

**HADITHS ON THE PURPOSE
OF MARRIAGE (TEOANTROPOECOSENTERIC ANALYSIS)**

Oleh

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Abstract

*Wathi is a need between husband and wife as a safeguard to be safe from immorality such as adultery, masturbation. Husband and wife are two human figures, the purpose of their marriage is to educate children according to Islam, to instill commendable morals such as husband's permission to leave the house, sunnah fasting, etiquette to receive guests, raise children, away from despicable morals, marry off daughters if there are men. the man who proposes to her, who is good and pious, practices *hablum minalloh* and *hablum minannas* based on the argument. So that it becomes an example of where they are.*

Keywords: Hadith, Purpose, Marriage, Analysis

A. INTRODUCTION

The purpose of worship is very desirable for every normal human being as well as proof of sincerity in doing charity to the lawgiver. Marriage is so deep in its terms and conditions that its purpose is very big and deep for the benefit of human existence. In this paper, the purpose of marriage is to protect humans from immorality such as adultery, masturbation, serving the needs of wathi between husband and wife, husband's permission to leave the house, sunnah fasting, visiting etiquette, parenting children, educating children according to Islam, instilling commendable morals, far from despicable morals, marrying off children if there is already a good and pious man asking for his hand, organizing fardu kifayah husband and wife.

1. Discussion of the Purpose of Marriage

The purpose of marriage according to Islam is to keep people away from immorality such as adultery, because by marriage, husband and wife are rewarded with wathi, and fields of worship except during menstruation, childbirth, ihram hajj or 'umrah, fasting, prayer, open places, and *istihadoh*, dalilnya sebagai berikut:

حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنِي عُمَارَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ دَخَلْتُ مَعَ عَلْقَمَةَ وَالْأَسْوَدِ عَلَى عَبْدِ اللَّهِ فَقَالَ عَبْدُ اللَّهِ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَبَابًا لَا نَجِدُ شَيْئًا فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ¹

Hadith content

- Fasting is one of the tools to restrain one's sexual appetite
- By fasting Ramadan and the Sunnah isn't it, Allah will avoid adultery and other immorality
- Fasting is a spiritual therapy to control male or female lust
- Masturbation, is releasing semen by hand, the law is forbidden, except with the wife's hand because the wife is menstruating, postpartum, *istihadoh*, the wife is permanently ill, the arguments are as follows:

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (5) إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (6) فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ (7)

Contents of paragraph

- Please get married to avoid adultery and other immorality
- If it is lawful to marry when it is time to have intercourse with the wife, the capital is a dowry

¹Al-Bukhari, *Sahih al-Bukhari*, (Beirut: Dar al-Fikr,t.t). hlm.189.

- c. Getting married gives birth to pious and pious children, educating and nurturing them until they are adults who take part as human beings who serve Allah
 - d. Forbidden adultery, homosexuals, lesbians, intercourse with dolls, animals either male or female and so on.
2. Serving the needs of wathi between husband and wife, but it is obligatory to cover part of the genitals, the arguments are as follows:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَأَبُو أَسَامَةَ قَالَا حَدَّثَنَا بَهْرُ بْنُ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَذَرُ قَالَ أَحْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ كَانَ الْقَوْمُ بَعْضُهُمْ فِي بَعْضٍ قَالَ فَإِنْ اسْتَطَعْتَ أَنْ لَا تُرِيَهَا أَحَدًا فَلَا تُرِيَهَا قُلْتُ يَا رَسُولَ اللَّهِ فَإِنْ كَانَ أَحَدُنَا خَالِيًا قَالَ فَاللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنَ النَّاسِ²

- a. Wife's or husband's genitalia between the legs to the wife's breasts and other clothes are brought close later an earthquake is ready to cover the genitals
- b. Don't be in an open place like in the living room
- c. That's why the use of clothes is mandatory that covers the genital
- d. Men from the shoulder to half the calf
- e. Women except the face and two palms and back

Anthropo analysis

- a. The hadith fragment above is guarding your nakedness except for your wife or slaves you have, humans may view the genitals of the opposite sex by marrying for wathi as an introduction
 - b. It is as if the genitals are free between husband and wife, but the meaning is still general
 - c. The snippet of the meaning of the hadith above "Be more ashamed of Allah than of humans. Of course this sentence has a special meaning, namely alone, you still have to have genitals against Allah, of course when *wathi* and wife take care of their genitals more, the point is to take care of their genitals, if during *wathi* there is an earthquake, flood, fire, they need to cover their genitals immediately for the sake of maintaining *the hablum minannas*
 - d. If we are completely naked, the lights are off, then it is difficult to find cloth in a tense atmosphere. Of course, we prioritize saving ourselves and our family, not others
 - e. After the earthquake subsided, the lights came on, so it was seen that he was still without cloth by his fellow householders and neighbors
3. Forming people who like to give alms according to their abilities is a good trait to others who need it from the results of their efforts, the arguments for which are as follows:

²Ibn Majah, *Sunan Ibn Majah*, (Beirut : Dar al-Katib, al-Ilmiyah, 275 H). hlm.123.

Self, father and mother, children, wife, maid. Poor orphans, ibn sabil and others QS al-Baqoroh 2:215.³

4. Fasting sunnah, the wife should ask permission from the wife so that the husband does not ask for the day to have intercourse or *wathi* is as follows:

The wife's sunnah fasting permission is not discriminatory, but she invites her husband to join the sunnah fasting, [practice of worship for the wife. Do not enter other people into your house, the result will be bad morals. Wife giving charity without reducing daily household expenses is very good.⁴

5. Making friends, looking for good friends must be considered by husband and wife as the following hadith:

(DARIMI - 379): It has been reported to us Al Hakam bin Nafi' has told us Shu'aib from Ibn Abu Hasan from Syahr bin Hausyab said: It has come to me Lukman Al Hakim said to his son: O my son , do not study knowledge to compete with the scholars, or to argue with stupid people or to do riya in assemblies, and do not leave knowledge for reasons of displeasure and delight in ignorance. O my son, choose assemblies that you see good with your eyes, if you see a people dhikr to Allah, sit with them, verily if you become a pious, your knowledge will benefit you and if you become a fool, they will teach you, and May Allah open His mercy to them so that it will also be given to you as well as to those who are with you. And if you see a people who do not remember Allah, do not sit with them, because if you are a scholar, your knowledge will not benefit you, and if you are a fool, they will not add to you except ignorance. , and the torment befell you with them."⁵

Contents of Hadith

- a. Children and wives are obliged to study at the science council
 - b. Intend to cover stupidity
 - c. Please study in the busyness of earning a living
 - d. Follow friends who study hard and can direct you to the straight path
 - e. Frequent discussions with good teachers
6. Parenting children, whether female or male, the arguments are as follows:

³ Abu Daud, *Sunan Abu Daud*, (Indonesia: An-Nasyir Al-Maktabah Dahlan 275 H). hlm.261.

⁴ Muslim, *Sahih Muslim*, (Bandung: Dahlan, t.t) .hlm.91.

⁵ Ad- Darimi, *Sunan Ad- Darimi*, (Semarang: Maktabah wa Matba'ah, 279 H). hlm. 420.

(TI Ahmad)Abdullah bin Mubarak, has told us Ma'mar from Ibn Shihab, has told us Abdullah bin Abu Bakr bin Hazm from Urwah from Ayesha he said; A woman came in to meet me with her two daughters, and the woman asked, but she did not get anything from me except dates. Then I gave the dates to him, and the woman distributed them to her two daughters, while she herself did not eat them. Then the woman stood up and went out. After that, the Prophet sallallaahu 'alaihi wasallam entered and I immediately reported it to him, then the Prophet sallallaahu 'alaihi wasallam said: "Whoever is tested for taking care of these women's children, then they will be a shield for him from the hell fire." Abu Isa said; This is a saheeh hasan hadith.⁶

Hadith content

- a. Parenting a female child is obligatory and becomes a shield for her two parents from hell.
- b. Compare with boys because it is more difficult to raise male children

Analysis of Teo and Antropo

- a. If a daughter can be saved from bad things, then the world and its contents will be good too.
- b. However, if the daughter is ugly, the world and its contents will be destroyed by itself, the evidence is as follows:

Muhammad bin Salamah he said; Has told us Ibn al-Qasim from Malik he said; Has told me Zaid bin Aslam from 'Atha bin Yasar from 'Abdullah bin 'Abbas he said; "There has been an eclipse of the sun, then the Messenger of Allah (peace and blessings of Allah be upon him) prayed with the people. He stood for a long time reading a letter that was commensurate with Surah Al Baqarah." Then Abdullah said again; 'Then he bowed' with a long ruku', then raised his head and stood (again), but shorter than the first. Then he bowed with a long ruku' but shorter than the first ruku. and stood again for a long time, but shorter than the first. Then he bowed with a long bow, but shorter than the first bowing. Then he bowed down and left while the sun was shining. After that he sallallaahu 'alaihi wasallam said: 'The sun and the moon are two signs among the signs of the greatness of Allah Ta'ala. Neither of them eclipsed because of someone's death or birth. If you see the eclipse, then make dhikr to Allah Azza Wa Jalla.' The friends said; 'O Messenger of Allah sallallaahu 'alaihi wasallam, we saw you reaching for something in your position, then we saw you also back away?' He said: 'I saw Paradise - or was shown Paradise. If I take something from heaven, then you will definitely eat it, then there will be no more in this world. I also saw hell. I have not seen a

⁶At-Tirmizi, *Sunan at-Tirmizi*, (Semarang: Maktabah wa Matba'ah, 279 H). hlm. 368.

sight more frightening than this and I see that most of its inhabitants are women.' The Companions said; 'O Messenger of Allah sallallaahu 'alaihi wasallam, why is that?' He replied: 'Because of their disbelief'. -In another narration: Because they disbelieved in Allah? - He continued again: 'They also disbelieve in the goodness of their husbands and disbelieve in goodness. If you do good to one of them (women) all the time, Then he sees something (bad) in you', Then he will say: 'I do not see any good in you!'⁷

Hadith content

- a. There are many women inhabiting hell, because they are not grateful for the results of their husband's work, they feel less.
 - b. The husband will want to give more than the wife wants, but Allah gives it as it is.
 - c. If the wife is not grateful to her husband, it means that she is not grateful to Allah.
7. Husband or wife is able to carry out fardu kifayah husband and wife

(IBNUMAJAH - 1454): Has told us Muhammad bin Yahya said, told us Ahmad bin Hanbal said, told us we Muhammad bin Salamah from Muhammad bin Ishaq from Ya'qub bin Utbah from Az Zuhri from Ubaidullah bin Abdullah from 'Aisha he said, "The Messenger of Allah - peace and prayer of Allah be upon him- came back from Baqi' and found me having a headache, I muttered, "Ouch.. my head ! He also said: "O 'Aisha, I also feel it. Then he said: "There is no danger if you die before me, I will take care of you, bathe, worship, pray and bury you"⁸

The content of the hadith:

Husband's love for wife, don't divorce until death picks up.

Father and Mother are limited to adulthood and marry them off as a feeling of happiness.

The Prophet gave an example if you died first I would bathe, wash, pray and bury you 'Aisyah.

B. Husband and Wife Must Stay Away from Forbidden Jobs

Humans marry to avoid stealing, betraying, bad friends, swearing, adultery, playing courtship, to immoral places , mengintif di kamar mandi, di sungai dalilnya:

⁷An-Nasai, *Sunan An-Nasai*, (Semarang: Maktabah wa Matba'ah, 279 H) .hlm. 162.

⁸Ibn Majah, *Op.Cit.* hlm.477.

حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ بَيْنَا أَنَا أَمْشِي مَعَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَعْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ⁹

Analysis

1. Marriage will be able to be able to subdue wide-eyed views of the opposite sex, because it is the nature of human instinct of two types, in order to avoid getting married for those who are physically and mentally capable.
2. Marriage will protect the genitals, because the genitals are a source of immorality through adultery.
3. Lust will want to be vented through adultery, there are even some people who want to kill it in order to eliminate the traces of the killer.
4. But don't forget and be negligent, the murder as far as you avoid, will be revealed again, see some cases that occurred.
5. So the genitals feel good for adultery, as a result, they are imprisoned for years, and even killed by people.
6. For students who are able to get married, get married, don't commit adultery before marriage, quit college students, be imprisoned, caned, be exiled to another country and go to hell.
7. As a result your daughter is made like you did.
8. If there is a legal agreement, it is better for students who are adults, may marry to avoid adultery, separate schools are allocated, if not allowed more adultery at the junior high and high school levels.

C. Building Islamic Household Indicators

Anthropo Analysis

Indicators are very important to be achieved to the maximum extent according to ability. Home is a safe and comfortable place, both at night and during the day, to worship, eat together, sleep together, entertain guests, learn and teach fellow family members. Islamic is an adjective from the word Islam. In this case, all activities in the house must be guided by the Qur'an, Hadith and the Prophet's siroh, so that humans become perfect humans.

Indicators of Islamic houses include

1. Husband and wife marry in Islam, the argument is QS an-Nur, 24:32-33 as follows:

⁹Al-Bukhari, , *Op. Cit.* hlm.189.

وَأَنْكِحُوا الْأَيَامَىٰ مِنَ الصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ (32) وَلَيْسَتُغْفَبَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَأَتَوْهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرَهُوا فَتْيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهَنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ (33)

Content of paragraph

- a. Marry a virgin, Allah will enrich you
- b. Learn Alquran hadith and siroh nabawi
- c. Teach practice accusing knowledge that is owned sincerely
- d. Try to be an example in a commendable character
- e. Don't look for other people's faults, cover up one's friends, forgive, surely Allah will cover our own validity
- f. Help friends when we are sad and difficult, Allah will guide us to a safe path and save us the world and the hereafter

Analysis of Teo and Antropo

- a. A valid marriage guarantees that Allah will provide adequate sustenance.
 - b. Don't worry about getting married to make a lot of life burdens, such as shopping for children and wives, children's school fees, medical treatment and guiding them to the right path, afraid of children fighting.
 - c. Avoid negative thoughts, getting married will be a hassle, so it's better to be single, buy a female or male doll, ready to be taken anywhere, put it in the car to the hotel, no children, quite comfortable having sex with dolls.
 - d. The answer is that it is wrong, where every human being not only needs sex, but also needs love, kisses, order, conversation, smiles, worshipping friends, longing for wife's cooking, wife's hugs, wife's warm welcome to her husband's arrival from work, friends at night, in silence, friends confide in and so on as a picture of humans as social creatures.
 - e. Getting married is a very pleasant and exciting atmosphere, *wathi* soreness, sadness, poverty and trouble, the husband should ask his wife for *relieves*, the wife should serve him as soon as possible, preferably in the room, the perfume should be ready with the same scent.
 - f. If the husband is sulking, then the medicine is to invite him to have intercourse as soon as possible, if he doesn't want to continue to flirt, God willing, the sulking is over.
 - g. That's why the wife doesn't go out of the house for divorce, so that the husband immediately reconciles, re-rujak so as not to sulk.
2. If the husband and wife are not able to maintain household harmony, then proceed with the divorce process in accordance with Government

regulation no 1. 1974 with good, the argument is QS, an-Nisa', 4:128-130 as follows:

وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (128) وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا (129) وَإِنْ يَتَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا (130)

Analysis

1. Marriage will be able to be able to subdue wide-eyed views of the opposite sex, because it is the nature of human instinct of two types, in order to avoid getting married for those who are physically and mentally capable.
2. Marriage will protect the genitals, because the genitals are a source of immorality through adultery.
3. Lust will want to be vented through adultery, there are even some people who want to kill it in order to eliminate the traces of the killer.
4. But don't forget and be negligent, the murder as far as you avoid, will be revealed again, see some cases that occurred.
5. So the genitals feel good for adultery, as a result, they are imprisoned for years, and even killed by people.
6. For students who are able to get married, get married, don't commit adultery before marriage, quit college students, be imprisoned, caned, be exiled to another country and go to hell.
7. As a result your daughter is made like you did.
8. If there is a legal agreement, it is better for students who are adults, may marry to avoid adultery, separate schools are allocated, if not allowed more adultery at the junior high and high school levels.

D. Building Islamic Household Indicators

Forming pious children, not wrong

Children, pious and pious children who always imitate and practice and accuse the Prophet's teachings, whenever and wherever the evidence is QS al-Ahzab, 33:21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (21)

21. Indeed, the Messenger of Allah has in you a good role model for you (that is) for those who hope (for) Allah and (the coming of) the Day of Judgment and he often mentions Allah.

Anthropo Analysis

1. The purpose of an example is that wherever he is, he becomes a reference in religion, tries and acts in accordance with the existing religion and society.
2. The Prophet finished learning to write and read the Koran from the age of 4 to 6 years, with Allah's permission his mother died when he was 6 years old as his teacher.
3. Husbands and wives are obliged to teach their children BTQ before the age of 6 years, otherwise they will have problems learning the next age.
4. At the age of 12, the Prophet had been trained in herding goats, equipped with independent learning, patience, using free time, avoiding friends who were free without a purpose.
5. So that he was 25 years old, he was sought or invited by Khodijah to marry, because he was trusted in business and other commendable morals, because the city of Mecca was safe and never famined because they worshiped Allah who has Baitulloh and their children QS Quroisy verses 1-4.
6. At the age of 35, he became the fairest judge among the people to return Hajrol Aswad to its original place, because at that time Mecca was hit by Flood.
7. At the age of 40, he became a prophet, finally where and where his friends accompanied him until his death in turns.
8. At the age of 52 years, according to Syamsiyyah, he received the obligation to pray 50 rakaats a day and night which is known in the history of Isro' wal Mi'roj ascending to the seventh heaven to *Sidrotul Muntaha*.
9. Whoever is present to follow the Prophet, then he is obliged to convey to other friends what teaching material he found that day.
10. At the age of 53 he *migrated* and his friend Abu Bakr to Medina to develop Islam of Medina until they almost inherited their evidence in QS an-Nisa ' 4:33 as follows:

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَأَتَوْهُمْ نَصِيْبُهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا (33)

But in the end, there was no mutual inheritance between the muhajirin and Anzor, so the hadith that caused each other to inherit was only because of descendants such as father, mother, grandfather, grandmother, half-brother, half-father or mother-in-law, grandson of a son or daughter, occupying the position of father or mother. mother, as well as the position of grandfather or grandmother occupying father or mother

Anthropo analysis

- a. Because of slavery (the master inherits from his servant, the servant does not inherit from his master), because the servant's property is from the master, not the other way around.
- b. That's why the heirs of fardu or *dzawil arham* are there to help each other in producing the property of the deceased.
- c. Because *dzawil arham* (mother's brother) with the condition that there are no heirs who die in terms of descent or marriage, if there is no *dzawil arham* then return to *Baitul Mal*. *Baitul Mal*, may prioritize assets that have no heirs, to adopted children who die, because they are included in their dependents while living, the argument is QS, an-Nisa ' 4:8 as follows:

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

Anthropo Analysis

1. There is nothing left for the teachings of Islam to be conveyed and exemplified by the Prophet.
2. There are Islamic teachings that are fardu, *mandub haram* and *makruh*, while *permissible* is the origin of these four laws, not Islamic law.
3. For example, marriage as long as the law is *permissible*, after it is done, the law is obligatory (if you are able and worried about delaying it near actions that are prohibited by Islamic teachings) *sunnah* or *haram* or *makruh* (hated).
4. That's why Rosul said if there is already a man who proposes to a girl whose religion is good, then marry him, otherwise he is not allowed to marry himself in an illegitimate way.
5. If you can't afford it, then the law becomes haram, because it hurts your wife, both spiritually and physically, so please fast and *mandub* first, while working, praying, studying and so on.
6. The life of the believer is an example in the society where he is, because Allah sent the Messenger for Allah's mercy, not an curse on nature or humans. The proof is QS, al-Anbiya', 21:107 as follows:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (107)

107. And we are not sent you, but to be a mercy to the worlds.

Anthropo Analysis

1. The Prophet was sent to perfect human morals from time to time, not one era, because the habits of humans in the world are different from each other, so Islam Islamizes culture, not culture to civilize Islam until the end of the world's life the arguments are as follows:

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ¹⁰

2. The corroboration of al-Baihaqi's narration is as follows:

- أَخْبَرَنَا أَبُو مُحَمَّدٍ بْنُ يُونُسَ الْأَصْبَهَانِيُّ أَنبَأَنَا أَبُو سَعِيدٍ بْنُ الْأَعْرَابِيِّ حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ عَبْدِ الْمَرْزُوقِ حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ أَخْبَرَنِي مُحَمَّدُ بْنُ عَجَلَانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ». كَذَا رَوَى عَنِ الدَّرَاوَزْدِيِّ¹¹

Anthropo analysis

- a. The bad Arab culture when jahiliyyah has been straightened out by Islam, such as like to commit adultery, rob, fight, drink alcohol, oppress the weak, kill daughters alive, worship idols, be naked during thowaf in the Kaaba.
 - b. Islam preserves or continues good things such as visiting etiquette, trading during the winter to Yemen, summer to Sham, worshiping God Baitullah, being generous.
 - c. Morals are good deeds, they must be based on the Qur'an and hadith and the Prophet's siroh.
 - d. All the morals of Muslims for the betterment of Muslims and increasingly known to others, there is nothing wrong with the teachings of Islam, some adherents are pious and some are wrong.
 - e. Other people will like to convert to Islam, and want to apply it and accuse other humans, so that they want to convert to Islam.
3. The Prophet was sent to improve the customs of *jahiliyyah*, such as voting for fate, worshiping idols, gambling, drinking khomar, smoking (because there is nothing positive about smoking advertisements, everything is negative like smoking kills you) while khomar advertisements are more harmful than the benefits, so the law is haram, as well as likes war, kills people, robs, steals, commits adultery, mut'ah marriages or contracts, usury practices and others

¹⁰Ahmad bin Hanbal, *Musnad Ahmad*, (Beirut : Dar al-Katib, al-Ilmiyah, 275 H). hlm.218.

¹¹أبو بكر أحمد بن محمد بن الحسين بن علي البيهقي، السنن الكبرى في فضائلها الجوهر النقي ص (472)

4. Smoking never reads *basamalah* when you start it, nor does you remember reading *hamdalah* if it's finished, after smoking, throw it away and crush it with sandals or shoes.
5. Smoking can cause fires on mattresses, people's gardens, pants, clothes, sarongs, mats, polluting mosques, bathrooms, fumigating other people during events.
6. The MUI decision is unlawful for children, young women, and makruh for adults.
7. The results of such an analysis are still wrong, it is impossible for the cause to be makruh as a result to be haram because smoking can kill the culprit or can inhale it.
8. But Saudi Arabian clerics forbid it, the evidence of the punishment is like drug punishment.
9. The law of continuous makruh will become haram, because the consequences will definitely be fatal, how many smokers are sentenced to death, if you don't stop, please hasten to die or kill yourself slowly.
10. Please reflect deeply, scholars cannot afford to leave cigarettes, how could teenagers want to quit drugs who are already addicted to wallohu a'lam

Ecocentric Analysis

Cigarettes or tobacco, pigs themselves don't want to consume them, but humans want to, meaning humans are more depraved than animals, so humans are sometimes more despicable than animals if reason is not used for argument

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسْبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاطْفُرْ بِذَاتِ الدِّينِ تَرَبَّتْ بِذَلِكَ¹²

Because of the wealth, why the treasure first? Because wealth is the basic capital for work that is desired and agreed upon to worship, so Allah commands married men to give *a dowry* from their income, not only from their parents' income

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (24)

¹²Al-Bukhari, *Op.Cit.*hlm.127.

- a. Husband and wife and their brothers and sisters who pray and fast in this world, will intercede together later in heaven if any of their friends are still in hell.
- b. Thus, the husband or wife must be a pious and pious human throughout life, so that the child imitates them.
- c. Congratulations on being husband and wife *sakinah, mawaddah warohmah*.

E. Conclusion

1. The purpose of marriage is as follows.
2. Protect from immoral acts such as adultery.
3. Don't let the husband masturbate if the wife is menstruating, postpartum or istihadoh then the wife is obliged to masturbate to her husband, before doing warm fondling.
4. Serve the wishes of the husband's wathi, when and where based on Islamic teachings before dawn, at noon before the noon prayer and after the Isha' prayer and the sunnah lail and witr prayers.
5. The wife may leave the house with the husband's permission.
6. It is forbidden to enter a man into a house that is not his muharrom, if his muharrom is far from a bad character.
7. Wife if fasting is sunnah (Monday, Thursday and Friday) at night must ask permission from husband, brother tomorrow I want to fast sunnah if husband wants to wathi then do it at night and join fasting the next day.
8. If the wife is alone at home, if another man comes, he is obliged to suggest that the husband is not there (Surat an-Nur, 24: 27, 28, 29 and 61).
9. Parenting starts from breastfeeding him, his health, his morals, his association with pious friends.
10. Educating children according to Islam, the material is the Koran, the hadith and the siroh of the Prophet.
11. Marry a child if there is already a man who proposes to her who is good and pious.
12. Able to practice the implementation of fardu kifayah husband and wife
13. Be the two people who give birth to a better human being, and be useful to other humans.
14. Practice hablum minalloh and hablum minannas properly based on existing and valid arguments.

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