

## **MARRIAGE PRACTICES IN THE COUNTRY OF MAURITANIA –NORTH AFRICA**

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**Abstract:** Morocco is a country that has combined the opinions of several schools of thought to arrive at a comprehensive explanation of Islamic law, addressing several issues reformed in the Family Code, as is the case in other Islamic countries.

Regulations regarding marriage are similar to those in Indonesia. This could be because the Indonesian Compilation of Islamic Law (KHI) is based on the Mudawwanat al-Usrah (Islamic Law) of North Africa, or because both Morocco and Indonesia adhere to the Ahl al-Sunnah wa al-Jama'ah (Ahl al-Sunnah wa al-Jama'ah) school of thought. In Morocco, the Maliki school serves as a guide, while in Indonesia, the Shafi'i school serves as a role model.

The Morocco community highly values traditional values and local wisdom. They also enjoy beauty and traditional entertainment as long as it does not conflict with the basic principles of their Islamic teachings.

**Keywords:** *Morocco, Marriage, Mauritania*

### **A. Introduction**

Mauritania is a kingdom located in northwest Africa. The indigenous people of Mauritania are Berbers, a white people from North Africa. They are said to be descended from the Prophet Muhammad (peace be upon him) and adhere to the Maliki school of Islam. Their language and cultural heritage is Arabic. However, they now speak three languages: Arabic—the main official language—French (a second language), and Darija, the local language or language used for communication among Mauritanians.

Currently, Mauritania has a population of approximately 15 million, 99% of whom are Sunni Maliki Muslims. Mauritania is a kingdom, sometimes referred to as al-Maghrib al-Aqsa (the furthest kingdom in the West). In English, it is simply Mauritania.

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Mourotania achieved independence from France in 1956, establishing a constitutional monarchy in northwest Africa.

Since the early 20th century, Mourotania has been under French "protection." In August 1953, Ahmed Belbachir Haskouri, one of Sultan Muhammad V's right-hand men, proclaimed Sultan Muhammad V the legitimate ruler of Morocco. In October 1955, the Jaish al-Tahrir, or Liberation Army, formed by the Committee for the Liberation of the Arab Maghreb, launched attacks on French defenses and settlements in major Moroccan cities. These events, along with others of the period, fostered solidarity among Moroccans. Moroccans recognize this period as the Revolution Driven by King and People, or Taourat al-Malik wa Shaab, celebrated annually on August 20, 1955.

According to census data in mid-1991, the population was approximately 10 million, with over 99% being Sunni Muslims. This is further supported by the author's observations in Mourotania, where he found worship practices similar to those practiced by members of the Nahdatul Ulama (NU) in Indonesia.

They adhere to a gentle and tolerant form of Islam, not only towards fellow Muslims but also towards non-Muslims. While the majority of the population in Morocco is Muslim, there are approximately 8,000 Jews, mostly residing in Casablanca and coastal cities.

In this chapter, the author focuses on a brief description of marriage in Morocco. Other aspects of worship and other matters will be discussed, in the book "Islam in the Land of the Saints." Regarding marriage, there are some interesting aspects in Morocco: among them: the average man who marries is usually mature and financially stable. They already have a stable job, a successful business, an apartment, savings, and so on. Women, on average, marry when they are at least 30 years old. It is rare to find a Moroccan who marries before the age of 30.

## **B. Marriage Law in Mourotania**

Marriage laws in Morocco are not significantly different from those in other Islamic countries, including Indonesia. Regulations related to marriage are almost

identical to those in Indonesia. This could be because the Compilation of Islamic Law (KHI) in Indonesia is based on the Mudawwanat al-Usrah in Morocco, or it could also be because the people of Morocco and Indonesia both follow the Ahl al-Sunnah wa al-Jama'ah (ASWAJA) school of thought. In Morocco, the Maliki school of thought serves as a guideline, and in Indonesia, the Shafi'i school of thought serves as a role model. Both schools are within the Ahlus-Sunnah wa Al-Jama'ah framework, including the Hanafi and Hanbali schools of thought. Therefore, there are no significant differences in Islamic marriage between Morocco and Indonesia. However, in Morocco, 'urfi marriages (known in Indonesia as sirri marriages) are not permitted. Besides being considered disgraceful, this type of marriage is prohibited by the Moorotania marriage law.

#### 1. Minimum Age Limit for Marriage

The minimum age for marriage in Moorotania is 18 for men and 15 for women. However, the permission of a guardian is required if the marriage is conducted by parties under the age of 21, which is considered the age of majority. No such age limit is found in the Quran, Hadith, or Islamic jurisprudence. However, scholars of various schools of thought agree that puberty is a prerequisite for marriage, unless performed by the guardian of the bride or groom.

However, after the enactment of the 2004 law, marriage is permitted only upon reaching the age of 18 for both men and women, without distinction, as stipulated in Article 19. However, in practice, according to the author's observations, not a single Moorotanian has been found to marry at the age of 18. On average, women marry between 32 and 35 years old, while men marry between 45 and 40 years old. This is further confirmed by Sayyidah Tsuwaybah, who told the author that she only married at 32. "That age is considered normal here," she added.

Imam Malik set the age of puberty at 17 for both men and women, while the Shafi'i and Hanbali schools set the age at 15. Only the Hanafis differentiate between the two: 18 for men and 17 for women. This is the maximum age, while the minimum age is 15 for men and 9 for women, based on the reason that men have already released semen and women have started menstruating, thus allowing for pregnancy. In this case,

Morocco appears to follow the age requirements set by the Shafi'i and Hanbali schools. 15 for women is the lowest age for marriage.

## 2. The Role of Guardians and the Freedom of the Bride

Morotani requires a guardian and the consent of the prospective bride and groom for marriage. Forced marriage is prohibited in principle, but it still recognizes the right of consent, citing concerns that the marriage will harm the child. In Morotani, marriages outside the consent of guardians, such as unregistered marriages, elopements, and similar practices, are not found. Religious Morotanian society adheres to the Mudawwanatul Usrah law. However, some young men and women engage in consensual sexual relations without a prior marriage contract. This is reinforced by the account of one of the author's informants, Siyyi Abd Salam. He stated that in reality, all humans, including Muslims, are equal everywhere. Among young men and women in Morotani, some engage in extramarital affairs. This is normal and depends on the individual.

Marriage guardianship in Mourotania family law is discussed in several articles. Article 13 states that a marriage must be legally capable of marriage, there must be no agreement to waive the dowry, there must be a guardian present at the time of marriage, there must be just witnesses, and there must be no impediments to the marriage. Article 17 also discusses guardianship, which requires a power of attorney for marriages involving a guardian. Article 18 states that a guardian cannot marry a woman who is his guardian.

Article 24 explains the guardian's position in marriage. Guardianship in marriage belongs to the woman (not her parents, grandfather, etc.). A woman who understands the law can marry another man or hand over the child to her guardian (Article 25). This provision eliminates the guardian's role in marriage, as the marriage contract rests with the bride. Even if her guardian performs the marriage, the transfer of guardianship to her parents (her guardian) must be legally confirmed.

This provision also eliminates the position of male guardian, as the latter essentially arose from the parental guardianship rights of their daughters.

Compared to Jordanian law, which similarly follows the Hanafi school of law regarding guardianship, Mourotania appears to be more nuanced in its understanding of

women's authority in marriage. Mourotania considers guardianship not the right of the parents, but of the daughter herself.

The form of family law in Mourotania is influenced by its long-standing political dominance, namely Spain and France. Among these influences is the codification of family law known as the Code of Personal Status or *Mudawwanah al Ahwal al Shakhsiyyah*, which took place between 1957 and 1958. The most recent family law in Mourotania was enacted on February 3, 2004, called *Mudawwanah al Ahwal al Shakhsiyyah al Jadidah fil al Maghrib*. This law contains 400 articles, with 100 additional articles added to the law enacted in 1957.

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Article 24 explains the guardianship's position in marriage. Guardianship in marriage belongs to the woman (not her parents, grandfather, etc.). A woman who understands the law can marry another man or hand over the child to her guardian (Article 25). This provision eliminates the guardianship of the child in marriage, as the marriage contract rests with the bride. Even if her guardian performs the marriage, the transfer of guardianship to her parents (her guardian) must be legally confirmed. This provision also eliminates the position of legal guardians, as legal guardianship essentially arises from the guardianship rights of parents over their daughters.

Compared to Jordanian law, which similarly follows the Hanafi school of law regarding guardianship, Mourotania appears to be more expansive in its understanding of women's authority in marriage. Mourotania considers guardianship not the right of the parents, but rather the right of the daughter herself.

## 2. Marriage Dowry in Mourotania

Before explaining the dowry rates in Mourotonia, the author would like to highlight the dowry rates in countries with a Muslim majority. This is important for comparison purposes for Muslims worldwide.

In Jordanian Law No. 61 of 1976, the issue of dowry is addressed in a separate section, namely in Part 8, which contains 21 articles, Articles 44-65. This article discusses the dowry in detail. However, before that, the issue of dowry is also touched upon in the section on regulations relating to marriage, which includes issues of dowry, maintenance, and the right to mutual inheritance. The status of dowry is explained there: once the marriage contract has been concluded, dowry and maintenance become mandatory, and there is also the right to mutual inheritance.

The consequences of dowry are then outlined: after receiving the dowry, the wife is obligated to demonstrate obedience to her husband, live in his house, and move with him to any location he desires, even abroad, provided the residence is secure. If the wife refuses (does not comply), the right to maintenance is forfeited..

The consequences of a dowry can be described as follows: if a wife accepts a portion of the dowry and then agrees to pay the remainder at a specified time, she has no right to refuse to obey her husband. If the amount of the dowry is stipulated in the marriage contract, it must be paid in full. However, if a divorce occurs before sexual intercourse occurs, half the dowry must be paid. If the separation occurs before sexual intercourse between husband and wife and is at the wife's request due to the husband's disability or illness, or the guardian's request due to a lack of fidelity, the dowry is forfeited in full. Likewise, if the divorce occurs before sexual intercourse. Half the dowry must be paid if the divorce occurs at the husband's initiative and before sexual intercourse occurs, for example due to divorce, *ilâ'*, *li'ân*, apostasy, impotence, rejection of Islam even though the wife is Muslim, or other actions by the husband that lead to the dissolution of the marriage.

Likewise, the right to a dowry is completely lost if a divorce occurs due to the wife's actions or misconduct, such as apostasy, rejection of Islam even though the husband is Muslim and the wife is not a scribe, or other actions that result in the

dissolution of the marriage. If the wife receives something as a dowry, she must return it. The wife's right to receive a dowry is also completely lost if the divorce is initiated by the husband due to the wife's disability or illness, and the divorce occurs before sexual intercourse. Likewise, the husband has the right to request the return of the dowry he has already paid. The mithl dowry must be paid if there is no specific dowry specified in the marriage contract or because there was no dowry in the marriage.

If there is a difference of opinion regarding the amount of the specific dowry and there is no proof, the mithl dowry becomes obligatory. However, if the wife demands it and the amount is not greater than the mithl dowry, it is obligatory to pay it. If the husband demands it, it must be paid if the amount is not more than the mithl dowry.

Similarly, if there is a difference of opinion between the husband and wife regarding the amount of the specific dowry, it is the wife's obligation to provide proof. If proof is not available, the husband's opinion, under oath, is accepted. Unless the husband stipulates a dowry that is inconsistent with customary law, then the mitsl dowry is paid. Ultimately, no claim regarding a dowry that contradicts the marriage contract can be granted unless supported by evidence.

Regarding ownership, the dowry becomes the wife's property. No party, whether the father or family, has the right to request anything from the husband, related to the acceptance of the wife into the marriage. The husband even has the right to reclaim anything given in connection with the marriage. However, it is also stated that if the guardian is the father or grandfather, he has the right to retain the dowry for his child/grandchild, even if the child already has full rights, provided the husband does not refuse to pay. This suggests that the guardian may retain part of the dowry. Furthermore, it is stated that the husband may increase the dowry amount after the marriage contract or decrease it by the wife, provided that it is accepted by all parties involved.

In Syrian Law No. 34 of 1975, the issue of dowry is a separate sub-discussion, part 1 of chapter 4, entitled "Consequences of Marriage," articles 53-64.<sup>50</sup> The law explains the status of dowry, stating that it must be provided by the husband based on a

valid contract, whether specifically stated during the marriage contract or not. Likewise, the law stipulates no minimum or maximum amount for dowry.

Anything legally traded can constitute dowry.<sup>53</sup> It also stipulates that dowry must be a priority debt, equal to maintenance. This aligns with Article 1120 of the Civil Code (Syrian Civil Code).

If a party alleges a secret agreement regarding a dowry, it must be properly proven. Based on this evidence, the judge must determine the existence of a mitsl dowry if there is no specific dowry. Similarly, any debt related to marriage and divorce must be documented in a written document. This aligns with paragraph 1 of Article 468 concerning the Principles of Procedural Law of Law No. 84 of 1952.

Regarding payment, the dowry can be paid in cash or in debt, in whole or in part. In the absence of such provisions, customary law applies. If the dowry is not stipulated in the marriage contract, the maximum period for deferral is until divorce or death. Increasing or decreasing the dowry amount is unacceptable during the marriage or the 'iddah period in the case of divorce. Changes cannot be made without a judicial decision. If such changes occur outside of a court order, the amount must be returned to the original marriage contract.

The legal consequences of certain actions related to the dowry are explained. If the dowry amount is stipulated in the contract and then a divorce occurs before sexual intercourse or a legal withdrawal occurs, half the dowry must be paid. If the divorce occurs at the wife's request before sexual intercourse, the dowry is not required. Regarding ownership, the wife has full rights over the dowry she receives, and the husband must treat it as her absolute right if she meets the requirements for legal status (mukalaf), unless the wife grants authority to her husband at the time of the marriage contract.

The interim rule should not be applied to cases where the dowry is paid in cash, even if the agreement stipulates so, as long as the marriage remains intact. In cases where a specific dowry is not specified, the mitsl dowry must be paid immediately after the marriage contract is concluded.

Meanwhile, if sexual intercourse has occurred during an invalid marriage and the dowry amount has not been determined, the woman is entitled to an appropriate dowry. However, if the dowry amount has been determined, the lesser of the mitsl dowry and the specific dowry is paid. If the husband dies due to illness and the specific dowry is greater than the mitsl dowry, inheritance rules apply to settle the remaining balance.

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According to Pakistani law, Article 3 states that the maximum dowry is 5,000 rupees. Furthermore, Article 4 explains that gifts may not exceed 1,000 rupees, and state officials may not accept gifts for their own marriage or the marriage of their children (male or female) related to their office. Article 5 states that all rights granted as dowry, gifts related to marriage, or gifts are the absolute right of the wife, and for her benefit may not be restricted in any way. Article 6 states that expenses related to marriage, such as for the walimah ceremony and the like, may not exceed 2,500 rupees.

Article 8 states that the father or his representative, within 15 days of the marriage contract, must report to the registrar the amount spent on the marriage in question. Article 9 stipulates that anyone who violates the provisions of this law can be punished with a maximum prison sentence of 6 months. In Indonesian law, the issue of dowry is regulated in the Compilation of Islamic Law (KHI), specifically in Chapter 5 on dowry, namely Articles 30-38. The issue of dowry is also touched upon in Chapter 1, under general provisions, Article 1d. This article defines dowry. When discussing the pillars of marriage in Chapter 4 on the pillars and conditions of marriage, it is emphasized that dowry is not a pillar of marriage. Furthermore, the principle of dowry is established as simple and straightforward. Furthermore, it is emphasized that ownership of the dowry belongs to the wife. The payment is, in principle, made in cash, but it can be deferred.

Likewise, it may be paid in full or in part. It is also emphasized that dowry is not a pillar of marriage.

Further explanation concerns the consequences of divorce. A husband who divorces his wife before sexual intercourse is obliged to pay half the predetermined dowry. If the husband dies before sexual intercourse, the dowry becomes the wife's full right. However, if the divorce occurs before sexual intercourse and the amount of the dowry has not been determined, the mitsl dowry is obligatory. If the dowry is lost before it is delivered, it must be replaced. Any disagreements regarding the type and value of the dowry will be resolved by a judge in court. In the case of a defective dowry, the decision depends on the bride's attitude.

From the various dowry regulations applicable in each of the five countries, it is clear that family law provisions for dowries are detailed, taking into account various contingencies that may arise in a future marriage.

In Morocco, the law governing family law follows the law in force in the Kingdom of Morocco, namely the Moroccan Code of Personal Status 195, which specifically regulates the dowry in a separate chapter, Chapter 4, Articles 16-24. The discussion begins with a definition of what constitutes a dowry and general provisions regarding it. The definition of a dowry states that it is money given by a husband to demonstrate his desire to perform a marriage contract to build a family and strengthen the foundation of love between husband and wife. Anything that can be legally considered the object of the contract can constitute a dowry, and there is no minimum or maximum limit for a dowry. Furthermore, it is stated that the dowry may be paid in cash or in debt, in whole or in part, at the time of the marriage contract. The obligation to pay the dowry in full or in part occurs after sexual intercourse. The wife is entitled to the full dowry for two reasons: death or the completion of marital relations (ba'd dukhul).

The law also regulates the ownership status of the dowry. According to him, the dowry is the wife's absolute wealth, and she has the right and authority to use it as she wishes. A husband has no right to request a dowry for household items, furniture, or clothing. He further explained that a guardian, whether a father or anyone else, is

prohibited from accepting anything for himself related to the marriage of his daughter or anyone who has appointed him as guardian.

In the case of claiming a dowry owed, the wife has the right to demand payment of the dowry as her husband's debt if she has submitted herself, and the husband's inability to pay the dowry cannot be used as grounds for divorce.<sup>26</sup> A wife is entitled to receive half the dowry if her husband divorces her before conjugal relations (*qabl dukhûl*). However, if the reason for the divorce is the wife's disability, she is not entitled to the dowry. If the wife files for divorce citing her husband's disability and conjugal relations have already occurred, she is entitled to the entire dowry.

Regarding the guardian's authority in determining the dowry, the regulation explains that if a woman is an adult and intends to marry with a dowry less than the mitsil dowry, the guardian may not force her to marry. If there is a difference of opinion between the husband and wife regarding whether the dowry has been paid or not, the wife's opinion is accepted if it was before the marriage took place. Conversely, if the marriage has already taken place, the husband's opinion is accepted.

### 3. Marriage Registration

Morocco requires marriage registration. In addition to registration, Mourotonia also requires the signatures of two notaries to validate the marriage registration. Furthermore, the original registration must be submitted to the court, and a copy must be sent to the Civil Registration Directorate. Likewise, the wife is given the original registration, and the husband is given a copy, within a maximum of 15 days of the marriage contract. However, there is no explanation for marriages that do not comply with this provision.

All marriages in Mourotonia are traceable to the Moroccan royal administration offices, meaning that all married Mourotonians have their marriages recorded. There is not a single family whose marriage is not registered. In other words, in Mourotonia, there are no *urfi* marriages, or what the Indonesian term "*sirri marriages*" is.

According to Sayyidi Bassa, a Salafi Muslim whom the author interviewed, he emphasized that all marriages in Mourotonia must be registered, as otherwise they are not

considered married. When the author asked about the cost of registering a marriage, he explained that the administration fee is very low, even free for those who cannot afford it.

Echoing Bassa's statement, Fatima Ummi Tirta emphasized that "urfi" marriages are not permitted in Morocco. All marriages must be registered with the family law administration department, as stipulated in the Mudawwanatul Usrah law. She added that Morocco also holds mass weddings, as is often the case in Indonesia. According to her, there is no reason for these marriages not to be registered. The Moroccan government has provided an opportunity for poor citizens to participate in the mass weddings, which are usually held annually by the Moroccan government.

#### 4. Conditional Marriage

Article 38 of the 1958 Family Law (Personal Law) states that if a marriage is accompanied by conditions that conflict with Sharia law or the essence of marriage, then the marriage can be considered valid; the conditions are invalid. It is not a condition that conflicts with the essence of marriage if the wife states that she will work in the public sphere. The conditions in question are those that permit something prohibited by religion, for example, a husband stipulates that his marriage to his wife's sister or mother may also be married. Or they prohibit something that is permissible, for example, a wife stipulates that her husband may not travel with her outside the city or "gather" with her. In this case, according to the Maliki school of thought, the travel and gathering are still permissible; only the conditions are forbidden.

#### 5. Polygamy

Morocco differs from Tunisia, which absolutely prohibits polygamy. The aim is to limit the practice of polygamy in the hope of enforcing the principle of justice for wives. The 1958 Family Law stipulates that if injustice is feared between the wives, polygamy is not permitted. However, there is no article in the law authorizing an investigation into a husband's capacity or ability to act fairly in polygamy. Furthermore, Moroccan law also regulates polygamy, including the following:

First, if a man wishes to practice polygamy, he must inform his prospective wife that he is already a husband.

Second, a woman, during the marriage contract, may include a taqlid (religious declaration) prohibiting her prospective husband from practicing polygamy. If this is violated, the wife has the right to file for divorce.

Third, even if there is no statement from the woman, as mentioned above, if the second marriage causes harm to the first wife, the court can dissolve the marriage.

Furthermore, Mourotonia further stipulates that a wife has the right to seek divorce on the grounds that her husband has not treated her wives fairly. The rationale for this view is that the general principle of the Quran prohibits polygamy if the husband cannot treat his wives fairly.

Although the requirements are very complicated for men who want to practice polygamy, in practice, many men in Morocco already practice polygamy. As Sidi Abdul Karim explained, many Moroccans already have two wives. "I myself," he said, "am still trying to raise the money as one of the requirements for polygamy."

Additionally, polygamy (which was an absolute right of the husband under previous law) is subject to judicial approval and, most importantly, is only permitted under strict legal conditions, making its implementation nearly impossible.

## 6. Divorce Process

Moroccan law stipulates that a wife has the right to issue a ta'liq (divorce), a declaration that her husband will not practice polygamy. However, violating this provision can be grounds for divorce. The divorce must be registered by an official and witnessed by at least two witnesses. The text also indicates that divorces outside the court are still valid.

According to Moroccan law, a wife can file for divorce if: 1. The husband fails to provide for her living expenses; 2. The husband has a chronic illness that causes his wife to suffer; 3. The husband has been abusive (torturous) to the point that the marriage is no

longer possible; 4. The husband fails to mend the marital relationship after four months, when he has sworn not to interfere with his wife; 5. The husband has abandoned his wife for at least one year without caring for her.

Divorce (Khulu') is a form of divorce with the consent of the husband and wife, with the wife seeking the divorce agreeing to pay property or money. A Khulu' divorce is granted if the marriage is no longer salvageable, with the terms and amount of the divorce subject to the consent and agreement of the husband and wife.

In Morocco, the rules regarding Khulu' are derived from the Maliki school of thought, emphasizing the wife's freedom in the transaction. Imam Malik stated that if a wife is unhappy during the marriage, or even feels oppressed, she may file for divorce by returning the dowry her husband gave her. Moroccan law stipulates that a wife must be 21 years old to enter into a Khulu' agreement, a requirement not established by the Maliki school or other schools of thought. Furthermore, the implementation of Khulu' must not compromise the rights of the children.

#### 7. Dissolution of Marriage by the Court

According to Morocco law, a wife can file for divorce if:

- a. The husband fails to provide for her living expenses.
- b. The husband has a chronic illness that causes his wife to suffer.
- c. The husband abuses his wife to the point where she is no longer able to continue the marriage.
- d. The husband fails to mend the marriage after four months, when he has sworn not to interfere with his wife.
- e. The husband leaves his wife for at least one year without caring for her.

The three schools of thought (mazhab): Maliki, Shafi'i, and Hanbali, agree on these points as grounds for a wife to seek divorce from a judge. Hanafi scholars, however, maintain that a judge has no right to issue a divorce, regardless of the reason, unless the husband is impotent.

#### 8. Wedding Traditions in Morocco

Weddings in Morocco only occur at the end of winter, at the beginning of summer, marked by long holidays and warmer weather. At this time, many women's

homes are visited by processions of people carrying trays covered with pyramid-shaped lids made of metal or brass, sometimes covered with embroidered decorative fabric.

The trays are filled with various gifts, such as sugar, clothing, and other gifts, symbolizing the woman's marriage proposal. They also bring flowers and some bring livestock, such as goats or, if possible, cows. The procession carries gifts, musicians, and plays the zagarouda (a distinctive Moroccan whistle), creating a lively and lively atmosphere. After the procession is accepted by the family, the wedding date is set, usually in early or mid-summer, which is the peak season for holidays and the arrival of both foreign and domestic tourists. It's important to note that many Moroccans live abroad, usually in European countries and have become citizens there. However, they still remember and uphold their country's culture even after they have grown up.

When the wedding day arrives, the bride and groom will perform several rituals, including:

#### 1. Hammam

Before the sacred wedding ceremony, it is mandatory for the bride and groom to bathe as a symbol of cleansing their body and soul. This ritual is similar to the midodareni or siraman tradition in Indonesia. The bride is accompanied by an elder woman called negaffa or negassa, who leads the entire siraman procession. The ritual is performed in a dark room, lit by candles, scented with aromatherapy, and flowers as a symbol of happiness.

#### 2. Henna

After the hammam ritual, the next ritual is henna. This stage takes place the night before the big day. Only women are present. The bride and groom will wear a green tachita and a head covering decorated with unique ornaments such as pearls and other precious stones.

A hannaya (henna artist) will apply henna to the bride's hands and feet, witnessed by women from both families and female friends. This ritual is meant to ward off illness and symbolizes success and stability in marriage. During this ceremony, an elder will provide marriage advice and "secrets" to the bride and groom. The groom's name is usually

painted in the henna. The bride is typically not allowed to do any household chores until the henna has disappeared from her skin.

### 3. H'diah (Gift)

H'diyah is a gift given by the bride to the groom. The dowry consists of household items and necessities for the bride, such as jewelry, bedcovers, clothing, sandals, and most importantly, symbolic items like milk, which signifies purity, and sugar, which symbolizes marital happiness. In addition to these items, Arabs, who are said to be very extravagant in giving gifts and dowries, will also include a house and all its contents for the bride, but this is rare and only the very wealthy will do so.

### 4. Berza

The culmination of the wedding is the berza, a reception filled with music, zagarouda, and all-night dancing. At this event, the bride and groom are dressed in stunning attire. Before being seated at the altar, they are paraded on a decorated palanquin and twirled around the wedding hall.

Brides in all countries are adored and the center of attention, but Moroccan brides are treated like kings and queens, regardless of their social class or status, whether rich or poor. The ceremony takes place at home, a rented villa, or a building, but unlike in our country, they only invite relatives and friends, both near and far, without the presence of strangers, so intimacy is created and the party becomes a private party. The peak of the event will begin after Isha prayers and will end the next day or several days later. There used to be a tradition that required the bride to show her virginity mark on a bed sheet, but this is no longer done.

## C. Closing

From the explanation above, it can be concluded that Morocco has combined the opinions of several schools of thought to arrive at a comprehensive understanding of Islamic law, addressing several issues reformed in the Family Code, as is the case in other Islamic countries.

Furthermore, Morocco is a country where the people uphold traditional values and local wisdom. They also enjoy beauty and traditional entertainment, as long as it does not conflict with the basic principles of Islamic teachings.

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