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**CONDITIONS TO PRACTICE POLYGAMY FROM THE ISLAMIC
PERSPECTIVE**

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I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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ABSTRAK

Isu poligami sedang hangat diperdebatkan dan mendapat liputan meluas daripada pihak media massa dan masyarakat pada masa kini. Ini berdasarkan ekoran daripada pengharusan pengamalan poligami. Banyak pihak yang menentang, ini kerana mereka yang mengamalkan poligami pada masa kini tidak melaksanakan syarat-syarat yang di tentukan dengan sepenuhnya. Mereka tidak berlaku adil kepada isteri dan tidak melaksanakan tanggungjawab sebagai seorang suami dengan sepenuhnya. Oleh itu, kajian ini telah di jalankan memandangkan penyelewengan ini begitu serius dan perlu di beri perhatian daripada pihak tertentu. Maka pihak kerajaan telah mengambil inisiatif untuk menangani penyelewengan ini dengan segera. Skop kajian ini di lakukan secara umum bagi memudahkan untuk menganalisa data-data untuk di perolehi kesimpulannya. Selain itu, kaedah kajian yang telah di gunakan ialah huraian, temubual, dokumentari, pemerhatian dan sebagainya. Kajian ini juga bertujuan untuk mengetahui penyelewengan di dalam melaksanakan syarat-syarat berpoligami. Hasil daripada kajian ini dapatlah di buat kesimpulan bahawa kegagalan di dalam melaksanakan syarat-syarat berpoligami adalah kurangnya pendidikan agama dan tidak mengetahui konsep sebenar berpoligami menurut perspektif Islam. Oleh itu, berlakulah kegagalan dan penyelewengan di dalam melaksanakan syarat-syarat berpoligami. Kesan daripada perkara tersebut, maka berlakulah konflik rumah tangga. Seterusnya akan menyebabkan anak-anak yang terbiar dahagakan kasih sayang dan perhatian ibu bapa.

ABSTRACT

Polygamy issues always has been a hot debate and has received wide coverage from the mass media and the society today, it is because the effect of should to practise polygamy. Many parties protest, because they do not execute the conditions. They are not just to the wife and do not execute the responsibilities as a husband. By the way, the study is carried out because of malpractise in polygamy is serious and needs to be given attention from certain parties. Hence the government's initiative to stop this malpractice immediately. This study scope is general to make it easy to analysis the data to get the conclusion. Besides that, the study method is by explanation, interview, documentation, observation and others. The study also has the objective to know the malpractice in executing the conditions of polygamy. The result from this study is the failure to execute the conditions of polygamy is because of lacking of religious education and do not understand the real concept to practise polygamy in Islamic perspective. The effect results conflict in the household. After that the children will be neglected and receive less love and attention from the parents.

ملخص البحث

لقد انتشرت أخبار تعدد الزوجات انتشارا كبيرا في وسائل الإعلام كالتلفاز والمجلات والجرائد وأيضا المجتمع. ويفصل أن تعدد الزوجات قد أجاز في المجتمع. وبالتالي، أكثرهم لم يوافقوا تعدد الزوجات لأنهم لا يكونوا عادلا حول الواجبات والحقوق الزوجية تامة. وبناء عليه فإن هذا البحث يريد أن يبحث ويكتشف عن هذه المسألة. وهذا البحث أيضا يريد أن يأخذ بعين الإعتبار من الشخصيات البارزين حول التناقضات والمخالفات في هذا الأمر. وعلاوة على ذلك، الحكومة قد أخذت الانتباه مباشرة بهذه الأمر لدفع هذه المخالفات والتناقضات في تعدد الزوجات. وهذا البحث هو البحث العام لحصول على النتيجة المرجوة. وبما أن منهج البحث من حيث المقابلة الشخصية والملاحظات ووسائل الإعلام وغيرها. والبحث يبحث عن المخالفات والتناقضات الموجودة في تعدد الزوجات. ونتيجة ذلك نستطيع أن نأخذ الخلاصة بأن فشل تعدد الزوجات في بلادنا لأن قلة تربية الدين الإسلامي وعدم معرفة حقيقية وواضحة في حكم تعدد الزوجات بنظر الحكم الإسلامي. وبالإضافة إلى ذلك، حدثت المخالفات والتناقضات في أداء شروط تعدد الزوجات. واستنادا إلى ذلك يحدث الخلاف وتفكك أسرية في الحياة الزوجية. فأصبح الأبناء ضحايا من قلة التربية والمحبة والاهتمام من الوالدين.

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TRANSLITERATION TABLE

Arabic	Latin	Example	Transliteration
ع	c	عقد	akad
ف	f	فرض	fard
ظ	z	ظاهر	zahir
ب	b	باطن	batin
ح	h	حكوم	hukum
ش	sh	شرع	sharak
س	s	سنه	sunnah
أ	a	أهلى	ahl
ق	q	قوام	qawwam
ص	s	صحيح	shahih
م	m	مهر	mahr
ت	t	تعدد	Ta'addad
ز	z	زوجات	zawjat
هـ	h	هجرة	hijrah
ج	j	جاهلية	jahiliyah
ث	th	ثلث	thulatha
ر	r	ربع	Ruba

ABBREVIATIONS

AS	alayh al-salam
Def.	Definition
H	hijriyyah
M	miladiyah
Narr.	Narrated by
p.	page
pp.	pages
perf.	Performers
trans.	Translator/translate by
RA	radiya Allah anhu/anha/anhum
SAW	salla Allah alayh wa sallam
SWT	subhanahu wa ta ala
Vers.	Version
Vol.	Volume
Writ	written by

CHAPTER 1

MARRIAGES IN ISLAM

1.1 Introduction To Marriages.

The meaning of marriages is "*akad*" or a promise between man and woman to a permitted marriage, relationship with conditions and certain procedures or in lasting appearance. The reason for marriage is to take care of one's own pride. Besides that, the marriage is also to execute the religious, request and to form a loving relationship between husband and wife and also to add or multiply the descendants. With the "*akad*" or promise, the couple, meaning the husband and wife have the responsibility and necessity to execute them in a harmonious and peaceful environment. The husband and wife also need to have respect between them and to have a loving relationship in the family.

The marriage concept clearly proclaims that marriages do not have limitation period because the marriage means a promise between a man and a woman to permit, but they stay together until the end of their lives. The marriage is also a promise between husband and wife to carry out responsibilities between them. For example the husband needs to execute the responsibility as the provider, this includes lodging, education and others for the wife and children. Besides that the wife needs to carry out her responsibilities as a mother to take care of the children and to attend to her husband's needs. With the concept of responsibility, the husband and wife will live in a harmonious and peaceful environment with love and respect between them. Among the important basics needed in marriages are, for example patience, tolerance and trust between husband and wife. These attitudes are important to ensure an everlasting bliss in the family institution.

According to Professor Abdel Rahim Omran in his book said that marriage is the basis to family formation in Islam. It has been hailed by the Prophet (PBUH) as a part of his way (Sunnah). Self-impose permanent celibacy is not the Islamic way. It was solemnly prohibited by the Prophet. Some of the companions of the Prophet, in their zeal for devoted, uninterrupted worship, wanted to wear rough wool clothes (wool in Arabic is *suf*, hence Sufism). Abandon sex (actually be castrated), fast continuously etc. When this was related to the prophet he became angry and reprimanded those concerned in no kind words, as shown below.

“Three groups of people came to the residence of the prophet to ask about his mode of worship. When they were told of it, they seemed to have belittled it (they expected more). Then they said, “Where are we compared to the prophet? He has already been forgiven by Allah for anything that he did or would do. Then one of them said “as far as I am concerned, I will pray all night forever; another said “ And I will fast continuously; still another one said “ I will desert woman and will never marry’. When the prophet returned, he asked them “Are you the ones who said so and so? And solemnly stated: By Allah, I am more God fearing and devout than you. Nevertheless, I fast and I break my fast, I pray and I go to sleep and I marry. He who deviates from my way is none of me”. Agreed upon by Al- Bukhari and Muslim the most trustworthy compilers of traditions.¹

Sex is a gift of pleasure and comfort from Allah, which should not be abused or misused. Marriage is the institution ordained by Allah to bring sexual happiness (amongst other blessings) to humanity.

“And among His signs is this, that He created for you mates from among yourselves, that you may live in tranquility with them; and He has put love and mercy between your (hearts). Truly in that are signs (about nature of Allah) for those who reflect.”(30:21)

¹ Professor Abdel Rahim Omran.1992.*Family Planning In The Legacy Of Islam*. New York: United Nations Population Fund. P.16.

1.2 Definition Of Marriages.

1.2.1 The Meaning In Word.

The marriage meaning from words means mingle, mix, assemble or combine. The meaning of marriage also means to commit sex and "*akad*".

1.2.2 The Meaning In Phrase.

The meaning of marriages from phrase means "*akad*". The "*akad*" contains valid conditions to commit sex with marriage vows. The conclusion for the meaning of marriage means one vow or promise between man and woman to validate sexual relationships with conditions and certain procedures in along lasting appearance. The reason for marriages is also to take care of one's own respect or to execute the religious request and to help build love between husband and wife. Besides that to add or multiply the descendant. Once a couple is committed to the vows or the promise of marriage it is compulsory for them to carry out the responsibility of building a loving and respectful family institution or to ensure a harmonious and peaceful environment for all

Professor Abdel Rahim Omran also said marriage is the basis to family formation in Islam. When Islam came to Arabia, there were several forms of marriage. All were banned save one, a marriage with the free consent of the wife, as practised today. Polygamy is allowed but monogamy is preferred. An equity condition (to treat all wives equally) is an important restriction and suggests that polygamy is conditionally allowed. Marriage is not to be made public the dowry and financial and household needs are the responsibility of the husband.

Parents are held responsible for the social, cultural and moral training of children as well as for their physical and health care. Those unable to undertake these responsibilities should postpone the marriage. In return parents (especially mothers) are held in great esteem and should receive respect and tender loving care from their children. As they

grow old and fail to support themselves, the children (or adults) should provide shelter and adequate financial support for their parents in addition to continuing social support. Ageing sick or handicapped parents should never be abandoned. This is the built in social security system in Islamic society.²

1.3 The Evidence Verse Relating To Marriages.

1.3.1 The Quranic Verse.

Quranic verse and hadith show evidence that Allah encourages marriage. The evidence from Quranic verses are:

The Almighty says:

وإن خفتم ألا تقسطوا في اليتيمى فانكحوا ما طاب لكم من النساء مثنى وثلاث وربع. فإن خفتم
ألا تعدلوا فوحدة أو ماملكت أيما نكحتم. ذلك أدنى ألا تعولوا (سورة النساء آية 4:3).

“If you fear you shall not be able to deal justly with orphans, marry woman of your choice, two or three or four, but if you fear that you shall not be able to deal justly (with them) then only one...that will be more suitable to prevent you from doing injustice.”

(Al-Quran. An- Nisa 4:3).

The Almighty says:

فانكحوا الأيتيمى منكم والصلحين من عبادكم وإمائكم. إن يكونوا فقراء يغنهم الله من
فضله. والله واسع عليم (سورة النور آية 24:32).

“Marry those among you who are single or the virtuous ones among your slaves, male or female if they are in poverty, Allah will give them ways out of his grace. For Allah understands all and he know all things.” (Al-Quran. An-Nur 24:32).

² Ibid. p. 15.

The Almighty also says:

اليوم احل لكم الطيبات. وطعام الذين اوتواالكتب حل لكم وطعامكم حل لهم. والمحصنت من المؤمنت والمحصنت من الذين اوتواالكتب من قبلكم اذا اتيتموهن اجورهن محصنين غير مسافحين ولا متخذي اخدان.ومن يكفر بالإيمان فقد حبط عمله وهو في الآخرة من الخسرين(سورة المائدة آية5:5).

“This day all the good things are allowed to you, and the food of those who have been given the Book is lawful to you and your food is lawful to them, and chaste from among the believing woman and chaste from among those who have been given the Book before you (are lawful to you) when you have given them their dowries taking them in marriages.”(Al-Quran. Al-Maidah 5:5).

1.3.2 Hadith.

The evidence from Hadith relating to marriages are:

From Abdullah bin Mas’ud (RA) recorded:

قال لنا رسول الله صلى الله عليه وسلم: يامعشر الشباب، من استطاع منكم الباءة فليتزوج فإنه أغض للبصر وأحصن للفرج، ومن لم يستطع فعليه بالصوم فإنه له وجاء(متفق عليه، سبل السلام: 109/3).

Similarly the Holy prophet has laid great emphasis on marriage. The following Hadiths show the importance of marriage in Islam:

It necessary for you to marry, because marriage is a protection against the wickedness of the sight. If one of you cannot marry, then let him fast.

Marriage is not regarded as a mystical sacrament made in heaven between two perfectly attuned souls, but as a social contract which brings rights and obligations to ordinary man and woman and which can only be successful when these are mutually respected and cherished and both partners are pulling in the same direction and for each other's benefit not against each other. Just putting two people together in a house does not make a marriage but a great deal of hard work, sympathy, humour and patience does! The Blessed Prophet himself had a delightful, earthy humour about wives:

Jabir bin Abdullah recorded that the prophet once commented with a wry humour that there were more woman than man in hell. When asked why, he said: "because you (woman) grumble (more) often, and are ungrateful to your spouses! (Muslim 1926)

An other Hadith also said:

من أحب فطرتي فليستسن بسنتي ومن سنتي النكاح، فمن رغب عن سنتي فليس مني (يحيى بن
 علي الخطيب: هـ: 301/3).

" The prophet declared that marriage is a sacred institution and whoever dislikes this way of life is not of me." (Bukhari)

The Blessed Prophet disapproved of the idea of celibacy or living without sex as an ungrateful and unnatural way of life. People who deliberately abstain from sex for a multitude of reasons, often develop a view of human life which most people would not accept as being normal. Since the only proper way for a Muslim to take part in sexual activity is within marriage, the commitment to a good life partner and the building up of a successful relationship together is of vital importance; indeed it is "half the faith". Anas bin Malik recorded:

“ When a man has got married he has made his Islam half perfect. Then let him fear Allah for the remaining half”. (Baihaqi)³

1.4 The Certain Conditions In Marriages.

In Islam, a person can choose to marry or not. The result from that has certain conditions in marriages. Islam does not force Muslims to commit one thing without based on certain conditions by the Almighty. Despite this endorsement, Islam stopped short of making marriage mandatory for every Muslims (*fard ayn*). Some Muslims may, for financial, personal or other reasons, choose to postpone marriage until their circumstances improve. Marriage can also be bypassed altogether by a few for good reasons. If Islam stresses the compulsory conditions of marriage to Muslims, there is possibility that the person is not prepared to execute the responsibility or might mistreat the spouse. However the results can become the guidelines for Muslims. The certain conditions in Islam stressed by the Almighty is divided to five parts. They are compulsory, forbidden, impropriety, encourage and should.

1.4.1 Compulsory.

The first condition stressed by Allah swt in marriages is compulsory. Marriage is an obligation on a person because a person needs confidence that he will not get involved in adultery because he is not married. For example one person can be enticed by beautiful women because he is not married. He has desire for the woman and there is probability he can be involved in adultery. One factor to stress the compulsory conditions of marriages is when one person does not have the ability to marry and to take care the own pride, the Almighty encourages fasting to avoid from adultery.

However the marriage is compulsory when one person cannot control his sexual desire, as it can cause him to practise adultery. Because he has the ability to give money for

³ Ruqaiyyah Waris Maqsood. 1998. *Living Islam, Treading The Path Of The Ideal*. New Delhi: Goodwords Books.p.187.

marriage, for example as dowry maintenance for his wife and does not mistreat his wife and does not have a careless attitude about his rights as a husband.

1.4.2 Forbidden.

The second condition is forbidden. Forbidden in a marriage is when one person is confident that when he commits to marriage, he will mistreat his woman. For example, one man has the intentions to abuse woman. He does not have the responsibility as a husband because he burdens his wife. For example, he does not give maintenance for his wife as “*zahir or batin*”. He is not able to prepare the necessities for his wife. For example a house, clothes and others. The condition of marriage becomes forbidden when a man is already married but he is not fair to his wives. Normally the case occurs when a man practises polygamy. This means he has more than one wife. He is not fair to his wives in giving maintenance and others. Besides that Islam stresses forbidden conditions of marriage for Muslims when he is confident that he is not able to execute the obligations and responsibilities as a husband or he is confident that if he is married, he will mistreat his wife.

Marriage is thus a grave responsibility and as such it should be planned for, with a view especially to ensuring the ability of a man to care for a wife and a household and for the couple to raise their children as pious, healthy, educated, useful and well-behaved citizens. Otherwise, marriage should be postponed.

Although Allah SWT said:

وليستعفف الذين لا يجدون نكاحا حتى يغنيهم الله من فضله (سورة النور آية 24:33).

“Let those who do not find the means to marry keep themselves pure, until Allah gives them means out of his grace.” (An-Nur: Surah 24:33).

The following hadith shows:

يامعشر الشباب من استطاع منكم الباءة فليتزوج، فإنه أغض للبصر وأحصن للفرج، من لم
يستطع فعليه بالصوم فإنه له وجاء (متفق عليه. سبيل السلام: هـ 109/3).

“It is necessary for you to marry, because marriage is a protection against the wickedness of the sight. If one of you cannot marry, then let him fast.”

“O young man! Those of you who can support a wife and household should marry. For marriage keeps you from looking with lust at woman and preserves you from promiscuity. But those who cannot, should take to fasting which is means of tampering sexual desires.”

Imam Al- Ghazali uses the interesting argument that as marriage can be postponed or bypassed altogether by some Muslims (which is legal) so can begetting children. He used this argument in his discussion of the legality of *al-azl* (withdrawal or coitus interrupts) as a method to avoid pregnancy.

1.4.3 Impropriety.

The third condition is impropriety. The marriage becomes impropriety when one person feels afraid of mistreating his wife, when he marries her. For example he is not able to give maintenance to his wife, is not friendly to his wife or does not have the desire for women. Clearly these might be the factors that will affect a marriage as he can hurt the feeling of his wife based on those. If he does not have passion and desire for any women, thus there will be no bliss in the marriage. It is improper for a disabled person to marry. For example an old person, who is in a long lasting pain. Because the married person does not have the ability to execute the obligation or the responsibility as a husband. For an impotent man, it is impropriety for them to marry because they cannot carry out their obligation as a husband. For example they fail to perform marital obligations to their wives. If a wife gets the information that the husband is impotent, she has the right to

claim “*fasakh*” at Shariah Court because the husband is unable to perform marital obligation. Clearly this statement explains under Islamic Family Law (Federal Territories) Act 1984 (Act 303) section 52 about order for dissolution of marriage or “*fasakh*”. A woman married in accordance with “*Hukum Syarak*” shall be entitled to obtain an order for the dissolution of marriage or “*fasakh*” on:

- d) That the husband has failed to perform without reasonable cause his marital obligations (*nafkah batin*) for a period of one year.
- e) That the husband was impotent at the time of marriage and remains so and she was not aware at the time of the marriage that he was impotent.
- f) That the husband has been insane for a period of two years or is suffering from leprosy or vitilago or is suffering from the venereal disease in a communicable form.⁴

The marriage is also impropriety when one man marries with a woman who is already engaged or promised to marry another person. The man knows about the engagement. Allah SWT stresses the impropriety marriages with the engaged woman is to avoid disagreement between two parties and to have everlasting bliss in one household. Because when he marries an engaged woman there is probability that the woman does not love and desire her husband, thus does not treat her husband well. This case occurs when a woman is forced to marry or still has feelings for the ex-fiancé. This might become a factor for the new household to collapse because there is no love, bliss and understanding between husband and wife.

1.4.4 Encourage.

The fourth condition is encourage. Allah SWT encourages marriage when a person is in normal situation. A normal situation here means when he is married he is not afraid of getting involved in adultery case. Also when he married is not afraid of mistreating his wife because he is able to execute responsibilities as a husband. For example to give maintenance, house, clothes and others. Because he has stable occupation and salary and

⁴ *Islamic Family Law (Federal Territories) Act 1984 (Act 303)*. (as at 20th June 2002): Legal Research Board. International Law Book Services. p.33.

is able to give necessities for his wife, Allah encourages them to marry because marriage is half Sunnah by prophet. The prophet said:

من أحب فطرتي فليستسن بسنتي ومن سنتي النكاح، فمن رغب عن سنتي فليس مني (يجيرمي
على الخطيب: ه 301/3).

The prophet declared that marriage is a scared institution and whoever dislikes this way of life is not of me.

The Almighty also says:

إن الله يبشرك بيحي مصدقا بكلمة من الله وسيدا وحصورا ونبيا من الصالحين (سورة ال
عمران آية 3:39).

“Allah does give you the goods news of Yahya (John) verifying the truth of a word from Allah. And (of one) noble, chaste and a prophet. From the noble company of the righteous.” (Al-Quran. Al-Imran 3:39).

1.4.5 Permissible.

The last condition is permissible. Permissible is based on conditions in the marriage. It is necessary for a man to marry to prevent from committing adultery. It is also necessary for a man to marry; if he has a stable occupation, salary and has the ability to provide necessities for his wife. When a person is married, the responsible behavior will exist on its own. It is a normal life because he has co-operation from his wife. After that the relationship between husband and wife is strengthened in the marriage.

As the conclusion, the conditions in Islamic marriage are legal from Allah. Furthermore, all crisis in the Islamic family today is because the legal conditions from Allah swt are not executed. Another reason for this is half of the Muslims refuse and dishonour Islamic teaching

1.5 The Reasons Marriage Is Encouraged.

The reason to encourage marriage is for couples to have long lasting bliss with equable guidelines by “*syarak*”. Allah SWT makes all creatures on earth in couples. This is also a way to show powers of Allah SWT. This concept of couples is not only for humans but also animals. As a creature created by Allah SWT, the humans are given trust of leadership on earth

Adam and Eve are the first humans on earth. From Adam and Eve, humans have spread to all corners of the earth up till now and to the end. To maintain the pureness of the human race, hence Allah swt equable “*syariat*” to control human life, especially relationships between man and woman. The marriage is also one way to multiply the descendants and to maintain human generations. With marriage a person gets to control his life and to build relations between humans based on understanding and love. By the way marriage is an important condition in Islam, because the religion encourages the Muslims to marry. When a person marries in a way he completes half of his religion.

The Almighty says:

يأيهاالناس اتقوا ربكم الذي خلقكم من نفس وحدة وخلق منها زوجها وبث منهما رجلا
وكثيرا ونساء(سورة النساء آية4:1).

“O, mankind respect (and fear) your guardian Lord, who created you, from a single person (Adam) created his mate of similar nature. And from the two of them spread (like seeds) countless man and woman”. (Al-Quran. An-Nisa 4:1).

Other verses in the Quran do mention procreation.

The Almighty also says:

والله جعل لكم من أنفسكم أزوجا وجعل لكم من أزواجكم بنين وحفدة ورزقكم من الطيبات. أفبالباطل يؤمنون وبنعمت الله هم يكفرون (سورة النحل آية 16:72).

“And Allah has made for you mates (And spouses) of your own nature. And given to you the best of things to live on. Will they still believe in vain things. And be thankless for Allah favors.” (Al-Nahl: Surah: 16:72).

Taking the three verses together it is possible to infer that while procreation is an expectation in marriage, it is not its exclusive purpose. When procreation takes place however it should support and endorse tranquility rather than disrupt it. It also means that sexual relations in marriage need not always be for the purpose of having children. This is a point of departure from other religions where procreation is the exclusive purpose of marital relations.

The following Hadith shows that:

“When a man has got married, he has made his Islam half perfect. Then let him fear Allah remaining half.” (Baihaqi)

Islam also encourages Muslims to marry because the marriage is Sunnah from the Prophet saw.

The Almighty says:

ولقد أرسلنا رسلا من قبلك وجعلنا لهم أزوجا وذرية. وما كان لرسول أن يأية إلا بإذن الله. لكل أجل كتاب (سورة الرعد آية 13:38).

“We did send messengers before you. And gave for them wives and children. And it was never the duty of a messenger to bring. A sign except as Allah permitted (or order). For each period is a Book (revealed).” (Al-Quran. Ar-rad’13: 38)

من أحب فطرني فليستسن بسنتي ومن سنتي النكاح، فمن رغب عن سنتي فليس مني (بجبرمي

على الخطيب: هـ 301/3).

The prophet declared that marriage is a sacred institution and whoever dislikes this way of life is not of me.

When a person is married loving feelings exist between husband and wife. After that their life will be peaceful, harmonious and bliss. The relationship between both families become firm.

The Almighty says:

ومن آيته أن خلق لكم من أنفسكم أزوجا لتسكنوا إليها وجعل بينكم مودة ورحمة. إن في

ذلك لايت لقوم يتفكرون (سورة الروم أية 30:21).

“And from signs is this. That he created (your) mates for you from yourselves. That you may live in joy (and place) with them. And he has placed love and mercy. Between your (hearts) Surely there are signs in this for those who think.” (Al-Quran. Ar-Rum 30:21).

Besides that marriage is also to encourage the necessary execution of “*syarak*” and is compulsory for humans. Because whatever a person does with good intention in life he is promised rewards by Allah SWT. Marriage is also to control one’s own respect, because after marriage a person should not be involved in adultery. Marriage also benefits one’s health. For example, in Islam marriage is a way to control man from engaging in sexual offence and from the views of physical, mental and health.

Through marriage one can also get pardon from Allah SWT recognition. When a person is married he has a family. Family life need to be strong to avoid the desires. A person also needs to educate and be responsible for his family. One needs patience and effort to improve one own to show one is true to religion. A man must also be hardworking to search for maintenance and to give better education for his children. All these matters get big rewards from Allah SWT because one carries out the duty to educate the children. The husband must educate and take care of the children and wife. This is a big and difficult duty but one will get big rewards from Allah SWT.

1.5.1 Advantages Of Marriages.

Marriage is encouraged because it has many advantages. Among them, marriage is one way to complete the human's desire, as Allah SWT created the creatures on earth in couples. They live together in love. This cannot be avoided because it is "*fitrah*" given to humans by Allah SWT.

The marriage is also to validate the relationship between man and woman with religious guidelines. Because of scared vows man and woman are allowed to live at the same place, have sexual relationship and the others. Their friendliness to one another is not limited because the vows validate their relationship.

Besides that marriage also has the function to care for humans from committing adultery. As all humans have desires, the avenue for it should only be for spouses. Thus one of the advantages of marriage is to prevent from committing adultery. This is also to prevent the existence of illegitimate children, from getting involved with adultery or prostitution. Marriage is also to multiply the Muslims descendance. This matter helps to stabilise the economy and to ensure that the Muslims do not become extinct.

Marriage is also to shape a family. Besides shaping the family, it is to help the foundations of society. It also helps to develop the spirit of help between family siblings. With marriage, co-operative attitude between husband and wife is also encouraged to settle problems. The marriage also encourages the husband to give effort to obtain the