

BETTER HALF OR BITTER HALF? – Part 1

An open Question & Answer session on Marital issues

By

Dr Zakir Naik

COURSE OUTLINE

Course Topics

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 polygamy, 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?

Course Objectives

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

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 Nikaah 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 that it is a commandment of Allah (swt) to get married.

فَانكِحُوا 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 that Nikaah is Sunnatul Mu’akkadah, a very important Sunnah, but I consider that Nikaah is a 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)

That means 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 lady seeks a rich husband or a boy seeks a rich lady in marriage, it is permissible. Similarly, if a person seeks for a noble family to be married into, it is permissible. 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. First be convinced yourself and convey the criteria to your parents so that you and they are on the same wavelength. 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 boy to marry, who is virtuous and Islamic. You can also approach any Islamic Organization who you know can help you find a match.

Since you are not looking for someone who is wealthy, because if you are looking for someone wealthy then you must go to the 'billionaire club', or 'millionaire club'. If your criterion is wealth, then you must go to the 'billionaire club' and try and find one there. If your criterion is handsomeness or for the boy, the criterion is beauty, then you must go to the beauty contest and choose who you want.

Since your basic criterion is Islamic, one must go to the Islamic organizations and provide your resume to them. Your resume 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 husband who is virtuous and Islamic. Simultaneously, you can collect matching resumes from the Islamic organization or any marriage bureaus which is based on Islamic Guidelines.

The first level is your parents then your relatives, friends, and Islamic organizations.

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, it can be possible that 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 click. You can even use the internet but with caution. Many a time it leads to deviation. One can use it but within the purview of the Islamic Shariah.

Also, one should prepare their own resume and give the criteria that you want in your resume, for example a girl can write, I would prefer a husband who is Islamic, virtuous etc. If a boy is preparing his resume, he can mention, I want a girl who is virtuous. You can say beauty is one of the criteria but may not be the most important. You can even write beauty as a criterion if you want a beautiful girl and there is nothing wrong about it. This way you can prepare your resume, and this will help you in trying to find a right life partner, In Sha Allah.

Later, once you decide to go for the marriage interview, the list of questions was already discussed which you can ask from. 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 would be that you do Da'wah to your parents, convince them to become Muslims, and then stay with your parents. This is the best-case scenario, Alhamdulillah.

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 yet non-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 and 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 shift out 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, there will be pressure from your wife's side and from your side to

handle the in laws, 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 lakhs 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 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 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. If the ladies looking at your wife, is not a problem, gents looking at you is not a problem. 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, the Islamic guidelines to be followed, Haraam activities like Music is not played during the Nikaah or Walimah ceremony, there is no extravagance, not too much of glamour, etc. 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, intermingling of sexes etc. 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 lakhs rupees you can give that in charity or you can use that money for spreading the word of Allah (swt) and In Sha Allah your life will be more successful. 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.

I. Misplaced Questions asked in Our Society

1. Normally people when go for a matchmaking, the most important thing is the photograph and most of them reject the prospective bride or bridegroom just by looking at the photograph, unless there exists a new technology where you can come to know the virtue of a person only by looking at the photograph! Although, there can be negative testing done by looking at the photograph. For example, if you find that the girl is immodestly dressed up and you reject her for marriage. You are not looking at the beauty but at the modesty of the girl is acceptable or not. Similarly, if the girl sees the boy who is immodestly dressed up then you can reject the proposal on that basis.
2. The normal routine that we have in our society today 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?!

These are the normal questions which I wouldn't say are useless but would not be in the top priority. I wouldn't put them in the top 10 or top 20 questions to be asked. They might be important, but they come lower down on the list.

II. 'Virtue' – The Most Important Criterion to be Enquired about

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

To find the other 3 criteria, beauty, wealth, nobility is very easy, virtue, is very difficult. If you want to know she is beautiful; or not, 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, it is very easy.

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 he is a fraud or not, is the property on loan or does the person own it himself. This kind of enquiry is possible and very easy to find out and less chances that you will be deceived whether the person is wealthy or not.

The find out the third criteria, whether the person belongs to a noble family or not, you just look at the 'Shajarah' or the family tree, you will know, who his ancestors are. It is easy and the chances you will be right is close to 100%, either 98 or 99%. To identify whether the person is virtuous is very difficult.

In our school and college days, in the subject of science and chemistry, we had something called as Confirmatory Test, CT. Confirmatory Test means, you do a test and confirm that this element is potassium or sodium, etc. This 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 going to looking forward to marrying, you can easily put them in the bracket of 'not virtuous' and reject the proposal. But some criteria per se just by seeing one criterion as not being virtuous, you can't reject the girl or the boy all together. If the criteria of virtuous is very small negative factor. But you find out that the other factors are good then but natural you can yet give it a chance or give it a thought to go ahead.

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

In this regard, although the below 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.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

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

Al Qur'an 24:30

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

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

Al Qur'an 24:31

III. 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 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. The boy should not feel offended, if the girl initiates to ask the questions nor should he stereotype her as “modern”. To be modern in Islam is good MashaAllah. Islam is a modern religion, but these are the reservations that we have in our society, in our culture.

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 after the boy finishes that what kind of girl would you like to marry? Indirectly you are trying to find out from the answer he gives that what type of person is he. He may say, “I want a very beautiful wife”, which on its own is fine. It is neither too much positive, nor too much negative. Or he may say, “I want a wife who is very educated”, which is also fine. 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. So, 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 that “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 how virtuous is the would be boy you want to marry or would be girl that you want to marry.

Similarly, if a boy must ask a question to a girl, you can ask leading questions to find out how much she practices her religion, and don't take it for granted. Same question can be asked that "What type of a spouse would you want". It is a very easy way to come to know what the view of the opposite person is. If that girl is virtuous, she will give answers based on Qur'an and Sunnah, In Sha Allah.

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 because I want a virtuous husband... I would like to be sure." And then you can ask the question about 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 a 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 try to behave like being 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!"

So the girl can 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?!"

These types of questions cannot be the first question, it can be sandwiched in between, like after you ask what your education is, etc. because these types of questions, people usually don't mind being asked. It is a general question. 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 their Taqwa, or one 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 have 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 try and judge that.

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, but 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. Based on the answer, even if the person says they only fast in the month of Ramadhaan, it is sufficient not that they must keep the fast of Shawaal or other Nafl fasts. 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 Shirk, like hidden Shirk or minor Shirk. This way you can ask leading questions about Aqeedah, about the school of thought he or she follows and does it match with your view or does it match with Qur'an and Sahih Hadith.

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

You should also try to find out if the person involved in any major sins or not. 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 murder or not?" which is the 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 4 times Salaah but the morning Fajr Salaah, I sometimes miss it." This doesn't mean that he is completely disregarded. The person may say, "I only offer Jum'ah prayer", this can be a big query, should you go ahead or not?

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 thinking you know that she wants to impress you, so she may come in front of you not doing the 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 is 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 or not, it may not be the most important, but it 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 100 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. 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 if 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 know that what type of Islam that he believes in!

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, "What is your profession?" "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. But is he involved in Da'wah? Is he involved in conveying the message? 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:

**PLEASE PUT THE POLYGAMY ANSWER FROM
“MISCONCEPTIONS BOUT ISLAM – PART 1”**

Question 8: If Dr Zakir Naik supports polygamy, then why does he not have more than one wife?

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

As far as, why don't I marry more than one wife is concerned, I have got a life partner, Masha Allah, and I am happy with her. 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 needs 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-Tawfeed or Isma.
4. If the wife wants to part away from the husband for a personal reason, it may be a valid or invalid 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, 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. Some people club two types and make it in to four types as well.

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 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! These are all the cultures of others. 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, and 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.

After the girl has got engaged or after they have decided to get married, maybe after few months, it is important to note that during this period their behavior with the would-be husband or would-be wife is not the same as husband and wife. It is the western culture wherein once you are engaged, you can do everything. They do everything before engagement, after engagement and after marriage as well! In Islam, one needs to make sure that the Hijaab is maintained.

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, aunt are 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 both are yet Na-Mahram. 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 not meet unnecessarily. 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 a 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 وَثُلَاثَ 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 that 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. 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 5 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 – Introduction

Yes brother Arshi...

Questioner: Assalaamu Alaikum!

Dr Zakir: Walaikum Assalaam Wa Rahmatullahi Wa Barakatuh

Questioner: What if in a situation where the second wife does not mind you being just to her means if she says no problem if you don't give me any time, no money, you know, everything is okay, I just want you to be a Mehram, okay. So do you have to inform the first wife in that situation and if you don't how would be being unjust?

Dr Zakir: Brother asked a question that if the second wife says, I don't mind if you give me less time, do not give me money, do not give me time, only be my Mehram the question of Mehram will only come if you give time naa? If you don't give time then how can you be Mehram. For you to be Mehram..

Questioner: No-no according to your choice.

Dr Zakir: According to your choice.. fine.. so don't say don't give time...don't give time...

Questioner: According to your choice.. if you want to give one day.. one day.. 5 days.. 3 months...

Dr Zakir: No problem, 1 rupee, one million rupee, no problem.

Questioner: No problem..

Dr Zakir: Fine so say like that.. don't say no time

Questioner: Exactly

Dr Zakir: Okay fine if she is does not demand... I don't mind if you give me less time, I don't mind if you less money and all so is it important to inform the first wife? Yes! I feel yet it is important because even if you decide to give one day out of 7 days, yet you will be lying. To give one day what will you tell your first wife? Where are you going? If she asks you.

Questioner: I'll say I am going to Kerala...

Dr Zakir: That's it. So you have decided to have your second wife in Kerala..

Questioner: No..No

Dr Zakir: So then you know there will be chances you will tell white lie and black lie... so I feel it is the best but again even if the second wife says that I don't want more time from you, I feel it's the duty because it is the commandment of Allah (swt) that you have to do justice to both.

Because it's clearly mentioned in the Qur'an in Surah Nisa Ch. 4 verse no. 3

"Marry women of your choice, twos, threes or fours but if you can't do justice, marry only one."

So you have to be just. Yes further the Qur'an says in

Surah Nisa ch. no. 4 verse no. 129

"It is difficult to be just between your wives so don't turn away from them altogether"

That means in economic terms you can be just. If you give one Maruti car, one Toyota car to the first wife, give second... Toyota car to the second, not one Mercedes and one Toyota.. give both of them equal... Time, if it is little bit disparity, no problem. You know, as you say in Hindi 'unnees bees ka farak' you know, few percent here and there, no problem.

When it comes to love, if you are attached to one wife more than the other, the Prophet also, MashaAllah, he loved Hazrat Khadija (may Allah be pleased with her) the maximum then Hazrat Ayesha after that, after Hazrat Khadija expired (may Allah be pleased with both) that doesn't mean that you neglect the other wife.

So based on this I feel that informing I feel is compulsory... yes brother..

Questioner: The question is that... what when supposing you have to marry a second wife, if you intend to..

Dr Zakir: Not I..

Questioner: No-no.. whoever one... our brother

Dr Zakir: No you said.. if you have to marry.. I said InshaAllah..

Questioner: InshaAllah.. so..

Dr Zakir: Everyone is targeting me, haan.

Questioner: No-no-no. The thing is that what if the sister.. we.. the sister says okay that you marry me and before the marriage she says you don't have to be just... for example if the brother cannot afford to take care of her financially or whith time but the sister agrees that no problems you don't have to take care of me financially exactly the way you take care of the first wife etc. etc.. Is it okay to do that? Is it allowed?

Dr Zakir: Whether a person is rich or poor, is never the criteria to be just. It is more difficult for a rich man to be just than a poor man actually. A rich man would give a Mercedes to one person and the other he may give Toyota car.. Equality is important. So irrespective whether poor or not money is never the criteria to be just. So irrespective what you are earning whether you are earning 5,000 rupees or whether you are earning 5 lakh rupees, 5 hundred thousand rupees or 5 million rupees.. justice means equality, justice doesn't mean that the amount should be such and there is no reason that only rich people can marry more than one wife, a poor cannot. Because the amount required for a person to lead a life is subjective. Some people, you know can lead a very comfortable life by even having 2,000 rupees a month.. Some people earn even 200,000 rupees, they say "Arrey! .you know I am so poor, I don't have this, I don't have that" And in our organization we have people earning few thousand rupees.. people earning few lakh rupees, few hundred thousand rupees.. you may never know a person earning 4-5 thousand rupees is much more satisfied, has a bigger family than compared to a person who is earning more than a lakh rupees also... hundred thousand rupees also. Hope that answers the question.

Questioner:No, actually see but you had promised sister that you will give 4,000 rupees..

Dr Zakir: Who?

Questioner: You had promised about 4,000, correct? And let's say you only made 4,000

Dr Zakir: Hmmm...

Questioner: and there was another sister who is willing to marry you.. okay. And you only make 4,000 and she wants to marry you because you.. she wants a Mehram.. she wants somebody to be with her.. but money is not an issue.. So you cannot give her any money .. can you still marry her and is it justifiable and its not in the contract before marriage?

Dr Zakir: Brother, is giving information that during one of the marriage preparatory course, I had said that what are the criteria that I had.. when I spoke to my wife, I said that I would give you minimum 4,000 rupees and I said that I am giving her much more than that, Alhamdulillah. So yet I have chances of decreasing, if I decrease. So I am giving multiple times more than 4,000 rupees,

Alhamdulillah. So I can yet decrease and give but taking that situation whatever the amount is and suppose you are earning the amount what is there so then for me to inform is important and say that can I reduce it by half. Whether she agree or not is secondary but if I give a word to someone is it a contract in Nikaah-Naamah? No. It was just a word I gave. So my duty to follow Allah's commandment is more important than something what I have told. If it's a Nikaah-Naamah contract I have mentioned, its different then I have to keep it. Even okay its fine I will give you just 4,000 rupees and now.

Suppose my mother gets sick and she requires 2,000 rupees every month so what I am going to do? I'm going to tell her that let my mother die? I will tell my wife that see my mother is sick my intention was to give 4,000 rupees now my mother is sick and surely a good Muslimah would agree. Even if she says no, I want 4,000 rupees and if I know that our family can even run in 1,000, hypothetically.. can run in a thousand dollars, whatever it is. If I have promised 4,000 dollars what you have to realize that if it's a commitment you have made but if it's in the Nikaah-Naamah, its something else. So similarly irrespective of what it is whether rich or poor, whatever it is whether the second wife requires your time or not.. on a whole, macroscopically... microscopically there may be difference... macroscopically it should be equality that is what the Islam says.

She deserves that. She may be willing to give, it's different.. she may be willing to give up, is different but that is your duty she has a right and you have to fulfill that thing. Little bit here it's different otherwise equality is a must. Hope that answers the question.

Otherwise you won't be called a good husband. She may go to Jannah.. problem of you to go to Jannah will be difficult. Because our beloved Prophet Muhammad (pbuh)said that

“The best believer is that who is the best to his family especially his wife”

So you are good to one wife, not to the other, she may sacrifice, she may go to Jannah what about you? Do you want to go to Jannah or not? For you to be good, you have to be a good husband, to one wife, if you have one.. if you have 2, to both your wives.

So tomorrow your wife says Okay Arshi, don't offer Salaah.. So what you'll do? Okay I wont offer Salaah? If she says don't offer Salaah.. no problem.. Salaah is a Fard, it is the commandment of Allah (swt), you have to offer it, its not as important as being just, it is important.. being just is important, may not be as important as offering Salaah. So what she gives you permission is separate.. she may be satisfied, she will not curse you, she will do Dua for you but for you to follow the guidelines of Qur'an and Sunnah, Qur'an-Sahih Hadith, is very important. Now your plans of marrying second have changed?

Questioner: Yaa

Dr Zakir: Haan... Okay fine..

Yes sister, you are most welcome..

Questioner: Assalaamu Alaikum brother.

Dr Zakir: Walaikum Assalaam Wa Rahmatullahi Wa Barakatuh.

Questioner: My question is, is a Muslimah allowed to marry without a wali?

Dr Zakir: Is a Muslimah allowed to marry without a Wali? Wali is a requirement for marriage to solemnize; it's a Hadith of our beloved Prophet Muhammad (Sallallahu alaihe wa sallam). Yes there can be occasion that who is preferable of being your Wali, may not be there, so you cannot marry without a witness. One of the criteria for a marriage to solemnize is 2 witnesses is required minimum, now one of them is your Wali. That's a different situation that the best Wali that can be your father. So suppose your father expires, what do you mean, wont you marry? I am not getting personal.. just general example. Won't you marry? Or may be a situation.. so what you have to realize that then you make a wali who is the closest to you or some reason that if he is abroad or he cannot come.. he has gone abroad for work and he cannot come. Then you can appoint your uncle, you can appoint your brother... whatever it is but Wali, a witness is required.. without witness a marriage cannot solemnize. So a witness is required and one happens to be your wali that's one of the minimum requirements besides the other thing, that you accepting, the girl accepting the boy accepting, the Mahr etc. hope that answers the question sister.

Yes sister most welcome...

Questioner: Assalaamu Alaikum.

Dr Zakir: Walaikum Assalaam Wa Rahmatullahi Wa Barakatuh.

Questioner: I am asking from the perspective of a teenager.. Today its very common to have people so called falling in love and I would like to know that how do I convince my Muslims friends who have so called fallen in love to go about how to refrain from falling into the vices of staring and stuff like that? And my second question is that if the girl or guy is virtuous then how should I ask them to go about?

Dr Zakir: Sister asked a question that now it's common amongst teenagers, amongst the friends that they fall in love so how can she convince that falling in love is wrong and what if the girl and boy are virtuous, correct? That's the question?

Questioner: ya.. I mean if the girl likes the guy and the guy is virtuous, so the guy likes the girl and the girl is virtuous...

Dr Zakir: Once you realize...

Questioner: Without Haraam activity... without Haraam activity.. that is telling or anything like that... just liking the girl for her character her modesty and stuff like that...

Dr Zakir: First thing that normally when teenagers fall in love, normal style so how can we convince its wrong and on the other hand if they are virtuous then is it allowed without staring, without Haraam, is it allowed or not.

First the general category of falling in love.. how does it come about.. it comes about by breaking the Hijaab level..see Its not like that.. sometimes I wonder.. arrey why has this girl chosen this boy? The boy is so ugly and suppose O this girl.. this girl is so ugly? So it is when you talk.. you know you start liking things, it may be weird, so therefore interaction too much, unnecessary interaction between the opposite sex is to be prevented.. not that you can't speak. But if you speak to opposite sex, you have to lower your gaze. So all these things happen because of not following the Hijaab level may be the girl is not wearing the proper clothes, Islamic clothes or the boy is not wearing or maybe they are wearing Islamic clothes but the clothes per se is not only Hijaab, that is the one aspect of Hijaab, the extent. The extent, it should be loose, it should not be glamorous, it should not resemble the opposite sex, it should not resemble the non-Muslims besides the clothes, the way you talk, the way you walk, the way you behave, the way you think all this comes into Hijaab. Just by wearing a clothing Hijaab and if you don't properly... "O how are you..... very good".. there should not be too

much compassion so automatic whether you wearing Hijaab,... you know "How are you?" .. there is so much of depth and so much of modulation and so much of love in the voice.. the talking is not Islamic.. that doesn't mean you have to be stern always you have to be normal.. same thing the way you walk..you may wear a hijab and you may not walk properly, the way you think.. you may wear a Hijaab and yet you may...you may stare and you may think "Arrey kya acha hai!" or "Kya achi hai!" whatever it is .. you know there is bird watching going on in schools and collages so talking walking, thinking, heart, neeyat, everything put together. So when the Hijaab is broken in any of these aspects there are high chances that infatuation will come and that's how Allah (swt), our Creator, All Mighty God has made us.

If you keep on talking, opposite sex, and nothing happens to you, you require a physiatrist. If you keep on talking often to an opposite sex, and if you say "I talk but nothing happens to me", say you require a physiatrist. Something has to happen or there is something wrong with you...haan if you follow Islamic principals, lowering the gaze, seeing to maintain the Hijaab level then nothing happens that is fine. Then you are a normal human being. If you keep on talking, hello, hi, you know, shaking hands common, pinching, everything it goes on you know so these things that's the reason then you fall in love.

Now in these cases in collages and schools the criteria of love is far away from the Islamic criteria, 99.9% it is not virtue. If it was virtue one of them would have stopped. Haan may be he is virtuous but not very virtuous but Alhamdulillah better than the others and yet he may fall in love, that's possible. He may not be able to tempt the feeling, if the Hijaab of the girl or the boy has little bit lowered and they get into that infatuation or attraction and yet they may be virtuous but not totally, there is nothing like Love before wedding in this sort of cases. So there is nothing like LBW, you know, LBW you have in cricket, nothing like live before wedding in Islam.

Therefore I always say it is more important to love the girl you marry than to marry the girl you love.

It is more important to love the girl you marry than marry the girl you love.

You know we had these Romeo and Juliet, Laila Majnu, Sheereh Farad, and people say that if Lailah Majnu or Romeo Juliet were married they would have come to know what's the problem 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.

Now coming to the second scenario where sister has asked that there is a girl and a boy both of them are Islamic, both of them are virtuous but they have fallen in love. One side, two side, she didn't say...

Questioner: One side...

Dr Zakir: One side! Two side, its difficult naa. Too virtuous.. okay so she telling one side falling in love with the person and the thing is there that in Islam is it allowed? So if a person is a virtuous girl, she has not broken any rules of the Hijaab, she is following all the Hijaab rules, talking, walking, everything Alhamdulillah but she knows of a person who is also virtuous and she is fallen in love, is it accepted? It is accepted. Accepted that she desires to marry a boy who she knows of, who is Islamic, is accepted. But it is not that love that you have in today's age that is one sided. The best is if she knows then she should propose, simple. She should propose Islamically. May be through her brother, through her father, through her uncle, send the proposal.

So if she has fallen in love fine that should not stay for long, fine as you said teenage, fine teenage also no problem on the higher side of the teen, no problem. Propose, send the proposal. Don't wait for too long, you may never know you may break the barrier of Hijaab.

Now she is Islamic, she is not done anything wrong, she's fallen in love, propose Islamically. If you don't propose then there may be problems, you may not be able to maintain your Hijaab level so if she sends the proposal and then if she is also Islamic and he also wants an Islamic girl, everything goes fine. If it doesn't then leave it to Allah (swt). Then if she is Islamic and if he has rejected her then she should try and find someone who is more Islamic or less Islamic who likes her.

So islamically if she likes someone on the basis of Qur'an and Sunnah because he is virtuous, no problem, accepted. She has not broken any laws of the Shariah. She should send the proposal as soon as possible. Don't wait. Send the proposal, Islamically then you can have a meeting, have a talk, have a chat, if he accepts, Alhamdulillah. If he doesn't accept, no problem, she find someone else and he finds someone else. Hope that answers the question.

Questioner: Assalaamu Alaikum.

Dr Zakir: Walaikum Assalaam Wa Rahmatullahi Wa Barakatuh.

Questioner: I am the coordinator. Even I wish to ask a question.

Dr Zakir: Sure, you are most welcome sister.

Questioner: According to Islam what are the important duties of a wife towards her husband.

Dr Zakir: As far as the duties of a wife towards the husband is concerned but natural she should see to it that she is a good wife. As I started my talk today... this session with the verse of the Qur'an of Surah Baqarah ch. no. 2 verse no. 187

“Nunna libasun lakum wa antum libasun lahunna”

That “they are your garments and you are their garments”

Your wives are your garments and you are their garments. The men are the garments of the wives. Now what is the role and duty of a garment? The main duty and the role and the purpose of a garment is to protect one another, is to conceal one another, is to beautify one another. So it's the duty of the husband and wife that they help each other, they conceal each others faults, they beautify each other and they strengthen each other. So this is the role of somewhat like hand and glove.

Furthermore if you analyze that the Qur'an has referred to the woman as 'Mohsina'. 'Mohsina' means a fortress against the devil. In several places in the Qur'an

In Surah Nisa ch. no. 4 verse no. 24

In Surah Nisa ch. no. 4 verse no. 25

In Surah Maidah ch. no. 5 verse no. 5

In Surah Noor ch. no. 24 verse no. 4

In Surah Noor ch. no. 24 verse no. 33

In several places the Qur'an refers to the woman as Mohsina, means a fortress against the devil.

So it's the duty of the wife to be a fortress against the devil for the husband means she should see to it that she remains a Mohsina for the husband that she sees 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 be always present to see to it that to prevent him from deviating. Whether

it be, he is offering Salaah but may not be getting up in the morning, example so you as a Mohsina see to it that you get up, keep an alarm, you know, wake him up nicely with love with affection get him up so you are a Mohsina. If you know he has some vices which he may have fallen into so you see to it that you are compassionate to him and with love. See to it that the relationship should be hand and glove it should not be that "O you are doing something wrong! Out of the question, it is Haraam!", Fine. So with love and affection you should see to it that he is on the straight path. So these are the basic ones, hand and glove and being a Mohsina.

Furthermore all the duties that are there, you know, taking care of the husband, see to it that you obey him and see to it that you get him closer to Qur'an and Sunnah. You have to follow almost everything what he says unless those things which is against Qur'an and Sunnah if he tells you, that's the only time you can disobey him. For example if he tells you not to wear the Hijaab, that time you'll not follow him. But otherwise if he tells you something Islamic, you follow, if he tells you something Mubah also, you follow. So in this way the duty of the wife is to keep the husband happy, it is the duty of the husband to keep the wife happy. It's 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 as I mentioned earlier that our beloved Prophet Muhammad (pbuh)said that the

"Best among the believers is that who is best to his family especially the wife".

So it's a two way traffic and Nikaah is a marital contract. Nikaah is a marital contract, its an understanding between both of them and how well they live, how well they understand each other, it all happens if you are close to the Qur'an and Sunnah but see to it that not that you are only outwardly close to Qur'an and Sunnah. It should be inwardly 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, if the wife is good, the extra-good she is, the more easier for the husband to come and be good to her. That's what the Qur'an says in Surah Anfal that

"Don't defeat your enemy, win over the enemy. If you win over the enemy, you will never know that in whose heart was enmity would become your friend"

That goes in general, that also goes for the spouses. So relationship sister is more of a hand and glove. Hope that answers the question sister.

Questioner: Assalaamu Alaikum.

Dr Zakir: Walaikum Assalaam Wa Rahmatullahi Wa Barakatuh.

Questioner: Ah.. my question is if a husband and wife are staying together, they are married around ten to twelve years and these ten to twelve years, they are just staying with each other, just for the sake of it. They are not actually involved with each other and they are just staying together to show others that they are husband and wife. Is the Nikaah valid?

Dr Zakir: The sister asked a question that if two couples, man and woman are married with one another, they are staying for more than 12 years but they aren't having any relationship but they are just telling to show the world, is the Nikaah valid? Yes, the Nikaah is valid. Why should the Nikaah break? Nikaah is valid, whether they want to continue or not, that is secondary. Whether they are good husband and wife is there but the Nikaah is valid because they are married if they did the Nikaah according to the Qur'an and Sunnah, the Nikaah is valid. They have not said, Talaaq, Talaaq is not there, it's valid. Both may not be good husband and wife to each other, that's a secondary question because having relationship is not compulsory for the Nikaah to continue. Having relationship is not compulsory for Nikaah to continue so they may not be good husband and wife but the Nikaah is valid and they are yet husband and wife. Hope that answers the question.

Questioner: Assalaamu Alaikum.

Dr Zakir: Walaikum Assalaam Wa Rahmatullahi Wa Barakatuh.

Questioner: Now the world has become like show-off and hi-fi so what are the proper procedure for Nikaah and why that procedure only? Why not other?

Dr Zakir: Brother asked a question that since the world has become hi-fi and show-off, why...what is the procedure. I think this question was already asked earlier by the sister that how should the Nikaah be conducted.

Questioner: Why that only procedure, why not other?

Dr Zakir: Why only that procedure means? Procedure I mentioned?

Questioner: Ya.

Dr Zakir: Did you remember what I mentioned?

Questioner: Ya that least expenses and...

Dr Zakir: Yes, because this is the Islamic procedure mentioned by our beloved Prophet Muhammad (pbuh) because the Qur'an says in

Surah Isra ch. no. 17 verse no. 26 that

“Do not be extravagant because those who are extravagant are the brothers of the devil.”

Surah Isra ch. no. 17 verse 26, 27

So we cannot be extravagant so all these what I said is also mentioned in the Qur'an and Sahih Hadith. So today is a world of showing off. So by showing off, do you benefit in the Aakhira? If you show off, will it benefit you in this world? Will it benefit you in the Aakhira? So why do something which will not benefit you in the world and the Aakhira. You know, being extravagant. Yes if you require to make certain expenditure, no problem. But extravagance means making expenditure which is not required. Excessively spending so but natural this will not get you any benefit in this world neither in the Aakhira. Hope that answers the question.