

## Mate choice from Avicenna's perspective

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### Abstract

The aim of the present research was examining mate choice from Avicenna's perspective. Being done through application of qualitative approach and a descriptive-analytic method as well, this study attempted to analyze and examine Avicenna's perspective on effects of mate choice and on criteria for selecting an appropriate spouse and its necessities as well as the hurts discussed in this regard. The research results showed that Avicenna has encouraged all people in marriage, since it brings to them economic and social outcomes, peace and sexual satisfaction as well. Avicenna stated some criteria for appropriate mate choice, and in addition to its necessities, he advised us to follow such principles as the obvious marriage occurrence, its stability, wife's not being common and a suitable age range for marriage. Moreover, he has examined issues and hurts related to mate choice referring to such cases as nature incongruity, marital infidelity, the state of not having any babies and ethical conflict which may happen in mate choice and marriage, suggesting some solutions to such problems.

**Keywords:** Muslim Scholar, Avicenna, Mate Choice

### 1. Introduction

Mate choice serves as one the most important human choices in their lives, since through marriage, they attempt to form a family, with it's exerting a huge influence on their social and personal life and raising children. This is so important that human prosperity and satisfaction on one hand, and human failure and regret in life can be attributed to mate choice (Musavi, 2013, p. 142). In Holy Quran, marriage is regarded as a factor facilitating the most consolatory relationship and beginning family life together with mercy and kindness. God states the function of this Prophetic tradition as this: "And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect." (Al-Rum: 21)

Mate choice is one of the stages of human mental growth and is an inevitable issue being in the center of attention as the most important social behavior in meeting affective needs. Mate choice is something delicate and dynamic, and making an appropriate choice necessitates attention to appropriate criteria. Family formation and appropriate interactions among people not only lead to human development and success (Haghighi Zade et al. 2011, p. 45), but also bring to life accurate essence through creating mental consolation, enhancing attention and improving motivation for further efforts, guide people toward divinity and prevent them from impurity and sins. With learning process token, it results in more accuracy and concentration, preparing individuals for increasing their knowledge, insight and abilities. Thus, having an appropriate companion will help humans reach prosperity. Consideration of the role of culture and religious beliefs as well as society traditions is absolutely an essential issue (Fazlullahi Ghomshe'I & Maleki Tavana; 2013, p. 132). Hence, it seems that in Iranian society, in which Islamic values regards marriage and family formation as an essential issue, the youth, particularly those students active in scientific affairs, should manage to make an appropriate mate choice with regard to religious instruction and the societal Islamic values, the purposeful nature of any issues in Islamic beliefs and following social values in order to develop a successful scientific life and to enjoy accompany of an appropriate spouse in major social responsibilities.

To have an appropriate spouse and to reach peace and mutual understanding in married life, awareness of logical criteria for mate choice and following them in the selection process deems necessary. The Iranian Muslim youth should hold the view that it is mate choice based on Islamic & cultural criteria that can bring to them marvelous advantages of marriage and they will reach peace through meeting their needs together with wisdom, spirituality and mutual understanding as well. Thus, an attempt was made to make some steps towards mate choice on the basis of Avicenna's instruction, with his being as a major figure in the field of Islamic culture, since there now exists a necessity of reconsidering the works of thinkers, as original and Islamic-Iranian models, and multiple cultural systems try to design desired policies based on their thinkers' viewpoints and proportional to their own historical-cultural context. Thus, it is important to study Avicenna's views, as an important Islamic-Iranian figure.

In mate choice, considering this point is essential that Avicenna's main addressees are men. He addresses men in almost most of his sayings around the issue of mate choice and warns and necessities stated regarding it. As a matter of fact, women basically played no role in mate choice at that time. Hence, the present research seeks an

answer to the question that what points have been made by Avicenna concerning mate choice? To answer this, a reference has been made to his works through a descriptive-analytic method.

### **1.1. A brief biography of Avicenna**

Abū 'Alī Sīnā Ḥusayn ibn 'Abd Allāh (980-1037), the eminent physician and philosopher in the Islam world, was born in Bokhara. Having acquired Holy Quran & Arabic literature, he attempted to learn some introductory sciences under the supervision of some teachers from his birthplace such as Nateli. He improved his knowledge of philosophy and Logic through study, and he turned out to be a professor in the medicine field after a short period of time. He achieved fame because of treating Amir Nuh ibn Samandis. Afterward, he turned to some office work and joined Khwarazmian dynasty almost in 1003. Thus, he was appointed as minister in Buyid dynasty in Hamadan and Isfahan for many years, not being safe from the troubles due to such challenging appointment (Bayhaqi, 1932, pp 38-58). In all, Avicenna's life was replete with efforts, activities and changes; he was continually busy with studying, teaching and writing books having a wide range of works. In Juzjani's words, while not holding any textbooks or reference books with himself on some trips, Avicenna wrote about 50 pieces of paper a day representing his powerful memory, creativity and persevering efforts in writing. In the bibliographies, Avicenna is considered as possessing 100 books or more than this. In a comprehensive outline made by Mahdavi, Y., a number of 131 original writings written by him and 111 works attributed to him have been stated (Mahdavi, 1313). Teaching, studying continuously, enjoying entertainment, traveling, going to prison and authoring, sometime excessively, made him unable to keep himself healthy in such a way that at the time of being affected by adult colic, he was incapable of resisting against it and he suffered a relapse on his way to Hamadan, accompanying Ala ud-Daula. He attempted to provide himself with self-cure for some time. However, at the time of entering Hamadan, he abandoned self-cure, and after some days, he passed away on the first Friday of Ramadan Month in 1037 at the age of 58 and was buried there ( Ibn Athir, 1987; the 8<sup>th</sup> Vol. p. 225; Hanbali, A.E. 1979; the 3<sup>rd</sup> Vol. pp 235-236 & Safa, 1331; the 1<sup>st</sup> Vol. pp 37-38).

### **2. Encouraging marriage**

While serving as one the most important duties and the most advantageous human vital responsibilities, marriage is ignored by many of the youth or even adults and they are unaware of its important results and importance. Even, some prefer single life to married life. However, such unawareness lies in their unawareness of the Creation traditions and Wisdom, and the illogical selection of single life in preference to married life merely lies in the insufficient knowledge of marriage wisdom. It is evident that some of those supporting single life consider themselves as free from any ignorance or unawareness, while from scholars' perspective, it is obvious that marriage is a divine tradition and the practice of avoiding it is contrary to the wisdom of the Superior Creation system, and that the idea of preferring single life to married life is contrary to the religious instruction, knowledge, wisdom and affections.

It is clear that marriage is a divine tradition and married life is a vital and natural duty, and anyone having an insightful observation of their lives will understand their duties. The individuals, who are unaware of its importance and necessity, are ignorant of it or disagree with it and prefer single life will change their minds, recognize its importance and keep themselves away from the disadvantages of opposing it in case paying enough attention to the matter and studying on it. However, such individuals, the youth in particular, are unable to easily recognize their life affairs from a logical angle, fail to understand their duties and they will experience disadvantage due to remaining unaware. Thus, it is obligatory for the wise to encourage the youth in marriage. With the importance of invitation to marriage given, an awareness of how to invite them deems necessary (Avicenna, translated by Najmi Zanjani, 1941, pp 66-67).

Having stated the cause of reproduction in marriage, Avicenna said: "Invitation to such marriage deems obligatory." Such an invitation should be in such a way making marriage volunteers aware of reproduction purposes. In such an invitation, the advisors should attract volunteers' attention toward marriage necessity, help them recognize its profits as well as the harms due to its rejection and make them to get married. However, such a well-intentioned invitation should make anything clear in their minds and make them aware of its reasons in order for them to make an attempt to get married based on wisdom, make mate choice based on knowledge and religion, form a family regarding their prosperity and inform about the highly important duties to how to manage their future married lives to raise their children. If not necessary before marriage and sperm coagulation, it is really essential for them to know about principles of child raising and the fact that one advantage of marriage is reproduction and bringing to the society some good and useful children at the beginning of marriage and to prepare themselves to raise powerful, useful, religious and righteous children (Avicenna, translated by Najmi Zanjani, 1941, p. 68). Thus, there should be some individuals inviting the youth to marriage and making them aware of its importance in human prosperity and even facilitating it for them.

### **3. Outcomes of mate choice:**

#### **3.1. Economic outcomes:**

According to Avicenna, humans need to have a shelter (e.g. a house) to keep their wealth at the time of need, and it is spouse who can be an appropriate partner for them. Thus, on characteristics of an appropriate spouse, he

said:” A worthy spouse is an individual’s partner, supporter of his wealth, his substitute in his house, and serves as his trustee in raising his children” (Avicenna, 1988, p. 250).

Avicenna added:” as humans came to make a house to save his wealth for the time of need, they will need somebody to keep it away from the reach of others. In case they themselves stay home to keep their savings, they will inevitably consume such savings; thus spending their savings more than adding to it, and this circle will co-occur, just as what happens among animals. Accordingly, they will have to appoint somebody else as his substitute in order to keep their wealth safe, and such a substitute should be trustworthy. Such an individual is nobody except a spouse who God has created her as being trusted by men making them feel relaxed. Thus, there remains no choice for men but to get married.” (Avicenna, translated by Najmi Zanjani, 1941,pp 11-12).

However, some particular attention should be paid to the status of spouse because of its importance. Through analysis of Avicenna’s viewpoints, it is evident that he overemphasizes the trustworthy feature of them. In fact, if individuals choose somebody not being trustworthy, they could not trust them in life troubles, and such living with such individuals will increase their concerns instead of bringing peace to them.

### **3.2. Social outcomes:**

Humans need to have children to continue their survival and to have somebody helping them at the time of their getting old and weakness. Through having children, the role and importance of women in raising them and the role of men in managing their lives becomes more obvious. Thus, Avicenna said:”There should be some children to help their parents in their old age and continue their generation after their death (Avicenna, 1987, p. 12). Avicenna considered marriage as “The highest principle in communities” because of its important social role (Avicenna, 1983, p. 448). In fact, marriage, with children as its result can be regarded as a capital for parents, and the children will help them in their old age. Of course, children were meant to be righteous, in his view, i.e. appreciating their parents’ efforts, since children often violate their parents’ rights in this world.

### **3.3. Affection & Peace:**

Parents and children can reach peace in a place called home, and love and affection can be strengthened through marriage and living with spouse and children. Avicenna believed “The most important means for reaching goodness is affection; affection will not be achieved except by deep friendship; it cannot be reached except through habit, with its being developed merely through continuous interaction and cooperation (Avicenna, 1983, p. 449).

Moreover, internal peace and calmness is created by marriage. Following the Holy Quran (Al-Rum:21), Avicenna said:”The human soul cannot achieve calmness except by a spouse being as consolatory for them by God”(Avicenna, 1987, p. 11). Thus, God has created human being in a way being incapable of living alone, since they possess some intrinsic needs which are merely met in society. With family as the most important society given, such needs are met through marriage and its members can help each other reach peace and meet their needs.

### **3.4. Meeting Sexual Needs:**

In spite of its being sacred, Avicenna considered marriage as having a crucial role in spiritual, mental and social motivations and highlighted meeting sexual needs solely through marriage. He believed that sexuality is a natural need which should be met; but it should be merely done through marriage and any other ways are totally forbidden. In his view, such activities as Zinā (generally defined by Islamic Law as unlawful sexual intercourse, i.e. intercourse between individuals who are not married to one another) or pederasty must be announced as forbidden in communities, since they make people needless of the most important principle, i.e. marriage (Avicenna, 1983, pp 448-449). Thus, mate choice is obligatory for human beings based on their nature, wisdom, religion and knowledge, having several important personal, material and spiritual outcomes, among which is reproduction leading to help human generation go on. The other outcome is meeting sexual needs, as the strongest motivation for marriage, with its having more other benefits for human than only helping continue generation. Mate choice is one of the most important duties in human life and has multiple advantages and outcomes. It is essential for anybody to perform this duty in their lives.

## **4. Criteria for Mate Choice**

Avicenna considered an important and essential role for women in family, regarding them as a partner in men’s lives, supporter of their wealth and properties and their substitute at home, their trustee and trainers of their children (Avicenna, 1928, pp 31-32, Avicenna, 1983, p. 451). On the basis of the good or bad effect of women in family, he believed that an appropriate wife should be mostly suitable in terms of wisdom, management and behavior. He depicted the most appropriate and the best women as follow:

1. being wise, 2. Believing in religion, 3. Being chaste, 4. Being clever, 5. Being friendly & affectionate, 6. Being capable of bearing many children, 7. Not being pert. 8. Being obedient 9. Being pure, 10. Being trustworthy, 11. Being shy appropriately, 12. Being modest, 13. Seeming strong in such a way avoiding and purposeful looking at them, or avoiding any harsh words or exhibiting any inappropriate behavior. 14. being modest when supporting their spouses. 15. having good deeds, 16. Making their spouses’ wealth to increase through saving money, & 17. Eliminating any sadness from their spouses’ hearts through their nice temperature and saying good things

(Avicenna, translated by Najmi ZAnjani, 1941, p. 38). Considering and thinking about the criteria stated by Avicenna, in is obvious that he mostly praised the wives' spiritual dimension, not valuing apparent beauty. It is, in fact, the wives' ethical features that are important in marriage and play the most influential role in married life. Those individuals who make mate choice merely based on appearance or beauty and deny ethics and other several issues will face failure and divorce.

## **5. Necessities in Mate Choice**

### **5.1. Being obvious**

Mate choice should be made obviously and publicly; otherwise, in his view, it will cause several troubles. Regarding this, he said: "marriage should occur publicly in order to avoid any doubt about it preventing any fault from happening in the process of inheritance transformation due to any doubt in the accuracy of marriage. Moreover, this causes the obligation of alimony, avoids any conflict. It also makes the necessity of helping somebody by somebody else evident, keeping it away from causing any harms not being hidden from wise people.

Marriage exerts some influences on spouses and their children. In order for them to make use of such influences and results, marriage should be legally accurate with its social and legal effects being obvious. Thus, Avicenna said: "Marriage occurrence should be public." And he stated some reasons for it. However, it is clear that this order was not proposed by himself; such an order does exist in Islamic Fiqh (Islamic Jurisprudence), and as being clear in his talks, he did believe in it citing much of Islamic training in his books on Philosophy (Avicenna, translated by Najmi Zanjani, 1941, p. 69).

Some other harm may happen to spouses due to covering marriage, such as accusation, distrust and casting aspersion on them or their children, being accused of illegal relationships. Moreover, some ethical damages may occur, e.g. a married woman, whose marriage remained hidden, might think of marrying somebody else or committing illegal relationships. In this case, her husband would attempt to murder that man, to struggle with him, being affected by much damage in terms of property, time, etc. moreover, they would come across severe conflicts among their relatives, friends and proponents. In short, as stated by Avicenna, multiple damages may occur due to remaining marriage secret, if the wise think of it (Avicenna, translated by Najmi Zanjani, 1941, p. 72). Thus, marriage should happen publicly. In fact, making mate choice secretly can cause many troubles, being eliminated through making it public.

### **5.2. Marital Stability:**

Regarding marital stability, Avicenna said: "it is obligatory to have a stable marriage avoiding divorce. In case marriage basis is weak and unstable, the spouses will conflict on any matter leading to divorce, and they will have to experience remarriage hastily causing them to run into multiple troubles. While, "The most important means for reaching goodness is affection; affection will not be achieved except by deep friendship; it cannot be reached except through habit, with its being developed merely through continuous interaction and cooperation. And, marital stability is merely achieved provided that getting divorce is held by men, not by women. Thus, marital stability is considered as obligatory by both wisdom and religion." (Avicenna, translated by Najmi Zanjani, 1941, p. 73).

Accordingly, marriage should occur on a stable basis not letting any unimportant issues affect marriage; since, despite several problems, the spouses will gradually get accustomed to each other. However, the occurrence of divorce should be predicted in any marriage, since its total avoidance may cause some problems. In fact, as marriage necessity has made it obligatory, the two individuals attempting to marry will attempt to provide themselves with peace, have children and raise up them benefiting from its advantages as well.

On the other hand, forced marriage will cause difficulty, lack of peace, and its continuing will lead to adversity and bad luck, leaving no way except divorce (Avicenna, translated by Najmi Zanjani, 1941, p. 76). However, the divorce legal act should be regulated in a way not facilitating divorce due to encountering any minor problem. It is clear that there occur many slight and temporary problems among couples most of the time. In case divorce is considered as the solution to such problems, many of the marriage contracts will fail to be continued. Thus, we would observe many divorces happening each month with their terrible ethical, social and economic drawbacks being evident to anybody. Obviously enough, individuals to some extent lose wisdom at the time of rage and cannot consider the issues in their surrounding as they are. Solely, there are very few people being able to control their temperature at the time of anger because of their great faith. Thus, divorce requirements should be in such a way not allowing such temporary and slight conflicts to ask for divorce and making them remove such conflicts through expressing affection toward each other. In other words, the affection between spouses makes marriage basis more stable not letting husbands divorce their wives due to little problems (Avicenna, translated by Najmi Zanjani, 1941, pp 88-89). Thus, the strictness of divorce requirements helps to marital stability, and some attempts should be made to enhance marital stability among nations.

### **5.3. The wife's not being common:**

Using Islamic laws, Avicenna has prohibited the wife's being common (i.e. the state of one wife for more than one legal husband), while some Greek philosophers involving Plato believed in it (Plato, Bi Ta, the 2<sup>nd</sup> Vol. p.

1039). Concerning the necessity of couple unity and permission of couple multiplicity, Avicenna said:” the state of wife’s being common is hated and causes to major scandal, while being common in husbands (one husband having more than one wife) is not embarrassing; it solely leads to envy (among women), and such envy is not worth considering since it results from obeying the Devil (Avicenna, translated by Najmi Zanjani, 1941, p. 92).

The damages arisen from the common state of wives, several husbands having one wife, is so obvious that it needs no reasoning, and none of the divine religions has allowed it to be. It has been also forbidden by all human laws as well. However, the state of existing several wives for one husband (i.e. monogamy) is allowed on the basis of wisdom and Islamic laws except where avoided. The Holy Quran has allowed the state of having at most four wives provided that their rights are not violated (Avicenna, translated by Najmi Zanjani, 1941, p. 92). Thus, the state of the wife’s being common is not desired in any religion, and examining Avicenna’s viewpoints, it is evident that he did not allow the state of being common in wife (one wife for several husbands), but he considered the state of being common in husband (several wives for one husband) as legitimate. However, Avicenna did not go to the core of the matter; he has just stated the legitimacy of the couple multiplicity maybe because in his time, no pessimism about the rule of couple multiplicity was observed; indeed, the envy among women was evident, with its being criticized.

#### **5.4. Marriage Age**

Avicenna did not emphasize an age range as appropriate for marriage; however, as obvious from his writings, age was not an important element in marriage for him; indeed, he highlighted the economic, intellectual and social abilities to manage life and family. Thus, he considered the suitable age for marriage whenever individuals reach physical puberty, achieve essential mental growth for life management and enjoy a reasonable economic ability to manage the expenses for their families (Avicenna, 1926, pp 39-42).

In fact, what is important for marriage in his viewpoint is to enjoy personal capabilities for marriage. All individuals need to evaluate themselves and see if they are physically, emotionally, socially, mentally, economically and morally mature or not. In case not, they will encounter difficulties if they attempt to marriage having to experience divorce. Whenever ready for marriage in terms of wisdom, they should make it carefully; they should know how to behave and treat people in different situations showing logical behaviors. The individuals exhibiting logical behavior and acting wisely in their life are said to be able to think of appropriate solutions to the future problems in their married life; they will be capable of thinking and making appropriate decisions. Moreover, they should be able to manage the economy of their lives. With marriage taken place in its right time, it is obvious that individuals are at the very beginning of their activities, and in case being perseverant, they can gradually enhance their living conditions.

### **6. Issues & damages of mate choice**

#### **6.1. Incongruity of temperatures**

Individuals should take care in marriage in order to avoid any troubles or severe damages. One important factor to be taken into account by individuals is observation of the temperatures in their future spouses. Regarding this, Avicenna wrote:”Some temperatures are incongruent with some else; and in case the people of incongruent temperatures marry each other, they will only face difficulties aggravating the situation in spite of any effort in creating affection among themselves. In cases where such incongruity and disagreement exists between couples, there is no way out except divorce.” (Avicenna, translated by Najmi Zanjani, 1941, p. 75) He added “The couples of different temperatures are not inclined to help to reproduction unless they divorce each other and marry new spouses; i.e. none of them disagree reproduction and having babies; in fact, their temperatures are incongruent resulting in their reluctance. But they will cooperate in reproduction in the case of divorcing each other and marrying somebody with congruent temperatures.” (Avicenna, translated by Najmi Zanjani, 1941, p.87) accordingly, attention to temperature of marriage partners is of prime importance, since in the case of temperature incongruity, couples will solely struggle with each other failing to establish affection among themselves.

#### **6.2. Marital Infidelity**

Sometime, one of the couples’ inclinations toward somebody else except their spouse will result in corruption and destruction (Avicenna, 1983, p. 449) in fact, one necessity considered for occurrence of divorce is to maintain the gentility of husbands. For instance, a wife may commit an illegal deed contrary to purity, and her husband will become informed about it; actually, those wives committing corruption are no longer worth being accompanied by pure husbands. Their ardor and gentility will not allow them to keep such impure wives in their houses. However, such a husband’s duty is only to divorce such an impure wife, keeping himself safe from her impurities. In this case, divorce is the best choice naturally done by him as a gentle and pure man.

Such a husband’s pure temperature is not congruent with that of such an impure wife. Moreover, when examining such a severe situation through wisdom and reasoning, he will find that his gentility and purity will be maintained through divorcing such a corrupt wife; otherwise, his positive face and purity will be at risk, being criticized by other pure and faithful people. Thirdly, divorcing her is a means of avoiding such an infidelity and unchastity among other women. Although their honesty and purity will keep them away from impurities, as the

women see a corrupt wife being rejected by her husband, they will be more inclined toward purity and gentility. Considering those women not enjoying such gentility and honesty lacking any ethical or emotional obstacle to their turning into impurity or not being strong enough against the Devil, the act of divorcing such corrupt wives is really influential. On the other hand, Avicenna prohibited any husbands' inclination towards any women other than their spouses. This is contrary to husband solemnity, with its being as any family foundation and it leads to conflict and hatred between couples. Thus, the family prosperity and observation of ethical values necessitates husbands to avoid infidelity (Avicenna, translated by Najmi Zanjani, 1941, pp 78-79). Accordingly, one the issues threatening married life and being recognized as damage to marriage is marital infidelity, particularly on the side of wives.

### **6.3. Infertility**

For some time, some couples are unable to have babies; but if they divorce each other marrying somebody else, they may show ability in having babies (Avicenna, 1983, p. 449). In fact, the nature of some couples are sometime incongruent, so they cannot continue their married life; since their temperature features lacks any capability for fertility due to their being infertile congenitally (Avicenna, translated by Najmi Zanjani, 1941, p. 76). Thus, in some cases, infertility among couples is regarded as a fundamental issue finally leading to divorce.

### **6.4. Ethical conflict**

Evidence has shown that the most important cause of many of divorces is ethical conflict among couples. To avoid this and to make family more stable, Islam has established some rights for men and women urging them to observe such rights. Moreover, Islam has advised them to prevent themselves from egotism and wrong-headedness, to be patient in troubles and to resolve taste differences through wisdom and logic (Amini, 2006:101). Regarding this, women play an essential role. The most important duty for women is their respecting and giving value to their husbands well. The more women attempt to perform their ethical duties toward their spouses, the more they manage to fulfill duties assigned by God. Accordingly, women will feel satisfied with themselves reaching internal content because of their performing their duties toward their spouses and they will enjoy more valuable personality in relation to their husbands adding to their marital stability. Socially speaking, woman success is assessed by their quality of respecting and giving value to their spouses, their housekeeping quality and child training as well, with their other job-related achievements locating at lower levels. Avicenna said: "one reasonable cause of divorcing women is their being bad-tempered and ethical conflicts. Women are sometimes so bad-tempered devil-doing that their husbands will have to divorce them, and giving them pieces of advice will not work resulting in more devil-doing and pertinacity, and exercising patience is really burdensome in such situations. Their being bad-tempered not only destroys the family environment but also causes mental and conscience troubles for husbands. Moreover, it affects many of familial aspects, such as economic aspect preventing it from improvement. Also, it affects the scientific life of husbands in case they have head work. In addition, it influences the ethical aspect endangering husbands' temperature health. In terms of social life, it causes some drawbacks as heart tiff, absent-mindedness, distraction, happiness removal and obstacles to achievement (Avicenna, translated by Najmi Zanjani, 1941, pp 82-83). As a matter of fact, when intending to score somebody, we first examine their ethics and behaviors; in case their behaviors are desirable, we come to the conclusion that they are good or bad. Principally, the goodness or badness of humans as well as their being liked or disliked to a large extent depend on the ethics and behaviors exhibited by them. Since it is their ethics and behaviors that make us like or hate them. Good-temperedness is a feature that makes people respected before people and before God, with its playing a crucial role in marriage.

## **7. Results**

Marriage is the most sacred divine tradition in human life making life sweet, leading to human growth and prosperity, through which Divine Will regarding the reproduction among humans is fulfilled.

Through marriage, people can achieve mental calmness, feel loneliness because of accompany of a kind-hearted wife in encountering life troubles, have somebody to whom they will confabulate and eliminate the burdensome pain of loneliness through sharing their happiness and sadness with them. Also, when they have babies, by whom their life is flourished, they will perceive the secret about God's kind invitation to marriage tradition. Thus, in the present study, attempts were made to examine works by Avicenna, as a major thinker in Islamic culture and civilization, studying his viewpoints on mate choice stating as follow:

Mate choice has been highlighted by Avicenna, and he encouraged people in marriage relying on Islamic instruction and regarding the role of marriage in human prosperity and in avoiding many disorders. He advised that it was obligatory for scholars and wise individuals to encourage the youth and those needing to it in marriage in their society; since invitation to marriage is a crucial issue and familiarity with how to invite them is essential for the wise people and they should also make every effort to facilitate marriage. In fact, from Avicenna's perspective, marriage can bring to individuals many positive outcomes. In terms of economy, the married people are no longer alone having a partner as supporter of their wealth, as their substitute at home and as their trustee in raising their children. Form a social angle, through marriage people can contribute to their reproduction bringing some children to help them at the time when they get old. Moreover, individuals can reach

internal calmness and meet their sexual needs in its accurate way through marriage. From his viewpoint, the most worthy women are those being wise, religious, gentle, clever, kind and being able to have many children. Those women who are grand, solemn, satisfied with the least of everything, support their husbands kindly, manage house affairs well, add to their husbands' wealth through arranging life expenses, relieve their husbands' stress by their nice ethics are considered as the best wives.

Moreover, he advised that marriage should occur publicly in order to avoid any doubt about it preventing any fault from happening in the process of inheritance transformation due to any doubt in the accuracy of marriage. Also, it is obligatory to have a stable marriage avoiding divorce due to lack of wisdom. The wife's common state (one wife for more than one husband) is severely rejected by him with its resulting in great destruction; while the husband's common state (several wives for one husband) is not embarrassing in spite of envy felt by women. Also, he has not recommended any particular age range for marriage; however, economic, intellectual and social capabilities are highlighted by him. In addition, he paid attention to the damages and harms regarding marriage. He believed that there are sometimes severe problems and issues in married life that are totally unsolvable. Thus, a way toward divorce should be available, with such a way not being totally obstructed in all cases. As a matter of fact, some temperaments are incongruent with some else resulting in nothing but divorce. Also, one of the spouses may be interested in somebody except from their spouse committing to do an anti-gentility deed, with divorce as the best strategy in this case because of maintaining husbands' gentility. Eventually, infertility or ethical conflict may result in divorce. However, he believed that it should be hard to initiate divorce for couples avoiding its facilitation.

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