn away from its nature. If it is burdened with uncomfortable thing continuously, it becomes disobedient and defiant. If it finds a comfortable thing periodically, it becomes stronger and more energetic. The companionship of women provides relaxation which relieves distress and soothes the heart. It is incumbent upon the pious to acquire such comfort by permissible means. The companionship of women provides relaxation which relieves distress and soothes the heart.⁷⁰

⁶⁸Muhammad b. Yazid b. Abdullāh b. Majah al-Quzwaīnī, *Sunan Ibnu Majah*, Juz 1, (Beirut: Dār al-Fikr, t.th), p. 596.

⁶⁹Al-Gazālī, *The Alchemy of Happiness*, ... p. 102.

⁷⁰Al-Gazālī, *Iḥyā ‘Ulūm ad-Dīn*, Juz 2, ... p. 31.

Prophet Muḥammad said:

عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ "خُبِّبَ إِلَيَّ مِنَ الدُّنْيَا النِّسَاءُ

وَالطَّيْبُ وَجْعَلَ ثُرَّةً عَيْنِي فِي الصَّلَاةِ"⁷¹

"It was narrated by Anas that Rasūlullāh said: "The Messenger of Allah said: 'In this world, women and perfume have been made dear to me, and my comfort has been provided in prayer.'"

5. Disciplining the self in striving to sustain them

The last advantage is disciplining the self and training it to be mindful, faithful, loyal, and respectful of the rights of the *ahl* (wives), tolerating their manners, enduring harm from them, striving to reform them, guiding them to the path of religion, striving toward making lawful gains for their sake, and undertaking the upbringing of their children.⁷²

The one who is preoccupied with reforming himself only is different with the one who is preoccupied with reforming himself. Nor is the one who endures harm like the one who seeks pleasure and comfort for himself. Al-Gazālī makes the one who bearing the burden of wives and of offspring is equivalent to jihad for the sake of God.⁷³ It's said so because marriage leads the one to be patient with feminine peculiarities, to provide the necessities which wives require, and to keep them in the path of the law, is a very important part of religion. In the Traditions it has been recorded that some sins can only be atoned for by enduring trouble for the sake of one's family.⁷⁴

Endurance is a form of self-discipline, an appeasement of anger, and an improvement of character. Enduring the burden of dependents,

⁷¹Aḥmad b. Syu'aib an-Nasa'i, *Sunan al-Kubrā*, Juz 5, (Beirut: Dār al-Kutub al-'Ilmiyyah, t. th), p. 280.

⁷²Al-Gazālī, *Iḥyā 'Ulūm ad-Dīn*, Juz 2, ... p. 32.

⁷³*Ibid.*, p. 33.

⁷⁴Al-Gazālī, *The Alchemy of Happiness*, ... p. 104-105.

which is a form of exercise (*mujāhadah*) and struggle (*riyādah*) to provide for them and sustain them, is an act of worship itself. However, only one of two types of men benefits from it. Some of them have only physical virtues deeds, such as prayer, performing the pilgrimage, and the like. Working to gain lawfully for wives and children, maintaining them and bringing them up properly, is actually better than acts of worship which are imposed upon his body and whose benefits do not extend to others.⁷⁵

From all above, it can be seen that marriage is desirable. But on the other hand, there are dangers or disadvantages of marriage which lead some people prefer to choose unmarried better than married. Those are as follow:

1. The inability to seek gain lawfully

The first and the most serious difficulty which marriage can cause is the hardship involved in providing for family. It is not an easy thing for everyone to seek legal earnings, especially when he has instability of his life, it may drive man without independent means to seek illegal earnings.⁷⁶

There is hesitancy that he will gain illegal goods in order to support his family, and there is no good works can compensate for this. As for a married man, he is the most often who driven into the paths of evil by following the whims of his wife and selling his hereafter for this world.⁷⁷

2. Failure to uphold wives' rights,

The second difficulty is the failure to provide what is due to women and inability to forbear their bad temper.⁷⁸ The husband is a

⁷⁵ Al-Gazālī, *Iḥyā ‘Ulūm ad-Dīn*, Juz 2, ... p. 34.

⁷⁶ Mohamed Ahmed Sherif, *Ghazali's Theory of Virtue*, (Albany: State University of New York Press, 1975), p. 62.

⁷⁷ Al-Gazālī, *Iḥyā ‘Ulūm ad-Dīn*, Juz 2, ... p. 34.

⁷⁸ Mohamed Ahmed Sherif, *Ghazali's Theory of Virtue*, ... p. 62.

leader in his family and has responsibility to carry on his family and save them from any bad things.⁷⁹

The Lord the Almighty have been saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوْمٌ أَنفَسُكُمْ وَأَهْلِكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ

غَلَظٌ شِدَادٌ لَا يَعْصُمُونَ اللَّهُ مَا أَمْرُهُمْ وَيَنْعَلُونَ مَا يُؤْمِنُونَ ﴿٦﴾⁸⁰

“O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.”

Sometimes man has naturally weakness in several aspects of his life, and it is increased after he gets married. Because there is another addition person depend on him. Passion actually tends to turned to bad deeds. So in common sense, if the family member is increased, the incitement to evil deeds usually increases. For that reason, a certain man declined to get married.⁸¹

3. Distractions from God

A third difficulty reflects the principal source of al-Gazālī’s reservations about marriage and satisfying sexual desire, that is, his preoccupation with the necessity of freeing one’s soul from everything except good deeds which lead to ultimate happiness. This is incompatible with mundane things such as marriage and sexual intercourse.⁸²

The attention of a family often prevents a man from concentrating his thoughts on God and on a future life, and may lead to his destruction. He who thinks he can concentrate himself better on his religious duties by not marrying had better remain single, and

⁷⁹ Al-Gazālī, *Iḥyā ‘Ulūm ad-Dīn*, Juz 2, ... p. 34.

⁸⁰ QS. At-Tahrim [12]: 6.

⁸¹ Al-Gazālī, *Iḥyā ‘Ulūm ad-Dīn*, Juz 2, ... p. 35.

⁸² Mohamed Ahmed Sherif, *Ghazali’s Theory of Virtue*, ... p. 63.

he who fears falling into sin if he does not marry, it is better do get married.⁸³

E. THE ETHICS OF MARRIAGE

Marriage is a religious institution, and should be treated in a religious way. In marital relation, man and woman should treat each other in a good way so that their marriage can last forever.⁸⁴ As for the husband, according to al-Gazālī, there are twelve obligations related to observe moderation and good manners⁸⁵:

1. Feasting (*walīmah*).

There should be a feast on the occasion of every marriage. And it is desirable to congratulate them by saying “*bārakallāh lakumā wa bāraka ‘alaikumā wa jama’ā bainakumā fī khāir*”. It means that publicizing marriage and making everyone know of that marriage is desirable.⁸⁶

Related to it, prophet Muḥammad said:

عَنْ مُحَمَّدِ بْنِ حَاطِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَصَلَّ مَا بَيْنَ الْخَلَائِلِ وَالْخُرَامِ الدُّفُّ وَالصَّوْتِ فِي النِّكَاحِ"

⁸⁷

"It was narrated that Muḥammad bin Ḥaṭib said: "The Messenger of Allah said: 'What differentiates between the lawful and the unlawful is the Duff, and the voice (singing) for the wedding.'"

2. Conjugal Harmony

A man should remain on good terms with his wife and tolerating offense from them out of pity for their mental deficiencies.

It does not mean that he should never cause her pain, but that he

⁸³ Al-Gazālī, *Iḥyā ‘Ulūm ad-Dīn*, Juz 2, ... p. 35.

⁸⁴ Al-Gazālī, *The Alchemy of Happiness*, ... p. 109.

⁸⁵ Al-Gazālī, *Iḥyā ‘Ulūm ad-Dīn*, Juz 2, ... p. 43.

⁸⁶ *Ibid.*, p. 43. See also Al-Gazālī, *The Alchemy of Happiness*, ... p. 109-110.

⁸⁷ Aḥmad b. Syu’āib an-Nasa’ī, *Sunan al-Kubrā*, Juz 5, ... p. 331-332.

should bear any annoyance she causes to him patiently, whether by her unreasonableness or ingratitude.⁸⁸ Woman is created weak and requiring concealment. She should, therefore, be borne with patiently, and keep secluded.⁸⁹

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحْلِلُ لَكُمْ أَنْ تَرُبُّو النِّسَاءَ كُرْهًا وَلَا تَعْصُلُوهُنَّ لِتَنْهَيُوهُنَّ بِعَضٍ مَا
آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيهِنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَعَالِشُورُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَفَرْتُمُوهُنَّ فَعَسَى أَنْ
تَكْرُهُوْنَ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

“O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them,-except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.”

3. Toleration of Wives

He should humiliate to his wife's recreation and amusement, and not attempt to check them. It can delight the hearts of women when she is out of her mind. Wise man said that when a man come home, he should smile and eat what he finds and not ask for anything he does not find.⁹¹

Related to it, Rasūlullah said:

⁸⁸Al-Gazālī, *Iḥyā‘ ‘Ulūm ad-Dīn*, Juz 2, ... p. 43-44. See also, al-Gazālī, “Adab-Adab dalam Agama”, *Risalah-Risalah al-Ghazali* (*Majmū‘ah Rasā'il al-Imām al-Gazālī*), trans. by Irwan Kurniawan, (Bandung: Pustaka Hidayah, 1997), p. 35. Al-Gazālī, *Menyingkap Hati Menghampiri Ilahi* (*Mukāsyafah al-Qulūb*), trans. by Irwan Kurniawan, (Bandung: Pustaka Hidayah, 2012), p. 200.

⁸⁹Al-Gazālī, *The Alchemy of Happiness*, ... p. 110.

⁹⁰QS. An-Nisā’ [4]: 19.

⁹¹Al-Gazālī, *Iḥyā‘ ‘Ulūm ad-Dīn*, Juz 2, ... p. 45-46. See also al-Gazālī, *The Alchemy of Happiness*, ... p. 111.

وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم "أَكْمَلُ

⁹²الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرُكُمْ خَيْرًا لِنِسَائِهِمْ"

"Abū Hurairah (May Allah be pleased with him) reported: Messenger of Allah said, "The believers who show the most perfect Faith are those who have the best behavior, and the best of you are those who are the best to their wives".

4. Asserting Authority

He should not too indulge in joking, good manners, and conformity in following her whims, lest his wife lose her respect for him and corrupt her manners. If he sees anything plainly wrong on her part, he should not ignore but rebuke it, or he will become a laughing-stock.⁹³

He should observe moderation, and never abandon dignity and seriousness no matter how much evil he sees. Rather, whenever he sees an act which violates divine legislation and manliness (*muru'ah*), he should become resentful and angry.⁹⁴

Allah say:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ إِمَّا فَضَلَّ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَإِمَّا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

فَالصَّالِحَاتُ فَإِنَّتُ حَافِظَاتٌ لِلْعَيْبِ إِمَّا حَفِظَ اللَّهُ وَاللَايَتِ تَحَافُونَ نُشُوزُهُنَّ فَعَظُوهُنَّ

وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطْعَنْكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ

⁹⁵ ﴿٣٤﴾ عَلَيْأَكَبِيرًا

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the

⁹²Muhammad b. Isā b. Saurah At-Tirmizi, *Al-Jami' aş-Şaḥīḥ Wa Huwa Sunan at-Tirmizi*, Juz 3, (Beirut: Dār al-Kutub al-'Ilmiyyah, t.th), p. 466.

⁹³Al-Gazālī, *The Alchemy of Happiness*, ... p. 111.

⁹⁴Al-Gazālī, *Iḥyā 'Ulūm ad-Dīn*, Juz 2, ... p. 46-47.

⁹⁵QS. An-Nisā' [4]: 34.

husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all)."

Husband is householder and should be a guide for his wife.

Woman generally has bad characteristics and deficiencies. For guiding her, he needs good strategy and executes it seriously and firmly. Al-Gazālī advises husband to train her character (*akhlāq*) first through experience, and then let him deal with her in a manner that will set her straight in accordance with her state.⁹⁶

5. Jealousy

The fifth is moderation in jealousy, which means that one should not overlook preliminaries whose consequences may be undesirable, and should not go to extremes in misjudging, in acting adversely, or in spying upon concealed matters. Jealousy in its proper place is both necessary and commendable.⁹⁷

Nowadays, it is permissible for a chaste woman to go out with the permission of her husband; however, remaining at home is safer. She should not go out except for an important purpose. In dealing with her, the husband should endeavor to use a mixture of severity and tenderness, with greater proportion of the latter.⁹⁸

The Prophet said:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "الْمَرْأَةُ كَالضَّلَاعِ، إِنْ أَقْعَدْتَهَا

كَسَرَّتَهَا، وَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوْجٌ" ⁹⁹

⁹⁶Al-Gazālī, *Ihya‘ ‘Ulūm ad-Dīn*, Juz 2, ... p. 47.

⁹⁷*Ibid.*, p. 47-49. See also al-Gazālī, *The Alchemy of Happiness*, ... p. 112-113.

⁹⁸Al-Gazālī, *The Alchemy of Happiness*, trans. by Claud Field, (Lahore: SH. Muhammad Ashraf, 1979), p. 112.

⁹⁹Muhammad b. Ismā‘il al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Juz 5, (Beirut: Dār al-Kutub al-‘Ilmiyyah, t. th), p. 483.

"Narrated by Abū Hurairah that Allah's Messenger said, 'The woman is like a rib; if you try to straighten her, she will break. So if you want to get benefit from her, do so while she still has some crookedness.'"

6. Support of the Woman

The sixth is moderation in giving household expenses. It means that he should not be stingy toward them nor should he be extravagant. To give a wife her proper maintenance is more meritorious than to give alms. The most important thing for the husband to observe in spending is to feed the family from what is gained lawfully and not to pursue evil endeavors for their sake, as that constitutes a crime against them rather than upholding their rights.¹⁰⁰

7. Instruction Concerning Menstruation

The married man should know enough about the matter of menstruation to enable him to take necessary precautions. It is obligation upon the husband to teach her the proper beliefs of the followers of the *sunnah*, to remove from her heart every innovation should she lend an ear to it, and to make her fear God should she be lax in matters of religion.¹⁰¹

He should also teach her the precepts governing menstruation and irregular menstrual flow, what prayers she should perform when she gets menstruation, and the taking of precautionary measures. Whenever a woman neglects one of the obligations imposed upon her by menstruation and irregular menstrual flow, and the husband does not teach her concerning these matters, he also becomes her partner in sin.¹⁰²

8. Equality Among Wives

¹⁰⁰ Al-Gazālī, *Iḥyā‘ ‘Ulūm ad-Dīn*, Juz 2, ... p. 49. See also al-Gazālī, *The Alchemy of Happiness*, ... p. 113. al-Ghazali, “Adab-Adab dalam Agama”, *Risalah-Risalah al-Ghazali* (*Majmū’ah Rasā'il al-Imām al-Gazālī*), ... p. 35.

¹⁰¹ *Ibid.*, p. 49-50.

¹⁰² *Ibid.*

If he has several wives, he should deal equally with them and not favor one over the other. For that reason it becomes necessary for him to learn the rules of apportionment. He should be equitable in giving and in cohabiting at night. As concerns love and intimate relations, these do not come under the rubric of choice. Whenever one wife grants her night to another with the husband's consent, the other wife gains the right to that night.¹⁰³

9. Insubordination of the Wife

It is regarding to discord (*nusyūz*), whatever dissension takes place between them that cannot be reconciled. If both of them cannot solve that dissension, then two arbitrators of each side should be called representing each of both husband's and wife's to look into the matter and to reconcile them.¹⁰⁴

However, if the discord is the woman's fault, it is the husband's right to chastise and induce her forcibly to obey, since men are guardians over women. Likewise, should she be remiss in performing her prayers, it is his right to force her to perform them. However, he should chastise her gradually. That is first he should preach, then warn, then threaten. If it failed, he should turn his back to her in bed, sleep in another bed, or avoid her from one night up to three. If all of this fails, then he should beat her but not excessively, that is, to the point that he would inflict only pain but without breaking a bone or causing her to bleed. He should not strike her face, for that is forbidden.¹⁰⁵

Prophet Muhammad said:

¹⁰³ *Ibid.*, p. 50.

¹⁰⁴ *Ibid.*, p. 51.

¹⁰⁵ *Ibid.*, p. 51. See also al-Gazālī, *The Alchemy of Happiness*, ... p. 114.

عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلًا، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا حَقُّ

الْمَرْأَةِ عَلَى النَّوْجِ قَالَ " أَنْ يُطْعَمَهَا إِذَا طَعَمَ وَأَنْ يُكْسُوَهَا إِذَا اكْتَسَى وَلَا يَضْرِبُ

الْوَجْهَ وَلَا يُقْبَحْ وَلَا يَهْمُرْ إِلَّا فِي الْبَيْتِ" ¹⁰⁶

"It was narrated from Ḥakīm bin Mu'āwiya, from his father, that: a man asked the Prophet: "What are the right of the woman over her husband?" He said: "That he should feed her as he feeds himself and clothe her as he clothes himself; he should not strike her on the face nor disfigure her, and he should not abandon her except in the house (as a form of discipline).""

10. Etiquette of Intimate Relations

It is on the etiquette of intimate relations. Al-Gazālī also sets out the Prophetic Traditions which deal with the pleasures of foreplay¹⁰⁷, pleasure of orgasm¹⁰⁸, and other similar enjoyments that are permitted when the wife is menstruating.¹⁰⁹

It is desirable that it should commence in the name of God with reciting al-Iḥlāṣ verse, then he should glorify (*takbīr*) and exalt (*tahlīl*), then reciting:

بِسْمِ اللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ اجْعَلْهَا ذُرِّيَّةً طَيِّبَةً إِنْ كُنْتَ قَدِرْتَ أَنْ تَخْرُجْ ذَلِكَ مِنْ

صَلَّى
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¹⁰⁶ Muḥammad b. Yazid b. Abdullāh b. Majah al-Quzwaini, *Sunan Ibnu Majah*, Juz 1, ... p. 593.

¹⁰⁷ Foreplay is sexual stimulation of one's partner, usually as a prelude to sexual intercourse. Before having sexual intercourse, the spouse should begin it in the name of Allah, continued by reciting *sūrah al-iḥlāṣ*, glorify (*takbīr*), exalt (*tahlīl*), and pray first, beside they do foreplay like kissing, hugging, and others. It is also suggested that they should attempt to persuade each other with good and gentle words.

¹⁰⁸ Orgasm is the physical and emotional sensation experienced at the peak of sexual excitation, usually resulting from stimulation of the sexual organ and usually accompanied in the male by ejaculation. When the spouse gets ejaculation, they should praise to Allah by saying *al-hamdu lillāh* without moving their mouths. It is not allowed for them make loud their voice during sexual intercourse.

¹⁰⁹ Al-Gazālī, *Iḥyā‘ ‘Ulūm ad-Dīn*, Juz 2, ... p. 51-54.

¹¹⁰ Al-Gazālī, *Iḥyā‘ ‘Ulūm ad-Dīn*, Juz 2, ... p. 51.

“In the name of God, Most High, Most Great; O God, cause it to be a good progeny if you cause it to issue forth from my loins.”

He should begin with gentle words and kisses. Once the husband has attained his fulfillment, he should wait until his wife also attains hers. Her orgasm (*inzaīl*) may be delayed, thus exciting her desire; to withdraw quickly is harmful to the woman. Difference in the nature of reaching a climax causes discord whenever the husband ejaculates first. Congruence in attaining a climax is more gratifying to her because the man is not preoccupied with his own pleasure, but rather with hers. He should not approach her during menstruation, immediately after it, or before major ablution (*gusl*), for that is forbidden.¹¹¹

The next etiquettes include refraining from coitus ('azl) and not ejaculating except in the place of tilling, which is the womb. The *Ulamā'* have different opinion related to coitus interruption, but for al-Gazālī it is permissible.¹¹²

11. Etiquette Concerning Having Children

There are several things should be observed concerning having child; *The first*, that one should not be overjoyed with the birth of a male child, nor should he be excessively dejected over the birth of a female child, for he does not know in which of the two his blessings lie. Many a man who has a son wishes he did not have him, or wishes that he were a girl. The girls give more tranquility and divine remuneration, which are greater.¹¹³

The second, he should chant the prayer (*ażān*) in the ear of the offspring. *The third*, he should be given a good name. It is the child's

¹¹¹ *Ibid.*, p. 52. See also, al-Gazālī, “Adab-Adab dalam Agama”, *Risalah-Risalah al-Ghazali* (*Majmū'ah Rasā'il al-Imām al-Gazālī*), ... p. 34.

¹¹² *Ibid.*, p. 53.

¹¹³ *Ibid.*, p. 54-57.

right. *The fourth*, it is a sacrifice ('aqiqah). *The fifth*, putting in his mouth a masticated date or some other sweet.¹¹⁴

12. Divorce

The last is concerning divorce. It is permissible, but of all permissible things, it is the most despicable by Allah. It is disapproved by Allah because the utterance of the word divorce causes a woman pain. It is permissible only if it involves no harm ensuing from deception. It is not permissible to bring harm to another unless a crime is committed on her part or out of necessity on his part.¹¹⁵

When divorce is absolutely necessary, the formula for it should not be repeated, thrice all at once, but on three different occasions. A woman should be divorced kindly, not through anger and contempt, and not without a reason. After divorce a man should give his former wife a present, and not tell others that she has been divorced for such and such a fault.¹¹⁶

If offense should come from the husband, then she can be redeemed through the payment of compensation. It is undesirable for the man to take from her more than he has given as a dowry, for that would constitute injustice against her, unfairness toward her, and a trade in making profit on the dowry.¹¹⁷

God the Almighty says,

الطلاقُ مَرْتَابٌ فِي مَسَالِكِ الْمَعْرُوفِ أَوْ تَسْرِيعٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَا يَقِيمَا حُدُودَ اللَّهِ فَإِنْ بِخْفَضُمْ أَلَا يَقِيمَا حُدُودَ اللَّهِ فَلَا

¹¹⁴ *Ibid.*, p. 54-57.

¹¹⁵ Al-Gazālī, *The Alchemy of Happiness*, ... p. 114.

¹¹⁶ *Ibid.*, p. 115.

¹¹⁷ Al-Gazālī, *Iḥyā‘ ‘Ulūm ad-Dīn*, Juz 2, ... p. 57-58.

جَنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَن يَتَعَدَّ حُدُودَ اللَّهِ

فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾¹¹⁸

“A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others).”

The rights of the wife over her husband are more treated up to now, but the rights of the husband over the wife are even more binding. Marriage is personification of enslavement. The wife is husband’s slave, and she should obey the husband absolutely in everything he demands of her provided such demands do not constitute an act of disobedience.¹¹⁹

There are two husbands’ right over his wife. *First*, she should protect herself and stay at home. The woman should stay in the house of her marriage until the end of the legally prescribed waiting period, and must not move to her family or leave the house except out of necessity. She should perform every service of which she is capable at home. *Second*, she should not demand anything she does not need to her husband and protect her family from consuming unlawful income.¹²⁰

The other etiquette which mentions the duties of woman generally can be summarized as the following: She should safeguard her husband in his absence and in his presence, and not go out without her husband’s permission. She should remain in the inner sanctum of her house, not enter

¹¹⁸QS. Al-Baqarah [2]: 229.

¹¹⁹Al-Gazālī, *Menyingkap Hati Menghampiri Ilahi* (*Mukāsyafah al-Qulūb*), trans. by Irwan Kurniawan, (Bandung: Pustaka Hidayah, 2012), p. 195.

¹²⁰Al-Ghazālī, *Iḥyā‘ ‘Ulūm ad-Dīn*, Juz 2, ... p. 58-61. See also, al-Gazālī, *Menyingkap Hati Menghampiri Ilahi* (*Mukāsyafah al-Qulūb*), ...p. 195-198.

and exit excessively, speak infrequently with her neighbors and visit them only when the situation requires it.¹²¹

If she goes out with her husband's permission, she should conceal herself in worn-out clothes and choose the less-frequented places rather than the main avenues and market places, being careful that no stranger hear her voice or recognize her personally. She should not approach friends of her husband while going about her business, but feign ignorance of those who might recognize her or whom she might recognize. Her primary concern should be caring for her own affairs, tending to her house, performing her prayers, and fasting.¹²²

When a friend of her husband visit their home when the husband is not home, she should not ask questions or engage in conversation, so as to maintain her self-respect and her husband's. She should be content with the means that God has provided her husband. She should place his rights before hers and before the rights of his relatives; she should always observe the rules of personal hygiene, and be ready at all times for him to enjoy her whenever he wishes; she should be affectionate toward her children, zealous to protect them, refraining from uttering profane words against them and from talking back to her husband.¹²³

The etiquette of the woman is also to be virtuous, and melancholy in the absence of her husband, and to return to her sprightliness and happiness in his presence. She should never harm her husband in any way. Her marital obligations include that she should not mourn over the death of the husband longer than four months and ten days during which time she should avoid perfume and adornment.¹²⁴

¹²¹ *Ibid.*, p. 61. See also, al-Gazālī, “Adab-Adab dalam Agama”, *Risalah-Risalah al-Ghazali* (*Majmū’ah Rasā'il al-Imām al-Gazālī*), ... p. 36.

¹²² *Ibid.*

¹²³ *Ibid.*, p. 62.

¹²⁴ *Ibid.*, See also, al-Gazālī, “Adab-Adab dalam Agama”, *Risalah-Risalah al-Ghazali* (*Majmū’ah Rasā'il al-Imām al-Gazālī*), ... p. 35.