

A Healthy Muslim Marriage	
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Purpose of marriage	To find tranquility and comfort لِيَسْكُنَ إِلَيْهَا
Half of the religion	عَنْهُ عَلَيْهِ السَّلَامُ : مَنْ رَزَقَهُ اللَّهُ امْرَأَةً صَالِحَةً فَقَدْ أَعَانَهُ عَلَى شَطْرِ دِينِهِ فَلْيَتَّقِ اللَّهَ فِي الشَّطْرِ الثَّانِي - Highlights the importance of marriage as it pertains to a person's spiritual life - Imam al-Ghazālī notes that the two most destructive factors to a person's faith are the sexual organs and the stomach. After marriage, a person only needs to protect oneself from the second threat
Intention for marriage	The purpose of life is to worship Allah, therefore, the ideal intention should be seeking the pleasure of Allah and closeness to Him - Marriage is the sunnah of our Prophet ﷺ and the prophets in general
Source of barakah in marriage	Having a sound intention and following the prescribed religious guidance in getting married
What to look for in a spouse?	قَالَ عَلَيْهِ السَّلَامُ : تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسْبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ - Mulla 'Alī al-Qārī clarifies that beauty should not be disregarded, rather, it should not be the only motivating factor for marriage
Ṣalāt al-Istikhāra	Seeking assistance and blessing from Allah - A number of hadiths do not mention the two rak'ahs along with the du'ā' so if a woman is unable to pray she may make the du'ā' alone - The scholarly recommendation based on experience is to do it for seven days  * Istikhārah may be continued up till the date of the marriage as a request for His blessings in the union

Nikāḥ	<p>1) Best place for it is the masjid</p> <p>2) Best day to do it is on a Friday</p> <p>3) At least two witnesses should be present</p> <p>4) The mahr (marriage payment) is stipulated beforehand and included as part of the contract</p> <p>5) It is preferred for the bride to appoint a wakīl to represent her in the gathering</p> <p>6) Imam performs the Khuṭbat al-Ḥāja</p> <p>7) Imam takes the complete name of the bride and groom along with mentioning the amount of mahr and seeks consent from the wakīl and the groom in the presence of at least two witnesses</p>
Du‘ā for the couple	<p>بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ</p>
<p>Mahr</p> <p>Mahr al-mithl</p> <p>Recommended amounts</p>	<p>Also known as ṣadāq or ṣidāq, is a marriage gift</p> <p>- There is no maximum limit but the minimum amount is ten dirhams which is 30.6 g of silver</p> <p>Default sum of the mahr which is determined by the amount received by other women on the paternal side of her family</p> <p>- Mahr Fāṭimī : The amount of mahr given to Fāṭima by Ali as stipulated by the Prophet SAW. The strongest view is that this amount was 480 dirhams or 1469.6 g of silver</p> <p>- Mahr azwāj al-nabī : The amount paid by the Prophet ﷺ to his wives, which is 500 dirhams or 1530.9 g of silver</p> <p>* The mahr azwāj is the preferred dowry since the amount is undisputed and is transmitted in Ṣaḥīḥ Muslim</p>
Wedding rings	<p>It is not a Prophetic sunnah but it is permissible to give to one's wife, however it may only be a gold or silver ring</p> <p>* Only silver rings are permissible for men and only gold and silver rings are permissible for women. The stone itself is not taken into consideration.</p>
Walīmah	<p>It is sunnah mu‘akkadah to serve food to one’s family, friends and neighbors once the couple have consummated the marriage and it is the duty of the husband</p>
Making marriage easy	<p>قال عليه وسلم : خَيْرُ النِّكَاحِ أَيْسَرُهُ</p> <p>- The Prophet ﷺ urged people to make nikāḥ easy and affordable</p>
Taking the husband's surname	<p>It is not an Islamic practice, however, it is permissible if considered a cultural custom and not an attempt to disassociate from one’s biological family</p>

Arguments	The Messenger ﷺ was the best of creation yet still fallouts and disagreements occurred between him and his wives
Applying husn al-dhann	<p>قال عليه وسلم: لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ</p> <p>“A believer must not hate a believing woman; if he dislikes one of her characteristics he will be pleased with another”</p>
Keys for men to build a successful marriage	<ol style="list-style-type: none"> <li>1) Show affection, especially with non-sexual touching</li> <li>2) Be a man, meaning be chivalrous, dignified, mature, help at home, sort things out, and be financially responsible</li> <li>3) Praise and compliment, tell your wife she is beautiful regularly</li> <li>4) Look nice for her as you want her to look nice for you</li> <li>5) Don't expect your wife to be like your mother</li> <li>6) Listen to her</li> <li>7) Provide positive encouragement, making time for her wider interests beyond being a wife and mother</li> </ol>
Keys for women to build a successful marriage	<ol style="list-style-type: none"> <li>1) Respect, which means not undermining him or doubting his capability</li> <li>2) Be a woman, opposites attract and a man is drawn to femininity</li> <li>3) Express your feelings and needs clearly, do not just expect things without any communication</li> <li>4) Give him his space and some time alone</li> <li>5) Speak to him about his problems, not to others as this is backbiting if there is no valid excuse</li> <li>6) Be considerate and moderate in your expectations, do not make comparisons to other people</li> <li>7) Being open to change and being flexible</li> </ol>
Types of affectionate needs	Men should learn to act more gently and affectionately while women should learn to express themselves sexually
First night of the marriage	<p>It is not a sunnah or necessary to have sexual intercourse</p> <p>Focus should be psychological bonding, developing confidence by praising one another, and creating a spiritual foundation</p>

Recommendations for the first night	<p>1) Couple should offer two rak'ahs together in congregation</p> <p>2) The husband holds the wife's forelock and recites:</p> <p>اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَمِنْ شَرِّ مَا جَبَلْتَهَا عَلَيْهِ</p> <p>* The wife may also make this supplication</p> <p>3) Give a special gift at this time as the Prophet ﷺ said:</p> <p>تَهَادَوْا تَحَابُّوا</p> <p>4) Offer the bride something to drink</p> <p>5) Recite the following du'ā' every time before sexual intercourse:</p> <p>بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا</p>
Rights of women	<p>The rights of women are similar to what is demanded of them e.g. sexual fulfillment</p> <p>وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ</p>
Financial responsibility	<p>The husband must provide the wife nafaqa (a stipend) which includes money for decent clothing, accommodation, food, and miscellaneous spending</p>
Dealing with desires before marriage	<p>يَا مَعْشَرَ الشَّبَابِ ! مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ</p> <p>Alongside fasting, it is generally recommended to cut out sugary foods and red meat and to engage in high-intensity exercises</p>
Du'ās	<p>رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ</p> <p>اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ</p> <p>رَبِّ السَّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ</p>
Dealing with a defiant wife	<p>1) Verbally advise and admonish her</p> <p>2) Then ignore her in bed</p> <p>3) If the first two methods do not work then he has the right to ɗarb</p>

<p>What is ḍarb?</p> <p>Ḥadīth</p>	<p>A physical reprimand that entails a hit or tap intended to express displeasure and not to cause a wound or to leave marks</p> <ul style="list-style-type: none"> <li>- Face must be avoided</li> <li>- Ibn 'Abbās RA described it as striking with a siwāk or the like</li> </ul> <p>قالت عائشة (رض): مَا ضَرَبَ رَسُولُ اللَّهِ حَدِمًا لَهُ وَلَا امْرَأَةً</p>
<p>Saying divorce</p> <p>Ḥadīth</p>	<p>Divorce is legally effective whether said intentionally, accidentally or as a joke</p> <p>ثَلَاثُ جِدْهِنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ : النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ</p>
<p>Giving three divorces</p>	<p>A wife who has been given three divorces may not remarry the same guy unless she marries someone else first and consummates the marriage and then divorces from him</p>
<p>Words of divorce</p>	<p>The words should be in the past or present tense and may be either clear and direct (ṣarīḥ) or indirect (kināyah)</p> <ul style="list-style-type: none"> <li>- An indirect statement requires an accompanying intention or circumstantial evidence such as being said in the context of divorce</li> </ul>
<p>Types of ṭalāq</p>	<p>Raj'ī and Bā'in:</p>
<p>Ṭalāq raj'ī (Revocable divorce)</p>	<ul style="list-style-type: none"> <li>- The wife enters into a state of 'iddah for three menstrual cycles and the wife remains in the same house while the man continues to provide financially but they do not become intimate</li> <li>- The husband may revoke the divorce during this time by either a statement of revocation or an intimate act</li> <li>- If the 'iddah period ends without reconciliation then the divorce becomes final (bā'in) and the couple would need to have a new nikāḥ</li> </ul>
<p>Ṭalāq bā'in (Irrevocable divorce)</p> <p>الطلاق مرتان</p>	<ul style="list-style-type: none"> <li>- Wife will enter 'iddah in the same home for three menstrual cycles and the man is financially responsible</li> <li>- He may not revoke her without her permission and a new nikāḥ is required whether reconciliation occurs during or after the 'iddah</li> <li>- They may not engage in any intimacy and she will observe hijab in front of him</li> <li>- Up till two divorces are allowed for the purpose of reconciliation i.e. they may reconcile after the first two divorces but not after the third</li> </ul>

Ḥalālāh	The process of a woman marrying another man, after being divorced thrice, and then being divorced from him making her lawful to be married to the first husband
Three divorces being regarded as one	The agreement of all four Islamic schools is that three divorces issued together count as three  - Ibn Taymiyyah was the first to publicly give the ruling that three divorces issued together amount to one
Divorce during ḥayḍ	According to all four schools, such a divorce is valid although the husband will be sinful  - Divorce issued during pregnancy is valid according to all
Khul'	Type of separation in which the wife agrees to return her mahr or another sum of money in exchange for a ṭalāq bā'in  - It is makrūh taḥrīmī for the husband to take any payment in return for the divorce if he was the one at fault
Mut'ah	A parting gift of gratification in the form of clothes or its value in cash given to the wife after divorce
'Iddah	1) Divorced women observe 'iddah for three complete menstrual cycles, not counting the cycle in which the divorce is given if applicable  2) If she does not experience ḥayḍ then the duration is three months  3) If she is a widow then the duration is four months and ten days  4) If she is pregnant at the time of divorce or death then the 'iddah ends at the time of birth
Iḥḍād	Avoiding any kind of adornment or beautification by the widow and the irrevocably divorced woman
Child custody	The mother is to be the primary custodial parent for the child until the child reaches the age of discernment as long as she does not remarry - After the age of discernment, the child enters the custody of the father
Spouses in Paradise  Ḥadīth	Paradise is meant to be enjoyed with a spouse  قال عليه وسلم : مَا فِي الْجَنَّةِ أَعَزُّ  - There is no one without a spouse in Jannah  A woman will be with her last husband of this world if she married

more than once and they all enter Paradise

The first human relationship that Allah created was that of husband and wife and it will remain even in Paradise