

# Nikah & Beyond



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## NIKAH

According to Islamic law it is known as a bi-lateral contract (aqd) proposed by the woman and accepted by the man. However, we know that without love there is no contract strong enough to hold two people together.

In Suratur Rum, 30:21, Allah says:

*"...And among His signs is that He creates for you mates of your kind and causes love and tenderness between you, so you find peace in each other, Indeed in this is a message for people who reflect..."*

In essence therefore it is a tri-lateral contract between a man and a woman inviting Allah as the third entity.

Man and woman are drawn towards each other because individually we are programmed to feel incomplete. Prophet Adam (AS) when created was the 'richest' man in all aspects yet sensed a feeling of being incomplete which he could not resolve or understand. It was only when Allah created Sayyida Hawwa that he felt complete.

Without the sanctity of Nikah however, man and woman are like two fires which consume each other. Two people may love and care for each other but without inviting Allah into the relationship what is there to bind temporal human beings eternally? In essence we have two strangers with different personalities and backgrounds going through many different transitions in their lives including the inherent physiological, psychological and emotional differences between man and woman.

Nikah therefore is a commitment of man and woman to the Creator and His timeless laws.

### **Basic objectives of nikah**

- To secure a content comfortable atmosphere for the husband and wife.
- Producing a new generation of healthy, righteous children.

The Prophet (SAW) has said:

“No institution is liked by Allah more than the institution of marriage.”

## SPIRITUAL ASSISTANCE TO GET MARRIED

1. Suratu Taha – To be worn as tawidh. Recite on water and drink
2. Suratul Ahzab
3. Suratul Mumtahana 5x every day.
4. Aya 36 of Suratu Yasin 11x after Salatut Tahajjud for 40 days
5. Dua Al-Mashlool for 40 days
6. Recite the following dua after giving sadaqa

يَا مُسَبِّبَ الْأَسْبَابِ

يَا مُفْتِّحَ الْأَبْوَابِ

يَا مَنْ حَيْثُ مَا دُعِيَ أَجَابَ

*O Causer of Causes; O He Who opens the doors of (opportunities); O He Who answers to the call from wherever (He is called).*

7. Recite the following dua 100x for 40 days after any wajib salaa.

سَهْلًا بِفَضْلِكَ يَا عَزِيزُ

*Make easy (my difficulty) by Your super-abundant favours, O the Mighty.*

8. The father to recite 2 rakat salaa on Friday after Salatul Jumua' and after the salaam go into Sajda and recite Suratul Muzzammil 21x.

## HOW SHOULD WE PREPARE FOR NIKAH?

A successful marriage, and thus a successful family and subsequently a successful community begins well before the selection of a spouse! It begins with oneself first! Educating and preparing oneself in the formative years before marriage!

Ask yourself:

### **Who am I?**

The crucial answer to recognise first is that one is a nafs (soul) within a body. One can only have a successful union with another human being if one's nafs and body are first attuned to each other.

In Suratul Baqara, 2:148 Allah says:

*"..And everyone has a direction towards which he/she turns – so turn towards the best..."*

One must first find one's direction – nafs and body.

The emphasis on finding a spouse can not only be on superficial external elements because it will conflict with the search which each nafs is programmed towards to find a deeper compatibility. The marriage will not be successful if the directions are totally incompatible.

## SELECTION OF A SPOUSE

The most critical question connected with nikah and the formation of the family is that of choosing a spouse. The points to be considered are:

1. Persons between whom marriage is forbidden.

- i) Consanguineous mahrams
- ii) Mahrams based on affinity
- iii) Mahrams based on Fosterage

2. Suitability/compatibility

- i) Faith
- ii) Descent
- iii) Akhlaq
- iv) Compatibility
- v) Financial competence

3. Free consent of both parties.



## HOW DO I KNOW WHETHER THIS IS 'IT'?

*It is all very well to talk and think about love in theory. Even Romeo and Juliet's love would have settled into an everyday relationship given more time.*

Marriage is THE most important relationship of one's life. It is important that one embarks on it with some knowledge of each other's attitudes and expectations. Most people do not talk about their attitudes and expectations simply because they themselves do not know what they are. This might sound absurd but most of our basic views about life have been developing since childhood without us even thinking about them. Because they are part of us, we assume that everyone else thinks in the same way and it is not even worth mentioning them. Some however, we do not even recognise until we question ourselves.

All of our ideas about men and women, husbands and wives, parents and children are built up through our experiences and will affect how we relate to our spouse and the sort of life we want. Sometimes our background and upbringing creates unconscious expectations. Because these ideas are

below the surface of our mind, it is important that the questionnaires listed below should be answered without much thought. These questionnaires are for the intended couple and no-one else.

**- QUESTIONNAIRE 1 –  
I SHOULD/YOU SHOULD.....**

Take a sheet of paper and divide it into four sections. On each section write these headings:

**A husband should.....**

**A wife should.....**

**A mother should.....**

**A father should.....**

Without pausing to think too much, or discussing it, both of you should fill in these sections on separate pieces of paper with whatever comes into your mind. You can also put any shouldn't.

When you have finished swap sheets and talk about what you have both written.

**- QUESTIONNAIRE 2 -**  
**IT'S IMPORTANT TO ME!**

This quiz is in 3 sections. Number the points in order of importance to you. Again, discuss your choices with each other!

**What I want from a relationship –**

- a) For the pleasure of Allah
- b) Not to be lonely
- c) To be loved
- d) To find a soul mate (friend)
- e) To find someone to have children with
- f) To build a home
- g) To be in love
- h) To be looked after
- i) Something else (write what it is)

**What I think is important in life –**

- a) A loving relationship
- b) The pleasure of Allah
- c) A career
- d) Money
- e) Bringing up children
- f) The community
- g) My family
- h) Education
- i) Something else (write what it is)

**I get angry about –**

- a) Disobeying Allah
- b) Rudeness
- c) Male chauvinism
- d) Being ignored
- e) Being lied to
- f) Feminism
- g) Lack of freedom
- h) Financial pressure
- i) Gossip
- j) Stupidity

### **QUESTIONNAIRE 3**

#### **WINDOW IN THE PAST**

Think about your parents' relationship and write short sentences to describe it under the following headings:

- Affection – How did they display affection?
  
- Anger – Did they show their anger? If they didn't show it, do you think they did not feel it?
  
- Housework – Who did what around the house?
  
- Career – How did they feel about careers?
  
- Crises – How did they deal with a crisis?
  
- Parents – How do they discipline you? How did they treat you and your brothers and sisters? Did your mother treat you differently than the way your father treated you?

There are no right or wrong answers. By understanding each other's family lives you can gain ideas about how and why you perhaps see marriage similarly or differently.

## THE ENGAGEMENT PERIOD

This should be seen as an opportunity for spiritual and personal growth – a growing up time for a new beginning.

It is time to get to know one's own nafs better and the nafs of one's intended spouse, to build the proper spiritual foundation with which to go into a marriage.

Since nikah is also a comprehensive union involving families as well, it is best to use the time to know each other's families for ultimately it is our families who help us build and define our value systems.



## MAHR

*“ ..And give the women their mahr as a gift...”*

**Suratun Nisa' - 4:4**

In the aqd of nikah, the husband undertakes to present a suitable gift to his wife. It is not 'bride price', nor is it a recompense for her services and neither is it something to fall back on in future in the case of separation or death.

The moral significance of mahr is a symbol of the man's respect and love for his wife. It is recommended that the mahr be kept low.

It is a gift which must have some monetary value. Once mahr is agreed, it becomes a debt on the husband. The wife can specify whether she wishes it to be paid immediately (mu'ajjal), at a later date (muajjal) or whenever she demands it ('indal talab).

There are 3 types of 'mahr':

- i) Mahrul Sunna - This is the mahr given to Sayyida Fatima Zahra (AS) 500 dirhams.
  
- ii) Mahrul Mithl - The mahr that is traditional in the family.

iii) Mahrul Musamma - That which is mentioned in nikah and agreed by the wife.

If no mahr is fixed, the marriage is valid but if at any time the wife claims mahr she will be paid mahrul mithl.

If a woman forgives and forsakes her claim of mahr then the man is absolved of his debt.

However, it is recommended that the wife divide the mahr into 3 parts to gain the maximum benefit from it:

i) She should forgive her husband one third.

ii) Use one third as an investment in her husband's business.

iii) Use one third to buy honey as a cure for those who are sick...

It is reported that a man once came to the Prophet (SAW) complaining about his failure in business. The Prophet (SAW) asked him if he had given his wife her mahr. He said that he had already given it to her. The Prophet (SAW) asked him to borrow

the money of mahr and invest it into a business for that money was blessed.

Similarly, a man who complained to the Prophet (SAW) about his illness was asked by the Prophet (SAW) to borrow the mahr money from his wife to buy honey. It proved to be a cure for his illness.

## **RECITATIONS BEFORE NIKAH (and forever more.....)**

1. Last 4 ayat of Suratul Hashr
2. Ya Wadudu x1000
3. Ya Waliyyu and Ya Maaniu' as many times as possible
4. Suratul Quraysh over the flowers
5. Suratur Rahman
6. Tasbee of Sayyida Fatima Zahra (pbuh)
7. Ziyarat 'Ashura
8. Suratu Yusuf recited on water and splashed on face.

## **RUKHSATI (Before the bride leaves her parents home)**

Parents to hold her right hand and recite last part of 28:31 seven times.....

إِنَّكَ مِنَ الْأَمِنِينَ

.....surely you are of those who are secure

Bride to recite:

آمَنْتُ بِاللَّهِ

I rely on Allah

تَوَكَّلْتُ عَلَى اللَّهِ

What Allah wills,  
happens

مَا شَاءَ اللَّهُ

There is no power nor  
strength except with  
Allah

لَا هَوْلَ وَلَا وَلاَ قُوَّةَ  
إِلَّا بِاللَّهِ

## KHUTBA OF NIKAH

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ آدَمَ مِنْ صَلْصَالٍ  
كَأَفْخَارٍ

*All praise is for Allah who created Adam from dried clay like that of earthen vessels,*

وَ خَلَقَ زَوْجَتَهُ حَوَّاءَ جَلِيلَةَ الْمِقْدَارِ

*And He created his (Adam's) wife Hawwa a partner, most excellent.*

فَتَنَّاكَمَآ وَ تَنَاسَلًا خَلَقَا كَثِيرًا مِنْ عَبِيدٍ وَ  
أَحْرَارٍ

*And hence they married, and originated the procreation of the humankind abundantly, including of dependants and of free people*

وَ تَوَالِدَا الْإِنَاثَ وَ الذَّكَارَ

*And gave birth to females and males*

وَ الْحَمْدُ لِلَّهِ الَّذِي أَمَرَنَا بِالنَّكَاحِ وَ رَغِبَ  
فِيهِ

*And all praise is for Allah who ordained Nikah and made it desirable*

حَيْثُ قَالَ فِي الْكِتَابِ الْمَجِيدِ وَ الْفُرْقَانِ  
الْحَمِيدِ

*As He has said in the glorious book and the praised Furqaan (Qur'an),*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ  
عِبَادِكُمْ وَ إِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ  
يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ زَ اللَّهُ وَاسِعٌ عَلِيمٌ

*In the name of Allah, the Kind, the Merciful. And marry those amongst you who are single and those who are righteous amongst you who are male and female dependants, if they are needy, Allah will make them free from want out of His Grace; and Allah is Ample-giving, & Knowing."*

**Suratun Nur –24:32**

وَقَالَ سَيِّدُ الْمُرْسَلِينَ وَخَاتِمُ النَّبِيِّينَ حَبِيبُ  
 قُلُوبِنَا وَطَبِيبُ نَفُوسِنَا أَبُو الْقَاسِمِ  
 مُحَمَّدٌ (ص)

*And the leader of the Messengers and seal of the Prophets, the friend of our hearts, the healer of our souls - Abul Qasim - Muhammad (SAW) has said:*

تَنَآكِحُوا تَنَاسَلُوا تَكْتَرُوا فَإِنِّي أَبَاهِي بِكُمْ  
 الْأُمَّمَ يَوْمَ الْقِيَامَةِ وَ لَوْ بِالسَّقَطِ

*“Marry, procreate and multiply for indeed I shall take pride in the number of my followers on the day of Qiyama even if it be a miscarriage.”*

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَيضًا

*And he (The Prophet S.A.W.) has also said:*

النِّكَاحُ مِنْ سُنَّتِي فَمَنْ رَغِبَ عَن سُنَّتِي  
 فَلَيْسَ مِنِّي

*“Nikah is from my sunna; who so ever turns away from my sunna is not from me.”*



وَقَالَ سَيِّدُ الْوَصِيِّينَ أَمِيرُ الْمُؤْمِنِينَ إِمَامُ  
الْمَشَارِقِ وَالْمَغَارِبِ عَلِيُّ بْنُ أَبِي  
طَالِبٍ (ع)

*And the chief of the inheritors, Ameerul Mu'mineen; The lion of Allah, the Conqueror, the Conqueror over all conquests, Imam of the east and the west, Ali ibn Abi Talib (AS) has said:*

مَنْ تَزَوَّجَ فَقَدْ أَحْرَزَ نِصْفَ دِينِهِ فَلْيَتَّقِ اللَّهَ  
فِي النِّصْفِ الْآخِرِ

*“Whosoever marries he/she has safeguarded half his/her faith, so have taqwa (be God conscious) for the other half”*

## CONDITIONS FOR THE Aqd OF NIKAH

1. The aqd of nikah can only be in written form for those who cannot utter it verbally (genuine disability); otherwise it must be pronounced.
2. It must be in 'Arabic. If there is no one who can recite it in 'Arabic then only is it to be read in the language understood by both parties.
3. The aqd must be pronounced\* correctly.
4. The niyya must be of implementation in the present as words used are those of the past tense. (Niyya of Insha' – meaning to record it now – thus the term 'kasde insha').
5. The aqd must be completed in the same sitting. i.e. The answer must be spontaneous.

\*Often there is a repetition of the aqd using various prepositions.

## **MUSTAHABAT FOR THE AQD OF NIKAH**

1. To recite the khutba (praise of Allah, ahadith...) before the aqd of nikah.
2. To recite the aqd of nikah at night.
3. To have witnesses.
4. To announce the nikah.
5. To take the name of the groom/bride in the aqd.

## **MAKRUHAT FOR THE AQD OF NIKAH**

1. To recite nikah at the time when the moon passes through the phase of scorpion for 2.5 days. قَمَرَ دَرُ عَقْرَبُ (Hadith of Imam Ali Ar-Ridha (AS)).

## THE AQD OF NIKAH

The aqd for those who recite themselves:

### FEMALE

أَنْكَحْتُ نَفْسِي لَكَ عَلَى الْمَهْرِ الْمَعْلُومِ

I have done nikah with you on an agreed mahr.

### MALE

قَبِلْتُ النِّكَاحَ لِنَفْسِي عَلَى الْمَهْرِ الْمَعْلُومِ

I have accepted the nikah on the agreed mahr.

The aqd for the 'wakeel' (agent)

### FOR THE FEMALE

أَنْكَحْتُ مُوَكَّلَتِي لِمُوكَّلِي عَلَى الْمَهْرِ  
الْمَعْلُومِ

I have given my client to your client in nikah on the agreed mahr

## FOR THE MALE

قَبِلْتُ النِّكَاحَ لِمَوْكَلِّي عَلَى الْمَهْرِ الْمَعْلُومِ

I have accepted this nikah for my client on the agreed mahr

Instead of the word **أَنْكَحْتُ** 'ankahtu', the word **زَوَّجْتُ** 'zawwajtu' can be used.

Instead of **قَبِلْتُ النِّكَاحَ** 'qabiltun nikaha', the phrase **قَبِلْتُ التَّزْوِيجَ** 'qabiltut tazweeja' can be used.

**The woman is the proposer.**

**The man is the acceptor.**

## DUA AFTER RECITATION OF NIKAH

اللَّهُمَّ اَلْفَ بَيْنَهُمَا كَمَا اَلَّفْتَ بَيْنَ اَدَمَ وَ حَوَّاءَ

*O Allah ! Bond their hearts as You did between that of Adam (AS) and Eve*

اللَّهُمَّ اَلْفَ بَيْنَهُمَا كَمَا اَلَّفْتَ بَيْنَ اِبْرَاهِمَ وَ

سَارَةَ

*O Allah ! Bond their hearts as You did between that of Abraham (AS) and Sara*

اللَّهُمَّ اَلْفَ بَيْنَهُمَا كَمَا اَلَّفْتَ بَيْنَ مُحَمَّدَ  
الْمُصْطَفَى وَ خَدِيجَةَ الْكُبْرَى

*O Allah ! Bond their hearts as You did between that of Your beloved Muhammad (SAW) and the illustrious Khadija (AS)*

اللَّهُمَّ اَلْفَ بَيْنَهُمَا كَمَا اَلَّفْتَ بَيْنَ عَلِيٍّ  
الْمُرْتَضَى وَ فَاطِمَةَ الزَّهْرَاءِ

*O Allah ! Bond their hearts as You did between that of Ali (AS) and Fatima Zahra (AS)*

اللَّهُمَّ ارْزُقْهُمَا حَيَاةً طَيِّبَةً وَ أَوْلَادًا صَالِحًا

O Allah ! Grant them good sustenance and noble children

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Your mercy, O the most Merciful of the Merciful

## WHEN CONGRATULATING SAY:

**For the Bride:**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
بَارَكَ اللَّهُ لَكَ، وَ بَارَكَ عَلَيْكَ، وَ جَمَعَ  
بَيْنَكُمَا فِي خَيْرٍ

*May allah bless (your spouse) for you; and may He  
bless you and join you in a happy union.*

**For the Groom:**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
بَارَكَ اللَّهُ لَكَ، وَ بَارَكَ عَلَيْكَ، وَ جَمَعَ  
بَيْنَكُمَا فِي خَيْرٍ

*May allah bless (your spouse) for you; and may He  
bless you and join you in a happy union.*



## THE WEDDING NIGHT

When the Bride steps on the ground of her own house, she should recite:

Salawat followed by 23:29

رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ  
الْمُنْزِلِينَ

*O my Rabb! cause me to disembark a blessed landing and You are the best to cause to land.*

Followed by 10x

لَا هَوْلَ وَلَا وَلا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

There is no power or strength except with Allah, the High, the Magnificent

And give sadaqa



## MUSTAHAB SALAA FOR MARRIAGE NIGHT

### Bridegroom

Recite two rakat salaa as Salatul Fajr with the niyya of Qurbatan Ilallah. Then recite the following dua placing the right hand on the forehead of the bride.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
اللَّهُمَّ عَلَى كِتَابِكَ تَزَوَّجْتُهَا وَ فِي أَمَانَتِكَ  
أَخَذْتُهَا وَ بِأَكْلِمَاتِكَ اسْتَحْلَلْتُهَا فَإِنْ قَضَيْتَ  
لِي فِي رَحْمَتِكَ شَيْئًا فَاجْعَلْهُ مُسْلِمًا سَوِيًّا  
وَ لَا تَجْعَلْهُ شَرَكًا شَيْطَانًا

*O Allah! As per Your book I have married her,  
And according to Your covenant, I have accepted  
her, And with the words You have prescribed, I  
have made her halal (for me).*

*If You have ordained from her womb someone to  
be born, make him/her be a Muslim, healthy and  
safe,*

*And do not let him/her be a partner of Shaytan.*

## Bride

Recite two rakat salaa as Salatul Fajr with the niyya of Qurbatan Ilallah. Then recite the following dua placing the right hand on the forehead of the bridegroom.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
اللَّهُمَّ عَلَى كِتَابِكَ تَزَوَّجْتُهُ وَ فِي أَمَانَتِكَ  
أَخَذْتُهُ وَ بِأَكْلِمَاتِكَ اسْتَحْلَلْتُهُ فَإِنْ قَضَيْتَ لِي  
مِنْهُ شَيْئًا فَاجْعَلْهُ مُسْلِمًا سَوِيًّا  
وَ لَا تَجْعَلْهُ شَرَكًا شَيْطَانٍ

*O Allah! As per Your book I have married him,  
And according to Your covenant, I have accepted  
him, And with the words You have prescribed, I  
have made him halal (for me).*

*If You have ordained from him someone to be born,  
make him/her be a Muslim, healthy and safe,  
And do not let him/her be a partner of Shaytan.*

**Remember, this salaa is mustahab whilst Salatul Fajr is wajib.**

## JANABA

*“O you who believe! Do not go near salaa when you are ....junub (in the state of janaba) until you have purified yourselves...”*

### **Suratun Nisa - 4:43**

*“O you who believe! When you stand up for salaa.....if you are junub, then purify (yourselves).”*

### **Suratul Ma’ida - 5:6**

There are 2 causes of Janaba:

#### **1. Discharge of semen**

It does not make any difference whether the discharge is whilst being awake or asleep, intentionally or otherwise, slight or profuse, in a lawful way or unlawful.

In all the cases, ghusl of janaba becomes wajib.

If a liquid is discharged from a man, and he does not know whether it is semen or not he should look for the following 3 signs:

- emission with passion
- spurting discharge
- feeling relaxed after the discharge.

If a secretion is discharged from a woman then it is ihtiyat wajib for her to do ghusl of janaba provided that the discharge comes with sexual passion and she feels relaxed after it. However, ghusl is not wajib if the discharge comes without sexual passion and a post-relaxed feeling.

## **2. Sexual intercourse**

It does not make any difference whether the sexual intercourse was lawful or unlawful, with or without discharge. Ghusl of janaba becomes wajib on both the man and woman.

### **Things which are haram in the state of Janaba**

Touching the writings of Qur'an, the names of Allah and the Ma'sumeen.

Reciting the ayaat of Qur'an in which sajda is wajib (32:15, 41:38, 53:62, & 96:19).

Entering or staying in a masjid - In the state of janaaba it is haram to stay in a masjid except passing through from one door and leaving from the other. This exception of passing through however, does not apply to Masjidul Haram, Masjidun Nabi and the shrines of the Aimma. In these cases one is forbidden to even enter.

Leave something in or taking it out of a masjid.

### **Things that are Makruh in the state of Janaba**

Eating and drinking (except after doing wudhoo, gargling or rinsing the nose).

Reciting more than 7 ayaat from the Qur'an.

Touching the cover of the Qur'an.

Sleeping (except after doing wudhoo).

## **GHUSL OF JANABA**

1. Remove the najaasa from the body (e.g. semen)
2. Niyya (wajib qurbatan ilallah) – **wajib**
3. Wash the hands up to the elbow 3 times – **mustahab**
4. Gargle 3 times – **mustahab**
5. Wash the head down to the neck – **wajib**
6. Wipe your hands on the face and neck and comb hair with your fingers whilst washing – **mustahab**
7. Wash the right side of the body from the shoulders to the feet – **wajib**
8. Include some part of the left side also. Whilst washing wipe the body with your hands - **mustahab.**
9. Wash the left side of the body from the shoulders to the feet – **wajib**
10. Include some part of the right side whilst washing wipe the body with your hands- **mustahab**

It is mustahab for men to do istibraa before doing ghusl. In the present context it means urinating. The benefit of istibraa is that if a liquid is



discharged after ghusl, and the man doubts whether it is urine or semen, he will have to redo ghusl if he has not done istibraa. If he has done istibraa then he just has to do wudhoo for his salaa.

## WHAT MAKES A MARRIAGE WORK?

Besides love and respect for each other, the respect for Allah and the acknowledgement of the divine force that brought both together. A successful marriage must have vitality - it is said that a wise man was studying the concept of nikah and realised that a successful marriage needed a divine energy to keep it alive but the energy had to be constantly renewed. He related his thoughts to an associate who immediately said – Congratulations! “Why are you congratulating me?” the wise man asked. “Because the way you are explaining this to me tells me that your nikah is being renewed every moment! Congratulations! You just got married afresh”

The base which takes a marriage through crisis however is trust. It does not come overnight and takes years to build. Trust also does not come from perfect behaviour but from accountability. No one can be expected to be perfect but everyone can be expected to be accountable, to acknowledge an error.

Trust means that one’s attitude and behaviour over time demonstrates to one’s husband/wife that he/she can rely on and depend on the other;

that one has the integrity to act properly even when no one but Allah is watching – in other words one has taqwa.

There are no magic formulae to handle problems within a marriage. There is a need to understand that both husband and wife carry equal responsibility to preserve the marriage and that no relationship can be successful if it is built on one person's terms as so often happens in our society.

Individuality is enhanced in a successful marriage not obliterated.

It is tempting to have things one's way, but there is a major difference between selfish love and selfless love. Both are diametrically opposed.

Selfish love is conditional love –

Selfless love is where we rise above our own needs.

## COMMUNICATION

Think of these three statements:

- 1. Telling exactly how you feel**
- 2. Listening to what the others say** (Listening is different from hearing) A good listener is one who lets another person talk and does not interrupt with opinions and criticism. He/she also makes you feel as if what you have to say is worth listening to – that you are respected, accepted and interesting,
- 3. Accepting his/her opinions and feelings even when they are different from yours.**

Ponder over why you think these points make for good communication. Remember many communication problems result from habits which we may not even be aware of like:

- a) Not saying what you really mean
- b) Making something else the issue
- c) Not talking and sulking
- d) Nagging
- e) Changing the subject
- f) Being a know all
- g) Disguised criticism
- h) The way you say it

## DUAS TO MAINTAIN A RELATIONSHIP

- Recite Suratu Yasin 7 times and blow on 7 almonds separately and give to spouse for eating.

- Recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

786 times on water and give it to spouse for drinking.

- Recite Suratu Quraysh (106) on roses and both of them should smell them.
- Recite Ya Wadudu 1000 times on some sweet eatables and both should eat it.
- Recite verse 31 of Suratu 'Aal Imran 3 times on water and give it to the spouse to drink.

## DUAS WHEN SEEKING HELP

- Recite Suratul Jumua' (62) on Friday and invoke the Almighty Allah to fulfill your desire.
- Recite AL MAANI-U (The Preventer) as many times as possible.
- Recite the following portion of verse 54 of Suratul Ma'ida on something sweet for the couple to eat.

وَيَحِبُّونَهُ أَذِلَّةَ عَلَى الْمُؤْمِنِينَ أَعِزَّةَ  
يُحِبُّهُمْ عَلَى الْكَافِرِينَ

*He loves them and who love Him, humble towards the believers, mighty against the infidels.*

- Recite verses 29 and 30 of Suratu Yusuf on something sweet for the husband and wife to eat.
- Recite a 2 rakaat salaa after Eisha on a Monday. In each rakat, after the recitation of Suratul Fatiha, recite Suratudh Dhuha (93) 10x

and after the salaam recite the following dua  
25 times.

اللَّهُمَّ أَحَبَّنِي إِلَى قَلْبِ

- Recite verse 96 of Surat Maryam (19) on some sweet eatables for the couple to eat.
- Write verses 1 and 2 of Suratud Dahr (76) with saffron and wash it with rose water which the couple should drink it.

## DUAS FOR CONCEPTION

- Salawat 14x, or 70x or 100x  
Istighfar – 70x after morning prayers, 77x after Asr prayers and 100x after Isha prayers. Recite salawat before and after each dua, as your duas are granted more quickly.
- Recite Suratul Fajr (89) 3x daily
- Fast and break fast with milk on which Suratu Muzzammil has been recited 77x
- After all wajib salaa recite the following dua 3x:

رَبِّ لَا تَذَرْنِي فَرْدًا وَّ أَنْتَ خَيْرُ  
الْوَارِثِينَ

*My Lord! Leave me not childless and thou art the best of inheritors. **Suratul Ambiya 21:89***



- Both husband and wife should recite Suratul Fajr 3x every day after any salaa. (Recite salawat before and after the sura).
- Before intimacy recite the 3 ayat of Suratul Ambiya 21:87,88,89
- Imam Ridha (AS) has said for conceiving a child, one should recite Adhan loudly at home.
- After every wajib salaa recite the following in sajda:

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً  
 إِنَّكَ سَمِيعُ الدُّعَاءِ

*My Lord! Grant me from Thee good offspring, surely, You are the Hearer of dua. Suratul Aali Imran 3:38*

## **PREGNANCY**

The Prophet (SAW) has said:

“The root of prosperity and adversity of a people should first be sought in the wombs of their mothers.”

The physical and spiritual well being of parents has an effect on the child right from the moment that they plan to have a child.

After conception anything a mother does has a lasting effect on the child. Therefore she must have good thoughts, listen, read and look at ‘good’ things.

The role of the father-to-be is just as important. He has to ensure that the mother of his child is assured a stress free pregnancy.

It is highly recommended to name the child as soon a woman knows she is pregnant rather than refer to him/her as it. Ideally name the child Muhammad or Fatima. The name may be changed after birth.

The Prophet (SAW) had chosen the name Muhsin for the child Sayyida Fatima Zahra (AS) was carrying whilst he was still in his mother’s womb.

The Prophet (SAW) has said:

“The first duty of a parent towards his/her child is to give him/her a good name; you should therefore name your child with a good name.”

The Prophet (SAW) used to emphasise this aspect so much that Imam Ja’fer As-Sadiq (AS) has said: “The messenger of Allah used to change the bad names of people and places.”

- Complete at least one Qur’an
- Recite Suratu Maryam for easy childbirth
- Recite Suratul Qadr every day 7x for easy childbirth
- Recite Dua Yastasheer
- Avoid processed food
- Stay in wudhoo
- Recite: Ya Allah, Ya Khaliq, Ya Baariu, Ya Musawwiru everyday

## **MONTH BY MONTH RECOMMENDATION**

### **Month 1**

- Recite SuratuYasin & SuratusSaffat on Thurs night (Blow on stomach)
- Eat quince (or apples) and pomegranates on Friday
- Recite Adhan and Iqama before every salaa with hand on stomach

### **Month 2**

- Suratul Mulk on Thurs night & Friday (Blow on stomach)
- Eat quince, milk and meat in moderation
- Recite salawat 100x on Thursday & Friday

### **Month 3**

- Suratul Aali Imran on Thurs night & Friday
- Eat wheat, meat, skimmed milk and a little honey in the mornings
- Recite Salawat 100x before salaa with hand on stomach

## **Month 4**

- Suratud Dahr on Thurs night & Friday in the 1<sup>st</sup> rakat of every salaa recite Suratul Qadr\*. After salaa recite Suratul Qadr & Suratul Kawthar with hand on stomach
- Eat quince, honey and a pomegranate every day
- Recite 25:74\*\* & recite Istighfar 7x after every salaa
- Pray Salatul Layl (Shab)

## **Month 5**

- On Thurs night & Friday, in the 1<sup>st</sup> rakat of every salaa recite Suratul Nasr\*
- Eat dates every morning and olives, dates and quince at night.
- Recite Adhan & Iqama before every salaa with hand on stomach

## **Month 6**

- Suratul Waqia on Thurs night & Friday
- In the 1<sup>st</sup> rakat of Maghribayn salaa recite Suratut Teen\*
- Eat figs and olives for breakfast. Avoid fatty foods such as oli, butter and fatty meat.
- Recite Adhan & Iqama before every salaa with hand on stomach

## **Month 7**

- Suratu Yaseen & Suratul Mulk on Thurs night & Friday
- In salaa recite Suratul Qadr\* & Suratul Ikhlas\*.
- Recite Suratun Nahl after Salatul Layl
- Eat watermelon
- Recite Adhan & Iqama before every salaa with hand on stomach
- Recite Salawat 140x after every meal.
- Pray Salatul Layl especially on Monday

## **Month 8**

- AFTER FAJR:  
2x Suratut Teen on Saturday  
Suratu Yaseen on Monday  
Suratul Furqan on Tuesday  
Suratud Dahr on Wednesday  
Suratu Muhammad on Thursday  
Suratus Saffaat on Friday
- Eat lots of yoghurt and honey. Have pomegranate on Friday for breakfast. Use vinegar once a week in food.
- Recite Adhan & Iqama before every salaa with hand on stomach

## Month 9

- Suratul Hajj on Thurs night Suratul Fatir on Friday
- In Zhuhr & Asr Salaa recite Suratul 'Asr & Suratuzh Zhariyat
- Recite Suratul Qadr all the time
- Eat dates and meat in moderation. Avoid spices.
- Avoid looking at pictures and in the mirror. Banish bad thoughts.

\*After Suratul Hamd

\*\*25:74

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّاتِنَا قُرَّةَ  
أَعْيُنٍ وَ اجْعَلْ مُتَّقِينَ إِمَامًا

## **DUAS AT THE TIME OF DELIVERY**

1. Recite Suratul Inshiqaq (84) 7x
2. Recite Suratul Inshirah (94)
3. Recite Suratul Qadr as much as possible
4. Write 46:35 and 3:35 on paper, wrap it in a cloth and tie it around mum's right leg during labour
5. Recite Suratu Maryam.
6. Pray for everyone, as prayers during delivery are heard very fast.

When the child is born, it is advisable for the mother to eat dates.



## UPBRINGING OF A CHILD

“Let your child play upto 7 years, and keep him/her with you (for study etc..) for another 7 years; then if he/she succeeds (all is well); otherwise there is no good in him/her.” **Imam Ja’fer As-Sadiq (AS)**

“The child is a master for 7 years, and a slave for 7 years and an ambassador for 7 years; so if he/she builds a good character within 21 years all is well; otherwise leave him/her alone because you have discharged your responsibility before Allah.”

The first stage is a care free period, it has been called mastership; the second stage means taking orders from teachers and parents, therefore it has been called slavery; in the third stage the child is what he has been brought up to be and therefore is called an ambassador.

## **0-7 years**

“When a child arrives in the world, recite Adhan in his/her right ear and Iqama in his/her left ear.”

**Prophet Muhammad (SAW)**

It aims at the declaration of the oneness of Allah, the invitation of Islam, and the advice of performing good deeds to be recited in the child’s ear.”

It re-inforces the purpose of existence:

“Say: “Indeed my salaa, my sacrifice, my life and my death are all for Allah, the Lord of the worlds.”  
(Qur’an - Suratul An’aam - 6:163)

## **Breast feeding**

“The best milk for a child is the milk from it’s own mother.”

**Imam Ali (AS)**

A number of Ulema consider it obligatory for a mother to nurse her child from her own breast immediately after the birth of a child. The first 3 days are very important for the proper functioning of the baby’s digestive system.

It is highly recommended to do wudhoo before feeding a child, and to have good thoughts. As in

pregnancy, the mother's diet and thoughts have a significant effect on the child. Thus the hadith from Imam Ali (AS):

“Allow only a woman whose outward and inward manners are proper to nurse your child, because the child will take on those qualities from her.”

### **Increasing breast milk**

1. Write ayaat 8 & 9 of Suratur Ra'ad and wear as ta'widh on right arm. Alternatively write with saffron on a china plate, and drink the water.
2. Write Suratul Hijr with saffron, wash and drink.
3. Write Suratul Yaasin with saffron, wash and drink.
4. Write aya 21 of Suratul Mu'minun with saffron, wash and drink.

To wean a child from breastfeeding, write aya 14 of Suratul Luqman and make the child wear it as a tawidh.

### **Aqiqā**

It is recommended that the baby's head be shaved when he/she is seven days old. Traditionally the shaved hair is weighed and the equivalent weight in gold or silver is given to the poor and needy. This

is to thank God for the gift of a new life. Today, a donation is given in lieu. A sacrifice of a sheep or a goat is done and distributed between the midwife, the poor and family and friends. This ceremony is known as aqeeqa.

Imam Ja'fer As-Sadiq (AS) has said:

“Every child that is born is under the pledge in respect of his aqeeqa.”

It is reported that a man came to Imam Ja'fer As-Sadiq (AS) saying that he was not sure whether his father had performed his aqeeqa. Imam asked him to perform his own aqeeqa, which the man did in his old age.

## **CIRCUMCISION**

It is highly recommended that a male child be circumcised soon after birth.

The Prophet (SAW) has said:

“Circumcise your sons on the seventh day (after birth) because the tissues build up quickly and the wound heals easily.”

One of the pre requisite conditions of tawaf of the Ka'ba for a man is that he must be circumcised. Tawaf by an uncircumcised man is batil.

As per Ihtiyat Wajib, tawaf by children who have not been circumcised is batil too.

Imam Ali (AS) has said that if a man is a Muslim he should be circumcised even if he has reached old age.

The New Encyclopaedia Britannica states (Vol. 3 pg.328)

Studies have indicated that uncircumcised men have a higher incidence of AIDS, syphilis and other sexually transmitted diseases than circumcised men.....

### **Love your child**

Prophet Musa (AS) once asked:

“O Lord! Which deed is best in your eyes?”

Allah replied:

“Love of children, for I have created them with the natural belief in My unity and if I grant them death, I will put them mercifully in heaven.”

Imam Ja’fer As-Sadiq (AS) said:

“Allah may have mercy on a person simply because the person loves his/her child very much.”

### **Equal Treatment**

Nu’man bin Bashar reports that his father once gave him a gift. His mother insisted that the Prophet (SAW) witness the gift. When Nu’man’s father went to the Prophet (SAW) with the request

to witness that which he was going to gift to his son, the Prophet (SAW) asked him: “And have you bought the same gift for all your other children?” Nu’man’s father replied in the negative and the Prophet (SAW) said:  
Fear Allah and treat all your children equally. I do not wish to witness something that is not right.”

## PARENTING IN A HOME

### DAWN

#### D – Discipline

- Discipline is to teach a child to be responsible for his actions whilst punishment is to control a child.
- Discipline by example.
- The 'Iron Rod' method leads to rebelliousness.

#### A – Acceptance

- Accept the child even if you do not approve of what they do. The only door they can knock at is yours.....Disapproval need not mean rejection.

#### W – Wanted

- Show physical affection.

#### N – Needed

- Give child a sense that they are needed in the house, to help with chores, make decisions etc
- Start slowly with little things and then build up responsibility
- Encourage and reward, but do not judge the outcome.

## QFATIMA TIPS

- ❖ Never raise a child as you were raised, times have changed and you have to move with them and adapt
- ❖ Father time and mother time needed separately as well as together
- ❖ Never contradict your partner in front of the child
- ❖ If you promise a reward or punishment, go through with it.

**Allah has entrusted you with a child, therefore you must be special to be given the responsibility. He asks two things of you:**

- ❖ **Nurture the child and**
- ❖ **Protect (from a fire whose fuel is humans and stones) the child.**



## NURTURING GOOD BEHAVIOUR

The Prophet (SAW) has said:

“Respect your children and teach them good behaviour, Allah will forgive you.”

Imam Ja’fer As-Sadiq (AS) has said:

“Take the initiative to talk to your young ones before they are overcome by their instincts.”

The Prophet (SAW) was once sitting with his companions when he said:

“May Allah save the children of later times from the improper conduct of their fathers.”

The companions asked who these fathers were and what wrong they would do.

The Prophet (SAW) replied: “From the conduct of the Muslim fathers who do not teach their children religious duties and if the children resort to religious matters they forbid them from doing so, and are contented with regard to their children with insignificant material things. I am disgusted with them....”

## AHADITH ABOUT CHILDREN

Imam Sadiq (as) said:" The prophet (SAW) once in the dhuhr (noon) prayer shortened the last two rakat. When the people enquired about the reason, he replied: "Didn't you hear the child crying?"

The prophet (SAW) said:" One who has a child should act like the child."

Imam Sadiq (AS) said:" Let your child play for seven years."

Every time the Prophet (SAW) returned from a trip, children would be waiting for him and he would hold some of them and ask his companions to hold others. When the Prophet (SAW) leaves, the children would be talking about how he held one to his chest and another to his back, and how he asked others to hold the rest....

The Prophet (SAW) says: "The parents are responsible with regard to their children in the same manner in which the children are responsible with regard to their parents".

(Furu'ul Kafi, vol.II, p.94)

“Allah blesses those who assist their children in doing good things which they do themselves”.

(Furu’ul Kafi, vol.II, p.94)

Imam Ali, (AS), says: “The child has a right on his father and the father too has a right on his child”.

(Nahjul Balaghah, p.1264)

“The heart of a newly-born child is like a virgin soil which accepts every seed that is sown on it”.

(Nahjul Balaghah, p.903)

“When you name a child ‘Muhammad’ give him due respect, make room for him in the assemblies...” . (Wasa’ilush Shi’ah, vol.III, p.123)

Imam Ali, (AS), says: “One of the rights of a child is that his father should teach him the Holy Qur’an”.

(Nahjul Balaghah, p.1264)

Imam Ja’far Sadiq, (AS), says: “Up to seven years of age, a child should play, for another seven years he should be taught how to read and write and for still another seven years he should learn about lawful and unlawful things”.

(Furu’ul Kafi, vol.II, p.94)

“A child is a master for seven years, a slave for another seven years and a minister for another seven years”. (Makarimul Akhlaq, p.255)

“A good act is written in the record of virtuous deeds for one who gives a kiss to his child”.  
(Furu’ul Kafi, vol.II, p.95)

“Purify (circumcise) your sons on the seventh day because the tissues then build-up quickly and the wound heals up easily”.  
(Wasa’ilush Shi’ah, vol.III, p.130)

“When a child arrives in the world, recite Adhan in it’s right ear and Iqama in it’s left ear”.  
(Makarimul Akhlaq, p.261)

“Aqiqua is necessary for a well-to-do man. As regards a poor person he should also do it when his circumstances permit. And in case it is not possible for him to give it, he is under no obligation in this behalf. Every child that is born is under pledge in respect of his Aqiqua.  
(Makarimul Akhlaq, p.260)

“Observe justice in dealing with your children in the same manner in which you expect them to observe justice in being kind and good to you”.

(Makarimul Akhlaq, p.252)

“Whoever goes to the bazaar and purchases a present for the members of his family and brings it to them is like one who spends on the needy. However he should prefer daughters to sons because whoever pleases his daughter is like one who frees a slave from among the descendants of Prophet Isma’il”.

(Makarimul Akhlaq, p.254)

## DUAS FOR CHILDREN

### **Crying child**

Write ayat 108 to 112 of Suratut Taha and make the child wear as tawidh.

Recite Suratul Ghashiya (88)

### **Teething problems**

Write Suratul Qaf (50) with saffron, wash and apply sparingly to child's gums.

### **Disobedience**

1. Recite Suratush Shuara 7x and Suratul Ahzab once and blow on child.
2. After every wajib salaa recite Aya 15 of Suratul Ahqaf 7x thinking of the child in question.

### **To keep away effects of 'evil eye'**

1. Recite 7:54-56
2. 28:35 7x after salatut tahajjud
3. Ayatul Kareema (21:89) 121x after Fajr salaa for 40 days
4. Recite Suratul Humaza (104)



## **NIKAH**

The real success in life is to find the right life partner because that is the key milestone in achieving one's full potential. One chooses a life partner based on various personal criteria, but somewhere between emotion and practicality lies the true meaning of love – that is a companion, a friend and a soul mate. The function of nikah is to formalise this union to give it not just standing but more importantly a legitimate spring board from which to create and nurture awesome human beings.

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