

The Law of Marriage and *Tabattul* According to the Perspective of Imam Ibn Taymiyah

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ABSTRACT

Imam Ibn Taymiyah was a great scholar with the title of Shaykhul Islam who played a role in purifying the teachings of Islam from khurafat and deviations. However, he never married in his life. This thesis discusses Imam Ibn Taymiyah's views on the law of marriage and tabattul in Islam through library research. This research formulates two main problems: 1) Imam Ibn Taymiyah's opinion on the law of marriage, and 2) His view on tabattul. The aim is to describe the law of marriage and tabattul in his thought based on existing sources. The results show that according to Imam Ibn Taymiyah, the law of marriage is basically sunnah, in line with the opinion of the majority of scholars. If someone is worried about falling into adultery, marriage is preferred to the obligatory Hajj. Marriage is seen as a means of maintaining personal chastity and fulfilling human nature. Meanwhile, tabattul, which is the attitude of avoiding marriage absolutely, is not recommended because Allah SWT has ordered marriage as a good for His servants. Imam Ibn Taymiyah emphasized that avoiding marriage without a justifiable reason could mean forbidding something that Allah has already legalized. Therefore, Islam recommends marriage as part of worship and a more perfect life.

ABSTRAK

Kata Kunci:

Menikah
Tabattul
Imam Ibnu Taimiyah

Imam Ibnu Taimiyah adalah ulama besar bergelar Syaikhul Islam yang berperan dalam memurnikan ajaran Islam dari khurafat dan penyimpangan. Namun, beliau tidak pernah menikah seumur hidupnya. Skripsi ini membahas pandangan Imam Ibnu Taimiyah tentang hukum menikah dan tabattul dalam Islam melalui penelitian pustaka. Penelitian ini merumuskan dua masalah utama: 1) Pendapat Imam Ibnu Taimiyah tentang hukum menikah, dan 2) Pandangannya mengenai tabattul. Tujuannya adalah mendeskripsikan hukum menikah dan tabattul dalam pemikirannya berdasarkan sumber-sumber yang ada. Hasil penelitian menunjukkan bahwa menurut Imam Ibnu Taimiyah, hukum menikah pada dasarnya sunnah, sejalan dengan pendapat jumhur ulama. Jika seseorang khawatir terjerumus dalam zina, menikah lebih diutamakan daripada haji wajib. Pernikahan dipandang sebagai sarana menjaga kesucian diri dan memenuhi fitrah manusia. Sementara itu, tabattul, yaitu sikap menjauhi pernikahan secara mutlak, tidak dianjurkan karena Allah SWT telah memerintahkan pernikahan sebagai kebaikan bagi hamba-Nya. Imam Ibnu Taimiyah menegaskan bahwa menghindari pernikahan tanpa alasan yang dibenarkan dapat berarti mengharamkan sesuatu yang telah Allah halalkan. Oleh karena itu, Islam menganjurkan pernikahan sebagai bagian dari ibadah dan kehidupan yang lebih sempurna.

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A. Introduction

Human beings are entities created by Allah SWT who are endowed with physical, intellectual, and spiritual perfection that other creatures do not have. In God's principle of creation, all creatures in the universe were created in pairs, including humans. By nature, humans have a biological and psychological tendency to be attracted to the opposite sex. This attraction is the basis for the formation of a legitimate couple's bond, which serves as a means to achieve emotional calm and balance in life. This phenomenon is in line with the explanation in the Qur'an about the purpose of the creation of a life partner. Thus, the relationship between men and women is an integral part of the social and spiritual system that has been established by Allah SWT. As stated in the Quran:

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

"Among the signs of His greatness is that He created for you pairs of your own so that you may feel at peace with him. He has made among you a sense of love and affection. Indeed, in such things there are signs (of Allah's greatness) for those who think." (Ar-Rum [30] : 21) (Departemen Agama RI, 2005, p. 406).

To channel human desires and desires that are inclined to their partners, Islam establishes the concept of marriage to be in accordance with the commands of Allah SWT and His Messenger. Marriage or also known as marriage comes from the Arabic language which means to gather or join. In other terms, marriage can also mean *al wath'u*, which means it is a biological relationship or a person's lawfulness to have a biological relationship because of the relationship of a marriage contract.

In the perspective of Islamic law, marriage is a legal agreement (*akad*) made between a man and the guardian of the woman. This contract serves as a legal basis that legitimizes the relationship between the two as husband and wife, so that the relationship becomes legal and *halal* according to the provisions of Islamic law (Hermanto, 2023, p. 2). *Fiqh* scholars define marriage as a contract that is *sharia* to legalize the relationship between a man and a woman that was previously forbidden by *sharia*!. This contract is a form of worship that aims to maintain purity, maintain honor, and channel human instincts in accordance with religious provisions. Marriage is also a means to build a *sakinah* family based on the values of faith and piety to Allah SWT (Nurhadi & Ghadafi, 2020, p. 19).

Marriage is not only a relationship between fellow humans, but also a relationship between humans and Allah SWT, therefore from the point of view of Islam, marriage has the value of worship or *ta'abbudi* (Bariyah & Alfarisi, 2024, p. 134). Marriage occupies a very noble position in Islamic teachings, not only because it reflects the union of two individuals with different characters and personalities, but also because it is an important medium in efforts to preserve, maintain, and form high-quality human resources (Alfarisi et al., 2023, p. 6).

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Marriage is part of the Prophet's sunnah that is in harmony with human nature, and is an effective means of maintaining offspring and strengthening social bonds among others. Through marriage, peace, love, and affection are created which Allah SWT blesses. One of the lessons of the sharia of marriage is to maintain self-respect, avoid immoral acts, and restrain the view of things that are prohibited in Islamic teachings.

The recommendation to get married was affirmed directly by the Prophet Muhammad as part of his sunnah that should be followed by every Muslim. He said that anyone who performs this sunnah means that he belongs to his group, while those who are reluctant to perform it are not considered part of his ummah. This affirmation is stated in a hadith narrated by Aisyah RA, where the Prophet Muhammad emphasized the position of marriage as a form of worship that reflects the perfection of following his teachings. The Prophet Muhammad SAW said:

عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “الْبَيْتُ الَّذِي فِيهِ سُنَّتِي مَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي وَتَزَوَّجُوا فَإِنِّي مُكَاتِبٌ بِكُمْ الْأُمَمَ وَمَنْ كَانَ ذَا طَوْلٍ فَلْيُنْكِحْ وَمَنْ لَمْ يَجِدْ فَعَلَيْهِ بِالصِّيَامِ فَإِنَّ الصَّوْمَ لَهُ وَجَاءٌ” رواه ابن ماجه

From Aisha r.a., she said, the Prophet (peace and blessings of Allaah be upon him) said, "Marriage is one of my sunnah, whoever does not practice my sunnah, then he does not follow my path. Marry, for I am indeed proud of you over the rest of the people, whoever has wealth should marry, and whoever is unable to do so, let him fast, for indeed fasting is a shield for him." (HR. Ibn Majah. No.1846) (Ibn Majah, 1999, p. 201).

According to Abdul Fattah Abu Ghuddah's book translated by Yayan Musthofa entitled *Para Ulama Jomblo*, some scholars prefer to remain single or unmarried until the end of their lives (Abu Ghaddah, 2020, p. 5). One of the great scholars who is widely known is Shaykh Islam Ibn Taymiyah. From childhood, he showed great intelligence accompanied by a very strong memorization ability. In fact, at the age of seven, he had managed to memorize the Qur'an in its entirety (Sutisna et al., 2021, p. 82). This is certainly inseparable from his upbringing and the influence of his family who are religious, full of knowledge, fiqh, and religion.

Ibn Taymiyah received his father's direct education in a wide range of disciplines. Since his youth, he studied *Mustholahul Hadith*, *Al-Jarh wa Al-Ta'dil*, *tafsir*, *fiqh*, *ushul fiqh*, *mantiq*, *philosophy*, *kalam*, *algebra*, *arithmetic*, *chemistry*, and *astronomy*. His father, who was also a prominent scholar, became one of the main teachers who guided him in his study of these sciences, which later made him one of the greatest intellectual figures in the history of Islam. With extraordinary intellectual capacity, Ibn Taymiyah was trusted by his father to replace him to teach at the university mosque at the age of his teenager (Yasin, 2010, p. 440). However, with his extraordinary ability, he chose not to marry nor to marry in series (Abul Ghaddah, 1982, p. 104).

Anyone who studies the biography of Ibn Taymiyah will know with certainty that he was not married. He has abandoned this great sunnah even though he is the one who most guards the sunnah of the Prophet PBUH (Farid, 2006, p. 782). It has also never been heard that Imam Ibn Taymiyah had a desire to marry, let alone to marry a series (Al-Bazzar, 1976, p. 45). He spent his life unmarried and also had no mistress (Ash-Syaqawi, 2014, p. 4). Imam Ibn Taymiyah lived for 68 years and died in 728H in a single state (Hamid, 2009, p. 78).

This is certainly something that is quite confusing for the general public, especially for Muslims, regarding the words of the Prophet PBUH about people who are not married are not among their group. Imam Ibn Taymiyah certainly understood the meaning and significance of the

words of the Prophet PBUH considering the capacity of knowledge he had. But in reality, Imam Ibn Taymiyyah still chose to live a single life and was not married throughout his life.

B. Method

In this study, the method used is the library *research method*, which means collecting data by studying theories from various literature that are relevant to the research topic. This literature study is carried out in four stages, namely preparing the necessary equipment and equipment, making a bibliography of work, managing time, and reading and recording research materials.

C. Results of the Discussion

1. Biography of Imam Ibn Taymiyyah

Ibn Taymiyyah, known as Taqiyyuddin Abu Al-Abbas bin Abdul Halim bin Abdussalam bin Abu Al-Qasim bin Al-Khidir bin Muhammad bin Taymiyyah Al-Harrani Al-Dimasyqi (Ahmad, 2005, p. 252). He has the titles of Taqiyyuddin, Abdul Abbas, Ibn Taymiyyah and also his deposition is Harrani, then Dimasyqi, and Hanbali (Hamid, 2009, p. 17). Ibn Taymiyyah was born on Monday, 10 Rabiul Awal 661 H or coinciding with the year 1263 AD, in the city of Harran, located between the Tigris and Euphrates rivers. At that time, Harran was known as a center of philosophical thought and also as a region that had the influence of deviant religious teachings, including animal worship.

Ibn Taymiyyah lived there until he was seven years old and then moved to Damascus with his family when there was an attack on the city of Harran by Tartar forces (Ahmad, 2005). According to Ibn al-Mutawaffi, he asked Al-Hafidz Abu Abdirrahman bin Umar Al-Hirrani about the meaning of Taymiyyah, he said, "Once, Al-Hafidz Abu Abdirrahman bin Umar Al-Hirrani told us about the origin of the name "Taymiyyah." He said that when Ibn Taymiyyah's grandfather, named Muhammad, performed the Hajj, his wife was pregnant. When Grandpa arrived in Taima, he saw a beautiful girl coming out of his camp. After returning to Harran, the wife gave birth to a baby girl, and the grandfather called her, "O Taymiyyah," because the baby was similar to the girl he met in Taima (Farid, 2006, p. 783). There is also an opinion that the name was taken from the grandfather's mother named Taymiyyah, a teacher or *ustadzah*, and in memory of him, the name was also pinned to Shaykhul Islam, who was later famous among the ummah (Ahmad, 2005, p. 253).

In studying science, Ibn Taymiyyah's father was the first support for Ibn Taymiyyah. He studied the hadith and fiqh of Madzhab Hanbali directly from his father who was a famous figure and scholar at that time. In addition to studying from his father, Ibn Taymiyyah also studied with several scholars, including Ibn Abdud Da'im, Ibn Abi Yusr, Al-Kamal bin Abdun, Ibn Sairafi, Ibn Abul Khair, and many others (Abul Ghaddah, 1982, p. 139). In addition, Ibn Taymiyyah also studied with Ibn Qudamah Al-Maqdisi, Nuruddin bin Ali bin Abdul Bashir Al-Maliki, and Jamaluddin Al-Qazwini who was a qadhi (Ahmad, 2005, p. 256). With the help of these teachers, Imam Ibn Taymiyyah became a great scholar who was famous and respected by other great scholars.

In the era of Ibn Taymiyyah, no scholar had more disciples than Imam Ibn Taymiyyah. Among the many disciples of Ibn Taymiyyah, there were several disciples who inherited his knowledge, such as Al-Hafidz Syamsuddin bin Muhammad bin Qayyim Al-Jauziyah or known as Ibn Qayyim (691 – 791 H). he studied with Ibn Taymiyyah for about sixteen years. Furthermore, there is Al-Hafidz Syamsuddin Abu Abdullah Muhammad Adz-Dzahabi (d. 748 H), an author of the book *Al-I'tidal fi Naqd Ar-Rijal*. Then, Al-Hafidz Imaduddin Ismail bin

Katsir Al-Bashri (701–774) who is known as the author of *Al-Bidayah wa An-Nihayah* and *Tafsir Al-Qur'an Al-Azhim*.

Imam Ibn Taymiyyah was known for his expertise in lectures and also debates because of the breadth of knowledge he had and his firmness in expressing opinions. Imam Ibn Taymiyyah also commented a lot on the opinions of the scholars and often differed with them. Therefore, many circles such as the *qadhi* and *fuqoha* who were of opposite opinions did not like him and even hated him and imprisoned him several times until his death. Likewise, the group of heretics, *shufiyyah*, and *kalam* experts who hated him (Farid, 2006, p. 786).

Imam Ibn Taymiyyah died in Damascus prison (Abu Ghaddah, 2020, p. 152). Previously, he had been ill for 20 days and not many people knew about this, so many were shocked to hear the news of his death. He died on the 28th of *Dzulqo'dah* in 728 AH (Ibn Taymiyyah, 2009a, p. 34). There are also those who say that he died on the night of Monday the 20th of *Dzulqo'dah* in 728 AH (Ibn Taymiyyah, 2009b, p. 19). The news of his death was broadcast through the tower of the *Jami' Mosque* until people came flocking to mourn his body.

2. The ruling of marriage according to Imam Ibn Taymiyyah

Imam Ibn Taymiyyah basically does not differ from the majority of scholars in determining the law of marriage. He also argued that the law of marriage is *sunnah*. Imam Ibn Taymiyyah said:

"I said: What Abu Abbas said, it is clear, if we say: Marriage is sunnah. But if we say: This is only the Fardhu Kifayah – as Abu Ya'la al-Saghir and Ibn al-Muna said in their commentary – then the fardhu kifayah is contradictory. Fardhu kifayah has its considerations. And if we say: Marriage is obligatory, then it is obligatory. Because fardhu 'ain is more important than fardhu kifayah. Wallahu a'lam." (Al-Ba'li, 1436 AH, p. 271)

Imam Ibn Taymiyyah also argued that if a person has a desire to marry and is worried that he will fall into evil or disobedience if he leaves it, then he should prioritize marriage rather than performing the obligatory *Hajj*. Imam Ibn Taymiyyah said:

"When a person is in need of marriage and he is worried about falling into bad luck when he leaves it, then he may prioritize marriage over Hajj which is obligatory by law. And when he is not worried, he prioritizes Hajj. Imam Ahmad mentioned this in the history of sholih and others. As for when the form of worship is fardhu kifayah such as seeking knowledge and jihad, then he prioritizes seeking knowledge and jihad when he is not worried about falling into haram."

In the book *Al-Fatawa Al-Kubra*, Imam Ibn Taymiyyah was once asked about the actions that should be taken by a person who is hit by the "arrow of the devil" which contains poison, which means the arrow of love. He gave an answer in accordance with the teachings of the *Shari'ah* on how to deal with these conditions:

"Whoever is affected by a wound and the wound contains poison, he should remove the poison and heal his wound in the following ways, one of which is to get married. Because the Prophet PBUH said: "If one of you sees the beauty of a woman, then let him return to his house. Because what is in the woman is also in her wife." This action can reduce lust and can even increase love and affection. (Ibn Taymiyyah, 2002, p. 11)

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This shows that Imam Ibn Taymiyyah strongly recommended marriage for someone who is in need and is worried that he will fall into adultery if he does not marry. Because marriage is a way to subdue someone's orgasm that is turbulent in his heart. Imam Ibn Taymiyyah was also asked about his opinion on a person who needs to get married but he does not have property, is he sunnah to borrow property? So Imam Ibn Taymiyyah replied by revealing the hadith of the Prophet PBUH which reads:

قَدْ تَبَّتْ فِي الصَّحِيحِ عَنِ النَّبِيِّ الصَّحِيحِ عَنِ النَّبِيِّ أَنَّهُ قَالَ: يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ؛ فَإِنَّهُ
أَعْيُنٌ لِلْبَصَرِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ؛ فَإِنَّهُ لَهُ وِجَاءٌ. "وَاسْتَطَاعَهُ النِّكَاحُ" هُوَ الْقُدْرَةُ عَلَى
الْمُؤْنَةِ؛ لَيْسَ هُوَ الْقُدْرَةُ عَلَى الْوَطْءِ

"O young men, whoever among you is able, let him marry, for marriage can protect the eyes and farj (genitals). And whoever is not able to perform the marriage, let him fast because fasting is a shield." Being able to be in marriage here means the ability in terms of material, not just the ability to have biological relationships. (Ibn Taymiyyah, 1997)

Imam Ibn Taymiyyah also mentioned the words of Allah SWT in his opinion, namely:

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ.. [النور: ٣٣]. وَأَمَّا الرَّجُلُ الصَّالِحُ فَهُوَ الْقَائِمُ بِمَا يَجِبُ
عَلَيْهِ مِنْ حُقُوقِ اللَّهِ وَحُقُوقِ عِبَادِهِ

"And those who are unable to marry should maintain their purity so that Allah SWT enables them with His gifts." (An-Nur : 33). As for a righteous man, that is, a man who carries out his obligations to the rights of Allah SWT and His servants. (Ibn Taymiyyah, 2002)

Most scholars are of the opinion that under normal conditions, the law of marriage for a person is sunnah. Although there are several different scholars, such as the shafi'iyah scholars who say that the law of marriage is included in the case of mubah and in the Dzahiriyyah madzhab the law of marriage is mandatory (Zulfikar, 2020, p. 218). Ibn Rushd explained:

فَأَمَّا حُكْمُ النِّكَاحِ فَقَالَ قَوْمٌ: هُوَ مَنْدُوبٌ إِلَيْهِ، وَهُمْ الْجُمْهُورُ، وَقَالَ أَهْلُ الظَّاهِرِ: هُوَ وَاجِبٌ، وَقَالَتِ الْمُتَأَخِّرَةُ مِنَ
الْمَالِكِيَّةِ: هُوَ فِي حَقِّ بَعْضِ النَّاسِ وَاجِبٌ، وَفِي حَقِّ بَعْضِهِمْ مَنْدُوبٌ إِلَيْهِ، وَفِي حَقِّ بَعْضِهِمْ مُبَاحٌ، وَذَلِكَ بِحَسَبِ مَا
يُخَافُ عَلَى نَفْسِهِ مِنَ الْعَنْتِ

As for the ruling on marriage, a group of fuqoha said: that it is sunnah, and that is the opinion of the Jumhur Ulama. And the Adh-Dhahiri group says that the law is obligatory. And the scholars of mutaakhhirin from the Maliki madzhab said: that the law of marriage is obligatory for some, and for others it is sunnah, and for some it is mubah. This, according to them, is reviewed on the basis of their concerns (Ibn Rushd, 1415 AH, p. 7).

Ibn Rushd explained that this difference arises because scholars have differences in interpreting the commandment to marry contained in the Qur'an and Hadith. They disagreed on whether the commandment had a mandatory meaning, sunnah, or mubah. The verse in question is:

".. So marry the women you like." (An-Nisa [4]: 3)

The hadith that talks about the marriage order in question is:

..تَنَاكِحُوا فَإِنِّي مُكَابِّرُ بِكُمْ الْأُمَمَ..

"Marry yourselves, for I will boast of you in the presence of the rest of the people" (HR. Abu Dawud & Nasai) (Ghazaly, 2005, p. 12).

In the commentary on Surah An-Nur verse 32, Imam Al-Qurthubi said that the law of marriage varies based on the word of the marriage decree in the verse. This is influenced by several factors, such as a believer's concern about the difficulty of maintaining himself from adultery and the ability or inability to refrain from adultery. If he is worried about reproach against his religion and the world, then he is obliged to marry. However, if it is not and under normal conditions, Imam Shafi'i said that marriage becomes *mubah*. While Imam Malik and Imam Abu Hanifah said that marriage in such circumstances is *sunnah*.

Imam As-Shafi'i argued that the law of marriage is *mubah*, that is, it is permissible, based on his view that marriage is a way to meet human needs and desires, which is similar in nature to daily activities such as eating and drinking. According to him, marriage is not mandatory, but it is a choice that can be taken by individuals to meet the instinctive needs that have been determined by Allah SWT naturally. Meanwhile, the scholars who stipulate the law of marriage as *sunnah*, by basing their opinions on authentic hadiths, namely:

فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي

"Whoever hates my *sunnah* is not of my group"

Al-Jaziry also argues in the Book of Al-Fiqh Ala Al-Madzhab Al-Arba'ah, that the law of marriage depends on the condition of a person. The law of marriage can apply to the five sharia laws, namely obligatory, *sunnah*, *mubah*, *makruh*, and *haram*. He said:

"Marriage is imposed on five sharia laws, namely mandatory, *haram*, *makruh*, *sunnah* or encouragement, and *mubah*. As for the places where marriage is obligatory, there are further explanations in various schools." (Al-Qurthubi, 2008, p. 600)

3. Imam Ibn Taymiyah's View On *Tabattul*

Imam Ibn Taymiyah actually opposes the concept of *tabattul* in the sense of celibacy or castration in order not to marry. Because in nature humans have lust and one of the lust that exists in a person is to have biological relations with their partner. Islam has regulated the sharia of marriage as a means to legalize the biological relationship in accordance with the commands of Allah SWT and His Messenger. Therefore, Imam Ibn Taymiyyah considered that *tabattul* is contrary to Islamic law where Islam encourages Muslims to marry. By getting married, a person can subdue his sexual desires and maintain his purity.

In the book *Daqaiq Tafsir*, Imam Ibn Taymiyah said that fighting lust is a form of *jihad* for a person against himself. He revealed the words of the Prophet Muhammad SAW which reads:

الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي ذَاتِ اللَّهِ، وَالْكَيْسِيُّ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا
وَتَمَتَّى عَلَى اللَّهِ

"Mujahid (true warrior) is a person who fights against his passions for the sake of obedience to Allah. An intelligent person is one who subdues himself and does charity for life after death. Whereas the weak are those who follow their desires and only dream of Allah." (Al-Jaziry, 2003, p. 10)

In living his life, a Muslim should have a simple and wise attitude in meeting his needs, such as in matters of food, clothing, and marriage. He advocated that worldly needs be met without exaggeration, while remaining oriented to simplicity. In addition, he also emphasized the importance of carrying out worship according to each one's ability, without imposing oneself beyond the limits of abilities that can disrupt the balance of life. In this way, a Muslim can live a balanced life between his worldly needs and his spiritual obligations, in accordance with the teachings of Islam that encourage simplicity and moderation in all aspects. Imam Ibn Taymiyah said:

الْمُسْلِمُ الْمُتَّبِعُ لِشَرِيعَةِ الْإِسْلَامِ هُوَ الْمُحَرِّمُ مَا حَرَّمَهُ اللَّهُ وَرَسُولُهُ فَلَا يُحَرِّمُ الْحَلَالَ وَلَا يُسْرِفُ فِي تَنَاوُلِهِ بَلْ يَتَنَاوَلُ مَا يَحْتَاجُ إِلَيْهِ
مِنْ طَعَامٍ أَوْ لِبَاسٍ أَوْ نِكَاحٍ وَيَقْتَصِدُ فِي ذَلِكَ، وَيَقْتَصِدُ فِي الْعِبَادَةِ؛ فَلَا يُحْمِلُ نَفْسَهُ مَا لَا تُطِيقُ

"A Muslim who follows the Islamic sharia is the one who forbids what is forbidden by Allah and His Messenger. He does not prohibit things that are halal, and does not overuse them. Instead, he takes only what is necessary, be it food, clothing, or marriage, in a simple way. He is also moderate in his worship, so as not to burden himself beyond his ability." (Al-Jalindi, 1984, p. 74)

This is in line with the words of Allah SWT in Surah Al-Maidah which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

"O you who have believed, do not forbid what is good that Allah has made lawful for you, and do not go beyond the limits. Indeed, Allah does not like those who transgress." (QS Al-Maidah [5] : 87)

Therefore, Imam Ibn Taymiyah does not allow the act of *tabattul* or castration to not marry because it means forbidding something that has been lawful by Allah SWT and His Messenger Muhammad PBUH, namely marriage, even though the Prophet PBUH himself is the most pious person among humans, but he also married and had children.

Imam Al-Qurthubi also encouraged all Muslims, regardless of age, both young and old, to marry as long as they have the ability to provide for their families. He emphasized that marriage is part of the Sunnah of the Prophet that should be carried out by Muslims. In his view, living single or choosing not to marry is contrary to Islamic teachings (Hidayah, 2020, p. 49).

Singleness is considered an act that is not in line with human values, because it does not pay attention to the reality of life and the basic needs of human beings as social beings. In addition, he also stated that singleness can cause negative perceptions in Islam, because this religion teaches a balance between spiritual obligations and daily necessities. Therefore, marriage is seen as a means to fulfill human nature naturally while avoiding things that are contrary to the principles of Islamic teachings.

The Law of Marriage and *Tabattul* According

Imam Ibn Taymiyyah not getting married does not mean that he does not like marriage. Nor is it because he hates, avoids or even forbids marriage itself. Imam Ibn Taymiyah did not not understand the hadiths of the Prophet PBUH who encouraged his people to marry because it was one of his sunnahs. However, this is because Imam Ibn Taymiyyah prioritized religious interests, spent a lot of his time waging jihad against the enemy in various wars, fighting to defend religion with body, speech, and writing, preaching and educating the people who at that time experienced confusion of thinking and many thoughts that damaged the faith of Muslims.

D. Conclusion

Imam Ibn Taymiyah is of the opinion that the law of marriage is sunnah. He explained that if a person is worried about himself or herself will fall into adultery if he is not married, then he should marry. In fact, he has the right to prioritize marriage over performing Hajj, which is obligatory by law. However, if he is not worried that he will commit immorality if he delays marriage, then he has more right to perform Hajj and also jihad and seek knowledge. This is in accordance with the opinion of many scholars who say that marriage is sunnah for a person under normal circumstances, namely a person who has the ability to marry but is not worried about himself falling into adultery.

Imam Ibn Taymiyyah criticized the act of tabattul or celibacy, and asserted that Islam encourages its people to marry as a means of fulfilling the biological nature of man. He explained that tabattul means rejecting what has been lawful by Allah SWT, namely marriage. As a true believer, one should follow the teachings of Allah by practicing everything that He has lawful and avoiding what He forbids. A believer cannot prohibit what has been lawful by Allah SWT, and perform worship according to the ability given by Him.

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