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without taking any responsibility for their actions. Six out of seven applicants for military service are unfit physically and psychologically due to their sexual desires".

- ❖ At the same time, President Khrustove also declared in 1962 that the future of Russian's youth is in danger because they are loose, and overcome by their sexual desires.
- ❖ George Baloushi also mentioned that in 1964, a group of the top doctors in Switzerland proposed a suggestion to the King and the parliament to enact laws to control the unrestrained sexual practices that posed a threat to the community and its health.
- ❖ The Middle East newspaper published on June 15, 1979 that 75% of European men cheat on their wives, and that a smaller percentage of the women cheat on their husbands. In many cases, the husband and wife are aware of that his spouse is cheating on him, yet the marital relationship may continue.
- ❖ The Herald Tribune published on June 29, 1972 that researchers in America have discovered that the trend to commit incest is spreading within western society in general and particularly in American society. They report that this crime is committed by one in ten families. Most of those who have sexual intercourse with their daughters, sons, brothers, sisters, or mothers are of high class. Only one case in

The Etiquettes of Marriage And Wedding

THE ETIQUETTES OF MARRIAGE AND WEDDING

Sheikh Muhammad Nasirud-din al-Albani

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..... And those of [blood relationship are more entitled [to inheritance] in the decree of Allah....." (Holy Quran 33:6)

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Who are the kindred (arhaam) with whom one must uphold the ties of kinship?

Praise be to Allaah.

Firstly:

The scholars differed as to the definition of the kindred with whom ties of kinship must be upheld. There are three views:

- 1-That it means one's mahrams (those whom one is forbidden to marry)
- 2-That it means those who will inherit from you
- 3-That it means all blood relatives, whether they are heirs or not.

The correct scholarly view is the third one, that it refers to all blood relatives – not relatives through breastfeeding – on both the father's side and the mother's.

As for the wife's relatives, they are not kindred (arhaam) for the husband, and the husband's relatives are not kindred for the wife.

The closest of them are fathers, mothers, grandparents, children and their children, no matter how far the line of descent goes. Then the next closest and the next closest of brothers and their children, paternal uncles and aunts and their children, and maternal uncles and aunts and their children. It is narrated in a saheeh report from the Prophet (peace and blessings of Allaah be upon him) that someone asked him: "Whom should I honour, O Messenger of Allaah?" He said, "Your mother." He said: "Then whom?" He said, "Your mother." He said: "Then whom?" He said, "Your mother." He said: "Then whom?" He said: "Then your father, then the next closest and the next closest." Narrated by Imam Muslim in his Saheeh. And there are many similar ahaadeeth.

With regard to the wife's relatives, they are not kindred of her husband, because they are not his relatives, but they are kindred of his children from her. And Allaah is the Source of strength.

Fataawa Islamiyyah (4/195)

The relatives of each spouse are not kindred of the other spouse, but they should still be treated kindly, because that is part of the good treatment of the spouses towards one another, and it is one of the ways of increasing love.

Secondly:

Upholding the ties of kinship may be done in many ways, such as visiting, giving charity, treating them kindly, visiting them when they are sick, enjoining them to do what is good and forbidding them to do what is evil, and so on.

Al-Nawawi (may Allaah have mercy on him) said:

Upholding the ties of kinship means kind treatment of relatives according to the position of each of them. Sometimes it may be by giving money, sometimes by serving them, sometimes by visiting them, or greeting them, and so on. End quote.

Sharh Muslim (2/201).

Shaykh Muhammad al-Saalih al-'Uthaymeen (may Allaah have mercy on him) said:

Upholding the ties of kinship depends on what is customary among people, because it is not defined in the Qur'aan and Sunnah in precise terms of type or amount. The Prophet (peace and blessings of Allaah be upon him) did not limit it to any specific thing, rather it is general in meaning. Hence reference should be made to what is customary. Whatever is customarily regarded as upholding the ties of kinship is upholding the ties of kinship, and what the people customarily regard as breaking the ties of kinship is breaking the ties of kinship.

End quote.

Sharh Riyadh al-Saalihien (5/215)

And Allaah knows best.

Principles Of Marriage & Family Ethics



Ibrahim Amini





Purpose of marriage in islam islamq. Purpose of marriage in islam pdf. List the purpose of marriage in islam. Nature and purpose of marriage in islam.

Created with Fabric.js 1.7.22 The Holy Quran says, "And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing." (Surah an-Nur, 24:32) The above ayat begins with the words Wa Ankehooh (And marry...). The imperative form of the word 'nikah' implies that either it is obligatory or highly recommended.1 According to scholars, though marriage is a highly recommended act, it becomes obligatory when there is a chance of falling into sin. The Prophet (S) says, "No house has been built in Islam more beloved in the sight of Allah than through marriage." 2 On another occasion the Prophet (S) said, "The best people of my nation (Ummat) are those who get married and have chosen their wives, and the worst people of my nation are those who have kept away from marriage and are passing their lives as bachelors." 3 Imam 'Ali (A.S.) exhorts, "Marry, because marriage is the tradition of the Prophet (S)." The Prophet (S) also said, "Whosoever likes to follow my tradition, then he should know that marriage is from my tradition." 4 A. Importance of Sex in Marriage In Islam, marriage is not restricted to a platonic relationship between husband and wife, nor is it solely for procreation. The Islamic term for marriage, "nikah" literally means sexual intercourse.5 So why has Islam provided extensive rules and regulation regarding sex? This was because Islam has fully understood that sexual instincts cannot and must not be repressed. They can only be regulated for the well being of human beings in this life and for their success in the hereafter. Sex in married life has been openly recommended in Qur'an, "...when they [i.e., the wives] have cleansed themselves [after menstruation], you go into them as Allah has commanded..." (Surah al-Baqarah, 2:222) B. Fulfillment of Sexual Urge The Holy Prophet (S) and the Holy Imams (A.S.) also encouraged their followers to marry and to fulfill their sexual urges in lawful ways as can be seen from the following: The Prophet (S) said, "O you young men! I recommend marriage to you." 6 Imam Reza (A.S.) said, "Three things are from the traditions of the Messengers of God (A.S.): using perfume, removing the [excessive] hair and visiting one's wife." 7 C. Celibacy and Monasticism is Forbidden Islamic is totally opposed to monasticism and celibacy. 'Uthman bin Maz'un was a close companion of the Prophet (S). One day his wife came to the Prophet (S) and complained, "O Messenger of God (S)! 'Uthman fasts during the day and stands for prayers during the night." In other words, she meant to say that her husband was avoiding sexual relations during the night as well as the day. The Prophet (S) was angered. He did not even wait to put on his slippers. He went to 'Uthman's house and found him praying. When 'Uthman finished his prayers and turned towards the Prophet (S), he said, "O 'Uthman! Allah did not send me for monasticism, rather He sent me with a simple and straight [Shariah]. I fast, pray and also have intimate relations with my wife. So whosoever likes my tradition, then he should follow it; and marriage is one of my traditions." 8 D. Beneficial Effects of a Married Life Various studies prove that married people remain healthier, physically and mentally. Islam has always maintained that marriage is beneficial for us in many ways. Islam also regards marriage as a way to acquire spiritual perfection. The Prophet (S) said, "One who marries, has already guarded half of his religion, therefore he should fear Allah for the other half." 9 How true! A person who fulfills his sexual urges lawfully would rarely be distracted in spiritual pursuits. E. Marriage Enhances the Value of Prayers The Prophet (S) said, "Two rak'ats (cycles) prayed by a married person are better than the night-vigil and the fast of a single person." 10 A woman came to the Prophet (S) and said that she had tried everything to attract her husband but in vain; he does not leave his meditation to pay any attention to her. The Prophet (S) told her to inform her husband about the reward of sexual intercourse which he described as follows: "When a man approaches his wife, he is guarded by two angels and [at that moment in Allah's views] he is like a warrior fighting for the cause of Allah. When he has intercourse with her, his sins fall like the leaves of the tree [in fall season]. When he performs the major ablution, he is cleansed from sins." 11 F. Marriage increases Sustenance The Holy Prophet (S) remarked, "Give spouses to your single ones, because Allah makes their morally better (improves it) (under the shadow of marriage) and expands their sustenance and increases their generosity (human values)." 12 Marriage is a natural necessity for every human being. It bears many good outcomes of which the most important ones are: (1) The formation of a family through which one can find security and peace of mind. A person who is not married resembles a bird without a nest. Marriage serves as a shelter for anyone who feels lost in the wilderness of life; one can find a partner in life who would share one's joy and sorrow. (2) The natural sexual desire is both strong and significant. Everyone should have a partner for satisfying their sexual needs in a secure and serene environment. Everyone should enjoy sexual satisfaction in a correct and proper manner. Those who abstain from marriage often suffer from both physical and psychological disorders. Such disorders and certain social problems are a direct consequence of the abstinence of youth from marriage. (3) Reproduction: Through marriage, the procreation of mankind is continued. Children are the result of marriage and are important factors in stabilizing the family foundations as well as a source of real joy to their parents. A great deal of emphasis has been given in the Holy Qur'an and the traditions to both marriage and having children. The Almighty Allah states in the Holy Qur'an: "And among His signs is this, that He created for you mates from among yourselves." (30:21) The Prophet (peace be upon him and his progeny) stated: "There is no better structure founded in Islam other than marriage." (Wasail al-Shia) "Imam Ali (peace be upon him) said, "Engage in marriage, because this is the tradition of the Prophet of Allah." (Ibid) "The Prophet of Allah further stated: "Whoever chooses to follow my tradition must get married and produce offspring through marriage (and increase the population of Muslims), so that on the Day of Resurrection, I shall confront other Ummah (nations) with the (great) numbers of my Ummah." (Ibid) Imam Ali ar-Ridha (peace be upon him) stated: "The greatest gain for a man is a faithful woman who, when she sees him, becomes happy, and protects his property and her own honor in his absence." (Ibid) What has been dealt with so far in this discussion has been only the worldly and animalistic side of marriage which the animals also share: the benefits of companionship and reproduction. As such, the true purpose of marriage for the human race is of a different kind. Mankind is not meant to have entered this world solely in order to eat, drink, sleep, seek pleasure or act lustfully, and then to die and be destroyed. The status of man is higher than such deeds. Human beings are meant to train themselves and their souls by gaining knowledge, committing good deeds, and behaving with good manners. Man is meant to take steps along the straight path to achieve nearness to Almighty Allah. Mankind is a creation that is able to cleanse his soul, and by avoiding evil deeds and exercising good behavior, reach a level of such high status that even the angels are not able to attain. Man is a creature that is eternal. He has come to this world so that - by the guidance of the prophets and the implementation of the programs set by the religion (of Islam) to secure his happiness in this world and the Hereafter - he could live a peaceful life in the next world eternally. Therefore, the purpose of marriage should be searched for in this spiritual context. The aim of marriage for a religious person should be a means of avoiding evil deeds and purging one's soul of sins. It should be a means of acquiring nearness to the Almighty Allah. It is in this context that a suitable and good partner assumes an important role. When two believers form a family through marriage, their sexual relationship would benefit them in strengthening their mutual love and kindness. For such a couple, there would not exist any dangerous threats of sexual perversion, dangerous addictions, or unlawful deeds. The Prophet of Islam and all of the Imams (peace be upon them all) have laid great emphasis on the institution of marriage. The Prophet stated: "Whoever gets married has safeguarded half of his religion." (Ibid) Imam Ja'far as-Sadiq (peace be upon him) has said: "Two (units) of a married person's Salat are better than seventy units offered by a bachelor." (Ibid) A faithful, pious, and harmonious partner plays a crucial role in having a respectable and honest life. Indeed, having such a partner is an important factor when wanting to avoid evil deeds and enables the commitment of oneself in performing the obligatory acts of worship. A pious couple not only would not meet with any obstacle in achieving religious goals but would be a source of encouragement to each other. Is it really possible for a faithful man of Allah to gloriously fight in His way without the approval of his wife? Is it possible for any pious person to earn his living lawfully, observing all religious aspects, paying statutory religious aims to avoid extravagance, and to spend on charitable deeds without the consent of his wife? A pious person would always invite his partner to goodness, just as a corrupt person would tempt his partner towards corruption. It is then reasonable that in Islam, men and women who want to get married are advised to regard the piety and good manners of their future partners as essential conditions. The Prophet stated: "If I were to bestow all the good of both worlds upon a Muslim person, I would endow him with a humble heart, a tongue which continuously utters his praises, a body patient enough to withstand all calamities, and I would give him a pious spouse who, when she sees him, becomes happy, and protects his property and her own honor in his absence." (Ibid) A person went to the Prophet and said: "I have a wife who always welcomes me when I come home and escorts me to the door when I leave. When she finds me sad and unhappy, she then consoles me by saying: 'If you are thinking of sustenance, then do not despair, because Allah provides sustenance; and if you are thinking about the next life, then may Allah increase your intellect and efforts.'" Then the Prophet stated: "Allah surely has functionaries and agents in this world, and your wife is one of those. Such a woman would be rewarded half as much as a martyr." (Ibid) Imam Ali (peace be upon him) was thinking the same when he spoke of Lady Fatima Zahra (peace be upon her). He stated that she was the best help for worshipping the Almighty Allah. History tells us that the Prophet, one day after the wedding of Imam Ali and Lady Zahra, went to congratulate them in their house and know about their welfare. He asked Imam Ali: "How do you find your spouse?" The Imam replied: "I found Zahra as the best help in worshipping the Almighty Allah." The Prophet then asked the same of Lady Zahra, and she replied: "He is the best husband." (Bihar al-Anwar) In one sentence, Imam Ali thus introduced the best woman in Islam and expressed the main purpose of marriage. Ayatollah Ibrahim Amini lives and teaches in the holy city of Qom. This article is an excerpt from his book Principles of Marriage and Family Ethics.

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