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Ideal Marital Life Principles in Islamic Law

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ABSTRACT

All living things in this world are made in pairs. Marriage is a natural human desire and is necessary for the survival of mankind. Marriage is not only a relationship between two people, it is also the foundation for future generations. A good marriage relationship creates a peaceful environment for the development and development of the family and society as a whole. The wife, one of the partners, is relatively vulnerable in this relationship. Therefore, she needs additional social protection and material support. Of course, there are no twists and turns in marital relationships. Overcoming and coping with the difficulties and obstacles that arise in marriage are the skills that ultimately lead to a life of abundance, joy, and satisfaction. The 21st century is a symbol of advances in science, technology and communication, which has elevated marital relationships to a higher level. Today, social and demographic statistics around the world are not as sound as they were decades ago. In this changing scenario, some views and discourses argue that the structure of Islamic social structures is losing some traditional, cultural and religious contexts. The teachings of the Quran and the marriage of the Prophet Muhammad (P.B.U.H) are role models for every husband and wife. This article addresses and explores



contemporary family issues and issues that arise in an Islamic society. By linking all these issues and adopting a qualitative research methodology, the conclusions and suggestions drawn from the Islamic teachings will be concluded in the end of the study.

Key words: *Ideal, Marital Life, Islamic law, Islamic Society-*

Introduction

Marriage is a legal and socially recognized contract concluded by mutual consent between a man and a woman and governed by laws, customs and beliefs. This contract grants the right to mate, gives status to offspring, assigns rights and duties to both partners, and provides personal satisfaction in the form of love, intimacy and companionship. The concept and regulation of ancestry is an integral part of the institution of marriage. For centuries, in different civilizations and societies of the world, marriage has played an important role in the development, development and harmony of the basic unit of society. Because different cultures and societies have different norms and customs regarding marriage, there is much in common in building long-lasting relationships. The breakup of a marriage for any reason was not considered a positive development in any culture because it had a negative impact on society.

Problem statement:

In the 21st century, social relationships are changing on a massive scale in many developed and developing countries. Certain economic and social reasons and responsibilities prevent men and women from making long-term commitments, creating disorder in the social fabric of these societies. According to OECD and UN reports, there are several major problems facing developed and underdeveloped countries such as cohabitation, low fertility, single families, high divorce rates, births out of wedlock, domestic violence and bullying. All religions, including Semitic and non-Judaism as well as Islam, value the family system and regard it as the basic unit of a peaceful society. In this study, a qualitative research methodology was adopted. In the Islamic law with the guidance of of Allah Almighty Allah, an attempt was made to understand the problems of the modern family and to derive the principles of an ideal marriage.

Islamic ideology of life and family

The Islamic marriage ideology is simple because it is foreordained by Allah Almighty and is part of the divine plan. Men's chivalry related to the opposite sex is natural and God-given. Holy Quran states:

“وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً”

“And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy.”¹

Marriage is a duty not only for personal development but also for society as a whole. The holy Qur'an even motivates them to “marry unmarried people without marriage.” Unlike Christianity, Islam strictly forbids celibacy and monasticism. Moreover, Islamic teachings on marriage are closer to reality than the idealistic approach. It is well known that family life goes through ups and downs. Islamic teachings address these issues, for instance, Allah Says:

“وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيجعلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا”

And live with them(wives) in kindness. For if you dislike them, perhaps you dislike a thing and Allah makes therein much good.²

Prophet Muḥammad (P.B.U.H) matrimonial life:

The Prophet Muhammad (P.B.U.H) was the last messenger sent in mercy and lived his life under the direct supervision of Allah Almighty. The Holy Quran proclaimed the outstanding life of the Prophet Muhammad (P.B.U.H) as a role model for all mankind. ³ Therefore, wisdom and guidance can be found in the life of the messenger (P.B.U.H) regarding the closest relationship as his spouse. The teachings of the Prophet (P.B.U.H) are not only idealistic, they embody and realize themselves. Muhammad (P.B.U.H) was not only a messenger of Allah Almighty, but also a loving and caring husband, father, father-in-law and son-in-law. Number of authentic traditions about his marital relations witnessed by his wives (May Allah be pleased with them all) transmitted in authentic books of history. Prophet (P.B.U.H) is reported to have said, “The best of you are the best to their families and I am the best to my family”. Life of Prophet Muḥammad (P.B.U.H) was recorded on realistic grounds to that end; even some unpleasing incidents which happened during those times were not missed by historians i.e. event of Ifk. ⁴

Another incident is being quoted here, Zayd (R.A), son of Hārithah, was adopted by Prophet (P.B.U.H) and got married with Prophet's (P.B.U.H) cousin Hadhrat Zaynab (R.A), daughter of Jahash. Due to certain reasons it did not turn out happy marriage. When marriages are unhappy, Islam allows for severing bonds instead of living in poverty. Hahrat Zaid (R.A) wanted to divorce her, but Prophet (P.B.U.H) asked him to keep her so she wouldn't ruin her reputation. The divine plan was to break the taboos and superstitions of adoption in pagan society. 5

Holy Qur'an portrays that situation in these words:

وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

while you concealed within yourself that which Allah is to disclose.
And you feared the people, while Allah has more right that you fear Him.⁶

Indeed it depicts, besides being the Final Messenger of Allah Almighty, he was a perfect human being and role model to be followed. Protection and security given to women in this institution by Islam through social and economical means is unquestionable. Marriage in Islam is regulated by number of rulings which entitled both spouse to have rights on each other as well as duties. Islam also does engage the guardians of both partners in tying this knot.⁷ Even in any unpleasing situation, Islam involves guardians to dissolve the issue.⁸ Separation is considered as an undesired legal thing and last option in Islam.⁹ Well established systematic way of separation described by Islam is unprecedented and has no match with any other religion or civilization. It confers time frame *Iddah* and allows both partners to rethink for reconciliation.¹⁰

Contemporary marital issues and solutions from Islamic law

In the 21st century, social life and human relationships are changing with the development of technology and economy. The fabric of our society is no longer what it was a few decades ago. The Constitution and laws protect women from all forms of discrimination by emphasizing the liberation and empowerment of women. They exercise free will and engage in economic affairs with fewer restrictions. They play an important role in the development of the country, participating in all areas of life. In these changing scenarios, it is important for both

girls and boys to make commitments with a deep understanding and sensitivity to pre- and post-marriage issues.

Western demographics paint the unfortunate picture of the family as an institution. The research report states: “During the twentieth century, American marriage went through two transitional stages, from institutional to communion. In the first stage, at the beginning of the 20th century, the husband was the sure head of the household, free to dispose of his wife's property. In the second stage, marriage developed into communication and then into cohabitation. During this phase, both partners showed more flexible behavior by working outside the home and distributing homework fairly. It is important to note that in the second stage an unprecedented level of divorce occurred. 11 Another UK survey in 2013 found that 42% of marriages in the UK ended in divorce. 12 This study also included other aspects of broken relationships and further added: “Happiness comes not from wealth and hard work, but from healthy relationships. Good relationships not only protect our bodies, they also protect our brains, and those connected to our families are happier and live longer.”¹³

Now in following lines pre-marriage concerns and post marriage issues have been discussed with the aim to sort out their solutions from marital life of Prophet Muḥammad (P.B.U.H).

Spirituality:

Spirituality, piety and moral values play a vital role in stability of marital life. Once Prophet (P.B.U.H) said, “The first wife to meet me after my death will be the one with longest hands”. Upon listening that all wives measured their hand with each other. But later on they understood the meaning of long hands, a charity giver and generous. And Hadhrat Saudah (R.A) was the one who died right after Prophet's demise. She was a generous woman. Prophet (P.B.U.H) praised her quality in a quite beautiful and idiomatic expression.¹⁴ Hence, it is also a duty of husband and wife to motivate and inspire their spouse to be more purified and spiritual.

Love and intimacy:

Affection, love and intimacy are the base of healthy matrimonial relations. Intimacy takes many forms like intellectual intimacy, emotional intimacy, physical intimacy, social intimacy and spiritual intimacy. Holy Qur'ān acknowledged intimacy by saying:

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

Then marry those that please you of [other] women.¹⁵

Prophetic teachings regulate this intimacy by legal and valid relation as Nikāh. Consent of girl is necessary for this relation.¹⁶ Other improper forms of relationship, dating and romance are strictly prohibited in Islam. In few societies due to social norms, verbal and physical gesture of intimacy, even between spouses, is considered inappropriate. Despite being at the most remarkable position of the entire human history, spiritually and worldly, as a last Messenger of Allah Almighty, Prophet (P.B.U.H) never hesitated to express his intimacy to his wives. Prophet Muḥammad (P.B.U.H) took meal with Hādhraṭ ‘Āishah (R.A) in the same plate and drank from the same cup from where Hādhraṭ ‘Āishah’s (R.A) lips marks left.¹⁷ Prophet (P.B.U.H) said; “The best joy of this world is righteous wife”.¹⁸

Economic affairs:

From the very first day in marital life, economic affairs have an important place to run this relation in a good manner. Aspects of economic affairs in martial life is many folded and multi dimensional. Marriage gift *Mahar* and household expenditure *Nafqah* are basic components of marital relation in Islam. Despite that, an emerging issue in modern time is women participation in economic affairs. Though, In Islamic social traditions women is set free from economic responsibilities to perform most demanding duty as a householder. Yet with certain conditions women are allowed to participate in economic activities with the consent, credence and confidence of their family. However Qur’ān praises women who beautify themselves with characteristics as follows:

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard.¹⁹

Beside this, if one of the spouse either husband or wife is inclining towards materialistic aspects of worldly life, then counseling and discussion should take place between both. Therefore, when consorts of purity (mothers of believers) expressed their desire to have ease and worldly glitters, Allah Almighty gives them choice due to their exalted position. Holy Qur’ān says:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّزَوَاجِكَ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا²⁰

O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release.

With owing to the fact that, their position was not like ordinary wives or women yet they can be exemplified for all Muslim women. Difficulties and hardships are the part of life. At any stage, by any reason, if one of the companions goes through financial, medical or social crises, it is responsibility of the second one to stand by him or her. As Prophet (P.B.U.H) wife Hadhrat Khadīja (R.A), stood by her husband and faced all the difficulties during blockade in valley of *Abū Tālib* by the idolaters' enemies. So there is a lesson for husband and wife to stand by each other in the time of difficulties and hardships.

Pre- Marriage concerns:

Unlike any other religion, Islam does not have any complicated pre-marriage conditions like cast, tribe, social background and financial status. According to Hindu sacred text, if a boy of high cast gets in relation with low cast, he and his offspring will go to hell.²¹ In some remote and backward areas of Pakistan, out of cast marriages are yet not being acknowledged. According to Prophet (P.B.U.H) teachings, a person seeks three characteristics to marry women, wealth, lineage, beauty. But a Muslim should seek one and prefer who is religiously committed, he would be prospered.²² Preference of endogamy, decades back, was prevailing and dominated on a large scale in Pakistani society. Exogamy is not being widely practiced due to cast and clan system.²³ As a result, some mismatch marriages and relation takes place which ultimately creates troubles for both partners. As far Prophet (P.B.U.H) tradition is concerned, he practiced endogamy as well as exogamy.²⁴

Parenting:

Parenting is a parameter which determines whether matrimonial relation is healthy or suffering through troubles. Upbringing, custody, care, nurturing physically and ethically a healthy generation is the prime objective of marriage institution in Islam. Parenting is the ground where couple matrimonial relation is examined most. In our times, parenting becomes an art. Prophet (P.B.U.H) asked believers to celebrate the

birth of new-born.²⁵ Another critical issue is the gender of kids. Due to illiteracy, ignorance and social norms, still in many parts of the Subcontinent societies, daughter is less wanted and her birth creates unpleasing situation. Prophetic traditions discourage this behavior strongly and gave females dignity and respect. Allah Almighty said:

يَهَبُ لِمَن يَشَاءُ إِنَاثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ²⁶

He gives to whom He wills female [children], and He gives to whom He wills males.

Contrary to other social ideologies, Prophetic traditions emphasize that spirituality upbringing and worldly training of children is the responsibility of parents. Allah Almighty said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا²⁷

O you who have believed, protect yourselves and your families from a Fire

Parenting and rearing up kids is a lifetime investment in the shape of affection, love, time and money. All parents want this investment to be fruitful. Therefore Muslims are asked to pray for the betterment of their family as Prophets did. That prayer is quoted here from Holy Qur'an:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ²⁸

Our Lord, grant us from among our wives and offspring comfort to our eyes

Importance of Communication:

Another emerging issue, what our society is facing today that spouse does not have enough time for each other, particularly for communication. A good, simple and healthy conversation can develop a long lasting relationship. Overwhelm use of latest gadgets by all family members is a fact that cannot be denied in modern time. It is common to listen from people in troubled marriage or family “My husband or wife, father or mother, son or daughter has no time for me”. The components of good communication are listening, speaking and encouraging behavior. Husband and wife relation should be at a level where both can share and speak to their heart without any hesitation. To second this opinion, an incident from Prophet Muhammad (P.B.U.H) life is quoted here. When Prophet (P.B.U.H) received first

revelation and experienced what he never did before, he came to his beloved wife Hadhrat Khadīja (R.A) and shared his feelings. Her attitude was so appeasing and encouraging by all means to her beloved husband. That Nobel lady testified whatever her husband said.²⁹ Discussion on important issues restores the confidence of family members. Life of Prophet (P.B.U.H) is full of such examples.

Privacy and personal life:

Advancement of science and technology made human life convenient yet it brought some issues which did not exist a decade ago. In recent times many matrimonial relation got in trouble due to unregulated use of social media. Holy Qur’ān depicted the relation of husband and wife in a descent idiom as follows:

هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ³⁰

They are clothing for you and you are clothing for them.

It is obligatory to couplet not only safeguard their on privacy but the privacy of other too. Unnecessary interaction on social media with strange people gives space to undesired situation. In modern time, it is observed that unnecessary tiitle-tattle by husband or wife with opposite gender on social media leave a negative impact on matrimonial life and family.

Observing Social norms:

In present time, it is observed that materialistic lifestyle is overwhelming in all part of the country. To some of the families it is affordable but not for others. Prophet (P.B.U.H) marital life was simple. Prophet Muḥammad (P.B.U.H) reported to have said, “Best wedding is indeed which is performed in less expenditure”.³¹ Extravagant expenses and dowry is creating social disorder and creating problems for middle class.

Balance in Marital life:

Balance is an essential part to maintain marital relations healthy. Immoderate or extravagant behavior can diminish healthy marital life. A research survey shows, balancing in work & family, parenting & couple time, division of household tasks, relation with parents and in laws, are the areas where large portion of matrimonial problem occur according to participants.³² Once upon a time few companions (R.A) of Prophet (P.B.U.H) were discussing about methods to obtain high level of piety, God fearing and purity. One of them committed for not being married ever. The second one committed to observe fasting continuously. The third one determined

to offer prayers all the time. Later on Prophet (P.B.U.H) knew about their plans for attaining purity. He simply disliked and said; “I keep fast, I offer prayer, and I married to woman. Whoever turned away from my traditions is not from us”.³³

Relation with in-laws:

Maintaining a good relation with family of beloved partner is a crucial to develop a sustainable marital life. Especially in Pakistan, where joint family system is prevailing and dominating over nuclear family, it needs more realistic approach. Sometimes it seems hard to get into relation with less known family but ignoring these relations can effect one own marital life. Our partner grew up in a family and he or she loves it more than anything. Either couple living in nuclear family or joint family, respect, keeping good terms with in laws is essential to enjoy a long lasting marriage. Allah Almighty said in Holy Qur’ān:

وَبِالْوَالِدَيْنِ إِحْسَانًا

And to parents, good treatment ³⁴

An authentic tradition by Hadhrat ‘Āisha (R.A) narrates; “We didn’t witness more blessed women in favor of her nation than Hadhrat Javerīah (R.A). When Prophet Muḥammad (P.B.U.H) married to her, he set free her entire clan members as they were war prisoners.³⁵ So it is the duty of both husband and wife to look after the parents not only their own but partner’s parents too.

Conclusion:

Marriage is ordained of Allah, and the family is central because it brings happiness and peace to a person's life more than any other relationship. A healthy marriage is necessary for both men and women to better cope with life's challenges. Marriage as an institution worldwide is in transition. The Islamic family system has been criticized by non-Muslim intellectuals for hindering and retreating women's development. In fact, the creators of this universe have outlined the rights and obligations of men and women to lead this life in harmony and serenity. Physically and mentally, men and women are very different from each other. Each gender, working in their own sphere, makes the Islamic social system and the structure of marriage uniform, smooth and trouble-free. The life of the Prophet Muhammad (P.B.U.H) is the only role model you can follow for an ideal marriage. In general, our society needs a more constructive and enlightening attitude as the wife is the

pillar of marriage and the family. Although many Muslim countries and societies are not as advanced and developed in secular ways as other non-Muslim countries, Islamic societies have healthy social relationships and family systems. Strong connections with Islam and their religion and the worship of the Prophet Muhammad (P.B.U.H) are the main reasons for a successful marriage system. Despite these beautiful teachings and traditions of Allah's Messenger, unfortunately, some nasty demographics of our society point to some of the problems we face today. Illiteracy, ignorance, and social customs have nothing to do with why husbands stop to maintain their rightful status and give their wives the rights they truly deserve. A careful consideration of the demographics of some developed countries suggests that the day is not far off when non-Muslims see the Prophet Muhammad (P.B.U.H) as the savior of mankind and find solutions to family problems, including those in Islamic law.

References

¹ Sūrah al-Rūm, 30:21

² Sūrah al-Nisā, 4:19

³ Sūrah al-Aḥzāb, 33:21

⁴ It refers to an event in life of Prophet Muḥammad (SAW), when his wife was falsely blamed (we seek refuge in Allah) for infidelity by the leader of hypocrites ‘Abdullah bin Ubai.

⁵ طبري، محمد بن جرير، جامع البيان في تأويل القرآن، (بيروت: مؤسسة الرسالة، 2000)، ج-20، ص-273-274
Tabri, Muhammad Bin Jarir, Jamia Al-Bayan fi tavil al-quran, Beirut, Moassisa al-risala, 2000, vol 20, p 273-274

⁶ Sūrah al-Aḥzāb, 33:37

⁷ See Sūrah al-Nisā, 4:25 “So marry them with the permission of their people and give them their due compensation [i.e., mahr] according to what is acceptable.

Sūrah al-Qaṣaṣ , 28:27 He (Prophet Shu‘aib) said, "Indeed, I wish to wed you one of these, my two daughters

⁸ See Sūrah al-Nisā, 4:35 “And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them.

⁹ البيهقي، السنن الكبرى، (بيروت: دار الكتب العلمية، 2003)، ج.7، ص.527، حديث: " أَبْغَضُ الْحَالِلِ إِلَى اللَّهِ الطَّلَاقَ "

Al-Bayhaqi, al-sunan al-kubra, Beirut, Dar al-kutub al-ilmiyah, vol 7, p 527

¹⁰ Sūrah al- Ṭalāq, 65: 1-2

¹¹ Cherlin AJ, American Marriage in the early 21st century, (Future Child. 2005 Fall;15(2):33-55) p.40

¹² Jemy Wdwards, Relationships in 21st Century , (London: Mental health Foundation, 2016), p.9

¹³ Ibid, p.4

¹⁴ أحمد بن حنبل، مسند الإمام أحمد بن حنبل، (بيروت: مؤسسة الرسالة، 2001)، ج.41، ص.386
عَنْ عَائِشَةَ، قَالَتْ: اجْتَمَعَ أَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَهُ ذَاتَ يَوْمٍ، فَقُلْنَ: يَا نَبِيَّ اللَّهِ، أَتَيْنَا أَسْرَعَ بِكَ لِحُوقًا؟
فَقَالَ: " أَطْوَلُكُمْ يَدًا ، فَأَخَذْنَا قَصَبًا فَذَرَعْنَاهَا، فَكَانَتْ سَوْدَةُ بِنْتُ زَمْعَةَ أَطْوَلَنَا ذِرَاعًا، فَقَالَتْ: تُوَفِّي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَانَتْ سَوْدَةُ أَسْرَعَ عَنَّا بِهِ لِحُوقًا، فَعَرَفْنَا بَعْدَ إِيمَانِهَا أَنَّ طَوْلَ يَدِهَا مِنَ الصَّدَقَةِ، وَكَانَتْ امْرَأَةً تُحِبُّ الصَّدَقَةَ،

Ahmad bin Hanbal, Musnad al-imam ahmad bin hanbal, Beirut, Moassisa al-risala, 2000, vol 41, p 386

¹⁵ Sūrah al-Nisā, 4:3

¹⁶ طبراني، أبو القاسم، المعجم الأوسط، (القاهرة: دار الحرمين، س.ن)، ج.8، ص.136، النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَنْكُحُ الْبُكَرَ حَتَّى تُسْتَأْذِنَ

¹⁷ مسلم بن الحجاج، صحيح مسلم، (بيروت: دار إحياء التراث العربي، س.ن)، ج.1، ص.245
عَائِشَةُ قَالَتْ: «كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ، ثُمَّ أَتَاوَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ فَاهُ عَلَى مَوْضِعٍ فِيَّ، فَيَشْرَبُ، وَأَتَعَرَّقُ الْعَرَقُ وَأَنَا حَائِضٌ، ثُمَّ أَتَاوَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ فَاهُ عَلَى مَوْضِعٍ فِيَّ»
¹⁸ أحمد بن حنبل، مسند الإمام أحمد بن حنبل، (بيروت: مؤسسة الرسالة، 2001)، ج.11، ص.127، قَالَ ص: " إِنَّ الدُّنْيَا كُلَّهَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

¹⁹ Sūrah al-Nisā, 4:34

²⁰ Sūrah al- Ahzāb, 33:28

²¹ منو سمرت، اردو ترجمه: كريپا رام شرما جكرانوى، (دہلی: ويدك دهرم پريس، س.ن)، ص. 67

²² مسلم بن الحجاج، صحيح مسلم، (بيروت: دار إحياء التراث العربي، س.ن)، ج.2، ص.1086، ح.ر. 1486
قَالَ رَسُولُ اللَّهِ: «فَذَلِكَ إِذْنٌ، إِنَّ الْمَرْأَةَ تَنْكُحُ عَلَى دِينِهَا، وَمَالِهَا، وَجَمَالِهَا، فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ»

²³ Aneel Shehzad, Differentials in Female Age at Marriage in Pakistan: Have they changes or Not?, NUST Journal of Social sciences and Humanities, Vol.3 No.1 (January-June 2017) p.2

²⁴ ابن بشام، السيرة النبوية لابن هشام، (مصر: شركة مكتبة ومطبعة مصطفى البابي الحلبي، 1955)، ج.2، ص.648

²⁵ ابن ماجه، سنن ابن ماجه (دمشق: دار إحياء الكتب العربية، س.ن)، ج.2، ص.1056، يَقُولُ رَسُولُ اللَّهِ : عَنْ الْعَلَامِ شَاتَانِ مُكَافِئَتَانِ، وَعَنِ الْجَارِيَةِ شَاءَ

²⁶ Sūrah al-Shūra, 42:49

²⁷ Sūrah al-Taḥrīm, 66:6

²⁸ Sūrah al-Furqān, 25:74

²⁹ السيوطي، جلال الدين، الدر المنثور، (بيروت: دار الفكر، س.ن)، ج.8، ص.562

³⁰ Sūrah al-Baqarah, 2:187

³¹ طبراني، أبو القاسم، المعجم الأوسط، (القاهرة: دار الحرمين، س.ن)، ج.1، ص.221
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: خَيْرُ النِّكَاحِ أَيْسَرُهُ

³² Married Life, the First seven years, A survey of married life and couples in the first seven years of marriage in Ireland, Columbia Centre: ACCORD catholic Marriage Care Service, 2007), p. 27

³³ أحمد بن حنبل، مسند الإمام أحمد بن حنبل، (بيروت: مؤسسة الرسالة، 2001)، ج.21، ص.169
أَنَّ نَفَرًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَعْضُهُمْ لِبَعْضٍ: لَا أَتَزَوَّجُ، وَقَالَ بَعْضُهُمْ: أَصْلِي وَلَا أَنَامُ،
وَقَالَ بَعْضُهُمْ: أَصُومُ وَلَا أَفْطِرُ، فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا، لَكِنِّي أَصُومُ
وَأَفْطِرُ، وَأَصْلِي وَأَنَامُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

³⁴ Sūrah al-Isrā, 17:23

³⁵ فتح الدين، عيون الأثر في فنون المغازي والسمائل والسير، (بيروت: دار القلم، 1993)، ج.2، ص.372