



International Conference on Islam, Law, and Society (INCOILS)
Conference Proceedings 2024

**EARLY MARRIAGE: THE PERSPECTIVE OF TAFSIR AL-MUNIR
IN REALIZING A PROSPEROUS FAMILY AND MENTAL HEALTH**

¹Nurusshobah,
¹ Student of UIN Mataram
shobahnurus15@gmail.com

ABSTRACT :

Early marriage is often a controversial topic, with various views developed in social, cultural, and religious contexts. This study uses a *library research* method to explore Wahbah Zuhaili's views in Tafsir Al-Munir on early marriage in Islam. The results show that, although Islam does not explicitly prohibit early marriage, the religion emphasizes the importance of physical, mental and social readiness of individuals who will marry. Zuhaili argues that marriage should be done with careful consideration, which includes readiness to take responsibility. Mental health is also considered an important aspect in creating a harmonious family, emphasizing the importance of equality and cooperation between family members. In the context of modern society, while early marriage is acceptable, Zuhaili advocates marriage at a more mature age, both physically and emotionally, for the welfare of the family and the mental health of the couple. Tafsir Al-Munir emphasizes that marriage should be carried out responsibly, taking into account individual readiness and creating an environment that supports mental health to achieve a prosperous family.

Key Words: *Early Marriage, Tafsir Al-Munir, Mental Health, Family Welfare*

INTRODUCTION

Early marriage refers to the phenomenon where a person, either male or female, enters into marriage at a relatively young age. This phenomenon has been debated in many countries, including Indonesia, due to its profound impact on various aspects of individual, family and community life. Although early marriage is related to cultural and religious values, its impact on physical and mental health is complex and requires serious attention.¹

In the Islamic perspective, early marriage is actually not prohibited as long as the couple has fulfilled the requirements of awareness and physical and mental readiness.² One way to understand early marriage in Islam is through the interpretation of the Qur'an, especially Tafsir al-Munir, which provides deep insight into the rights and obligations in marriage, as well as the principles of a healthy

¹ Dinar Rosyiddin Alifian Romadhon. "Islamic Law's View on Early Marriage." *Aafiyah: Multidisciplinary Journal of Science* Vol. 2 No. 01 (2024), pp. 28-29.

² Kartika Sri Rohana. "Early Marriage in the Perspective of Islamic Law." *DARUSSALAM JOURNAL: Constitutional Law Thought and Mazhab Comparison* 3.2 (2023), pp. 317-319.

and prosperous family life. Tafsir al-Munir, by the great scholar Wahbah Zuhaili, explains various aspects of human life, including family laws in Islam.

However, in today's context, early marriage often carries risks to the mental health and wellbeing of individuals, especially for the women involved. Research shows that there are many negative impacts of early marriage, such as increased divorce rates, reproductive health problems, and difficulties in forming a harmonious family. Mental health is also a major concern, as couples who marry young often lack emotional maturity and coping skills.³

Early marriage is also strongly influenced by socio-economic, cultural and educational factors. In some communities, early marriage is considered part of a tradition that should be maintained, but there is evidence to suggest that marital unpreparedness can lead to problems in domestic life and individual mental development. Therefore, the study of early marriage needs to consider not only the legal aspects of religion, but also broader psychological and social factors.

The purpose of this paper is to analyze Tafsir al-Munir's view on early marriage, focusing on efforts to create a prosperous family and maintain mental health. By understanding the principles of marriage in Islam through this tafsir, it is hoped that a wiser and more contextual solution can be found in facing the challenges of early marriage in modern society.

RESEARCH METHODS

This research adopts a qualitative *library research* method, which aims to collect and analyze data from various relevant written sources. Data collection is done through literature review, both from primary and secondary sources, which include books, scientific articles, and tafsir related to early marriage in Islam, especially those expressed in tafsir al-Munir by Wahbah Zuhaili. The data obtained is then analyzed descriptively and analytically to explore a deeper understanding of existing views and to support the research objectives. This approach is expected to produce comprehensive and in-depth information on the topic under study.

DISCUSSION

Overview and Concept of Early Marriage

Definition of Early Marriage

Early Age Marriage "marriage," comes from the Arabic "*nakaha*," which means "to marry."⁴ "to marry means "to bind" or "to unite." In general, marriage is a legal bond between two people to live

³ Kurdi Fadal. "Underage Marriage from the Perspective of Maqashid Al-Qur'an." *Journal of Islamic Law IAIN Pekalongan* No. 14 No.1 (2016), pp. 68-70.

⁴ Tihami Sohari Sahrani, *Munakahat Jurisprudence: A Complete Study of Marital Jurisprudence* (Jakarta: Raja Wali Press, 2010), p. 7.

together as husband and wife. According to the Big Indonesian Dictionary (KBBI),⁵ marriage is an agreement between a man and a woman to live together as husband and wife. Meanwhile, the word Early, refers to something that happens sooner than it should. In this context, it refers to a marriage that takes place before a person reaches the age of majority or is ready for marriage "Early" is an adjective that describes something that happens sooner or earlier than it should. In the context of marriage, this term refers to a marriage that takes place before a person reaches the age that is considered an adult according to the law and social norms.⁶

So in general, early marriage refers to marriages entered into by very young individuals, generally under the age of 18, before they are considered physically, mentally and legally ready for married life.

Overview of Early Marriage

Early marriage, which occurs in adolescents between the ages of 11 and 24, is based on considerations. The age of 11 is when signs of physical maturity begin to appear, and in Indonesian social and religious traditions, this age is often considered a sign of maturity (*baliqh*), where individuals begin to be treated as adults socially and emotionally. Early marriage in fiqh is often called *aḏ-Zawâj al-Mubakkir*, which is related to the age of puberty. In the view of fiqh, the age of puberty can differ according to several opinions.⁷ Abu Hanifah sets the age at 18 years for men and 17 years for women, while Abu Yusuf and Muhammad bin Hasan prefer the age of 15 years for both. According to Law No. 7 of 1974, marriage is considered valid if the man is at least 19 years old and the woman is at least 16 years old.⁸ If the marriage occurs before this age, it is considered unlawful and has no legal force, unless there is permission from the Religious Court for Muslims or the District Court for non-Muslims. The age limit of early marriage itself varies according to various views, some mention marriage under 15, 17, or 18 years old as early marriage, while others consider 20 years old or even 24 years old as the age limit for marriage that is still in the early category.

Early marriage is influenced by various structural, social and cultural factors. Some of the main factors that encourage early marriage are influenced by various factors, one of which is the economic condition of families who are facing financial difficulties, so they decide to marry off their daughters early in the hope of easing the financial burden and improving social status. In addition, limited access

⁵ Im Prima, *Kamus Lengkap Bahasa Indonesia* (Gita Media Press, t.t.), p. 206.

⁶Asman. "Early Marriage in Review of Marriage Law Number 1 of 1974 and Analysis of the Concept of Islamic Law." *Journal of Court: Studies in Islamic Law and Legal Sciences* Vol. 4 No. 2 (2019), pp. 183-184.

⁷ Husein Muhammad, *Fiqh Perempuan* (Yogyakarta: LKIS, 2007), pp. 67.

⁸ Ministry of Religious Affairs of the Republic of Indonesia, *Law No. 1 of 1974 concerning marriage and government regulation* No. 9 of 1975. pp. 65.

to education, especially for women in areas with limited opportunities, makes early marriage seen as a solution to achieve better social status. Lack of understanding about alternatives such as further education or employment makes early marriage an easier option. On the other hand, parental influence in societies that still uphold traditional norms often encourages girls to marry young to maintain family dignity and avoid behaviors that are considered inappropriate, such as promiscuity. Equally important, strong cultural customs and traditions in some regions force families to marry off girls at a young age, due to social norms that require women to marry at a certain age, while refusing a proposal is considered an insult, adding to the social pressure that makes families feel forced to accept early marriage.⁹

Early marriage can have various negative impacts, including; a) The physical health of women who marry young is at high risk of complications during pregnancy and childbirth, such as premature birth or birth defects. b) The psychological impact of early marriage often leads to emotional disturbances, which can affect the couple's relationship and increase the risk of divorce. c) Child development to an unstable family environment due to early marriage can hinder child development. d) Social attitudes of individuals who marry young are often forced to assume great responsibility as a husband or wife, despite not being mentally and emotionally ready. Overall, early marriage has significant negative impacts on the health, psychology and development of individuals.

The Concept of Early Marriage in Islam

In classical fiqh, early marriage is known as *al-Shagir* or *as-Shagirah*, as opposed to *al-Kabir* or *al-Kabirah*. In contemporary jurisprudence, the term is *al-Zawaj al-Mubakkir* (young marriage). *Shagir* or *shagirah* means "small", referring to individuals who have not reached the age of puberty. Early marriage is a marriage between a man and a woman who have not yet reached puberty.¹⁰ Early marriage, which involves individuals under the age of majority, is a complex issue in Islamic law and state law in Indonesia. Although Islam does not set a minimum age for marriage, young marriages often spark debate regarding their social and psychological impact. Islam emphasizes the importance of physical and mental readiness, as well as the fulfillment of principles that ensure marriage brings benefits to both parties, especially women. Early marriage refers to marriages entered into by individuals under the age of 19. According to 2021 BPS data, around 9.23% of women in Indonesia

⁹ Zainurrahma, Latifa Fitriatun, Niken Meilani, and Ana Kurniati. *Factors Associated with Early Marriage in Playen District, Gunungkidul Regency*, 2018. Thesis: Diss. Poltekkes Kemenkes Yogyakarta, 2019, pp. 3-4.

¹⁰ Wilda Rahma Nasution. "Early Marriage in View of Islamic Law and Positive Law." *Journal of el-Qanuniy: Journal of Islamic Sciences and Social Institutions* Vol. 9 No. 2 (2023), pp. 266.

were married before the age of 18. ¹¹In Islamic law, marriage is valid if the prospective husband and wife have reached the age of baligh, which is around 15 years old for men and women.

In Islam, early marriage is not strictly prohibited, but more emphasis is placed on the mental and physical readiness of individuals. Although the Prophet Muhammad SAW married Aisha at a young age of 6 and lived together at the age of 9, early marriage is not recommended without careful consideration. Aisha r.a. narrated: "*The Prophet married me when I was six years old, and he had intercourse with me when I was nine years old.*" (Hadith narrated by Bukhari and Muslim).¹² This hadith relates the Prophet's marriage to Aisha at a young age, but it took place in the context of a particular culture and era. Many scholars argue that this event was specific to that time and cannot be directly applied to the modern era. Nonetheless, this hadith is often used as a basis that marriage at a young age is not prohibited in Islam, as long as both parties are physically and mentally prepared.

In the Qur'an, one of the verses that is often associated with marriage is QS. Ar-Rum (30:21) which reads:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ۚ ۲۱
"And among the signs of His power is that He created for yourselves mates of your own kind, that you may feel at ease with them, and that He may establish between you affection and mercy. Indeed, in such things there are signs for those who think." (QS. Ar-Rum 30:21)

The above verse QS. Ar-Rum (30:21) emphasizes that marriage is a sign of Allah's power that brings peace and love, which is only achieved if the couple is physically and emotionally ready. Although it does not discuss the age of marriage, this verse suggests that early marriage should consider the physical, mental and emotional readiness of both parties to achieve the goal of peace in marriage.

As for positive law in Indonesia, Law No. 16/2019 sets the minimum age of marriage at 19 years, as stipulated in Article 7 paragraph (1). However, marriage below this age can occur with court dispensation if there are urgent reasons and supporting evidence.¹³ The social implications of early marriage can have a negative impact on individuals and society, including: a) The health domain is prone to increase the risk of complications, such as high maternal and infant mortality rates, due to

¹¹ Angeliya Wijaya, "Know the Law of Early Marriage According to Law and Islamic Law", February 24, 2023, <https://perqara.com/blog/pernikahan-dini-menurut-hukum-dan-islam/> accessed on October 3, 2024.

¹² Bela Safira Daumpung. "Early Marriage in the Perspective of Islamic Education (Case Study of Muslim Communities in Nuangan District, East Bolaang Mongondow Regency)." *The Teacher of Civilization: Islamic Education Journal* Vol. 3 No. 2 (2022), pp. 5.

¹³ Angeliya Wijaya, "Know the Law of Early Marriage According to Law and Islamic Law", February 24, 2023, <https://perqara.com/blog/pernikahan-dini-menurut-hukum-dan-islam/> accessed on October 3, 2024.

immature physical conditions. b) The economic domain of young couples has difficulty meeting family needs due to limited education and experience, which can worsen financial conditions. c) The social domain has an effect on high divorce rates and obstruction of education, especially for women, limiting their future opportunities.

These impacts show that early marriage affects not only the couple, but also the social and economic well-being of the community as a whole. Early marriage in Islam is not prohibited as long as it meets certain conditions, but in Indonesian law there is a minimum age limit. Prospective couples should consider their physical, mental and economic readiness before marriage to ensure a harmonious and lasting marriage.

Biographical Sketch of Wahbah Zuhaili

Wahbah Zuhaili, born in 1932 in Dayr 'Atiyah, Syria, is a prominent scholar who mastered various disciplines. His full name is Wahbah bin Mustafa al-Wahbah Zuhaili. His father, Mustafa, was a pious farmer, and his mother, Hajjah Fatimah, a woman who was firm in practicing Islamic law. Wahbah Zuhaili is known as a world scholar with fiqh thoughts that are widely spread through his works. Although raised in the tradition of the Hanafi school of thought, he is not fanatical and respects the opinions of other schools of thought.¹⁴ Wahbah Zuhaili began his primary education in his hometown and learned the Qur'an as a child. After graduating in 1946, he continued his studies at the Faculty of Shari'ah and graduated in 1952. In Cairo, he attended the Faculty of Shari'ah, the Faculty of Arabic at al-Azhar, and the Faculty of Law at 'Ain Shams University. In 1956, he earned two diplomas, Bachelor of Shari'ah and Arabic language teaching from al-Azhar.¹⁵

Wahbah Zuhaili completed his law studies at Ain Shams University in 1957 and continued his master's education at Cairo University, graduating in 1959. He earned his doctorate in 1963 with the dissertation *Athar al-Harb fi al-Fiqh al-Islami*. After that, he served at Damascus University and earned his professorship in 1974. A prolific scholar, he wrote more than 199 works, including a sixteen-volume book. Wahbah Zuhaili passed away on August 8, 2015, leaving behind a great scientific legacy. In addition to his scholarship, he was renowned for his writing productivity, with more than 30 books, such as *Usul al-Fiqh al-Islami*, *Al-Fiqh al-Islami wa adillatuhu*, and *Tafsir al-Munir fi al-Aqidah wa al-*

¹⁴ Khabib Abdul Aziz, "*Implications of Fasting Values on Character Education" Study on Fasting in the Book of Al-fiqh Al-islam Wa Adillatuhu by Prof. Dr. Wahbah Az-zuhaili*", Thesis, Undergraduate Program, UIN Walisongo, Semarang, 2015, p. 70. 70.

¹⁵ Wahbah al-Zuhaili, *Tafsir al-Munir Aqidah, Shari'ah, Manhaj*, Translated by Abdul Hayyie al-Kattani, (Jakarta: Gema Insani, 2016), Volume I, pp. xiii.

Syariah wa al-Manhaj. His works cover fiqh, tafsir, and Islamic law in a contemporary context...¹⁶ Wahbah Zuhaili has many students scattered in various countries, and his work continues to be used as a reference among scholars and academics. His deep thinking in the fields of fiqh and tafsir makes him one of the important figures in the Islamic world.¹⁷

Wahbah Zuhaili learned from many prominent teachers in Damascus and Egypt. In Damascus, he studied with figures such as Shaykh Muhammad Hashim al-Khatib and Shaykh Muhammad Yasin. In Egypt, he studied at Al-Azhar and Ain Shams Universities, under the guidance of scholars such as Shaykh Muhammad Abu Zahrah and Shaykh Mahmud Syaltut, who deepened his knowledge in various fields.¹⁸

Scope of Tafsir Al-Munir by Wahbah Wahbah Zuhaili

The Qur'an, which means reading, is the revelation of God revealed to the Prophet Muhammad SAW in Arabic, starting with Surah Al-Fatihah and ending with Surah An-Nas. As a guide to life, the Qur'an has a deep meaning and can be proven scientifically. To understand it properly, the science of interpretation is needed. Tafsir aims to explain the meaning, story, and context of the verse, including asbabun nuzul. Tafsir is not an arbitrary science, only expert mufasirs can interpret the Qur'an. The companions of the Prophet were very careful in interpreting verses. Tafsir must be objective and free from personal interests. One type of tafsir is contemporary tafsir, which explains verses that are relevant to fiqh and social issues in the modern era.¹⁹

1. The Origin of Tafsir Al-Munir

Tafsir al-Munir, which means "the illuminating one," was written by Wahbah Zuhaili to provide enlightenment in understanding the verses of the Qur'an. Its main purpose is to strengthen the relationship of Muslims with the Qur'an as a guide to life. In addition to explaining fiqh laws, this tafsir also explores the meaning of verses related to aqidah, morals, manhaj, and social issues that are relevant to human life in this world and the hereafter.²⁰ This tafsir was first published in 1991 by Dar al-Fikr al-Mu'ashir. Written over five years in Kuwait, the work consists of 16 volumes covering 30 juz of the Qur'an, with approximately 9000 pages. Wahbah Zuhaili completed this

¹⁶ Syaiful Amin Ghofur, *Mozaiik Mufasir Al-Qur'an*, Yogyakarta: Kaukaba Dipantara, 2013, pp. 137-138.

¹⁷ Ainul, "Flow and Method of Wahbah Zuhayli in al-Tafsir al-Munir fi 'aqidah wa alShari'ah wa al-Manhaj" *mutawatir journal*, Vol. 3 No. 1, 2013, p. 133. 133.

¹⁸ Sulfandi, *Thoughts on Tafsir al-Munir fi al-Aqidah wa al-Syari'ah alManhaj by Wabbah al-Zuhaili*, (Jakarta: Repubika Penerbit, 2015), p. 72.

¹⁹ Muhamad Yoga Firdaus. "The Ethics of Adornment in the Perspective of Tafsir Al-Munir: A Sociological Study." *Journal of Research in Ushuluddin Sciences* Vol.1 No. 2 (2021): pp. 108.

²⁰ Wahbah al-Zuhaili, *Tafsir al-Munir Aqidah, Shari'ah, Manhaj*, Translated by Abdul Hayyie al-Kattani, (Jakarta: Gema Insani, 2016), Volume I, p. xiv. xiv.

tafsir after his other major works, *Usul Fiqh al-Islami and Al-Fiqh al-Islami wa Adillatuhu*. Tafsir al-Munir has been translated into many languages, including Turkish, Malaysian and Indonesian. In his muqaddimah, Wahbah emphasizes the importance of understanding the Qur'an scientifically as a comprehensive guide to life.²¹ Wahbah Zuhaili's motivation in compiling Tafsir al-Munir stems from his love and respect for the Qur'an. In his preamble, he emphasized that the Qur'an is a perfect book that continues to provide inspiration in various aspects of life. According to him, the Qur'an is a source of unlimited insight, relevant to science, and the needs of the times, especially in culture and education.²²

2. Systematics of Writing and Methods of Tafsir Al-Munir

In the first volume of Tafsir al-Munir, Wahbah Zuhaili discusses various important aspects of 'ulumul al-Qur'an, including its definition, mode of revelation, codification, Asbab al-Nuzul, as well as ahruf sab'ah and qira'at sab'ah. He also discusses the miracles of the Qur'an, its translation, and the science of balaghah. The systematic discussion in this book includes several important points: first, Verse Classification, where verses are divided based on themes to facilitate understanding, such as the division of Surah al-Baqarah which discusses the nature of believers and disbelievers. Second, Global Explanation of the Surah, which provides an overview of the meaning of each surah. Third, Linguistic Aspects, which explains in detail about the Arabic language, including mufradat, i'rab, and balaghah. Fourth, Asbab Nuzul, which explains the reasons for the revelation of the verse with saheeh narrations. Fifth, Detailed Verse Interpretation, which analyzes the context, rulings, and meanings of the words in each verse. Finally, Fiqh Rulings, which summarizes the rulings derived from the verse being interpreted. This systematic reflects the depth of Wahbah Zuhaili's knowledge and the influence of contemporary tafsir, such as tafsir al-adabi al-ijtima'i, which emphasizes linguistic aspects and contextualization of law. :²³

²¹ Wahbah al-Zuhaili. "*al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*", Vol. 9, Damascus: Dar al-fikr. 2009. pp. 9.

²² Wahbah al-Zuhaili, *Al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*, (Beirut: Dâr al-Fikr, 1991), Juz. I, pp. 5.

²³ Wahbah al-Zuhaili, *Tafsir al-Munir*, pp. xiv.

3. Methods, Sources and Style of Tafsir Al-Munir

Methods, styles, and sources of tafsir are important elements in Wahbah Zuhaili's approach to interpreting the Qur'an. In Tafsir al-Munir, he combines various scientific methods to provide a thorough understanding of the Qur'anic verses, referring to authoritative sources and using a comprehensive approach. Wahbah Zuhaili combines two main approaches, namely *ma'tsur* (based on traditions and sayings of the salaf) and *manqul* (based on accepted rules). The three main aspects of his tafsir are: 1) Using saheeh traditions and in-depth analysis of the meaning and context of the verse, 2) Emphasizing the specialty of the Arabic language as a miracle, and 3) Referring to *Maqasid al-Shari'ah* to understand the noble goals in society. The method of writing Tafsir al-Munir combines tahlili and semi-maudhu'i approaches, focusing on issues of debate among scholars. Wahbah Zuhaili draws on various primary sources such as the Qur'an, hadith, as well as classical commentaries such as *Abkam al-Qur'an* and *Tafsir al-Qurtubi*, as well as other works focusing on language, literature, and qira'at, to provide a comprehensive understanding that is relevant and contextualized for Muslims.²⁴

Wahbah Zuhaili's Tafsir al-Munir emphasizes *fiqh*, especially *fiqh* of life (*fiqh al-bayah*), reflecting his expertise in this field. With a tahlili approach, it combines the methods of bil ra'yi (rational) and bil matsur (based on narration) to provide interpretations relevant to contemporary social issues, while maintaining conformity with the original meaning of the Qur'ān. It also includes literary, social, and fiqh elements. Wahbah Zuhaili combines the explanation of Islamic law with social dynamics, so that this tafsir remains relevant to the conditions of modern society. Although focused on aspects of fiqh, Tafsir al-Munir is presented in language that is easy to understand and in accordance with social and cultural realities, so as to harmonize fiqh, literature, and social issues very well. In this work, Wahbah Zuhaili aims to restore a proper understanding of the Divine teachings as a guide in faith, law, and following the path that is pleased by Allah. In addition, his thoroughness in explaining the interpretation of Qur'anic verses prevents subjective interpretations.²⁵

Interpretation in *Tafsir al-Munir*; Early Marriage in Realizing Family Welfare and Mental Health

²⁴ Wahbah al-Zuhaili, *Tafsir al-Munir*, p. 13.

²⁵ Muhammad Hambali, "A Glimpse of Wahbah al-Zuhaili's Tafsir", in *Journal of Al-Qur'an and Hadith* No. 2, (2019), p.124.

The author chose this theme because of the background of Wahbah Zuhaili who is famous for his phenomenal work, *Tafsir al-Munir fi al-Aqidah wa al-Syariah wa al-Manhaj*. *Tafsir al-Munir* is a contemporary tafsir that reviews verses of the Qur'an with a contextual and applicative approach. In discussing early marriage, especially in relation to family welfare and mental health, it is necessary to link verses about marriage and household harmony with the concept of mental and physical readiness in the context of modern marriage. Some relevant verses regarding marriage include QS. An-Nisa: 3, QS. An-Nisa: 19, QS. Al-Ahzab: 49, QS. Ath-Thalaq: 4, QS. An-Nisa: 3-4, QS. Al-Isra': 32, QS. Ar-Ruum: 21, QS. An-Nahl: 72, QS. Al-Furqan: 54, and QS. Az-Zariyat: 49. The following is an explanation of *Tafsir al-Munir* which can be used as a basis for understanding early marriage according to Wahbah Zuhaili.

1. Surah An-Nur (24:32):

وَأَنْكَحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَرِيمٌ ۝٣٢

"Marry off those who are celibate among you and those who are marriageable among your bond-servants, both men and women. If they are poor, Allah will enable them by His bounty. Allah is All-Wise, and All-Knowing" (QS. An-Nur 24:32).

a. Ritoric (*Balaghah*) spec

The meaning of *وانكحوا* get married. The word *الايامى* is a plural form that means people who are single or do not have a husband or wife, both men and women. The word *الصلحين* means having the eligibility and competence to marry and fulfill the rights and obligations of marriage. The word *عبادكم* is a plural that means male slave. While *امايكم* means female slaves.²⁶

b. Asbabun Nuzul

This verse was revealed regarding Abdullah bin Ubaiy bin Salul, who forced six of his slave girls to prostitute themselves in order to earn a living for him. Ibnus Sakan narrates that this verse also concerns a slave named Shubaih who belonged to Huwaithib bin Abdil Uzza. Shubaih asked his master to do the *Kitaabah* contract, but was initially refused. After this verse was revealed, Huwaithib finally agreed and set the *Kitaabah* fee at one hundred dinars, with a deduction of twenty dinars, which Shubaih eventually managed to pay.²⁷

c. Opinions of Classical and Contemporary Mufassirin

²⁶ Wahbah al-Zuhaili, *Tafsir al-Munir*, volume 9. p. 512.

²⁷ *Ibid*, p. 513.

Marriage in Islam is considered an obligatory commandment for those who have the ability. Allah promises blessings in sustenance for married families. Tafsir Baidawi states that marriage is a recommendation and worship that must be carried out for people who are able. Hamka in *Tafsir Al-Azhar* emphasizes that marriage is the path to glory and blessing of wealth, and provides a sense of physical and mental security in Islamic society. Wahbah Zuhaili argues that the law of marriage can be obligatory or sunnah. Scholars such as al-Razi argue that marriage is an obligation, but not everyone is able to carry it out. Therefore, for those who are less able, marriage can be sunnah, and one way to help is to provide financial support.²⁸

In general, there are two views on the ruling on marriage: obligatory and sunnah. Marriage is considered obligatory based on the phrase amar in the verse, which usually implies that it is obligatory. However, there is also a view that marriage is sunnah, especially for those who are not able to afford it, who are encouraged to maintain chastity by fasting and other activities.

2. Surah An-Nisa' (4:3)

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّنِّي وَتِلْكَ أَرْبَعَةٌ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ
ذَلِكَ أَذَىٰ أَلَّا تَعُولُوا ۗ ٣

"And if you fear that you will not be able to do justice to the orphans, then marry any woman you please, two, three, or four. But if you fear that you cannot be just, then marry only one..." (QS. An-Nisa' 4:3)

a. Balaghah and Vocabulary

- 1) **اللا تقسطوا** You cannot be fair.
- 2) **ما طاب لكم** whom you like.
- 3) **فواحدة** marry only one woman.
- 4) **او ما ملكت ايما نكم** suffice with the female slaves that you have.
- 5) **فان طبن لكم عن شيء منه نفسا** but if they give you part of the dowry or bride price gladly.
- 6) **هنيئا مرينا** *al-Hani* is something that is pleasant to eat, while *al-marii* is something that has a good effect if eaten, meaning that what they give you from the dowry is something that has a good effect and does not harm you in the hereafter.²⁹

b. Asbabun Nuzul

²⁸ Sri Hartini, Triani Susanti, "The Ideal Age of Marriage in Islam: Tafsiri Al-Qur'n Surat An-Nisa verse 6 and An-Nu yat 32". *Journal of Shariab and Islamic Economics*. Vol.2. No.2. 2021. p.101.

²⁹ Wahbah al-Zuhaili, *Tafsir al-Munir*, volume 2. p. 571.

Imam Bukhari, Imam Muslim, Nasa'i, Baihaqi, and others narrated from Urwah bin Zubair who asked Sayyidah Aisha r.a. about the verse concerning female orphans. Sayyidah Aisha explained that a guardian who takes care of female orphans is often attracted to their wealth and beauty, and tries to marry them without giving a fair dowry. This is forbidden, and the command is to marry any other woman they like, on condition of being fair.

Sa'id ibn Jubayr, Qatadah, ar-Rabi', adh-Dhahhak and as-Suddi explained that in the past, some people were more concerned with the wealth of orphans and were unfair to them. Verses 2 and 3 of Surah An-Nisa' were revealed to remind them to be fair not only to orphans, but also to the women they married. This verse teaches against marrying more than four women if one is unable to be fair, because women, like orphans, are weak creatures. This opinion was also expressed by Ibn Abbas r.a.³⁰

c. Tafsir Explanation

In this verse, the Qur'an provides provisions regarding polygamy and justice in marriage. Although this verse does not directly address early marriage, Wahbah Zuhaili explains that marriage in Islam should be based on the principle of justice, both in husband-wife relationships, as well as in the management of family responsibilities. In the context of early marriage, such marriages often involve immaturity in managing responsibilities, both physically and emotionally. Therefore, although this verse does not explicitly prohibit early marriage, Wahbah Zuhaili reminds us that marriage should be done with careful preparation, not just for sexual purposes or to fulfill lust, but to build a harmonious and just family.³¹

3. Surah An-Nisa' (4:6)

In the discussion about the age of a person to be able to get married legally in the view of Islam, also psychologically has mental maturity and has the ability to think well in determining his status.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۚ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا ۗ
وَمَنْ كَانَ غَنِيًّا فَلْيَسْعَفِ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۗ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

"And test the orphans until they are old enough to marry; then if you think they are wise enough, then hand over to them their property, and do not eat of their property in waste and haste before they come of age..." (QS. An-Nisa' 4:6)

³⁰ Wahbah al-Zuhaili, *Tafsir al-Munir*, volume 2. p. 571.

³¹ Wahbah al-Zuhaili, *Tafsir al-Munir*, volume 2. p. 572.

a. Balaghah and Vocabulary

The word *ابتلوا* means train. The word *اليتيم* means orphans before they reach the age of puberty in terms of religion and their actions in managing their property. *حتي* *بلغوا* means until they reach puberty, which is marked by having a wet dream or being 15 years old according to Imam Shafi'i. *رشد* means maturity and proficiency in managing and safeguarding property.³²

b. Asbabun Nuzul Verse

This verse was revealed in relation to Tsabit bin Rifa'ah and his 'amm (paternal uncle), namely that Rifa'ah died when his son, Tsabit was still a child, then Tsabit's uncle came to the Prophet and said, "Verily my brother's son is an orphan who is under my care, what is lawful for me from his property and when should I give it to Tsabit."³³

c. Explanation of Verse Interpretation According to Classical and Contemporary Interpreters

Scholars differ on the age limit and intellectual ability in determining a person's maturity, especially regarding the right to property. Al-Qurtubi in his tafsir explains that in addition to education and expertise, maturity also includes age. He cites the opinion of Imam Hanbal who states that a person is considered an adult at the age of 15 years because he has reached puberty, even though he has not dreamed. Meanwhile, the scholars of Medina, referring to Abu Hanifah, stated that the age of puberty for men is 19 years old and for women 17 years old.³⁴ Quraish Shihab in *Tafsir Mishab* reinforces Abu Hanifah's opinion, stating that the age of 25 is the maximum limit for giving property rights to orphans, because at that age, a person has reached physical and psychological maturity.³⁵

Wahbah Zuhaili in *Tafsir Munir* agrees with Al-Qurtubi on the importance of intelligence or "rusdun" in determining maturity, which allows a person to manage property wisely. Wahbah follows Imam Shafi'i's opinion regarding the age limit of puberty of 15 years, but also quotes Abu Hanifah who allows an age limit of up to 25 years without requiring "*rusydun*" as the main condition for giving property to orphans.³⁶

³² Wahbah al-Zuhaili, *Tafsir al-Munir*, vol. 2. pp. 585.

³³ Wahbah al-Zuhaili, *Tafsir al-Munir*, volume 2. p. 586.

³⁴ Sri Hartini, Triani Susanti, "The Ideal Age of Marriage in Islam: Tafsiri Al-Qur'n Surat An-Nisa verse 6 and An-Nu yat 32". *Journal of Shariab and Islamic Economics*. Vol.2. No.2. 2021. pp. 99.

³⁵ M. Quraish Shihab, "*Tafsir al-Misbab*", (Jakarta: Lentera Hati, 2005). pp. 35.

³⁶ Wahbah al-Zuhaili, *Tafsir al-Munir*, volume 2, pp. 587-592.

Tafsir al-Munir also explains that women who marry at a young age have the right to annul the marriage upon reaching the age of maturity. This is known as *khiyar* (the right to choose). Women who feel that the marriage is detrimental or not to their liking can choose to end it. This is in line with the principle of *maslahah al-hajjiyat*, which is a benefit that is necessary for individual welfare. Tafsir al-Munir states that women are given the right to annul the marriage if they feel disadvantaged or if the marriage does not bring benefits to them.

Some of the arguments put forward by most fiqh scholars in relation to early marriage³⁷. Surah an-Nur verse 32 indicates that marriage is not only reserved for mature women, but also for young women with the permission of the guardian, and is even recommended. Surah at-Talaq verse 4 explains the *iddah* period for women who have reached menopause or have not menstruated, both of which have an *iddah* of three months. This indicates that marriage to young women is permissible, as *iddah* only applies to those who are married and divorced. In addition, the Prophet Muhammad's marriage to Aisha at a young age is also an example that early marriage in Islam is not prohibited, as long as it fulfills the legal requirements.

In conclusion, Islam does not set an age limit for marriage, as long as it fulfills the legal conditions and pillars, including the consent of the guardian. However, early marriage can become *makruh* or *haram* if it causes harm, in accordance with the principle that what causes harm is *haram*. Despite this, the government prohibits early marriage for various reasons, while Islamic law does not explicitly limit the age of marriage, as long as it is in accordance with religious rules.

Fiqh and Women's Rights in Early Marriage

Early marriage is often a controversial issue in Islamic law due to differing views. In Islamic fiqh, there is no strict age limit for marriage, as long as it fulfills the prescribed conditions and pillars. Some scholars are of the opinion that marriage is valid as long as it fulfills the requirements, regardless of age. Classical fiqh considers women to be mature after menstruation and men after *ihtilam*, so physical maturity is a measure of readiness for marriage. Although early marriage is allowed, many scholars emphasize the importance of evaluating the physical and mental readiness of the couple. Without considering emotional readiness and health, early marriage can have negative impacts on the couple and society.³⁸

³⁷ Moh Ali Wafa, *Marriage Law in Indonesia A Study in Islamic Law and Materil Law* (Jakarta: Yasmi, 2018). pp 145-153.

³⁸ Ahmad Habibi. "EARLY MARRIAGE IN THE REVIEW OF ISLAMIC LAW AND PSYCHOLOGY: EARLY MARRIAGE IN THE REVIEW OF ISLAMIC LAW AND PSYCHOLOGY." *Mitsaqan Ghalizhan* Vol. 2. No.1 (2022). pp. 60-61.

In Islamic fiqh, women who marry young have the right of *khiyar*, which is the right to choose to continue or cancel the marriage after reaching maturity, giving them control over the future. However, in practice, these rights are often ignored as many women lack understanding of their rights and obligations, which can lead to injustice. Therefore, it is important to increase understanding of women's rights and provide proper marriage education. According to Wahbah Zuhaili's *Tafsir al-Munir*, which combines classical and modern approaches, it provides an in-depth understanding of women's rights in marriage, including in the context of early marriage. Here are some of the rights of women in early marriage according to *Tafsir al-Munir*..:

1. Right to Consent (*Iradah*)

Tafsir al-Munir emphasizes the importance of women's consent in marriage, which is a basic right in Islam. Although guardians (parents or guardians) have a role in marrying off women, they are not allowed to force the marriage without the woman's consent. This is important in the context of early marriage, where despite the young age of women, their right to give consent is still respected upon reaching maturity.³⁹ As *Tafsir Al-Munir* on Surah An-Nisa' (4:19) reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِنَدَاهُنَّ بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ
بِفُحْشَةٍ مُبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۙ ١٩

"O you who believe, it is not lawful for you to inherit women by force and do not trouble them to restrain yourselves so that you may take some of what you have given them, unless they have committed a manifestly heinous act." (QS. An-Nisa' 4:19)

This verse emphasizes that women should not be forced into marriage and have the right to consent or refuse. This verse emphasizes the importance of freedom and consent in marriage, including in the context of early marriage. on the fulfillment of children's basic rights so that they can live, develop, and participate fully in accordance with human dignity, while being protected from violence and discrimination in any form.⁴⁰

2. Right to dowry

Tafsir al-Munir on surah An-Nisa' (4:4) emphasizes that the dowry should be given to women as an irrevocable right, even in early marriages. Surah An-Nisa' (4:4): *"And give to the*

³⁹ Wahbah al-Zuhaili, *Tafsir al-Munir*, volume 2, pp. 639.

⁴⁰ La Ode Muhammad Saleh Saputra1, Jumiaty Ukkas. "Implementation of Civil Rights of Women Married under Age." *Halu Oleo Legal Research* Vol. 6 No.1 (2024). pp. 195.

women their dowries as an obligatory gift. Then if they willingly give you part of the dowry, then eat of it with relish and blessing."

Dowry is a woman's right that must be given by the husband in every marriage, including early marriages. tafsir al-Munir emphasizes that dowry is not only an obligation of the husband, but also a woman's right that cannot be revoked. This emphasizes respect for women as free individuals and entitled to the gift.⁴¹

3. Right to Protection and Welfare

Marriage in Islam aims to provide peace and protection. Tafsir al-Munir reminds us that marriage must provide protection, whether physical, mental or social. In the context of early marriage, if the marriage has the potential to harm women, both physically and psychologically, then it is not in accordance with Islamic principles. As in tafsir al-Munir in surah An-Nisa' (4:19) "*And do not force them to stay in marriage if they feel distressed...*" confirms that in marriage, especially involving young women, attention to their welfare is very important. If the marriage brings harm, then it can be considered invalid or even haram.

4. Right to Justice

Marriage must be carried out with the principle of justice. Tafsir al-Munir emphasizes that marriage, especially early marriage, should not cause injustice or harm to women. Islam emphasizes the importance of women's right to live in fair and prosperous conditions, both in marriage and in daily life. Tafsir al-Munir reminds us that marriage must always be based on the principles of justice and protection of women. Injustice in early marriage can harm women, and this is contrary to the teachings of Islam. As in surah An-Nisa' (4:1): "*O you people, fear your Lord who created you from a single person...*"⁴²

Thus, in Tafsir al-Munir, the rights of women in early marriage are recognized with the importance of consent, dowry, protection, the right to choose (khiyar), and justice. Although marriage is at a young age, these rights must be respected to protect the welfare of women. If early marriage brings harm or injustice, then it should be stopped to safeguard women's rights. While there are legal measures to protect women from early marriage, there are still challenges in their implementation. Increased public awareness and stricter law enforcement are needed so that women's rights can be more effectively respected and protected.

Early Marriage; Mental Health and Family Prosperity

⁴¹ Wahbah al-Zuhaili, *Tafsir al-Munir*, volume 2, pp. 570.

⁴² Wahbah al-Zuhaili, *Tafsir al-Munir*, volume 2, pp. 560.

Islam, through its Shari'ah, aims to realize broad benefits and benefits for human life. Therefore, everything that can harm the benefit must be avoided in accordance with religious teachings. If early marriage has a negative impact, then the marriage is not allowed and can even be considered haram. Conversely, if early marriage can provide convenience and eliminate difficulties, then early marriage can be a permissible option, in accordance with the principle of fiqh known as *maslahah al-hajiyat* (necessary benefit).⁴³

Mental health is very important in creating a prosperous family. Family welfare is not only influenced by economic or physical factors, but also by the mental state of its members. In Islam, the concept of a prosperous family (*sakinah mawaddah warahmah*) emphasizes harmonious relationships and mutual support. A healthy and harmonious family plays a major role in shaping a positive mentality. Good mental health allows individuals to live happy and productive lives, and supports family harmony and functioning, which in turn contributes to the development of individuals and society.

Early marriage, especially before the age of 18, can have a negative impact on mental health, such as stress and depression, affecting the well-being of the family. Although permissible in Islam, young marriage is not always suitable, depending on physical and emotional readiness. Therefore, it is important to consider the readiness of the couple before marriage. Early marriage risks causing problems such as domestic violence and difficulty building a harmonious family. Many scholars emphasize the importance of emotional readiness, not just physical. Policies to raise the age of marriage, such as the one implemented in Indonesia (19 years old), aim to protect women's rights and prevent early marriage. Islam teaches that marriage aims to form a *sakinah* family, which requires physical and mental readiness.

Young marriage is often a controversial issue, but it can have the potential to produce a prosperous family if done with physical, emotional and social maturity. The impact can be positive or negative, depending on the readiness of the couple. While early marriage can add challenges to building a stable family, with the right approach, a healthy family can still be achieved. For this reason, it is important to increase the understanding of adolescents and parents through educational programs that educate about the impact of early marriage and the importance of

⁴³ Wilda Rahma Nasution. "Early Marriage in View of Islamic Law and Positive Law." *Journal of el-Qanuniy: Journal of Shari'ah Sciences and Social Institutions* Vol. 9 No. 2 (2023): pp. 273.

reproductive health.⁴⁴ Here are the benefits of this marriage to create a prosperous family and mental health including:

1. Emotional and Social Maturity

Getting married at a young age can accelerate the maturation process in dealing with life's challenges. Couples who marry early often learn faster how to communicate, compromise and resolve conflicts, which can improve their emotional maturity and social skills.

2. Mental and Emotional Support

Early marriage provides couples with important emotional support. When facing difficulties, having a partner can reduce feelings of loneliness and support mental health. Research shows that married individuals typically feel more connected and experience lower levels of loneliness compared to those who are unmarried, which has a positive impact on physical and mental health.⁴⁵

Building a happy family is every individual's dream. Although this goal is desired by many, the road to happiness is not easy, as there are many tests and challenges that must be faced. In the Qur'an, the teaching of a happy family is emphasized through the values of harmony, love, and responsibility between family members. In Tafsir al-Munir, building a happy family is understood through an emphasis on husband-wife relationships that love, respect and support each other. One of the relevant verses in this regard is Surah Ar-Rum, 30:21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ٢١

"And among the signs of His power is that He created mates for you so that you may be at peace with them, and He made love and affection between you. Surely in that are signs for those who think." (QS. Ar-Rum, 30:21)

Tafsir al-Munir explains that marriage is a gift from Allah that aims to create peace and love between husband and wife. Love (mawaddah wa rahmah) is the basis of family happiness, creating harmony. A happy family is built on the principles of justice, healthy communication, and equality of rights and obligations. Family well-being depends not only on material things, but also on mental health, spirituality, and strong emotional bonds. Imam Taqiyuddin an-Nabhani explained that early marriage, which is done at a young or adolescent age, is sunnah

⁴⁴ Nita Yuliani. *The Impact of Early Marriage on Mental Health for Underage Couples in Rw 09 Sunyaragi Village, Kesambi District*. Diss. Thesis: IAIN Sheikh Nurjati Cirebon S1 BKI, 2023 p. 57.

⁴⁵ Febi Anindya Kirana, *5 Benefits of Marrying Young Although Not Applicable to Everyone*, Updated Oct 03, 2023. <https://www.fimela.com/relationship/read/5413275/5-manfaat-menikah-muda-meski-tidak-berlaku-untuksemua-orang> accessed on November 17, 2024 at 10.00 a.m.

or recommended, not at an advanced age. This opinion is based on the Prophet's hadith which states: "O young man, if you are able, then get married, because marriage can keep your eyes and honor. However, if you are not able, then fast, because fasting will be a protection for you" (HR. Bukhari and Muslim).⁴⁶

The hadith emphasizes the importance of readiness for marriage, which includes three main aspects: 1) Knowledge readiness, which is an understanding of the fiqh rulings of marriage, including the conditions, pillars, maintenance, divorce, and reconciliation. 2) Material Readiness, which includes the ability to provide a decent dowry and maintenance. 3) Physical Readiness, especially for men, namely the ability to carry out the role of husband without health problems, such as impotence. Caliph Umar bin Khattab once gave one year for husbands with health problems to seek treatment, showing the importance of physical readiness in marriage.⁴⁷

Implementing gender equality in families is important for improving mental health and reducing conflict. An equitable division of tasks helps family members support each other, reduces stress and strengthens relationships. An equitable environment also teaches children empathy, allowing them to see gender roles as opportunities for equal participation. Islamic teachings emphasize that family happiness is achieved when each member supports each other, maintains harmony, and fulfills rights and obligations in the household.⁴⁸

CONCLUSIONS

In Tafsir Al-Munir, Wahbah Zuhaili does not explicitly prohibit early marriage, but emphasizes the importance of physical, mental and social readiness. Marriage must be carried out with careful consideration, fulfilling Islamic requirements, including readiness to take responsibility and the consent of the guardian. Mental health is also important in building a prosperous family, where the principles of equality and cooperation between family members play a role in mutual well-being. Therefore, creating an environment that supports mental health is essential for a harmonious family.

Wahbah Zuhaili considers early marriage acceptable if such readiness is considered, but in modern society, marriage at a more physically and emotionally mature age is more advisable for the welfare of the family. Although there is no strict age limit in Islam, he emphasizes that marriage should

⁴⁶ Abu Abdillah bin Ismail al Bukhari. *Kitab Adab*, Saheeh Bukhari. (Beirut: Dar al-Fikr, t.t.)

⁴⁷ Ahmad Habibi.....hlm. 62.

⁴⁸ Asriyanti Rosmalina. "The Influence of Mental Health on Family Wellbeing." *Prophetic: Professional, Empathy, Islamic Counseling Journal* Vol. 5. No. 2 (2022). pp. 178-180.

be entered into with responsibility and taking into account the readiness of both parties. Mental health is an important element in creating a prosperous family. By applying the principles of equality and cooperation, each family member can contribute to the common well-being. Therefore, creating an environment that supports mental health is very important in building a harmonious and prosperous family.

LITERATURE

- Abdul. Habib. Aziz. 2015 "*Implications of Fasting Values on Character Education" Study on Fasting in the Book of Al-fiqh Al-islam Wa Adillatuhu by Prof. Dr. Wabbah Az-Wabbah Zuhaili*", Thesis, Undergraduate Program, UIN Walisongo, Semarang.
- Abdillah. Abu bin Ismail al Bukhari. *Kitab Adab*, Saheeh Bukhari. (Beirut: Dar al-Fikr, t.t.)
- Ainul. 2013. "Flow and Method of Wahbah Zuhayli in al-Tafsir al-Munir fi 'aqidah wa alShari'ah wa al-Manhaj" *mutawatir journal*, Vol.3 No. 1.
- Ali. Moh Wafa. 2018. *Marriage Law in Indonesia A Study in Islamic Law and Materil Law*. Jakarta: Yasmi.
- al-Wahbah Zuhaili. Wahbah. 2016. *Tafsir al-Munir Aqidah, Shari'ah, Manhaj*, Translation of Abdul Hayyie al-Kattani, Jakarta: Gema Insani.
- Amin. Syaiful Ghofur. 2013. *Mozaike Mufasir Al-Qur'an*, Yogyakarta: Kaukaba Dipantara.
- Angeliya Wijaya "*Know the Law of Early Marriage According to Law and Islamic Law*", February 24, 2023, <https://perqara.com/blog/pernikahan-dini-menurut-hukum-dan-islam/> accessed on October 3, 2024.
- Asman. 2019. "Early Marriage in Review of Marriage Law Number 1 of 1974 and Analysis of the Concept of Islamic Law." *Journal of Court: Studies in Islamic Law and Legal Sciences* Vol 4 No 2 (2019). 183-184.
- Daumpung, B. S. (2022). Early Marriage in the Perspective of Islamic Education (Case Study of Muslim Communities in Nuangan District, East Bolaang Mongondow Regency). *The Teacher of Civilization: Islamic Education Journal*, 3(2).
- Ministry of Religious Affairs of the Republic of Indonesia. *Law No.1 of 1974 concerning marriage and government regulation* No.9 of 1975, p. 65.
- Hambali. Ahmad. 2019. "A Glimpse of Tafsir Wahbah al-Wahbah Zuhaili", in *Journal of Al-Qur'an and Hadith* Number 2.
- Hartanti, S., & Susanti, T. (2021). *The Ideal Age of Marriage in Islam; Interpretation of Al-Qur'an Surat An-Nisa Verse 6 and An-Nur Verse 32: Journal of Sharia and Islamic Economics*, 2 (1).Husein Muhammad. 2007. *Fiqh of Women*. Yogyakarta: LKI.
- Im Prima, *Complete Indonesian Dictionary*. Gita Media Press, t.t.
- Kurdi Fadal. 2016. "Underage Marriage from the Perspective of Maqashid Al-Qur'an." *Journal of Islamic Law LAIN Pekalongan* 14.1 (2016), 65-69.
- Nasution, W. R. (2023). EARLY MARRIAGE IN TERMS OF ISLAMIC LAW AND POSITIVE LAW. *Journal of el-Qanuniy: Journal of Islamic Sciences and Social Institutions*, 9(2), 263-276.
- Ode. Lao Muhammad Saleh Saputra1, Jumiati Ukkas. 2024. "Implementation of Civil Rights of Women Married under Age." *Halu Oleo Legal Research* 6.1.
- Quraish. M Shihab. 2005. *Tafsir al-Misbab*. Jakarta: Lentera Hati.
- Romadhon, Rosyiddin Alifian Romadhon. (2024) "Islamic Law's View on Early Marriage." *Aafiyah: Journal of Multidisciplinary Sciences* 2.01, 27-42.
- Rosmalina. Asriyanti. 2022. "The Influence of Mental Health on Family Wellbeing." *Prophetic: Professional, Empathy, Islamic Counseling Journal* 5.2.

- Sri Rohana. Kartika (2023). "Early Marriage in the Perspective of Islamic Law." *DARUSSALAM JOURNAL: Constitutional Law Thought and Mazhab Comparison* 3.2, 317-327.
- Sulfandi. 2015. *Thought Tafsir al-Munir fi al-Aqidah wa al-Syari'ah alManhaj Karya Wabbab al-Wabbah Zubaili*, Jakarta: Repubika Publishers.
- Tihami Sohari Sahrani. 2010. *Munakahat Jurisprudence: A Complete Study of Marital Jurisprudence*. Jakarta: Raja Wali Press.
- Yoga. Muhamad Firdaus. 2021. "The Ethics of Adornment in the Perspective of Tafsir Al-Munir: A Sociological Study." *Journal of Research in Ushuluddin Sciences* Vol.1 No. 2.
- Yuliani. Nita. 2023. *The Impact of Early Marriage on Mental Health for Underage Couples in Rn 09 Sunyaragi Village, Kesambi District*. Diss. Thesis: IAIN Sheikh Nurjati Cirebon S1 BKL.
- Zainurrahma, L. F., Meilani, N., & Kurniati, A. (2019). *Factors Associated with Early Marriage in Playen District, Gunungkidul Regency in 2018* (Doctoral dissertation, Poltekkes Kemenkes Yogyakarta).