



(Al-Abbas Holy-Shrine)

(Dept. Cultural & Intellectual Affairs)

AL-Kafeel Center for Culture & International Media

(Marriage)
(Sacred Contract & Delicious Fruits)
Marriage Privileges
&
Adultery Deteriorations In Islam & Other Sects & religions

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(Introduction)

Husband and Wife are both co-partners in wealth, secrecy, religion and trust. According to moral criteria, the better one is that who surpasses the other in keeping good religion and temperament. Marriage comprises, so to say, a half part of man's religion as it is regarded the genuine fortified siege which immunes the individual from committing legally forbidden deeds and from looking purposefully at the people's well maintained honor and unblemished dignity. Besides, it keeps both man and woman away from moral corruption and sexual perversion.

Marriage, in fact, provides a wide range of privileges: piety, kindred affiliation, rightful offspring and self-stability whereas the adulterous, promiscuous and debaucheries' deteriorations will verily imply grave consequences on the life of the individual and the

society alike amongst which the significant ones are: moral perversion, spread of diseases, kinship loss, family dispersion, religion eradication as well as destruction of good manners and sublime virtues. (As-Sihah: V.5 H.2114

But those who earnestly seek chastity, self-dignity and true honor should not get married to an impious, badly-mannered woman who is ever disregardful of her wanton appearance in public even if she is admirably charming and rich because the only desire of this man behind such marriage is to achieve children and subtle pleasure-no more, and a woman as such cannot fulfill her partner's demand as the child will be brought up in the lap of corruption and irresponsible behavior and she may also betray him whenever she finds a suitable opportunity for that.

Even the faithful woman believer should accept to marry a man who owns religion and good manners. There is a prayer exclusively devoted to those who were determined to get married which sums up the ideal purpose of marriage which reads:

“O Lord, I want to get married. I beseech you help me choose of the women the best in manners and creation; the most chaste in keeping her honor; the most secretive of me in herself; the broadest in sustenance; the most bountiful in blessings and beget me of her a rightful son to be living as upright in my life and in my posterity after death.

Therefore, marriage, according to this consideration, is defined as that sacred contract which the holy Quran has reckoned as among the blessings which Allah, the Almighty has conferred upon his subjects and as practical proofs of His Omnipotence and Supreme Power over the whole universe and the Sole Creator of the of rightful progeny among the people in the world at large.

Through this divine tie or contract Allah, the Almighty has created happiness between the couple- man and woman-in their joint life so as to make the wheel of life continue to move on perfectly well-as strong progeny can't be begotten except in the tightly bound family in which the vocabulary of sympathy,

affection, love and mercy is common among its individuals.

Allah, to Whom be ascribed all glory and perfection says in His holy Quran: “And among His Signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.” (Ar-Rum: Verse. 21)

(The Art Of Mate-Selection)

(Religion & Good Manners)

In marriage Islam always emphasizes on two principally significant elements: Religion and Good manners because religion on the one hand secures property and keeps trust while good manners, on the other hand, help the couple overcome obstacles and forgive the slip made by one against the other.

Why is all this emphasis ever laid upon the possessor of religion and of good manners in the first place as regards the issue of marriage-and the other elements come, like beauty and wealth, in the second place? That, in fact, is because if we do really minimize the role of the pious and the good-mannered, that will undoubtedly help or lead to the spread of the epidemics of sedition, hypocrisy and corruption in society as you by religion and good manners, not only by beauty and wealth alone can maintain rights and keep up perfect familiarity between the couple.

Once upon a time a man came to Imam Al-Hasan (P.B.U.H.) to have his advice on the marriage of his

daughter to whom he replied: "Get her married to a pious man and a faithful believer because if he got to love her, he would glorify her and if he disliked her, he wouldn't wrong her." (Makarim Al-Akhlaq by:At-Tabarsi:P.204) because love and hatred are notions living within man's conscience beyond one's will.

The individual who fears the reckoning of Doomsday and what lies there in store for him, never tries to do wrong to anybody even if he doesn't love him, contrary to that ruthless man who may wrong those who hate him or stand in his way since there is nobody, as he thinks, to waylay for him, combat with him or meet him face to face.

The Messenger of Allah (P.B.U.H.P.) has also said:"O people, beware 'the seemingly green hill side'! They exclaimed:"O Messenger Of Allah: What do you mean by that? Allah's Messenger (P.B.U.H. P.) replied: "A beautiful woman brought up in a polluted environment."

It is quite necessary for every man to take much care of the qualities he desires to be found in his future

mate and the woman, in turn, and her guardians as well, should also be selective in adopting the desired husband for their daughter. They should advise her not to get married to anyone except the pious, the chaste, the good-mannered man.

(The features of a happy matrimony)

We can restrict the characteristics of marriage as sketched by the noble Quran and the Prophetic biography of Allah's Messenger (P.B.U.H.) in terms of the following principles and qualities:

1-The appropriate selection of the mate. Islam has recommended each one of the couple before marriage to select their life partner on constant and irremovable bases which had already been restricted in two points: religion and good manners - but the other aspects- represented in wealth, beauty and kinship ties are all perishable with the passage of time.

As for wealth it is, like a seesaw once up and once down or like a shuttle comes and goes here and there; and beauty is like the morning's dew fades away once the sun shines and it is restricted exclusively to the stage of youth; and kinship bears no share in pride since pride lies only in the rightful work and piety; and man is assessed by what he can do well, not to which clan or tribe does he belong to.

So, by the best selection of each of the couple of their favorable life partner, the marital life will, in most cases, smoothly go on- profuse with love, affection and bliss. Verily, the fruit of such marriage can grant for the children the best kind of education because the off-springs can't be strong in a house full of gossip, chaos, groundless disputes and misunderstanding.

It is inevitable for any man who wants to be successful in his mate-selection to thoroughly know in advance who of the women are forbidden to get them married to him as descended in the holy Quran (Surah: An-Nisa: V.22-23):

“And marry not the women whom your father married, except what has already passed, indeed it was shameful and most hateful, and an evil way.

“Forbidden to you (for marriage) are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your sister's daughters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your step

daughters under your guardianship, born of your wives to whom you have gone in them (to marry their daughters) ,the wives of your sons who (spring) from your loins, and two sisters in your wedlock at the same time, except for what has already passed; verily, Allah is Oft-Forgiving, Most Merciful.”

Permanent non-marriage legality is that kind of illegality which prohibits or forbids a woman to be a wife of a man at all times. These are as follows:

a-Forbidden kindred marriage

b-Forbidden affinity marriage

c-Forbidden suckling marriage

Temporarily forbidden marriage is that case which forbids a husband from approaching his wife that is, by making sexual contact with her as long as she is in a special state which obligates non-contact and when the marks of these special cases removed, he will be allowed then, to approach his wife. Among the reasons, we depict for you the following:

a-Illegality of a man’s marriage of two sisters

b-Illegality of marrying the wife of some other

person as long as she is in her husband's hold and guardianship or marrying a widow or a divorced woman within the fixed period of her confinement after being widowed or divorced.

c-The individual who is determined to pay a pilgrimage to Mecca is forbidden to make a contract of marriage for himself or for someone else.

d-A Moslem is forbidden to get married to a pagan or a cow-worshipper or an existentialist or an apostate woman except to the follower of a divine scripture like a Christian or a Jewess.

e-A Moslem is forbidden to keep in his charge more than four wives at one time.

f-A Moslem woman is forbidden to get married to a non-Moslem individual unless he gets converted into Islam.

2-The Issue of engagement

In view of the significance of a marriage contract and the marks it leaves behind as well as the relevant consequences, the Islamic legislator has assigned an introduction to it, namely: the engagement - and

applied detailed procedures to let each one of the couple know each other within the restrictions of the legislation.

But what some adolescents hope eagerly to achieve, before marriage procedures are fulfilled, like the mixing of the groom with his bride in their close togetherness while making tours and excursions is not approved or favored in Islam nor virtue and modesty did confirm such unsettled situations.

3-Consent. One of the basic conditions which should be available in every couple is complete will and perfect consent. There is no compulsory or binding restriction upon any individual to marry a woman whom he really doesn't love nor the head of the family has any power over his children to impose an obligatory marriage upon them.

Whenever a young boy grows adult and feels he can manage his private living affairs, he will be free to select any woman whom he wills to marry. The same thing can be said about the wise and adult young girl who is still single, yet she willingly desires to get

married.

4-The issue of polygamy: This term means that every man has legally the right to marry more than one wife at one time. Verily, polygamy is neither obligatory nor an inevitable duty nor generally approved but thoroughly optional and what is regarded as absolutely optional is left to man's consideration. It's up to him to decide: to either keep one wife within his hold or take more according to what his interest dictates upon him.

In fact, polygamy necessitates the husband to apply justice between his wives with even integrity; and the husband who knows he is really unable to implement justice, should not take more than one wife. Justice here is used to mean the substantial matters like accommodation, clothes, food and drink and the like.

As for justice in love and fairness in dealing with the wives equally and in approaching them is an impossible task indeed, because these matters relate to the husband's own conscience in affection,

sympathy and emotional effect and response towards each one of them and for this reason, he will not be asked about the extent of equality he is supposed to show or distribute between them in this regard.

Yes, he may be blamed or reproached if he unreasonably started finding differentiation between them substantially. The causes of the necessity to adopt polygamy mode of life have been cited below:

a-The wife's sterility and the husband's urgent desire for begetting offspring. Lucky indeed is the woman who can recognize the legal right of the husband to marry again and get a second wife. Another necessary demand for a second wife is when the first wife gets afflicted with an incurable disease which prevents her from fulfilling the demands of the marital life and there is no remedy to such a state except through polygamy.

It is noteworthy to assert the fact that polygamy is of course, better than divorce. Sometimes, it is possible for the polygamist to undertake, employ or adopt an orphan, a relative or a helpless young girl

to co-exist with his family at home. The best and the most perfect adoption is to take any of the mentioned above as a wife.

b-Wars usually devour men and abandon or spare women; so when the war comes to an end, there appears in society an extremely crucial problem, that is: excessive increase in women and excessive decrease in men which really creates an immense imbalanced equilibrium and the solution lies only in one of these two alternatives; that is: either by forbidding polygamy and resorting to illegal sexual contacts or by giving it full permission or option to overcome that prevalent situation. The second solution the Islamic legislature did advocate in this respect which was nobler to woman, more beneficial to society and maintainable to honor was that it publicized polygamy of four wives and illegalized adultery and all illegal contacts.

c-In polygamy, there will be much increase in progeny production and is highly significant in producing the righteous pattern of individuals and families in the Islamic society which is principally

founded on the bases of piety, consultation by truth and patience in addition to its being helpful in supplying the required labor force which can have a great impact on the whole Islamic world in terms of development and progress in all aspects of life.

(The Benefits Of Marriage)

At the very outset, the individual who, in good faith, seeks marriage will, undoubtedly, get help from Allah, the Almighty Who in His holy Quran encourages His subjects to get married by saying: “And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and also (marry) the Salihin (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves) , If they be poor, Allah will enrich them out of His Bounty. And Allah, is All Sufficient for His creatures’ needs, All Knowing (about the state of the people. (Surah: An-Nur: V. 32)

As long as the faithful believer seeks chastity, self honor, family dignity, faith keeping, guarding himself against blasphemy and debauchery Allah, the Almighty verily, will support him in a way that is recognizable to him and also unrecognizable. In marriage, too we can also yield the following fruits:

1-Marriage is the legal way for man to satisfy his sexual instinct in a way that will be acceptable by Allah, the Almighty, His Messenger (P.B.U.H.) and the

righteous believers.

2-Marriage is a way of gaining good recompense. If man uses his lust in the wrong position, he will be responsible for the consequences which that wrong may bear for him but if he uses it in the right position, he will, no doubt, win the favor of the Creator Who will bestow upon him a fair reward in this world and in the world of the Hereafter.

3-Marriage is a means through which man can continue his life on the earth and develop it in a way that the new generation can benefit from the efforts made by their forefathers and predecessors. Based on this background, we can assume that the righteous sons are, so to say, the extension of the work done by their parents before their demise.

4-Marriage is indeed a broad area for co-operation. The wife can suffice her husband in the management of the daily domestic affairs and the preparation of the proper means of living; and the husband, in turn, can, in lieu of that, spare his wife the tedious and burdensome effort of sustenance supply

and the transaction of life affairs.

5-Marriage, really speaking, can play a significant role in enhancing relations, strengthening ties and increasing the acquisition of new acquaintances through affinity and broadening the relatives' circle.

(Urging On Marriage)

Self-stability of the couple will positively affect not only, the wife and the husband, but it will be extended to or reflected on the children and the other relevant individuals of the family who are related to this happy family in one way or another. So, in order to have this circle of happiness completed, this Islamic impetus for abiding by the implications of this blessed contract has so clearly manifested itself.

In a narrative said by Allah's Messenger (P.B.U.H.P.) came the following: "Nothing more beneficial did a Moslem believer get after becoming a Moslem better than a Moslem wife in that: "He will be pleased if he looks at her; she will obey him if he orders her and will keep safe his secrets, her self-honor and his money when he gets absent.") (Wasael-Ash-Shiah V. 14 P.23)

Several hadith-books have conveyed to us that Imam Ali bin Abi-Talib (P.B.U.H.) has said: "Get married as marriage is the guiding path of Allah's Messenger (P.B.U.H.P.) and he used to say: "He who likes to follow my guiding path, I tell him verily that

getting married is my guiding path”

Those who follow up the news of our bygone ancestors will find out that the notion or the concept of marriage is the basic principle or the fundamental corner-stone of all divine messages ever descended on prophets and messengers without exception and this is well manifested in the verse of His Almighty which declares: “And indeed We sent Messengers before you (O Muhammad) and made for them wives and offspring.” (Ar-Ra’d V. 38)

(Marriage In Islam Christianity & Judaism)

First: The concept of marriage in Islam.

Marriage is a popular act in Allah's Decree. It helps in the completion of man's character wherein he can secure a safe accommodation with which he wraps himself against the hazards and the slippery paths of vice and corruption in addition to what the Lord of Glory and Perfection adds to the couple of affection, mercy, sympathy and pity.

Besides, Allah, the Almighty, can, in turn, provide peace of mind, sobriety, and repose for both, husband and wife, altogether. In His holy Quran, the Almighty, says: "And among His Signs is that He created for you wives from among yourselves, that you may find repose in them and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect" (Ar-Rum: V.21)

In the hadith came the following: "No building has been built in Islam lovelier than marriage or (marriage making). "(Wasael Ash-Shia V.14/P.3) There are several hadiths which allude to the approval of

marriage and disapproval of bachelorship for both man and woman.

Allah's Messenger (P.B.U.H.) forbade women from confining themselves, abandoning marriage and delaying or depriving themselves of the pleasure of being with husbands for the sake of constructing a family together.

On the contrary, people should speed up the marriage of the daughter, while young, as there is no good reason or wisdom behind delaying that divine decree and keeping her unmarried at her father's house for so long a time within which she may lose much of her charm and beauty that no good purchaser would come in the end who would be worthy of her to ask for hand. Blessed and lucky is the woman who gets married at an earlier age.

Secondly: The Concept Of Marriage In Christianity

The concept of marriage in the Christian religion is Allah's sacred decree. It is a spiritual tie between a couple - one man and one woman and this spiritual tie is universally acknowledged as marriage within

whose sphere both man and woman are equal as one whole unit, that is, both are evenly equal and one completes the other- according to the holy decree of Allah, the Almighty which says: “Therefore, a man leaves his father and mother and sticks to his wife and be one complete body. (The Gospel: 2/24)

Allah’s words here mean that when a man gets married to a woman it suggests that each one of them completes the other and that the entity of each interacts with the other by reciprocal love and mutual understanding according to His Almighty’s Recommendation which asserts the following: “When a man gets married to a woman they will be no more two but one body. (Mathew V.6 / 19) and this means that the marital tie between man and woman must last as long as they are alive on earth in Allah’s love and fear of Him.

A man should not look upon a woman as being below his status or merely a slave created for him to satisfy his sexual pleasure and manage domestic affairs. On the contrary, she is his other half that

completes him; therefore, it is incumbent upon him to maintain this half as thoroughly as he maintains himself.

The woman, in her turn, should also maintain her husband as much as she maintains herself. She must love him, respect him and pertain to the sanctity of marriage. She should also look upon him as her other complimentary half and as a security force who can defend and protect her because, as the Christ (PB.U.H.) is the Head of the Church, so is the man - the Head of the woman; thus man and woman alike ought to love each other as equal partners and this sacred marital tie should remain as sacred till death because Whom the Almighty has joined together man cannot make them apart. This is the concept of marriage in the Christian religion.

Thirdly: The Marital System in Judaism:

The family structure in Judaism is set up on the paternal system where the father who is the head of the family has been possessing absolute authorities over the family which at the present age gradually

started diminishing with the development of the society but this system is still in effect where authority is more influential than self-guardianship or wealth.

It could well be discerned through the Torah texts that during the tribal era, the Israelis had been following the kindred marriage system and forbidding getting their women married to non-Israeli foreigners. But during the time of the judges' rule the intermingled marital system has become a common and a permissible phenomenon but remained hateful. Later on, after the Babylonian captivity a vigorous reaction against the mixed marital system has arisen.

The Torah texts also bring into light the Israelis' strong desire for the time being to cling to the principle of polygamy but without restricting the maximum number of wives one is allowed legally to possess regardless to say those within his disposal of maids and slaves.

This system has been prevalent during the tribal era and the rule of the Judges as well as in the reign of the Jewish State side by side with the spread of

the single marital system. No law is ever issued which forbids polygamy which is confirmed through the historical scriptures like that of (Samuel 1: 25, 43-44 and in Samuel source, too 3, 51, 2-16) all these points remark that David (P.B.U.H.) has got several wives within his hold in addition to possessing maids and servants.

(The Rights Of The Wife)

Marriage is a legal contract between man and woman whose end is to establish a tie for a joint life and offspring and appoint for each of them rights and duties; and marriage in Islam is a contract based on mutual consent free from any reluctance and unwillingness and they deal with two principal elements namely: acceptance and response. Response in itself means the composition of the contractual form made by the woman or her agent and the acceptance of the contract form is done by the man.

Islam has raised the status of woman and never considered the dowry as a woman's real value because the wife is, before all, a human being honored by Allah, the Almighty who rendered the whole universe subservient to mankind; therefore a human's actual value cannot be estimated or assessed.

Besides, Allah, the Almighty didn't order woman to shoulder the task of the dowry to make her feel the pain of raising the sum for the most part of her life but

He made the Quran as her dowry-which the husband usually offers as a gift to his wife and as a symbol of respect and honor for her.

His Almighty says: “And give to the women (whom you marry) her Mahr (obligatory bridal money) given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own pleasure remit any part to you , take it and enjoy it without fear of any harm (as Allah has made it lawful) (Surah: An-Nisa V.4) in addition to what is there of love, familiarity and affection.

From among those verses and hadiths the most important rights of a wife are the following:-

1-Expenditure: In fact, expenditure over the wife is to be shouldered by the husband even if she is wealthy because she looks after the house and the children’s education and growth and manipulates the marital requirements and in lieu of that, the husband will be the guardian of the house and all those who live there.

But if the woman rebels against her husband or

didn't obey him or listen to him or abandon his house and his care for her, only then expenditure on her will be dropped because she didn't do her marital duty as it should be done accordingly and for this reason she didn't deserve any expenditure to be spent on her. On the other hand, if the husband turned to be unable to continue expending on her, the wife then, would have the right to raise her case to the legal judge to have a look at it and decide.

2- Good Treatment to Woman:

The rights of woman and her relevant requirements are not materialistic in nature only but there are also some other psychological demands or needs which ought to be focused on altogether or/and fulfilled. To achieve this goal, the husband should be mild, moderate and truly sympathetic with his wife and make her ever pleased at his presence.

Woman, is not infallible like angels who always do right and never do wrong. We must not forget that she is a human. The saying goes: "To err is human, to forgive is divine." So, the husband should be aware of

this fact and be patient with her. Allah, the Almighty, in His holy Quran says:

“And live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.” (An-Nisa Verse: 19)

It is narrated from the holy Messenger (P.B.U.H.P.) that he said “The best of you is the best to his family and I am the best of you to my family.” (Wasael Ash-Shia: V. 14. Chap.88 /H. 8) The husband should also recognize the wife’s station and her appropriate honor and dignity – that is to say, not to do her mischief in word nor in deed and never try to degrade or look down on her family or call her by what she always does hate.

3-It is advisable that the husband should deal with his wife amiably and treat her honorably and be ever concerned with providing proper food, clothes, housing and the like for her and be patient with her and endure the slight misbehavior which may sometimes come out of her - as such things can easily be solved by leniency, amiability and good manners.

Allah's Messenger (P.B.U.H.P) has said: "Fear Allah in (the two weak): The orphan and the woman. Verily, the best of you is the best of you to his family." (Al-Bihar: V.76/ P.268) It was narrated from the holy Prophet (P.B.U.H.P) that he said: "I wonder how someone dares to beat his wife whereas he himself deserves to be beaten." (Al-Bihar V.100 P.249)

(The Rights Of The Husband)

His Al-mighty said: “Men are protectors and maintainers of women, because Allah has made one of them to equal the other, and because they spend (to support them) from their means.”) (Surah: An-Nisa: V.34)

This task of man’s maintenance and protection of woman is a natural affair and bears no oddity in it at all. It is rather a duty imposed on a man to fulfill, not as an honor for him to take pride in, because marital life is in reality an essential part of social life and, so to say, a company which involves the strictest of a man’s relationship with the other.

The basis on which the marital tie or relationship should originally be founded is to grant marriage permanent maintenance and a lifelong stability. Every company or a get-together should be headed by a manager or a president who will be the reference in settling disputes and ending conflicts lest random conduct and irresponsible behavior will impede the work of the company, loosen or break the tie and in

the end disperse the get-together.

A man is, in fact, has usually more right in undertaking this presidency as he has got more control over his emotions than a woman and therefore, he is appointed to take the matter of expenditure as regards domestic affairs in his hand. All these causes have led to delivering the task of presidency over the whole affairs of domestic management and its individuals to the husband in the first hand. This kind of task has nothing to do with the matter of undermining the status of the woman in the family because it is originally based on affection, mercy, good treatment and thorough persistence on the mutual interest of both parties. Such presidency is neither dictatorial nor abominable nor burdensome over the woman's heart at all but convincing, acceptable and mutually beneficial.

The most significant of the husband's rights are as follows:

1-The wife should maintain him in herself i.e. (her honor) , his wealth, his secrets and must not admit

someone whom he hates to enter his house as well as of not being extravagant in dealing with his money or of wasting it.

2- The wife should also be honorably co-operative with her husband because she is his life-partner and the closest of the people to him as co-operation is the basis of building the marital life and the most significant of the reasons of its lifelong maintenance. Whenever the husband feels that his wife is looking after his affairs and remains co-operative with him along the line he will glorify her, love her more and cherish in his heart fathomless love for her. Such marriage based on fidelity, reciprocal love and mutual co-operation will certainly grow up into a happy family.

3-Breeding The Children: This is the strategic job of the woman because woman's affection and tenderness are one of the life's prerequisites for the child – an affair which is almost unavailable in a nursery and unachievable by caretakers and mid-wives. Therefore, the task of achieving a sound generation is better and more favorable than any other job to be

done by woman whatever bigger or greater that work seemed to be in her mind and for this very reason Islam has ordered the Moslem believers to catch up with the growth of children under their mothers' care when differences and discords arise between husband and wife because there is none in the world can take the role of the mother in taking care of her children.

4-Obedience is restricted to three basic elements:

not to go out of the house without taking his permission

not to let anybody whom he dislikes enter his house,

c- and to satisfy his sexual desire and any other affair except the mentioned points falls into the category of reciprocal interests of both - husband and wife.

5- She should look after herself and her beauty and show her love for him. Once a man came to Allah's Messenger (P.B.U.H.P.) and said:" I have got a wife who, when I enter the house, she heartily welcomes me, and

when I go out, she escorts me to the main door and when she finds me in distress, she says: "What is worrying you? If you worry about your sustenance, this has been granted by His Almighty and if you worry about your doom in the Hereafter, Allah will increase your grief."

At this, Allah's Messenger (P.B.U.H.P.) said: "Go and bear her the good tidings of her being admitted to enter Paradise and say to her: "You are one of Allah's laborers and you are to be paid the recompense of seventy martyrs" (Makarim Al-Akhlaq P.200) Allah's Messenger (P.B.U.H.P.) said: "If a woman has performed her daily five prayers, and fasted her month, kept clean her honor and obeyed her husband, she will be permitted to enter Paradise from any of the gates she likes." (Makarim Al-Akhlaq P.201)

(Benefits)

*It is approvable for man to get ready for woman and woman for man and both should approach each other with a clean, beautiful and perfumed body.

*It is also approvable for both man and woman to color certain parts of their bodies or their hair with the substance of Al-Henna although the old man's white beard is a sign of solemnity and reverence.

*Among the causes of a happy marital life between the couple is the forbearance of one for the other and pardoning each other in case one or both make a mistake and if, unluckily some problems arise between them, they should promptly be solved by good manners and reasonable behavior without hurriedness and fury and the wife should be careful not to overload her husband with what he can't afford to buy or demand things that he can't fulfill or grant for her.

*Marital life depends upon co-operation and mutual participation in all aspects of life. The wife, on doing a favor for her husband should not boast

of doing that in front of him and cause him to be apprehensive of her. Her favor ought to be only devoted for the Almighty's sake, subtle obedience and a desire to obtain a good recompense.

*Envy: This means that the husband should not neglect or ignore the obligatory legal affairs with respect to his wife's chastity as for her head-cover, the scarf and the legal female mantle and thus maintaining the religious atmosphere in his marital house by disallowing the occurrence of any deed that may exasperate or arouse Allah's wrath and fury and not to exaggerate his suspicion in his wife's conduct or look askance at her.

*Fairness in dealing with Expenditure:

The husband should not be unfair to his wife in expending on her nor should he be extravagant and wasteful in expending on her.

*The husband should be patient with his wife on any misbehavior she does or of her slightly rough temperament and vice versa. In one of his sermons he (P.B.U.H.P.) said: "Who grows patient at his wife's

misbehavior, Allah, the Almighty would recompense him as much as He recompensed the Prophet Jove (P.B.U.H.) for his plight. (Makarim Al-Akhlaq P.213) It was also narrated from the Prophet that he said: “The wife who keeps patient at the rough temper of her husband, Allah, the Almighty, would confer upon her of recompense as much as He would confer upon Asia bint Muzahim. (Al-Bihar V.100/P.247 H.30)

(Conclusion)

There are two great instinctive lusts which Allah, the Almighty has stored in man, namely: lust for food and lust for sexual intercourse. Both lusts are urgent, challenging and undefeatable upon which man's existence in this life essentially depends whether temporarily or permanently till he returns to Allah, the Almighty, after meeting his ultimate fate.

If man really intends to gain rescue in both-this worldly life and the life of the Hereafter, he must satisfy his sexual lust through 'legal' marriage, not by illegal approach to woman. Lust for food (stomach satisfaction) should be achieved by legal acquisition of sustenance, not by the forbidden means.

The Islamic texts have developed in man a strong desire to get married in a spectrum of ways-sometimes they described marriage between man and woman as being a repose or a dwelling and at other times as a garment. As a 'dwelling' can bring about comfort to man and shelters him against the sweltering summer heat and the chilly cold of winter

on the one hand and as a 'garment' can also be of use to man by wearing it and adorning himself with it against the ever changing weather conditions on the other hand-so can this sacred tie be as a protective means of maintaining man's honor and dignity from being blemished by rumor promoters and sedition seekers.

If the couple strictly abide by or adhere to their above-mentioned rights and obligations and co-exist honorably, marriage will verily provide the desired happiness for both of them.

As man protects himself from the mishaps, diseases and hazards of life with a repose or/and a garment, he can also protect himself through marriage from sinful deeds, criminal acts and all kinds of vices, corruption and pervasive ways and can also besiege himself from self-passion and devilish obsessions; and the most significant of this or that, Marriage can also wrap man with a halo of tranquility, peace of mind, calmness, solemnity and most significantly, self - stability. Moreover, he can win back by marriage

the other half of his religion; so, let him fear Allah, the Almighty with the other half in order to become of complete faith which enables him to be in ted with those pious people who turn themselves towards the broad gates of human perfection and this supreme aim is still the top objective of every enthusiast who looks forward to achieving victory and success in both worlds.

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