



Significance of Marriage

Many people get married while they have no knowledge of marriage beyond that it is the legitimate relationship between a man and a woman, outlined by concepts that differ according to the social and intellectual status. But Islām's view of marriage is more comprehensive and broader. Allāh ﷻ has made marriage a means of tranquillity and stability. Allāh the Almighty says:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾ (١١)

“And among His signs is that He created for you mates from among yourselves, that you may find tranquillity in them. And He has put between you affection and mercy. Indeed in that are signs for a people who give thought.”

(Sūrah ar-Rūm, 30:21)



Blissful Marriage: A Gift for the Muslim Groom and Bride

On the human level, marriage is the foundation of any society, in which families are formed to provide care and mercy for their children, to produce righteous members who would pump fresh blood in the veins of society, which helps it grow, wax stronger, advance and progress.

Marriage is not merely a personal choice, rather, it is also a social responsibility, without which society will not survive, let alone progress and advance. No one has the right to say: "I will do nothing but satisfy my desires and I have no need to marry, and by doing so I will not harm anyone as long as it is done with the consent of the other party."

There is no other name to call this but adultery, and it is more dangerous to society than addiction to drugs and alcohol. This is because it transgresses personal boundaries to attack the very structure of society; lineages become mixed, rights and duties are lost, diseases spread, and offspring are deprived of material and moral care. Hence, marriage is not only a home for the individual but equally for the society especially for women.

Islām has urged and encouraged marriage. Allāh the Almighty says:

﴿وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۖ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝﴾
﴿٣٢﴾

"And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allāh ﷻ will enrich them from His bounty. And Allāh ﷻ is All-Encompassing, All-Knowing."
(Sūrah an-Nūr, 24:32)





The Messenger of Allāh ﷺ also explicitly commanded young men to marry, saying:

« يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنْهُ أَغْضُ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّيَامِ، فَإِنَّهُ لَهُ وَجَاءٌ »

“O young people, whoever among you can afford to get married, let him get married, for it is more conducive for lowering of the gaze and guarding of chastity. And whoever cannot afford it, let him fast, for it will be a restraint for him.”¹

Owing to the importance of marriage, the Messenger of Allāh ﷺ considered it half of the religion. He said:

« إِذَا تَزَوَّجَ الْعَبْدُ فَقَدْ اسْتَكْمَلَ نِصْفَ دِينِهِ فَلْيَتَّقِ اللَّهَ فِي النِّصْفِ الْآخِرِ »

“When a servant marries, he has completed half of the religion, so let him fear Allāh regarding the remaining half.”²

Marriage is the only way to maintain the continuity of life and the building of the universe, for without it the human race would become extinct. Marriage is also the greatest motivation for work and production, for without it, people would not be keen on working and earning.

A person who lives without marriage is usually an abnormal person, rather he is deviant in his thoughts, aspirations and actions. It also affects the way others look at him, and he may fall for temptation more quickly than a married person.

¹ Narrated by al-Bukhārī and Muslim.

² Narrated by al-Bayhaqī and al-Hakīm; al-Albānī ﷺ authenticated it in *Ṣaḥīḥ al-Jamīʿ*.





Blissful Marriage: A Gift for the Muslim Groom and Bride

Although the reason for marriage is to make the process of enjoyment permissible for the spouses, yet the union is built upon duties and rights that must be observed and taken into consideration and with seriousness so that the ship of marital life may sail towards the shore of safety and stability.

A Philosopher's Advice

The philosopher, Socrates, advised one of his students who was afraid of the marital misery in which his teacher was living. He said to him: "Marry in any case—for if you get a good wife, you will become happy, and if you get a miserable wife, you will become a philosopher, and both things are beneficial to you."

Benefits of Marriage

Marriage has many health benefits for the individual and society, while celibacy poses many health and psychological problems.

There is a study by Dr. Kamal Al-Fawal, Director of the Alexandria Psychiatric and Mental Hospital, confirming that marriage protects against insanity and psychological and physical disorders. These diseases arise as a result of the feeling of loneliness.

Marriage also leads to the satisfaction of emotions and instincts, because not satisfying these instincts through marriage is the first step to psychological disorders. Similarly, if the marriage is miserable and lacks understanding and affection, it will also be a cause of psychological diseases. It has also been scientifically proven that if one of the parties is cruel, unjust and aggressive, it leads to psychological and emotional tension.

Hence, marriage is considered one of the most important means of happiness. Brigitte Bardot, the famous actress said: "The





pinnacle of happiness for a person is marriage. If you see a woman with a man and they both have their children, I wonder to myself: *Why am I deprived of such a blessing?"*

In short, the most important benefits of marriage are as follows:

1. It helps to protect one's chastity, lower one's gaze, and preserve one's religion and morals.
2. It confers great reward and great recompense for obeying the commands of Allāh ﷻ and His Messenger in marriage.
3. It brings companionship and friendship between spouses, which relieves loneliness and eliminates psychological and physical illnesses caused by loneliness, isolation and celibacy.
4. Marriage produces good offspring, the benefits of which include:
 - a) Increasing the number of Muslims.
 - b) Parents will receive a great reward for raising their children or for being patient when they lose anyone of them to death.
 - c) Benefit from the supplications of children during the life of the parents and after their death.
5. Marriage activates social relations, and strengthens the bonds of love, understanding and harmony among people, so that economic life flourishes.
6. Cooperation in matters of religion and worldly life. How many a righteous wife was a reason for guiding her husband — *vice versa*.

What They Said About Marriage

Marriage based on anything other than faith is stillborn.

Marriage is a test from Allāh ﷻ for the husband and wife.

*The marriage you bought with money will be sold
if a higher price is offered.*





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Marrying for beauty is like buying a house for its facade only.

*Marriage is a complement between two imperfect people,
and an understanding between two rational people.*

Marriage is a relationship based on courtesy, diplomacy and tolerance.

Due to the importance of marriage, the Messenger of Allāh ﷺ considered it half of faith. He said:

« إِذَا تَزَوَّجَ الْعَبْدُ فَقَدْ اسْتَكْمَلَ نِصْفَ دِينِهِ فَلْيَتَّقِ اللَّهَ فِي النِّصْفِ الْآخِرِ »

“When a servant marries, he has completed half of his religion, so let him fear Allāh regarding the remaining half.”³

Therefore, Islām has made helping those who want to get married one of the duties of the Muslim state treasury.

From the sayings of ‘Umar ibn al-Khaṭṭāb ؓ is the following: “Whoever we employ and does not have a wife, we will help him to marry.” He also used to help bachelors get married during his caliphate. We will soon talk about making the dowry convenient and other matters later—in shā’ Allāh.

Marriage is More Important For Women

Marriage has religious and worldly significance for both men and women, but more so for women for several reasons:

1. The priorities of any man are usually **work and marriage**, while the priorities of a Muslim woman are **marriage and motherhood**.
2. A man who does not marry loses some comfort and happiness,

³ Narrated by al-Hakīm and al-Bayhaqī; authenticated by al-Albānī ؓ in *Ṣaḥīḥ al-Jamī’*.





while a woman who does not marry loses a large part of her comfort and happiness, and she may be exposed—in her daily life—to harm much greater than that which the unmarried man may be exposed to. This relates to whenever she goes out and how society views her.

3. A woman needs a man to protect her and make her feel safe. In the safest and most liberal societies, a woman is afraid to go out alone late at night. Similarly, most women are scared of living alone in a house.

The reputation of an unmarried woman is more likely to be scratched than the reputation of an unmarried man, so the freedom of an unmarried woman to work, move around and travel, are much less than the freedom of an unmarried man. A professor of psychology who conducted research on women's psychology concluded that 95% of women believe that they have no value in the absence of a man and no matter how much a woman tries to avoid marriage, she will regret it later.

Making Marriage Easy

To eliminate the phenomenon of late marriage and spinsterhood, governments, organizations and associations must quickly take the initiative to study these dangerous phenomena in a comprehensive manner with a view to developing appropriate solutions for them, and the most important of these solutions are as follows:

- ✿ facilitating dowries
- ✿ facilitating housing
- ✿ providing marriage and housing loans
- ✿ and encouraging polygamy
- ✿ forming charitable societies to help with marriage.





A Whisper to the Young Muslim

O young Muslim, if you feel that you are in dire need of marriage, then raise your hands to Allāh ﷻ in supplication, with sincere resolve, intention, trust, and reliance on Him, to make marriage easy for you. Also, know that what is with Allāh ﷻ cannot be measured by the limited capabilities of humans. Therefore, you must strip yourself of your false sense of security in your surroundings and in your strength and entrust the matter to Him. Do not pay attention to material things alone, because your evaluation of things and judging them with a materialistic view only makes you exhausted, and you waste the prime of your youth on matters that may or may not be because it is from the unseen that only Allāh ﷻ knows.

You must trust in Allāh ﷻ and take the necessary measures and control your financial affairs with wisdom and sound mind without being extravagant in many things that you can do without. This is because one of the most important basic reasons for young people's reluctance to marry is lack of money especially since job opportunities have become few and costs are soaring.

The concern of many young people today is to own a new car and a mobile phone. Some young men have even gone so far as to foolishly change their devices every day, become fastidious in their dressing — with a pack of cigarettes in their pocket, and a haircut that matches the fashion of the time. They stay up late playing cards or binge-watching shows, flirting with girls over the phone and text messages, exchanging music playlist, and sleep until after Zuhr. Isn't this the painful reality of many of our youth today?

When many of these youths have failed in their studies, they begin to look for work, and if they found one, they often did not stay long in it. The excuses are often that the work did not suit them, or that it was a tiring and difficult work, or that the salary was small





and not enough. The challenge of youth of this generation is being able to keep some money in his pocket. Their role model in that is none other than the wisdom of Shayṭān: “Spend what is in your pocket, and what is unseen will come to you.”

When marriage is mentioned or discussed in the circle of his friends, you would see him groaning and lamenting his fate, saying falsely or slanderously: “If Allāh had provided for me, I would have married today before tomorrow, but unfortunately mine is a hard luck.” The one with a slight good in him, would probably call upon his Lord with the tongue of the heedless and distracted: “O Allāh! Provide for me, so that I may get married.”

Does such a young man with this mentality and this crooked behaviour really want to protect his chastity? Is he truly seeking a lawful marriage? Is he among the three categories of people who has a right to be helped by Allāh ﷻ — among whom is the one who strives to get married in order to preserve his chastity? Or does his action contradict his words? So, I say: **Seek help from Allāh ﷻ and do not be helpless**, and know that a little becomes a lot when it is harnessed. A little of what is lawful and blessed is better than a lot of what is unlawful and in which there is no blessing, and you should know that after hardship comes ease. So, strive hard and cast aside laziness and dependence. Be determined, strong-willed and persevering, and know for certain that Allāh ﷻ does not waste the reward of one who does good work.

Pain and Hope

Many young people today suffer from the pain of agony, anxiety, confusion, and other psychological conflict between the painful reality of the current time in which immodesty and flaunting of nakedness have spread, temptations and erotic scenes have become common, and the paths to the forbidden have become easy. All of





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these conflict with what his religion dictates to him of the command to lower his gaze, protect his private parts and stay away from the forbidden as well as its prohibition of seclusion, mixing with unrelated opposite sex, and the illegitimate relationship between a man and a woman.

What option is there for this young man who is pursued by lust everywhere, in the street, on television, at university, and elsewhere? How does he navigate through and save himself in the midst of this painful reality? Allāh Almighty says:

﴿وَمَنْ أَغْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾

“And whoever turns away from My remembrance, indeed, for him is a depressed life.”

(Sūrah Tā’ Hā’, 20:124)

It is necessary that you read a couple of good books that talk about happy and successful married life to prepare yourself to deal with your wife in a way that pleases Allāh ﷻ. I pray that Allāh ﷻ protects you from entering married life through arrogance, haughtiness and conceit: *I am a man, and if I no longer like my wife, I divorce her and marry another woman.*

If you are going to enter married life with this mentality, I advise you not to torture Muslim girls, because once you satisfy your sexual desire, you will either divorce her or you begin to concoct against her vexations and marital problems. This is of course due to your lack of knowledge, understanding, awareness, and appreciation of the reality of marriage and the sacred bond that exists between you and the woman. Such bond is based on respect for her humanity and appreciation for her dignity. She is a human being with her own nature and personality, and not a servant or a slave subject





to serving her husband and ensuring his comfort, in a way that a slave woman seeks to meet her master's requests.

Why Did You Marry This Woman?

The views men have of a woman differ, and this reflects in the way they interact with her. There are men who view her as a vessel for a child, a mere "machine for producing children," that he could brag about among people, discounting the fact that she is also a created being who has an essence, feelings, and hopes.

Some men see women as a tool to satisfy their lust and animalistic physical instincts only. They treat her as a moving doll, with which they fulfil their sexual desires without regard to any other considerations. Some of them look at her as an effective solution and a practical means of paying off their debts. If the debts accumulate and creditors demand payment from him, and he fears being thrown into prison if he defaults, the sure solution and sound idea is to marry a wealthy woman or an employee with a large salary. The more her wealth or salary, the closer she is to the required specifications, and the greater the eagerness to hunt for her and prey on her. If he pays off his debts through her, he may keep her as his wife on the condition that she offers him financial gratifications and special benefits that major clients of major international companies do not enjoy. Perhaps he may divorce her and move on to look for another victim. Some of them look at a wife as nothing more than an obedient servant in their house. Her main tasks are: to sweep, cook, wash dishes, and give birth. To such a man, this is essentially her role. She is just a robot which carries out orders to the letter without uttering a single word. If that poor wife dares to object, express her opinion, or consult on some important issues, woe betide her, for she has crossed her limits, and then she must be punished.





Yet, among them are those who use women as a means to prevent people from talking about them, because they do not want to get married. He does not genuinely desire her, but rather wants to remain free and unfettered. Just like flies moving from one filth to another, flirting today with so-and-so, and tomorrow with another, and traveling in the summer to the land of immorality and vice.

But people have talked a lot about him. *Why is he not married yet? Isn't he a man?* Hence, in order to be safe from their talk and their insults, he married that poor girl without feeling or realizing that she has rights, and that he has many duties towards her. In this situation, how will he treat her, and how will his relationship with her be?

Some of them marry a woman because their sister is married to her brother, so the process is just an exchange and compensation. If their sister's husband treats their sister well, they will treat their wife well. If they wrong her, they will wrong their wife. If their sister's husband divorces their sister, they will divorce their wife—without any fault of their wives—in revenge against their sister's husband and to pay him in the same coin. Some of them marry a woman so that it will be said in gatherings that he is an in-law of so-and-so family, especially if the woman's family is of noble lineage. Imagine what her life would be like with a man who did not marry her for herself, but rather married her lineage and ancestry and her family's social status.

Another type of man is the detached husband. You always see him silent and not talking to his wife. Whenever he comes back from work, his only concern is holding newspapers and magazines, turning every page, and reading every detail. As soon as he finishes those newspapers and magazines, he takes his newspaper with him, yawning and putting his hand on his mouth, heading to the bedroom, to lie down on his beloved pillow that he has longed for





and yearned to sleep on. As for his wife, she is not present in his life, as if she had never dreamed of a man who would water her from the spring of love and loyalty, and quench her with the fragrance of fidelity and feeling, a man who would talk to her, tease her, play with her, make her laugh, listen to her worries. A man to whom she could open her heart, who would feel her pain, and shower her with his tenderness when she is sad, and with whom she would share her smiles of joy whenever she is happy.

Another type of husband is one who knows nothing but criticism, and his eyes only fall on faults and mistakes. As soon as he enters the door of his house, he begins to criticize every object, and blame and rebuke his wife, without taking into account her feelings or appreciating her taste, or valuing her efforts. You hear him say, *Why does the house smell like this? Why didn't you open the door quickly? Why aren't the children asleep? Why this? Why that? Why, why?* When the pressure becomes unbearable, she begins to neglect and fall short in her household chores, and even begins to hate his presence in the house to avoid hearing those bitter, painful criticisms, which are not accompanied by any word of appreciation or expression of praise for the efforts she makes at home.

Another type of man is the one who goes out in the evening to hang out with his friends until midnight. He keeps his wife waiting for him, having adorned herself for him, looking like a piece of the moon on a midnight, or like a bride on her wedding night. He comes in, looks at her with a wry smile on his face and says to her: "Trust me, no matter what you do, no matter how beautiful you look, and no matter what you wear, no matter how much powder and cosmetics you put on your face, you will never be as seductive as an actress and you will never be as sexy as a singer," then he leaves her cold and rudely goes to sleep, and the delicate wife remains broken, wounded and cries all night from the shock that this cruel husband dished to her. He had spent night with evil





company watching channels of depravity, and films of obscenity and debauchery, feeding his eyes with the bodies of prostitutes of various types and shapes, so his wife no longer impressed him, and her beauty no longer fascinated him because his nature has been altered. He abandons the lawful and good for the evil and forbidden.

Another type of husband is one whose preoccupation is churning out invitations and throwing banquets. He is the heir of al-Ḥatim al-Ṭā'i in this era. *Today we have a lunch for my aunt so-and-so, tomorrow a banquet for my uncle so-and-so, and after a few days a banquet for such-and-such a friend on the occasion of his marriage, and after a while we have a huge banquet for the director of the company in which I work.* With this series of inauspicious generosity, the contented wife began to spend most of her time in the kitchen among the plates and pots in order to prepare these successive banquets, and make plans for the rest of the banquets on the waiting list. This is why before he married her, he had stipulated that she had to be someone who cooks and blows, and that she must have magical touches at the table because he is a hospitable and generous man, and his home is always open to visitors. Her tender feelings and sweet romantic dreams had vanished with the fumes spilling from cooking utensils and banquet pots. She lost the words of love and the expressions of passion that she had dreamt would fill her married life. They were lost along with the breath of the guests, and the expressions of welcoming the arriving guests and bidding farewell to those departing. Then her husband would return to her and say to her: "Thank you for this cooking." Everyone praises and commends him, then he goes to bed leaving the wife in the kitchen all alone to continue cooking and grilling while she burns in her feelings the depth of which no one knows except her.

Another type of men is one who treats his wife as if she were a stone, deaf and cold without feeling. You see him hurling insults and curses for the most trivial reasons, disregarding her feelings. He





may even compare her to some animals and treats her like a servant less of a human. Even if she were a servant, mercy and compassion would have knocked on his heart for her. But for his wife, there is no mercy or compassion. If he wants to satisfy his sexual desire and fulfil his physical pleasure, he becomes tender-hearted, affectionate, and gentle with her. Beautiful feelings—that you have never heard before—begin to flow from his tongue. Once he satisfies his desire, that husband returns to being rude and sharp-tongued, until he has a need for sex again.

And there are some men—unfortunately, very few left—who live with their wives according to Allāh's command: **وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ** **“And live with them in kindness.”** (Sūrah an-Nisā, 4:19). To a man like this, the wife is like the following:

- ✿ A basil to be smelled, and a rose to be picked.
- ✿ A source of tenderness and a sea of safety
- ✿ A life partner and a blossom friend for ages.
- ✿ A soul mate, a sister of the heart.
- ✿ A balm for the soul, and a medicine for the wounded heart.
- ✿ A symbol of loyalty, a cradle of giving, and a river of purity.
- ✿ A beauty queen and the seductress of charm.
- ✿ The love of his heart, and the companion of his life.
- ✿ The full moon, and the spring of harmony.
- ✿ The light of his eyes, and the hearing of his ears.
- ✿ The companion of time, and the shore of reassurance.
- ✿ The unwavering giver, and the source of boundless love.
- ✿ The mother of children and the educator of generations.
- ✿ Softer than the breeze, and more loyal than a close friend.

So, congratulations to the woman whom Allāh ﷻ have blessed with a righteous husband, who sees her in this light. A husband who cares about the soul before the body, and the essence before the appearance. With such a husband life for her would be like a paradise of happiness, intimacy, understanding, psychological stability, and spiritual tranquillity.





Know What You Want

Wisdom says: **Open your eyes well before marriage and a little after it.** Men's tastes differ in the specifications of the life partner they dream of from one person to another, and from one generation to another. Based on that, determine your goal of marriage and what qualities you want your life partner to have. Do not start your married life with hesitation, confusion, and subjecting the mind to emotion, and then sit and lament your misfortune because you did not choose well, or you did not get the girl of your dreams.

If you are not successful in your marriage, then know that you are the first and last person responsible for that; because the goal was not clear to you, or because you made the wrong choice, or because you were hasty in choosing. Do not blame others. You are the one who chose that woman from among all the others to be your wife. If you want to have a wife who will make you happy in this world and the hereafter, then come with me so that we can learn about the characteristics of this wife.

Righteousness

A righteous wife is an essential part of a happy and contented life. No matter how healthy, young, wealthy and powerful a man is, his happiness will not be complete without a righteous wife. In this regard, al-Faṭḥ ibn Khāqān said:

One day I went to al-Mutawakkil and he was pensive, so I said, "O Commander of the Faithful, why are you in deep thought? By Allāh, there is no one on earth who lives better than you or has a more comfortable life." He said, "Yes, the man who lives better than me is the one who has a spacious house, a righteous wife and a comfortable livelihood. He does not know us lest we harm him, and he does not need us lest we despise him."





The Messenger of Allāh ﷺ said:

« مَا اسْتَفَادَ الْمُؤْمِنُ بَعْدَ تَقْوَى اللَّهِ، خَيْرًا لَهُ مِنْ زَوْجَةٍ صَالِحَةٍ، إِنْ أَمَرَهَا أَطَاعَتْهُ، وَإِنْ نَظَرَ إِلَيْهَا سَرَّتْهُ، وَإِنْ أَقْسَمَ عَلَيْهَا أَبْرَتْهُ، وَإِنْ غَابَ عَنْهَا نَصَحَتْهُ فِي نَفْسِهَا وَمَالِهِ »

“After piety, the believer does not benefit from anything better than a righteous wife. If he looks at her, she pleases him, if he orders her, she obeys him, and if he swears an oath to her, she fulfils it. If he is absent from her, she is loyal to him regarding herself and his money.”⁴

The most important quality that a man looks for in a woman is that she be honorable, chaste, and religious. No immoral or wicked person would hesitate to accept an honorable, chaste, and religious wife. He would accept to befriend any woman in an unlawful relationship, but he would only accept to marry a chaste, honorable, and religious woman because he could trust her with his honour and reputation. This is what the Messenger of Allāh ﷺ urged us to do when he said:

« تَنْكِحُ الْمَرْأَةَ لِأَرْبَعٍ: لِدِينِهَا، وَجَمَالِهَا، وَمَالِهَا، وَحَسَبِهَا، فَعَلَيْكَ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ »

“A woman is married for four reasons: her wealth, her beauty, her lineage and her religion. So, marry the one who is religious, lest your hands be covered with dust.”⁵

⁴ Narrated by Ibn Mājah.

⁵ Narrated by al-Bukhāri and Muslim.





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A good wife is one who always appreciates and respects her husband, recognizes his favours, thanks him whenever he is good to her, and makes him feel important. In this regard, Dr. Paul Popenoe, Director of the Family Connections Institute in Los Angeles, says: “Most young men who want to get married do not care that the desired wife be a first-class housewife as much as they care that she caresses their ego and give them a sense of importance.”

A woman should be below a man in four things, otherwise she will look down on him: age, height, wealth, and lineage. And she should be above a man in four things: beauty, good manners, piety, and character.

A righteous wife is a comfort to you and a help in your religious and worldly affairs, because she will act in her dealings with you out of fear of Allāh ﷻ, and she knows that pleasing her husband is pleasing her Lord.

Good Manners

The Messenger of Allāh ﷺ was asked: “What is the best thing that a person can be given?” He said:

“Good character.”⁶

Good character is a sign of faith, because it prevents a woman from having morals that are harmful to her life partner. Be aware that by adopting good manners and staying away from vices, you worship Allāh ﷻ even better.

The Messenger of Allāh ﷺ said:

⁶ Narrated by Ibn Mājah.





“A servant may attain great levels in the Hereafter and the most honourable stations through his good character, though he may be weak in worship, and through his bad manners a man may reach the lowest level in Hell.”⁷

He also said:

« إِنَّ الْمُؤْمِنَ لَيُذْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ »

“The believer, through his good character, may attain the status of one who prays at night and fasts (by day).”⁸

According to a wise saying: “Good manners are easy, (it is merely) a cheerful face and soft words.”

Good Lineage

The Messenger of Allāh ﷺ **advised** us to choose a righteous wife, saying:

« تَخَيَّرُوا لِنُطْفِكُمْ فَإِنَّ الْعِرْقَ نَزَاعٌ »

“Make a good choice for your offspring, for lineage is a schemer.”⁹

He forbade us from a beautiful woman with a bad family, saying:

« إِيَّاكُمْ وَخَضِرَاءُ الدِّمَنِ »

⁷ Narrated by at-Ṭabarānī.

⁸ Narrated by Abū Dāwūd.

⁹ Narrated by Ibn Mājah





“Beware of greenery (growing) upon a dunghill.”

They said: “What is greenery upon a dunghill?” He said:

« الْمَرْأَةُ الْحَسَنَاءُ فِي الْمَنْبَتِ السُّوءِ »

“A beautiful woman raised and brought up in a bad nursery (i.e., family).”

We must also beware of bad origins and bad upbringing, because lineage is sneaky. In the ḥadīth:

« النَّاسُ مَعَادِنُ وَالْعِرْقُ دَسَّاسٌ، وَأَدَبُ السُّوءِ كَعِرْقِ السُّوءِ »

“People are like minerals and lineage is sneaky, and bad manners are like bad lineage.”¹⁰

There may be a good and well-mannered girl, but her family does not have a high position. How is that her fault? Allāh ﷻ says:

﴿ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴾

“No soul shall bear the burden of another.”
(Sūrah Fāṭir, 35:18)

¹⁰ Narrated by Bayhaqī





Virginity

Islām recommends virgins for marriage because the virgin loves the husband and bonds with him better than a previously married lady and this is the nature of man.

In the ḥadīth of Jabir, the Prophet ﷺ said:

« عَلَيْكُمْ بِالْأَبْكَارِ فَإِنَّهُنَّ أَعْذَبُ أَفْوَاهًا وَأَتْقَى أَرْحَامًا وَأَرْضَى بِالْيَسِيرِ »

“Marry virgins, for they have the most prolific wombs, the sweetest mouths, and are most satisfied with little.”¹¹

Jabir married a previously married woman, so the Messenger of Allāh ﷺ said to him:

« فَهَلَا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ »

“Why not a virgin so you can play with her and she plays with you?”¹²

It is for this reason that some people would say: “Women are three: one for you, one against you, and one neither for you nor against you.” As for the one for you, she is the virgin who has not experienced anyone but you. If she sees good, she praises Allāh ﷻ, and if she sees otherwise, she says: This is how all men are.

As for the one against you, she is the one who had a child from a husband before you, so she amasses for the child and causes you to lose for his sake and to satisfy his desire.

¹¹ Narrated Ibn Mājah.

¹² Narrated by al-Bukhāri and Muslim.





Blissful Marriage: A Gift for the Muslim Groom and Bride

As for the one neither for you nor against you, she is usually the previously married woman. If she sees good, she says: This is what befits me. If she sees otherwise, she longs for her first husband, even if he was abusive to her. This is only the case if you and her first husband are almost at par in age, generosity, wealth and virility. If you are below him in all of these, you will hear what will upset and pain you, and see what will make you sad from the way she would remember the qualities of her first husband.

Abū Ḥāmid al-Ghazālī  says: "There are special characteristics in a virgin that are not found in a previously married woman:

-  She never yearns for anyone except her first husband, and the most intense love is that which comes from the first lover.
-  The man's acceptance of her and his lack of aversion to her, because it is human nature to be averse to something someone else has touched and that is heavy for him.
-  She is usually satisfied with all of her husband's conditions because she has become accustomed to him and has not known anyone but him. As for the one who has tested other men and tasted them, she may not be satisfied with some attributes that are contrary to what she is used to.

Beauty

Beauty is a relative matter that differs from one person to another. This means that what one person sees as beautiful may not be seen as such by another. However, if beauty becomes the biggest and primary concern in marriage, without paying attention to other important qualities, this necessarily means that the outcome of this marriage will be failure. This is because its continuation is closely linked to beauty, and the woman will lose her beauty, inevitably, because she will change due to pregnancy, childbirth, and the passing of years.

