

THE MULTIFACETED SIGNIFICANCE OF MARRIAGE: EXPLORING ITS ROLE IN RELIGION, FAMILY DYNAMICS, SOCIAL COHESION, AND ECONOMIC CONTEXT

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Received: 2022-07-05

Accepted: 2022-07-25

Published online: 2022-08-01

Abstract

Marriage is a significant institution that has evolved over time, serving as a cornerstone of social, economic, and religious development. This research paper aims to explore the multifaceted significance of marriage, focusing on its role in religion, family dynamics, social cohesion, and economic context. The study employs a qualitative approach, utilizing all hadith according to the speech of the prophet (sm) and the ayaat of the holy Quran that almighty Allah said about marriage. Findings reveal that marriage serves as a vital component in religious practices, providing a sense of community, spirituality, and identity. Spiritual development and character protection have happened through marriage. The prophet (sm) told the sahabi that the religious Muslims would marry fertile women and have more children, and the prophet would show more ummah than any other prophet in the hashore (rising day). Allah declared that mohur is mandatory in Islamic marriage.

Keywords: Marriage, Islamic marriage, protect character, Mohur, economic context.

1. Introduction

Marriage is a universal institution that has been a big part of human life for a very long time. It is a multifaceted institution that has been examined from various perspectives, including religious, cultural, familial, social, and economic contexts. Marriage is a significant milestone in the lives of many individuals, and its importance extends beyond the individual to the larger society. In a religious context, marriage is often viewed as a sacred bond between two individuals. In many religions, it is considered to be a divine institution that is sanctified by God. Marriage is seen as a way to fulfill God's plan for humanity and is considered to be a path towards spiritual growth and salvation (Turban et al. 2017). For example, in Christianity, marriage is seen as a

sacrament that represents the union between Christ and the Church. In Islam, marriage is viewed as a contract between two individuals that is based on mutual respect and love. From a familial perspective, marriage is viewed as a social institution that brings two families together. It is seen as a way to strengthen family ties and create new relationships. Marriage is also viewed as a way to continue family traditions and customs (Cherlin 2010). In many cultures, marriage is seen as a way to ensure the continuity of the family name and lineage. In some cases, arranged marriages are still prevalent, and families play an active role in selecting suitable partners for their children. Marriage is seen as a way to bring people together and keep things stable in society. It is seen as a way to regulate sexual behavior and create a stable family unit. Marriage is also viewed as a way to create a sense of belonging and community. In some societies, marriage is seen as a rite of passage that marks the transition from childhood to adulthood. From an economic perspective, marriage has significant implications for individuals and society. Marriage can provide financial security, as two individuals can pool their resources to support each other (Heaton 2002). It can also have significant implications for the broader economy, as it can affect population growth, workforce participation, and consumer behavior. In recent years, marriage has been subject to significant changes and challenges. Changes in social norms, increased gender equality, and changing attitudes towards sexuality have all contributed to the redefinition of marriage. In many countries, same-sex marriage has been legalized, challenging traditional notions of marriage and family. Additionally, divorce rates have risen, challenging the stability of the institution of marriage (Cohler and Hammack 2007). Given that marriage is important in many ways, it is important to look at its role in society from different points of view. This paper aims to explore the role of marriage in religion, family dynamics, social cohesion, and economic contexts. By examining the significance of marriage from multiple angles, we can gain a deeper understanding of this important institution and its role in society.

2. Religious Importance of Marriage: Implementation, Instructions, Instinctive Desire, Spiritual Development & Protect Character

Allah Almighty wants marriage to be a sign of His perfect religion, which is why He made it a rule. He told His servants to do this, gave it the name Sharia, and got them interested in it. Similarly, the Prophet (sm) called for marriage through his Qawali and Fali Hadith. The Holy Qur'an and Sunnah encourage marriage between the young and the old and urge the guardian of the daughter to marry without delay in light of the law of equality. Therefore, by performing marriage, the instructions of Allah and His Messenger (sm) are followed. Allah says, Marry two, three, or four of the women you

like, and perform the marriage of those among you who are unmarried and of your male and female servants who are righteous. If they are in need, Allah will relieve them of it by His grace. Allah is all-abundant and all-knowing. Allah also says, "If none of you can afford to marry a free believing woman, you are the ones the rightful believing maid will marry." Allah has ordained marriage between a man and a woman. Therefore, all marriageable men and women who have not been married should be married. Marriage is included in the 'as-Sunnah al-Filia of the Prophet (sm). Because he married, built a house, established a family, and gave birth to children, he spent for his family, and he taught how to manage family life. Apart from this, he also has a Sunnah directive in this regard. For example, on the authority of Abdullah Ibn Mas'ud (RA), he said; we were with some young men of the Prophet (sm). And we had nothing. In this situation, the Prophet (sm) said to us, O youth community! Those among you, who are able to marry, let them marry. Marriage restrains his vision and preserves his modesty. And whoever cannot afford to marry, let him observe the fast. Because fasting will suppress his sexuality (Hamdi 2018). The Prophet (sm) said, That is, when a bridegroom or a bridegroom is proposed to you, whose religion and character you like, marry him. If you don't do that, there will be great danger in the land, and a far-reaching disaster will be created'. Marriage is a Sunnah of the Prophets. Every prophet got married. Referring to the Prophet (sm), Allah said: I sent many messengers before you, and they had wives and children (Rubin 2017). Marriage is encouraged, and celibacy is prohibited (Zarean & Barzegar 2016). This is the Sunnah of the Prophets. Regarding the aforementioned Sunnah, the instruction of the Prophet (sm) is: Get married. Because I will boast to other Umas about your number". So getting married is following the Sunnah of the Prophets. The instructions of Sharia are also clear in this regard. The Prophet said to his Ummah, Listen, by God! I am the most God-fearing and the most pious among you (Guindy 2009). But I keep the fast and give it up. I pray and go to sleep. I am married. Therefore, whoever turns away from my Sunnah is not of my party (Meraj 2018). Marriage is an important part of Islam. That's why the Prophet (sm) strictly forbade being married. "Similarly, Islam did not allow anyone to be single. Basically, it is the Sunnah of the Prophet (sm) and the Sunnah of other prophets. Therefore, marriage is the Sunnah of the Prophet and one of the customs of Islam. It is a sign from Allah to arrange marriage by creating women from men. Women are satisfying objects for men. That is why the system of love between husband and wife has been made eternal. Allah says and among His signs is that He has created for you peace and love between you and your companions. Allah has created such an innate desire in man that there is no way to escape it. Because this instinctive desire is intense and difficult, it is such a strong one that, if not satisfied, man lives in anxiety and restlessness. Islam never creates obstacles in the way of nature and natural desires. Rather, Islam finds a beautiful path for him. This holy medium (of marriage) removes the restlessness of the body and soothes the heart from exaltation. Apart from fulfilling

the rights of society and family, it also frees the individual from paying attention to haram acts. Marriage is a natural and safe way to fulfill instinctive desires. Allah Almighty has made marriage a means of mutual peace. Each of the husband and wife continues to stay in the shade of love, harmony, cordiality, purity, and the pleasure of Allah. Their hearts are saved from unlawful deeds, and their limbs are saved from sinking into the abyss of iniquity and sin. For this reason, through marriage, one's eyes are lowered, private parts are protected, religion is preserved, and the soul is purified. Therefore, the Prophet (sm) advised young people to marry.

Marriage brings people into a holy life and plays a role in overall development, including spiritual development. Because marriage controls the vision, preserves the chastity of the genitals, and achieves spiritual development. Prophet (sm) said, O youth! It is the duty of those among you who can afford to marry. Because marriage preserves genital purity. And whoever does not have the ability should observe the serum. Because fasting is a means of suppressing youth. And in the practice of fasting, people are able to establish a close relationship with Allah and a strong relationship with Him. As a result, he is able to get such spiritual satisfaction, which is never possible through mere indulgence or gluttony. Besides, one of the objectives of fasting is to free man from his animal desires and biological habits. It blocks all the paths of the devil. Fast is such a strong shield; the fact that people are all devils helps protect against attacks. The Prophet (sm) did not allow Usman Ibn Majoon (RA) to lead a celibate life. All endeavors to be childless are banned forever (Baddami 2010). Marriage is one of the means of holy living (Butler 2004). The Prophet (sm) said Allah's help becomes obligatory for three classes of people. The slave who wants to be released from slavery by paying a certain amount of money, the person who wants to preserve his moral purity by marriage, and the person who wants to go to battle in the way of Allah. Prophet (sm) said, 'Whoever desires to meet Allah on the Day of Resurrection with a pure and clean character, his duty is to marry (Leeman 2009). Rasulullah (Sm) told Muslims to get married and have more good children so that on the Day of Judgment, he could be proud of them. It is stated in the hadith: A man came to the Prophet (sm) and said, "I have found a beautiful and noble woman, but she is barren." Shall I marry him? He said no. Then the man came a second time and asked him, but he forbade him. When the man came to him a third time, he said to him, marry a woman who is loving and will bear many children (Bahar 2022). Because I will be proud to give your number to other ummahs. The whole life of a Muslim is considered worship (Basharat 2009). Attempting to feed your child is an attempt to feed your life. Carrying out and serving elderly parents is also mentioned in Islamic Sharia as working in the way of Allah. Hence, marriage is not only regarded traditionally or as a mere social convention but also holds a special place of worship. The Prophet (sm) has encouraged and instructed the human society in various strong languages through the Qur'an and

Sunnah regarding marriage. 'If one strives for his little children, then that too is in the path of Allah. And if one strives for one's old parents, then that too is in the path of Allah. If someone strives for his life, then that too is in the way of Allah. On the other hand, putting food in the mouth of the wife is also mentioned as sadaqa (charity) (Salisu 2016). In Islam, marriage is the only valid form of relationship between a man and a woman (Mahmood 2001). A man can protect his character and chastity only by marrying (Chowdhury 2004). Just as clothing covers the human body, not allowing the power and ugly things to be revealed, marriage also covers the faults and sexual excitement of the husband and wife, not allowing them to be revealed. Allah has created friendship, love, affection, and sympathy between husband and wife through marriage. Through marriage, sexual intercourse between husband and wife is very satisfying; married life is pure, and mutual relationship is sweet (Krockel 2007). By getting married, people give each other rights and take on duties and responsibilities toward each other. Elsewhere he says, "Give your sons and daughters in marriage who have no husband or wife. And marry your marriageable slaves (Noonan 1973). Allah says, 'Marry the girls with the permission of their guardians and pay them their dowry in due manner," so that they may be protected in the fortress of marriage and may not indulge in promiscuity and secret friendship. Thus, through marriage, fornication is stopped. Likewise, secret relationships prevent all forms of free sex. As a result, the family will become an ideological fortress. Husband and wife are like clothes for each other. For as a garment covers the human body, prevents the appearance of virtue and ugliness, and protects it from all harm, so husband and wife are similar to each other. One of the purposes of marriage is to provide leadership on earth to reform the superstitious world and to desire progeny for the worship of Almighty Allah. Desiring children for the purpose of sending Jihad. On the authority of Abu Huraira (RA), "I will have intercourse with one hundred or ninety-nine wives tonight." Each of them will give birth to a heroic Mujahid (Islamic fighter). One of his companions said, Say, Inshallah. But he did not say Inshallah. As a result, none of them got pregnant except for one wife. She also gave birth to a premature baby. By the One in Whose Hand is the life of Muhammad (sm), if he had said, Insha'Allah, all of them would have had children, and they would have all mounted on horses and fought Jihad in the way of Allah. On the authority of Jabir (RA), I was with the Prophet (SM) in a certain battle. When we returned, I spurred my slow-moving camel. Then a rider came up behind me. I looked and saw that he was the Prophet (SM). He said, "Why are you busy? I said, I am newly married. He said, "Virgin, or pre-married?" I said, "Pre-married." He said, "Why don't you have virginity? You are having fun with her." - To make fun, and he also used to make fun with you. (Rabi) said, "We reached Madinah and wanted to enter our respective houses." The prophet advised waiting until night for a woman to fix her appearance before leaving and encouraged desiring children as a duty. Expecting more children through conjugal intercourse. Or it would mean that wifely intercourse should

aim to fulfill not only physical needs but also the desire for more children. Umar said, "Desire for more children, for it is love to the heart and cooling to the eyes." Save yourselves from childlessness. Allama Mawardi said the intention of the person (by cohabitation with a wife) is to beget only children. He will seek refuge from the accursed devil. He will have a desire to have a child, and Allah will give him a child who will declare the oneness of Allah and worship Him. In the hands of that child, the welfare of the creation will be achieved, the truth will be established, and above all, the benefit of the servant and the country will be achieved.

3. Family and Social Importance of Marriage

Marriage is an essential aspect of social life. Because of marriage, the largest sector of society is the family. Abstaining from marriage leads the individual to propagate immorality, which has devastating effects on the family and society. They may be sleepless at night due to depriving themselves of their desires; their thoughts are full of sin; their hearts burn strongly with fatherhood and motherhood; they may have dreams of forming a family in a certain world; etc., the effects of which they are not aware of, but they are troubled. But those who can be patient are different. It is possible only for those young men and women who keep themselves pure and do not follow the path of disorder. Then if people abandon the practice of marriage for other reasons and turn to things forbidden by Allah, then it will bring destruction to them and society. Because of their wild and uncivilized way of life, diseases like syphilis, gonorrhea, HSB, AIDS, jaundice, cervical cancer, mouth cancer, tongue cancer, etc. spread quickly through their bodies. This weakens the social bonds and causes the people of the society to go through a lot of pain. Have to do It is only because of people's entanglement with haram and dubious things, abandoning sacred bonds like marriage, that such calamities occur. The family is the first unit of society and the first place where Allah's monotheism can be lived out. This family is formed by its parents. The first foundation stone of a family is laid when a man and a woman get married and start living together. The surah boni Israel has speech that 'Your Lord has commanded that you worship no one but Him and be kind to your parents. If one or both of them reach old age in your lifetime, do not call them 'hot' or scold them; talk to them respectfully. He will bow down to them in humility and say, O my Lord! Kindness to them. Do it the way they raised me as a child. Your Lord knows best what is in your hearts; He is oft-forgiving to those who turn to God only if you are righteous.' At the very beginning of this verse, the oneness of Allah is presented in very strong language, and it is ordered to accept the worship of only one Allah. Then immediately, the injunction to fulfill one's duty to one's parents is presented in a detailed form. Almighty Allah also says that nothing with him will be shared and he must behave well with parents.

With Allah in this verse too, shirk is prohibited and belief in Allah and obedience to Him are enjoined. A good-behavior order for parents has also been issued. The same statement is also found in Surah al-Baqara. The main goal of Islam is to realize the lordship of God and His sole authority, and for that, it is not possible to accept the worship of God and lead a real life without forming a family and living a family life. Because of this immense importance of family and family life, Islam has positively laid down those rules that make the family strong, happy, peaceful, and sweet, and expressly prohibited those practices that destroy the family and family life. Makes it bitter and poisonous. The basic aim and purpose of marriage is to have children (Manap et al. 2013). And the purpose of this procreation is to preserve the course of the human race and cultivate the earth through them (Wollstonecraft 2014). If Allah wills, He can create people apart from marriage and cohabitation, as He did with Jesus (A.S.) (Cross et al. 2011). But He planned this marriage so that His huge nature could grow, so that His perfect artistic skills could shine, and so that wishes and fate could come true. Allah says in the baqarah so now associate with them and desire what Allah has ordained for you. And its objective meaning is 'wife intercourse, for which the skin of the husband's body is mixed with the skin of the wife's body. And what Allah has decreed for you, two things are said. One is the permission to have sexual intercourse with a wife during the night of Ramadan (Schielke 2009). And the second thing is to have children. Because the main goal of female intercourse is to produce children, because this is its result, its consequence. Therefore, the child that is destined for you as a result of conjugal intercourse should be desired—as should be the aim. At the root of this permissible female intercourse is the satisfaction of mere sexual excitement, and the fulfillment of lust should never be the sole purpose of female intercourse (Spadt et al. 2014). That is why the kind of sexual excitement that does not result in a child, such as penance or masturbation, is forbidden in the Sharia (Hizamul et al. 2018). And the kind of intercourse with a woman that does not make it possible to have a child, or makes it uncertain to have a child, or in which a woman cannot have a child despite having intercourse, is also prohibited in the Sharia. Allah says, your wives are your fields. So go about your crops as you wish you could (Sholkamy 2021). This parable of the Qur'an is very significant and persuasive. The farmer never accepts hardships and works hard to cultivate the land without any purpose; no one undertakes this work just for the pleasure of it. It works with only one objective. And that is crop profit. In the words of the Qur'an, husbands are also purposeful cultivators—cultivators of their children's crops. A woman's genitals are to him like a field for cultivation, and the introduction of sperm into a woman's genitals is like sowing seeds in a farmer's field. Just as farmers do all these things in the hope of a harvest, husbands should also conceive with their wives in the hope of having children. It should not be done only for the purpose of sexual satisfaction. Rather, this child should be married for the purpose of getting crops. To take a wife and have intercourse with her. So the woman is not only a means of

satisfying sexual lust, but there is a noble purpose in taking a wife and leading a family life together with her. One of those objectives is to protect the future human race by having children. Therefore, for the growth of this line of the human race, marriage is declared an essential act in Islam.

Security Social peace and order are disrupted through the free association of men and women; adultery increases; and women's safety is destroyed. Due to a lack of family training and religious education, people get involved in illegal extramarital affairs. However, sex between men and women outside of marriage is prohibited. Because it is fatal for the moral character of the people, as a result of it, the sanctity of human society, the protection of peace, order, and security, and the orderly future of society are disrupted. In western countries, the free opportunity to take and keep 'boyfriends' for girls and 'girlfriends' for boys has opened the way for blatant adultery, so it also destroys the sanctity, social order, and security of future generations. Left this may result in temporary sexual satisfaction, but a woman is not fortunate enough to become a man's permanent life partner, nor can the line of descent be properly preserved. That is why marriage is so important in Islam. Essentially, marriage in Islam is a permanent bond between a man and a woman, through which social peace and order are ensured (Razzak 2004). A marriage between a woman and a man increases the bond of kinship with both families. All the relatives of the in-laws are considered relatives. It is the religious responsibility of every believer to treat them honestly and keep their relationship intact. Regarding the marriage of minors, social scientists have shown that the practice of child marriage existed before the rise of Islam and still exists today. But this does not mean that husband-wife relationships started immediately. Basically, through this, there is a great deal of similarity and sincerity between the two societies and families. Narrated by Abu Huraira (RA), he said, once a person came to the service of the Prophet (sm) and said, O Messenger of Allah (sm)! I have close relatives. I treat them closely and well, but they treat me with meanness and abuse. They fight with me. I endure. Then the Messenger of Allah (sm) said, "If your statement is correct, then you are putting hot ashes in their mouths!" They suffer because of you. As long as you continue to do so, a helper from Allah will be with you in your fight'. Besides, if you keep the ties of kinship intact, Allah will keep the relationship with him intact, and if you break them, Allah will also break the relationship with him. Another means of abundant livelihood and long life is close association with relatives. It is also a means of increasing love among family members. The deeds of the children of Adam are presented to Allah on every Thursday night when the deeds of a person who cuts off his kinship are not accepted. The virtue of kinship is so important that if a person breaks the ties of kinship, he will not enter paradise. The worldly and eternal consequences of severing kinship ties are threatened in Islamic Sharia. "Therefore, if a relative is an oppressor or a polytheist, he must protect his relatives and treat them well, Islam has

declared. The marriage system is one of the systems that has placed the human race in the seat of excellence among creations on earth. The marriage system is absolutely necessary to make human life holy, peaceful, happy, stable, and universally beautiful. Marriage is the means of establishing legal sexual relations (Varden 2006). The main reason for commanding a loving bond between a man and a woman in the religion sent by Allah is so that the human community can attain true peace. That's why marriage is a reliable way to get peace. In all religions in the world, all nations have a reference to marriage. The holy religion of Islam has perfected this system. Therefore, the main purpose of marriage is to enhance the couple's peace, self-preservation, and beautyreference to marriage. The holy religion of Islam has perfected this system. Therefore, the main purpose of marriage is to enhance the couple's peace, self-preservation, and beauty. The purpose of marriage is not only to fulfill intercourse. Instead, as husband and wife, we protect each other from evil deeds and malice. For this reason, Allah has determined the fair and holy way of marriage for the satisfaction of the natural sexual desire of every man and woman. All the other ways that exist or are used by people are permanently forbidden. Islam has presented the only way to be careful and cautious about the moral character of men and women and has declared all other ways to be transgressive (Amir 2008). Allah says, "Those who restrain their sexual organs, except for their wives or right handmaids, they will not be reprehensible in this, and if anyone desires other than them, they will be transgressors". Marriage prevents sexual organs from being used in illicit ways. Sex outside of marriage is impure, haram, and kabeera sin. Ibn Hambal (RA) said, "I do not know that there is anything greater than fornication after murder." In a hadith, it is reported that a person asked Prophet Muhammad (sm) what the biggest sin was in the sight of Allah. The Prophet (sm) replied that it was to associate partners with Allah. The person asked for other sins, and the Prophet (sm) mentioned killing one's child out of fear of poverty and committing adultery with one's neighbor's wife. Confirming this saying, Allah says, 'And those who do not invoke any other worship with Allah, Allah will not kill the one whom Allah has made unlawful except for a good reason. And does not commit adultery. Those who unite will experience peace. Elsewhere, there is a strong emphasis on safeguarding the genitals, using them in the right way, and not using them in other ways. The prophet (sm) said, 'There are three people whom it is the right of Allah to help. The mujahid in the path of Allah; the muqatab slave, who desires ransom; and the merrier, who desires purity (through marriage). So marriage protects against promiscuity and adultery. Keeps the purity of the eyes and mind intact. Marriage is a continuous process to sanctify the entire life of a Muslim (Dollahite & Lambert 2007). Mentioning that marriage preserves the chastity of a man's youth, Allah Almighty says to both men and women, Say to the believers that they should restrain their gaze and guard their private parts. It is holy to them, and Allah is aware of what they do. Tell the believing women to restrain their gaze and guard their private parts. They should not

display their adornment or beauty except what is usually revealed in it, they should cover their necks and bosoms with head-clothes (veils or scarves), they should cover their husbands, fathers, (grandparents) father-in-law, sons, and daughters. Not revealing their beauty to anyone except their husband's sons, brothers, nephews, nieces, their women, and maidservants owned by them, men with no sexual desire among men, and boys ignorant of women's private parts. Let them not walk vigorously to reveal their beauty, O believers! Return to Allah, all of you, so that you may be successful."The Messenger of Allah (sm) said, "Whoever is responsible for what is between his jaws and what is between his feet, I will be responsible for Paradise."The importance of marriage in the sanctity of youth is immense. But those barbarous men or women who indulge in all these frenzies of youth, after a few years, become so useless that they have no wives. On the other hand, women who are addicted to adultery are never seen by their husbands, nor are they married later. Rather biologically happy are those who have managed to preserve youth and the purity of youth. That is why the worship of youth is the best worship to Allah (Mills 2012). Currently, adultery and illicit relationships have increased greatly. This is one of the most talked-about events of the present time. Incidents of adultery are frequent. Although there are adequate punishment provisions, their implementation is not visible. Adultery is the most heinous crime in Islamic Sharia. Basically, there is pre-marital sex, i.e., sex between unmarried men and women, and post-marital sex, i.e., sex between married men and women who are not married to each other. Apart from these, illicit sex is done through sexual acts in various ways. For example: Prostitution: Sex outside marriage: Prostitution: Sex for money or anything else? Homosexuality, Same-Sex: Fornication Sex with a family member or blood relation Bestiality: Sex with an animal Rape, forced sex, etc. Also, kissing, touching, and hugging different parts, touching caresses, masturbation, oral sex, etc., are considered indirect variations of any kind of sexual response. But all doors to fulfilling sexual needs through the above illicit means are closed when a grown man and a grown woman are married. Allah says, and forbidden to you is all intercourse among women except the handmaiden of your right; for you this is the decree of Allah (Alashjaai 2004). It has been made legal for you to marry women other than those mentioned for money and not for illicit intercourse. In the verse, marriage is called a fortress of moral character. Through this, one can save oneself from uncharacteristic acts like free sex and protect society from its evil effects. Essentially, through marriage, the moral character of the husband and wife should be conquered, and they should be freed from free sexual practices. Allah also says, so marry them with the permission of their master and give them their dowry justly. They will be righteous, not adulterers or takers. In this verse, Allah highlights the social importance of marriage. Because through marriage, the family is created as a moral fortress, adultery is stopped in society, and all avenues of sexual pleasure through secret friendships and illicit relationships are closed. In short, preservation of moral

character, attaining chastity in youth, preservation of chastity, cessation of fornication, and abolition of illicit relations are among the most important aspects of marriage.

4. Economic Importance of Marriage: Growth, Responsibility & Rights

The Islamic family is the center of social welfare. All the welfare work started with this family. Mohur is another important element of social welfare in Islamic society. This is the essential condition of family formation. Apart from the Sharia status of Mohr, there are many aspects of its social welfare. In the socio-economic context, the role of mohur in social welfare is immense, as it has multi-faceted welfare aspects including prevention of women's abuse, empowerment of women, and self-reliance of women. Allah says in the An Nisa, "And you should give women and them only spontaneously." According to Shari'a, it is only the property that the husband gives in exchange for the right to enjoy the genitals of his wife through marriage (Mir 2003). Mahur is the wealth that the husband has to collect in exchange for being able to have conjugal rights over the wife in marriage. This wealth has to be collected either at the time of the marriage or after it is consummated. In general, the property that the husband compulsorily gives to the wife in the form of cash, gold, silver, or immovable property is called mahur. Special measures have been taken in Islam to fix mahurana at marriage and collect it as usual. It is obligatory for the husband to pay Mahurana to his wife. Allah says, "Those whom you associate among them shall pay the prescribed mahur." Allah says, marry them with the permission of their owner. May and give them their beating justly. Allah says, it has been made lawful for you to marry women other than the mentioned women for money'. Allah says, Believing chaste women and the chaste women of those before you who were given the Book have been made lawful for you if you only provide them. Rasulullah (S.A.W.) said, "Of course, the condition to be met is that in exchange for which you consider the genitals of the wife to be lawful for you, you should collect them." In another narration, it is said, something must be given, even if it is an iron ring (Omar 2014). Marriage is a bond of reciprocity between husband and wife (Swensen&Trahaug 1985). After marriage, one gains the other in exchange for himself. Each from the other. Whatever benefit is gained, it is the exchange of another person. Mahur is an additional measure. Allah has made it obligatory on the husband because, with the help of marriage, he has been able to gain a little rightful status over his wife. In cases of marriage, the husband must make dowry payments to the wife. Whose ownership is only the wife's that is why the Holy Qur'an has urged the wife to pay dowry, more or less. Not the least of which is a blow to self-esteem. Again, not so much that it is uncollectible. The greater good lies in both of these positions. Islam has given women a way to get power in exchange for dowry that doesn't exist in any other social system. Almighty Allah has made it so that women can get this amount of dowry from their husbands in order to help people in many ways.

One of these is that it is a special aspect of social security. In case of divorce or the death of the husband due to an accident after the marriage, there is a minimum system for determining the mahur so that the maintenance of the children and the family is not difficult even after investing the money of the wife's mahur (Crooke 1896). For this reason, it has been asked to determine the dowry in marriage by considering aspects of the social and economic environment.

Through marriage, wealth increases in various ways. On the occasion of a marriage ceremony, wealth is circulated in various fields. Thousands or lakhs of taka circulate according to the ability in various fields, including the payment of Mahur, the purchase of clothes for the bride and groom, the purchase of clothes for other relatives, the marriage register, and travel for the purpose of giving invitations, eating, and drinking. Aside from this, Almighty Allah takes care of all the responsibilities of those who get married in order to become pure. Because of this, blessings and mercy can be seen in all parts of the family, both before and after they get married. In short, the need is met, which is growth in one aspect. Through the bond formed between a boy and a girl who are strangers through marriage, all the responsibilities of the maintenance of the wife fall on the husband. It is the husband's job to make sure that the wife has enough money to live a decent life, so that she can take care of the husband's house and family and give birth and raise children in the right way. This is an important aspect of the economic importance of marriage. Almighty Allah says: What comes out, the rich will spend according to his means, and the one who has limited means will spend from what Allah has given him. Do not impose on him a heavier burden than what Allah has given him. What is given to the well-to-do people, they should carry for the milk-giving wives according to their convenience. And those who have the least need for sustenance or who are not wealthy will spend in accordance with the sustenance that Allah has provided. They have no responsibility to do more than that. If the wife needs servants, then it is the duty of the husband to procure them if he has the ability (Land 1980). So conception, childbirth, and rearing are the work of a wife, and the husband is responsible for her and her children's maintenance and all their needs (Rossi 1968). As a result, he was freed from all the thoughts of supporting his wife. Its influence is far-reaching in their minds and lives. The economic independence of the wife in the husband's house is clearly recognized in the Islamic family system. This also happens through the establishment of marital relations between men and women. The wife has the right to use and donate the wealth of her husband (Tremayene 2009). At the same time, one can inherit from their father, brother, son, daughter, and husband (Haque et al. 2020). The right of the wife in the wealth of the husband is so far as to spend it. She is not waiting for her husband's permission. Rasulullah (sm) said, 'If a wife spends from her husband's food in a way that is not against Shari'ah and in a way that is not bad, then she will be rewarded for

it. Because he spent. And there is reward for her husband too, because he has earned. Thus, it reserves the right for women to eat and drink from the wealth of their husbands, fathers, and sons without their permission and to give gifts to others.

5. Concluding Remarks

From a religious perspective, marriage is considered a significant aspect of spiritual development as it helps individuals fulfill their natural desires in a halal (lawful) way and seek the pleasure of Allah (God) through the formation of a family. Additionally, marriage is also viewed as a means of protecting an individual's character, as it helps them avoid immoral and sinful behavior. The social importance of marriage is significant in Islamic culture, as it helps to strengthen family ties and build a sense of community. It also helps to promote gender equality and provides a stable environment for the upbringing of children, which is crucial in the development of a healthy and responsible society. Marriage plays a vital role in the economic development of a community. In Islam, marriage is not just a personal choice but also a responsibility, and it is believed that marriage helps create social and economic stability by encouraging growth, responsibility, and rights.

Acknowledgement

We would like to acknowledge the Department of Islamic Studies for all its support.

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