

Lecture No. 24: Islamic Culture & Civilization-II

(Module 1(99): Introduction and Characteristics of Islamic Society)

Meaning of Society: “Muasharah” is an Arabic word that comes from "Ashar", which literally means ten (10). According to the Arabic dictionary "Al-Manjad", the literal meaning of “Muasharah” is "ten, tenth, living together". According to the Urdu dictionary Feroze Al-Lughat, the literal meaning of “Muasharah” is "group life" and it means "to live together with someone". The term society refers to a group of people who live together for common reasons and purposes.

Islamic Society: A group or gathering of people who believe in Islamic beliefs and ideals and whose practical and social life shows the color of Islamic values and rites of Islam.

Salient Features of Islamic Society: Islamic society has many unique features from other societies, some of which are mentioned below:

Islamic Beliefs: The first and major feature of the Islamic society is that all the people living in it believe in Tawheed, that is, one God. Allah Almighty has described it in Surah Al-Ikhlās. Tawheed is to believe in one God without associating any kind of partner with Him, worshiping Him alone and considering Him as the true helper, asking for help from Him. Further, Muslims believe in angels, heavenly books, and the hereafter.

Honor of Humanity: Islamic society gives a place of honor to man. Instead of declaring him as a born sinner and lowly, he is given the position of the best of the creatures

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ (الاسراء، 70)

And We have certainly honored the children of Adam.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (التين، 4)

"Indeed, we have created man in the best (moderate and balanced) structure."

Piety: In Islamic society, the criteria of superiority and excellence are not color, race, noble lineage, family, and wealth, but apart from that, the best is the one who is more pious:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ (الحجرات، 13)

"Indeed, the most honorable among you in the sight of Allah is he who is the most pious among you."

Altruism: In Islam, altruism is encouraged, i.e., to give someone more than his right, even if a person needs something for himself, he should negate his own self and give priority to others over his own needs. This attribute of the believers has been praised in the Holy Qur'an as follows:

وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ (الحشر، 9)

"And they prefer others over themselves, even though they themselves are in great need."

The best example of self-sacrifice came in the battle of Yarmouk when three seriously wounded and thirsty Mujahideen asked to water their brother instead of drinking water themselves and eventually all three received martyrdoms without drinking water.

Tolerance and Good Treatment of Minorities: In Islamic society, non-Muslims have full social and religious rights, and there is no religious restriction or coercion on them. The Almighty says:

لَا إِكْرَاهَ فِي الدِّينِ (البقرة، 256)

There is no compulsion in religion.

It has even been forbidden to speak ill of the gods of non-Muslims and to say inappropriate words about them:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ (الانعام، 108)

And (O Muslims!) do not abuse those (false gods) whom they (polytheists) worship besides Allah, then they (also in response) will begin to blaspheme the glory of Allah by wronging them out of ignorance.

Commanding Good and Forbidding from Evil. In Islamic society, it is recommended to teach goodness and forbid evil for the reformation of the people. Allah says:

وَلَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ (آل عمران، 104)

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful.

Modesty: Modesty and veiling are of special importance in Islamic society, and modesty and veiling is a special Islamic slogan. Allah says:

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْزَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (النور، 31)

And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private

aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ (الاحزاب، 59)

"O Prophet, peace be upon him! Tell your wives and your daughters and the believing women to cover themselves with their cloaks (when going out).

Regarding modesty, the Prophet (PBUH) said:

إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ (صحيح بخارى، 6120)

"When you are not modest, do whatever you want." (Sahih Bukhari, 6120)

Mutual Aid: In Islamic society, mutual aid is very important, it is emphasized to help deserving people in the form of Zakat and charity in the way of Allah. Allah said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ (المائدة، 2)

And help one another in righteousness and piety, and do not help one another in wrongdoing and disobedience.

(Module 2(100): Characteristics of Islamic Society)

Meaning of Brotherhood: Brotherhood is an Arabic word that comes from "akh" which means "brother". The term brotherhood means that all Muslims are brothers to each other, regardless of whether they live in any corner of the world or belong to a country, race, or nation.

Importance and Scope of Brotherhood: Allah Almighty has called all Muslims, apart from blood brotherhood, no matter where they live in the world, as brothers to each other, and said:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ (الحجرات، 10)

Verily (all) the people of faith are (among) brothers.

The Prophet's saying is:

الْمُسْلِمُ أَخُو الْمُسْلِمِ (صحيح بخارى، 2442)

A Muslim is the brother of a Muslim."

Identification of Brotherhood: The identification of Muslim brotherhood is gentleness and kindness in their behavior towards each other. The Almighty says:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ (الفتح، 29)

"Muhammad is the Messenger of God, and those with him are severe against the unbelievers and merciful among themselves."

Order of reconciliation and prohibition of conflicts: In order to promote strength and durability in the relationship of brotherhood, in the case of mutual conflicts and disagreements, there is an order for reconciliation between brothers on the one hand, and on the other hand, a complete prohibition of mutual conflicts has been ordered. Allah says:

فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (الحجرات، 10)

So, make peace between your brothers, and fear Allah so that they may have mercy on you. (Al-Hujurat, 10)

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ (الأنفال، 46)

and do not dispute and [thus] lose courage and [then] your strength would depart.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا (آل عمران، 103)

And hold fast to the rope of Allah all together and do not be divided.

Self-Sacrifice: In Islam, brotherhood is based on self-sacrifice. Self-sacrifice is to give preference to the needs of your brother despite the need for something for yourself, and the spirit of sacrifice for your brother at all times is the identity of a believer. Glory be to Allah, the Highest, mentions this attribute of believers in the Holy Qur'an:

وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ (الحشر، 09)

"And they prefer others over themselves, even though they themselves are in great need."

The Prophet ﷺ said:

الْمُؤْمِنُ مِرَاةُ الْمُؤْمِنِ وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكُفُّ عَنْهُ صَبِيغَتَهُ وَيَحْوَطُهُ مِنْ وَرَائِهِ (أبو داود، 4918)

"The believer is the mirror of the believer, and the believer is the brother of the believer. He supervises his property and protects it in his absence.

A Muslim should explain his brother's virtue and demerit with wisdom and make the good character of the believer a mirror for himself.

Requirements of Islamic Brotherhood: 1. Protection of life, property and honor: The basic requirement of brotherhood is that a believer is the protector of his brother's life, property and his honor. Hazrat Muhammad (PBUH) declared the life, wealth and honor of another believer as haram for other believers. He said:

الْمُسْلِمُ حَرَامٌ دَمُهُ وَمَالُهُ وَعِزُّهُ (سنن ابن ماجه، 3933)

Blood, wealth, and honor of a Muslim are forbidden for other Muslims. (Sunan Ibn Majah, 3933).

2. Benevolence for the Believing Brothers and Concern for their Interest: Taking care of the interests of other Muslim brothers according to the rank of your choice is the foundational

requirement of Islamic brotherhood and is also a sign of a true believer. The prophet (PBUH) said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ (النسائي، 5019)

"None of you is a believer unless he likes for his brother what he likes for himself."

The Prophet ﷺ stated six rights and requirements of a Muslim on a Muslim:

لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتٌّ خِصَالٍ: يَعُودُهُ إِذَا مَرِضَ، وَيَشْهَدُهُ إِذَا مَاتَ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُسَوِّئُهُ إِذَا عَطَسَ، وَيَنْصَحُ لَهُ إِذَا غَابَ أَوْ شَهِدَ (سنن نسائي، 1940)

Visit him, when he dies, attend his funeral When he is invited, he should accept it, when he meets him, he should greet him, when he sneezes and says Alhamdulillah, he should say Yarahmak Allah in response, and wish him well whether his back is behind him or in front of him.

Prohibition of Things against Brotherhood: In the religion of Islam, all those factors and things that can weaken the brotherhood between believers are prohibited. It is detailed in Surah Hujurat:

Do not make fun, do not mock, do not accuse and do not call by bad names. Do not be curious to satisfy suspicion and backbiting is prohibited.

In the hadiths of the Prophet (PBUH) disobedience to brotherhood has been prohibited in many ways, for example, he said:

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَخُونُهُ وَلَا يَكْذِبُهُ وَلَا يَخْذُلُهُ (جامع ترمذی، 1927)

A Muslim is the brother of a Muslim, he does not betray him, does not lie to him, and does not leave his side in difficult times (Jami'i at- Tirmidhi, 1927).

In another hadith, the Prophet (PBUH), explaining the anti-fraternity matters in a concise and comprehensive manner, says: "Do not be jealous of one another and do not deceive one another and do not hate one another and do not turn away, and let not one of you trade over the business of another. O servants of Allah! Be brothers to each other. It is forbidden for a Muslim to harm another person's blood, his wealth, and his honor." (Sahih Muslim, 1986).

Truthfulness: In the Arabic language, the word "Sadiq" is used for truth. The term "congruence between statement and reality" is called truth. Prof. Khurshid Ahmad has written about truth: "Truth does not mean only that which is wrong and contrary to reality with the tongue, but its scope is very wide. It also includes the truth of the heart and the truth of action. 1. The truth of the heart means that there is no hypocrisy, no deceit, or deception in the heart. 2. The truth of action means that belief and speech are in uniformity with action both outwardly and inwardly. The people who have this quality are the ones who are "righteous" in the term of the Qur'an.

Significance of Truthfulness in the Light of the Qur'an and the Ahadith:

- Honesty and truthfulness are attributes of Allah. In the Qur'an, Allah says: And who is more truthful than Allah in speech (Al-Nisa', 87).

- The religion of Islam commands its followers to tell the truth and hate lies. The good servants of Allah always speak the truth and the believers have always been told to support the truthful people. Allah's says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (التوبة، 119)

O you who believe, fear Allah and be with among the righteous. (At-Tawbah, 119)

- On the Day of Resurrection, the righteous will be forgiven and will go straight to Paradise. Allah says:

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْقَوْمُ الْعَظِيمُ (المائدة، 119)

“Allah will say: This is a day (in which) the truthful People will benefit from their truth, for them are gardens beneath which rivers flow, therein they will dwell forever. Allah was pleased with them and they were pleased with him, this (God's pleasure) is the greatest achievement

Examples of Truthfulness from the Prophet's Biography: The life of Prophet Muhammad (PBUH) is full of true events. Before the declaration of prophethood, he was known by the title of "Al-Sadiq and Al-Amin". On the occasion of the declaration of prophethood on Mount Safa, the people first confirmed the truthfulness of the Prophet (PBUH). Caesar of Byzantine, Heraclius (Qasar of Rome, Hiraql) asked Abu Sufyan about Prophet Muhammad (PBUH). Abu Sufyan had not accepted Islam then. He asked: “Have you ever suspected this person of lying? Abu Sufyan said no. After the Prophet (PBUH) migrated to Madinah, Hazrat Abdullah bin Salam, the greatest scholar of the Jews, came to visit and meet him, and seeing the prophet's face from afar, he shouted, "This cannot be the face of a liar." (Jamay Tirmidhi, 2485)

Condemnation of Falsehood: The opposite of truth is "falsehood" for which the Arabic word "Kizb" is used which literally means misrepresentation and false news. The term lie refers to "inconsistency between statement and reality".

- Allah Almighty has advised us to avoid lying in the Holy Qur'an

وَاجْتَنِبُوا قَوْلَ الزُّورِ (الحج ، 30)

“And avoid lying."

- Allah has cursed the liars: “Allah's curse is on the liars” (Al-Imran, 61)

In the Hereafter, the liars will have a painful punishment because of their lies:

وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (البقرة، 10)

“And for them is a painful punishment because they used to tell lies.”

- The Prophet ﷺ described three signs of a hypocrite, one of them is that when this hypocrite speaks, he lies (Sahih Muslim 211).

- When a person listens to someone and passes it on without investigation, it is also compared to a lie in the hadith. The Prophet's statement is:

"It is enough for a person to be a liar that he narrates everything he hears."

Meaning of Forgiveness: The literal meaning of forgiveness is to forgive, to erase and not to take revenge. Forgiving someone despite having the ability and power to take revenge is called forgiveness.

Forgiveness is an admirable and desirable act in Islam, but excesses in it can also lead to deterioration, so there is a limit to forgiveness and mercy, beyond which it cannot be forgiven. In this regard, Syed Sulaiman Nadvi writes: "To adopt either of forgiveness and revenge is a defect in the physical or spiritual system of the world." If there is no principle of revenge and punishment, then a society cannot be maintained, nor can peace and order be maintained in the country, nor can a large part of the people be forced to refrain from evil deeds.

In personal matters, one should generally forgive, but even in this matter, one should take care of the mood of the person. If a person keeps transgressing his limits, it is better to let the law take its course. There is no room for a public offender. There is a very good narration of Hazrat Aisha (RA) that the Messenger of Allah (PBUH) did not take personal revenge, except that one violated a command of Allah and was legally punishable.

Importance of Forgiveness in light of Quran and Hadiths:

- In the Holy Qur'an, Allah has described forgiveness as an attribute of the believers, saying:

وَلَمَن صَبَرَ وَعَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَظْمِ الْأُمُورِ (الشورى، 43)

And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.

- When a person forgives for the pleasure of Allah instead of retribution and revenge, then for that person, forgiving a person becomes a cause of atonement for his sins. In the Holy Qur'an, Allah

فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ (المائد ه، 45)

So, whoever gives this (Qisas, retribution) as a charity (i.e., forgiveness), it will be an atonement for him (his sins)."

Every Muslim who believes in the true religion wishes to do those things that will lead to his forgiveness and increase his honor and dignity. Allah says:

وَلْيَغْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ (النور، 22)

and let them pardon and overlook. Would you not like that Allah should forgive you?

وَمَا رَأَى اللَّهُ عَبْدًا بِغَفْوٍ إِلَّا عَزَّاهُ (صحيح مسلم، 2588)

Allah increases the servant's honor by his forgiving others. (Sahih Muslim, 2588)

Some Examples of Forgiveness from the Prophet's Life: Prophet Muhammad (PBUH) was resting under a tree and his sword was hanging on the tree, a man came and took a sword and moved towards him. The prophet got up and got over him. After getting over it, the prophet forgave him.

Despite causing pain to the people of Taif, he not only forgave them but also prayed for their guidance. He forgave Suraqa bin Jashim and Burida Aslami, who chased him at the time of his migration to Madinah. He forgave Harb al-Aswad who tortured the daughter of the Prophet. He also forgave Abu Sufyan and his wife Hinda (the one who cremated the blessed body of Hamza) who had been hostile to Islam for many years.

(Module 3(101): Islamic manners of meeting and conversation)

Salam: The first and foremost thing that Islam emphasizes for meeting is that whenever you meet someone, you should greet him first:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا (النساء، 86)

"And when you are honored with (a word) of salutation, then (in response) offer a better salutation (with a word) or (at least) the same (words of reply). Give it back, verily Allah is the One who takes account of everything.

The Prophet (PBUH) said: "When two Muslims meet and shake hands, their sins are forgiven before they part" (Jami'i at-Tirmidhi, 2727).

- In a hadith it is said that a person who takes the initiative in salam is said to be closer to Allah. (Sunan Abi Dawud, 5197). He said in another place: "The rider should greet the pedestrian, the pedestrian should to one is sitting, a small number of people should greet to a bigger number of people." (Sahih Bukhari, 6231)

- One of the teachings of Islam is to greet when entering the house. Hazrat Anas bin Malik RA says that the Messenger of Allah (PBUH) said to me: "O my beloved son! When you go to your family, greet them, this greeting will be a blessing for you and your family (Tirmidhi, 2698).

The teaching of Islam is also that whenever you meet someone, show cheerfulness and have a smile on your face. It is said in a hadith: "A smile on your face for another brother is charity" (Jami'i at-Tirmidhi, 3954).

- If you want to meet or go to someone's house for some work, it is necessary to take permission It is said in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النور، 27)

O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. (Al-Nur, 27)

- For the manners of seeking permission it is instructed to knock the door for three times and if not responded, one should go back. The prophet (PBUH) said: “you should ask for permission for three times. If not responded, you should go back. (Sunan Abi Dawd, 5180)

When more than two people meet, two of them are prohibited from whispering to each other. The Holy Prophet (PBUH) said: When three of you are together, two of you should not whisper to each other apart from the third, until you mix up with other people, because this will make him sad. (Sahih Muslim, 5697)

- Islamic manners of conversation also include teaching to speak well and purposefully. Allah says.

وَقُولُوا لِلنَّاسِ حُسْنًا (البقره، 83)

“And speak good words to people.”

Similarly, the Prophet (PBUH) said: "Whoever believes in Allah and the Last Day, he should speak good words, otherwise he should remain silent." (Sahih Bukhari, 3563)

- During a conversation, a person should not speak so fast that the listener does not even understand, it should be slow enough to understand. Hazrat Ayesha says: The prophet used to speak in such a way that if one would like to count his words, one could count. She further says: "The Prophet (PBUH) did not speak fast and continuously like you, but he (PBUH) used to speak in such a way that there was a pause between the words and the person sitting next to him would remember him (just by listening). (Jame' Tirmidhi, 3639)
- In Islam, flattering is prohibited in conversation. In the hadith, flattery is condemned with the following words: "When you see those who praise you, put dust in their mouths" (Mishkwat al-Masabih), 763).

(Module 4(102): The Family System of Islam)

Family is the basic unit of society, it is the oldest and the earliest institution of man, the foundation of which was laid when the first man was born in this world. From that time till today, its continuity is still maintained in every society of this world.

If the basic unit of society is based on strong relationships, then the social system will also be stable and if it is disturbed, then the social system will also be weak.

Definition of Family: According to The Columbia Encyclopedia, family refers to: "A family is a social group consisting of parents and their children, genetically related to the group, and many other members of the group, such as slaves, servants, wives, husbands." And their children can also be included, thereby creating Extended Family and Lineage Family, which can also be called a "large" or giant family, it is an important economic and biological unit.

Definition: "A group of persons (at least two persons, husband, and wife or more persons) who live together in one house on the basis of some relationship is called a family."

Meaning of Nikah: The literal meaning of Nikah is commitment and connection. Terminologically, it means "the joining of an unmarried man and woman in the relationship of husband and wife is called Nikah."

The importance of marriage in the light of the Qur'an and Hadith: Marriage is the most important unit of Islamic society, so marriage is recommended and encouraged. The commandment of Allah is:

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ (النساء، 3)

"Marry women that please you of women."

It seems that along with the order of marriage, it has been pointed out to the expression of liking of man and woman for successful family life.

- The importance of marriage is also evident from the fact that Islam ordered the marriage of slaves and concubines along with free people. It was said:

أَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَأَمَائِكُمْ (النور، 32)

And you should marry those of your men and women who (despite the age of marriage) are not married and who are of their own ability. Also (marry) the slaves and the slaves.

- Marriage is a source of prosperity:

إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ (النور، 32)

If they are in need (then) Allah will make them rich by His grace

Prophet Muhammad (peace be upon him) said: Allah has taken the responsibility of helping three people: 1. A slave who wants to pay his price, 2. A married person who wants purity, 3. One who fights in the way of Allah. (Sunan Al-Nasa'i, 3218)

- Marriage is the source of peace and security, and love and affection.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَكِرُونَ (الروم ، 21)

(also) Among His signs is that He created for you mates of your own kind so that you may find comfort in them, and He created between you love and mercy, surely for those in this (system of creation) There are signs that prompt contemplation."

- Marriage is half of faith. The Prophet (PBUH) said: "When a person marries, he completes half of his faith."

- Marriage is the Sunnah of all the Prophets: "And verily We sent (many) Messengers before you, and We made for them wives (also) and children (also)" (Al-Ra'd, 38).

- Marriage is the Sunnah of Muhammad (PBUH): He (PBUH)said: "Marriage is my Sunnah and my method, so whoever turns away from my Sunnah is not from me." (Sunan Ibn Majah, 1846)

Preferences for Marriage: Prophet Muhammad (PBUH) said, "Women are married on the basis of four things, wealth, lineage, beauty, and religion." You give should give priority to religion. (Sahih al-Bukhari: 5090) Then he said: "Choose (good partner) for your sperm and marry those who are equal to you." (Al-Mustadrak Hakim, 2687)

The Islamic concept of dowry and dowry: Dowry is an Arabic word derived from "Jahhaza" and its source is "Tajheez" which literally means equipment, preparation, decoration, etc. The term dowry refers to the equipment and materials given to the bride or her family by the bride or her family before or during the marriage ceremony.

"Hazrat Ali Al-Murtaza (RA) says that the Messenger of Allah (PBUH) gave Fatima (RA) a filled-cotton sheet, musk, and a pillow filled with Adhkhar (grass) as dowry." (Sunan Nasa'i, 3388).

Dowry: In Islam, dowry refers to a gift that is paid by the bridegroom to the bride at the time of marriage or later. Dowry can be anything that is counted as wealth and it is a compulsory for the husband without which marriage cannot take place. The guide is Almighty:

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا (النساء، 04)

And pay women their dowry cheerfully, then if they leave some of it (dower) for you out of their pleasure, then eat it as favorable and pleasant (for you)."

The Prophet (PBUH) said: "Whoever sets a dowry for a woman and Allah knows that he does not intend to pay that dowry, only by deceiving her in the name of Allah, makes her private parts lawful for himself, then he will meet Allah on the Day of Judgment in such a condition that he is counted as an adulterer.

The Amount of Dowry: In Islam, the amount of dowry is set according to the financial status and capacity of the bridegroom. Hazrat Umar used to say, "Do not appoint high dowry, if there were a reason and a cause of glory and piety in the sight of Allah, then the Prophet of Allah (PBUH) deserved more to appoint high dowry and I do not know that the Messenger of Allah (PBUH) appointed more than twelve ounces of dowry for any of his wives or daughters. (Jamay Tirmidhi, 1114).

(Module 5(103): Divorce and Khula')

Divorce

The literal meaning of divorce is to be free from imprisonment, to separate. Terminologically, it means ending the marriage relationship established between husband and wife by specific words and method is called divorce."

Divorce is not preferred in Islam. In Islam, the practice of divorce is strongly disapproved and allowed only in unavoidable cases. On the authority of Hazrat ibn Umar, may Allah be pleased with him, the Prophet (PBUH) said: Divorce is the most disliked thing in the sight of Allah. (Sunan Ibn Majah, 2018)

أَطْلَاقٍ مَرَّتَيْنِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ (البقرة، 229:02)

Divorce is (only) twice (up to), then either (the wife) has to stay (in marriage) in a good way or leave her in a good way.

Divorce is revocable up to two times, after that there is no right of reversion. The gist of the verse is that a man has the right to divorce twice. If the third divorce is given, the woman will become forbidden to her husband. And it will not be halal for the first husband until she completes the Idda of the first husband and then marries another husband and completes the Idda of cohabitation.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَلَئِكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ - (البقرة، 229:02)

"Then if the husband divorces his wife (for the third time), then that woman will not be lawful for him until she marries another husband, then if the second husband divorces her, then both of them will incur some sins in returning to each other. Not if they think that (now) they will uphold the limits of Allah, and these are the limits of Allah which He explains to the wise."

According to the opinions of the four schools of thought, Hanafi, Shafi'i, Maliki and Hanbali jurists, three divorces should be given in three months or in one month or in one day or in one sitting or in one sentence, in any case, all three will happen and the woman becomes haram for the man.

Dislocation: The literal meaning of Khula is to take off. Terminologically, the separation of a woman by ending the marriage relationship is called Khula.

In fact, Khula is the right of divorce given to the wife. If the wife has a hard time with her husband for some reason and the husband does not agree to divorce her, then the woman can get Khula from her husband by referring to the court or Qazi to end her marriage. Allah says in the Holy Qur'an regarding Khula

فَإِنْ خِفْتُمْ أَلَّا يَقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ (البقرة، 229:02)

Then if you fear that both of them will not be able to uphold the limits of Allah, then there is no sin on them if the wife (herself) takes some recompense and takes freedom (from this painful bond). There are (fixed) limits, so do not go beyond them, and those who transgress the limits of Allah, those are the wrongdoers.

The above-mentioned Quranic verse and hadiths of the Prophet (PBUH) prove that in case of Khula, the woman has to return the dowry money taken from her husband at the time of marriage.

It is narrated on the authority of Ibn Abbas that the wife of Thabit bin Qays came to the service of the Prophet and said: O Messenger of Allah! I have no complaint against him because of his morals and religion. However, I do not like disbelief in Islam. (Because staying with him and not

paying the rights of marriage). On this, the Prophet (PBUH) said to him, "Can you return his garden (which he gave as dowry)?" she said, "yes". The Prophet (PBUH) said (to Thabit) that accept the garden and divorce her.

Khula can only be done for a special reason. Allah has disliked the women who break their marriage relationship and take Khula without any reason.

There is a hadith: A woman who asks her husband for divorce without any reason, the fragrance of Paradise is forbidden to her. (Jamay Tirmidhi, 142).