



Different Age Marriage Yaman: Study Of Muslim Man's Marriage To Woman Of The Book

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Abstract

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In writing this article, I would like to fully elaborate on the Yemeni laws regarding the marriage of Muslim women in Yemen, discussing the annulment of marriages of men who adhere to Islam or Muslims who do not marry Muslim women and women of the Book in Yemen. As for the women of the book who can be married to Muslim men in Yemen, it is necessary to elaborate on the permissibility of marrying women who are not Muslims. Yemen itself fully takes the source of law in the text of the Quran where the regulation of marriage in Yemen between Muslim men and women of the book is allowed and regulated in Yemeni legal laws. On the other hand, interfaith marriages in other regions regarding women of the book cannot be found, in Indonesia for example, interfaith marriages only explain marriages between Muslims and non-Muslims or non-Muslims, there is no mention of women of the book at all. For this reason, this article aims to elaborate on the explanation of women of the book, in the midst of the debate whether or not it is permissible to marry a woman of the book, Yemen still adheres to the text of the Quran which allows Muslim men to marry women of the book to this day.

INTRODUCTION

Islamic law is one aspect of Islamic teachings that occupies an important position in the view of Muslims, because it is the most concrete manifestation of Islam as a religion. Such is the importance of Islamic law and the Islamic doctrinal scheme, that the orientalist Joseph Schacht, considered that "it is impossible to understand Islam without understanding Islamic law", and when viewed from a historical perspective, Islamic law was initially a dynamic and creative force. This can be seen from the emergence of a number of schools of law that are responsive to their respective historical challenges and have their own style, according to the socio-cultural and political background in which the school of law takes place to grow and develop.¹ Islam is very respectful of all rights for each of its adherents, including in marriage which is a human right. As is known, some of the goals of marriage are to form a household that is *sakinah, mawaddah, wa rahmah*.² To achieve the purpose of marriage, Islam provides rules for proper marriage, such as marriage with fellow adherents of Islam, even if Islam does not regulate the opposite.

Islamic law, which is placed by the Marriage Law as the basis for the validity of marriage for Muslims, raises different provisions regarding interfaith marriages between Muslim men and women of the Book. In terms of values, interfaith marriage is not in line with the sense of justice of a religious society. This is evidenced by the emergence of various reactions, especially from the couple's immediate family. Empirically, it also shows that religious differences are the greatest potential for disharmony in the household, so that the goal of building a happy household will not be achieved. However, it must also be recognized that there are indeed a few couples with different religions who can maintain their marital bond. Therefore, a few cannot be used as a benchmark in determining laws that fulfill a sense of justice. Because when there is a difference in values, the greater interest must be prioritized. Islamic law, which is placed by the Marriage Law as the basis for the validity of marriage for Muslims, raises different provisions regarding interfaith marriages between Muslim men and women of the Book.³

In terms of values, interfaith marriage is not in line with the sense of justice in a religious society. This is evidenced by the emergence of various reactions, especially from the couple's immediate family. Empirically, it also shows that religious differences are the greatest potential for disharmony in the household, so that the goal of building a happy household will not be achieved. However, it must also be recognized that there are indeed a few couples with different religions who can maintain their marital bond. Therefore, a few cannot be used as a benchmark in determining laws that fulfill a sense of justice.

¹ Ahmad Rajafi, *The Reasoning of Islamic Family Law in Indonesia*, (Yogyakarta: Istana Publishing, 2015), pp. 183.

² Puji Kurniawan, "Reconciliation in Muslim Countries; Jordan, Yemen, Libya, and Somalia", *Jurnal Al-Maqasid: Journal of Islamic and Civil Sciences*, Faculty of Sharia and Legal Sciences IAIN Padang, Volume 7:1, January-June 2021, p. 47. 47.

³ Abdul Ghofur Anshori, *Islamic Marriage Law from the Perspective of Jurisprudence and Positive Law*, (Yogyakarta: UII Press, 2011), p. 218. 218.

Because when there are differences in values, the greater interest must be prioritized.⁴

From the religious aspect, interfaith marriages can pose a danger to the faith and its children, and if this becomes a culture, then the threat becomes a threat to the ummah as a whole. Therefore, although there may be some good in the marriage of a Muslim man to a kitabiyah woman, the harm caused is greater than the benefit that can be drawn.⁵

Although basically marrying a woman of the Book is permissible in Islam, when times changed and the disadvantages threatened the lives of Muslims, Umar bin Khattab prohibited Muslim men from marrying women of the Book. Umar took this action with the following considerations: first, the nature and attitude of the People of the Book had changed in his time. Secondly, the purpose of allowing them to marry was no longer achieved.⁶ At least, there are two groups mentioned in the Quran, namely the polytheists and the people of the book, which are also the basis for the law of marriage between Muslims and them. As Allah Swt. says in Surah Al-Baqarah [2] verse 221 and Surah Al-Maidah [5] verse 5.⁷

Yemen formed its own Republic in the Arabian Peninsula, in the Middle East region on the Asian continent. Yemen is also the only country that adheres to the Republican system of government. Yemen's borders in the North with Saudi Arabia, in the East with Oman, and South of Yemen the Gulf of Aden while in the West the Red Sea. Yemen's largest island is Socotra. The head of state of Yemen is the President who is directly elected by the people with a term of office for 7 years and can be re-elected for the next period. The head of government is the Prime Minister who is directly appointed by the President. Yemen with its full name is the Republic of Yemen or Republic of Yemen with the capital located in Sanaa. The majority of Yemen's population is of Arab ethnicity with Islam as Islam is the official religion in Yemen, while Arabic is the official language in Yemen.⁸

In Yemen itself, marriage between religions is regulated in Qanun Number 20 of 1992 concerning Ahwal Syakhshiyah in Article 29 which reads: "Muslim women are prohibited from marrying non-Muslims"⁹ and in Article 49 which reads: "If the husband converts to Islam and the wife is not a People of the Book, and she refuses to convert to Islam or embrace a particular religion, an annulment shall be pronounced".¹⁰ From the Yemeni marriage law regulations mentioned above, it shows that Yemen regulates that a Muslim woman is not allowed to marry a man who does not adhere to Islam or a non-Muslim man and also the People of the Book, that Muslim women in Yemen can only marry

⁴ *Ibid*; hlm. 220.

⁵ *Ibid*

⁶ *Ibid*

⁷ Ahmad Rajafi, *The Reasoning of Islamic Family Law in Indonesia*, pp. 185-186.

⁸ <https://ilmupengetahuanumum.com/profil-negara-yaman-yemen/> akses, 6 Mei 2022.

⁹ Yemeni Family Law Law, *Personal Status Law* Published in the Official Gazette Number (3/6) of 1992 A.D. Amended Number 7 (For the Year 1999), pp. 188

¹⁰ *Ibid*, hlm. 191.

Muslim men. Furthermore, a husband who has embraced Islam is only allowed to marry a woman of the Book (in the translation of this law the word Christian) and also with a Muslim woman if not with these two women then a marriage annulment can be filed where previously a husband who was not a Muslim man, but in the middle of the marriage a husband converted to Islam then his wife should also convert to Islam or the religion of the People of the Book if not, then the marriage can be canceled.

Khamami Zada in his writing in an article entitled *The Mainstream of the Legal Debate on Interfaith Marriage* explains the relationship between the law of interfaith marriage and the explanation of the opinions of fiqh scholars and its relationship with socio-political changes in certain countries. As in North Yemen, for example, not all the rules of interfaith marriage, especially the marriage of women of the book, are the control of the madhhab that is widely followed by the Yemeni citizen population. On the contrary, the rule came out of the rules put forward by fiqh scholars who considered it makrooh for men who adhere to Islam or Muslims to marry women of the Book. The policy was not influenced by the long-running western colonization in legalizing marriage laws, but because of the influence of Islam with the existence of major forums in the country that indeed uphold the teachings of Islam and the influence of the Shiite movement in shaping religious conservatism related to interfaith marriage affairs in Yemen.¹¹ Khamami Zada in the article considers it natural that the policy taken by the North Yemeni government at that time took the source of the Koranic text on the legal rules of interfaith marriage.

However, the big question for the author is what are the criteria included in the woman of the book in Yemen and whether this woman of the book still exists in Yemen and can be found. As well as the existence of the Yemeni family law related to the annulment of the marriage of a Muslim man who in the middle of the marriage the husband embraces Islam but not with his wife either into the religion of Islam or the scribe. For this reason, the author wants to write with the title "Yemeni Interfaith Marriage (Marriage of a Muslim Man with a Woman of the Book)".

METHOD

In writing this article, the author uses qualitative research methods that aim to interpret events carried out by the subject under study such as actions, perceptions, motivations, behaviors, and so on in a holistic and descriptive way using words as well as language in a special and natural context and utilizing various natural methods as well.¹² Using descriptive data writing through the method of interviewing various parties who are studying in the country of Yemen itself, interviewing one of the Sharia Law experts in Yemen who works in the Yemeni Judiciary itself, as well as the author reading several literature reviews in the form of journal articles, news contained in various homepage websites

¹¹Khamami Zada, *The Mainstream of the Legal Debate on Interfaith Marriage*, *Ahkam Journal* Volume XIII, Number 1, January 2013, Pp. 39.

¹²Lexy J. Moleong, *Qualitative Research Methodology*, 36th Edition (Bandung: PT Remaja Rosdakarya, 2017), pp. 6.

that discuss in accordance with the theme of research that the author wants to examine further related to Marriage Law in the Yemeni State.

RESULT AND DISCUSSION

The Concept of Women of the Book

The Quran has regulated interfaith marriage for both Muslim men and Muslim women. It's just that the debate is who are polytheists and people of the book as mentioned in the 2 suras in the Quran, the scholars also vary in responding to this topic and there is no agreement (ijma') from the scholars in authorizing both the term polytheists and people of the book. There are some scholars who categorize the term people of the book into the group of polytheists, and there are also those who distinguish them clearly. Like Ibn Umar, that he categorized the woman of the book as polytheist as he said that "I did not see polytheism more severe than the woman's saying that her Lord is Jesus".¹³

Muhammad Abduh, Rashid Ridha, Shaykh Mahmud Shaltut, and others like them make an explicit distinction between polytheists and people of the book. Quoted by Rasyid Ridha that Qatadah, a mufassir from the tabi'in, that polytheists in the Al-Quran Surah Al-Baqarah [2nd surah] verse 221 is idolatry at the time the Al-Quran was revealed, therefore the verse does not explicitly prohibit marriage with polytheists other than Arabs, such as Chinese (Confucian, Buddhist, and so on).¹⁴ To be more precise, Rashid Ridha based on surah al-Fatir verse [24], surah al-Ra'd verse [7], surah al-Hadid verse [16], surah al-Mukmin verse [78], he considers the Magi are fire worshipers and Shabiin are star worshipers who actually used to have a book and prophet, it's just that because the time period is too long and far away from the prophet so that the original book is not known.¹⁵ In addition, there is an opinion from the Shafi'i scholars explaining related to the people of the book, which means that those who can or are halal to marry are those who believe in the religion of their ancestors before the Prophet Muhammad was sent.¹⁶

In the book al-Fiqh 'ala al-Mazabil al-arba'ah, Al-Jaziri clearly separates the group of non-Muslims or non-Muslims into three groups, as follows: First, the group that does not believe in the heavenly book or similar to the heavenly book, are people who worship idols. Secondly, the group that believes in a similar scripture, is the group of Majusians or those who worship fire and the group of Shabiin who worship stars. Third, the group that believes its holy book is a heavenly book, are the Jews and Christians.¹⁷

Yusuf al-Qaradhawi separates them into 5 types, as follows: Mushrik, mulhid, apostate, baha'i, and people of the book.¹⁸ Those mentioned by Al-Jaziri number 1 and 2 above fall into musyrik, then mulhid, apostate, and baha'i, Yusuf al-Qaradhawi grouped them musyrik. Regarding the impermissibility of

¹³Ahmad Rajafi, *The Reasoning of Islamic Family Law in Indonesia*, (Yogyakarta: Istana Publishing, 2015), p. 186. 186.

¹⁴ *Ibid*, hlm. 187.

¹⁵ *Ibid*

¹⁶ *Ibid*

¹⁷ *Ibid*

¹⁸ *Ibid*

Muslims marrying polytheists, it is the consensus of the scholars that the law is haram.¹⁹

Sa'id Musayyab said that the Qur'an allows marrying women of the People of the Book, both dhimmi and harbi. This opinion is different from the majority of scholars who prohibit marrying harbi women of the Book and allow marrying dhimmi women.²⁰ The prohibition of marrying women of the People of the Book who are harbi clearly contains the spirit that the harbi People of the Book will harm Muslims.²¹ Harbi is a non-Muslim power and there is no Islamic power in the region. Dhimmi are people who do not embrace Islam, residing in an Islamic country whose rights are protected in other words, a non-Muslim minority in an Islamic country.²²

M. Quraish Shihab through his research on the status of the people of the book explains that the word ahl al-kitab is repeated in the Quran thirty-one times, utu al-kitab eighteen times, utu nashiban min al-kitab three times, al-Yahud eight times, alladzina hadu ten times, al-Nashara fourteen times, and bani/banu Isra'il forty-one times. And according to M. Quraish Shihab, the Qur'an has separated between ahl al-kitab and the polytheists, in accordance with the words of Allah Swt. in Al-Quran Surah Al-Bayyinah [98] verse 1. M. Quraish Shihab explained that the difference can be understood from the letter waw in the verse which means "and". According to language, this letter is used to unite two different things. Thus according to him, it is not allowed for polytheist men to marry Muslim women, while what is justified by verse 5 Surah Al-Maidah is marrying women of the Book.²³

When viewed according to Islamic teachings, the text of Al-Quran surah al-Maidah verse 5, there is no difference of opinion regarding the legal prohibition of Muslim women marrying polytheist men or non-Muslim men because the object of discussion of the verse is women who want to be married by men, and the benefits to be avoided are to prevent adultery and do not intend to combine women solely to be used as concubines. Therefore, the scholars agreed that it is permissible for a Muslim man to marry a woman of the Book, but in the event that a Muslim woman is married to a man of the Book or is not Muslim or Muslim, the scholars agreed to forbid it or not allow it at all. In the Quran Surah Al-Maidah verse [5]. Allah swt. states that "your food is lawful for them" and does not state that "your women are lawful for them". It is explained by al-Shabuni that the written statement can be used as an indication for the ruling of the two different events. This means that in the case of food, Muslims can share it with

¹⁹ *Ibid*, hlm. 188.

²⁰ Khamami Zada, The Mainstream of the Legal Debate on Interfaith Marriage, *Ahkam Journal* Volume XIII, Number 1, January 2013, Pp. 42.

²¹ Umar Faruq Thohir, "Reinterpretation of Dzimmi Minority Status in the Middle of Muslim Majority", *Journal of Asy-Syari'ah: Journal of Islamic Law*, Vol. 6: 2, 2020, pp. 172.

²² Ahmad Suaedi, "Islam, Identity and Minorities in Southeast Asia", *Journal of Area Studies*, Vol. 1:2, 2010, p. 239. 239.

²³ Ahmad Rajafi, *The Reasoning of Islamic Family Law in Indonesia*, p. 186.

Ibid

non-Muslims, but in the case of marriage with a Muslim woman, it is more important than food because the consequences are more serious.²⁴

In commenting on this event, Al-Maraghi elaborated that the marriage of Muslim women with non-Muslim men is forbidden based on the Sunnah of the Prophet's Hadith and Ijma' Ulama. The hidden meaning of the prohibition of marrying a Muslim woman to a non-Muslim man is because the wife does not have the power of a husband, let alone the belief that can make the wife change her faith according to what her husband believes, this is when viewed from the psychological side.²⁵

The reason why it is not permissible for a Muslim woman to marry a non-Muslim man is to maintain the harmony of the household. As mentioned in the fiqh rule that "Something that is forbidden because of saddu dzariah can be made permissible because there is a stronger maslahat". Therefore, with a normative juridical philosophical approach, the marriage of Muslim women with non-Muslim men is prohibited by Allah SWT. which is explained in the texts of the Al-Quran and Al-Sunnah. From a psychological point of view, the marriage of Muslim women to non-Muslim men is also explained by the enormous fear of distortion of aqidah as well as their psychological instability and of course there is also the fear of children choosing their beliefs, either following their father or mother, naturally the father's nature puts more psychological pressure on children because he is more strict and strict. In the sociology of religion, all religions already have rules regarding the prohibition of interfaith marriage, until finally the practice of interfaith marriage becomes part of the violation of these rules, directly the practice has harassed religion.²⁶

If you look at the regulations in force in Yemen related to Article 29 Number 20 of 1992 concerning Ahwal Syakhsiyah which reads: "Muslim women are prohibited from marrying non-Muslims"²⁷ then it has become a rule that is in accordance with what is applied in Yemen regarding the marriage of Muslim women with non-Muslim men, where in Yemen Muslim women are prohibited from marrying non-Muslim men or Muslim women can only marry Muslim men. An experience written in an article on her personal blog written by a women's activist in Yemen tells the following story: "Last week, I received a call from a Muslim friend who holds two Ph.Ds. Her voice showed great concern and even greater confusion. His daughter, born in England who is over 30 years old, works in a big position in one of the biggest British companies and she decided to marry an Irish man.

Despite his great love for her, he insisted on not converting to another religion, but she assured him that she would leave him complete freedom to educate his children according to his religion. Of course the father's first response was an absolute rejection of this marriage. However after his revolution

²⁴ *Ibid*, hlm. 188-189.

²⁵ *Ibid*, hlm. 189.

²⁶ *Ibid*, hlm. 194-195.

²⁷Law on Family *Law Yaman Personal Status Law* Published in the State Gazette Number (3/6) of 1992 A.D. Amended Number 7 (For the Year 1999), pp. 188.

died down, he found that he had only one of two solutions in front of him, either he would abandon his daughter, which he could not bear especially since he was a father who wanted to make her happy and wished for her happiness. Or save his face in front of himself and try to find a scholar to find a solution to this marriage problem. And as he knows that the British Government does not recognize religious marriages at all and that the father definitely does not want to abandon his daughter and wants to help her. With his Islamic education and fear of God his conscience was compelled to try to find a religious solution to this problem. Thus the non-Muslim man is content to convert to Islam to please the girl and her family and his belief that love is the spiritual value of religion and family values can also save the prestige of the family.²⁸ This paper explains that the marriage of a Muslim woman must only be with a Muslim man, not with a man who adheres to a religion other than Islam. As for the resolution of cases like this, the non-Muslim man must first embrace Islam in order to continue the marriage with the Muslim woman he wants.

Then examine Article 49 Number 20 of 1992 concerning Ahwal Syakhshiyah which reads: "If the husband converts to Islam and the wife is not a People of the Book, and she refuses to convert to Islam or embrace a particular religion, an annulment is pronounced".²⁹ As for the concept of women of the book that has been described in the previous material, if it is focused on women of the book in Yemen, according to the author's interview with one of the students who is studying in Yemen, it states that: "Women of the book, once told to us by Habib Muhammad Bin Idrus that they exist in Yemen but currently they are a minority and live in the suburbs of Yemen, for the category of women of the book in Yemen itself is still original, namely still holding pure teachings but it is not often heard of their existence because they are a minority in Yemen".³⁰ Habib Muhammad Bin Idrus himself is the teacher of the student the author interviewed through Whatsapp social media and is a native of Yemen or a native of the country of Yemen.

In an article on one of the blogs that the author read, a case was written about a marriage; a Jewish girl married a Yemeni Muslim, and her family used the American embassy to cancel the marriage. What made the author interested in this article were some of the comments written by locals such as saying that "In principle, marriage to a Jew or Christian is legally permissible and there is nothing about it, but what made the Jewish girl's relatives angry was that she converted to Islam, not her marriage to a Muslim" posted by Al Saad on 29-2-2007, at 07:49:24. The next comment was "The Jews in Yemen are Jews from the Children of Israel who migrated to Yemen hundreds of years ago and speak Hebrew and Arabic, and no one can convert to Judaism if his mother is not

²⁸Mimipi Akram, *A Muslim Woman's Marriage From My Book*, <https://elaph.com/Web/opinion/2010/9/600221.html>, accessed on Saturday, May 14, 2022.

²⁹Yemeni Family Law Law in, *Personal Status Law* Published in the Official Gazette Number (3/6) of 1992 A.D. Amended Number 7 (For the Year 1999), p. 191.

³⁰Interview with Muhammad Khairul Fatihin (Student in Tarim al-Ghanna Yemen), Thursday, May 19, 2022.

Jewish, that is, his ethnicity is from the Children of Israel, because the Jews are a people and not just a religion". Written by Sah on 29-11-2007, 03:48:26.³¹ In the author's opinion, the citizens of Yemen are familiar with the ruling on marriage between a Muslim man and a woman of the Book. This statement is supported by one of the statements of a student who was in Yemen that "All kinds of opinions that are in accordance with the teachings of the Qur'an and Hadith are all done, but if there is ikhtilaf or still debated by the scholars, they leave it completely not done, all scholars in Yemen when viewed from the city of Tarim which is located in Yemen, if ikhtilaf or still debated it is shunned or not done at all, if the matter is still debated by the scholars really scholars in Yemen leave or do not do it like scholars who are in the Ba'alawi Mosque which was built by Al-Habib Ali Qasam who is in the State of Yemen."³²

In the author's interview with another student who is studying in Yemen at this time explained that the woman of the book according to the Yemenis is also in accordance with what is explained in the books of Islamic fiqh, where women of the book who have descendants of ancestors from before the Prophet was sent.³³ This does not deny the fact that women of the Book in Yemen are descendants of the Prophet's descendants. No one can become a woman of the Book unless they are descendants of ancestors who adhere to the Book.

Marriage annulment of Yemeni Muslim men

Some Arab countries take laws from Egypt including Yemen itself. The existing law in Yemen is 90% derived from Islamic Law. Then the cause of the issuance of each article in the marriage law, although interfaith marriages in Yemen are difficult to occur or marriages of Muslim men with infidel women are rare, Yemen still authorizes articles in accordance with texts that are in accordance with Islamic law, this is taken from the literacy of Islamic legal texts themselves.³⁴

As for the Yemeni laws that are influenced outside of Islamic law Shaykh Dr. Hanif Al Mashaby Hadromi Lc., M.A explained that this is due to the colonization that occurred in the Janub region, as for the Shamal region such as Sanaa City in this area there is no influence of laws other than Islamic law firmly until now so that it cannot be entered by laws that are contrary to Islamic law, this is in accordance with the madhhab adopted by the region, where since ancient times the government system was daulah islamiyah led by an imam, as for the Janub region in the south of the Yemeni state which was formerly colonized by British Britain. Therefore, there are several areas in the State of Yemen influenced by the communist system as a result of the previous colonization, the communist party that was in power at that time influenced the

³¹Article published on November 28, 2007, <https://www.alriyadh.com/297600> accessed on Saturday, May 14, 2022.

³²Interview with Muhammad Khairul Fatihin (Student in Tarim al-Ghanna Yemen), Thursday, May 19, 2022

³³Interview with Moh. Sapoan, M.Pd. (Master's student at Ribat Al-Fath wal Imdad Yemen), Friday, June 3, 2022.

³⁴ Interview with Shaykh Dr. Hanif Al Mashaby Hadromi Lc., M.A. Sunday, June 12, 2022.

social order of Yemeni society, this is what affects the political factors, the laws that apply in Yemen to date, where as we know communists are anti Islam or Islamic law itself. Therefore, when Yemen was united, the government in Yemen tried to restore all sources of law in accordance with the Al-Quran and Hadith of course this takes time, although there are currently a small portion that does not follow Islamic law in Yemen.³⁵

The background of the reason for the issuance of laws or legal regulations in Yemen itself is 90% following Islamic law, for that every rule that applies in Yemen follows the texts contained in the Koran which explain the law of interfaith marriage in accordance with Islamic fiqh law. Therefore, Yemeni law or Qanun Yemen takes from the book and forms laws that are issued according to the year each law is passed in Yemen. In Yemen itself, deviant cases rarely occur or even do not occur because the Yemeni people themselves adhere to Islam on average, so for cases of lawlessness it is difficult to occur in Yemeni society.³⁶

Shaykh Dr. Hanif Al Mashaby Hadromi Lc., M.A who was interviewed by one of the students, a friend of the author is an expert on Sharia Law and the Hadramaut Court in Yemen, the author left several questions related to the marriage of a Muslim man with a non-Muslim woman who can be canceled, but there are no cases that have occurred, this is because the majority of Yemeni people themselves adhere to Islam, while in Yemen there are women of the book or kitabiyah women who are originally from the descendants of women of the book before the Prophet was sent so that in one of the articles regulated in the Yemeni Qanun related to marriage is also regulated regarding the marriage of women of the book. This shows that Yemen is fully taking the source of the Quranic text in accordance with the conditions in Yemen itself. Unlike the case in Indonesia where the rules regarding women of the book are not found because indeed the women of the book cannot be found in Indonesia.

The author understands from the explanation that has been described by Shaykh Dr. Hanif Al Mashaby Hadromi Lc., M.A, that the cancellation of a Muslim man's marriage can occur when the husband embraces Islam but is not followed by his wife, meaning that the wife is not a Muslim and is not a woman of the Book, then the marriage can be canceled at the local court. This regulation is in accordance with Islamic law that interfaith marriages are prohibited from being practiced because of the many adverse effects that will occur.

³⁵ *Ibid*

³⁶ *Ibid*

CONCLUSIONS

In Islamic law, a Muslim woman is only allowed to marry a Muslim man. This provision is based on the teachings of the sharia that regulate marriage relations. Meanwhile, a Muslim man's marriage can be declared invalid if his wife is not a follower of Islam or is not a woman of the Book. A woman of the book in Yemen refers to a woman who comes from the descendants of the people of the book and in accordance with the provisions of the madhhab adopted by the majority of Yemeni society. The ruling on interfaith marriage in Yemen is entirely based on the teachings of the Qur'an, as the majority of the population is Muslim. The principles contained in this sacred text are the main basis for determining the rules of marriage. Therefore, the laws in Yemen reflect the strong influence of religious teachings in shaping social and legal norms related to marriage relations.

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