

MODULE 3

Class title: *Nikah/ The Peela Jora – part 2 (2nd part of a 2 lesson series)*

Aim of lesson: To spread awareness regarding sunnah way of getting married

Category: Popular culture

Class Format: Power Point Presentation

(Greeting to students) *Assalam alaikum wa Rahmatullahi wa Barakatuh*

(*Ta'awwudh*) *Aoodhubillahi min AsShaytanirRajeem*

(*Tasmiyah*) *Bismillahir Rahmanir Raheem*

(*Du'a*) *Rabbishrahli sadri wa yassirli amri wahlul uqdatum millisani yafqahu qawli*(Surah At Ta-Ha 20: Verse 25-28)

Slides 1 and 2:

Last week we saw what the popular cultural concept of a wedding is.

Why do people get married? Isn't it safer to just live together? What if you don't like the guy after you get married? Then you would have to go through a divorce! That's not very pleasant. These are the things that the media has brainwashed us with...the chick flicks show this cool dude who falls in love with a hot babe & they pursue each other & finally the ultimate, they are ready for a commitment & so...they move in together...and then the movie comes to an end! They don't show us what happens later...after a few weeks; maybe months, they start getting irritated with each other, they start seeing other people on the quiet and eventually decide...maybe even after years, even with babies - that this is the wrong person & just walk out...just like that...without any responsibilities, without paying for child support. It is not considered a stigma; they just get off by saying, "Things didn't work out." End of story!

Why does Islam recommend marriage at an early age? Because Allah (swt) knows us; He has made us so He knows how we tick. He knows when we reach an age when we start noticing guys - not as these irritating monsters we grew up with, but now as these heavenly beings whom we want to notice us. We don't want them to see us when we have oil in our hair or heaven forbid, when we have this horrible red pimple on the tip of our nose. Okay girls...it's time to get married!!!

Slide 3:

One of the purposes of marriage is companionship

Surah Al A'raf - verse 189

He Who has created you from a single person (Adam), and then He has created from him his wife (Hawwa), in order that he may enjoy the pleasure of living with her....

First relationship – husband and wife, Adam (as) and Eve, so they enjoy each other’s company, frolic about Paradise, share each other’s joys and sorrows etc.

Slides 4 -8:

Another reason is preservation of chastity as quoted in Surah Rum verse 21.

And among His signs is this, that He created for you spouses from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect

Islam helps with the preservation of chastity; like we just discussed it is very normal for the youth to reach an age where they want to be with the opposite sex, hang out with them, look good for them. Islam has given us a *halal* solution which is guilt free; where you get a reward for looking good for the other, to flirt, make eyes and generally try and impress him; and your folks will encourage you to do so and Allah will be happy and Satan will be really livid; this is all within the bounds of marriage; this is when the romance, the courtship etc. actually starts.

- It is a lawful fulfilment of desire.
- A pleasurable way of gaining *thawab* –Imagine; you get a reward for smiling at your spouse, for looking good for him, even for sleeping with him....so it’s fun and you get rewarded for it! It’s a win/win situation. In Muslim (a book of *hadith*), having sex with your wife has been mentioned along with doing *tasbih* (*SubhanAllah*), *takbir*, *tahlil* (*la ilaha illallah*), *tahmid* (*Alhamdulillah*), *amr bil ma’roof nahi ‘anil munkar*,² *nafls* mid morning, *astaghfaar*, removing thorns etc. from peoples way, guiding a blind person etc; these are all written as *sadqah*. How cool is that?
- Marriage gives enjoyment, love and mercy and with it, protection / security – Your husband is responsible for you; he has made a commitment in front of people - he will be held answerable by Allah and all the witnesses; he can’t cop out of the relationship so easily.
- Marriage can help preserve your *deen* – good pious spouses will encourage each other to stay on the straight path.

The Prophet (pbuh) said, ‘When a servant (of Allah) marries, he has (by that) completed half of his faith. Let him then fear and revere Allah in regard to the remaining half’. [Tabarani]

Slides 9 and 10:

The social advantages are many too; preserving mankind, preserving kinship ties, safeguarding society from moral decadence, safeguarding society from physical diseases e.g. gonorrhoea, syphilis, VD, AIDS etc., establishing the family environment, increasing the number of Muslims and strengthening the Muslim community

Let's see what all is involved in getting married:

There has to be a *Nikah* ceremony and the best place to have it is the mosque because the Prophet (pbuh) said so and by keeping it simple we will have more *barakah* / blessings in it....also it is pretty cool to hear your hubby say ‘*Mujhe qabool hai.*’

Do you know that the *Nikah* is the most important “function” of a wedding? How many of you have attended a *Nikah*? Do you know what is being said? Let's see what the essentials of a wedding are:

A contract is drawn up which the girl and boy have to sign; it is the formal bond that turns two individuals from strangers to husband and wife. It is the most important contract that we sign. *Nikah* is actually an oral contract, the *nikah nama* or the written documentation is for the civil authorities; the government, in order to accept it as legal. As far as the *Shariah* is concerned, *Nikah* and divorce are conducted orally.

Slide 11:

Primary Requirements:

- 1) Mutual agreement (*Ijab-O-Qubul*) by the bride and the groom
- 2) Two adult and sane witnesses
- 3) *Mehr* (marriage gift) to be paid by the groom to the bride either immediately (*mu'ajjal*) or deferred (*mu-akhkhar*), or a combination of both.

For the *Nikah* there need to be two witnesses from both the sides. There is the ***ijab*** (the *qazi* or the *wali* e.g. who will say, ‘I offer you the woman under my custody (so and so) according to the *shariah* and the *Sunnah* and for the *mehr* of Rs. _____ and conditions to which we have agreed’) and the ***qabul*** (e.g. the boy replies, “I accept”). *Alhamdulillah* the girl does not publically have to say, “I do” or “I accept” or “Sure thing” or “Hell yes” or “Of course”. It is good enough to do this in front of the people who are closest to her; her guardian (***wali***) (it may be her dad, *mamu*, *chacha* etc.) and **two witnesses** (can be her brothers, *nana*, *dada*, *mamu*, *chacha*; any two trustworthy Muslim males). If she is feeling shy, she can stay quiet when she is asked and that will be taken as her consent. Allah (swt) shows such consideration for us females. If she does not want to marry the guy, she has to say no and no one can force her into the marriage. Her consent is vital (a word of advice: don't wait till the *Nikah* day to

say no, do so when the proposal comes or as soon as you realize that he is not the guy you want to marry).

Before the signing of the contract, a *mehr* (dowry) is agreed upon and written on the *Nikah nama*. This can be in the form of jewellery, cash, clothes, property etc. We have examples from the *Sunnah* that some *sahabas* gave gardens, cash, gold and even teaching the wife the Qur'an as *mehr*. This is basically recognition in a material form of the honour that the girl is doing by joining him in marriage. It is up to her what she does with it; she can invest it, blow it up, give it to her family, save it, give it in charity, gift it to her hubby or do whatever. It can be given when the *Nikah* is being performed or later that day or later at a specified point in time (there are clauses in the *Nikah nama* where you can specify when the boy will give it), but it is a debt that the boy has to pay...it is not meant to be given at the time of divorce; it has nothing to do with divorce, because then it won't be a gift - more like a threat! The girl or her family should not demand more than the guy can afford but it should not be made into a mockery by saying, "Okay give me a hundred bucks." The prophet (pbuh) said that a *Nikah* without a *mehr* is like doing *zina*/fornication.(NO REFERENCE)

Then after that, once the marriage has been publicized, the *qazi* and everyone else make *du'as*.

Synopsis:

For a *Nikah* to be valid there has to be a *wali*, consent of the bride and groom, two witnesses, the groom to be a Muslim and the bride to be a Muslim, Christian or a Jew.

Slide 13:

Secondary Requirements:

- 1) Legal guardian (*wakeel*) representing the bride
- 2) Written marriage contract ('*Aqd-Nikah*) signed by the bride and the groom, witnessed by two adult and sane witnesses
- 3) *Qadi* (State appointed Muslim judge) or *Ma'zoon* (a responsible person officiating the marriage ceremony)
- 4) *Khutba-tun-Nikah* to solemnize the marriage

Slide 16:

The *Sunnah khutbah* (sermon) will be recited by the *imam* performing the marriage. This *khutbah* includes the three verses of *taqwah*, and a *hadith* or two about marriage; exhorting the couple and those present to fear Allah and attain *taqwah*. (Abu Dawud, Tirmidhi, Nasai, Ahmad)

It is the *Sunnah* of the Prophet (pbuh) to draw attention to all present to certain verses of the Holy Qur'an; these are the verses of the *Khutbah e Nikah*, which are:

- **Verse 102 of Surah Al- ‘Imran (3);** O you who believe! Fear Allah as He should be feared and do not die except as Muslims.
- **Verse 1 of Surah Nisa (4);** O Mankind Fear your Lord who created you from a single soul and He created from it its mate and from them He scattered many men and women. Fear Allah through Whom you demand things from one another and (cherish the ties of) the wombs. Indeed Allah is ever- Watchful over you.
- **Verses 70 and 71 of Surah Ahzaab (33),** O you who believe. Fear Allah and say just words. He will then rectify your deeds and forgive your sins. He who obeys Allah and His Messenger has certainly achieved a great victory.

Note: (Play the *Tilawah* of the verses and slides with their meanings, highlighting the *taqwah* related verses.)

These words are read by men and normally just heard by men in our society but since a marriage is between a man and a woman (hopefully!), it is equally important for the woman to understand what Allah (swt) requires from her at this important stage in her life.

This *khutbah* is brilliant and I would strongly urge you all to hear it. It is available on cassette and CD by Dr. Farhat Hashmi, Huma Najam etc.

I want to talk about an interesting aspect of the *khutbah*; the word ***taqwah*** in some form has been mentioned **five times** in these **four *ayahs***. It is the common element in each of these verses.

So what is *Taqwah*???

Allah consciousness or fear of Allah; but this not the kind of fear one has for a lion or a murderer, this is the fear of displeasing the One you love. If we go back to our early childhood when we thought that our mum or dad or a particular teacher or an older cousin or a favourite aunt or uncle were the best things in the world, where we tried to emulate them, do things to make them happy and then look quietly in their direction for approval or a smile and how devastated we used to be if they were angry with us or even frowned in our direction. We would try our utmost to please them and **FEARED** their displeasure. The **FEAR** we felt here was **not** fear that they would harm us but the fear that we would not measure up to their expectations. This, on a much higher level, is **TAQWAH**; to be so conscious of Allah (swt) that we are conscious in our everyday actions; whether they will please or displease our *Rabb*. Who has more right to be loved than Him? He, Who never gives up on us, provides us with all that we have, has promised us much more, does not ever abandon us and has given us the secret of success in the *duniya* and the *akhirah* - and there is no ulterior motive, it is just because He loves us and knows that we are capable of so much if we apply ourselves.

In these verses we are reminded to fear Allah (swt) in our relations with our spouse. There is no one to see the way we conduct ourselves within our home. **Let the fact and belief that Allah is watching guide us in our treatment** of the person we have made our spouse by granting them the respect and dignity they deserve.

Some may be saying to themselves, “All this is easier said than done.” Well, they’re right. A successful marriage doesn’t just happen; it’s not simply a matter of luck or finding the right person. It takes hard work and determination. It means being selfless and making mistakes. It means having vengeance on your mind but forgiveness in your heart. But then its perfection is “half of faith.”

All of this boils down to *taqwah*; once we have that in our heart, it will be easy to make a go of the marriage and not abuse it; If we are really aware that Allah (swt) is watching us and the effort we are putting in and we hope to be rewarded for it, we will not shortchange our spouse; instead we will treat them the way we would want to be treated, *inshaAllah*.

Then the girl gets to go home with her prince and they live happily ever after, *inshaAllah* and

....then after a day or two, they have a party where she gets to doll up for the *Walimah* which is hosted by the boy and his family.

It is then *Sunnah* the next day or the day after; once the couple have consummated their marriage or entered into privacy together to provide a *walimah* reception. This is provided by the groom and his family and is not a responsibility of the bride. The Messenger of Allah (pbuh) provided *walimah* after many of his marriages by feeding the people a goat.

Slide 24:

Anas (ra) relates that the Messenger of Allah (pbuh) provided a *walimah* on the occasion of the consummation of his marriage with Zaynab bint Jahsh. He provided meat and bread to the fill off his guests (*Bukhari*). On the occasion of his marriage to Safiyyah bint Huyay ibn Akhtab he even had what may be considered a "Pot luck" nowadays in North America; where each person brought what he had and they sat down together and ate it. (*Bukhari and Muslim*)

And yes, singing and the playing of the *duff* by women & children is allowed at the time of weddings and ‘Eid, so *duff* parties are cool by Islam!

(Du'a for end of a gathering) *SubhanaRabbikaRabbulIzzati 'ammayasifunwasalamun
'alalmursaleen, walhamdulillahiRabbil 'alameen*

(Parting salutation to students) *AssalamalaikumwarahmatullahiwaBarakatuh*