

COURSE TOPICS



COURSE OUTLINE

- Question 1 : Is Nikaah compulsory in Islam ?
- Question 2 : What is the Islamic criterion for selecting a husband or a wife ?
- Question 3 : What procedure can be followed in selecting an Islamic life-partner ?
- Question 4 : What advice would you give to the reverts to Islam – Should they live with their parents after marriage ? Should they prefer a revert for marriage ?
- Question 5 : What comprises an ideal Islamic Nikaah ?
- Question 6 : List of questions to be asked to the prospective groom or the bride.
- Question 7 : Why is polygamy allowed in Islam ?
- Question 8 : If Dr Zakir Naik supports men marrying more than one woman, then why does he not have more than one wife ?
- Question 9 : What are the different types of divorces in Islam ?
- Question 10 : What kind of behaviour should be observed between a couple who are engaged but not married yet ?
- Question 11 : Is it compulsory for a married man to take the consent of his first wife to take a second wife ?
- Question 12 : Is it necessary to inform the first wife about your second marriage, even if the second wife is willing to forego her rights of equal time and money ?

COURSE TOPICS



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Question 13 :

- A) How do i convince my teenager Muslim friends who have so called, “fallen in love” to refrain from committing vices like staring, and other haram activities ?
- B) If the girl or the boy is virtuous, and you have “fallen in love” with them then how should I ask them to go about it ?

Question 14 : What are the important duties of a wife towards her husband in Islam ?

COURSE OBJECTIVES

1. To understand the Islamic ethos of marriage
2. To be aware of the Islamic method of choosing a spouse and conducting marriage ceremonies
3. To provide a comprehensive advice to Muslim men andwomen, so that they can have a married life as per the Qur ’an and Sunnah

COURSE TOPICS



QUESTION & ANSWER BUCKET

TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

COURSE DURATION

Video Duration : 1 hour 30 min

Study Guide : 1 hour 20 min

Assessment : 10 min

Total Duration : 3 hours



LESSON 1

BEFORE YOU SAY,
'I DO'



QUESTION 1:

IS NIKAH COMPULSORY IN ISLAM ?

Dr Zakir: In the Nikaah Khutbah, although we generally say that Nikaah is Sunnah of the Prophet (pbuh), we also find it mentioned in the Qur'an and the Sunnah that it is a commandment of Allah (swt) and the Prophet (pbuh) to get married.

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ



“Marry women of your choice...”

Al Qur'an 4:3



Prophet Muhammad (pbuh) said:

“Marriage is part of my Sunnah, and whoever does not follow my Sunnah has nothing to do with me.”

Sunan Ibn Majah – Hadith 1846



Hence, based on the above verse of the Qur'an and the statement of our beloved Prophet Muhammad (pbuh), according to me Nikaah is compulsory.



Most of the scholars say that Nikaah is Sunnatul Mu'akkadah, a very important Sunnah, but I consider Nikaah to be Fardh, unless you have a very valid reason where the Fardh can be relaxed. Just like how pork is generally Haraam, but if you are dying of hunger and pork is the only thing that can save you, for that time it becomes permissible.

According to me, Nikaah under normal circumstances is a Fardh and it is the duty of every man or a woman to get married.



Prophet Muhammad (pbuh) said:
"O you young people ! Whoever has the means to get married, should get married."

Sahih Al Bukhari – Vol 7 Hadith 5066

It is a commandment of the Prophet (pbuh) to get married.

Hence, based on the above Hadith and the other Hadith I quoted before, I consider Nikaah to be a Fardh on every man and a woman.



QUESTION 2:

WHAT IS THE ISLAMIC CRITERION FOR SELECTING A HUSBAND OR A WIFE ?

Dr Zakir: The best answer to know the Islamic criterion for selecting a husband or a wife was given by our beloved Prophet Muhammad (pbuh).



Prophet Muhammad (pbuh) said:

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

Sahih Al Bukhari – Vol 7 Hadith 5090



Normally, when people select a life partner, whether a boy selects a girl to be a wife or a girl selects a boy to be a husband, they look for four things: beauty, wealth, nobility, and virtue. Amongst them, the Prophet (pbuh) said that the most important is the virtue. Thus, if a man seeks a beautiful wife or a girl seeks a handsome husband it is permissible, it is not Haraam. Similarly, if a girl seeks a rich husband or a boy seeks a rich girl in marriage, it is permissible. So is the case with nobility. But to seek for a virtuous husband or wife is the most important criterion out of all these four criteria. If you must compromise in any of these four criteria, you can compromise on the first three but not the last.

If you can get a spouse who has all the four criteria fulfilled, then it is 'Sone pe Suhaga' (icing on the cake). It would be the best if you can find a boy or a girl who is handsome or beautiful, wealthy, belongs to a noble family and is very virtuous, Alhamdulillah. One should not let go of such a proposal for marriage. But it is normally very rare to find such a scenario. It is like in a fairy tale, where you are waiting for the prince charming or the beautiful princess. We know that life is a not a fairy tale, so one should not insist, "Unless I don't get all the four criteria fulfilled, I will not marry."



If you can find someone fulfilling all the four criteria, the possibility is there but the probability is very negligible. But if you must compromise among the four criteria, you can surely compromise on the first three and not compromise on the last criterion i.e., virtue.



QUESTION 3:

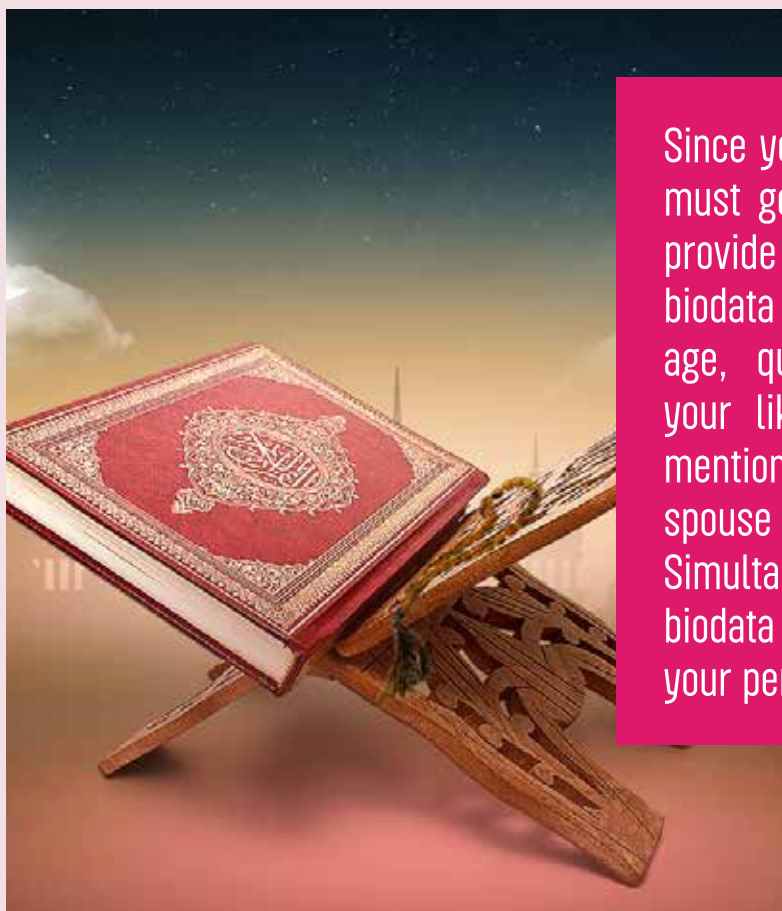
WHAT PROCEDURE CAN BE FOLLOWED IN SELECTING AN ISLAMIC LIFE-PARTNER ?

Dr Zakir: To begin with, one should select a life-partner based on these four basic criteria: beauty, wealth, nobility, and virtue.

The procedure is to first convince yourself that the partner you want to marry to should be virtuous. Virtuousness should be more important for you than beauty or wealth or nobility. You get convinced first upon this criterion and then convey the same to your parents, because the parents may have a different view. They may want a very handsome and wealthy boy to get you married to. It should not happen that they decide upon a particular boy to be good for you and he may not fit your criteria. One should not feel shy to discuss this because ultimately they are your parents. Later, you can convey to your relatives and close friends that you are looking for a virtuous boy to marry to. You can also approach any Islamic organisation who you know can help you find a match.



Since you are not looking for someone who is wealthy, you will not go to a ‘billionaire club’ to choose a spouse. Similarly, since your criterion is not handsomeness or beauty, you will not go to a beauty contest to choose a spouse.



Since your basic criterion is Islamic, one must go to an Islamic organisation and provide your biodata to them. Your biodata should have your basic details: age, qualification, height, complexion, your likes and dislikes, etc. You can mention in it that you would like to have a spouse who is virtuous and Islamic. Simultaneously, you can collect matching biodata from that Islamic organisation for your perusal.

Thus, the first level is your parents then your relatives, friends, and Islamic organisations or marriage bureaus.

Unfortunately, majority of the so called “Muslim marriage bureaus” are more based on culture rather than Islamic criteria. Yet it is no harm to give your biodata to them, but it is preferable to try and select a marriage bureau whose criterion of selection is based on Qur’an and Sahih Hadith.



Furthermore, you can let the people know about your intent to marry in Islamic magazines, local or international. Many of the Islamic magazines have a section on marriage - 'Wanted Brides', 'Wanted Bridegrooms'. You can even give an ad in newspapers like 'Times of India', you may never know it may work for you. You can even post your biodata on the internet but with caution. Many a time it leads to deviation. One can use it, but within the purview of the Islamic Shariah.



Later, when you conduct a preliminary round of interview to select a life partner, make sure that it is Islamically done. You cannot ask to meet the girl alone in a garden or in a movie theatre in the last row ! One can either call the boy to the girl's house or the girl can go to the boy's house. One should also make sure that there is a Mahram with the girl, either the father or the brother, and the boy should have his mother or sister with him when he meets the girl.

When questions are asked by each other, it is preferable to have a Mahram around. I feel there is no problem in having a

Mahram if you are asking questions which are based on Qur'an and Sunnah. If you think there will be certain personal questions, and you don't want anyone else to know, which I don't think such a situation normally arises, then see to it that you speak in a hall with doors opened, and the distance between the two opposite sex is far enough, i.e., Islamic distance is maintained. During the interview if the prospective girl or boy fits your criteria then you can go ahead while judging the pros and cons of this proposal, In Sha Allah.



QUESTION 4:

WHAT ADVICE WOULD YOU GIVE TO THE REVERTS TO ISLAM – SHOULD THEY LIVE WITH THEIR PARENTS AFTER MARRIAGE ? SHOULD THEY PREFER A REVERT FOR MARRIAGE ?

Dr Zakir: As far as a revert to Islam staying with his non-Muslim parents after marriage is concerned, the best case scenario would be that you do Da 'wah to your parents, convince them to become Muslims, and then stay together with them.

Secondly, depending upon how well your parents have accepted you as a Muslim and you feel that it can be a smooth sailing, then there is no harm in continuing to stay with your non-Muslim parents even after marriage. Smooth sailing doesn't mean everything is alright, there will surely be little problems here and there because your parents are not yet Muslims. But if you think that the problems are not many and even if they do occur they can be handled, then I feel there is no harm in trying and staying with your non-Muslim parents after marriage. If it turns out to be difficult later, then you can very well move out with your wife.



One should prefer giving it a try to stay with non-Muslim parents, unless you are sure that it is difficult. If you know your parents have not accepted you as a Muslim, then you can move out of the house and yet be good to your parents and take care of them. As a son, it is your duty to take care of your parents irrespective whether your parents are Muslim or not. You must obey them as long as they don't ask you to go against Qur'an and Sunnah. Your duty towards your mother is not waived and your Jannah is yet beneath her feet, even if she is not a Muslim yet. You must follow all her commandments except those which go against the Qur'an and Sunnah, but as for the other things, one should love and obey her more.



As far as the question of preferring to marry a revert girl or a girl who is already born in a Muslim family is concerned, it again depends upon the virtuousness. Whoever is more virtuous of the two, you should marry her.

If you find a revert girl who is more virtuous compared to a girl who is already born in a Muslim family but following more of culture and not following Islam, then the virtuous revert girl is preferred to be married. But if you get a girl from a Muslim family who is more virtuous and the revert girl is less virtuous than her, then better marry a girl who is born in a Muslim family.



If both are exactly on the same level in all aspects, i.e., the beauty is the same, the wealth is the same, nobility is the same, virtue is the same, then I would say that out of the two the better would be to marry a girl who is born in a Muslim family. If both are reverts with non-Muslim parents, then there will be pressure from both sides, and that will be a little bit of more burden. But if you choose a girl born in a Muslim family, at least you get support from one side, In Sha Allah.

If the revert is very virtuous and very high in Taqwa than the other girl who is born in a Muslim family from whom you may get family support, but Taqwa is not high, then better marry a girl who has higher Taqwa and is a revert.

Normally, people think that a revert is better for marriage under all circumstances. Yes, it can be in some cases but not always. Many a time, many things a revert may not know, which are known to a person who is born and brought up in a Muslim family. You may also do things which are wrong in Islam, which are normally known by the Muslims because of regularly doing those actions. There are also more chances of deviating from the truth, not that you will, but depends upon each one's Taqwa.



When Taqwa and Eemaan are strong, nothing can rock the marriage. But if both are average in virtue and other aspects, then I would personally suggest that it is preferable that a revert marries a person who is born in a Muslim family, but again virtue is more important criterion to be considered, In Sha Allah.



QUESTION 5:

WHAT COMPRISES AN IDEAL ISLAMIC NIKAAH ?

Dr Zakir: For an ideal Islamic Nikaah, the number one criterion is that both the spouses should be ideal Muslims. If both are ideal Muslims then the Nikaah would also be ideal, In Sha Allah.

In terms of other things, one should not be extravagant in conducting the Nikaah ceremony. Most of the people involved in Nikaah ceremony are usually thinking about how glamorous it should be, the food you will serve, the decoration you will do, that is the reason they require at least few months or may be a year to prepare ! One should make sure that the marriage is on Islamic guidelines, and it is simple.



Prophet Muhammad (pbuh) said:
“The best marriage is that in which the least expense is made.”
Sahih Al Jami’ – Hadith 3300



One should make Nikaah so simple that Zina becomes difficult. Nowadays, Nikaah is very difficult, and Zina is so easy. When you think of Nikaah, you think that you should have at least 5-10 lakh rupees, otherwise it is difficult. When it comes to Zina, it is very easy, few hundred rupees !



Usually in the Muslim community, Nikaah is done in the Masjid and then they have a grand Walimah. Walimah is one of the very important Sunnah to be done after the marriage takes place, preferably after consummating the marriage. They want to do the Nikaah simple but Walimah grand. They falsely argue that Walimah was not mentioned by the Prophet (pbuh) hence they want to make it grand ! They have Walimah in a big ground, posh decoration and spend 50 lakhs to 1 crore rupees !



The Nikaah ceremony should not be based on any un-Islamic activities. When we have the Nikaah ceremony, one should make sure that the Hijaab is maintained. Generally, in our Muslim society, unfortunately we have a lot of intermingling between the sexes during the Nikaah ceremony.

When you have the reception, see to it that there is a separate section for the ladies and separate for the gents. In some weddings you have separate section for the ladies, separate for the gents but the stage is common, which does not make any sense !

Do you want to display your wife to all that I am going to marry such a beautiful girl ? ! Everyone comes on the stage and greets the bride and the groom, which is not Islamic at all. Whereas, in some weddings you have segregation of sexes, different stages but then you have gent waiters going into the ladies' section ! It is very important to make sure that the Hijaab is maintained correctly.



These matters can be discussed even when you are asking questions during the marriage interview. In the final round of the interview, one should also discuss on how the Nikaah is going to take place, like the Islamic guidelines to be followed, Haraam activities like music not being played during the Nikaah or Walimah ceremony, there is no extravagance, not too much of glamour, etc. Overall it should be a simple Nikaah.

Last but not the least, the Mahr should be fixed as per the Islamic guidelines.

One should also give importance to do Da'wah or give a message to the people invited to your wedding. One should convey the message that Nikaah and Walimah should be based on Islamic guidelines, and you inspire other people to follow such acts rather than our so-called culture where a person tries to click business deals in such gatherings. People think that as a businessman they must click business deals, so they tend to make it posh. If the person is rich and if he spends based on his wealth, it is acceptable, but see to it that one does not facilitate Haraam things like music or intermingling of sexes during the wedding.

These are just the few points that how a Nikaah ceremony can be conducted. Besides, whatever is Haraam in Islam, should be avoided and one should try to do as much as things which are Mustahab, like simplicity. Instead of spending 10-20 lakh rupees, you can give that in charity or you can use that money for spreading the word of Allah (swt). If you give in the way of Allah (swt), it will bring benefit to your married life, In Sha Allah.





LESSON 2

PRE-MARITAL INTERVIEW



QUESTION 6:

LIST OF QUESTIONS TO BE ASKED TO THE PROSPECTIVE GROOM OR THE BRIDE.

Dr Zakir: I personally do not know of any list of questions to be asked to the prospective groom or the bride which are mentioned in the Qur'an or the Hadith. But looking at the various verses of the Qur'an and Hadith, one can derive a list of questions that can be asked, In Sha Allah.



Misplaced Priorities asked in Our Society

- 1** Normally, when people go for a matchmaking, the most important thing is the photograph. Most of them reject the prospective bride or bridegroom just by looking at the photograph, as if there exists a new technology where you can come to know the virtue of a person only by looking at the photograph ! Although, negative testing can be done by looking at the photograph. For example, if you find that the girl is immodestly dressed up then you can reject her for marriage. You are not looking at her beauty but her level of modesty. Similarly, if the girl sees the boy is immodestly dressed up then you can reject the proposal on that basis.
- 2** The normal routine that we have in our society today is when a boy goes to select a bride he asks, “Khana pakana aata hai ke nahi ?” Do you know how to cook food or not ? It is as if you are testifying that if she knows how to cook Biryani then she can take care of the children !



‘Virtue’ – The Most Important Criterion to be Enquired about

The most important is to find out that the person you are going to marry is virtuous or not. Thus, your questions basically should be to find out whether the would-be spouse is virtuous or not ?

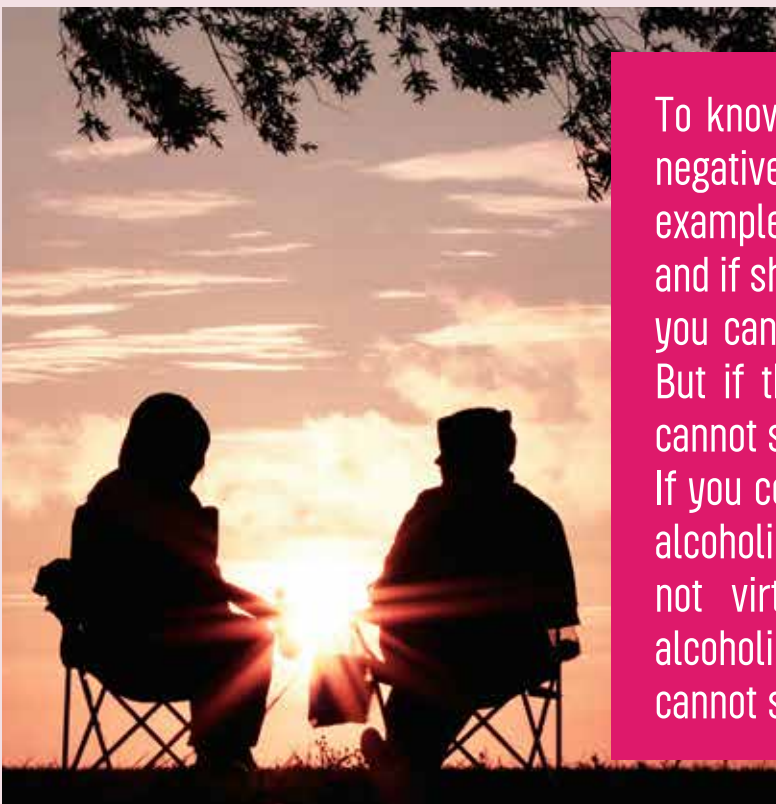
To find out about the other three criteria – beauty, wealth and nobility is very easy, but virtue is very difficult. If you want to know whether she is beautiful, look at her and you will come to know. Beauty is subjective, but immediately within a few seconds you can decide whether she is beautiful or not for you. It is very easy.

If you want to know how wealthy he or she is, look at their bank balance, do a little enquiry about the property the person owns, whether they are a fraud or not, is the property on loan or full-owner. This kind of enquiry is possible and very easy to find out. Thus, less chances that you will be deceived whether the person is wealthy or not.

To find out the third criterion, whether the person belongs to a noble family or not, you just look at the ‘Shajarah’ or the family tree and you will know who his or her ancestors are. It is easy and the chances you will be right is close to 100%. But to identify whether the person is virtuous is very difficult.



In our school and college days, in the subject of chemistry, we had something called as Confirmatory Test, CT. Confirmatory Test is a kind of negative testing where you come to know whether an element belongs to a particular category or not.



To know the virtue of a person, doing negative testing is very easy. For example, if a boy goes to select a girl and if she is wearing a skirt and a mini, you can easily say she is not modest. But if the girl is wearing Hijaab, you cannot say for sure that she is modest. If you come to know that the boy is an alcoholic, does gambling, surely, he is not virtuous. But if he is not an alcoholic or does not gamble, you cannot say for sure that he is virtuous.

If you find certain obvious negative criteria in the girl or the boy you are looking forward to marrying, you can easily put them in the bracket of 'not virtuous' and reject the proposal. But you can't reject the girl or the boy all together if the criteria of virtuousness has a very small negative factor. If you find out that the other factors are good then you can yet give it a I thought to go ahead.

For filtering in the first criterion, i.e., dressing, you don't have to ask anything, you just have to look, and you will come to know the virtue.



قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ



“Say to the believing men that he should lower his gaze and guard his modesty...”

Al Qur'an 24:30

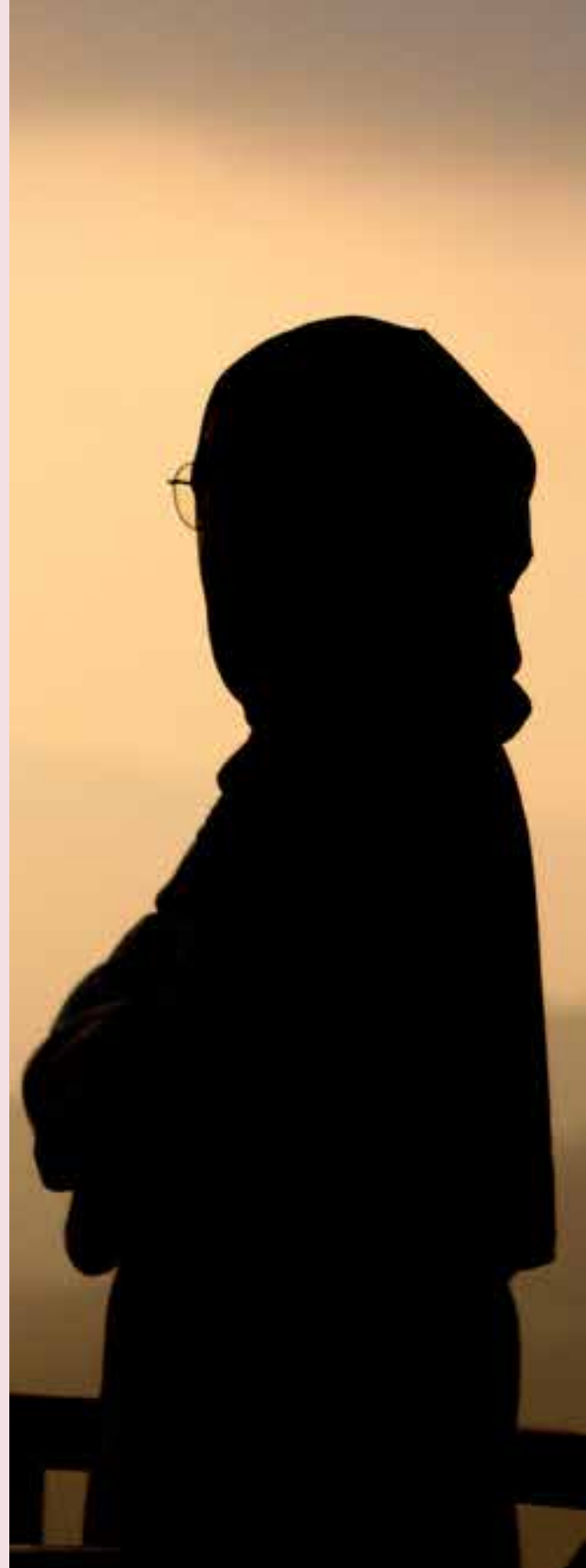
وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُنَّ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ



“Say to the believing women that she should lower her gaze and guard her modesty...”

Al Qur'an 24:31

Although the above two verses of the Qur'an prohibit a person to look at the opposite gender, this prohibition is relaxed when you go to choose your life partner.





Both the Girl and the Boy have the Right to ask Questions

There are various questions you can ask and depending upon the reply given by the prospective wife or husband, your next question may change.

Normally in our culture, the boy can ask the girl any question but if a girl asks any question, it is seen negatively, as though she is immodest. The girl has full right to ask the boy and the boy has the full right to ask the girl any questions within the purview of the Islamic Shariah. One should also make sure not to offend each other while asking the questions. The boy should not feel offended if the girl initiates to ask the questions nor should he stereotype her as “modern” on doing

so. Islam is a modern religion, but our cultures have put these reservations.

It is preferable that you give the first chance to the boy to ask questions but if the boy is comfortable, the boy can always ask the girl to question first.



IV

Questions that can be asked by both the Boy and the Girl

The questions to be asked can be varied, for example the girl can ask the boy, “What kind of girl would you like to marry ?” Indirectly you are trying to find out what type of person he is from the answer he gives. He may say, “I want a very beautiful wife”, or he may say, “I want a wife who is very educated”, but does he put a criterion that I want a virtuous wife ? If he doesn't put that criterion, he himself may not be that virtuous. One type of questioning is asking a leading question, the other one is asking an indirect question to know the person's mentality from the reply.

One can ask the leading a question, “Would you mind marrying a girl who does not do Hijaab ?” “Yes, I don't mind as long as she is beautiful,” comes the reply, then one should know that this person is not virtuous. This way you are indirectly trying to judge the level of virtue of the would-be husband by asking indirect questions. In the same way one can ask about Salaah and other Fardh acts. In this way first you can try and find out the virtuousness.



One can also ask the question, “How many times a day do you offer Salaah ?” Some may feel offended by such a direct question, so the better way to put it could be, “I am sorry, I am going to ask you a leading question since I want a virtuous and I would like to be sure if he offers regular Salaah.” He may either say, “Five times” or he may say, “Four times is regular but sometimes I miss my Fajr Salaah.”



While you are asking any question, you should come to know that the person who is giving the answer is just answering for the sake of answering or are the answers a fact. Usually, if that person realizes that the opposite person, especially the girl is very beautiful and wants a virtuous husband, he will pretend to be virtuous.

“Nahi, mein toh Paanch time Padhta hoon, Chodta hi nahi hoon, Ek bhi !”

“I pray all my five daily prayers; I never miss a single prayer !”

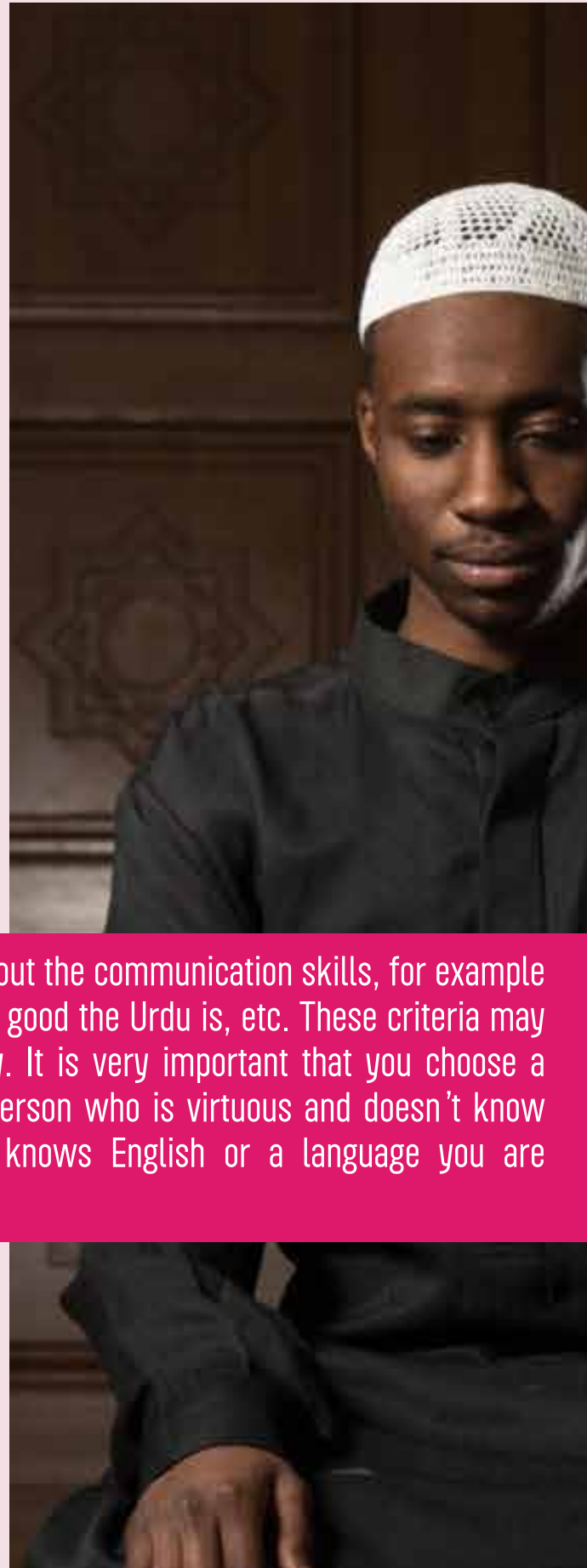




The girl can then ask a simple counter question, “What is the time for Fajr Salaah ?” One should not ask about Zohar Salaah because Zohar Salaah is mostly the same throughout the year. When you ask such a question, don’t ask with ego but with humility. Depending upon the nature of a person you are talking to, your question framing will change. Some people are very sensitive, “What do you mean ! You are asking me how many times I pray ? !”

Such types of questions should not be the first question you ask, they can be sandwiched in between. If your first question is about how many times the person offers Salaah, there may be a problem if the person is not very virtuous, or he may be virtuous, but he may think that you doubt his Taqwa, or he may not be broad minded.

One of the criteria you may want to know is about the communication skills, for example how good a person’s spoken English is or how good the Urdu is, etc. These criteria may not come in virtue but comes in compatibility. It is very important that you choose a compatible spouse. If you have an option, a person who is virtuous and doesn’t know English and a person who is virtuous and knows English or a language you are comfortable with then you must consider it.





Education is also an important criterion for compatibility. Some leading questions can be, “What is your education ?” “Where have you passed from ?” “Which college you went to ?” “Which subjects you opted for ?” When you are asking these questions, you are making the person comfortable initially. Now while you are making him or her comfortable you are trying to find out the answers that they are giving you and that way you are also judging, how good the English is, you are trying to judge his level of education, which is also important. Education is not there in the four criteria mentioned by the Prophet (pbuh), but you want to marry someone whom you can be compatible with. It is not that an uneducated person cannot be married to, but if you are educated and you want someone of the similar level, it is permissible.

After you check on the education, communication skills, etc. which are important, one should not forget that the main criterion is virtue. One can ask leading questions about fasting after knowing about Salaah, “Do you fast only in the month of Ramadhaan or do you even fast the additional Nafl fast ?” When you ask about Fardh fast alone one may feel offended, so along with Fardh fast you ask about additional Nafl fast so that the person does not feel offended. This way you try and find out about the pillars of Islam first – Salaah, Saum, Zakaat and Hajj.



The most important pillar is the Aqeedah, the belief in Tawheed. One should ask, “Which school of thought do you belong to ?” “Which books do you think are the most important for seeking knowledge about Islam ?” This way you are trying to find out how much knowledge does the person whom you are going to marry have about Islam. Then you can ask leading questions to find out if they are involved in any innovation. One maybe fasting, praying, done Hajj, giving Zakaat but one should yet ask leading questions to know whether they are involved in certain innovations.

The person should not be involved in any form of Shirk because Shirk is the biggest sin in Islam.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۖ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا



“Allah forgives not (The sin of) joining other gods with Him; but He forgives whom He pleases other sins than this: one who joins other gods with Allah, has strayed far, far away (from the right).”

Al Qur'an 4:116

Muslims usually will never do open Shirk but they may be involved in other forms of minor Shirk. This way you can ask leading questions about Aqeedah, the school of thought he or she follows and compare it with Qur'an and Sahih Hadith.



Your main leading question should be on virtue and the replies should be analysed to check whether the Islam they follow is ritualistic Islam based upon culture or based upon Qur'an and Sahih Hadith.

You should also try to find out if the person is involved in any major sins. If not all, at least try to find out about the common major sins like not performing Salaah, not giving Zakaat, etc.

One should not directly ask, “Have you committed a murder ?” which is the second biggest sin in Islam. You can rather ask in a humble way, “I am sorry, don't feel offended, but I would like to marry a virtuous man, so I want to be sure that my life partner whom I am going to be with, does he have any vices like, does he drink alcohol or involved in drugs, or does he smoke ?” Someone may say, “I don't have any vices except for smoking”, a negative factor but certain things can be compromised if the other factors are good. It never means that any of the answers a person gives is a final determinant and end of story. A person may say, “I offer four times Salaah but the morning Fajr Salaah, I sometimes miss it.” This doesn't mean that he is completely disregarded. But if he says, “I only offer Jumuah prayer”, this can be a red flag.





Thus, based on the replies you get you can continue to ask further questions. One could also ask about how much he or she thinks is important to convey the message of Islam, to find out if they are proud to be a Muslim.

Regarding appearance, sometimes the girl may be doing strict Hijaab but when you go to look at her she may not do complete Hijaab which she normally does. She may wear maybe a Dupatta in which her hair may be seen and you may wrongly assume that this the normal way she dresses when she goes out. One should know that certain Hijaab rules can be relaxed for marriage proposal. The girl can look at the boy and see whether he has a beard which is important. Whether the person is covering his head or not, because covering the head is a Sunnah. But you don't reject a person because he does not cover his head. If he covers his head that again does not mean, he is Islamic. He may get that half point out of hundred on Islam but that does not mean the other criteria, is default present in him if he is covering his head. There are many people who cover their head, but they are far away from following the Sahih Hadith.





You can also ask questions about the future plans. In case of the girl, what if she wants to do Da'wah after marriage. If the girl you want to marry, wants to do Da'wah or go to an Islamic organization at least 2 hours every day, would you allow it or not? When the proposal is in its final stages, if engagement is done, then you can even ask, "If after marriage I want to go to a Da'wah organisation, will you allow?" The questions you ask depend upon whether it is the first meeting, second meeting or the third meeting, etc.

One can ask other questions which you feel what you want to do in future. With regards to Faraidh you must ask upfront, "Would you like your wife doing Hijaab?" If he says, "I wouldn't mind", then the follow up question could be, "Suppose your wife says she will not do Hijaab, will you agree?" If he says, "I wouldn't mind", then you can gauge his commitment to Islam.



If you know what your priority in life is, if you are a Da'eeyah and you want a Da'ee as your husband then you must ask him questions accordingly, "How much time do you spend in conveying the message of Allah (swt)?" Or is he just a so called 'average Muslim' who prays 5 times a day, fasts in the month of Ramadhaan, maybe he has done his Hajj, doesn't smoke, doesn't have alcohol, etc. Is he involved in conveying the message of Islam? Is he proud to be a Muslim? Or is the person apologetic? What are his types of friends? Would he like his wife to earn a living? There can be a long list of questions that can be asked. Therefore, the interview can go on for a couple of hours in one session or there can be a couple of sessions. There is no rule that you should have one meeting or what is the ideal duration of that meeting.





As a thumb rule, one should make a list of questions to be asked, because you may forget. One should see to it that when you ask any questions you behave like a virtuous girl. You should ask, “After I do the important duties of the house, can I do Da’wah?” Not that I want to go for Da’wah full day, and I come home and relax ! As a girl you must look after your home and that is also important.



LESSON 3

POLYGAMY, DIVORCE
AND ENGAGEMENT
IN ISLAM



QUESTION 7:

WHY IS POLYGAMY ALLOWED IN ISLAM ?

Dr Zakir: Polygamy means a system of marriage whereby a person has more than one spouse.

Polygamy can be of two types:

- 1) Polygyny, where a man marries more than one woman.
- 2) Polyandry, where a woman marries more than one man.

In Islam, limited polygyny is permitted; whereas polyandry is completely prohibited.



**THE QUR'AN IS THE ONLY
RELIGIOUS SCRIPTURE
IN THE WORLD THAT SAYS,
'MARRY ONLY ONE'**



The Qur'an is the only religious book, on the face of this earth, that contains the phrase 'Marry Only One'. There is no other religious book that instructs men to have only one wife. In none of the other religious scriptures, whether it be the Vedas, the Ramayana, the Mahabharata, the Geeta, the Talmud or the Bible does one find a restriction on the number of wives. According to these scriptures one can marry as many as one wishes. It was only later, that the Hindu priests and the Christian Church restricted the number of wives to one.

Many Hindu religious personalities, according to their scriptures, had multiple wives. King Dashrat, the father of Rama, had more than one wife. Krishna had 16,108 wives,

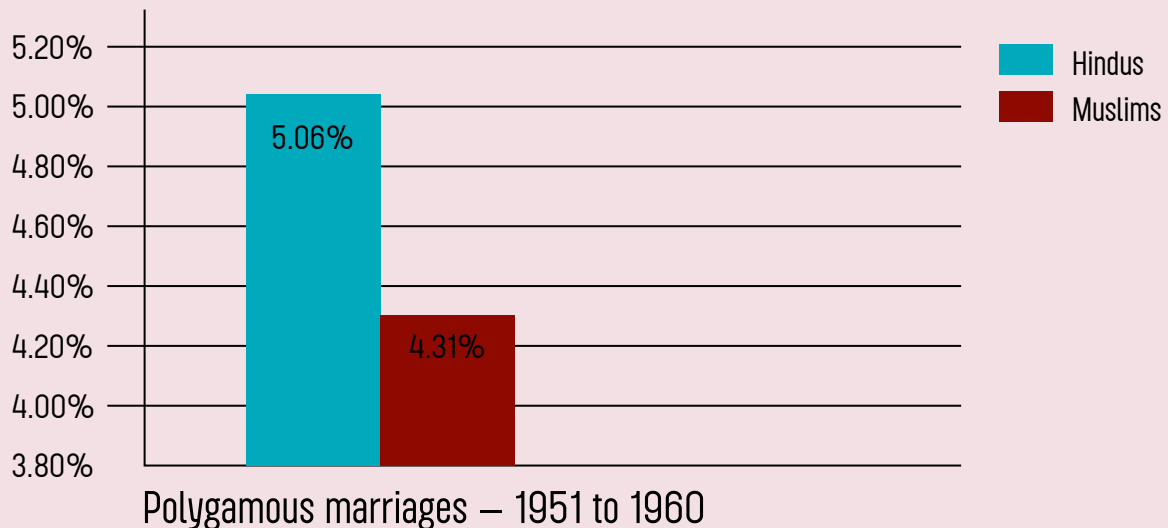
In earlier times, Christian men were permitted as many wives as they wished, since the Bible puts no restriction on the number of wives. It was only a few centuries ago that the Church restricted the number of wives to one.

Polygyny is permitted in Judaism. According to the Talmudic law, Abraham had three wives, and Solomon had seven hundred wives.



HINDUS ARE MORE POLYGYNOUS THAN MUSLIMS

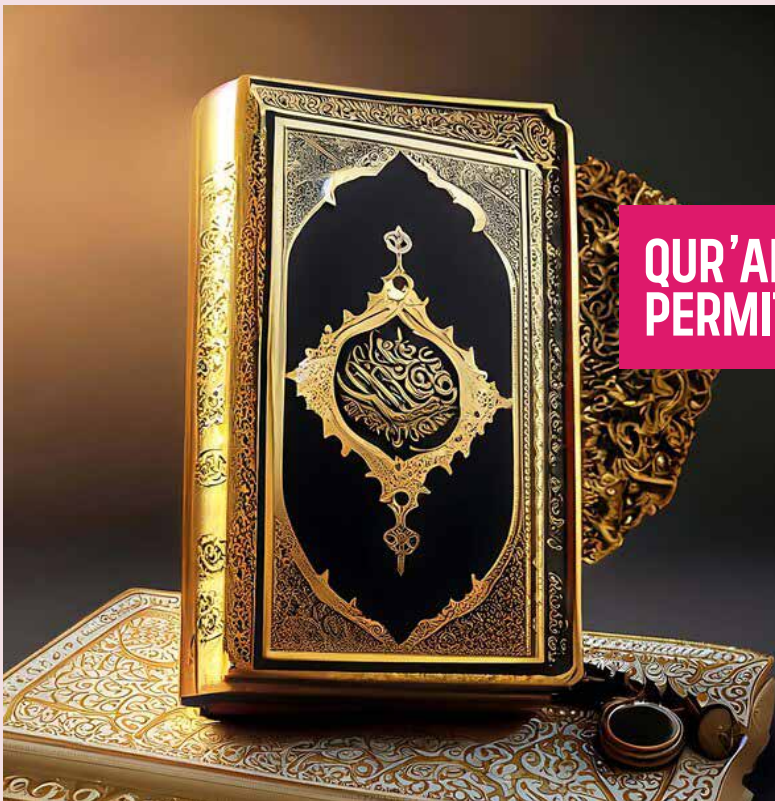
The 'Report Of The Committee On The Status Of Women In India', published in 1974 mentions on page numbers 66 and 67 that the percentage of polygamous marriages between the years 1951 and 1960 was 5.06% among the Hindus and only 4.31% among the Muslims.



According to Indian law only Muslim men are permitted to have more than one wife. It is illegal for any non-Muslim in India to have more than one wife. Despite it being illegal, Hindus have more multiple wives as compared to Muslims. Earlier, there was no restriction even on Hindu men with respect to the number of wives allowed. It was only in 1955, when the Hindu Marriage Act was passed that it became illegal for a Hindu to have more than one wife. At present it is the Indian Law that restricts a Hindu man from having more than one wife and not the Hindu scriptures.



Let us now analyse why Islam allows a man to have more than one wife.



**QUR'AN
PERMITS LIMITED POLYGYNY**

As I mentioned earlier, Qur'an is the only religious book on the face of the earth that says, 'Marry Only One'. The context of this phrase is the following verse from Surah An Nisaa' of the Glorious Qur'an:

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَّةَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً



“Marry women of your choice, two, or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one...”
Al Qur'an 4:3



BEFORE THE QUR'AN WAS REVEALED, THERE WAS NO UPPER LIMIT FOR POLYGyny AND MANY MEN HAD SCORES OF WIVES, SOME EVEN HUNDREDS. ISLAM PUT AN UPPER LIMIT OF FOUR WIVES. ISLAM GIVES A MAN PERMISSION TO MARRY TWO, THREE OR FOUR WOMEN, ONLY ON THE CONDITION THAT HE DEALS JUSTLY WITH THEM.

In the same chapter i.e. Surah An Nisaa' verse 129 says:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ



“You are never able to be fair and just as between women, even if it is your ardent desire.”

Al Qur'an 4:129





THEREFORE, POLYGyny IS NOT A RULE BUT AN EXCEPTION. MANY PEOPLE ARE UNDER THE MISCONCEPTION THAT IT IS COMPULSORY FOR A MUSLIM MAN TO HAVE MORE THAN ONE WIFE.

Broadly, Islam has five categories of Do's and Don'ts:

A**'FARD'**

i.e. compulsory or obligatory

B**'MUSTAHAB'**

i.e. recommended or encouraged

C**'MUBAH'**

i.e. permissible or allowed

D**'MAKRUH'**

i.e. not recommended or discouraged

E**'HARAAM'**

i.e. prohibited or forbidden



POLYGyny FALLS IN THE MIDDLE CATEGORY OF THINGS THAT ARE PERMISSIBLE. IT CANNOT BE SAID THAT A MUSLIM WHO HAS TWO, THREE OR FOUR WIVES IS A BETTER MUSLIM AS COMPARED TO A MUSLIM WHO HAS ONLY ONE WIFE.

AVERAGE LIFE SPAN OF FEMALES IS MORE THAN THAT OF MALES

By nature, males and females are born in approximately the same ratio. A female child has more immunity than a male child. A female child can fight the germs and diseases better than the male child. For this reason, during the paediatric age itself there are more deaths among males as compared to the females. During wars, there are more men killed as compared to women. More men die due to accidents and diseases than women. The average life span of females is more than that of males, and at any given time one finds more widows in the world than widowers.





INDIA HAS MORE MALE POPULATION THAN FEMALE DUE TO FEMALE FOETICIDE AND INFANTICIDE

India is one of the few countries, along with the other neighbouring countries, in which the female population is less than the male population. The reason lies in the high rate of female foeticide and female infanticide in India. “Daily around 7000 girls are killed in the womb or immediately after birth in India” – UN Report, Quoted in Al Jazeera, 6th July 2015. If you multiply this figure by 365, the number of days in a year you will get more than 2.5 million females being aborted or killed immediately after birth every year in India. If this evil practice is stopped, then India too will have more females as compared to males.



According to CIA (Central Intelligence Agency) The World Factbook, in July 2020, in the USA, women outnumbered men by 5 million. New York alone has 0.5 million more females as compared to the number of males. Germany has more than 1.63 million more females as compared to males. Bangladesh has more than 2.47 million females as compared to males. Russia has more than 10.6 million females as compared to males. The European Union, which constitutes 28 Countries of Europe, has more than 11.6 million females as compared to males. Closer home, in the South East Asia, there are more than 1.36 million more females as compared to males.

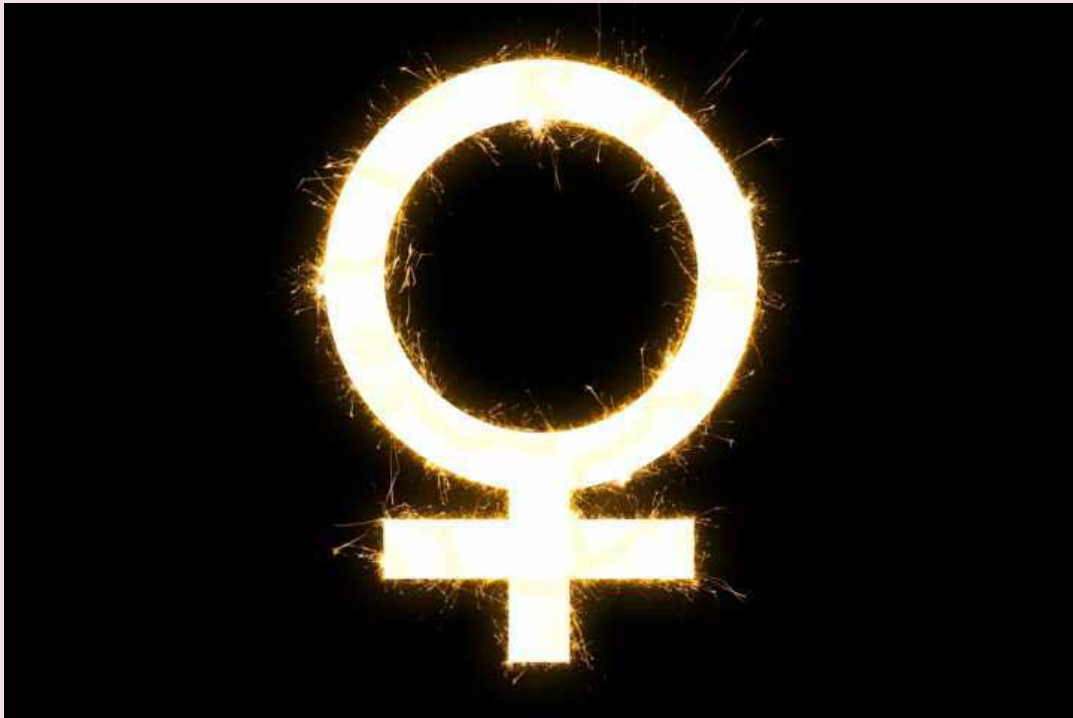


RESTRICTING EACH AND EVERY MAN TO HAVE ONLY ONE WIFE IS NOT PRACTICAL



Even if every man got married to one woman, there would still be more than 5 million females in USA who would not be able to get husbands. There would be more than 1.63 million females in Germany, more than 2.47 million females in Bangladesh, more than 10.6 million females in Russia, more than 11.6 million females in the European Union, more than 1.36 million females in the South East Asia, who would not be able to find a husband.

Suppose my sister happens to be one of the unmarried women living in USA, or suppose your sister happens to be one of the unmarried women in USA. The only two options remaining for her are that she either marries a man who already has a wife or becomes a public property. There is no other option. All those who are modest will opt for the first.



In Western society, it is common for a man to have mistresses and/or multiple extra-marital affairs, in which case, the woman leads a disgraceful, unprotected life. The same society, however, cannot accept a man having more than one wife, in which women retain their honourable, dignified position in society and lead a protected life.

Thus, the only two options before a woman who cannot find a husband is to marry a married man or to become public property. Islam prefers giving women the honourable position by permitting the first option and disallowing the second.





OTHER REASONS FOR POLYGYNY BEING PERMITTED

Excess of women is not the only reason why a man is allowed to marry more than one woman. There are several other reasons besides this:

A) Wife is sterile: couple has no children

Suppose the wife is sterile or barren and the couple is unable to have children for several years. Islam does not permit legal adoption (for which there are several reasons). But may be the husband and wife both desire children and the wife does not mind sharing her husband. So, what's the harm in a man having two wives as long as he deals with them justly. Even if the wife may not desire to have a child and the husband wishes to continue his progeny, then the only option remaining for him is to either divorce his first wife and take another wife or keep the first wife and marry a second and treat both the wives with justice and equality.



B) Wife may meet with an accident and become handicap

Suppose a young girl within a few months of her marriage meets with an accident and gets handicapped, after which she is unable to perform her duty as a wife. The only option for the young husband is that he either divorces his first wife and takes another wife or keeps the first wife and marries another woman and treats both the wives with justice and equality.

C) Wife suffering from severe illness or disease

Suppose a wife suffers from a severe illness or disease, and is unable to look after her young children and satisfy her husband. The first option you can find here is that the husband keeps the first wife and takes the second wife. This wife will act as a help and support to the first wife and her children. Many may argue that you can always keep a full-time nurse or a maidservant for this purpose. I do agree that this full-time nurse or maid servant will surely support the wife and the children, but very soon will also start “supporting” the young husband. Therefore, the only modest option is to keep the first wife and take the second wife and treat them equally with justice. There are several other reasons, why Islam has permitted limited polygyny, but it is mainly to protect the modesty of women.



QUESTION 8:

IF DR ZAKIR NAIK SUPPORTS MEN MARRYING MORE THAN ONE WOMAN, THEN WHY DOES HE NOT HAVE MORE THAN ONE WIFE ?

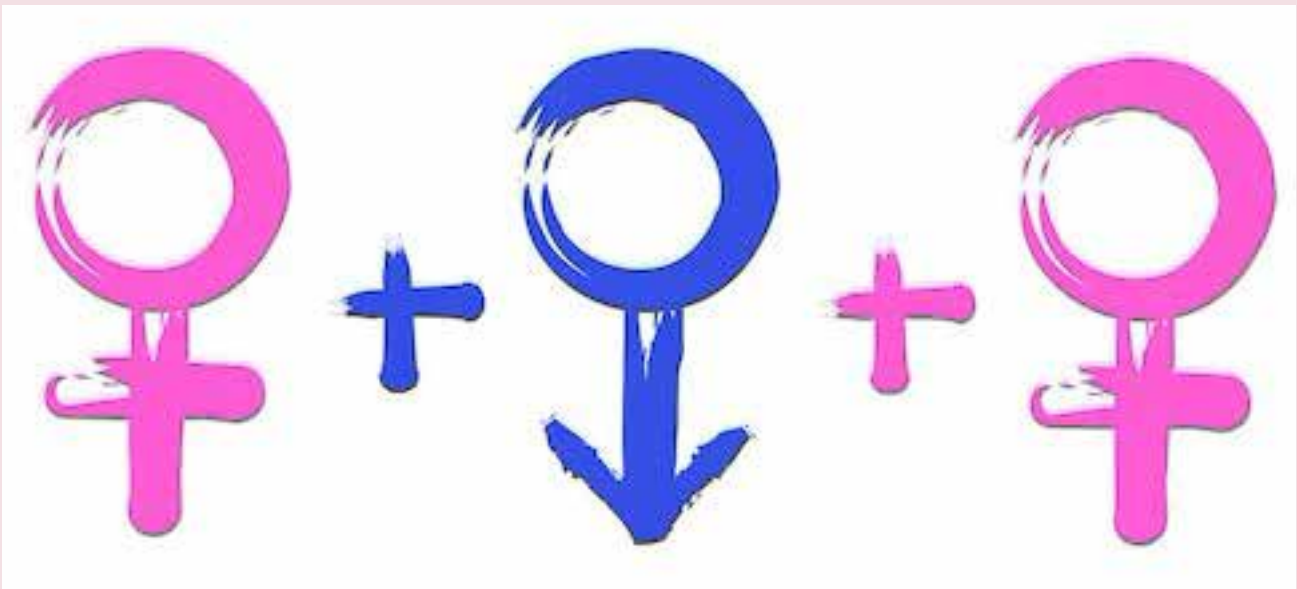
Dr Zakir: To say, I am supporting the men to marry more than one woman is wrong. I am supporting polygamy by talking about its permissibility in Islam.

As far as, why don't I have more than one wife is concerned, I have got a life partner, and I am happy with her, Alhamdulillah. I personally do not want to have another one. But having more than one wife is permissible, therefore I said it is not compulsory, it is Mubah.

There are many 'Mubah' things which I don't do, like being an engineer is Mubah, but I am not an engineer! Similarly, I consider marrying more than one woman is Mubah. If someone does it and it his need, then he should do it. I am happy with my wife, Masha Allah, by that I don't mean that only if you are dejected with your first wife you will take a second wife! Because of the level of Da'wah work I am involved in, I am finding it difficult to do justice with one wife, if I must do justice with two wives it will be more difficult!



I don't encourage people to marry more than one wife; I rather say that there is a permissibility in Islam for certain men to have more than one wife. The reason I say this is because statistically as I mentioned before, there are more women than men in many places in the world. But if everyone starts having more than one wife, even by 10%, there will be a shortage of women and will not be possible.



There are various reasons where a second marriage may be required.

1. The husband maybe hypersexual, and he may not be satisfied with one wife.
2. Maybe the first wife is not able to bear children. Instead of giving divorce to the first wife and marrying another woman, better to keep the first wife, give her all the rights and marry a second woman.
3. If the man wants to have more children, even then he can take more than one wife.

There are various other reasons for second marriage but there is no reason to make it Fardh. There are some people who say it is 'Mustahab', it is encouraged. I consider polygamy to be Mubah.



QUESTION 9:

WHAT ARE THE DIFFERENT TYPES OF DIVORCES IN ISLAM ?

Dr Zakir: Divorce in Islam can be broadly categorized into five types.

1. Divorce with the mutual consent of both husband and wife.
2. Unilateral divorce by the husband, i.e., Talaaq.
3. If it is mentioned in the Nikaah contract that even the wife can give unilateral divorce that is called as Talaaq-e-Taw-feed or Isma.
4. If the wife wants to part away from the husband for a personal reason, maybe she does not like him, etc., then she can request the husband to give Khula' to her, request him to divorce her.
5. If the husband does not agree to give the wife Khula' and he ill-treats her or does not give her due rights, she has the right to go to a Qadhi and do Nikaah-e-Fasq. Nikaah-e-Fasq means nullification of the marriage.

These are broadly the five types of divorces that are there in Islam. Others club two types and make it in to four types of divorces.



QUESTION 10:

WHAT KIND OF BEHAVIOUR SHOULD BE OBSERVED BETWEEN A COUPLE WHO ARE ENGAGED BUT NOT MARRIED YET ?

Dr Zakir: In Islam there is nothing like engagement or to be engaged.

Once the boy and the girl interview each other and their parents or the elders in the family agree, then that is the engagement. If someone says, we will have the engagement after one week, it is not an engagement, it is engaged to be engaged! Engagement is a part of other people's culture. Once you decide that you are going to get married to a particular person, you are already engaged.

The right thing is that once you have decided to marry a person, you can fix the date of marriage after few days, weeks, or months or later, but to have a separate engagement ceremony, wherein you exchange the rings or do 'Haldi' or 'Mehndi', all these are rooted in cultures. One can follow any culture if it does not go against the Islamic Shariah. I am not claiming that doing engagement is Haraam in Islam, there is no Qur'anic verse or Hadith speaking against such ceremony. One can arrange an engagement ceremony, but it is not part of the Sunnah, it is Mubah. Whether engagement or 'Haldi' or 'Mehndi', if these celebrations are not extravagant and doesn't break any of the rules of the Shariah then they are Mubah, permissible.



As for the Qur'anic verses I mentioned earlier that commands you to lower your gaze when you are looking at the opposite sex, there can be a little bit of relaxation for the fiancé and the fiancée, but one should not stare at each other. It can be relaxed a little bit, but it does not mean there is complete freedom, the Hijaab should yet be maintained. If you are going to be engaged, the girl cannot remove her Hijaab and come to engagement ceremony without her scarf. Hijaab should be maintained the same way as with the other Na-Mahram because he is yet your Na-Mahram.



During the first interview, if the boy insists to have a better look, you can relax a little bit of your Hijaab but not to a great extent. If the boy insists to have a proper look at his would-be wife without the scarf, certain scholars do permit, whereas others don't. There is a difference of opinion among the scholars, but both the opinions do not allow the girl to remove the complete Hijaab. One can remove the scarf but that too not always. Otherwise, the Hijaab should be maintained as with other Na-Mahram. The other thing that can be relaxed to a little extent is in terms of looks.



Secondly, if you must meet each other any time for any discussion one should always have a Mahram, either the bride's brother or father or uncle or the would-be bridegroom's sister, mother, or aunt should be present. You cannot go for a movie together and book the last, first, or middle seat. You cannot go out together to a garden, etc. All this is impermissible. You cannot go out alone at all



because you are yet Na-Mahram to each other. You can have a meeting in the house with other family members present. Once you have decided to marry each other, you can have a meeting once, twice, or thrice, but restrict oneself to meet only when necessary. You cannot decide on meeting every week, this doesn't make any sense.

If you have done the Nikaah, but have not consummated the marriage yet, in this case you can meet every day. If you feel you are delaying the Nikaah because you don't have a house, or you have not shifted to your own house, then one can do a simple Nikaah and the girl can stay with her parents and the boy can stay with his parents, and they can meet each other every day. All the Hijaab rules can be relaxed. But if the Nikaah is not done, you can meet more than once but see to it that there is a Mahram present when you talk. Also, just because you are not allowed to meet each other, one cannot talk over the phone every day.



Prophet Muhammad (pbuh) said:

“Whoever has faith in Allah and the Last Day, let him not be secluded with an unrelated woman without her guardian lest Satan be the third of them.”

Musnad Ahmad – Hadith 14651



Even if you are engaged, you cannot be alone with your would-be husband or wife, its totally Haraam in Islam. Always make sure to have a Mahram present with you when you meet each other. If you want to speak over the phone occasionally it is acceptable provided you don't make it a regular habit. If you have a query you can speak over the phone, but the conversation should be on Islamic lines, rather than too much of laughing, joking, or giggling, which breaks the Hijaab.

Thus, the normal Hijaab that is maintained for other Na-Mahram should be maintained even with the person you

have engaged to. You are allowed to meet the person more but along with the Mahram.

One can also meet the other Na-Mahram men as well if there is a requirement to do so. Suppose you must go to meet a doctor, if needed you may be required to meet him every day. Similarly, if a need arises, where you must meet and discuss certain issues of marriage or post marriage, you can meet along with a Mahram. But one should make sure that during this meeting the Hijaab and the modesty is maintained, and the rules are not relaxed too much.



QUESTION 11:

IS IT COMPULSORY FOR A MARRIED MAN TO TAKE THE CONSENT OF HIS FIRST WIFE TO TAKE A SECOND WIFE ?

Dr Zakir: Allah (swt) mentions in the Qur'an,

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً



“Marry women of your choice, Two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one.”

Al Qur'an 4:3

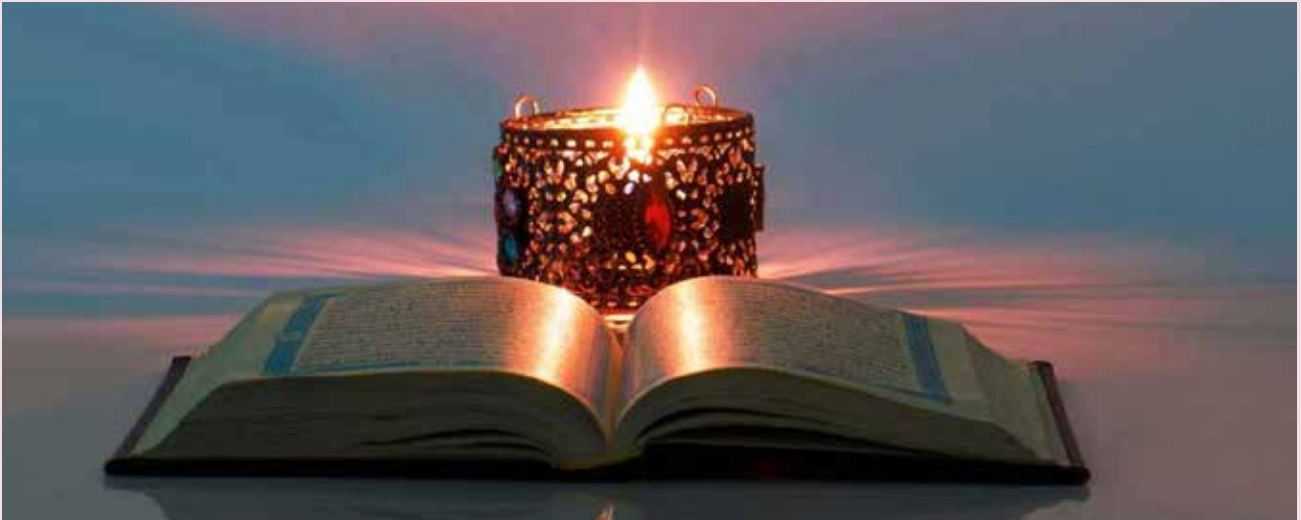
Since Allah (swt) has given the permission for a man to marry more than one woman, generally under normal circumstances, permission of the first wife is not required. But if the girl puts a criterion in the Nikaah contract at the time of marriage that I will only marry you under the condition that you will not take a second wife, then it becomes compulsory for the man to take permission from his first wife. Thus, the permission is generally not required, but if it is mentioned in Nikaah contract, it becomes Fardh.



In my opinion, although taking the permission of the first wife is not compulsory, I feel it is preferable, highly recommended. I am also of the opinion that it is compulsory that he at least informs the first wife about the second marriage and not keep it a secret. The best is taking the permission, if you cannot, at least inform them. If you cannot inform before, at least after marriage you should inform. If he keeps it a secret from the first or the second wife, he cannot do justice between them.

Suppose you want to spend a couple of days with your second wife, you may tell a lie to the first wife that you are going for some business meeting. You may have to say hundreds of lies and there is always the tension in your life that your first wife will come to know about your second wife. You may also want to make sure that whenever you meet your other wife there are no friends or acquaintances watching you and then if some day your friend catches up with you, it is going to be a chaos.

It is always better to handle the chaos when you are informing your first wife. The tempers may go up but will come down gradually. Few days you may not talk to each other, etc. but it will ultimately settle down.



Most of the scholars say it is not Fardh to inform the first wife but in my opinion, it is necessary because the Qur'an says that if you marry more than one wife, you must be just between them. You will do injustice to either one of them, you will spend more time with one wife more than the other depending upon who is more demanding.

If the second one demands that she'll marry you only if you spend five days with her, will you then lie to your first wife that you are going out five days for business, every time ? ! Thus, there will be a lack of trust between the husband and wife. Therefore, in my view at least informing the first wife is necessary.

Moreover, a good Muslimah should not mind that the husband has more than one wife for whatever reason. If the reason is legitimate or maybe the wife did not do a good job of being a wife or maybe the wife did a good job and the husband was not right or she didn't do Da'wah or Islaah to him, etc., in all cases if not the permission, at least informing the first wife in my opinion is a requirement.



LESSON 4

PREMARITAL LOVE AND MARITAL LIFE IN ISLAM



QUESTION 12:

IT IS NECESSARY TO INFORM THE FIRST WIFE ABOUT YOUR SECOND MARRIAGE, EVEN IF THE SECOND WIFE IS WILLING TO FOREGO HER RIGHTS OF EQUAL TIME AND MONEY ?

Dr Zakir: If the second wife does not demand and agrees to marry you even if you give her lesser time or money, yet I believe it is important to inform your first wife about your second marriage because even if you decide to give one day out of seven days to your second wife, yet you will be lying to the first wife for that one day. There will be occasions when you will tell her a white lie and sometimes blatant lies! Therefore, I think it is the best to inform the first wife about your second marriage.



Moreover, even if the second wife agrees that I don't want more time from you, I think it is the duty of the husband to give equal time to both the wives because it is the commandment of Allah (swt) that you must do justice to both.

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَّةَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً



“Marry women of your choice, Two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one.”
Al Qur'an 4:3





وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ



“You are never able to be fair and just as between women, even if it is your ardent desire.”

Al Qur'an 4:129

According to the above verses of the Qur'an, in economic terms one can be just between the wives. If you give a Maruti car to the first wife and give the second wife a Toyota car, then it is unjust. Equality towards both the wives is important. Also, there is no reason that only rich men can marry more than one wife and a poor man cannot. The amount required for a person to lead a life is subjective. Some people can lead a very comfortable life by even earning two thousand rupees a month and some people may earn two hundred thousand rupees a month and yet are not content and satisfied.



When it comes to love, if you are attached to one wife more than the other, then the Prophet (pbuh) too loved Khadijah (ra) the most among his wives and then Aa'ishah (ra) after Khadijah (ra) expired. But that does not mean that you neglect the other wife altogether.

With regards to time, if it is a little bit of disparity then it is acceptable. In Hindi there is a saying, "Unnees bees ka Farq", a few percent here and there should not be a problem. Microscopically there may be some difference in the time you give to each wife but macroscopically there should be equality and that is what Islam says.

The second wife may be willing to give up her time, but it is your duty to give her equal time. She has a right and you must fulfill that right. Otherwise, you won't be called a good husband. In this case, she may go to Jannah, but it will be difficult for you to go to Jannah.



Prophet Muhammad (pbuh) said:

"The best of you are the best to their families, and I am the best to my family, (especially the wife)."

Sunan At Tirmidhii – Hadith 3895



For you to be good, you must be a good husband to one wife, if you have one, if you have two, then to both your wives.

What she gives you as permission is different aspect, she may be satisfied with less time, she may not curse you, she may make Du'a for you, but for you to follow the guidelines of Qur'an and Sahih Hadith is very important.

Based on the above arguments, I believe that informing the first wife about your second marriage is important to do justice between them.





Questioner: You had once mentioned that during the pre-marital interview you had told your wife that you will give her four thousand rupees as monthly expenses and she accepted, Alhamdulillah. Suppose if there was another sister who was willing to marry you, but you only make four thousand rupees a month and this sister wants to marry you because she wants a Mahram and money is not an issue for her. If you cannot give her any money, can you still marry her? Is it justifiable since it is not mentioned in the marriage contract?

Dr Zakir: During one of the marriage preparatory courses, I had mentioned that I had told my wife that I would give her minimum four thousand rupees per month and I had also told that I am giving her much more than that, Alhamdulillah. Yet, if needed, I can decrease from that amount and give her less, depending upon my financial condition in future, but I must discuss about this with her. Whether she agrees or not to this proposal is secondary.

Suppose my mother gets sick and she requires two thousand rupees every month, will I not spend on her and let my mother die? My duty to follow Allah's commandment is more important i.e., to take care of my mother, than something that I have told to my wife before marriage. I will discuss with my wife about my mother's sickness, and surely a good Muslimah would agree to be content with two thousand rupees, although my intention was to give her four thousand rupees.



Moreover, if you give a word to a girl before marriage, it is important to note if it is mentioned in the Nikaah contract or was it just a verbal commitment. If it is mentioned in the Nikaah contract, in this case I must keep to my agreement.

QUESTION 13:

- A. HOW DO I CONVINC MY TEENAGER MUSLIM FRIENDS WHO HAVE SO CALLED, "FALLEN IN LOVE" TO REFRAIN FROM COMMITTING VICES LIKE STARING, AND OTHER HARAAM ACTIVITIES ?**
- B. IF THE GIRL OR THE BOY IS VIRTUOUS, AND YOU HAVE "FALLEN IN LOVE" WITH THEM THEN HOW SHOULD I ASK THEM TO GO ABOUT IT ?**

Dr Zakir:

- A.** Usually when teenagers "fall in love", the question arises, how does it come about ? It comes about by breaking the rules of Hijaab.

Sometimes, you wonder why this girl has chosen this boy, or why has this boy chosen this girl, when they are so ugly?! It is when you talk unrestrictedly with the opposite gender, you start liking things which may be very weird. Therefore, too much interaction or unnecessary interaction between the opposite sexes is to be avoided. One can speak to the opposite gender, but you must lower your gaze.



The so called “falling in love” is because of not following the Hijaab rules by both the boy and the girl. Maybe the girl or the boy are not wearing the proper Islamic clothes. Maybe they are wearing Islamic clothes but the clothes per se are not the only Hijaab, that is one of the aspects of Hijaab. Besides the clothes, the way you talk, the way you walk, the way you behave, the way you think, all of these come under Hijaab.

Besides wearing the Hijaab clothing, there should not be too much compassion, depth, modulation, and love in the voice, when you talk with the opposite gender. It does not mean you have to always be stern, but you must talk normally. Similarly, the way you walk may not be appropriate even if you are wearing a Hijaab. The way you think about the opposite gender also matters, you may wear a Hijaab and yet you may stare and infatuate about them. There is something called as “bird watching” which is common in schools and colleges. Thus, talking, walking, your thoughts, your heart, Niyah, everything put together is called Hijaab and when this Hijaab is broken in any of these aspects, there are high chances that there will be infatuation and that is how Allah (swt), our Creator has made us.



If you continuously keep talking with the opposite sex, and nothing happens to you, then you require a psychiatrist! But if you follow the Islamic principles, by lowering the gaze and maintain all the aspects of Hijaab then nothing happens, it is acceptable, and you are a normal human being. If you continue talking, exchange greetings, shake hands, etc., it is then you “fall in love”.

Usually what we observe in colleges and schools is that the criterion of love is far away from the Islamic criteria, 99.9% of the time it is not virtue. If it was virtue, one of them would have stopped. Maybe he is virtuous but not very virtuous, yet Alhamdulillah better than the others, and he may fall in love. If the Hijaab of the girl or the boy lowers a little bit, they can get infatuated, although they may be virtuous in many ways.

There is nothing like Love Before Wedding, LBW in cricket, nothing like love before wedding in Islam. Therefore, I always say it is more important to love the girl you marry than marry the girl you love.

In popular culture we hear about Romeo and Juliet, Laila – Majnu, Shireen – Farad. People say that if Laila – Majnu or Romeo – Juliet were married, they would have come to know about the problems they would have had in married life. So, it’s always more important to love the girl you marry than to marry the girl you love.



B. If the girl is virtuous and she has not broken any rules of the Hijaab but she knows a person who is also virtuous and she has “fallen in love” with him, it is accepted in Islam, on the condition that she desires to marry him. But it is not that kind of “love” that you have in today’s age that is one sided. The best-case scenario is if she knows him to be virtuous then she should propose to him Islamically, maybe send a proposal through her brother, father, or uncle.



If the girl has “fallen in love” she should not keep it to herself for long, especially during the late teenage years, she must send the proposal for marriage through her Mahram. If she waits for too long, you may never know that you may break the barrier of Hijaab.

If she sends the proposal and she is Islamic and he too wants an Islamic girl, and if everything goes smooth, they can go ahead with the marriage. If it does not go well then leave it to Allah (swt). She finds someone else, and he finds someone else for marriage.



QUESTION 14:

WHAT ARE THE IMPORTANT DUTIES OF A WIFE TOWARDS HER HUSBAND IN ISLAM ?

Dr Zakir: As far as the duties of a wife towards the husband in Islam is concerned, she should see to it that she is a good wife to her husband.

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

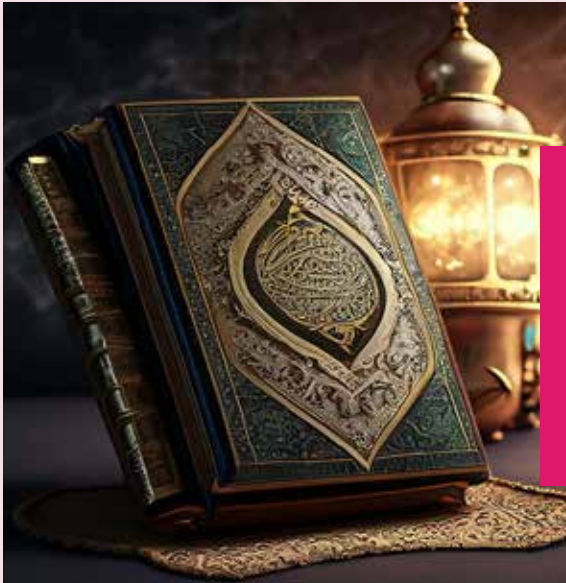


“They are your garments, and you are their garments.”
(Al Qur’an 2:187)

Your wives are your garments, and you are their garments. The main role and the purpose of a garment is to protect one another, to conceal one another, and to beautify one another. It is the duty of the husband and the wife that they help each other, conceal each other’s faults, beautify each other, and strengthen each other. This is like the role of hand and glove.



Furthermore, if you analyze that the Qur'an has referred to the woman as 'Muhsinah' in several places:



Surah An Nisa, ch. no. 4 verse no. 24
 Surah An Nisa, ch. no. 4 verse no. 25
 Surah Al Maidah, ch. no. 5 verse no. 5
 Surah An Noor, ch. no. 24 verse no. 4
 Surah An Noor, ch. no. 24 verse no. 33

'Muhsinah' means a fortress against the devil. Thus, it is the duty of the wife to be a fortress against the devil for the husband. She should see to it that she keeps the husband on the straight path. If you realize that the husband is deviating away from Qur'an and Sunnah whether little or more, you should always be present to see to it that you prevent him from deviating. If he is offering Salaah but may not be getting up for the morning prayer, you as a Muhsinah see to it that you keep an alarm, wake up first, and wake him up nicely with love and affection. If you know he has some vices which he may have fallen in to, you see to it that you correct him compassionately, with love. The relationship should be like hand and glove. While advising him, you should not shout at him or condemn him, "O you are doing something wrong ! Out of the question, it is Haraam !", but with love and affection you should see to it that he is on the straight path.

Furthermore, she should take care of her husband and obey him in almost everything what he says unless those things are not against the Qur'an and Sunnah, that is the only time you can disobey him. For example, if he tells you not to wear the Hijaab, that time you will not follow him. But otherwise, if he tells you do something Islamic, you should follow him. Even if he tells you something which is Mubah, you should follow him.



In this way the duty of the wife is to keep the husband happy, and it is the duty of the husband to keep the wife happy. It is not a one-way traffic; it's a two-way traffic. As it is the duty of the wife to see to it that she satisfies her husband, it is the duty of the husband to satisfy the wife.



Prophet Muhammad (pbuh) said:

“The best of you are the best to their families, and I am the best to my family, (especially the wife).”

Sunan At Tirmidhii – Hadith 3895

Nikaah is a marital contract, it is an understanding between both the husband and the wife. How well they live, how well they understand each other, all depends upon how close they are to the Qur'an and Sunnah. You should not only be outwardly close to Qur'an and Sunnah, but inwardly as well. If a wife gives respect to the husband, the husband automatically respects the wife. If the wife does not respect the husband, the husband will also not respect her. Even if the husband is bad, but if the wife is good, the extra-good she is, the easier for the husband to be good to her.

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ
حَمِيمٌ



“Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and you were hatred become as it were your friend and intimate!”

(Al Qur'an 41:34)

This advice in general is also valid for the spouses. Thus, the marital relationship is more of a hand and glove.



Q & A

**QUESTION AND
ANSWER BUCKET**



Question 1:

Is a Muslimah allowed to marry without a Wali

Dr Zakir: Presence of the Wali is a requirement for marriage to solemnize.



Prophet Muhammad (pbuh) said:
“There is no marriage without a Wali.”
(Sunan At Tirmidhi – Hadith 1101)

On certain occasions, one may need to decide which one of them could be the best Wali. If the father is alive then the best Wali is your father. Suppose the father expires or he is abroad for work and cannot come, then you take a Wali who is the closest to you. You can appoint your uncle, your brother, your grandfather, and other close Mahram as your Wali. In all situations Wali and two witness are required for marriage to solemnize. It is one of the minimum requirements besides the girl and the boy accepting and the Mahr is fixed.



Question 2:

What is the proper procedure for Nikaah in the present-day world which is full of show-off and hi-fi ?

Dr Zakir: The Nikaah procedure should be simple and not done for show-off and this is the Islamic procedure mentioned by our beloved Prophet Muhammad (pbuh).

MARRIAGE

وَلَا تُبَدِّرْ تَبَدِيرًا إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ ۚ كَفُورًا



“But squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.”
(Al Qur’an 17:26-27)

Thus, we cannot be extravagant in our wedding ceremonies.

Today is a world of showing off. One should ask oneself, “Do I benefit in the Aakhirah by showing-off ?” “Will it benefit me in this world by showing-off ?” If the answer is no, then why do you something which will not benefit you in this world and the Aakhirah. If you require to make certain expenditure on wedding, it is not an issue, but extravagance means making expenditure which is not required. Spending excessively will not get you any benefit in this world neither in the Aakhirah.



Question 3 :

If a husband and wife are staying together for more than twelve years just to show others that they are husband and wife and do not have any husband-and-wife relationship, is the Nikaah still valid ?

Dr Zakir: Yes, the Nikaah is valid. There is no reason why the Nikaah should be invalidated. If they did the Nikaah according to the Qur'an and Sunnah, and have not issued Talaq to each other, the Nikaah is valid. Whether they want to have husband-and-wife relationship or not, that is secondary because having relationship is not compulsory for the Nikaah to be valid. They may not be a good husband and wife but the Nikaah is valid and they are yet husband and wife.



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