

CHAPTER IV

THE VIRTUE OF MARRIAGE ON TASAWWUF PERSPECTIVE

A. The Virtue of Marriage According to al-Gazālī

Al-Gazālī spelled that it is not enough for human only to know how to behave properly on social life, but it becomes essential for them to understand the reason behind it as well. Virtue is the ethical significant of what lies behind the actions, or it can be called as moral excellence as well. A virtue is a positive trait or quality deemed to be morally good and thus is valued as a foundation of principle and good moral being.¹

Beginning this discussion, like what has been mentioned before that marriage is really recommended by Islam because human have natural desires². It is related to natural sexual desire which is created to be something urge and hardest thing to control and to curbed. Here, it will be focused on sexual desire which become the reason of marriage order.

Marriage is a part of *Syari'ah*. Since the purpose of *Syari'ah* is bringing goodness (*maṣlaḥah*) and preventing badness (*maḍarah*). The purpose of marriage is not only beneficial for human, it also has purpose to avoid damage.³ Because it may cause a great danger which can destroy world and religion if it is not controlled, conquered, and released in the right place which appropriate with *syari'ah*.⁴

Marriage was recommended for those whose sexual urges were too strong to contain. This lust (sexual desire) is the most overpowering of lusts confronting man and the most defiant when it excites the mind.

¹Roberts Merrihew Adams, *A Theory of Virtue: Excellence in Being on the Good*, (New York: Oxford University Press, Inc., 2006), p. 8-9.

²Al-Gazālī mentioned two natural desire; appetite and sexual desire.

³Wahbah az-Zuhailī, *al-Fiqh al-Islām Wa Adillatuhū*, vol 1, (Damsyiq: Dar al-Fikr, 1989), p. 92.

⁴Al-Gazālī, *Iḥyā' 'Ulūm ad-Dīn*, Juz 3, (Semarang: Karya Thoha Putra), p. 96.

Moreover, its aims are ugly. One is ashamed of its ends and fears its assaults.⁵

It should be known that desires (*syahwah*) are the starting point of all character training. On chapter before, it was explained that marriage is part of abstinence (*riyāḍah an-nafs*), as last way to overcome *syahwah* after three treatments⁶ are failed, even averting sight. Abstinence has a purpose to maintain the chastity of mankind. In abstinence, there are many virtues which cannot be estimated. That is to avert sinning. The one who marries will also free from sin of doing adultery.⁷

Rasūlullah said:

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ " ⁸

“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.’”

Al-‘Asqalānī explains this *ḥadīṣ* by mentioning another *ḥadīṣ*:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: مَنْ رَزَقَهُ اللَّهُ امْرَأَةً صَالِحَةً فَقَدْ أَعَانَهُ عَلَى شَطْرِ دِينِهِ، فَلْيَتَّقِ اللَّهَ فِي الشَّطْرِ الْبَاقِي. ⁹

⁵Al-Gazālī, *Iḥyā’ ‘Ulūm ad-Dīn*, Juz 3, ... p. 101.

⁶In 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 yastauli ‘alā al-qalb).

⁷Al-Gazālī, *Iḥyā’ ‘Ulūm ad-Dīn*, Juz 3, ... p. 101.

⁸Muslim b. al-Ḥajjāj al-Qusyairī an-Naisābūrī, *Ṣaḥīḥ al-Muslim*, Juz 1, (Beirut: Dār al-Kutub al-‘Ilmiyyah, t.th), p. 583.

⁹Syihābu ad-Dīn Aḥmad b. ‘Alī b. Muḥammad al-‘Asqalānī, *Fath al-Bari bi Syarḥ Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār al-Fikr), it is the explanation of *ḥadīṣ* no. 4677.

“Anas narrated: Rasūlullāh said, ‘Anyone who has been given a pious wife by Allah, it means Allah help him in keeping half of his religion. So just fear unto Allah in maintaining the other half.’”

This *ḥadīṣ* indicates that the reason for the encouragement of marriage is fear that the eye might become corrupted. He, who cannot curb his sight, will not be able to safeguard his heart and faith as well. This is also an indication that its virtue is in safeguarding against disobedience, and fortifying against corruption. Sinning by sight is one of the greater of the lesser category of sins leading one closer to the greater sin; adultery. For the corrupting factor in a man's religion is caused by appetite and sexual desire which, sexual desire here, can be satisfied by marriage.¹⁰

There are several things should be noticed that there is correlation between physical and heart (*qalb*). *Qalb* is like a mirror, the essence of everything would not appear on it if it is not purified, lightened, and straightened. The method to purify it is by eliminating the badness of desire and bad attitude (*akhlāq al-maẓmūmah*). Lightening it is by the light of remembrance (*ẓikr*) and *maʿrifah* with the help of worship sincerely. And straightening it is by doing each physical movement on legal regulation.¹¹

Marriage as starting point of abstinence to avoid adultery has big role in purifying heart from the badness of desire and bad attitude. Abstinence is a necessary virtue for the conduct of spiritual exercises leading to union with God. Sufi looked upon excessive eating and copulation as the major media of distraction, a sort of ailment to be shunned. Because when the heart is pure, the light will be easy to come, with final purpose is *maʿrifatullah*.

Explaining about *qalb*, Prophet Muḥammad said:

¹⁰Al-Gazālī, *Iḥyāʾ ʿUlūm ad-Dīn*, Juz 2, (Semarang: Karya Thoha Putra), p. 23. *See also*, Al-Gazālī, *Iḥyāʾ ʿUlūm ad-Dīn*, Juz 3, ... p. 98.

¹¹Al-Gazālī, *40 Prinsip Agama (Kitāb al-Arbaʿīn fī Uṣūl ad-Dīn)*, Trans. by Rojaya, (Bandung: Pustaka Hidayah, 2007), p. 86.

عن ابي عبد الله النعمان بن بشير رضي الله عنهما، يُقُولُ عَلَى الْمِنْبَرِ وَأَهْوَى بِإِصْبَعَيْهِ إِلَى أُذُنَيْهِ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى أَلَا وَإِنَّ حِمَى اللَّهِ مَحْرَمُهُ أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ "12

“While on the pulpit, pointing with this fingers towards his ears, Nu‘man bin Bashir said: “I heard the Messenger of Allah (ﷺ) say: ‘That which is lawful is plain and that which is unlawful is plain, and between them are matters that are not clear, about which not many people know. Thus he who guards against the unclear matters, he clears himself with regard to his religion and his honor. But he who falls into the unclear matters, he falls into that which is unlawful. Like the shepherd who pastures around a sanctuary, all but grazing therein. Every king has a sanctuary. And beware! Allah’s sanctuary is His prohibitions. Beware! In the body there is a piece of flesh which, if it is sound, the whole body will be sound, and if it is corrupt, the whole body will be corrupt. It is the heart.’”

Another virtue of marriage is that it is an act of devotion (*‘ibādah*). Al-Gazālī said that marriage is one of devotion service outside compulsory worship, such as performing prayer, fasting, remembrance, etceteras.¹³ It can be explained that devotion service is only can be acquired by fulfilling *syarī‘ah* order. Whereas, marriage is included in devotion service because it gives many benefits; besides safeguarding self which has been mentioned above, it also beneficial in continuing lineage.¹⁴

¹²Muhammad b. Yazid b. Abdullāh b. Mājah Al-Quzwainī, *Sunan Ibnu Mājah*, juz 2, (Semarang: Karya Thoha Putera, t.th), p. 1318.

¹³ Al-Gazālī, *40 Prinsip Agama (Kitāb al-Arba‘in fī Uṣūl ad-Dīn)*, ... p. 94.

¹⁴Wahbah az-Zuhailī, *Fiqh Islam (al-Fiqh al-Islām Wa Adillatuhū)*, trans. by Abdul Hayyie al-Kattani, vol. 9, (Depok: Gema Insani, 2011), p. 44.

On chapter before, it is mentioned that al-Gazālī explained that sexual intercourse has two benefits; that are allowing humans to experience its pleasures and measure thereby the pleasures of the Hereafter and perpetuating, progeny and mankind's existence. This is the real virtue of coitus.¹⁵ The next explanation will be focused on second benefit.

One of benefits is it can perpetuate the number of human existence. It is related to the purpose of human creation so that they can make earth prosper because the earth is created for them. So that maintaining human species is needed in order earth creation is not useless.¹⁶

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ

بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾¹⁷

“It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.”

Children are the result of marriage and important factors in stabilizing the family foundations as well as a source of real joy to their parents. Of course it is the most desirable by every spouse. More than that, it is desired by Allah and His Messenger. Having children in order to perpetuate mankind conform to the love of God.¹⁸

Allah gives mankind organs which give them possibility to have reproduction. They have to use it properly, because, related to it, al-Gazālī spelled that by marriage the worshippers of God may increase in number. The more human kind increase in number, the worshiper of Allah increases as well. It may seem like ordinary thing, but actually it has merit value

¹⁵Al-Gazālī, *Iḥyā’ ‘Ulūm ad-Dīn*, Juz 3, ... p. 96-97.

¹⁶Ali Aḥmad al-Jurjāwī, *Falsafah dan Hikmah Hukum Islam (Hikmat al-Tasyrī’ wa Falsafatuhū)*, trans. by Hadi Mulyo, (Semarang: CV. Asy-Syifa’, 1992), p. 256.

¹⁷QS. Al-Baqarah [2]: 29.

¹⁸Al-Gazālī, *Iḥyā’ ‘Ulūm ad-Dīn*, Juz 2, ... p. 25.

because it is appropriate with what God desired. By this way, human can reach the love of God and His Messenger.¹⁹

Besides, 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.²⁰ 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. The pious children will give continual merit even though their parents have died.

Related to it Prophet Muḥammad said:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ مِنْ صَدَقَةٍ جَارِيَةٍ وَعِلْمٍ يُنْتَفَعُ بِهِ وَوَلَدٍ صَالِحٍ يَدْعُو لَهُ ".²¹

“Abū Hurairah (Allah be pleased with him) reported Allah's Messenger as saying: ‘When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased).’”

Thus it has become clear that the virtue of marriage also lies in its being the means of having children. Virtue is also obtained from seeking intercession through the death of the young child should he precede his parent’s death.²² Al-Gazālī quoted a *ḥadīṣ*:

وقد روى عن رسول الله صلى الله عليه وسلم انه قال: إن الطفل يجرب بأبويه الى الجنة.²³

”The Prophet of God that he said, ‘The child drags his parents into heaven.’”

Regarding to marriage as an act of devotion, Imam al-Gazālī discusses the subject of relaxation and recreation for the soul. The spouse can be bored, even stressed after doing daily activities, both social

¹⁹Al-Gazālī, *Iḥyā’ ‘Ulūm ad-Dīn*, Juz 2, ... p. 25.

²⁰*Ibid.*, p. 26-28. See also, al-Gazālī, *The Alchemy of Happiness*, trans. by Claud Field, (Lahore: SH. Muhammad Ashraf, 1979), p. 101-102.

²¹Muslim b. al-Ḥajjāj al-Qusyairī an-Naisābūrī, *Ṣaḥīḥ al-Muslim*, Juz 2, ... p. 14.

²²Al-Gazālī, *Iḥyā’ ‘Ulūm ad-Dīn*, Juz 2, ... p. 27-28. See also, Al-Gazālī, *The Alchemy of Happiness*, ... p. 101-102.

²³*Ibid.*, p. 27. The sentence is *ḍa’īf*.

activities and, particularly, divine service. Seeing and dallying comfort the heart and strengthen it for the performance of the obligatory rituals. The companionship of women provides relaxation which relieves distress and soothes the heart.

Finally, suggestion and prohibition on *syarī'ah* has purpose to lead mankind to the true happiness. The order of marriage has many advantages for human; Not only marriage bestows social prestige and status on man and woman, particularly on women, but it also incurs religious merit and virtues on its practitioners. Marriage as abstinence is a necessary virtue for the conduct of spiritual exercises leading to union with God, and also, related to the implementation of *syarī'ah*, marriage is one of devotion service because it has many *maslahah* like mentioned.

B. The Relevance of Marriage's Virtue in Modern Life

Modern life today presents great challenges to Islamic teaching. Secularism and materialism become the biggest sponsors which contribute the difficulty for religious life. The biggest impact is human spirituality deceases a lot. An industrial work schedule, gender equality which makes woman is completely independence, and individualism; those are weakening social responsibility and family ties which, then, lead many marriage is end with divorce.²⁴

One dilemma may be caused by media which reports the false image of marriage, even it also promoted by relatives and neighbors. Jourard, an experienced psychotherapist, has suggested that marriage today is literally a “disaster area”: a state of marital rigor mortis where there is reciprocal victimization of both spouses. Yet, most newlyweds-to-be accept the fallacy that eternal bliss will be theirs to possess if they just marry the right partner. Although the significance of mate selection must not be underestimated, it is often overshadowed by an atmosphere of mutual

²⁴Michel Molloy, *Experiencing the World's Religions: Tradition, Challenge, and Change*, (California: Mayfield Publishing Company, 1998), p. 445.

possessiveness –possibly the result of fears to accept change in spouse. Hence, marriage may be no more than an effort at mutual ego.²⁵ Those who have physical, emotional or interpersonal problems are also in spiritual distress.

It has been mentioned that, according to al-Gazālī, suggestion and prohibition on *syarī'ah* has purpose to lead mankind to the true happiness. As part of *syarī'ah*, the purpose of marriage is not only beneficial for human, it also has purpose to avoid damage.

Marriage is starting point of abstinence when someone cannot restrain his eye to overcome his lust (*syahwah al-farj*), after fasting and averting sight do not even work to curb it. For Sufi, sexual intercourse is one of the major media of distraction. Sinning by sight is one of the greater of the lesser category of sins leading one closer to the greater sin; namely adultery. Whereas satisfying sexual desire outside marriage is forbidden.²⁶

Allah says:

27 وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

"Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils)."

It is contradictive with what has been done by modern society that they even questions the merit of marriage. According them, marriage cannot assure them to get happiness and pleasure as they want anymore. They think that they also can get the same happiness and pleasure as marriage without getting married.²⁸

Hence, those dilemmas drives many modern people reject marriage and choose to stay single (celibacy), or even other alternative matrimonies

²⁵Sidney M. Jourard, "Marriage is for life", *The Changing Family: Making Way for Tomorrow*, (San Francisco: Holt, Rinehart and Winston, t.th), p. 177. It is reprinted from, Sidney M. Jourard, "Marriage is for life", *Journal of Marriage and Family Counseling*, July 1975, p. 199-208.

²⁶Al-Gazālī, *Iḥyā' 'Ulūm ad-Dīn*, Juz 3, ... p. 98.

²⁷QS. Al-Isrā' [17]: 32.

²⁸Nurcholish Madjid, *Masyarakat Religius; Membumikan Nilai-Nilai Islam dalam Kehidupan Masyarakat*, (Jakarta: Paramadina, 2004), p. 71.

outside traditional marriage form, such as cohabitation²⁹ or even gay-parent families which really forbidden by *syarī'ah*.³⁰

Modern society emphasizes their paradigm on material-profane cases. As bi-dimensional creature, they should not forget that there is spiritual dimension within everything.³¹ Spirituality are powerful dimensions of human experience involving transcendent beliefs and practices that foster meaning, well being and connectedness often within an organized system.

Talking about the virtue of marriage, it leads people to live virtuous and full of happiness. According to al-Gazālī, one who wants to marry, he should have the right intention and commitment in marriage to reach physical and spiritual pleasure. Marriage is such abstinence which becomes a starting point to conduct spiritual exercises leading to reach higher inner balance and peace, and to union with God. The spouse should remind that his intention is to worship Allah and running his household with true commitment to perpetuating his marriage by behaving good and fulfilling each all rights and duties.

Modern life causes woman has the same position with man even higher. This equality brings them become more independent in social and economical. So that woman may be the leader of the family because she may be more independent than her husband. Such thing may lead to marriage instability. This condition is compounded by individualism which makes it in more serious condition. The result is there are a lot of marriages are far from meaningful marriage, which susceptible to domestic violence, and even ended by divorce.

Islamic teaching clearly places man above woman. It is related to family life that man is family leader which should be obeyed by all family

²⁹Cohabitation is living together and having a sexual relationship without being formally married. In Islamic teaching, it can be called as *zina* or adultery.

³⁰Anthony Giddens, Mitchell Duneier, &Richard Appelbaum, *Introduction to sociology*, 6th Ed., (New York: W. W. Norton & Company, Inc, 2007), p. 496-500.

³¹Don Swenson, *Society, Spirituality, and the Sacred: a social scientific introduction*, (Canada: Broadview Press, 1999), p. 305.

member, moreover wife. It is supported by al-Gazāli that wife should obey her husband absolutely in everything he demands as long as it suitable with an act of obedience to God.³²

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا

كَبِيرًا ﴿٣٤﴾³³

“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 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).”

For clear example in this case, an article reports an interview with Fathimah Usman³⁴. She is Amin Syukur³⁵'s wife. It should be known that even though she is a carrier woman, she places herself by prioritizing her husband and family more than others. Both of them have different schedule but always look very close anywhere. They realize that they have right and duties should be fulfilled, importantly, they know their position as husband

³²Al-Gazālī, *Menyingkap Hati Menghampiri Ilahi (Mukāsyafah al-Qulūb)*, trans. by Irwan Kurniawan, (Bandung: Pustaka Hidayah, 2012), p. 195.

³³QS. An-Nisā' [4]: 34.

³⁴Fathimah Usman is a carrier woman; works as a missionary, activist on gender issues, and lecturer on Institut Agama Islam Negeri Walisongo Semarang.

³⁵Amin Syukur is a missionary and professor of tasawuf on Institut Agama Islam Negeri Walisongo Semarang. With his wife, he wrote a number of books. His phenomenal book entitle *Zikir Menyembuhkan Kankerku* inspires many people. He wrote it after suffering cancer and, together with his wife and family, tried to make physical and spiritual effort to be survived and recovered.

and wife. It is suitable with Islamic teaching that woman should maintain her household, so that it will stay balance.³⁶

It has been mentioned before that Islam has a great attention for human psychological prosperity by prescribing several ethics that should be obeyed by everyone, moreover in ethical relationship in marriage. It has mentioned that physical, emotional or interpersonal problems are also in spiritual distress. The purpose of ethical behavior in marriage is helping the spouse fostering their spirituality to overcome their crisis. Spirituality influences ways of coping with adversity, the experience of suffering, and the meaning of symptoms.³⁷

Essentially, Human are spiritual being, so all families are, basically, also spiritual. Spirituality is a vital resource that helps families manage crises and maintain equilibrium. Those dilemma mentioned, which lead to alternative matrimonial choice outside traditional marriage form, which even forbid by Islam, would not happen if both spouses realize that beside they should fulfill their material needs, they should concern to their spiritual needs as well.³⁸

The purpose of marriage is not for getting pleasure from sexual intercourse or other physical happiness, but it is actually a starting point of abstinence which leads to conduct spiritual exercise in order to worship and union with Allah. The virtue of marriage become such power and aid for spouse, by this way, to makes their marriage stay balance, so that they can achieve the peaceful and meaningful marriage.

³⁶Herlina Widhiana, "Fathimah Ajak Perempuan Utamakan Keluarga", *Tribun Jateng*, <http://jateng.tribunnews.com/2013/07/14/fathimah-ajak-perempuan-utamakan-keluarga/>, accessed on 25/12/2013.

³⁷George Nedumaruthumchalil, "The Role of Religion and Spirituality in Marriage and Family Therapy", *Journal of Pastoral Counseling*, vol. 44, (New York: Iona College, 2009), p. 14.

³⁸Ruth A. Tanyi, "Spirituality and Family Nursing: Spiritual Assessment and Interventions for Families", *The Family*, (New York: McGraw-Hill, 2008), p. 108.