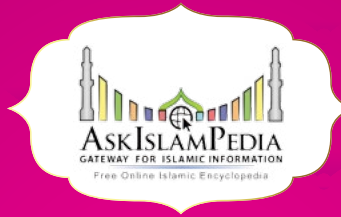


“When a person needs to drive a car, he approaches the best driving school and works hard for training and for obtaining the license but for a serious matter of marriage, why does our youth not approach a scholar or attend some Islamic classes? At least one should read such books like **“Crucial Information Related to Marriage”**”

Abstain from unjustly eating the wealth of people by taking dowry and
Refrain from ungratefulness by not being extravagant in vain rituals of
marriage So that we can control the economic crisis of society



presents

Crucial Information Related to *Nikah*

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الحمد لله وحده والصلاة والسلام على من لا نبي بعده وعلى آله وأصحابه أجمعين، أما بعد:

SIGNIFICANT RULINGS CONCERNING NIKAH

One who can afford marriage, he is commanded to get married. Nikaah is the Sunnah of the Prophet (ﷺ) – it should also be performed in the prescribed i.e. Sunnah way. After marriage, the husband and the wife should fulfil their rights.

A. Before Nikaah

1) The Virtues of Nikaah:

It was narrated from Anas ibn Maalik (may Allaah be pleased with him) that the Messenger of Allaah (ﷺ) said:

“Whomever Allaah has blessed with a righteous wife, He has helped him with half of his religion, so let him fear Allaah with regard to the other half.” *[Sahih ul Jaami: 6148]*

2) It was narrated from Aishah that:

The Messenger of Allaah (ﷺ) said: “Marriage is a part of my Sunnah, and whoever does not follow my Sunnah has nothing to do with me. Get married, for I will boast of your great numbers before the nations. Whoever has the means, let him get married, and whoever does not, then he should fast for it will diminish his desire.” *[Sahih ul Jaami: 6807]*

3) Nikaah dissipates poverty. *(Surah al Noor: 32)*

4) Nikaah is a source of mercy and tranquillity. *(Surah al Room: 21)*

5) Nikaah is the Sunnah of the previously sent prophets. *(Surah al-Ra'ad: 38)*

6) Nikaah is half of the religion. *(Sahih al-Jaami: 430)*

7) Nikaah is the Sunnah of the Prophet Muhammad (ﷺ). *(Sahih al-Jaami: 6807)*

8) Allaah is bound to help the one who wants to get married, seeking to remain chaste. *(Tirmidhi: 1655, Sahih)*

9) Nikaah is the best means of love, loyalty and affection. *(Sunan Ibn Majah: 1847)*

10) The greatest joy in this life is having a righteous wife. *(Muslim: 1467)*

11) A righteous wife is a sign of blessed man. *Sahih al-Targheeb: 1914)*

Wisdoms of Niḳaah

1) Islamic Nikaah differentiates humans from animals.

2) Taking up the responsibility.

3) Preserving the society from fatal diseases.

4) Chastity

- 5) Serenity
- 6) Preservation of lineage
- 7) Preventing the extinction of human beings.
- 8) In numerous pious children.
- 9) Sense of responsibility.
- 10) Mercy and Love.
- 11) Husband and wife are garments for each other. (Surah Bakharah: 187)
- 12) The Prophet (ﷺ) will be elated at the arena of resurrection by seeing us in majority.
- 13) The introduction of Islam.
- 14) Salvation from fake asceticism.
- 15) Articulation of following the Prophet's expression.
- 16) Care and affection between the couples.

The Qualities of the Bride and the Bridegroom:

Some basic guidelines to select your life partner:

- 1) Religious (Sahih Bukhari: 5090)
- 2) Nurtured in a good environment.
- 3) Serious
- 4) Aware of the purpose of life.
- 5) Fond of gaining Islamic knowledge.
- 6) He has sense of responsibility regarding financial and marital duties.
- 7) Looking him/her before the marriage.
- 8) Chastity
- 9) Istikhaarah
- 10) Sincere Counsel
- 11) Supplication
- 12) Moderate enquiry
- 13) Having reliance on Allaah along with means.
- 14) "Marry those who are loving and fertile, for I will be proud of your great numbers before the other nations." [Classed as Sahih by al-Albaani in Irwa' al-Ghaleel, 1784]
- 15) Shouldn't hide defects and harmful diseases.
- 16) Should accept expediency, should not run after personal interests.
- 17) One should give a sincere counsel.
- 18) Backbiting is allowed during the enquiry of the Nikaah. One must verbalize all the affairs so that the final decision can be clearly based upon evidences.
- 19) Eligible with skills, talent and Pious.
- 20) Merciful to the youngsters and respectful towards the elders.

- 21) The one who sacrifices for religion.
- 22) The one who takes care of others.
- 23) The one who takes care of poor and needy people.
- 24) The one who is free from polytheism, innovations and evil character, he/she must possess a sound Islamic creed and perform righteous deeds and a good character.
- 25) In another Hadith, the Prophet (ﷺ) said:

إذا صلت المرأة خمسها، وصامت شهرها، وحفظت فرجها، وأطاعت زوجها قيل لها: ادخلي الجنة من أي أبواب الجنة شئت
(ابن حبان: 3614، صحيح الجامع: 066)

“When a woman is punctual on her five daily Salaah and fasts for the month of Ramadaan and safeguards her chastity and obeys her husband, it will be said to her (on the day of Judgment): Enter through whichever door of Paradise you wish.”

(Musnad Ahmed, Hadith: 1661, Narrated by Abdurrahman bin Awf)

- 26) Those who have faith, do good, and urge each other to the truth, and urge each other to perseverance.
- 27) The man should be able to carry out the financial responsibilities such as providing food, shelter, clothing etc. to the woman.
- 28) (لا تضاروهن) *Laa tuzaarruhunna* Should not harm anyone or should not inflict anyone with harm by hiding defects like impotency.

The Need and Importance of Istikhaarah:

It was reported by Jaabir ibn Abd-Allaah al-Salami (may Allaah be pleased with him) who said:

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا، كَالسُّورَةِ مِنَ الْقُرْآنِ : إِذَا هَمَّ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ، ثُمَّ يَقُولُ
(اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ فَأَقْدِرْهُ لِي، 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 رَضِّنِي بِهِ}} وَيُسَمِّي حَاجَتَهُ “

{Allaahumma inni astakheeruka bi ilmik, va as taqdiruka bi khudaratik, va as aluka min fazlikal azeem, fa innaka taqdiru vala aqdiru, va ta'lamu vala a'lamu, va anta allaamul ghuyoob, allahumma in kunta ta'lamu anna haazal amr khairun li fi deeni va ma'ashi va aaqibati amri, au fi 'a'ajili Amri, va aajilihi, faqdurhu li, va in kunta ta'lamu anna haazal amr sharrun li fi deeni va ma'ashi va aaqibati Amri, au fi 'a'ajili Amri, va 'aajilihi fasrifhu 'anni vasrifni anhu, vaqdur liyal khaira haisu kaan, summa razzini bihi}.” (Bukhari: 6382)

The Messenger of Allaah (ﷺ) used to teach his companions to make istikhaarah in all things, just as he used to teach them soorahs from the Qur'an. He said: If any one of you is concerned about a decision he has to make, then let him pray two rakahs of non-obligatory prayer, then say: (O Allaah, I seek Your guidance [in making a choice] by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty.

You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allaah, if in Your knowledge, this matter (then it should be mentioned by name) is good for me both in this world and in the Hereafter (or: in my religion, my livelihood and my affairs), then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge it is bad for me and for my religion, my livelihood and my affairs (or: for me both in this world and the next), then turn me away from it, [and turn it away from me], and ordain for me the good wherever it may be and make me pleased with it.

(Reported by al-Bukhaari, 6841; similar reports are also recorded by al-Tirmidhi, al-Nisaaai, Abu Dawood, Ibn Maajah and Ahmad).

- 1) A Muslim must intend to perform in all the difficult affairs of life.
- 2) Ablution
- 3) Two units of supererogatory prayer.
- 4) Read the dua of istikhaarah after the completion of prayer.
- 5) Praise Allaah and send salutations and greetings upon the final Prophet (ﷺ) before supplicating.

Some Important Rulings Regarding Salat-ul-Istikhaarah:

- 1) Can pray it during the day/night.
- 2) Dua of Istikhaarah should be after saying the salaam and it is also allowed to do dua before saying the salaam as given proofs by Ibn Taymiyyah (Rahimahullah).
- 3) This is Sunnah (recommended) not fardh (obligation).
- 4) Can perform Istikhaarah as long as we don't get assured.
- 5) The Messenger of Allaah (ﷺ) used to supplicate three times but supplicating for once will also suffice.
- 6) This prayer can be offered to get guidance for all the minor and major affairs.
- 7) Allaah's guidance and help (in the future) can be sought through this prayer.
- 8) Some pious people said: The one who performs Istikhaarah and mashwarah will not be regretful. [Al Kalimatuth Tayyib of Ibn Taymiyyah: 7]
- 9) "If the reply of Istikhaarah is grape, then it is good and if the reply of the Istikhaarah is thorn, then it is evil", this is a baseless statement.
- 10) Praying this Salah in white clothes is an act without evidence.
- 11) With regard to what some people say, then he should go ahead with whatever he feels happy with, a hadeeth to this effect was narrated from the Prophet (ﷺ) is weak. There is no sahih daleel (evidence) for this as far as we know.

The hadith which mentions that heart will be assured after performing istikharah is weak (Shaykh Uthaymeen). However, we come to know from the wordings of the dua of istikharah i.e. summa ardhinee bihee that the assuredness of heart is also a sign of acceptance. Allaah knows best.

12) One of the signs of acceptance of istikharah is opening up of the heart. However, deeming it to be certain and not benefiting from seeking counsel and our experience is not correct because the hadith pertaining to this issue is weak. It can be deduced from the general texts that opening up of heart is a sign but basing our final verdict on that sign is incorrect.

13) THE SIGNS OF THE RESULT OF ISTIKHAARAH

- a) Sharh-e-sadr (satisfaction)
- b) Tendency
- c) Ease in the affairs

14) Seek counsel before Istikhaarah. The one (from whom the counsel is sought) must have the following qualities:

- I. Well-wisher
- II. Well acquainted

15) And Muslim (2162) narrated from Abu Hurairah (may Allaah be pleased with him) that the Messenger of Allaah (ﷺ) said:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ “ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ ” . قِيلَ مَا هُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ “ إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ فَسَمِّتْهُ، وَإِذَا مَرَضَ فَعُدُّهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ ”

“The rights of one Muslim over another are six.” It was said: What are they, O Messenger of Allaah? He said: “If you meet him, greet him with salaam; if he invites you, accept the invitation; if he asks for advice, give him sincere advice; if he sneezes and praises Allaah, say Yarhamuk Allaah (may Allaah have mercy on you); if he falls sick, visit him; and if he dies, attend his funeral.”

16) Wisdom behind failing after praying istikhaarah.

- A. The Hikmah of Allaah
- B. Compensation for the sins
- C. Immense reward on the day of judgment.

The Prophet (ﷺ) said: “How wonderful is the situation of the believer, for all his affairs are good. If something good happens to him, he gives thanks for it and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him.” *Narrated by Muslim (2999)*

Forbidden Permanently:

(Surah al-Nisaa: 23)

Before performing Nikaah, one must be aware of relations which are forbidden for him to marry

- 1) **BLOOD RELATIONS:** Mothers, Sisters, Daughters, Paternal Aunts, Maternal Aunts, and nieces.
- 2) **FOSTER RELATIONS:** Foster Mothers, Foster Sisters, Foster Daughters, Foster Paternal Aunts, Foster Maternal Aunts, and Foster nieces.
- 3) **IN-LAWS RELATIONS:** Mother-in laws, daughter-in laws, wife of the Father and Rabibah (step daughter).
- 4) The one who has gone through Li'aan (cursed).

(Abu Dawood: 2250)

Forbidden Relations for Time Being

- 1) Marrying two sisters at once. (Surah al-Nisaa: 23)
- 2) Marrying a girl along with her maternal or paternal aunt. (Bukhari: 5108)
- 3) Marrying a girl who is already in (Wedlock) someone's marriage. (Surah al-Nisaa:24)
- 4) A woman who was divorced thrice (in an Islamic manner) until she is legitimately allowed to remarry. (Surah al-Baqarah: 230)

Note: It's forbidden, forbidden, forbidden in the Islamic Shari'ah to divorce a woman thrice in a single gathering in one waiting period.

- 5) Marrying a non-Muslim man (or) a woman (who is not from the people of the book). (Surah al-Baqarah: 221)
- 6) Marrying more than four wives at once. (Surah al-Nisaa: 3)
- 7) Marrying in a state of ihram. (Muslim: 1409)
- 8) Prostitute as long as she doesn't repent. (Surah al-Noor: 3)

Forbidden Forms of Marriage:

- 1) Mutah (Bukhari: 5115)
- 2) Halala (Tirmidhi: 1120)
- 3) Shighaar (Muslim: 1415)
- 4) Marrying a woman who didn't complete her Iddah. (Surah al-Baqarah: 235)
- 5) Marriage due to coercion. (Surah al-Baqarah: 256)

Some Important Advices and Guidelines Before Niqaah:

- 1) Delaying the marriage (without any valid reason) is prohibited.
 - 2) 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: 5142]
 - 3) We must avoid useless customs and extravagancy in the marriage such as bridegrooms wearing a ring of gold. This is weakening the society.
 - 4) Nullifying the engagement (without any valid reason) is equal to violating the promise and it may also fall under the act of hypocrisy. One must not harm others.
 - 5) It was narrated from Abu Hurairah that the Prophet (ﷺ) said: "A woman may be married for four reasons: her wealth, her lineage, her beauty and her religious commitment. Choose the one who is religious, may your hands be rubbed with dust [i.e., may you prosper]."
- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تَنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسْبِهَا، وَجَمَالِهَا، وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ " . (Narrated by al-Bukhaari, 5090; Muslim, 1466)
- 6) If you do not do so, then there will be turmoil (Fitnah) in the land and abounding discord (Fasad). [Tirmidhi: 1084]
 - 7) It is allowed for a man to see the girl before marriage. However, it is prohibited for the male relatives of the bridegroom to see the girl.

- 8) Shaykh bin Baaz (may Allaah have mercy on him) said: It is permissible to give charity to the young men to perform the mahar and valimah.
- 9) Wearing a ring to protect one's marriage constitutes 'Tameemah' (forbidden type of taweez <amulet>), and if he is not wearing with the intention of protection of marriage then it is an act of resembling the Christians (should be away from these things).
- 10) A woman (who is in her menses) can be married off. However, it is forbidden to have intimacy with her during menses.

The Evil Acts which should be Avoided:

- 1) Customs and Rituals
- 2) Saanchak (Indian non Islamic ritual)
- 3) Dowry
- 4) The invitation of performing engagement with extravagant expenses.
- 5) Applying Mehndi / henna (الحناء) to the bride (It is allowed but not performed as a batil rasam (the Indian ritual which contradicts Islamic Shariah - must be avoided).
- 6) "Salaamiyan" (Indian non Islamic ritual).
- 7) Considering "Fiance" as wife and not practicing hijab in front of him.
- 8) Riba-based loans.
- 9) Lies (often said about the calibre of boys and girls).
- 10) Photography of memory and fake images.
- 11) Extravagance
- 12) Avoiding Shirk, bid'ah and prohibited actions.
- 13) No fulfilling the rights of creation.
- 14) Music, Dance and shamelessness.
- 15) Harming the neighbours
- 16) Show-off and arrogance

B. DURING NIKAH

The Pillars Of Nikah:

01. The presence of bride and bridegroom and it should be free of all the obstacles (for instance, marrying forbidden relations).
02. **INVITING WITHOUT COERCION:**
The judge *i.e.* Qadhi will ask the bridegroom (after seeking approval from the bride) "I am marrying you with this girl on a specific amount of MAHR, Do you accept?"
- 3) **ACCEPTANCE WITHOUT COERCION:** The bride or bridegroom replies: "I accept"

[al Mulakkhasul Fihi of Shaykh Saalih al Fawzan]

The Conditions Of Niḳaah:

- 1) Specification of the girl and boy by name, quality etc.
- 2) Approval of the bride and the bridegroom.

The Prophet (ﷺ) said:

“A previously-married woman has more right concerning herself than her guardian, and the permission of a virgin should be sought (regarding marriage), and her permission is her silence.”

Narrated by Muslim, 1421

Note: Don't force your offspring in marriage. This must be certainly avoided as it is rejected.

- 3) The consent of Wali on behalf of the bride.
(According to one opinion, it is one of the pillars of Nikaah) *(Abu Dawod: 2085)*
- 4) Presence of the trust worthy 2 witnesses. *(Sahih al-Jaami: 7557)*

Obligations of Niḳaah:

- 1) Mahr [*Nisaa: 4*]
(According to one opinion, it is one of the conditions of Nikaah.)
- 2) Valimah (*Bukhari: 5155*)

What are the qualities of a Wali i.e. guardian?

Man, Sane, Adult, Free, Muslim, Just, Trustworthy (He should not be a (fasiq), majors inner well-wisher), and Guided.

The Announcement of Niḳaah:

The Islamic Shariah has specifically enforced to announce the Nikaah.

List of the Allowed Things in Niḳaah:

- 1) Wearing good clothes.
- 2) Cleaning the impure hair (Ex: armpits, moustache etc.)
- 3) Performing Valimah based on our capability (one shouldn't transgress in performing the Valimah limits). *(Sahih al-Jaami: 3300)*
- 4) Performing Nikaah and Farewell separately is allowed.
- 5) If there is no fear of fitnah, then girls can play duff and women can recite poetry which is free of shamelessness, immodesty and polytheism.

Some Important Advice (During Niḳaah)

- 1) One should congratulate the bride and the bride groom in the following words:

بَارَكَ اللهُ لَكَ ، وَبَارَكَ عَلَيْكَ ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

It was narrated from Abu Hurairah (may Allaah be pleased with him) that when a man got married he would congratulate him and pray for him, saying: “May Allaah bless you and bring blessings upon you and bring you together in goodness.”

Narrated by Abu Dawood (2130) and classed as Sahih by al-Albaani

Explanation and Meaning of Duaa:

- (i) May Allaah grant barakah in your rights and responsibilities and May Allaah protect you from harm.
 - (ii) May Allaah grant you goodness in prosperous circumstances and May Allaah protect you from harm in unfortunate circumstances. May Allaah enjoin both of you upon goodness in all the circumstances.
- 2) Gifting on marriages is allowed but not obligatory. Considering it is an obligation is incorrect.
- 3) The family members of the bridegroom should go to the bride's home with an appropriate number of relatives. Unfortunately, we see now-a-days that the bridegroom's family comes with hundreds of people and demands variety of foods in hostages; this becomes a burden on the bride's family. If marriages don't happen due to these obstacles, this is Haraam and oppression on the bride's family.
- 4) Beautifying and decorating oneself is allowed but in the prescribed limits of the Shariah. The cosmetic which prevents us from performing ablution for the prayer shouldn't be used.
- 5) We should abstain from immodesty and shamelessness.
- 6) The attendees of the Valimah should pray in the following words:

اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ، وَارْحَمَهُمْ

“O Allaah! Bless them in what you have provided them as sustenance; and forgive them and have mercy upon them”

[Muslim: 2042]

اللَّهُمَّ، أَطْعِمْ مَنْ أَطْعَمَنِي، وَأَسْقِ مَنْ أَسْقَانِي.

“O Allaah! Feed him who fed me and give drink to him who provided me drink”. *[Muslim: 2055]*

أَفْطِرْ عِنْدَكُمْ الصَّائِمُونَ وَأَكْلَ طَعَامِكُمُ الْإِبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ .

“May the fasting (men) break their fast with you, and the pious eat your food, and the angels pray for blessing on you”.

[Abu Dawood: 3854]

- 7) Performing Valimah by being in our limits and paying less Mahr is recommended.

[Sahih ul Jaami: 3300]

- 8) Now a days, Valimah and mahr is carried out in terms of lakhs. However, if we follow Shariah, we can carry it out in terms of hundreds.
- 9) Nikaah can be performed in a place where we can hold a congregation. So, we can perform it in mosque (or) any other place.

- 10) It is not permissible to shave the eyebrows or reduce them, because that is the *namas* (plucking) for which the Prophet (ﷺ) cursed the one who does it and the one who asks for it to be done. However, reducing it for a valid reason such as for any medical purpose or removing any defect etc... is permissible. (Ibn baaz)
 - 11) The nails and hair must be cut within forty days. (of the last cutting) [Muslim: 258]
 - 12) In presence of *gair mahram* anklet bells are not allowed in Islam. (Surah al-Noor: 31)
 - 13) Dyeing the grey hair black is impermissible however any other colour can be used. (Muslim: 2102)
 - 14) We should abstain from cheating and treachery. (Muslim: 102)
 - 15) It is permissible for men to wear silver ring. (Musnad Ahmad: 6518)
 - 16) It is permissible for men to use kohl for eyes. (Silsilah al-Sahihah: 633)
 - 17) *Mahr-e-muajjal* (مؤجل) is allowed but *Mua'jzal* (معجل) is appreciated.
It is permissible to delay the payment of *Mahr-e-Muajjal*. However, the Islamic Shari'ah encouraged to pay it as soon as possible. (Bukhari: 5126)
 - 18) A woman can lay off (excuse) her *mahr*. (Surah al-Nisaa:3)
 - 19) All the legal documents of marriage must be applied and taken as soon as possible. (Surah al-Baqarah: 282/ Surah al-Mayidah: 1)
 - 20) There can be interval between *Nikaah* and farewell.
 - 21) One should consider the religious suitability. A Muslim man should not marry a non-Muslim woman except the women of the people of the book and a Muslim woman should not marry a non-Muslim man.
Similarly, one should not marry an individual who abandons *Salah*, who does not practise religion and possesses an ill character.
- Note:** Adding parameters such as family status, linguistic basis, regional background, tribal origin, lineage etc... in the name of religious suitability is absolutely forbidden. [49:13]
- 22) One must refrain from hiding the defects which can cause harm to the marital life. [Majmoo al Fatawa: 32/61]
 - 23) Maximum and minimum *Mahr* is not fixed in the *Shariah*. However, there is a guarantee of blessings in the minimum *mahr*. [As Sahiha of Allama Albani: 1842]

The Reasons for delay in the Marriage

- 1) The huge price of dowry. (*Mahr*)
- 2) Non-*Shariah* customs and practices.
- 3) The misguidance of youth.
- 4) The irresponsible behaviour of youth.
- 5) The case of Dowry.
- 6) Useless customary practices.

- 7) Due to an irrational reason such as!
 - A. What is the age of boy? , he is still small?
 - B. After performing hajj?
 - C. After someone's marriage?
 - D. After getting job?
 - E. After higher education?
 - F. After gaining a rich status in the society.
- 8) Due to false imaginations and thoughts regarding the boy and the girl.
- 9) Forcing the boy or girl into a marriage proposal. In result, they will dislike the invitation of marriage.
- 10) The excessive conditions and demands.
- 11) Excessive scrutiny and queries.
- 12) Doubting without reason.
- 13) Excessive doubts and desires.
- 14) Resembling misguided communities.
- 15) Imaginary fears
- 16) Irrational plans
- 17) Laziness and incompetency in seeking provision.
- 18) Unemployment and the consequences of laziness.
- 19) Expensive weddings and feasts.
- 20) The obstacles such as trials in life due to reduction of worship and supplications.
- 21) Heart doesn't tends towards halal due to excessive sins.
- 22) Heart doesn't tends to find sweetness in halal due to attachment with wrong methods.
- 23) Abandoning the halal way and adopting the unnatural and anti Shariah methods.
- 24) Bad conquests of bad acquaintance.
- 25) Not comprehending the importance of the rights of Allaah and the rights of the people.
- 26) Not understanding the importance of the half of the faith.
- 27) Shamelessness which is prevalent in the society.
- 28) Not differentiating between good and the evil.
- 29) Deeming 'evil' as fashion and 'good' as backward.
- 30) The negligence of seeking knowledge of Monotheism, Prophethood and the Resurrection.

THE SERMON OF NIKAH AND LESSONS:

- 1) The sermon of Nikaah is not only for the bride and the bridegroom but also for all of the attendees. The gathering of Nikaah is not only for enjoyment but it is also an honoured gathering.
- 2) The sermon of Nikaah is a constitution for the upcoming life. The institution of family is based upon the teachings of this sermon.

3) The following verses are recited in the sermon of Nikaah:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ اللَّهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"Innal hamda lillaah, nahmaduhu wa nasta'eenuhu wana stagfiruh wa na'oozu billahi min shuroori anfusina wa min sayyi'ati a'amaalina, mai yahdihillaahu falaa muzzilla lahu wa mai yuzlil falaa haadiya lahu, wa ash hadu al laa ilaaha illallaahu wahdahu laa shareeka lahu wa ash hadu anna muhammadan abduhu wa rasooluhu".

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A'oozu billaahi minash shaitaan nirrajeem, Bismillaahir-Rahmaanir-Raheem.

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

Yaa ayyuhalladheena aamanu- ttaquLlaaha haqqa tuqaatihi wa laa tamootunna illaa wa antum muslimoon.

(O you who believe! Fear Allaah as He should be feared and die not except in a state of Islam (as Muslims) with complete submission to Allaah.) [Aal Imraan 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

Yaa ayyuhan-naas uttaqu rabbakum alladhi khalaqakum min nafsina waahidatin wa khalaqa minhaa zawjahaa wa baththa minhumaa rijaalan katheeran wa Nisaaaan wattaqu-Llaah alladhi tasaaaloona bihi wal-arhaama inna Allaaha kaana alaykum raqeeban.

(O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women, and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allaah is Ever an All-Watcher over you). [al-Nisaa 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. أَمَّا بَعْدُ

Yaa ayyahulladheena aamanu- ttaquLlaaha wa qooloo qawlan sadeedan. (O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth). [al-Ahzaab 33:70].

4) Taqwa (ittaqu / اتقوا) (is mentioned 4 times in the above three verses. Meaning, one should have the consciousness of Allaah even in the state of happiness and joy. One should make himself follow the way of prophet (ﷺ) and should not allow him to follow his desires. Further, the couple should fear Allaah in fulfilling each other's rights.

5) One of the requisites of Taqwa is to up bring us on the principles of monotheism, prophethood and resurrection the day of judgement.

6) "وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ" One should die in the state of Islam and not in the state of disobedience. Meaning, we should die in a state of obedience towards Allaah.

7) The word 'Rabb' indicates that Allaah is the one who provides us sustenance. Meaning, we should not be afraid of poverty and scarcity while marrying.

- 8) We should seek the help of Allaah in all of our worldly affairs as He is our Rabb. ((رَبِّكُمْ الَّذِي
- 9) “مَنْ نَفْسٍ وَاحِدَةٍ” We shouldn’t be boasting about our skin colour, tribe, language etc. as all of us come from a single parent. The roots of racism have been cut off in these ayahs.
- 10) (وَآتَقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ) Relations are the blessings from Allaah. We shouldn’t cut it off.
- 11) The relations which were bonded in the name of Allaah, they should be given their due rights and we shouldn’t cut it off. We will be questioned about these relationships on the day of judgement?
- 12) Allaah is fully aware of all of our affairs, so we should be aware of it. ((إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا))
- 13) The Husband says: “(إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا) Affairs will be governed according to my will”, The wife says: “Affairs will be governed according to my will”.

No, Never!

“Affairs will be governed according to will of Allaah.”

Muraqabah means that we acknowledge the fact *i.e.* Allaah is watching all of our affairs. This acknowledgment will protect us from transgression and oppression.

- 14) (فَقُولُوا قَوْلًا سَدِيدًا) We often lie about the colour of Skin, Home, Salary etc. in the affairs of marriage. This is unacceptable. Rather, we should speak the truth as it eases our affairs and also averts the danger of instant divorce ((يُصْلِحْ لَكُمْ أَعْمَالَكُمْ)).

Nikaah can be Completed in a Brief Interval:

- 1) If the documentation is finished from first itself, then Nikaah can be completed in half an hour.
- 2) The approval of guardian, the presence of the witnesses and the acceptance from the bride and the bridegroom can be completed within half an hour.

Meaning, the ceremony of Nikaah can be completed in 30 minutes. In Sha Allaah

The Permissible and Impermissible Forms of Conditions and Promises made during the Niḳaah:

AN IMPORTANT NOTE:

- 1) Some conditions and promises are valid: therefore, they must be carried out and fulfilled.
- 2) Some conditions and promises are invalid. But, they do not nullify the contract of marriage. However, the conditions and promises will be waived off.
- 3) Some conditions and promises are invalid. They nullify the contract of marriage.

1. Permissible Conditions:

- 1) The bride shouldn’t take the bridegroom out of the city.
- 2) He should allow her to continue her studies.

- 3) A separate home.
- 4) Freedom to work (permissible form of work).
- 5) Demand of maid.
- 6) Man can demand the woman to be lenient in her expenditure and lifestyle but he can't demand impregnancy.

These are those conditions which can be forgiven and can be demand (fasq) sought on breaking these conditions.

2. Impermissible Conditions:

Demanding to divorce the first wife (The contract of marriage is valid but condition is invalid - *Ibn Baaz*)

3. Those conditions which will nullify the contract of marriage:

I. Shighaar

It was narrated from Ibn 'Umar (may Allaah be pleased with him) that the Messenger of Allaah (ﷺ) forbade shighaar.

Narrated by al-Bukhaari (5112) and Muslim (1415)

A shighaar a marriage is when it is stipulated that each man will marry the daughter, sister or ward of the other, whether there is any mahr or not.

II. Halala

Abu Dawood (2076) narrated that the Prophet (ﷺ) said: "Allaah has cursed the muhallil and the muhallal lahu." This was classed as Sahih by al-Albaani in Sunan Abi Dawood.

The muhallil is the one who marries a woman and divorces her so that she can go back to her first husband, and the muhallal lahu is the first husband.

III. Mut'ah

It was narrated from 'Ali (may Allaah be pleased with him) that the Messenger of Allaah (ﷺ) forbade mut'ah marriage and the meat of domestic donkeys at the time of Khaybar. According to another report, he forbade mut'ah marriage at the time of Khaybar and he forbade the meat of tame donkeys.

Narrated by al-Bukhaari, 4216; Muslim, 1407

Mut'ah or temporary marriage refers to when a man marries a woman for a specific length of time in return for a particular amount of money.

The Evils from which we should Abstain Ourselves:

- 1) Not marrying without any valid reason.
- 2) Paying a lot of Mahr; thereby, burdening the society.
- 3) Inviting only rich to the feast and avoiding the poor.
- 4) Wasting time and not being punctual.
- 5) Photography for memory purpose, fake images.
- 6) Dancing
- 7) Singing
- 8) Musical Instruments

- 9) Blocking the roads
- 10) Bridegroom wearing gold
- 11) Alcohol consumption
- 12) Resembling the opposite gender.
- 13) Free mixing up of men and women.
- 14) Extravagancy
- 15) "Sahra baandhna" i.e. wearing garlands of flower in wedding.
- 16) Eating up of wealth through falsehood.
- 17) Accompanying a band of music while coming to the house of bride.
- 18) Renewing the Kalimahs before performing the sermon of Nikaah.
- 19) Making it an obligation i.e. to distribute sweet after the sermon of Nikaah.
- 20) Stealing or Hiding the footwear of the bridegroom.
- 21) The bride entering into home by pushing the bowl of milk or rice.
- 22) The bride entering into home under the shadow of mus'haf i.e. Quran.
- 23) Muh-dikhaai, ghar- bharani, Chilla etc.
- 24) Not marrying in month of Muharram
- 25) Marrying with the intention of divorce.
- 26) Shaking hands with ghayr-mahram women.
- 27) One wandering into the ladies section to find his wife.
- 28) Wearing tight clothes
- 29) Men wearing garments below the ankles.
- 30) Shaving beard
- 31) Women using perfume
- 32) Unveiling of the women
- 33) Women wearing revealing clothes.
- 34) Plucking eyebrows (it is allowed for ilaaj (treatment)) but not allowed for zeenath (beatification/adornment).
- 35) Using wigs (Fake hair)
- 36) Tattooing
- 37) Practicing some superstitious beliefs and believing that it will help in the preservation of the marriages (kalipot ka laccha, special ring, stone, challa, mala, taweezaat, chutka).



C. After Nikaah

The Etiquettes of Wedding Night:

- 1) Gifting the bride (Irwa ul Ghaleel: 1601)

2) Presenting some food to the bride in order to elate her especially milk.

(Musnad Ahmed: 27591)

3) One should place his hand on the head of his wife and should supplicate with the following words;

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَمِنْ شَرِّ مَا جَبَلْتَهَا عَلَيْهِ

'Allaah umma inni as'aluka khairaha wa khaira ma jabaltaha alaihi, wa a'udhu bika min sharriha wa sharri ma jabaltaha alaihi.

(O Allaah, I ask You for the goodness within her and the goodness that You have made her inclined towards, and I seek refuge with You from the evil within her and the evil that You have made her inclined towards).'

(Sunan Abu Dawood: 2160)

4) Praying two units of supererogatory prayer together. (Musannaf Ibne Abee Shaybah: 17156)

5) Supplicating before intimacy : بِسْمِ اللَّهِ ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

"bismillaah, allaahumma jannibnash-shaytaana wa jannib-ash-shaytaana maa razaqtana".

(In the Name of Allaah, O Allaah! Shield us from Satan and keep him away from us and from what You [may] bestow upon us. [i.e. children])

(Sahih Bukhari: 141)

This opening invocation is useful in that if Allaah blesses the husband and the wife with a child, this child will not be harmed by Satan.

6) Performing ablution before second intercourse after first intercourse.

7) One should perform ablution or ghusl before sleeping. (Adaabudh Dhifaaf lil Albani).

8) The method of ghusl

1. Form the intention in the heart to purify oneself from major impurity: janaabah (impurity following sexual discharge), menses or nifaas (postpartum bleeding).
2. Then say Bismillah and wash the hands three times, then wash any dirt from the private part.
3. Then do wudoo' as for prayer, a complete wudoo'.
4. Then pour water over the head three times, and rub the hair so that the water reaches the roots of the hair.
5. Then wash the body, making sure that the water reaches all parts, starting with the right side of the body and then the left, and rubbing it with the hands so that the water reaches the entire body. It is not obligatory upon the women to open their hairs. However, in order to get free from impurities like menstrual blood and post birth blood it is obligatory open the hairs as well.

The Feast Of Valimah:

1) It is obligatory to perform Valimah.

(Sahih Bukhari: 5167; Shaykh bin Baaz)

2) It is obligatory to accept the invitation of Valimah except there is a valid excuse.

(Sahih Bukhari: 5173)

3) It is an act of disobedience to reject the invitation of Valimah.

(Sahih Bukhari: 5177)

4) One should also invite the poor and needy to Valimah.

(Sahih Muslim: 1432)

- 5) It is lawful to give Valimah on the same day before khalwa Sahiha (meeting the spouse) on the day of Nikaah. *[al-Mulakhkhas al-Fiqhi, 2/364: Shaykh Saalih al-Fawzaan]*

Shaykh Safiur Rahman Mubarakpuri said in his explanation of Bulughul Maraam:

“Valimah (marriage feast) should be held after khalwah Sahiha (when husband meets his wife and spends some time with her in closed premises).

Note: It is not obligatory to have intercourse on the first night of marriage.”

- 6) The valid excuses for not accepting the Valimahh are a singing, dancing etc. (in the Valimahh).

The Rights of a Husband:

- 1) Fulfil the right of intimacy. *(Sunan Tirmidhi: 1160)*
- 2) To accept the leadership (Qawwamiyat) of a man. *(4:34; Sunan Tirmidhi: 1159)*
- 3) To obey the husband. *(Sahih Ibn Hibban: 4163)*
- 4) To assist the husband (in the Islamic boundaries). *(Sunan Tirmidhi: 1163)*
- 5) To console each other during the times of distress and difficulties. *(Sahih Bukhari: 2297)*
- 6) To protect his honour and wealth in the absence of husband. *(Mustadrak of Hakim: 2682)*
- 7) Don't spend his money (invalidly in terms of Shariah) without his permission. *(Sunan Tirmidhi: 670)*
- 8) Seek counsel from your husband before spending your money so that there exists a lovely environment. *(Sunan Abu Dawood: 3547)*
- 9) Not to allow those persons in the home (whom your husband dislikes). *(Sahih Bukhari: 5195)*
- 10) Refrain from being ungrateful to the husband. *(Sahih Bukhari: 304)*
- 11) You cannot fast (Supererogatory) without your husband's consent. *(Sahih Bukhari: 5195)*
- 12) Be mindful of your husband's honour while leaving the home. *(Ahzab: 33)*
- 13) Assist your husband if he wants to change his home. *(Talaq: 6)*
- 14) A husband has a right to marry up to four wives at a time. *(Nisaa: 3)*
- 15) He can seek divorce if needed (The Islamic solution to oppression and transgression). *(Talaq: 1)*
- 16) The right of inheritance. *(Nisaa: 12)*

The Rights of a Wife:

- 1) Fulfilling the right of intimacy. *(Sahih Bukhari: 1975)*
- 2) Abstaining from the right of intimacy during the days of menstruation. *(Baqarah: 222)*
- 3) Abstaining from the right of intimacy during the days of Ramadaan. *(Sahih Bukhari: 1937)*
- 4) Prohibition of anal sex *(Sunan Abu Dawood: 1894)*
- 5) Giving her mahr. *(Nisaa: 4)*
- 6) Providing her shelter. *(Talaq: 6)*

- 7) Providing her provision. (Talaq: 7)
- 8) Providing her clothes. (Sunan Abu Dawood: 2142)
- 9) Good Behaviour. (Nisaa: 19)
- 10) To co-ordinate with the wife in all of her good affairs. (Bukhari: 676)
- 11) To console her during the times of distress and difficulties. (Sahih Bukhari: 2297)
- 12) To protect her honour and respect. (Sahih ul Jaami: 3314)
- 13) To allow her to educate herself up to a required extent. (Tahreem: 6)
- 14) To be just among the wives. (Nisaa: 3)
- 15) To not to dispel his wife outside of the home. (while in a state of displeasure)
(Sunan Ibn Majah: 1850)
- 16) The right of seeking Khula. (Sahih Bukhari: 5273)
- 17) The right of seeking inheritance. (Nisaa: 12)
- 18) To divorce her with due honour and not through humiliation. (Baqarah: 231)

Some Advices to the Bride and the Bridegroom:

- 1) To honourably live with the wife.
- 2) To respect and dignify her.
- 3) To respect her relatives as well.
- 4) To provide her peace and tranquillity.
- 5) The bride shouldn't be negligent in fulfilling the rights of her husband.
- 6) Not to be suspicious and doubtful unnecessarily.
- 7) The bride should be mindful of the fact *i.e.* her honour comes from her husband.
- 8) Not to speak in a state of anger.
- 9) To adorn herself for the sake of husband.
- 10) To use fragrance in the home.
- 11) To purify oneself by removing the nails, pubic hair, armpits hair etc.

Some Important Advices after the Nikaah:

- 1) One can lie in order to reconcile between the husband and wife. (Sahih Muslim: 1605)
- 2) The best from of charity is to spend on wife and children. (Sahih Muslim: 995)
- 3) One can live a longer span of life and attain the mercy of Allaah by being kind and merciful to his/her relatives. (Sahih Bukhari: 2067)
- 4) The woman can put her case (in order to avoid harm) in front of the Qadhi similar to the man who defends himself against the harm of his wife.
- 5) The Messenger of Allaah (ﷺ) never harmed any of his wives.
- 6) The Messenger of Allaah (ﷺ) never abused any of his wives.
- 7) Refrain from taking back your gifts.
- 8) Allama Albani permitted Birth control / avoiding to conceive based on three conditions:
adabuzzifaaf by Albani.
- ➡ To ward off harm from the mother (fear of severe illness).

- Birth control / avoiding to conceive is allowed if it certainly poses a danger to the safety of the mother and there certainly exists a fear that she will die if it continues.

Note: It is permissible only if 2 trustworthy doctors strongly declared.

- Haqqe istimta (for the sake of lawful joy)
- Fulfilling the legal and valid promises.
 - Fulfilling the rights of each of their parents.
 - The in-laws should not consider the relationship of husband and wife as a competition. Rather they should compliment it.
 - Refrain from expensive wedding cards as it falls under extravagance.
 - The relationship of bride with her mother-in law should be peaceful one. Both of them must refrain from envy, hatred, gossiping, backbiting, jealousy etc.
 - It is impermissible to perform continuous feasts for 4-5 days (after the consummation of marriage).

The Shari Limits of Entertainment:

The couple can entertain themselves by being in the prescribed limits of the Shariah such as commanding the good and forbidding the evil. Honeymoon is synonymous to blindly following the western culture.

The Principles for a Successful Marriage:

- Having sense of responsibility.
 - Honouring each other
 - Monotheism, Prophethood and the Day of Judgment.
- We have to only worship Allaah and obey his messenger (ﷺ)
 - The home will be governed according the Shariah neither by the will of the husband nor of the wife.
 - One of the requisites of Tawheed is Muraqabah. It is belief by a slave of Allaah that Allaah, The Exalted, is ever watchful of his actions. This belief will extinguish the evil, harmful and conspiring nature of an individual. Thereby making him serious in all of his affairs. For example, The Messenger of Allaah (ﷺ) and his wives are an inspiration for all of us.
 - The verse “So whosoever does good equal to the weight of an atom (or a small ant), shall see it; And whosoever does evil equal to the weight of an atom (or a small ant), shall see it” [99: 7-8] reminds us that all of us will be held accountable on the Day of Judgment.
 - The verse “The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)” makes us feel of our responsibility and results is easing all of our affairs.
- In Sha Allaah
- Tolerance
 - Beware about maata ul ghuroor متاع الغرور should not be deluded by the world; we must think of the world by being aware of its reality and we should not wander in an imaginary

world. This world often deceits as it is an illusion. We cannot acquire everything in this world as it is only possible in Jannah; it is only Jannah where we can everything without limit. This world is a substance of deceit.

The means of this real world are:

Reliance, Consciousness, Honesty, Trust, Pure and Delightful Nature, Contentment, Patience, Forbearance, Leniency, Refraining from disputes, Tenderness, Fondness, Mercy and Compassion, Justice and Excellence, Abstaining from immodesty and evils, Helping one another in Al-Birr and At-Taqwa (virtue, righteousness and piety) but not helping one another in sin and transgression.

- 6) We should maintain conversations in all the circumstances, We should include them in all of our counsels, being constantly mindful that others are helpful, supporting, and friends to us, We should help each other in order to attain Jannah, forsaking talking to each other in a state of displeasure, being unconcerned about each other in a state of displeasure, conceit, arrogance, pomposity, betrays trust, oppression, lying, slandering, doubts and uncertainties, suspicions, not taking care of each other, ill behaviour towards relatives, all these traits are venomous for a marital life.
- 7) We should be concerned of the child's future during marital discord. One should think that our disputes can affect our children. We should think of the Ummah and humanity. Where are our calibre exhausted and why all of our skills are being exerted in quarrels?

A Huge Vision, The Purpose of Life, to live for the of humanity on the verge of experiencing pain, to propagate Islam, The purpose of life is to establish slave hood.

When a man lives his life by making the above purposes as aims of his life; then minute disputes will be automatically solved.

We should create an environment of education, contemplation, ponder, remembrance through Quraan, comprehension of the hadith and Shariah, knowledge, action, invitation, rectification and patience in our homes.

8) 5 principles of well-being laid by psychiatrists:

- One must avoid harshness, anger, rudeness etc. and adopt qualities like gentleness, cheerfulness etc. in all of his affairs.
- One must alter his daily routine in a halal manner in order to create a delightful environment in his home.
- One must not cut off his relations.
- Mutual honour and respect
- Mutual trust

The Solution to End the Obstinacy of the Husband and Wife:

- 1) Obstinacy is recommended in some affairs and disliked in some affairs.
- 2) Obstinacy is a sign of weakness
- 3) One must adapt himself according to the circumstances and the people in Shariah way otherwise they will fall in to the Obstinacy.
- 4) Obstinacy breaks the relationships whereas gentleness strengthens the relationship.

- 5) Sometime obstinacy is an evil inherited to the people so they have to purify and control in the Islamic teachings.
- 6) The people who are deprived from love those are falling in to the obstinacy.
- 7) Problem should be solved through discussions and not through dictations.
- 8) One must observe forbearance and tolerance.
- 9) One must ponder on the fate of arrogant people mentioned in the Qurazn such as Firawn, Hamaan, People of Add and People of Samood etc. this will help to control the intolerance and obstinacy.

Ibn Qayyim said:

Removing the mountains from their places is easier than removing these four characteristics (of arrogance, envy, anger and lusts) which a person has been afflicted with. *Al Fawa'id*

The Messenger of Allaah (ﷺ) said:

“Seeking the [obligatory] religious knowledge is an obligation upon every Muslim.”

[Sunan Ibn Majah: 224]

Learning may be an individual obligation (fard ‘ayn); this refers to learning that which a Muslim cannot do without knowing in order to carry out his religious duties, and to make his deeds sincerely for Allaah alone, may He be exalted, and how to interact with other people. It is enjoined upon every accountable person, male or female – after learning what is needed in order to have proper understanding of the tenets of faith, which form the foundation of the religion – to learn about that which will help him to do acts of worship and to interact with others in the correct manner; that includes Wudoo’, Ghusl, Prayer, Fasting, rulings on Zakaah and Hajj, Nikaah etc... for those for whom these things are obligatory, and having a sincere intention for the sake of Allaah when doing acts of worship.

The word ‘Nikaah’ comes from the verb ‘na-ka-ha’ which means to join together two things or in a more general sense, embracing and the like. It is the conclusion of a contract between a man and a woman, with each of them desiring to enjoy and take pleasure in one another, establish a righteous family and a safe and sound society. The word Nikaah can refer to both the marriage contract and intercourse together.

The phrase in the famous hadith of Bukhari related to Nikaah translated here as “afford it” may refer to the costs of marriage as well as ‘intercourse’.

Ibn Hajar in Fathul Bari: 9:108

An Important Lesson:

We have made affordable matter as unaffordable. We have wasted five years of our life for preparing ourselves to make extravagant and vain expenses in marriage and another five years in settling the debts that we took to perform marriage. The institution of marriage has become a disaster:

“I have sought four days from my life span; two spent in longing and the rest in wait”.

عمر دراز مانگ کر لائے تھے چار دن دو آرزو میں کٹ گئے دو انتظار میں

Note: As marriage is related to tying up of relationships; we will mention here the rights of parents and other relatives as a reminder.

After the grace of Allaah, through the love and guardianship of your parents you have reached the age of marriage; so acknowledge the bounties of Allaah upon you and be grateful to your parents.

The Rights of Parents:

- 1) To be respectful towards parents. (Bani Israel: 23-24)
- 2) To obey their commands. (Luqman: 14-15)
- 3) To behave in a good manner. (Sunan Abu Dawood: 5143)
- 4) To fulfil their needs. (Baqarah: 215)
- 5) To refrain from harming them. (Sahih Muslim: 313)
- 6) To seek forgiveness for them. (Bani Israel: 23-24)

Examples of some acts of disobedience towards parents:

- 1) We shouldn't make them weep.
- 2) We shouldn't make them terrified.
- 3) We shouldn't distress them.
- 4) We shouldn't stare them.
- 5) We shouldn't disobey them.
- 6) We shouldn't reject their statements.
- 7) We shouldn't reveal our personal problems with the intention to make them to get worried.
- 8) We shouldn't be stingy towards them.
- 9) We shouldn't embarrass them by articulating our helps towards them.
- 10) We shouldn't desire their death

Al Birr wa Silah of Shaykh Saalih al Fawzan

The Importance of Kinship:

Islam calls for the upholding of the ties of kinship because of the great effect that this has on achieving social cohesion and perpetuating cooperation and love among the Muslims. Upholding the ties of kinship is a duty.

The Messenger of Allaah (ﷺ) said: "Whoever would like his rizq (provision) to be increased and his life to be extended, should uphold the ties of kinship."

(Reported by al-Bukhaari, 5986 and Muslim, 2557)

Narrated Abdullah ibn Amr ibn al-'Aas: The Prophet (ﷺ) said:

The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He who is in the heaven will show mercy to you. (Sunan Abu Dawood: 4941)

Once we understand this, we need to ask: who is the one who upholds the ties of kinship? This was explained by the Messenger (ﷺ) when he said: "The one who maintains a relationship with his relatives only because they maintain a relationship with him is not truly upholding the ties

of kinship. The one who truly upholds those ties is the one who does so even if they break off the relationship.”
(Reported by al-Bukhaari, 5991)

A man said to the Messenger of Allaah (ﷺ), “I have relatives with whom I try to keep in touch, but they cut me off. I treat them well, but they abuse me. I am patient and kind towards them, but they insult me.” The Prophet (ﷺ) said, “If you are as you say, then it is as if you are putting hot dust in their mouths. Allaah will continue to support you as long as you continue to do that.”

(Reported by Muslim : 2558)

Allaah has warned us against cutting the ties of kinship

Narrated Abu Hurairah: The Prophet (ﷺ) said,

“The word ‘Ar-Rahm (womb) derives its name from Ar-Rahman (i.e., one of the names of Allaah) and Allaah said: ‘I will keep good relation with the one who will keep good relation with you, (womb i.e. Kith and Kin) and sever the relation with him who will sever the relation with you, (womb, i.e. Kith and Kin).”

[Sahih Bukhari: 5988]

Narrated Jubair bin Mut`im:

That he heard the Prophet (ﷺ) saying, “The person who severs the bond of kinship will not enter Paradise.”

[Sahih Bukhari: 5984]

Narrated Jarir bin `Abdullah: The Messenger of Allaah (ﷺ) said:

“Allaah will not be merciful to those who are not merciful to mankind.”

(Sahih Bukhari: 7376)

The Messenger of Allaah (ﷺ) said:

“Mercy is not removed (from anyone) except from a wicked one.”

(Sunan Tirmidhi: 1923)

Supplications to Seek Pious Progeny:

1. Allaah says in the Quran,

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Rabbanaa hab lanaa min azwaajinaa wa zurriyaatinaa qurrata a'yuninw waj 'alnaa lil muttaqeena Imaamaa.

“Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqun” [25:74]

2. رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ

Rabbij 'alnee muqeemas Salaati wa min zurriyyatee Rabbanaa wa taqabbal du'aaa'.

“O my Lord! Make me one who performs As-Salat (Iqamat-as-Salat), and (also) from my offspring, our Lord! And accept my invocation.” [14:40]

3. وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

Rabbij 'al haazal balada aaminanw wajnubnee wa baniyya an na'budal asnaam.

“O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.” [14:35]

4. رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ إِنَّكَ سَمِيعُ الدُّعَاءِ

Rabbi hab lee mil ladunka zurriyyatan taiyibatan innaka samee'ud du'aaa'.

“O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.” [3:38]

5. رَبِّ اَوْزِعْنِيْ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْ اَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَاَنْ اَعْمَلَ صَالِحًا تَرْضَاهُ وَاَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ ۖ اِنِّيْ ثُبْتُ بِكَ وَارْتَمَيْتُ مِنَ الْمُسْلِمِيْنَ

Rabbi awzi' neee an ashkura ni'matakal lateee an'amta 'alaiya wa 'alaa waalidaiya wa an a'mala saalihaan tardaahu wa aslih lee fee zurriyyatee; innee tubtu ilaika wa innee minal muslimmeen.

“My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).” [46:15]

6. Narrated Ibn `Abbas: The Messenger of Allaah (ﷺ) used to seek Refuge with Allaah for Al-Hasan and Al-Husain and say: “Your forefather (i.e. Abraham) used to seek Refuge with Allaah for Ismael and Ishaq by reciting the following: ‘O Allaah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.’

(Sahih Bukhari: 3371)

7. One must read ‘Aouzbillahi minal Ayn’ (اعوذ بالله من العين) in order to preserve his relationships.

Good Training of Children

Ibn al-Qayyim (may Allaah have mercy on him) said:

Whoever neglects to teach his child that which will benefit him, and leaves him without any guidance, has wronged him gravely. Most children’s deviance is because of their parents and the parents’ neglect and failure to teach them the obligatory religious duties and the Sunnah of the Prophet (ﷺ), so they neglected them when they were small....

How many are the parents who were the cause of their children’s misfortune and suffering in this world and the hereafter, because of their negligence and failure to discipline the child, and their encouraging and helping him to pursue his whims and desires. By doing that, they think that they are being kind to the child, at the time when they are disgracing him, and they think that they are showing mercy to him at the time when they are wronging him. Thus the child will be of no benefit to his parent, and the parent is the cause of the child’s misfortune and of his missing out on opportunities for success in this world and the hereafter...

If you think of the causes of children’s misguidance and corruption, you will see that it is mostly the fault of the parents.

End quote from *Tuhfat al-Mawdood bi Ahkaam al-Mawlood* (p. 229, 242)

The evil consequences of not upbringing the child in the Islamic manner:

- 1) Parents will be deprived of the supplications of their children.
- 2) Parents will be deprived of honour.
- 3) Parents will be deprived of dignity.
- 4) Parents will be deprived of the supplications of peace.

- 5) There will be discord among their children regarding inheritance.
- 6) Children couldn't balance their marital life.
- 7) Continuous uprising of conflicts and differences.
- 8) There will be a great loss of community.
- 9) We will be held accountable on the Day of Judgment.
- 10) The parents will be considered as 'fraudsters' (who didn't upbringing their children in the proper manner).
- 11) A child will not be able enough to offer the funeral prayer of his parent.



Arba'in –E- Usra

How can we Create Love in the Relationship?

- 1) By greeting one another. (*Sahih Muslim: 54*)
- 2) By visiting one another. (*Sahih Muslim: 2567*)
- 3) By spending quality time with them. (*Luqman: 15*)
- 4) By having good conversations with them. (*Sahih Muslim: 2560*)
- 5) By being gentle and merciful towards them. (*Sunan Tirmidhi: 1924*)
- 6) By presenting gifts to them. (*Sahih ul Jaami: 3004*)
- 7) By accepting their invitations. (*Sahih Muslim: 2162*)
- 8) By generously hosting them. (*Sunan Tirmidhi: 2485*)
- 9) By supplicating for them. (*Sahih Muslim: 2733*)
- 10) By respecting the elders. (*Sunan Tirmidhi: 1920*)
- 11) By showing compassion to the youngsters. (*Sunan Tirmidhi: 1920*)
- 12) By sharing their happiness and sadness. (*Sahih Bukhari: 6951*)
- 13) By easing their affairs through our assistance. (*Sahih Bukhari: 6951*)
- 14) By wishing wellness for them. (*Sahih Muslim: 55*)
- 15) By giving to them (when sought). (*Sahih Muslim: 2162*)
- 16) By seeking sincere counsel from them. (*Surah Imran: 159*)
- 17) By refraining from backbiting them. (*Surah Hujurat: 12*)
- 18) By refraining from cursing them. (*Surah Humaza: 01*)
- 19) By refraining from gossiping about them. (*Surah Humaza: 01*)
- 20) By refraining from libelling them. (*Sahih Muslim: 105*)
- 21) By refraining from calling them by abusive titles. (*Surah Hujurat: 11*)
- 22) By refraining from falsely accusing them. (*Sunan Abu Dawood: 4875*)
- 23) By removing their difficulties. (*Sunan Abu Dawood: 4946*)
- 24) By being merciful towards them. (*Sunan Tirmidhi: 1924*)
- 25) By not being delightful on their trials (Lesson derived from Surah Mutaffifeen).

- 26) We shouldn't compete unnecessarily as unnecessary competition leads to ungratefulness and weakness. (Sahih Muslim: 2963)
27. Competition in rushing towards good deeds is permitted. However, this shouldn't lead to arrogance, show-off etc. (Surah Mutaaffifeen: 26)
28. We must refrain from greed. (Surah Takathur: 01)
- 29) We must be ready to sacrifice ourselves for the welfare of each other. (Surah Hashr: 09)
- 30) We must be concerned about other (more than ourselves). (Surah Hashr: 09)
- 31) We shouldn't inflict pain on anyone (even in joking). (Surah Hujurat: 11)
- 32) We should try to bring benefits to the people. (Sahih ul Jaami: 3289)
- 33) We should be gentle while speaking and one must avoid harshness in his speech. (Surah Imran: 159)
- 34) We should speak about their good qualities (in their absence). (Sunan Tirmidhi: 2737)
- 35) We should control our anger. (Sahih Bukhari: 6116)
- 36) We should refrain from seeking revenge. (Sahih Bukhari: 6853)
- 37) We shouldn't humiliate anyone. (Sahih Muslim: 91)
- 38) After being grateful to Allaah, we should be grateful to each other. (Sunan Abu Dawood: 4811)
- 39) We should visit them in their sickness. (Sunan Tirmidhi: 969)
- 40) We should visit their deceased and perform the funeral rites. (Sahih Muslim: 2162)

We smell good fragrance while picking up flowers and bad odour on picking contamination. This is a parable of good and evil gatherings.

May Allaah enable us to maintain our relationships with goodness.

Note: Usually, there will be gathering sessions before and after the marriage ceremony, so one must remember Allaah and recite Durood (individually) in these gatherings.

One must preserve himself from slandering, backbiting, mocking, vain speech etc.

One should make the following supplication at the end of gatherings:

Sunan Tirmidhi (3433) narrated that Abu Barzah al-Aslami (may Allaah be pleased with him) said: The Messenger of Allaah (ﷺ) used to say, when he wanted to leave a gathering:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Subhaanaka Allaahumma wa bihamdika, 'ash-hadu 'an laa 'ilaaha 'illaa 'Anta, 'astaghfiruka wa 'atoobu 'ilayka

"Glory and praise be to You, O Allaah, there is no god but You, I seek Your forgiveness and I repent to You."

A man said: O Messenger of Allaah, you are saying something that you did not say before. He said: "It is expiation for anything that happened in the gathering."

Etiquette of Eating and Hosting:

1. Washing both hands before eating.
2. Saying "بِسْمِ اللَّهِ" before eating. (Tirmidhi:1858)
3. If you forget to say "بِسْمِ اللَّهِ" before eating you can say "بِسْمِ اللَّهِ أَوَّلُهُ وَآخِرُهُ" (Tirmidhi:1858)
4. Eating with the right hand. (Muslim:2020)
5. Eating from what is Infront of you. (Bukhari:3576, Muslim:2022)
6. Washing your hands after eating.
7. Rinsing your mouth after eating. (Bukhari:5390)
8. Eating with three fingers.
9. Prohibition of eating of what has fallen down. (Muslim:2034)
10. Do not eat while leaning. (Bukhari:5399)
11. Feasting together rather than separately.
12. Saying "الحمد لله" after finishing.
Or say: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَزَرَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ (Tirmidhi:3458)
Or say: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرُ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا (Bukhari:5458)
Or say: (الحمد لله الذي أطعمه وسقاه وجعله له فخرًا) (Sunan Abu dawood:5458)
Or say: اللَّهُمَّ أَطْعَمْتَ وَأَسْقَيْتَ، وَهَدَيْتَ، وَأَحْيَيْتَ، فَلكَ الْحَمْدُ عَلَى مَا أَعْطَيْتَ (Musnad Ahmed 16159, Sahih grade)
Or say: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَأَطْعِمْنَا خَيْرًا مِنْهُ (Sunan Tirmidhi:3377)
And if you are drinking milk say: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ (Sunan Tirmidhi:3377)
13. Do not criticise the food. (Bukhari:3370, Muslim 2046)
14. Eating in a medium pace and not filling your stomach completely. (Tirmidhi:2380)
15. Do not use plates of gold and silver for eating. (Bukhari:5426, Muslim:2067)
16. With regards to drinking water: Check your water in the glass, sit while drinking, and drink the water in three intervals (breath).
17. Honor the guest by serving them food as soon as possible.
18. Giving dua to the host: اللَّهُمَّ! بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاعْفُ رَحْمَهُمْ (Muslim: 2042)
Or say: اللَّهُمَّ! أَطْعِمْ مَنْ أَطْعَمَنِي، وَأَسْقِ مَنْ أَسْقَانِي (Muslim: 2055)
Or say: أَفْطَرْتُ عِنْدَكُمْ الضَّائِمُونَ، وَأَكَلْتُ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ (Sunan Abu dawood: 3954)



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