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Interreligious and Intercultural Dialogue for Marriage and Peace

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Abstract

Interreligious and intercultural marriages are very important and significant aspects in our traditional life. Some traditions do not allow these kinds of marriage. They are both contradictory from each other. A couple can achieve peace in their married life if they are able to overcome political interference and traditional requirements.

Firstly, political interference is one of the massive barriers for an interreligious and intercultural marriage. One cannot accept another group of people. Sometimes, one group wants to achieve some extraordinary things.

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Even couples may not understand about the events they need to overcome. Those groups cannot see love or a covenantal entrance into a new life rather than a barrier. Stronger party wants to rule over another. Love becomes meaningless in their life. So, very few can overcome political interreligious and intercultural marriage.

Secondly, traditional outlook is the main aspect in interreligious and intercultural marriages. Though there is love between newly married couples but when it comes upon traditional thinking then it will become worse. Tradition always forces them to convert from one religion to another or a couple may need to face emotional hatred, neglected in a new culture and society.

Sometimes, they may lose their rights or not be allowed to accept a new culture. The Quran says a good thing about intercultural and interreligious marriage in verses 4:1, 4:19, 5:5, 60:10 but the Quran does not accept marriage with idol worshipers. In the Bible, Numbers 12:1-15, John 4:4-26, Eph 4:2-3, 1 Cor 7:12-15 marriage is all about love except some contradiction but tradition always searches for the wrong thing.

So, marriage depends on love and peace not a fence or barrier like politics and tradition. It does not want to understand what to learn from their Holy Scriptures.

In conclusion, it is necessary to understand that when we want to create barriers for interreligious and intercultural marriage, we do

sin knowingly or unknowingly and divide them from each other. Marriage only depends on love, respect and peace with each other.

Keywords: interreligious, intercultural, marriage, peace.

Interreligious and Intercultural Dialogue for Marriage and Peace

Marriage is a blessing from Allah as well as for society. Basically a marriage depends on love and mutual trust of both parties and a covenantal relationship of between families. A healthy family can flourish with a better understanding and strength. Interreligious and intercultural marriages are facing danger situation in Islamic country. In South Asia, Muslim countries are facing a crucial part regarding intercultural marriages. Most of the people follows traditional rules and rituals in this region. A couple can achieve peace in their married life if they are able to overcome political interference and traditional requirements.

What is Marriage in Islam?

In Arabic terms, it is called "Nikah" which refers to contract. However, this contract is not an ordinary contract. This is because the Quran uses the terms 'mithaqun ghalitun' to denote contract of marriage. The words 'mithaqun ghalitun' mean a strong covenant or agreement.

Allah has mentioned in the Holy Qur'an: "and they have taken a strong pledge (mithaqun ghalitun) from you?" (Surah An Nisa 4:21)

Holy Quran describes this type of covenant as a serious covenant and similarities between Allah and His prophets before granting them the responsibilities of the prophethood. (Surah Al Ahzab 33:7)

Al Hadith, Sahih Muslim describes marriage as “Marriage is a social institution as old as the human race itself. It may be defined as a relation between a man and a woman which is recognized by custom or law and involves certain rights and duties, both in the case of the parties entering the Union, and in case of the children born of it.” (Sahih Muslim, Book: 8 (The Book of Marriage).

What is the Purpose of a Marriage?

According to the Holy Quran: “One of His signs is that He created for you spouses of your own species, so that you might find comfort with them. And He put mutual love and affection in your hearts. Surely in this there are lessons for the thinking people” (Surah Ar-Rum 30: 21) There is an objective about a Muslim marriage in the Quran.

It says, "O mankind! Be careful of your duty to your Lord, who created you from a single soul and from it created its mate and from them has spread abroad a multitude of men and women." (Surah An-Nisa 4:1)

Another goal of marriage is to give profound and legitimate establishment of the family. In a specific nuclear family, a spouse is considered as a head of family. He is dependable to give support

to his better half just as the youngsters. Likewise, he is additionally dependable to treat them well and to give strict just as common instruction to the youngsters. With respect to the spouse, she must be faithful to her better half and attempt the best to satisfy his requirements to the children's.

With respect to the youngsters, they should comply with their folks and regard them. On the off chance that each person inside a family unit assume their job, they would have the option to live cheerfully and amicably. It is additionally imperative to note here that the guardians must guarantee that their relatives are receiving Islamic lifestyle. Subsequently, having a legitimate marriage can likewise be a premise to bring one just as their family closer to Allah.

Marriage for Ruling

There are contrasts of sentiment among legal scholars relating to the first hukm or administering on marriage. As per Shafi'i way of thinking, the default administering on marriage is reasonable (mubah). Hanafi, Maliki and Hanbali way of thinking are of the view that the first decision on marriage is suggested (sunat).

Then again, as indicated by Dzahiry School of law, the first hukm of marriage is mandatory. As such, everybody will wed in any event once in a blue moon. In any case, those law specialists concurred collectively that the decisions may change as per circumstance and conditions.

Followings are the decisions on marriage which differ as indicated by circumstance:

1. Marriage is compulsory in a circumstance where an individual has the monetary ability to help his planned spouse. Simultaneously, he is extremely certain that on the off chance that he doesn't wed, it may open him to infidelity.
2. Marriage is prescribed for the individuals who can bear to keep up his future spouse. In any case, he can in any case control his sexual craving.
3. Marriage is disdained when an individual can neither bear to keep up his future spouse nor satisfy his conjugal commitment to perform sexual intercourse with his future spouse, yet the future wife is rich and doesn't have powerful urge/desire to have sex.
4. Marriage is taboo when an individual has monetary strain and in this manner would not have the option to help his future spouse. Other than that, he is unfit to satisfy his conjugal commitment.
5. Marriage is allowable in a circumstance where the individual has no deterrents keeping him from getting hitched and simultaneously there is no urge pushing him to get hitched.

Interreligious and Intercultural Marriage

1. Definition

Interreligious and Intercultural marriage can be characterized as a conjugal association in which the accomplices accept and have a place with various confidence or strict customs. Now and again, the words 'interfaith marriage' and the words 'blend marriage' are utilized reciprocally. In any case, I am of the view that 'interfaith marriage' will not be compared with 'blend marriage' as the last may remember conjugal association for which the accomplices are of various race or identity yet they have a place with a similar confidence.

2. Sorts of Interreligious and Intercultural Marriage

With the end goal of this paper, I partition Interreligious and Intercultural marriage into two kinds. The primary class is marriage between a Muslim man and non-Muslim lady. The subsequent classification is marriage between a Muslim lady and non-Muslim man. This first sort of marriage for example marriage between a Muslim man and non-Muslim lady can either be legitimate or invalid contingent upon who is the non-Muslim lady. Consequently, I further partition marriage under this class into two specifically:

Marriage with a lady from the unbelievers for example skeptics, misguided worshipers and polytheists. Pertaining to the marriage with a lady from the individuals of the Book, 'Ulama' have diverse

sentiment with respect to its legitimacy. This issue would be the significant worry of this paper. The distinctions in assessment among legal advisers will be clarified hereinafter in Part V. When it comes to marriage with a lady who has a place with other classification of unbelievers for example skeptics, barbarians and polytheists, the preclusion is extremely clear.

Allah has referenced in the Holy Quran: "And do not marry idolater women until they believe, and a believing maid is definitely preferable to an idolater (free) woman even though she may please you. Nor give (your women) in marriage to idolater men until they believe; and certainly a believing servant is preferable to an idolater (free man), though he may please you. Those invite to the Fire while Allah invites to paradise and forgiveness by His Will, and He makes clear His Signs to people, so that they may take heed." (Surah Al-Baqarah 2: 221).

Conjugal association isn't intended for one day. However much as could be expected, the association is implied for eternity. As I have referenced already, the words "mithaqun ghalitun" which implies solid promise is utilized to portray conjugal tie or conjugal association. Along these lines, a Muslim must pick his planned or future spouse by taking a few highlights or characteristics into thought.

The lady's magnificence, abundance, and descendants are among the rules to be considered by a man. In any case, it is of foremost significance to pick a lady as a forthcoming spouse in light of her

religion. Conjugal joining between a Muslim man and a musyrik lady or nonbeliever is inconceivable. Regardless of whether it is allowed, how might such marriage keep going forever if there is enormous distinctive in their confidence and the lifestyle? I emphatically accept that to beat such contrasts, separation would be the most ideal way out. Our Prophet Muhammad was accounted for to have said:

“The most hated Halal by Allah is divorce” In addition, thereto, the wedding with musyrikah if permitted would expose the Muslim spouse as well because the children to the danger of committing shirk wherein the religion will certainly be compromised. Allah has clearly mentioned within the Holy Quran that: "Surely Allah will not forgive the association of partners (shirk) with Him, but He forgives (sins) less than that to whomever He wishes". (Surah An-Nisa 4:48).

These are among the explanations why such marriage is strictly prohibited in Islam. The second category of Interreligious and Intercultural marriage is that the marriage between a Muslim woman and a non-Muslim man. This category of marriage is haram in its totality no matter whether the person is from the people of the Scripture or other sorts of unbelievers. The prohibition is extremely clear. Allah has stated within the Holy Quran:

"And do not marry idolater women until they believe, and a believing maid is definitely preferable to an idolater (free) woman

even though she may please you. Nor give (your women) in marriage to idolater men until they believe; and certainly a believing servant is preferable to an idolater (free man), though he may please you. Those invite to the Fire while Allah invites to paradise and forgiveness by His Will, and He makes clear His Signs to people, so that they may take heed." (Surah Al-Baqarah, 2: 221)

Yusuf al Qaradawi, a really eminent Muslim scholar has cited this verse in expressing his view on this particular issue. He affirmed that it's haram for a Muslim woman to marry a non-Muslim man, no matter whether he's of the people of the Book or not. The rationale or wisdom behind the prohibition is additionally evident and unambiguous.

As we all know, the paramount objective of Shari'ah is to guard religion. If Islam allows such marriage, it'll definitely jeopardize the Muslim woman's faith. Not only would the Muslim woman be influenced by her non-Muslim husband's faith and lifestyle, but it's also not beyond expectation that the latter will prevent the previous from performing religious obligations or duties. This is often just because the husband is that the head of the family and he's generally more dominant as compared to the wife.

Based on the categorization, we will conclude that the difference in opinion only takes place within the issue of the validity of the wedding between a Muslim man and a lady from the people of the Scripture.

As I even have stated earlier, this is able to be the main concern of this paper. With reference to the opposite types of Interreligious and Intercultural marriage, the proof indicating the prohibition is extremely clear and unequivocal.

Thus, the statement made by Professor Dr. Khaleel Mohammed claiming that a non-Muslim man shall not be required to embrace Islam if he intends to marry a Muslim woman shall be rejected without hesitation.

Who is Ahl-al-Kitab?

In Islam, the general rule for intercultural or interreligious marriage is haram. Exception is that only Muslim men who are allowed to marry the chaste women from the people of the scripture Ahl-al-Kitab. They are not Muslims but it is imperative to reiterate here that the general rule pertaining to interfaith marriage is haram. The only exception is given to Muslim men who are allowed to marry the chaste woman from the people of the Scripture (Jews and Christians).

Thus, before we proceed to the crux of the discussion, it is of paramount importance to identify who can be classified as ahl-al-kitab. It is obvious that ahl al-kitab is non-Muslim. However, not every non-Muslim can be classified as ahl-al-kitab.

According to Political view in Marriage

Interreligious and Intercultural marriage is about to force of two different community relationship. Sometimes it may leads to a conflict between culture, tradition and faith of religion. It is necessary to depend Interreligious and Intercultural marriage on financial strength of one party, either male or female partner. Financial strength can be to accomplish the real goal to dominate other community through Interreligious and Intercultural marriage. In this case, financial strength can recover or help to achieve peace in their married life if they are able to overcome political interference and traditional requirements. It is a conflict between both parties.

Conclusion

Finally, we can really sort out that a marriage is not an accomplishment for a community but a covenant relationship between two families. It depends on love, respect and peace. It must be required love first between couple. So again, it is necessary to understand that when we want to create barriers for interreligious and intercultural marriage, we go forward against them and it is a kind of sin also. It may lead to divorce also. No one can take benefits from interreligious and intercultural marriage and this is a reality in South Asian region.

Reference

1. Al-Quran (Surah An Nisa 4:21; Surah Al Ahzab 33:7; Surah Ar-Rum 30:21; Surah An-Nisa 4:1; Surah Al-Baqarah 2:221; Surah An-Nisa 4:48; Surah Al-Baqarah 2:221).
2. The Bible 1 Corinthians 7:12-16; Eph 4:2-3.
3. Alhadit Sahih Muslim, Book : 8 (The Book of Marriage).
4. <https://www.eajournals.org/wp-content/uploads/Interfaith-Marriage-in-Islam-and-present-situation.pdf>

