

**THE SIGNIFICANCE AND WISDOM OF MARRIAGE BY THE  
YOUTHS IN THE CONTEMPORARY TIME**

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**APPROVAL PAGE**

This research has been read and approved as meeting one of the requirement for the award of Bachelor of Art (B.A *Hons*) Degree in Islamic Studies, Usmanu Danfodiyo University, Sokoto.

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## **DEDICATION**

This research project is dedicated to my beloved father late Alhaji Hassan Musa (Senior Elder Analyst) and my mother Hajiya Khadijah Abubakar popularly known as (Hajiya Uwa) and also my wife Nafisatu Sha'aban and my son Abdullahi popularly known as Hafeez.

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In the name of Allah the most Beneficent, the most Merciful.

I would like to begin by thanking Almighty Allah for sparing my life and giving me the wonderful opportunity to undertake this research work.

I wish to acknowledge with gratitude, the unfailing support, effort and encouragement of my beloved parents late Alhaji Hassan Musa and Hajiya Khadijah Abubakar and my wife Nafisatu Sha'aban and all my relatives, I will forever remain grateful, may Almighty Allah reward them with Aljannatul Firdaus, Ameen.

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I wish also to acknowledge the effort of my lecturers in the Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto for taking me various courses in Islamic studies, may Almighty Allah reward them all for their services towards the teaching of Islam Amin.

I wish to express my most sincere gratitude to the entire family of Alhaji Hassan Musa (Senior Elder Analyst) my brothers and my sisters and I pray to Almighty Allah to reward them with Firdausamin.

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# CHAPTER ONE

## GENERAL INTRODUCTION

### 1.0 INTRODUCTION

In the name of Allah, the most Gracious, most Merciful. This research intends to discuss on the significance and importance of marriage to the youth in the contemporary time.

The Holy Prophet (S.A.W) was a leader of the divine path, honest and sincerity. He was trustful and trustworthy. These few qualities and qualifications were some of the exceptional tools bestowed to the Messenger of Allah, Muhammad (S.A.W).

As a Messenger of Allah, Qur'an clearly places the deliverance of all that Allah (the most high) revealed to him as an obligatory duty. Therefore, his mode of life is worth emulation and a best sample to the whole world. He invited people to believe in Allah. He was mentally aware of the existence of Allah and was always prepared to follow His path. He never changed in his character or nature. In confirmation of these characteristics of the Prophet (S.A.W), the Qur'an says:

*(It is the practice of those) who preach the messages of God, and fear Him, and fear none but God. And enough is God to call (men) to account.<sup>1</sup>*

One of the social institution brought by the religion of Islam, is the institution of “marriage”. When the religion prohibits illegal sexual relation, it makes a provision for marriage. Hence, a believer can marry up to four (4) wives at a time. As an exception however the Prophet of Islam, Muhammad (S.A.W) married more than four wives. He married a total number of eleven (11) wives in his life time, out of which only nine (9)



survived with him. As the permission was divinely granted, there must be great wisdom as well as significance of marriage in the life of the Muslim Ummah.<sup>2</sup>

### **1.1 Background of the Study**

In the name of Allah, the most Beneficent the most Merciful, Praise be to Allah, the Almighty, the Omnipotent, the one who neither slumber nor sleeps. We give thanks to Him who created everything in pairs. Among His signs is the creation of man and woman as company for one another so that they can procreate and live in peace and tranquility. May His peace and salutation be upon His Messenger, Muhammad (S.A.W). The one who enjoined youth to marry and also provided excellent example of an ideal marriage.

This research intends to discuss the significance and wisdom of marriage to the youth in the contemporary time.

Marriage is a basis of Islamic family. A good and sound society can only grow if a man and woman are bound in a solid relationship through the sacred contract of marriage. This sacred contract has been enjoined on every able Muslim especially the youth, men and women, free and slaves in both the Qur'an and Sunnah. Thus in the Qur'an Allah says:

*And marry those among you who are single and (also marry) the salihun (pious) of your (male) slaves and maid servants.*<sup>3</sup>

Allah also says:

*Then marry (other) women of your choice, two or three or four, but if you fear that you should not be able to deal justly (with them) then only one or (slaves) that your right hands possess.*<sup>4</sup>

In another verse Allah says:

*And among His signs is this that He created for you mates from among yourselves, that you may dwell in tranquility with them and He has put love and mercy between your hearts.*<sup>5</sup>

In contrast to other religions, that consider celibacy as a virtue and means of salvation, Islam considers marriage as one of the virtuous and approved institution.

The Prophet (S.A.W) called on youths where he said:

*O group of young men! Whoever among you is able to afford it then let him get married. For verily it is better for lowering the gaze and it is safer for the private parts (i.e from committing illegal sexual intercourse).*<sup>6</sup>

The Prophet (S.A.W) further said:

*Marry the loving and the fertile, for verily I will compete by your numbers against the other nations on the Day of Resurrection.*<sup>7</sup>

The commands to marry in the two Ahadith above are more on the youth than they are to other people. However in another Hadith, a command that seem to be general has been given by the Prophet (S.A.W) where he said:

*Marriage is my sunnah and whoever abstain from my sunnah is not from us*<sup>8</sup>

## **1.2 Scope and Limitation**

The concept of marriage is very wide and this entails studying a large cross section in Muslim marriages, this research work, however focuses on the significance and wisdom of marriage to the life of Muslim youth with a view of exposing some forms of benefits that are derivable from Muslim marriages especially those benefits that are more connected to the youth. Some of the benefit that are associated with marriage in

contemporary Muslim world will be brought out and discussed. The research work is limited to the above scope in order to make the work more feasible.

### **1.3 Significance of the Study**

The significance of the work is to draw the attention of Muslim Ummah to adopt Islamic system of marriage for the development of the society.

Academically, it serves as a source of guidance and way of gaining information concerning the significance and wisdom of marriage to Muslim youth. It will also serve as a basis for further research when successfully completed.

In addition, this research will be very useful if it is successfully completed, in identifying the contemporary benefits that are associated with marriage.

### **1.4 Statement of the Research Problem**

In view of the fact that religious values and customary norms that are practiced in our society today are regarded as old fashion, and people especially the youths find it easy to borrow system that are alien to Islam hence deprive marriage its values this study intends to raise issues like:-

1. Concept of marriage in Islam
2. Kinds of marriage in Islam
3. Marriage practice among the Muslim youths in contemporary time.

This is with the view to finding solutions to the un Islamic practices that surround the marriages of the Muslim youths today.

## **1.5 Aim and Objectives of the Study**

The aim and objectives of this research work are:

- i. To highlight the importance of marriage to the life of Muslims.
- ii. To expose the benefits that are associated with marriage.
- iii. To serve as reading material and basis for further study.

## **1.6 Method and Methodology of the Research**

Various methods were adopted in the cause of this research work. The first approach is the detailed literature survey on materials and sources that discuss topic that are related to the topic of my research. The sources include published and unpublished materials such as text books, journals, previous research projects as well as the internet.

The second method employed is the observation technique, here both participatory and non-participatory observation are employed. This involves watching how married couples and prospective spouses conduct their married life. In participatory observation, however, issues related to the importance of marriage were raised in different places and different occasions. This is according to different people of different gender and different marital status. Their different views with regards to the importance associated with marriage were noted.

## **1.7 Structure of the Study**

The entire work is divided into five chapters, chapter one which serves as an introduction contains background of the study, scope and limitation, significance of the study, statement of the research problem, aim and objectives of the study, method and methodology of the research, structure of the study and literature review.

Chapter two deals with introduction, concept of marriage in Islam, kinds of marriage in Islam and marriage practice among the Muslim youth in contemporary time.

Chapter three, discusses also the introduction, the significance of marriage among the youth in contemporary time, religious significance of marriage, socio-economic significance of marriage to the youths, hygiene and medical, psychologically, morally and spiritually significance of marriage to the youth in the contemporary time.

Chapter four deals with the introductory parts also, the wisdom of marriage to the youth in the family, wisdom of marriage to the youth in the community, and the wisdom of marriage to the life of the contemporary youths.

Finally, chapter five serves as summary, conclusion, suggestions, recommendations and bibliography.

## **1.8 Literature Review**

For the success and effectiveness of any research project, resorting to the review of related literature is inevitable. Therefore, the research work is going to review the work of some Muslim scholars and writers who contributed in no small measure to the topic of the research.

Khan (1985), English translation of Sahih Bukhari, starts his volume (vii) with a section that titled “The book of marriage” which contain a lot of Ahadith the treat various issues of marriage.<sup>9</sup>

Ashraf (1976), English translation of Sahih Muslim in Volume (ii) of this book, the author has section containing Ahadith that deal with various material issues.<sup>10</sup>

Doi’s (nd), Shari’ah: The Islamic law, define the concept of marriage, discusses position of marriage in Islam, marriage proposal as well as the essential elements of marriage contract.<sup>11</sup>

Jabir (2001) Minhaj al-Muslim explains the concept of marriage, the essential element of marriage contract and also highlights the right and obligation of the spouses in marital life.<sup>12</sup>

Hammudah (1976), The family structure in Islam, discusses marriage in Islam, the purpose of marriage contract, the condition of marriage, dowry and marriage gift as well as right and obligation of the spouses.<sup>13</sup>

Abbas (2009), in her paper titled “Instability of marriages in Hausa-Muslim society: An Islamic perspective” define the meaning of marriage in Islam, discusses the purpose of marriage and factor leading to marriage instability.<sup>14</sup>

In Kassamah’s (2001), Family life, discussion were made on family and its important role position as well as status of stable family in Islam. He also explain Islamic family system which brings the rights of the spouses, children relative into a well

equilibrium position that nourished oneself behaviors, kindness, generosity and love within the family.<sup>15</sup>

Bunza, (2010) in B.A. research project “Differences between marriage in the past and marriage today” has highlighted on how the contemporary youths and leave Islamic culture in order to borrow from the West in their marriage proposals and ceremonies.<sup>16</sup>

M.M Abdulfattah. 500 questions and answers on Islamic jurisprudence discuss on the benefit and advantage that a person can get as a result of marriage.<sup>17</sup>

## END NOTES

1. Qur'an 33 verse 39.
2. S. Abubakar, The Philosophy and Wisdom of the Prophet Muhammad (S.A.W) Marriages (2005), P.1.
3. Qur'an 24 verse 32.
4. Qur'an 4 verse 3.
5. Qur'an 30 verse 21.
6. M.M Khan, English Translation of Sahih Bukhari, Vol. 7, Dar Al-Arabia, Beirut, 1985.
7. A.A Jabir, Minhaj Al-Muslim, Darussalam Publisher, Riyadh, 2001, P. 321.
8. English translation of Sahih Bukhari; op.cit.
9. S.M. Ashrat, English Translation of Sahih Muslim Vol. ii, Kashmar, Bazar Lahore 1976.
10. A.I. Doi, Shariah: The Islamic Law, Doha Publisher, 1982, P.113.
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14. S. Kassamah, Family life, Aljaryad Press, New Delhi, 2001.
15. Abel Hamid Eliwai, (1999): The Early Muslim Women, Published and distributed by El-Mansoura Egypt.
16. R.A. Bunza, "Difference Between Marriage in the Past and Marriage Today", B.A. Project, Department of Islamic Studies, UDUS, 2010.
17. M.M Abdulfattah. 500 questions and answers on Islamic jurisprudence.



## CHAPTER TWO

### THE CONCEPT OF MARRIAGE IN ISLAM

#### 2.0 INTRODUCTION

In the name of Allah, the most Beneficent, most Merciful. Whatever meaning people assign to marriage, Islam views it as a strong bond (Mithaqun Ghaleez) a challenging commitment in the fullest sense of the word. It is a commitment to life itself, to society and to the dignified, meaningful survival of human race. It is a commitment that married partners make to one another as well as to God. It is the kind of commitment in which they find mutual fulfillment and self-realization, love and peace compassion and serenity, comfort and hope. All this is because marriage in Islam is regarded first and foremost as righteous act, an act of responsible devotion.<sup>1</sup>

#### 2.1 CONCEPT OF MARRIGE IN ISLAM

1. Its definition: the marriage or the wedlock is a contract in which, it is lawful for every one of the two married couple to enjoy his/her companion.
2. Its comment: the marriage is legal by the saying of Allah the Exalted.

*If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two or three, or four; But if ye fear that ye shall not be able to deal justly (with them). Then only one or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice.<sup>2</sup>*

And His saying (the Exalted and Mighty):

*... If they are in poverty, God will give them means out of His grace: For God encompasseth all, and He knoweth all things.<sup>3</sup>*

However, it is obligatory on that who is able to provide it but fears to fall in what is forbidden and it is recommended for the one that is able to do it and he is not afraid of being unmarried. As to his saying (may the blessing and peace of Allah be upon him).

*O group of young men! Whoever among you is able to afford it then let him get married. For verily it is better for lowering the gaze and it is safer for the private parts (i.e from committing illegal sexual intercourse).<sup>4</sup>*

3. Its judgment:

The judgment of marriage as follows:

1. The keeping on the human race by reproduction which is a result of the marriage.
  2. The need of each of the spouse to his companion to protect his vulva by fulfilling the last of the natural copulation.
  3. The cooperation of each of the two spouses to breed the progeny, and the protection of his life.
  4. The condition of the relationship between the man and the woman on the basis of the mutual relationship of the rights and the fruitful cooperation in the circle of mutual passion and love and the respect and estimation.
4. The pillars of marriage: the validity of marriage enjoins the presence of four pillars.

They are:

A. The guardian: and he is the father of the wife, or the guardian, or the paternal relations, then the maternal relations or the sultan.

The Prophet (SAW) said:

*No marriage is valid without (the permission of) a guardian<sup>5</sup>*

Umar (may Allah be pleased with him) said:

*The woman is not married but by the permission of her guardian, or that who has an opinion of her family or the sultan<sup>6</sup>*

Things to be considered by the guardian include:

1. To be qualified for the guardianship, that he is a mature rational and free.
2. To ask the permission of whom he guards in her marriage of (i.e) whom he wants to give in marriage, if she were a virgin and the guardian is a father. He asks her permission if she is previously married or was a virgin and the guardian is other than a father. The Prophet (SAW) said:

*The previously married is more righteous with herself than of her guardian. And the virgin is asked for her permission. And her permission is her silence.<sup>7</sup>*

3. The closest relatives have more rights to the guardianship than the remote ones. The guardianship of the brother of a father is not valid in the presence of the brother for example, nor is the guardianship of the son of the brother valid in the presence of the brother.
4. If a woman grants two of her relatives to give her out in marriage, and each one gives her in marriage to a man, then she is the wife to the first, and if the contract falls at one time, then her marriage is revoked by both of them.

## B. The two witnesses

There must be two witnesses for any marriage contract to be valid.

*O ye who believe; when death approaches nay of you (take) witnesses among yourselves when making bequest, two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: If we do, then behold; the sin be upon us."<sup>8</sup>*

The Messenger of Allah (may blessing and peace of Allah be upon him) said:

*No marriage is valid but by a guardian and two just witnesses.<sup>9</sup>*

The conditions of the two witnesses. The conditions of this pillar include:

1. That they are two or more
2. That they are just. And the justice is manifested by avoiding the major sins, and leaving the frequent minor sins. Hence, the testimony of the lewd by fornication, or by drinking wine, or by eating of usury is not valid. Allah the Exalted says:

*Thus when they fulfill their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice and establish the evidence (as) before Allah, such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out<sup>10</sup>*

The Messenger of Allah (May the blessing and peace of Allah be upon him):

*"Two just witnesses"<sup>11</sup>*

3. It is preferable however to increase the number of witnesses in view of the scarcity of just people in the present time.

#### C. The form of the contract

The form of the contract is the saying of the husband or his proxy in the contracts: Give me in marriage your daughter or your guardian such. And the saying of the guardian: I have given you my daughter such ... and the saying of the husband: I accepted her marriage to myself.

The conditions governing this pillar include:

1. The adequacy of the husband to the wife, that he is free with good manners, and religion and trust. The Prophet (may the blessing and peace of Allah be upon him) said:

*If one comes to you of whom you are pleased with his manners and his religion, then give him in marriage, and if you do not do it then turmoil will prevail in the world and great evils.<sup>12</sup>*

The proxy is valid in the contract, for the husband has the right to authorize whoever he desires. In case of the wife however, her guardian is the one who is authorized to make the contract of her marriage.

#### D. The dowry

The dowry is what is given to the woman of jewellery to enjoy herself with it. It is obligatory. Allah, the Exalted says:

*If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two or three, or four; But if ye fear that ye shall not be able to deal justly (with them). Then only one or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice.<sup>13</sup>*

The Messenger of Allah (May the blessing and peace of Allah be upon him) said:

*Narrated Sahl bin Sa'd As-Sa'idi: A woman came to Allah's Apostle (SAW) and said, "O Allah's Apostle! I have come to give you myself in marriage (with out Mahr). Allah's Apostle (SAW) looked at her. He looked at her carefully and fixed his glance on her then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Apostle! If you are not in need of her then marry her to me". The Prophet (SAW) said: "Have you got anything to offer?" the man said, "No, by Allah, O Allah's Apostle!" The Prophet (SAW) said (to him), "Go to your dames and see if you have something", the man went and returned, saying, "No by Allah. I have not found anything". Allah's Apostle (SAW) said (Go again) and look for something, even if it is an iron ring". He went against and returned saying, No, by Allah. O Allah's Apostle! I could not find even an iron ring, but this is my Izar (1) (waist sheet)". He had no rida. (2) He added "I give half of it to her". Allah's Apostle (SAW) said what will she do with your Izar? If our wear it, she will be naked, and if she wear it, you will be naked". So that man sat down for a long while and then got up (to depart). When Allah's Apostle (SAW) saw him going, ordered that he be called back. When he came the Prophet (SAW) said, "How much of the Qur'an do you know? "He said, "I know such Surah and such Surah," Counting them. The prophet (SAW) said "Do you know then by heart? "He replied "yes". The Prophet (SAW) said, "Go I marry her to you for that much of the Qur'an which you have."<sup>14</sup>*

Important things regarding the dowry includes:

1. It is desirable to lessen it. The Prophet (SAW) said:

*The greatest of the women in blessing are the lowest in dower.<sup>15</sup>*

For the dower of the daughters of the Messenger of Allah (may the blessing and peace of Allah be upon him) was four or five dirhams. As well as the dower of the wives of the Messenger of Allah (may the blessing and peace of Allah be upon him).

2. It is legal to name it in the contract
3. It is valid to give anything lawful whose value is equivalent or exceeds a quarter of a dinar.
4. Its mentioning during contract is valid, and its delay or some of it to a delayed time is also valid. Allah, Glory be to Him says:

*And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (is due to them) unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget liberality between yourselves. For Allah sees well all that ye do.<sup>16</sup>*

But it is desirable to give her something before the consummation as to what was narrated by Abu Dawud and An Nisai: That the Holy Prophet (may the blessing and peace of Allah be upon him) ordered Ali to give Fatima something before the consummation. He said, I have nothing. The Prophet said:

*Where is your armor<sup>17?</sup>*

And he gave her his armor.

5. The dower is attached to the custody on the time of the contract and it is obligatory in the consummation, half of it falls, and the other half remains on him.

As to His saying, the Exalted:

*And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower is due to them.*<sup>18</sup>

6. If the husband dies before the consummation with her and after the contract, then it is confirmed with her by the inheritance and the complete dower for the accomplishment of the messenger of Allah (may the blessing and peace of Allah be upon him) with that, if he had named for her a dower. And if he did not name, then for her the dower of her like and on her Idda (period) for the death.<sup>19</sup>

## **2.2 KINDS OF MARRIAGE IN ISLAM**

- i. Monogamy marriage
- ii. Polygamy marriage

Monogamy: According to Oxford Advanced Learners's Dictionary as:

- i. The fact or custom of being married to only one person at a particular time.
- ii. The practice or custom of having sexual relationship with only one partner at a particular time.<sup>20</sup>

Polygamy: Also define the custom of having more than one wife at the same time.<sup>21</sup>

The Prophet (SAW) said:

*Narrated 'Ata; we presented ourselves along with Ibn Abbas at the funeral procession of Maimuna at a place called Sarif. Ibn Abbas said "This is the wife of Prophet (SAW), so when you lift her bier, do not jerk it or shake it much, but walk smoothly because the Prophet (SAW) had nine wives and he used to observe the night turns with eight of them for one of them there was no night turn."*<sup>22</sup>



In another Hadith He said:

*Narrated Anas R.A: The prophet (SAW) used to go round (have sexual relations with) all his wives in one night, and he had nine wives.<sup>23</sup>*

How often you heard other forms of marriage apart from the ones enjoined by Islam? How often you heard other bad practices pertaining to marriage that were ingrained into Muslim world. Islam has provided perfect civilization socially, economically, politically and morally. Allah the Almighty who knows His creatures has legalized monogamy and limited polygamy based on the circumstances. Naturally human beings were inclined to marriage, any effort being made by the westerners to abuse this in-born nature will lead to serious consequence. It is now pertinent to remind that at present, the western. Societies have embarked on gay marriage (homosexual, sodomy) and lesbianism. These practices were not fundamental of human existence. Innately, the continuation of the lineage of both human and animal generations cannot continue effectively through the practice of the above mentioned.<sup>24</sup>

Example of such practices are as follows:

Gay marriage: means sexually attracted to people of the same sex especially men “Homosexual”.

Lesbian: Simply means a woman who is sexually attracted to other women.<sup>25</sup>

Gay marriage is totally prohibited in Islam as well as in all the divine religion. Gay marriage is an atrocious and obscene act which belongs to unsound nature. Islam teaches that believers should neither do the obscene acts nor in any way indulge in their propagation. Allah says:

*Those who love (to see) scandal published broadcast among the believers, will have a grievous penalty in*

*this life and in the Hereafter: Allah knows, and ye know not.*<sup>26</sup>

In the very beginning, I would like to draw your attention to the fact that this act is an ugly sin which Allah forbid in all religions, even in the most primitive ones. It is against the ordinances of Allah and against the law of nature. I wonder how in this age of advanced knowledge, science and technology, we allow such things to take place sanction to such a widespread act that poses a threat to the whole human race and destroys our fabric of society like cancer.

Emphatically, Islam forbids homosexuality and lesbianism and regard them a violation of the commands of Allah.

In both the old and new testament, all prophets of God forbid such evil activities and punish several of those who practice them.

Allah tells us in the Qur'an that He created everything in pairs. Referring to this, Allah the Almighty says:

*And of everything We have created pairs: that ye may receive instruction.*<sup>27</sup>

For sure, the pairs referred to in the above verse are of different kinds, not of the same kind.

Marriage universally is known to be between man and woman, not between a man and man or between woman and woman. Marriage in Islam, as in all divine religions, does not mean sexual enjoyment only but also establishment of a family on hygienic and safe we are greatly sorry to hear about the enactment of such law that is given to a few people who stand in a marginal place in our society to present a phenomenon.

I feel that Allah will never let such an act go without punishment we have an example of the people of Lut who were deeply involved in such immoral acts and were destroyed by Allah.

I personally, feel that this is one of the deadly germs that are injected in vein of modern civilization, which the westerners feel proud of. Human rights should not be extended to include human destruction or threats to our live on this planet. We hope that the legislators who enacted such a law will think twice about it and consider its consequences on our human race and to try to repeal this law and put things right.

We call our human fellows to give support to our demand for the safety and order of our world.

It is quite surprise that in a predominantly Muslim community like, incidents of Lesbianism was brought before the Chief Magistrate of Tudun Wada Area of Kaduna State, where Hauwa and Aisha were said to be couples.

This marital relationship is un-Islamic and so, Imams will not accept at all condition to call what Aisha paid to Hauwa as dowry Five Thousand Naira (₦ 5,000) for the past five years before the verdict.

Because the marriage does not fulfill the condition of Islam, there is likelihood of separation, report shows the reason for the dissolution of their un-Islamic marriage is as a result of Aisha learnt that Hauwa was going to get another relation with someone else which lead to the expose of this secret relation. The method in which they use for satisfying each other is by romance.

There are three unsatisfied answer for their relationship.

- They deny knowing any organization of their kind

- They have relationship with men.
- They have relationship with many men apart from themselves.
- They are satisfied without getting marriage with their counterpart i.e. men.
- They have no intention of getting marriage with any man they are satisfied.

This case was executed by the Qadi Mustapha Umar and made the verdict to be 20 lashes and 6 month imprisonment to both of them.

They seek for immune and the judge states that there will be no tape-cast of their judgment but there should be broadcasting media so as to serve as detriment to others.<sup>28</sup>

### **2.3 MARRIAGE PRACTICE AMONG THE MUSLIM YOUTHS IN THE CONTEMPORARY TIME**

In Islamic law (Shari'ah), marriage (Zawaj) is a legal bond and social contract between a man and a woman.

In Islam, marriage is an act of Sunnah, therefore it is strongly recommended, the age of marriage being whenever the individual feel ready, financially and emotionally.<sup>29</sup>

Polygamy is permitted in Islam under some conditions, but polyandry is forbidden.<sup>30</sup>

In many Islamic countries, child marriages are common practice, girls below the age of puberty are often forcibly married to older persons (some or otherwise in their 50 and later) for various personal gains by the girls' guardians or with the intention to preserve family honor by helping them avoid pre-marital sex. Petophilic Islamic marriages are most prevalent in Pakistan and Afghanistan followed by other countries in Middle East and Bangladesh.

These practices may also be prevalent to a lesser extent amongst other Muslim communities and is on the rise among the growing Muslim populations in many non-Muslim countries such as the United Kingdom and the United States.

In Saudi Arabia, according to some media report, no less than 3,000 girls in the Kingdom were under 13 when they got married, while their husbands were at least 25 years their senior.<sup>31</sup>

Northern Nigeria has one of the highest rates of youth marriage in the world, nearly half of all girls here are married by the age of 15, but the Nigerian Federal Government has attempted to outlaw child or youth marriage. In 2003, it passed the Child or Youth Right Act, prohibiting marriage under the age of 18 in the Muslim northern states, though, with many people portraying it as anti Islamic.

Half of the Nigerian 36 states have passed the Act, but it has been adopted by only one of the dozen Muslim states and even that one made a crucial amendment substituting the age of 18 for the term “puberty”.<sup>32</sup>

Each state in Nigeria has the constitutional right to amend legislation to comply with its local traditions and religion, meaning that central government is powerless to impose a minimum age of marriage.<sup>33</sup>

Due to the importance of marriage in Islam, Prophet Muhammad (may the blessing and peace of Allah be upon him) said:

*O group of young men! Whoever among you is able to afford it then let him get married. For verily it is better for lowering the gaze and it is safer for the private parts (i.e. from committing illegal sexual intercourse).<sup>34</sup>*

## END NOTES

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## CHAPTER THREE

### THE SIGNIFICANCE OF MARRIAGE AMONG THE YOUTHS IN CONTEMPORARY TIME

#### 3.0 INTRODUCTION

As discussed in the previous chapter marriage is an institution that deals with affection and mercy. In the contemporary era, the youths earn many benefits through the process of marriage if they practice it in accordance with the teachings of Islam.

The significance Islam attaches to marriage cannot be over emphasized. The wisdom behind it is so great. This chapter discusses on the significance of marriage among the Muslims especially the youths

#### 3.1 RELIGIOUS SIGNIFICANCE OF MARRIAGE

There are many benefits or significance and advantage that a person can get as a result of marriage. Some of these significance are the following:

1. Complying with Allah's command.
2. Following the Sunnah of the Prophet (P.B.U.H) in line with the conduct adopted by the Messengers before him.

Almighty Allah says:

*We did send apostles Before thee, and appointed for them wives and children: And it was never the part of an apostle to bring a sign Except as God permitted (or commanded). For each period is a Book (revealed)<sup>1</sup>.*

3. Assuaging one's lust and lowering one's gaze.



4. Protecting one's genital against evil and immorality and helping women to be modest and chaste.
5. Preventing abomination and zina from spreading among Muslims.
6. Producing abundant offspring so that the Prophet (P.B.U.H) can feel proud of our large number before the other nations and Messengers on the Day of Resurrection.
7. Obtaining reward by virtue of having intercourse lawfully.
8. Loving what the prophet (P.B.U.H) used to love, as he said,

*I have been made to love perfume and women from among (the pleasures) of your world.*

9. Producing faithful offspring that can defend Islam and its people and lands and be cooperative in righteousness and piety.
10. Enjoying the affection, love and mercy which Allah puts between spouses.

*And among His signs is this that He created for you mates from among yourselves, that you may dwell in tranquility with them and He has put love and mercy between your hearts.<sup>2</sup>*

This is in addition to many other benefits of marriage some of which only Allah knows. And, Allah knows best.<sup>3</sup>

### **3.2 SOCIO-ECONOMIC SIGNIFICANCE OF MARRIAGE BY THE YOUTH**

Another great importance that is attached to marriage is social significance it is explicitly clear that marriage provides economic security to wives.

The social life of the true Muslim is based upon supreme principles that are designed to secure happiness with prosperity for the individuals as well as for the society.

Class warfare, social castes and domination of the individual over society or vice versa are alien to the social life of Islam. Nowhere in the Qur'an or the Sunnah of the Prophet Muhammad can one find any element of superiority on account of class or origin or wealth. On the contrary, there are many verses of the Qur'an and sayings of Prophet Muhammad (S.A.W) that remind mankind of the vital facts of life, facts which serve at the same time as principle of the social structure of the Islamic life.

Among these is the fact that humanity represents one family springing to the same ultimate goals. In other words, the great importance that is attached to marriage is social significance which could be seen in a number of ways. Among them are:

a. Social placement, married people are regarded as more responsible and are treated with much respect in any Islamic society. An unmarried person of marriage age who also has the means of doing so is being scorned of irresponsibility. That is why in some Islamic societies preference is given to married people even in the issue of leadership.

For instance, in an appointment of the post of an Imam (leader in prayer), married person is always preferred to unmarried one even if both are knowledgeable and pious.

Marriage has also been commended as the way of Prophet. Perhaps, with the exception of Prophet Isa (A.S) and Prophet Yahaya (A.S) there was no Prophet that existed who was not married.

Allah says:

*We did send apostle before them and appointed for them wives and children apostle to bring a sign except as God permitted (or commanded). For each period is a Book (revealed)<sup>4</sup>*

b. It serves as a means of procreation to keep human race from extinction. Marriage is the only means of ensuring proliferation of human species in a legitimate manner. Allah says:

*O mankind! Be dutiful to your Lord who created you from a single soul and from it created its mate and from them has spread a broad multitude of men and women.*<sup>5</sup>

c. Marriage leads to the foundation of family based on love, compassion, support and cooperation. The couple cooperates in the management of upbringing virtuous children as a result of which a decent society is produced.

d. It is among marriage that inheritance goes to the right heir. Marriage makes it feasible for the estate of a deceased to be shared among legal heirs in just manner without allotting unnecessary shares to some heirs or depriving others of their rights.

Economical significance: It is explicitly clear that marriage provides economic security to wives. Apart from the portion of dowry they are entitled to, they are also entitled to full maintenance from their husbands, as it was explained in the concept of marriage in chapter two above. Consequently, they could also save all their earnings for their personal use with which their economic potentiality is boosted. This benefit is more relevant to youth because for adult women they might be fully sponsored by their children or grand children and for younger ones by their parents or brothers.

Similarly, it has been claimed that marriage increases men's sense of responsibility and induces them to make greater effort towards earning a living and being prudent in spending as a result of which their economic lot is improved. My interview

with some married youth justified this claim. This benefit has also been confirmed by the Qur'an when it enjoins people to marry. Allah says:

And marry those among you who are single and the pious of your servant or maid servants.

*If they be poor, Allah will enrich them out of His bounty.*<sup>6</sup>

Commenting on this verse, Ibn Kathir said: it was recorded that Ibn Mas'ud said: seek the richness through marriage, for Allah say:

*If they be poor, Allah will enrich them out of His bounty*<sup>7</sup>

The Messenger of Allah (S.A.W) also said:

*There are three whom it is duty upon Allah to help: one who gets marriage seeking chastity, a slave who makes a contract with his master with the aim of buying his freedom, and one who fight for the sake of Allah*<sup>8</sup>

The above discussions are clear proofs that marriage has great economic advantages that are more relevant to the youths because they have greater burden on themselves. Therefore, they are in need of wealth more than any other people who could be sponsored either by their ascendants, like the children, or their descendants like the aged.

### **3.3 HYGENIC AND MEDICAL SIGNIFICANCE OF MARRIAGE TO THE YOUTHS IN THE CONTEMPORARY TIME**

One of the significance of marriage is sexual gratification. Sex is not only meant for pleasure nor is it only meant for production of human beings. But it also have some hygienic and medical importance.

The fluid released during sexual intercourse is a waste that has to be excreted or it will be detrimental to the body. It happens so often that some people fall into serious sickness because of much semen that decompose their body and the only solution that medical practitioners prescribe to such type of people is to get married.

Muslims of early centuries believed that sexual deprivation could lead to mental and physical disturbance. Nevertheless, modern clinical research and evidence clearly indicates that excessive sexual deprivation produce personality maladjustment that hinder satisfactory relationship and endangers the mental health and efficiency of society.<sup>9</sup> Therefore, the safest means of escaping from the above menace is marriage because any other measure taken has its side effect.

Again, marriage is medically the best antidote to Sexually Transmitted Diseases (STDs). Researches shows that diseases such as; AIDS, Syphilis, Genital Herpes, Warts and Gonorrhea are mostly caused by illegal sexual intercourse. Therefore, the only panacea to curb the threat of such diseases is that people, especially the contemporary youth, should marry and remain faithful to their partners because they are the most vulnerable a statistics have shown<sup>10</sup>.

### **3.4 PSYCHOLOGICAL SIGNIFICANCE OF MARRIAGE**

In marriage, there is comfort in the soul, there is beauty look at, there is company, and there is play, joking and relaxation, all of which relieve the heart from its burden and make the mind better able to concentrate on issues both spiritual and mandane. Relaxing through the company of the spouse is healthy, and that is why the Qur'an describes the spouses a source of mutual comfort. Allah the Almighty says:

Also, the Prophet (S.A.W) mentioned some qualities of good wife. Those qualities, contribute in ensuring solace to the mind. He (S.A.W) said:

And of His signs is this, He created for you mates from yourself that you might find rest in them and He ordained between your love and mercy.<sup>11</sup>

The best women is she who pleases you when you look at her, obeys you if you command her, and guards for you her chastity and your property in your absence (Abu Dawud)<sup>12</sup>

Youth who are looked upon to bring positive changes and development in societies and nations in the contemporary time need to be emotionally stable in order to achieve this goal and this could be possible if they are married. This is because there is popular adage which says:

“Behind every successful man there is a woman” the reverse could also be the case.

### **3.5 MORAL SIGNIFICANCE OF MARRIAGE**

In Islam the issues of illicit sex has not been taken lightly. That is why in many verses and Ahadith the practice has been condemned and serious punishment awaits the culprits. However, since sex is one of the natural instincts that could not be avoided especially by the youth, the best solution to avoid the immorality of committing the illicit affairs is to follow the advice given to the

Youths by the Prophet (S.A.W) where he said:

*O group of young men! Whoever among you is able to afford it then let him get married. For verily it is better for lowering the gaze and it is safer for the private parts (i.e from committing illegal sexual intercourse)<sup>13</sup>*

Also in another tradition, the Prophet (S.A.W) commanded that if a person sees a woman that has attracted him then let him go to his wife to satisfy his own desire. Hence, since youths are easily tempted, the best remedy for them is to get married.

Another moral value that marriage has on youths is that, it forces them to practice good behavior and shun all immoralities in order that they could either be proposed in marriage or their proposal be accepted in case they propose, because in Islam good behavior is prima facie when it comes to the issue of selecting a spouse. More so, nobody wants to see either spouse, prospective partner, in-law or children committing any act of immorality.

### **3.6 SPIRITUAL SIGNIFICANCE OF MARRIAGE**

In all the significance that could be derived from marriage, the foremost one among them is the spiritual importance because marriage in Islam is regarded as a religious duty. This is crystal clear considering the numerous verses and Ahahdith that discuss about marriage as pointed out in the previous chapters. Marriage is an act of piety and a form of Ibadah (worship) to Allah and obedience to His Messenger (S.A.W) through which enormous reward is acquired. The Prophet (S.A.W) declared:

*When a servant of Allah marries, he has fulfilled half of the (responsibilities laid on him by the) faith, so let him be Allah conscious with respect of the other half (Mishkat)<sup>14</sup>*

Apart from the reward one gets due to obedience to the command of Allah (S.W.T) and that of His Messenger (S.A.W) spouses also get other rewards due to the provision, and good treatment they offer to one another as well as the efforts they exercise in bringing up their progeny.

The Prophet (S.A.W), in respect to the reward husbands get in spending on their family, said:

When a Muslim spends something on his family intending to receive Allah's reward, it is regarded as Sadaqah for him.<sup>15</sup>

Similarly, wives get tremendous rewards as a result of obedience to their husbands and the domestic chores. The Messenger (S.A.W) declared:

*The righteous among the women of Quraysh (the ruling is extended to all Muslim women) are those who are kind to their young ones and who look after their husband property.<sup>16</sup>*

Infact, the spiritual significance attached to marriage cannot be overemphasized due to the gigantic rewards being gotten from it as it equally serves as an easier means of obtaining paradise. Its value is such that even in the paradise, which is the zenith of enjoyment, the inhabitants are married.



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## **CHAPTER FOUR**

### **THE WISDOM OF MARRIAGE TO THE YOUTHS IN THE COMMUNITY**

#### **4.0 INTRODUCTION**

The Islamic community is governed by a sense of both individual and collective responsibility to Allah who has defined the limits of human behavior. In discussing the collective aspects of human interaction in any community, it is only logical to start at the beginning, that is, with the family. The Islamic teachings are designed to strengthen and protect this important nurturing ground of future generation with utmost care and concern. Marriage, which is the cornerstone of the family, is strongly encouraged in Islam. The purpose of marriage according to Islam, is that a man and woman build a home, live together in love, kindness, support and companionship, meet each other's sexual needs and bring up children together. By their marriage they form a family unit which also supports and strengthens the existing families of the pair.

Since men and women have different natures, Islam assigns different but complementary roles to each, dividing the work between them in a way that best suits their capacities and natures. It assigns the leadership role, the financial responsibility and the support and maintenance of the women and children, to men. Women are responsible for looking after their family and husband's comfort and well being, guarding their honor and properties providing for the physical and emotional well being of their children and bringing them up as true Muslims. A woman is free to hire domestic help if she can afford it. She can pursue her own work and interest, provided the family is not neglected. They are not required to provide for the family's maintenance because Islam has made this responsibility to men.<sup>1</sup> Almighty Allah:

*Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) for their means<sup>2</sup>*

#### **4.1 WISDOM OF MARRIAGE TO THE YOUTHS IN THE FAMILY**

Marriage has always been an economic security for the wife and husband is traditionally responsible for economic security of the family. The reality of the current socio-economic situation for the average lower and middle-class category, is such that extra economic support is necessary, either from the wife, particularly in the case of young married couples or from parents<sup>3</sup>.

A young family's economic independence and higher social status, such as in the case of Mahr and her siblings, depends upon occupation and further education.

On this unity of origin and ultimate goal as of the social life in Islam, the relations between the individual and family are based. The role of the individual is complementary to that of the family. Between the two, there are social solidarity and mutual responsibility. The individual is responsible for the common welfare and prosperity of his family. This responsibility is not only to the family, but also to Allah. In this way, the individual works with a sound social-mindedness and a genuine feeling of inescapable responsibility. It is his role to do the utmost, for his family can contribute to his common welfare.

On the other hand, whenever a youth (a brother) got married with a sister, their relationship will be more close than before between their family members, because he will be allow to interact with every one of her family members when the need arise.<sup>4</sup>

## **4.2 WISDOM OF MARRIAGE TO THE YOUTHS IN THE COMMUNITY**

Islam lays great stress on raising children properly. Young people, on their part, are required to develop a sense of responsibility for their own conduct from early age. A young Muslim is considered by Islam to be accountable of his action from the age of puberty by which time he is considered to be capable for possessing sufficient understanding of the Islamic teaching and of what is allowed and what is prohibited. Thus, there is a continuity of values from one generation to the other and rebellion against them is not only a rebellion against parental guidance but against Allah.

Islam also requires that Muslim take responsibility for their elderly parents or relatives who may need their care and support.

Islam considers the honor of women sacred and insists that they are treated with dignity and respect. Women are required to guard their modesty and purity. The Islamic community should be free from the exploitation and degradation of women and of any influences which weaken marriage, the family life or people's morals. Islam lays down certain limits to govern the relations between men and women so that their interaction may be characterized by integrity purity and honesty.<sup>5</sup>

On the other hand, marriage by the youths is purity of the Islamic society, and safeguarding the honor of the Muslims, and the augmentation of their souls, and the saving of their dignitaries, and the protection of the honor of their women, and the fitness of their souls.<sup>6</sup>

Another wisdom of marriage to the youths in the community is to make them to produce legal children which would be proud by our noble prophet Muhammad (Peace be upon him) requested from us.

*Ibn Mas'ud (R.A) said the messenger of Allah said: Marry and have children, for I will be proud of you before the nation on the Day of Resurrection.*<sup>7</sup>

Marriage by the youths also prevents them from illegal sexual intercourse and also it will prevent rapid manipulation of Aids, and it will prevent the spouses from sexually transmitted diseases e.g.

- Gonorrhoea
- Syphilis
- Candidiasis

STI, the above diseases called Sexually Transmitted Infection i.e. STI<sup>8</sup>

### **4.3 WISDOM OF MARRIAGE TO THE LIFE OF THE CONTEMPORARY YOUTH**

Almighty Allah forbids the killing of children in the Glorious Qur'an for fear of poverty. He says:

“And kill not your children for fear of poverty. We shall provide for them as well as for you, surely, the killing of them is a greater sin”.

The wisdom indicated in this Ayah is that Allah is more compassionate towards His servant than a father to his child, because He forbids killing of children in matters related to poverty or the people of Jahiliyyah would not allow their daughter to inherit

from them, and some would even kill their daughter lest they make them poorer. This is the reason why Allah enjoys:

*And kill not your children for fear of poverty*

Meaning, lest they may make you poor in the future. Here Allah mentions the children's provision first.

*We shall provide for them as well as for you.*

In surah Al-An'am, Allah says:

*Come, I will rehearse what God hath (really) prohibited you from" Join not anything aequal with Him, be good to your parents; kill not your children on a plea of want; we provide sustenance for you and for them; come not Nigh to shameful deeds, whether open or secret; take both lie which GodHath made sacred, except by way of justice and law; thus doth He command you, that ye may learn wisdom.<sup>9</sup>*

According to Tafsir Ibn Kathir:

*We provide sustenance for you and for them<sup>10</sup>*

Note that to maintain sustenance from Almighty Allah, marriage should be considered by the contemporary youth in order to produce legal children that will be the source of sustenance from Almighty Allah.

## END NOTE

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## **CHAPTER FIVE**

### **5.1 SUMMARY AND THE CONCLUSION**

Conclusively, Islam strongly advocates marriage as a result; it stipulates certain procedures to be followed in order to have a valid and blissful marriage. Those principles with respect to proposals, condition for the validity of marriage as well as the invalid marriage in Islam were fully discussed in this work.

Furthermore, there is tremendous wisdom and significance that youth could derive from marriage, some of those are obvious while others are latent. Both the manifests and the latent functions were portrayed and discussed, similarly, more light was shed on how those benefits could improve the well being of our contemporary youth.

Recommendations on how to achieve blissful and stable marriage have been provided. Similarly suggestions for further research have been given because issues in marriage and its wisdom and significance cannot be covered in a short work like this, considering its wideness.

### **5.2 RECOMMENDATIONS**

Before achieving the wisdom and the significance of marriage, couples are advised to apply the following recommendations

1. Ask Allah's help and guidance in choosing your life partner (pray Du'a al istikharah).
2. Test your partner's understanding of Islam.
3. Find out about his / her family whether they are noble or otherwise.



4. Try to find out why this man / woman loves you.
5. Understand each other's expectation.
6. Enquire about his / her morality.
7. Get to know your prospective partner within the limit of Shari'ah.
8. Avoid introducing practices that are alien to Islam during your courtship.
9. Parents should not free their children into marriage neither should they go against the choice of their children – provided they chose the right person religiously.
10. Parent should not allow more than one suitor proposing their daughter at a time.
11. Night visits and seclusions should be avoided by the prospective partners.
12. Government should regulate how marriage ceremonies are conducted by establishing laws and ensuring strict compliance due to contemporary innovations.

#### AFTER MARRIAGE

1. Husband should be kind and patient in treating his wife and also wife in turn should honor and respect her husband.
2. They should remain faithful to one another.
3. Whenever one spouse demands conjugal relation, the other should not refuse except under valid excuses.
4. Couples should rely on good friends and stay away from evil companions.
5. Husband should maintain justice and equal treatment in his house.
6. Spouse should be careful and learn to control the evil of the tongue.
7. They should also form the habit of overlooking, forgetting and forgiving minor issues.

8. Dialogue and communication are two important things in solving problems.
9. Couples should not compare their spouses with others, even if they should, they compare them with those that are below their spouses.
10. In-laws interference should be avoided except if it will yield positive result.
11. For peaceful living, couples must not expose their secrets or minor problems to parent, friends, neighbors or any third party, they should resolve them themselves.

### **5.3 SUGGESTIONS**

The concept of marriage is very wide and the system has much to do with the entire life of the Muslim. Therefore, a topic like the one treated in this research i.e. “The significance and wisdom of marriage by the youth in contemporary time” cannot address all issues related to marriage as a result, the following have been suggested as areas for further research.

- Marriage in Hausa-Muslim society between Exorbitance and Affordability: A Comparative Analysis of other tribes and Nations.
- Marriage: A Misunderstood Treasure
- Analysis of some marital problems and Their Islamic Solutions
- The current issues on the present world of sex marriage

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[http://www.onislam.net/english/ask-about-islam/elhics\\_and\\_values/muslim\\_character/166329](http://www.onislam.net/english/ask-about-islam/elhics_and_values/muslim_character/166329) marriage is the prophet. Sunnah. Htmi.

### **List of informants**

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HauwaDange, (50 years), Nurse UDUS.

Ibrahim Al-MuhsinGarba, (nd), Voice of America.

Ibrahim Muhammad Kanya, (28 years), Nurse Zuru.

Prof. YakubYahaya Ibrahim, (58 years), Lecturer, Department of Islamic Studies, UDUS.

Rabi'u Barau Bal, (43 years), Sociologist UDUS.