



❖ HAPPY ❖
MARRIAGE

Compiled by:

Quran Institute

(For Women)

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❖ HAPPY ❖ MARRIAGE

All income of this Religious booklet for
Quran Institute

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(For Women)

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DEDICATION

To my Parents, In laws and
colleagues at Quran Institute,
whose cooperation and
prayers made this
achievement possible.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PREFACE

WHY DID I WRITE THIS BOOKLET

A few days ago I happened to attend a Dars-e-Quran at the occasion of wedding of one of my relatives. The lady conducting the Dars was a good orator and the Dars was excellent. However, to my surprise, the Dars did not mention anything related to marriage itself. All the guidance for family life mentioned in the Quran and Hadith was totally absent in her speech. From then on I started to ponder that on whose shoulders rests the responsibility of generating public awareness on this issue in the light of Quran and Hadith. One important source of awareness is obviously our media. But picture of the institution of marriage depicted by media is just the opposite of what Islam portrays. This important topic of social aspect is not even the agenda of the educational institutions where the young generation is being trained for the future. As for the elders who come to internet as a guide are least bothered about preventing non-Islamic customs & traditions. Realizing the gravity of the situation, I became all the more conscious about the responsibility as a Muslim and my own accountability in this regard. The importance of this neglected social issue and the realization of my personal responsibility alongwith the encouragement from my husband made it possible for me to come up with this small booklet.

May Allah SWT accept this endeavor! Ameen.

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

Saba Jawed

17th Muharram ul Haram 1429 Hijri,
27th January, 2008

BEGINNING

- "Listen Aashi, My Danish is now well settled. I am looking for a nice suitable girl for his marriage. Do you have someone in your mind?"
- "What kind of a girl are you looking for?"
- "Well, she should be very beautiful, have a suitable financial standing and be well educated in order to elevate my son's social status. I have only one son, after all!"
- "What else?"
- "What do you mean, what else? That's it!"
- "But don't you want to know about her religious preferences and commitments of your only daughter-in-law, mother of your future generations? How has she been brought up and most importantly, what are her values and inspirations?"
- "I have never heard about these things. In fact, I didn't even think about them. This is the first time someone has pointed it out to me. Please do elaborate."
- "Well I am not that qualified on this issue; however, let me explain a few things to you from the Quran and Sunnah.

DIVINE PLANNING FOR PRESERVATION OF HUMANITY

Allah SWT says in the Quran

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً ط إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ۝

"And among His Signs is this, that He created for you spouses from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect." (Q 30:21)

Allah SWT has created everything in pairs. Similarly the human race is divided into male and female genders. It is one of the special blessings that Allah SWT has instilled natural attraction between them. In order to fulfill the need of this natural instinct it makes sense to have an institution which would bring them together and enable them to satisfy each other's desires and needs. The mutual love and compassion would make it possible to raise their children as useful members of the society and a worthy addition to the human race.

SANCTITY OF MARITAL TIES

It is through the institution of marriage that leads to formation of families and tribes. Marriage is the only legal and pure means of intimate relationship between a man and a woman. But for the marriage to actually work both the husband and wife need to be well aware of their responsibilities and the importance of their relationship.

PRAYERS AT EACH STEP IN LIFE

It is imperative to seek help from Allah SWT for accomplishing one's wishes and desires. It is only Allah Who can listen to and accept the prayers.

When Moosa (AS), during his journey away from Egypt, found himself without the worldly means of livelihood, his prayer is recorded in the Quran.

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

“O my Rabb, Surely I am in desperate need of whatever good that You may send down to me.” (Q 28:24)

Allah SWT granted his prayer and among all the needs which were fulfilled, Nikah was one of them.

CRITERIA FOR FINDING A SUITABLE MATCH

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تُنْكَحُ النِّسَاءُ لِأَرْبَعِ
لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاظْفَرُ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ

Narrated Abu Huraira RA:

The Messenger of Allah SAW said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a loser." (Bukhari)

A. WEALTH:

The people who wish to improve their economic status through marital ties must know about how our beloved Messenger of Allah SAW has warned the Ummah in this regard.

The Messenger of Allah SAW said: "The poor will enter Paradise before the rich by half a day, and that amounts to five hundred years." (Bukhari)

The Messenger of Allah SAW also said: "Every nation has its Fitnah (Trial & Temptation), and the Fitnah for my Ummah is wealth." (Tirmadhi)

B. FAMILY STATUS:

It is important to know that family background and casts are of no significance for a suitable match. It is the degree of 'Taqwa' which is important in the sight of Allah SWT as explained in the following Ayah:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ط إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَىٰ اللَّهَ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

"O mankind! We created you from a single pair of male and a female, and made you into nations and tribes that you might get to know one another. Surely the noblest of you in the sight of Allah, is he who is the most righteous. Allah is All-Knowledgeable, All-Aware." (Q 49:13)

C. BEAUTY:

The beauty and outwardly appearance of the girl have taken utmost priority and importance among the matchmakers. It is customary for the family members of the groom to scrutinize hundreds of girls for various aspects of beauty.

In the verse of Quran (3:6) we find:

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۗ لَا إِلَهَ إِلَّا
هُوَ الْعَزِيزُ الْحَكِيمُ ۝

“It is He, Who shapes bodies in the wombs (of your mothers) as He pleases. There is no god but He; the Mighty, the Wise.”

In Quran Allah SWT addresses the mankind in these words:

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ ۝ الَّذِي خَلَقَكَ فَسُوِّكَ فَعَدَلَكَ ۝
فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝

“O man! What has lured you away from your gracious Rabb, Who created you, fashioned you, proportioned you, and molded you in whatever form He pleased?” (Q 82: 6-8)

The Messenger of Allah SAW said:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ قَالَ لَا تَزَوَّجُوا النِّسَاءَ لِحُسْنِهِنَّ فَعَسَى
حُسْنُهُنَّ أَنْ يَرُدِّيَهُنَّ وَلَا تَزَوَّجُوهُنَّ لِأَمْوَالِهِنَّ فَعَسَى أَنْ تَطْغِيَهُنَّ وَلَكِنْ تَزَوَّجُوهُنَّ
عَلَى الدِّينِ وَلَا مَةَ سَوْدَاءَ ذَاتُ دَيْنٍ أَفْضَلُ ۝

“Do not marry only for a person’s looks, for their beauty might become a cause of moral decline. Do not marry for the sake of wealth, as this may become a source of sin. Marry rather on the grounds of religious devotion. A religious woman with dark complexion is better than all the rest.” (Tirmidhi)

“If a man whose religious commitment and moral conduct you approve of proposes to marry your daughter, then marry her to him; otherwise trials will prevail and great corruption will spread upon the earth.” (Tirmidhi & Ibn Maajah)

However, one thing which the two families must take into account is the degree of compatibility between the potential spouses. The necessary compatibility issues should include religious, economic and social aspects. Higher degree of compatibility will hopefully result in long lasting and harmonious relationship.

D. DEEN:

This is the quality of a woman that Allah's Messenger SAW has stressed upon. A girl with proper understanding of religion will not only prove to be a good wife, but also a person who would strengthen the new family ties.


AN IMPORTANT REMINDER

During the process of selection of a suitable match the following Quranic guidelines must not be ignored:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ
 أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ط بئس الاسم الفسوق
 بعد الإيمان ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝

"O believers! Let no man laugh at other men who may perhaps be better than themselves; and let no woman laugh at another woman, who may perhaps be better than herself. Do not defame through sarcastic remarks about one another, nor call one another by offensive nick-names. It is an evil thing to be called by a bad name after being a believer, and those who do not repent are the ones who are the wrongdoers." (Q 49:11)

This basically reminds the two corresponding families to refrain from making fun of and passing sarcastic remarks at each other during the ensuing meetings.


**REASON TO SEE THE GIRL
 BEFORE CONFIRMATION**

It is narrated by Jabir bin Abdullah that the Messenger of Allah SAW said: "When one of you intends to marry a woman he should have a glance at her if at all possible."
 (Abu Dawud)

It is narrated by Abu Huraira; "I was in the company of the Messenger of Allah SAW when there came a man and informed him that he had contracted to marry a woman of the Ansar." Thereupon, the Messenger of Allah SAW said, "Did you happen to have a glance at her?" He replied, "No." The Messenger of Allah SAW said, "Go and cast a glance at her, for there is something in the eyes of Ansar." (Muslim)



عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ الْمُعِيرَةَ بْنَ شُعْبَةَ أَرَادَ أَنْ يَتَزَوَّجَ امْرَأَةً فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اذْهَبْ فَانظُرْ إِلَيْهَا فَإِنَّهُ أَحْرَى أَنْ يُؤَدِمَ بَيْنَكُمَا فَعَلَّ فَتَزَوَّجَهَا فَذَكَرَ مِنْ مُوَافَقَتِهَا

Mughira reported that he made a proposal of marriage to a woman, and the Messenger of Allah SAW said, "Go and take a look at her, for this is more likely to bring about affection between you." (Ibn Maajah)

The above mentioned Ahadith identify a very important matter. It makes perfect sense, as the first step, for the female members of groom's family to meet the girl and talk to her in an informal manner. If they perceive compatibility between the two they may arrange for the girl to be seen by the boy in a setting which does not hurt the girl's feelings and self esteem. This may provide a better understanding between the two as mentioned in the preceding Hadith.

Unfortunately, our society does not follow the prescribed rules. Those people who use the religious injunction to their favor take the groom along as the first step. Many such meaningless visits are paid demanding top protocol from the host families while inspecting a number of girls as if shopping for commercial commodities! Along the way they not only destroy the self-esteem of numerous girls and their families, but they also reap the displeasure of Allah SWT.

RIGHT GUIDANCE

Everyone is fully aware that it is forbidden in Islam to indulge in back biting. However, when being consulted about the character of a person being proposed for the marriage it is imperative to reveal any weakness or strength of the concerned person.

Fatima bint Qais consulted the Messenger of Allah SAW about the proposal by Muaaviyah and Abu Jahm. While pointing to the harsh behavior of Abu Jahm and Muaaviyah being penniless he recommended her to marry Usama bin Zaid, whom she did not like. Upon his insistence, she married Usama which resulted in great blessings from Allah SWT and this happy couple became to be a source of envy for others.

APPROPRIATE MANNER FOR SENDING PROPOSAL

It is customary in our society that the proposal must be initiated by the groom's family. But it has no Islamic basis. The first marriage of the Messenger of Allah SAW was initiated by one of the noblest women of Quraish, Khadijah RA. It should not be looked down upon even in today's world.

SENDING PROPOSAL TO AN ENGAGED GIRL

It is forbidden in Islam for someone to send a marriage proposal to a girl who has already been formally sought after by another family or person.

عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ
بَعْضٍ وَلَا يَخْطُبُ بَعْضُكُمْ عَلَى خِطْبَةِ بَعْضٍ.....

Narrated Ibn 'Umar RA:

The Messenger of Allah SAW decreed that one should not try to cancel a bargain already agreed upon between some other persons (by offering a bigger price).

And a man should not ask for the hand of a girl who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand. (Bukhari)

Narrated Abu Huraira RA:

The Messenger of Allah SAW said, "Beware of suspicion (about others), as suspicion is the falsest talk, and do not spy upon each other, and do not listen to the evil talk of the people about others' affairs, and do not have enmity with one another, but be brothers. And none should ask for the hand of a girl who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her." (Bukhari)

IMPORTANCE OF GIRL'S CONSENT

قَالَ أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ
وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ إِذْنُهَا قَالَ أَنْ تَسْكُتَ

Narrated Abu Huraira RA:

The Messenger of Allah SAW said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission."

The people asked, "O Allah's Apostle! How can we know her permission?" He said, "Her silence (indicates her permission)." (Bukhari)

It was narrated by Abdullah bin Abbas RA that a virgin came to the Messenger of Allah SAW and mentioned that her father had married her against her will, so the Messenger of Allah SAW allowed her to exercise her own choice. (Abu - Dawud)

ISTIKHARA

Salat al-Istikhara is recommended in all aspects of life when one is unsure about making a decision or choice. Saad bin Abi-Waqas RA reported that the Messenger of Allah SAW said, "Istikhara (Seeking guidance from Allah SWT) is one of the distinct favors (from Allah) upon Man, and a good fortune for the son of Adam is to be pleased with the Allah's judgment; and a misfortune of son of Adam is his failure to make Istikhara; and a misfortune of son of Adam is his displeasure with judgment of Allah." (Ahmad)

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رُكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَعِينُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِن كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ قَالَ وَيُسَمَّى حَاحَتٍ

Jabir bin Abdullah RA reported that the Messenger of Allah SAW used to teach us how to seek guidance in choosing the best option available in a practical venture in the same manner as he used to teach us Quran.

The Messenger of Allah SAW said, "If one of you is concerned about some practical undertaking or about making plans for a journey, he should offer two Raka' prayer, not as an obligatory observance but voluntarily, then he should recite the Dua of Istikhara:

O Allah! I ask You to show me what is best, through Your knowledge; and I ask You to empower me, through Your power; and I beg You to grant me Your tremendous favor; for You have power while I am without power, and You have knowledge I am without knowledge, and You are the One who knows all things invisible.

O Allah! If You know that this undertaking (think actively about the reason for Istikhara at this time) is in the best interest of my religion, my life in this world, and in my life in the Hereafter, and can yield successful results in both the short term and the long term, then make it possible for me and make it easy for me, and then bless me in it. If not, then turn it away from me, and make it easy for me to do well wherever I may happen to be, and make me content with Your verdict, O Most Merciful of the mercifuls." (Bukhari)

It is not necessary for a person to see a dream during Istikhara indicating the course of action. It is quite possible that, after the Dua of Istikhara, the person feels more inclined towards a specific course of action. It may also happen that one learns something new which becomes more helpful in making the decision. However, one may also receive some indication in a dream.

ENGAGEMENT

It is mentioned in Quran (2:235):

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ

"There is no blame on you if you make an offer of betrothal or hold it in your hearts"

Engagement of Fatima RA:

When Ali RA sent a proposal for Fatima RA and it was accepted by the Messenger of Allah SAW, this acceptance was considered equivalent to a formal engagement. No other ceremony took place in this regard.

Announcement: Once the engagement is formally announced there is no need for mutual exchange of rings. Even though a woman may be presented with a gold ring. The men are not allowed to wear gold. The concerned families may exchange gifts; however, they must avoid extravagance in the customary ceremonies. The main focus of these formalities should be the public declaration of the engagement.

WEARING GOLD:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى خَاتَمًا مِنْ ذَهَبٍ فِي
 يَدِ رَجُلٍ فَنَزَعَهُ فَطَرَحَهُ وَقَالَ يَعْمِدُ أَحَدُكُمْ إِلَى حَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ فَقِيلَ
 لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذْ خَاتِمَكَ انْتَفِعْ بِهِ قَالَ لَا
 وَاللَّهِ لَا آخِذُهُ أَبَدًا وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Reported by Abdullah bin Abbas RA that when the Messenger of Allah SAW noticed a gold ring on a man's hand, he took it off and threw it aside, saying, "Would any of you take a burning coal and hold it in his hand?"

It was said to the person after Allah's Messenger SAW had left, "Take your signet ring and derive benefit from it." Whereupon he said, "No, By Allah, I would never take it when Allah's Messenger has thrown it away!" (Muslim)

The Messenger of Allah SAW also said in another Hadith that 'Wearing silk and gold is permitted for the women of my Ummah and prohibited for the men.'" (Ahmad)

LARGE CEREMONIES

Some families have the tradition of holding large scale engagement ceremonies as one would expect on a Nikah reception. The lavish expenditure and expectation of costly gifts like jewelry and luxury goods poses a great financial burden on the girl's family. Inability by the girl's family of complying with expectations by the groom's family may, at times, jeopardize the whole marriage process. People do not realize that these un-Islamic actions are relics of their ancestors' wrong practices. Let us amend our ways and relieve our forefathers from the mistakes made by them in ignorance.

UNSUPERVISED MEETINGS OF THE ENGAGED PERSONS

In our society, it is considered perfectly normal for two people who are only engaged to one another to communicate and interact freely with each other. Parents on both sides give their permission to talk on the phone and meet outside the house, without any chaperone.

The Messenger of Allah said in this regard,

لَا يَخْلُونَ رَجُلٌ بِمَرْأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ

“When a man and a woman are sitting in seclusion, Satan is the third one in their company!” It is absolutely imperative to understand that a fiancé and his fiancée are non-Mahram for each other. They are not allowed to mix freely, or even engage in minor things like shaking hands.

Ayesha RA said, *“By Allah! The Messenger of Allah SAW took the oath of allegiance from women only in the manner prescribed by Allah SWT. And his hand never touched the hand of any woman. Upon receiving the oath of loyalty and allegiance he would just verbally announce, “I have accepted your oath of allegiance.”*

“إِذْ هَبِي فَقَدْتُ بَايَعْتِكِ” (Muslim)

EIDI

It is customary for the respective families to send gifts for the engaged couple on Eid occasions. One cannot deny that exchange of gifts promotes cordial relationship between the two families. However, it should ensure that the gifts are meant for the proposed couple and not all of their family members.

Nowadays, the gifts are sent for the immediate as well as extended family members. Shopping for jewelry, fruit, household and other items. Their packing and elaborate decoration not only consumes effort, energy and money but it also takes away precious time in the last days of Ramadan, a time suitable for special Ibadah!

SOME CEREMONIES BEFORE NIKAH (MAYUN AND MEHNDI)

Mayun: The Mayun ceremony is a derivative of Hindu culture. The Hindus do not celebrate Valima. They have a custom of rubbing 'ubtan' on one another, inspired from their Holi festival in which they throw colors on each other. Copying their practice, the Muslims of Indo-Pak region have adopted the Mayun celebration. The female members of the family, including the bride, wear yellow dresses and use ubtan liberally. In this ceremony there is unrestricted mixing of male and female cousins and other family members rubbing ubtan on one another, violating the Islamic teachings. These ceremonies are a big attraction for younger members of the family, exemplified in Quran (6:43) in such manner:

وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ۝

“And Satan made their (sinful) acts seem alluring to them!”

Mehndi: Women generally love Mehndi application. Hina (the Arabic word for Mehndi) is not prohibited in Islam. Its application to woman's hands and nails has been allowed by the Messenger of Allah SAW. Its application to the woman's nails is especially recommended to distinguish between male and a female hand. But these days the application of hina on the nails has been replaced by decorative application on the arms upto the shoulders, exposing them to Non-Mahrams. Public exposure of these parts in mixed gatherings, with ongoing singing and dancing, is against the Islamic teachings.

وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ۝

“The Satan made their deeds alluring to them, and kept them back from the Path, though they were gifted with intelligence and skill.” Quran (29:38)

One noteworthy point is that in the Mehndi, the singing competitions resort to lyrics and parodies especially written for insulting the other family. Raising an objection to such practice may terminate the festive occasion on a very sour note. Why do we have to cling to these irrational practices in the first place?

NIKAH

The Quran (24:32) guides us about the instruction of Allah SWT:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ط

“Marry those among you who are single, (virtuous ones) among yourselves, male or female.” (Q 24:32)

The Messenger of Allah SAW said, "أَلْنِكَاحُ مِنْ سُنَّتِي" "Nikah is my Sunnah." (Muslim)

The Messenger of Allah SAW said, "فَمَنْ رَغِبَ عَنِ سُنَّتِي فَلَيْسَ مِنِّي" "He who shuns my Sunnah is not of me." (Muslim)

Elaborating on the role of the parents, the Messenger of Allah SAW said, “If a man, whose religious commitment and moral conduct you approve of, proposes for marriage to your daughter then marry her to him. Otherwise, trials will prevail and great corruption will spread upon the earth.” (Tirmadhi and Ibn Maajah)

There are five distinct types of Nikah as categorized by the Fiqh scholars.

1. **Obligatory:** When one feels that it would be impossible for him to maintain his chastity the Nikah would become obligatory for him. However, he must be financially capable of supporting his wife and other household expenses.
2. **Sunnah:** When one feels that he can maintain chastity without marrying immediately, Nikah for such a person would be Sunnah al-Muakkadah.
3. **Mustahab:** If the intention for the Nikah is solely protecting chastity of the man and his wife, such Nikah is termed Mustahab, carrying the reward for his intention.
4. **Makrooh:** If a person is unwilling or unable to meet the demands of marriage, the Nikah would be Makrooh for such a person.
5. **Haram:** When a physically disabled or very aged person who is unfit to carry out the demands of a married life, his Nikah may fall under Haram category, as the marriage may run the danger of becoming a Fitnah.

A very important point to remember is that a Muslim is not allowed to marry a non believer as instructed in Quran (2:221):

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَالْأَمَةُ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ
 وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ
 يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْحَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ
 لَعَلَّهُمْ يَتَذَكَّرُونَ 2:221

~Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But God beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise. (2:221)

However, a muslim man is permitted to marry a woman of the book (Ahlal-Kitab)

وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ

“And also (marriage with) chaste women among the people who were given the Book before you, is made lawful for you...” (5:5)

NIKAH CEREMONY

It is advisable to invite the immediate family members as well as very close friends to the Nikah ceremony. Families should strive for moderation, by not being too austere or too lavish in spending money at the occasion. Moderation is a quality promoted in Quran (25:67).

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا لَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

“Those who, when they spend, are not extravagant and not stingy, but hold a just [balance] between those [extremes].”

NIKAH COMPONENTS

These are the six vital components of a Nikah:

1. Presence of a Wali
2. Presence of Witnesses
3. Meher (Dower Money)
4. Marriage Sermon
5. Mutual Acceptance (Ijab and Qubool)
6. Announcement of Nikah

1. Wali (Guardian):

Wali is the Arabic word for guardian, friend, relative and helper. According to the Quranic instructions the approval of Wali is vital.

It was narrated by Abu Musa RA that the Messenger of Allah SAW said, "There is no marriage without the permission of the guardian." (Abu Dawud)

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا امْرَأَةٍ
نَكَحْتُ بِغَيْرِ إِذْنِ مَوْلَاهَا فَنِكَاحُهَا بَاطِلٌ ثَلَاثَ مَرَّاتٍ

It was narrated by Ayesha RA that that the Apostle of Allah SAW said three times, "The marriage of a woman who marries without the consent of her guardian is null and void." (Abu Dawud)

The Quranic injunctions in the Ayaat 2:221 and 24:32 (on the preceding pages), regarding marriage, disallowing marriage to Non-Muslims in the first and advocating marriage of the single girls in the latter, are meant to address the girl's parents or guardians and not the women themselves. The Wali is, however, commanded to seek the girl's approval and consent. The Wali may be her father, brother, or other immediate relative. In the absence of a Wali the ruler of the state may act as Wali.

The following Hadith also sheds light on this subject:

عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نِكَاحَ إِلَّا بِوَلِيِّ وَفِي
حَدِيثِ عَائِشَةَ وَالسُّلْطَانُ وَلِيُّ مَنْ لَا وَلِيَّ لَهُ

The Messenger of Allah SAW said, "There is no marriage without the permission of the guardian." "The Sultan (Governor) is Wali for the one who does not have a guardian." (Ibn Maajah)

2. Witnesses:

The Nikah is not valid without at least two witnesses.

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَغَايَا الَّتِي يَنْكِحُنَّ أَنْفُسَهُنَّ لِغَيْرِ بَيْنَةٍ

“Those women who do not fulfill all prescribed conjunctions, they are the transgressors.” (Tirmadhi)

3. Meher (Dower money):

The Meher or Dower money is an obligation on the man to be paid to the bride before the marriage contract is finalized. This money becomes the sole property of the woman which she may dispose off at her own will. The Quranic Ayah (4:4) commands the men in these words:

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً

“And give to the women (whom you marry) their Meher with a good heart.”

In Quranic Ayah (4:24) the following advice is given:

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً

‘Give them their dowry as an obligation for the benefit you have received from your marriage relationship.’

عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
أَحَقُّ مَا أَوْفَيْتُمْ مِنَ الشُّرُوطِ أَنْ تُؤْفُوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ

The Messenger of Allah SAW said, “From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations have the greatest right to be fulfilled.” (Bukhari, Muslim)

Meher Amount: The exact amount of Meher has not been specified in Shariah guidelines. However, the amount must be in accordance with the financial status of the husband. The amount should not over burden the man that by adding the clause of future payment, it may be forgotten altogether and left as a piece of paper. If there happens any serious dispute among the husband and wife, inability to pay the promised Meher becomes a source of blackmail.

The second Khalifa, Umar bin Khattab RA said in one of his sermons, "Do not go to extremes in giving women their dower, for if it represented honor in this world and piety in the sight of Allah SWT, the one of you most entitled to do so would have been the Messenger SAW himself. The Apostle of Allah SAW did not marry any of his wives or gave any of his daughters in marriage for more than twelve Awqia." (Abu Dawud)

The only exception was in the case of Umm e Habiba RA. Urwah RA reported on the authority of Umm e Habiba RA that she was married to Abdullah bin Jahsh who died in Abyssinia, so the King Najjashi of Abyssinia married her to Allah's Apostle and paid 4000 Dirhams for her dower by himself. (Abu Dawud)

The prevalence of fixing Meher of high monetary value is becoming a status symbol in the contemporary society. The Meher for Fatima RA was only four hundred Mithcal. When Umme Salmah RA was proposed by Abu Talha, who had not yet accepted Islam, she agreed on Abu Talha's acceptance of Islam as her Meher!

The Messenger of Allah SAW said, "Best Nikah is the one which is easy." (Abu Dawud).

CATEGORIES OF MEHER

There are four categories of Meher according to the period for its payment :

1. **Moajjal:** It is paid at the Nikah time.
2. **Ghair-Moajjal:** Its payment is delayed till a period of time and thus documented in the marriage contract.
3. **Indal-Talab:** It is to be paid whenever demanded by the wife.
4. **Meher Mithal:** When the Meher amount is not recorded in the contract, its payment remains an obligation upon the husband. According to authentic Ahadith in Abu-Dawud and Tirmidhi, an amount should be equivalent to an amount which has been paid to her father's relatives like her sisters, paternal aunts, etc.

SOME MISCONCEPTIONS ABOUT MEHER

There are a few myths and misconceptions in our society which do not have any basis in the Shariah. These include compelling the wife to forego the Meher, fixing the amount to Rs. 32.5, or delaying the payment of Meher to the time of a divorce or death of the husband.

أَيْمَارَجُلٍ تَزَوَّجَ امْرَأَةً عَلَى مَا قَلَّ مِنَ الْمَهْرِ أَوْ كَثُرَ لَيْسَ فِي نَفْسِهِ
أَنْ يُؤَدِّيَ إِلَيْهَا حَقَّهَا لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَهُوَ زَانٍ

The Messenger of Allah SAW said in this regard, “Anyone who married a woman for some meager or generous amount as the dower money but had no intention to make the payment, he will meet Allah on the day of judgment as a person committing adultery!” (Al-Tabrani)

Khutbah of Nikah (Marriage Sermon):

In Abu Dawud it has been reported by Abdullah bin Masood RA that the Messenger of Allah SAW taught them the following marriage sermon:

إِنَّ الْحَمْدَ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ
وَ مَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

“All praise is due to Allah; we beseech Him for help, and we ask for His protection, and we seek refuge in Him from the mischief in our souls; whomsoever is guided by Allah none can lead him astray, and whomsoever has been denied guidance by Allah none can guide him. I bear witness that there is no god but Allah and that Muhammad is His servant and His Messenger.” (Abu Dawud)

The following verses from Quran are also recited during the sermon:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

“O ye who believe! Fear God as He should be feared, and die not except in a state of Islam.” (Q 3:102)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ
عَلَيْكُمْ رَقِيبًا ۝

“O mankind! Have fear of your Rabb, the one who created you from a single soul, from that soul He created its mate, and through them He spread countless men and women. Fear Allah, the one in whose name you demand your rights (from one another) and the ties of relationship; surely, Allah is watching you very closely.”
(Q 4:1)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۝

“O ye who believe! Fear God, and (always) say a word directed to the Right: That He may make your conduct whole and sound and forgive you your sins: He that obeys God and His Apostle, has already attained the highest achievement.” (Q 33:70-71)

It is important to note that the common theme in all the above verses is Taqwa, the sense of Allah’s Fear. It is only Taqwa which enables the new couple and their families to strive for the pleasure of Allah SWT, while ignoring one another’s minor mistakes and resolving mutual disagreements.

The sermon reminds the two families and all present in the ceremony about the great responsibility of this covenant. Any lapse in this responsibility may result in great displeasure of Allah SWT.

Mutual Acceptance and Public Announcement (Ijab and Qubool):

It means public announcement of the agreement between man and wife starting this sacred relationship. In the ceremony the Wali or Guardian of the woman asks the groom if he accepts to marry the particular girl for the stipulated Meher. The affirmative response by the groom finalizes the Nikah ceremony.

AIMS OF THE NIKAH

1. Preservation of Human Race:

Nikah is considered a fundamental means through which the human race has continued through the generations.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِمُوا لِأَنفُسِكُمْ ط وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ

“Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear God. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.” (Q 2:223)

When the families will follow the teachings of Quran and Hadith they will raise their offspring in a manner which would make them steadfast on the path of Islam, striving for establishment of Allah’s Deen and at the same time remembering their ancestors in special prayers, a quality alluded to in the verse 17:24

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

And say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood."

2. Completion of the Faith:

The Messenger of Allah SAW said, “When the servant of Allah marries, he has fulfilled half of the (responsibilities laid on him by the) Deen; so let him be God-fearing with respect to the other half of his Deen.” (Mishkat)

3. Peace of Mind and Companionship:

Love and compassion are the very soul of Nikah. The Messenger of Allah SAW said, “Nothing is better for those in love than the marriage”. (Ibn Majah)

4. Protection of Chastity:

In the teachings of Islam Haya and Chastity are extremely important qualities.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ
فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ

The Messenger of Allah SAW said, “O young men, whoever among you can afford it, let him get married, for it helps him to lower his gaze and protect his chastity. And whoever cannot do that, let him keep fasts, for it will be a protection for him.” (Bukhari)

The Messenger of Allah SAW also said, “There are three kinds of persons Allah will definitely help; someone who carries out Jihad in the way of Allah, a slave who has been given a contract to freedom and desires to fulfill it, and someone who marries out of the desire to preserve his chastity.” (Tirmidhi, Ibn Maajah, Al-Nisai)

SPECIAL DUA AFTER NIKAH

بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

It was narrated by Abu Huraira RA that, while congratulating a man on his marriage, the Messenger of Allah SAW said, “May Allah bless you, and may He shower blessings upon you, and combine both of you in good (works). (Abu Dawud)

اللَّهُمَّ إِنِّي أَعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

After marrying his daughter, Fatima to Ali RA, the Messenger of Allah SAW invoked blessings for each one of them separately by saying to Allah SWT for Fatimah RA, “O Allah, I give her and her progeny in your protection from the Satan accursed;” and for Ali, “O Allah, I give him and his progeny in your protection from the Satan accursed.”

اللَّهُمَّ إِنِّي أَعِيذُهُ بِكَ وَذُرِّيَّتَهُ مِنَ الشَّيْطَانِ الرَّجِيمِ

SPECIAL DUA FOR PLEASANT MARITAL LIFE

The Quran teaches us a very special prayer for our spouses and children in the following Ayah in an appealing manner:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ أِمَامًا

“And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous." (Q 25:74)

The above mentioned prayer puts an emphasis on every Muslim to pray for his/her family members to be pious and God-fearing and obedient to Allah SWT. These qualities if granted by Allah SWT will make them the comfort for their parents' eyes.

In general, family members are a source of comfort for one another. However, it is only when they are sincere in abiding by the rules of Allah SWT and Allah's Messenger that they can be termed as the real comfort for one another. The various aspects of family members like beauty and wealth are meaningless if not accompanied by an attitude of submission to Allah SWT.

PRAYER AT THE ARRIVAL OF BRIDE AT HOME

This Dua is one of the teachings of the Messenger of Allah SAW to the man when the bride arrives at her new home:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ

“O Allah! I ask You for the good in her, and in the disposition that You have given her; I take refuge in You from the evil in her and the disposition You have given her.” (Abu Dawood)

A man known as Abu Hareez came to Abdullah bin Masood RA and said, “I have married a young virgin girl, but I fear that she may hate me.” Abdullah said, “Love

comes from Allah and hatred comes from Satan, who wants to make you hate what Allah has made permissible. When she comes to you, tell her to pray two Rakah behind you.” (Narrated by Ibn Abi-Shaybah)

PRAYER UPON APPROACHING THE BRIDE

In Bukhari there is the prayer for which the Messenger of Allah SAW informed the Muslim couples that their offspring will always be safe from Satan’s control.

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ
أَنْ يَأْتِيَ أَهْلَهُ قَالَ بِاسْمِ اللَّهِ اللَّهُمَّ حَبِّبْنَا الشَّيْطَانَ وَحَبِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَإِنَّهُ
إِنْ يُقَدَّرَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا

It is reported by Ibn Abbas RA that the Messenger of Allah SAW advised the men to say the following prayers upon approaching their brides: “with the name of Allah, O our Lord, keep the Shaitan away from us and from whatever offsprings you bestow upon us.”

GHUSL OF JANABAT

It is an injunction in Quran to perform the prescribed Ghusl (full cleaning bath) when one in the state of ceremonial impurity.

وَإِنْ كُنْتُمْ حُبًى فَأَطَّهَرُوا ۝

“If ye are in a state of ceremonial impurity, bathe your whole body.” (Q 5:6)

Even though the bath refers to body washing, the purifying bath after ceremonial impurity requires fulfillment of all the mandatory requirements, namely:

1. **Gargling:** While rinsing the mouth, making sure that the water reaches the throat.

2. Putting water in the nose: Sniffing the water so it wets the nasal cavity completely.

3. Pouring water over the entire body; without leaving even a very small part of the skin dry, and making sure that the water reaches the roots of the hair and under the nails. The ladies have to make sure that the nail polish and water-proof cosmetics have to be removed for the Ghusl or Wudu (ablution) to be valid for performing Salat. The Ghusl must be scheduled in a way that none of the obligatory Salah is compromised.


SUNNAH METHOD OF PERFORMING GHUSL


- a. **Washing both hands up to wrists**
- b. **Washing private parts and cleaning them from impurities**
- c. **Rewashing both hands**
- d. **Performing ablution (with gargling & sniffing water in nose)**
- e. **Pouring water over the head and wetting the hair**
- f. **Pouring water over the right half of body**
- g. **Pouring water over the left half of body**
- h. **Cleaning the whole body with soap**
- i. **Rinsing of the body two more times and making sure that no part of the body is left dry**

The Ghusl should be carried out to please Allah SWT and performed according to the Sunnah method. The following items of Sunnah are also commendable:

- a. **While making intention of ghusl saying Bismillah.**
- b. **Performing ablution before washing the body**
- c. **Washing both hands to include wrists**
- d. **Removing body impurities by rubbing and washing**
- e. **Using Miswak while cleaning the mouth**
- f. **Washing the body three times**

It is recommended to perform Ghusl in a clean, private and secluded place. Sitting down during the Ghusl, cleaning of the right side of the body before the left and refraining from wasting water are also considered desirable.

The feast hosted by the groom after the marriage is Sunnah and is called Valima.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِهِ أَثَرُ صُفْرَةٍ فَسَأَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الْأَنْصَارِ قَالَ كَمْ سَقَمْتَ إِلَيْهَا قَالَ زِنَةَ نَوَاقٍ مِنْ ذَهَبٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْلِمَ وَلَوْ بِشَاةٍ

It was narrated by Anas bin Malik RA that the Messenger of Allah SAW noticed traces of Sufrah (yellow perfume) on Abdul Rahman bin Auf RA and inquired, "What is this for?" He replied, "I have married a woman of Ansar and have paid gold equal to weight of a date stone (as her Meher)." The Messenger of Allah SAW said, "May Allah bless you; Offer a wedding banquet even though with one sheep." (Bukhari)

The Messenger of Allah SAW offered Valima after marrying Safiyya bint Huyai which was very simple consisting of dates, cheese and butter. Bread and meat were served at the Valima of Zainab bint Jahash.

It is advisable to accept a Valima invitation.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهِ

"When one of you is invited to a Valima, let him attend it." (Bukhari)

Ignoring the less privileged relatives and acquaintances, while reserving the banquet for the affluent is an undesirable practice.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُؤْخَذُ لَهَا الْأَغْنِيَاءُ
وَيُتْرَكُ الْفُقَرَاءُ مَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ

The Messenger of Allah SAW said, "The worst of food is food in a Valima feast in which the rich are invited and the poor are ignored. Whosoever does not attend the (Valima) invitation has disobeyed Allah and His Messenger!" (Bukhari)

There are some instances when it is recommended not to accept the invitation for Valima.

نَهَى رَسُولُ اللَّهِ ﷺ عَنْ إِحَابِهِ طَعَامِ الْفَاسِقِينَ

The Messenger of Allah SAW; “forbade people from accepting the invitation of those who are known to be among Fasiqeen (Evil doers).” (Mishkat)

A Fasiq refers to a person who defies commands of Allah SWT and His Messenger. Such a person does not take into account the distinction between what is permissible and what is forbidden in Islam; moreover, he mocks the Islamic injunctions openly.

GATHERING ISLAMIC STYLE

It is highly desirable to follow the guidelines taught in the Quran and Sunnah. The host should welcome the guests and see to their comfort. The guests should seat themselves wherever the space is available. The conversations should be free from backbiting, taunting, mockery and gossip. They should avoid whispering when others are seated beside them. The etiquettes of an Islamic gathering are mentioned in the verse 11 of Sura 58:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“O you who believe! When you are asked to make room in your meetings, (spread out and) make room: Allah will make room for you (in the Hereafter). And when you are told to rise up, then rise up: Allah will raise to higher ranks those of you who have faith and those who have been given knowledge.” (Q 58:11)

This Ayah was revealed for the companions of the Messenger of Allah SAW to teach them the proper code of conduct while attending his blessed company. The companions thought that sitting close to the Messenger was more honorable than sitting farther away and were unwilling to make room for those who joined later. When advised to disperse after a meal or meeting they hesitated to leave. The Ayah corrected their thinking on both accounts and it has provided guidance for all future generations.

UN-ISLAMIC SOCIAL PRACTICES

It is customary for the affluent in a society to boast about their strength and social status. They look down upon those who are not so well off.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا
أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا

“And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who lived a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad SAW who had a hard life): "Which of the two groups (i.e. believers and disbelievers) is best in (point of) position and as regards station (place of council for consultation)." (Q 19:73)

Mixed gatherings: Free interaction and conversations between male and uncovered female members in a gathering are not representative of the Believers. Such practices are prohibited in Islam. The Quran states that these practices belong to the women of Jahiliyyah.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ.....

“And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey God and His Apostle.” (Q 33:33)

Uncovering the Satr: For women it is not allowed to expose any part of their body to the Non-Mahram except their hands or face. It is also forbidden for women to wear tight, see-through and revealing clothes. Many women are not aware of the fact that the hair needs to be covered in order to comply with Satr regulations.

Wasting Time: Lengthy and long drawn out ceremonies waste the precious time of the hosts and the guests. Photography sessions and various other customs and traditions take up a lot of time as well. It is not uncommon to miss timely observance of obligatory prayers during these functions, especially by the bride or bridegroom.

Spending Extravagantly:

وَلَا تُبَدِّرْ تَبْدِيرًا ۚ إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

“Squander not (your wealth) in the manner of a spendthrift. Verily are brothers of the Evil-Ones; and the Evil-One is to his Lord ungrateful” (Q 17: 26-27)

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

“And Make not your own hands contribute to (your) destruction.” (Q 2:195)

Mixed gatherings, singing and dancing of young boys and girls together, indiscriminate movie making and photography are the ways that would contribute to one’s destruction as all of these activities are contrary to the teachings of Quran and Sunnah.

A Hadith by the Messenger of Allah SAW explains:

قَالَ رَسُولُ اللَّهِ ﷺ فِي هَذِهِ الْأُمَّةِ خَسَفَتْ مَسَخٌ وَقَدَفَتْ فَقَالَ رَجُلٌ مِّنَ الْمُسْلِمِينَ يَا رَسُولَ اللَّهِ ﷺ مَتَى زَاكَ؟ قَالَ إِذَا ظَهَرَتِ الْقَيْنَاتُ وَلَمَعَارِفُ وَشَرِبَتِ الْخُمُورُ

The Messenger of Allah SAW said, “Among this Ummah will be people whose faces will be made distorted and Allah SWT will cleave the earth under them.” A person asked, “When would this happen O Messenger of Allah?” He replied, “When merriment of lady singers and musical instruments will become customary and they will indulge in wine drinking.”

Showing Off: It has become customary for both sides of the family to show the dowry items, expensive gifts and special clothes designed for the bride, all decorated and elaborately packaged for marvelous display.

The Quranic explanation of such a behavior is evident in the following verse:

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ
وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا

“And (also) those who spend of their substance to be seen of men, and believe not in Allah and the Last Day (they are the friends of Shaitan (Satan)), and whoever takes Shaitan (Satan) as an intimate; then what a dreadful intimate (friend) he has!” (Q 4:38)

In addition to being an un-Islamic custom it incites more extravagance among the affluent on-lookers and promotes a sense of inferiority, inadequacy and jealousy in the hearts of those who are not so well off. It would be much wiser to abandon this custom altogether. The intention of pleasing Allah SWT will also generate a handsome reward in the Hereafter. The gifts given to the bride by her family and close friends are for the enjoyment of the new couple and not for pleasure of the onlookers.

DECISION IS YOURS

After learning about the differences between different traditions it becomes evident that the customs related to Hinduism must be avoided in the Muslim homes, especially ‘goad bharai’, coconut bashing, walking in circles and throwing almonds, rice, milk or other edibles on the persons or door. In addition, the customs of making indecent remarks at the groom and his friends, demanding money by the bride’s sisters and cousins from the bridegroom while holding his knee or finger and movie-making inside the bridal suite have also taken hold in our so called Muslim society. Why are we so insistent on turning Rahmah of Allah SWT away from us on a day when we need it the most?

CHALA OR FIRST VISIT

Another taxing custom is the insistence of the groom’s family and relatives to receive an elaborate feast for their extended family from the bride’s home soon after the marriage without which the groom will not visit his in-laws.

Bride`s parents have to invite their own close relatives as well. It would be more appropriate if the groom and his immediate family would be invited for mutual introduction, without any elaborate celebration.

GROOM'S STATUS IN THE HOUSEHOLD

In the Quran (4:34), we find the description of the man as the leader (head) of the household, where he has been assigned the special task of meeting the monetary, protective and guardianship responsibilities of the new household.

Allah SWT has given men more physical strength and stable emotions.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى
بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

“Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means.” (Q 4:34)

MUTUAL RELATIONSHIP OF THE NEW COUPLE

The most important thing which strengthens a society is the strength and success of its family units. A harmonious relationship between the spouses will ensure such an outcome. And this is only possible if both parties are not only aware of each other's rights and responsibilities but also sincere in actively carrying them out.

The Quran explains the relationship between husband and wife as 'garments' for each other in a verse (Q 2:187):

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لِهِنَّ

“They are your garments and ye are their garments.”

The various characteristics of a garment may be explained by the following:

- a. **A source of beautification.**
- b. **Covering of the body.**
- c. **Hiding any bodily defects.**
- d. **Protecting from the harshness of weather**
- e. **A means of comfort**
- f. **A symbol of status**
- g. **Expression of good taste**

A garment not only protects the person wearing it but also beautifies his/her personality. In the same context the husband and wife guard each other's secrets and weaknesses. They reveal each other's best attitudes and personality aspects in public while providing comfort and compassion in good or bad times.

RIGHTS OF A WIFE

Quran instructs the husband in the verse (Q 4:19) to treat his wife amicably.

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

“Live with them on a footing of kindness and equity.” (Q 4:19)

The Messenger of Allah SAW instructed the audience at the Last Pilgrimage, “O People, it is true that you have certain rights with regard to your women, but they also have certain rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one you do not approve of, as well as never being unchaste.”

Amr bin Al-Ahwas Al-Jushaima RA reported that he had heard the Messenger of Allah SAW saying in his farewell pilgrimage, after praising and glorifying Allah

SWT and admonishing people, “Treat women kindly, they are like captives in your hands; you have no right to treat them harshly. In case they are guilty of open indecency, then do not share their beds and beat them lightly, but if they return to obedience, do not have recourse to anything else against them. You have rights over your wives and they have rights over you. Your right is that they shall not permit anyone you dislike to enter your home, and their right is that you should treat them well in the matter of food and clothing.” (Tirmidhi)

Don't think ill and be optimistic. The husband should strive to be level-headed, composed and patient at all times. He should also ensure that he does not think ill of his wife. The Quranic advice in this regard is as follows:

فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

“If you take a dislike to them it may be that you dislike a thing, and God brings about through it a great deal of good.” (Q 4:19)

The Messenger of Allah SAW said, “A believing man must not hate a believing woman (his wife); if he dislikes one trait in her he will find another trait in her with which to be pleased.” (Muslim)

No one is perfect. Everyone has his/her faults. If a husband gets repulsed by every minor fault that he discovers in his wife and tries to fix it, the relationship between the two is always going to be rocky. Therefore, every time a husband sees something in his wife that he doesn't like, he should remind himself that he has his own faults and his wife is patiently putting up with them without complaining. This attitude will make him more pleasing in the eyes of his wife as well as Allah SWT.

Be Patient and Forgiving. Patience and tolerance are two essential ingredients of a happy marriage. Showing impatience and intolerance especially when resolving disputes can quickly spoil the peaceful atmosphere of home.

The Messenger of Allah SAW said, “Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain bent. So treat women nicely.” (Bukhari)

A Loving attitude. A husband should always have a loving and caring attitude towards his wife.

The Messenger of Allah SAW said, “The most perfect believer in faith is the one whose character is finest and who is kindest to his wife.” (Tirmidhi)

Once on the occasion of Hajj, the camel of Safiyyah RA sat down and she was left behind in the procession. When the Messenger of Allah SAW went back to fetch her he discovered that she was crying. He took the edge of his Ihram and wiped her eyes. He continued wiping her eyes as she cried.

Maintenance. The husband should also provide the food, shelter and other needs of his wife. He should not have an attitude of superiority with regards to fulfilling the financial needs of his wife as this is an obligation upon him from Allah SWT.

The Messenger of Allah SAW said, “A dinar you spend in Allah’s way, or to free a slave, or as a charity you give to a needy person, or to support your family, the one yielding the most reward is that which you spend on your family.” (Muslim)

He said in another Hadith, “What a man spends on his family is a Sadaqa, and a man will be rewarded even for the morsel that he raises to his wife’s lips.” (Bukhari and Muslim)

Religious guidance.

One of the responsibilities of head of a household is to guide the family members towards the religious learning and practice.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۝

“O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones” (Q 66:6)

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۝

“Enjoin prayer on thy people, and be constant therein.” (Q 20:132)

The Messenger of Allah SAW said, “May Allah grant mercy to a man who gets up at night and prays, and wakes up his wife, and if she refuses, he sprinkles water

on her face; may Allah grant mercy to a woman who gets up at night and prays, and wakes up her husband, and if he refuses, she sprinkles water on his face.”

The Messenger of Allah SAW was as concerned about the religious training of his family members as he was concerned for the rest of the society. Even his wives have been commanded by Allah SWT to spread the knowledge as it was revealed in their homes.

وَاذْكُرْ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ

“And recite what is rehearsed to you in your homes, of the Signs of God and His Wisdom” (Q 33:34)

Guarding Privacy. Allah and the Messenger of Allah SAW have very strictly forbidden both the spouses from revealing each other’s private conversations and secrets in front of other people, even those among family or friends.

Warning for a man with more than one wife: Allah SWT has, with His greater Wisdom, given permission to a man to marry more than one wife at a time.

The Messenger of Allah SAW said, “When a man has two wives and he is inclined to one of them he will come on the day of resurrection with a side hanging down (paralyzed).” (Abu Dawud)

HUSBAND’S RIGHTS

Obedience. The wife must obey her husband willingly in all matters (except of course anything contrary to Quran and Sunnah). The wife who pleases her husband by obeying him will please Allah SWT. This quality is referred to in the verse (4:34) as being righteous and devotedly obedient.

فَالصَّالِحَاتُ قَانِتَاتٌ

The Messenger of Allah SAW said, “It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home; and she should not allow anyone to enter his house without his permission. (Bukhari)

Protecting her chastity. It is imperative for the wife to guard her chastity. Nothing in her conduct or interaction with the members of opposite sex among her own relatives or in-laws should raise suspicion in her husband's mind. Satan is very active in sowing seeds of doubt in a husband regarding faithfulness of his wife. If the wife's actions water that seed the couple's life may become quite complicated. In the above verse (4:34) we also find the special quality of a righteous woman as protector of her chastity:

حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

“They guard in (the husband's) absence what God would have them guard.”

The Messenger of Allah SAW said, “If a wife offers prayers five time a day, protects her modesty, and remains faithful to her husband, she is free to enter Paradise by whichever gate she likes.” (Bukhari & Muslim)

He said in another Hadith, “It is not permitted for a woman who believes in Allah to admit a man into her house whose visit is not approved of by her husband or that she should go out of the house against the will of her husband or she should obey the will of someone else in opposition to that of her husband.” (Bukhari & Muslim)

Winning the husband's heart. The wife must try her best to make her conduct pleasing to her husband. She should willingly obey him and refrain from saying or doing things which may hurt or irritate him. She should guard his secrets very carefully in order to win his trust and be his confidante. The husband should have complete faith in the fact that his wife will not gossip about their domestic life or their personal issues.

The wife must also make sure that she would not make unreasonable demands to her husband. Such a behavior may create dissatisfaction among them. When he brings her a gift she should show appreciation for the spirit behind it rather than evaluating it for its worth and taste.

The Messenger of Allah SAW said, “Any woman who dies while her husband is pleased with her will enter Paradise.” (Tirmidhi)

The wife should make sure that her attire and get up are pleasing for her husband.

The Messenger of Allah SAW said, "I saw the Hell-fire and I had never seen such a horrible sight. I saw that most of its inhabitants were women." The people asked, "O Allah's apostle! Why is it so?" He replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allah. He said, "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you'." (Bukhari)

THE IN-LAWS

In Verse 54 of Surah 25 we find:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا

"It is He Who has created man from water; then has He established relationships of lineage and marriage; for your Lord has power (over all things)." (Q 25:54)

Nikah is an institution which not only brings two people together but it also brings two families close to each other. The bride is now related to everyone in her husband's family and vice versa. These relations are highly sensitive and fragile. Both the bride and the groom need to be well-versed in their responsibilities and obligations to these new family members. The respect of a wife for her parents-in-law should be akin to that she has for her own parents. Similarly, the husband must also respect his wife's parents. This mutual respect goes a long way in cementing cordial relations between the two families.

The groom's parents should treat the new daughter-in-law with love and respect as well, and most importantly, give her, her space. They should realize that she has left her own beloved parents and siblings. Moreover, they should be wise enough to adjustment that she is new in their household and it will take some time for adjustment, not to mention loads of encouragement and guidance from them (while adjusting to her new surroundings). Parents-in-law should be exceptionally patient and helpful towards their daughter-in-law and overlook her small errors in the early days of marriage. They should make no distinction between their own daughters and their daughters-in-law in any domestic matter.

MOTHER-IN-LAW AND DAUGHTER-IN-LAW

The relation between a daughter-in-law and mother-in-law is probably the most sensitive mother. If they have a good relationship with one another, nothing more could contribute to the peace in the house.

However, if there is a clash and the matter is referred to the husband, then it will be entirely up to his intellect and ability how he handles the situation, which is indeed very tricky. He cannot go against his mother as the Paradise lies under her feet. And at the same time, his wife has rights over him too which cannot be overlooked either.

The husband can try and talk gently to both his wife and mother with wisdom that they should try and resolve their disputes on their own without involving him. He can request his mother to overlook his wife's mistakes and provide guidance instead. He can tell his wife to obey and respect his mother in the same way as she would treat her own mother. He should also remind her about the emphasis that Allah SWT has given on establishing cordial relationships and avoiding disputes.

In Sura 2, verse 27 the importance of cementing the relations is given as:

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ

“Those who break God's Covenant after it is ratified, and who sever the ties that God Has ordered to be joined, and do mischief on earth: Those cause loss (only) to themselves.” (Q 2:27)

It should be remembered that a rigid and egoistic attitude never helps matters. Being stringent on one's own point of view and refusing to consider the other person's opinion may end up worsening the situation.

OUTCOME OF LOVING BEHAVIOR

When the disputes are settled in an amicable, compromising manner there results an atmosphere of love and affection. It is explained nicely in the following verse:

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ط اِدْفَعُ بِالَّتِي هِيَ اَحْسَنُ فَاِذَا الَّذِي بَيْنَكَ
 وَبَيْنَهُ عَدَاوَةٌ كَانَهُ وَلِيًّا حَمِيمًا ۝ وَمَا يُلْقَاهَا اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلْقَاهَا اِلَّا دُوْحَظًا
 عَظِيْمًا ۝ وَاَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ط اِنَّهُ هُوَ السَّمِيعُ الْعَلِيْمُ ۝

“Nor can goodness and evil be equal. Repel (the evil) with what is better: Then will he between whom and you was hatred become as if it were your friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint – none but persons of the greatest fortune. And if (at any time) an incitement to discord is made to thee by the Evil One (Satan), seek refuge in God, He is the One Who hears and knows all things.” (Q 41: 33 – 36)

FORBEARANCE

Patience is usually the key to success in any matter, and marriage is no different. There are times at which exercising patience is something that can diffuse a potentially explosive situation. Unfortunately, only those who are protected from evil whispers of Satan have the ability to exhibit self control in these sensitive situations. Apart from the husband and wife, their respective families should also exercise forbearance at all times, while expressing their emotions or desires.

DOWRY ---- ANOTHER PERSPECTIVE

The bride’s parents usually give a lot of dowry to their daughters comprising of clothes, jewelry and many items of personal use. There are loads of gadgets and appliances as well. A lot of parents have this mindset that the more the dowry, the more respect their daughter will get in her new home. In fact, the inanimate objects cannot guarantee any respect. On the contrary they become an issue of ownership and liberty of their use among the members of the new family. She must overcome the love of material things and strive for love and affection from the people around her.

A word of advice to the bride’s parents is that instead of spending lot of time and energy on the dowry, the parents should enlighten their daughter about her upcoming responsibilities. If they are really successful in emphasizing the trivialities of material

possessions and the importance of good human relations they are actually equipping their daughter with best of the dowry.

Responsibility of the Groom's Parents:

The groom's parents must try and instill the importance of marriage and family life in their son. They must impress upon their son the value of Halal earning to support his family. At no time must the groom's parents give him the impression that it is the responsibility of his bride to fill their house with furniture and appliances along with setting him up in a good business. Mothers who attempt to cash their sons in this way are often disappointed with the amount and quality of dowry that the bride brings with her. She then takes to taunting the bride and her parents in turn, which spoils the environment of the house. In-laws must be careful when using the things the bride has brought with her and show at least some care and appreciation towards those things.

GUIDANCE TO THE BRIDE

Advice of Abdullah Bin Jafar to his daughter:

“Don't get angry if you hear something against your nature as this paves way for divorce. Try not to get too tired, as extreme exhaustion leads to hatred. Try to apply antimony in your eyes as this is the best adornment.”

Advice of a husband to his wife:

“A forgiving attitude on your part will sustain my love for you. If you see I am angry, don't get angry yourself. Don't grumble too much or you will turn me off.”

Abu Darda's advice to his wife:

“When you see I am angry, try to cool me down. And when you are angry, I will try to cool you down. We have to do this together or we won't be able to live with each other.”

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الدُّعَا ۝

(آمين يارب العالمين)



Memories

A series of 20 horizontal dashed lines for writing.

قرآن انسٹی ٹیوٹ

(برائے خواتین)

ویب سائٹ: www.quraaninstitute.wordpress.com

- پر خلوص، پر عزم اساتذہ کی زیر نگرانی میں پراعتماد شخصیت کی تیاری
 - باپردہ ماحول کے ساتھ دنیا و آخرت کی تعلیم و تربیت
 - مخصوص علاقوں میں ٹرانسپورٹ کی سہولت موجود
- خواتین اور لڑکیوں کی بہترین اسلامی تربیت اور قرآنی تعلیمات کے فروغ کیلئے
کرائے جانے والے مختلف نوعیت کے کورسز کی تفصیلات

سہ ماہی فہم القرآن سرٹیفیکٹ کورس	داخلہ سال میں 3 دفعہ	اوقات تعلیم صبح 9 تا 1:00	داخلہ پہلے سال داخلے جاری رہتے ہیں	اوقات تعلیم صبح کی صف 01:00 تا 10:30 شام کی صف 05:00 تا 03:00	روز جمعہ تا جمعرات
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شش ماہی فہم القرآن سرٹیفیکٹ کورس	داخلہ اپریل اور اکتوبر میں	اوقات تعلیم صبح 9 تا 1:00
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2 سالہ فہم القرآن ڈپلومہ کورس	داخلہ اپریل میں	اوقات تعلیم صبح 9 تا 1:00	داخلہ پہلے سال داخلے جاری رہتے ہیں	اوقات تعلیم صبح کی صف 01:00 تا 11:00 شام کی صف 05:00 تا 03:00	روز جمعہ تا جمعرات
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بچوں کیلئے ناظرہ قرآن مجید بمعدہ تجویذ	داخلہ پہلے سال داخلے جاری رہتے ہیں	اوقات تعلیم شام 5:00 تا 3:00	روز جمعہ تا جمعرات
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اور اسکے علاوہ ہم نصابی سرگرمیاں

سمر کی کمپ
جون - جولائی

حج تربیت
گاہ

ماہانہ لیکچرز

دورہ تفسیر قرآن کریم
1 رمضان 16 تا 17 رمضان
پریم 17 تا 17 رمضان

خوشحالی (کیلی گرافی)

- * پر خلوص و پر عزم اساتذہ
- * مکمل ایگزیکٹو ماحول
- * کشادہ کلاسز
- * ٹرانسپورٹ کی سہولت
- * دستخط لائبریری
- * ملٹی میڈیا سے
- * آراستہ آڈیٹوریم

بروشر، داخلہ فارم اور دیگر تفصیلات کے لئے 09:00 تا 05:00 تک رابطہ کیجئے

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|---|
| کہیں I - دارالافتح 76-A نچ سلطان روڈ، کراچی۔ فون: 34541144۔ فیکس: 34543443۔ موبائل: 0300-9203810۔ ای میل: quraninstitute@hotmail.com |
| کہیں II - مسجد فاروق اعظم۔ عاکش منزل فیڈرل بی ایریا، بلاک 7، نزد بھائی جان چوک۔ کراچی۔ موبائل: 0300-2772672 |
| کہیں III - بلڈنگ نمبر C-15 خیابان عمر۔ بحر کرشل ایریا۔ فیئر VII نزد دھپہ پراسور ڈپنس ہاؤسگ سوسائٹی کراچی۔ فون: 0321-2017071۔ موبائل: 37612199 |
| کہیں IV - بلڈنگ نمبر A-148 بلاک 3 نزد حدی اسکول و فونمی فاؤنڈیشن، ہسپتال۔ شاہ فیصل کالونی نمبر 3۔ کراچی۔ فون: 34575138 - 37707758 |
| کہیں V - گل خیزا 20/56 نزد مسجد، ایم۔ C-9 بس اسٹاپ۔ ماڈل کالونی۔ ملیر۔ کراچی۔ فون: 0333-2393191 |
| کہیں VI - پلاٹ نمبر D-339 بلاک 4 نزد انور محمد فاروق ٹینک۔ میٹروول سائٹ کراچی۔ فون: 0302-4241484۔ موبائل: 0334-3087391 |
| کہیں VII - 28-C فیئر 5، سیکٹر 5، بدر کرشل D.H.A کراچی۔ فون: 34293576۔ موبائل: 0331-2640834-35 |

قرآن انسٹی ٹیوٹ کی چند اہم مطبوعات



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