

CHAPTER 7**MARRIAGE
AND CHILD BIRTH****Marriage and related matters**

It is narrated

Hadrat Mohammad bin Maslamah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "Muslims, marry for I wish that my followers should outnumber the followers of other religions." Muslims, do not live in celibacy like monks." [Baihaqi]

Hadrat Ibn Ma'sud (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "Young men, those of you who can support a wife should marry, for it keeps you from looking at strange women and preserves you from immorality; but those who cannot, should devote themselves to fasting, for it is a means of suppressing sexual desire." [Bukhari, Muslim]

Choice of a wife

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) is narrated to have said: Do not marry women on the consideration of the beauty of their face and figure. It may be, their beauty may lead them to a devastating path. Nor marry them for the sake of their riches and wealth, as their property may make them headstrong and disobedient, but marry them on the consideration of their piety. A jet black bond woman possessing good manners is better than a beautiful woman belonging to a good family who is ill-mannered.
[Ibn Majah]

Proposal for marriage

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying, "When some one with whose religion and character you are satisfied asks for your daughter in marriage, accede to his request.

If you do not do so there will be extensive unrest and corruption on earth. [Tirmizi]

Permission for marriage

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) is reported to have said, "A woman previously married (widow/divorcee) shall not be married until she be consulted, nor shall a virgin be married until her consent be asked." The Companions said, "In what manner is permission of virgin?" He replied, "Her consent is by her silence." [Zadul Maad]

Blissfull Marriage

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "The Marriage which produces most blessing is that which involves least burden." [Baihaqi, Mishkat]

The Dowry

During the Caliphate of Hadrat Umar (Radi Allaahu Ta'ala Anhu) people began to fix heavy dowry following the custom of non-Arabs. There upon Hadrat Umar (Radi Allaahu Ta'ala Anhu) drew the attention of the people in a khutbah indicating the line of thought for Muslims. He is reported to have said, "Do not go to extremes in giving women their dowry, for if it represented honour in this world and piety in ALLAAH's sight, then one of you most entitled to do so would have been ALLAAH's Prophet (Sallallahu

Alaihi Wa Sallam). I am not aware of ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) marrying any of his wives or giving any of his daughters in marriage for more than twelve uqiyas (40 dirhams). [Ahmad, Tirmizi etc.]

On this an old lady stood up and reciting:

وَأَتَيْتُمْ أَحَدًا مِنْ قِنطَارًا

And ye have given unto one of them a sum of money (however great) [iv / 20]

Hadrat Umar (Radi Allaahu Ta'ala Anhu) came down the pulpit and recites:

كُلُّ النَّاسِ أَعْلَمُ مِنْ عُمَرَ حَتَّى الْعَجَائِزِ

Ah! Everyone is more learned than Umar, even old women. Thereafter he abstained from taking a harsh attitude in this matter. [Tirmizi]

NIYYAH to pay the dowry

The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) narrated to have said, "Who - ever marries a women for a little or heavy dower and has no intention to pay it, he has tricked the women. And if he dies without paying the dower, he will appear before ALLAAH, on the Day of Resurrection, as an adulterer." [Al - Targhib wa Al - Tarbib]

Solemnization of marriage

For a marriage to be valid, it is necessary that it is solemnized in the presence of two men or one man and two women and they witness the ceremony being performed and hear the Ijab and QABOOL (proposal and acceptance) with their own ears. [Bahishti Zewar]

The Shari'ah discourages unequal and unmatched marriages, meaning that a girl should not be given in marriage to one who is not equal in status with her.
[Sharh Al-Bidayah, Bahishti Zewar]

Equality has many aspects

(i) lineage (ii) being a Muslim (iii) piety (iv) status (occupation or trade). [Alamgiri, Bahishti Zewar]

Dua for Istikharah for marriage

If one desires to marry a girl or a woman, then he should not disclose his proposal to any one. Then he should perform wudhu (ablution) carefully and perform as many nafl (voluntary) Salaah as possible. After that he should declare the praise glory of ALLAAH, and recite:

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ
وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسِنَا وَمِنْ
سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِيَ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ
يُضِلِّهِ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ
بِالْحَقِّ بَشِيرًا وَنَذِيرًا ط

'O ALLAAH! thou hast power and I have none. Thou knowest and I know not. And thou knowest all hidden things. If thou knowest that ... (name of the girl or a woman) will be good for me in religion and worldly matters and in the Hereafter, then destine her for me, but if Thou knowest that another woman is better for me, then destine that woman for me.

[Muslim, Shamail, Tirmizi]

The Masnun Khutbah for Nikah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ
وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ
سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ
يُضِلَّهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ
بِالْحَقِّ بَشِيرًا وَنَذِيرًا

أَمَّا بَعْدُ: فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهَدْيِ هَدْيُ
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَ
وَكُلُّ يَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ مَنْ يُطِيعِ اللَّهَ وَ
رَسُولَهُ فَقَدْ رَشِدَ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّهُ لَا
يُضُرُّ الْأَنْفُسَةَ أَمَّا بَعْدُ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ يَا أَيُّهَا النَّاسُ اتَّقُوا
رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ
الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

الْتِكَاحُ مِنْ سُنَّتِي فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي

Thanks be to ALLAAH that we praise Him, humbly request to Him for help; beg from Him for pardon: we believe in Him, We trust Him; and beseech Him to guard us from the evil of our own sins and from the evil consequences of our deeds.

Whomsoever He guides no one can misguide him and whomsoever He lets to go astray no one can guide him.

I bear witness that there is no god save ALLAAH, who has no partner, and I bear witness that Muhammad (Sallallahu Alaihi Wa Sallam) is His servant and Messenger, whom He has sent with Truth as a bringer of good news and a warner.

Now after Hamd-o-Sana, the best word is the Book of ALLAAH, and the best way is that of Muhammad (Sallallahu Alaihi Wa Sallam). The worst of a things are innovations and every innovation leads astray, and every thing that leads astray leads to Hell.

Whosoever obeys ALLAAH and His Messenger will be guided aright and whosoever disobeys will cause loss to his own self. (and thereafter) after saying that. I ask refuge of ALLAAH from Shaitan, the outcast.

O mankind ! Be careful of your duty to your Lord who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty towards the womb (that bear you). Lo! ALLAAH is a watcher over you. [iv/1]

O ye who believe ! Observe your duty to ALLAAH with right observance, and die not save as those who have surrendered (unto Him): [iii/102]

O ye who believe ! Guard your duty to ALLAAH, and speak words straight to the point; He will adjust your works for you and will forgive you your sins. Whosoever obeyth ALLAAH and his Messenger, he verily hath gained a signal victory. [xxxiii/70,71]

Nikah is my sunnah (and one who is not inclined towards it is not from me.

After this khutbah, one should proceed with IJAB and QABOOL (declaration). This done, prayer

(supplication) should be made for the married couple. After that it is a sunnah to distribute dates, either fresh or dry, among those present. [Zad -ul- Ma'ad]

Dua to felicitate after Nikah (marriage)

بَارِكْ اللَّهُ لَكُمْ وَبَارِكْ عَلَيْكُمْ وَجَمِّعْ بَيْنَكُمْ فِي خَيْرٍ

The Prophet (Sallallahu Alaihi Wa Sallam) used to say to a married couple:

May ALLAAH bless you, and send blessing to you both, and make you agree well with each other.

He also said: If one of you wishes to approach his wife he should say:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْنَا

In the name of ALLAAH, O ALLAAH, keep us away from Shaitan and keep Shaitan away from what Thou has provided us" [Timizi - Mishkat]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said, "If ALLAAH blesses any one of His servants in the matter of his house, wealth and children and he says:

مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

How well ALLAAH has wished ! There is no might and no power except in ALLAAH.

Then he will not suffer any affliction other than death.
[Zadul Ma'ad]

To give some present to the bride on the first night is also a sunnah.

Valima (Marriage Dinner)

After bridal night, one should hold feast to feed his relations, friends and poor people. [Tirmizi]

It is not necessary to hold valima dinner on a very large scale. To feed even a few people is enough.
[Bahisti Zewar]

In valima, one's object should be to follow the sunnah. A valima to which the poor are not invited and which is done for the sake of pomp and show, has no blessings, on the contrary, it may invite ALLAAH's wrath and displeasure. [Zadul Ma'ad, Bahishti Zewar]

Certain Sunnahs about marriage

1. To marry is a sunnah for a man of means.
2. To marry as soon as adulthood has been reached is sunnah.
3. To send a formal proposal before nikah (marriage) is a sunnah.
4. To send marriage proposal from either side is a sunnah.
5. To look for pious and good (woman) is sunnah.
6. To marry four women at the same time is permissible according to the QURAAN and sunnah provided one is able to deal with them justly.
7. To marry a widow is a sunnah.
8. To marry in the month of Shawalul Mukarram is Sunnah and is desirable. It brings blessings.
9. To marry on Friday brings blessings and is a sunnah.
10. To announce solemnization of marriage is a sunnah.
11. To hold the nikah ceremony (declaration and acceptance) in a mosque is a sunnah.
12. To hold the nikah ceremony with simplicity and without any pomp and show is a sunnah.
13. To fix a dower is a sunnah but it should not be

beyond one's means and should not be less than ten Uqiyah (40 dirhams)

14. Both kinds of dower Muwajjal (deffered) and Mu'ajjal (prompt) are valid.

The method of solemnization of nikah (marriage)

IJAB AND QABOOL (declaration and acceptance) are two pillars of nikah, these make the marriage contract valid.

Before nikah, it is a sunnah for the wali (guardian) to obtain the permission of the girl who should be told that she is being given in marriage to such and such person for a dower of (the amount is to be mentioned clearly) and should be asked as to whether she is agreeable. Then the wali (guardian or her representative) should give permission to the Qadi to proceed with IJAB AND QABOOL (declaration and acceptance). It is a sunnah for the Qadi to sit in front of the bridegroom or facing him and recite the khutbah.

Talaq (divorce) and khula (seperation sought by a woman)

Hadrat Sauban (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "If any women asks her husband for divorce without some strong reason the odour of paradise will be forbidden to her."

[Ahmad, Tirmizi and other]

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated the Prophet (Sallallahu Alaihi Wa Sallam) as saying, "The lawful thing which ALLAAH hates most is divorce."

[Abu Daud]

Hadrat Mu'az bin Jabal (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said to him, "Muaz, ALLAAH has created

nothing on the face of the earth dearer to Him than emancipation, and ALLAAH has created nothing on the face of the earth more hateful to Him than divorce".

[Daraqutni, Mishkat]

The blessed nikah of Hadrat Fatimah Zahrah

Hadrat Fatimah (Radi Allaahu Ta'ala Anha) had become just fifteen when proposals for her marriage began to come from high and responsible families. But the Prophet (Sallallahu Alaihi Wa Sallam) remained irresponsive. Hadrat Ali (Radi Allaahu Ta'ala Anhu) was at that time about twenty one. He has related: It occurred to me that I should go and make a formal proposal, but then I thought, "How can this be accomplished, for I possess nothing." At last encouraged by the Prophets' kindness, I went to him and expressed my intention. The Prophet (Sallallahu Alaihi Wa Sallam) was extremely pleased and accepting the proposal asked, "Ali! Do you possess some riches?" I replied, "apart from a horse and a shield I possess nothing." He said, "A soldier must, of course, have his horse. Go and sell away your shield." So Hadrat Ali (Radi Allaahu Ta'ala Anhu) went and sold his shield for about four hundred dirhams. Then the Messenger of ALLAAH (Sallallahu Alaihi Wasallam) called Hadrat Bilal (Radi Allaahu Ta'ala Anhu) and asked him to bring some perfume and a few other things and sent Hadrat Anas (Radi Allaahu Ta'ala Anhu) to call Hadrat Abu Bakr, Hadrat 'Uthman, Hadrat Talha, Hadrat Zubair (Radi Allaahu Ta'ala Anhu) recited the khutbah of nikah and gave in marriage Hadrat Fatimah (Radi Allaahu Ta'ala Anha). He announced: "Bear you all witness that I have married my daughter Fatimah to Ali for four hundred misqals of silver, and Hadrat Ali has accepted it." Then he raised his head in supplication and said "O ALLAAH, create love and harmony between these two. Bless them and bestow upon them good children." After the nikah, DATES were distributed. As the night came,

Hadrat Fatimah (Radi Allaahu Ta'ala Anha) was sent unostentatiously accompanied by Hadrat Umm Aiman (Radi Allaahu Ta'ala Anha) . After Isha Salaah, the Prophet (Sallallahu Alaihi Wa Sallam) himself visited them and Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) gave to his beloved daughter, a silver bracelet, two Yemeni sheets, four mattresses, one blanket, one pillow, one cup, one hand-grinding mill, one bedstead, a small water skin and an earthen pitcher. [Hisn -e- Haseen]

After the wedding of Hadrat Fatimah Zahrah (Radi Allaahu Ta'ala'anha)

After the Prophet (Sallallahu Alaihi Wa Sallam) had given away Hadrat Fatimah (Radi Allaahu Ta'ala Anhu) in marriage to Hadrat 'Ali (Radi Allaahu Ta'ala Anha), he went to their house and asked Hadrat Fatimah to bring some water. So she brought it in a wooden cup. He took it and taking from it a drought pored it back in the cup and asked Fatimah to come forward. She did so then he sprinkled some of the water on her bosom and head and said:

اللَّهُمَّ إِنِّي أَعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

'O ALLAAH, I seek refuge in Thee for her and her children from Shaitan, the cursed.'

Then he asked for her to turn her back towards him. She did that. He then sprinkled the rest of the water on her back saying some du'a. Then he turned to Hadrat Ali (Radi Allaahu Ta'ala Anhu) and asked him to bring water. Hadrat Ali (Radi Allaahu Ta'ala Anhu) understanding what he wanted came with a cup of water. Then the Prophet did same thing as he had done with Hadrat Fatimah. After that he asked him to go to his bride. [Hisn-e-Haseen, Shamail -e- Tirmizi]

The infant

Aazan and iqamah in the ears of the infants

After birth when an infant has been properly washed, aazan should be recited in the right ear and iqamah in the left ear. When Hadrat Hussain (Radi Allaahu Ta'ala Anhu) was born, the Prophet (Sallallahu Alaihi Wa Sallam) recited aazan and iqamah in his ears.

[Zadul Ma'ad, Tabarani]

Rubbing the palate

Hadrat Asma (Radi Allaahu Ta'ala Anha) daughter of Hadrat Abu Bakar (Radi Allaahu Ta'ala Anhu) narrated that when 'Abdullah bin az-Zubaid was born, she took him to ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) and placed him in his lap. He called for a date, chewed it and spat in the mouth, after which he rubbed his palate and then made supplication for him and invoked a blessing on him. [Mishkat, Zadul Ma'ad]

Hadrat 'Aishah (Radi Allaahu Ta'ala Anha) narrated that infants used to be brought to ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam), and he would invoke blessings on them and soften some dates and rub their palate with them.

[Muslims, Bukhari, Tirmizi]

Choosing a good name

Choose a good name for the child, which should be made by prefixing (Abdullah) to any of the names of ALLAAH (Subhanahu Wata'ala), e.g. Abdullah, Abdur Rahman, etc., or call them by the names of the Prophet or any name which may have good meaning. The Holy Prophet (Sallallahu Alaihi Wa Sallam) has said, "On the day of resurrection you will be called by your names and your father's names, so give yourselves good names." [Abu Daud]

The first lesson for child

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has said, "When your children begin to speak, then teach them to repeat, لَا إِلَهَ إِلَّا اللَّهُ (There is no god except ALLAAH) and then you need not worry as to when he dies. And when children lose their milk teeth, enjoin upon them to say Salaah."

[Tirmizi, Ibn -e- As, Sinni]

A protective ta'wiz (amulet)

In order to protect a child from the evil eye, and every kind of affliction, pain and diseases, the following should be written on piece of papers and suspended round the neck of the children.

أَعُوذُ بِطَلَمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ كُلِّ شَيْطَانٍ
وَهَامَّةٍ وَمِنْ شَرِّ كُلِّ عَيْنٍ لَأَمَةٍ

I seek refuge in ALLAAH through His perfect words from every devil, ever poisonous creature and the influence of the evil eye.

This du'a may either be recited or blown on the child or written and suspended round the neck.

[Hisn -e- Haseen]

Aqiqah (Sacrifice on the birth of child)

It is reported that the Prophet (Sallallahu Alaihi Wa Sallam) said, "If any one has a child born to him and wished to offer a sacrifice on its behalf, he may sacrifice two sheep for a boy and one for a girl".

[Abdu Daud, Mishkat]

The same has been reported by Hadrat Aishah (Radi Allaahu Ta'ala Anha) in another authentic traditions.

[Zadul Ma'ad]

The Prophet (Sallallahu Alaihi Wa Sallam) said: "A boy is in pledge for his aqiqah. Sacrifice is made for him on the seventh day, he is given a name and his head is shaved." [Mishkat, Zad -ul- Ma'ad]

Rule

If AQIQAHA is not done on the seventh day then it is better to bear in mind that irrespective of date the day should be the seventh.

Hadrat Muhammad bin 'Ali bin Husain quoted 'Ali Bin Abu Talib (Radi Allaahu Ta'ala Anhu) that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) sacrificed a sheep on the seventh day for al-Hasan and said, "Shave his head and give the weight of his hair in silver as Sadaqah. [Mishkat, Zadul Ma'ad]

Rule

It is in order whether the meat of aqiqah (sacrificed animal) is distributed raw or cooked or a feast is held.

Rule

It is in order for the parents and grandparents to eat the meat of the aqiqah (sacrificed animal).

Rule

If some one has no means to sacrifice two sheep / goats for a boy, he may sacrifice only one and in case he is not able to do this much even then there is no harm. [Bahishti Zewar]

Circumcision

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that people did not get their boys circumcised until they were sensible enough.

Imam Ahmad bin Hambal (Rehmatullah Alaihi) narrated that Abu Abdullah (Rehmatullah Alaihi) said that there is no harm if circumcision is done on the seventh day (after birth). [Zadul Ma'ad]