

امیراہل سنت سے آسان شادی کے بارے میں سوال جواب

Ameer-e-Ahl-e-Sunnat say Aasan Shadi kay baray mayn suwal jawab

Questions asked from Ameer-e-Ahl-e-Sunnat regarding how to get married easily

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-'Ilmiyyah. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Questions asked from Ameer-e-Ahl-e-Sunnat regarding how to get married easily
An English translation of 'Ameer-e-Ahl-e-Sunnat say Aasan Shadi kay
baray mayn suwal jawab'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْتُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah Almighty! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf*, vol. 1, p. 40)

Note:

Recite Salat upon the prophet ﷺ once before and after the Du'a.

Table of Contents

Du'a of the successor of Attar	1
The excellence of Salat upon the Prophet ﷺ	1
The reason marriages are so expensive.....	2
The Nikah and Walima of Ameer-e-Ahl-e-Sunnat	2
The body of an old father hanging from a ceiling fan (An admonitory tale)	3
Financial demands of the groom are bribery.....	4
Bring 200kg of sweetmeats to the engagement!.....	8
Delay in the wedding ceremony and the solution for this	9
Once 'Iddat has finished, how is it to attend invitations for food?	11
Benefit of the one dish system.....	13
Who does Jahayz (bridal gift) belong to?	16
17 examples of backbiting that occur during weddings	21
How to repent from bribery.....	23

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ
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*This booklet consists of questions answered by Ameer-e-Ahl-e-Sunnat
دامت بركاتهم العالیه*

Questions asked from Ameer-e-Ahl-e-Sunnat regarding how to get married easily

Du'a of the successor of Attar

O Lord of Mustafa! Whosoever reads or listens to the booklet 'Questions asked from Ameer-e-Ahl-e-Sunnat regarding how to get married easily', grant him the ability to get married in accordance with the Sunnah of Your Beloved Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and while saving him from un-Islamic traditions and practices, allow him to walk upon the path of the Sunnah.

اٰمِيْنُ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of Salat upon the Prophet ﷺ

It has been reported: Somebody passed away and was seen in a dream wearing the hat worn by fire-worshippers. He was asked about the reason for this. He replied, 'Whenever the name of Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would be mentioned, I would not recite Salat upon him. The wretched outcome of this sin led to gnosis and faith being taken from me.' (*Sab'a Sanabil*, p.35)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The reason marriages are so expensive

Question: Nowadays, marriages are becoming more and more expensive. In the same way, many un-Islamic practices are being carried out in the said marriages. It is a request to yourself to guide us in this matter.

Answer: Marriage was completely free, but has now become expensive. Remember! It is not Wajib to spend a single penny to get married. It is not the case that the one with no money cannot get married. However, Mahr (bridal gift) is Wajib (necessary). (*Rad-ul-Muhtar, vol. 4, p. 219*)

The bridal gift must be a minimum of 27.5 grams of silver. (*Bahar-e-Shari'at, vol. 2, p. 64, part 7*) - this amounts to around 3000 rupees in Pakistani currency (as per 28th November 2019), thus, getting married is almost free. It is Sunnah to hold a Walima (marriage banquet) after the first night of marriage has passed. (*Bahar-e-Shari'at, vol. 3, p. 391, part 16*) However, it is not necessary to book a marriage hall for this nor is it necessary to book a marriage hall for the Nikah.

The Nikah and Walima of Ameer-e-Ahl-e-Sunnat

اَلْحَمْدُ لِلّٰهِ! My marriage took place in the (Memon) Masjid (Bolton Market), and upon my request, Mufti-A'zam Pakistan, Mufti Waqaruddin رَحْمَةُ اللّٰهِ عَلَيْهِ honoured us with his presence and conducted the marriage. We lived on the second floor of the building, whereas those who lived beneath us had a larger

living space. So, we held the Walima in their home. I did not decorate my own home when I was getting married, however, perhaps I placed a few tube lights and played Na'at on a tape recorder. With the mercy and blessings of Allah Almighty, we had no concept of listening to songs from the very beginning. Remember! Taking and giving gifts, giving gold, wearing nice clothing and other things etc. that happen upon getting married, took place during my marriage too, and they are permissible. In the same way, the bridal gift must consist of at least 27.5 grams of silver, and there is no upper limit set for this. It is permissible for one to set the dowry as high as they like, but it should be at a moderate level, so it does not become burdensome.

The body of an old father hanging from a ceiling fan (An admonitory tale)

In today's age, during marriages, people demand things from one another, leading to worries, and even suicide on some occasions. As such, I saw a post on social media in which an old person was found hanging from a ceiling fan. Next to this image, something like this was written: This old man was conducting his daughter's marriage. The groom's family, before the bride leaving her home, made all sorts of demands about buying such-and-such. The old man was forced to take out a loan to fulfil these demands. Two days before his daughter's departure, the groom to be asked about a certain

car, saying that if he was not given this car, he would not come with a procession (meaning, he would not go ahead with the marriage). This poor old man said to his daughter's in-laws: In fulfilling your demands, I have incurred a great debt. So, do not place me in further difficulty by having me do this. The groom remained stubborn upon his word, and did not allow the marriage to go ahead. In the end, the old man, with a broken heart, committed suicide.

Financial demands of the groom are bribery

One form of bribery is for the groom's side to demand money from the bride's family, and this is Haraam. Even if the bride's father fulfils their demands to save his honour and to marry off his daughter, the one asking is sinful. (*Derived From, Fatawa Razawiyyah, vol. 12, p. 257*) It has become commonplace for the groom's family to make demands. Sometimes, the groom's family ask for AC or a home from the bride's family, whereas making arrangements for living space is Wajib upon the male. (*Tanveer Al-Absaar, vol. 1, pp. 283,284, selected*) Nowadays, the woman's side are forced to spend thousands to purchase homes, as they wish to marry off their daughters and more females are being born (compared to boys).

In our Kutiyana Memon community, the man's side does not demand anything from the woman, rather, the man arranges a home himself. However, there is also one Memon community in which a home must be given by the woman's side. Those

individuals who are affiliated with social institutions are also greatly perturbed and troubled by these incidents. Recently, a few senior representatives of a social institute and other prominent figures, whose background is from the Memon community, visited my home. They displayed their dislike about this issue to me. I have seen thousands spent upon marriages, and also seen divorces take place after a few days, or the husband, wife, or in-laws do not get along with one another and the woman leaves. May Allah Almighty have mercy upon the Ummah of His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Part 91)

اٰمِيْنَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Question: Many people have been seen saying, that wrongful traditions have made getting married very difficult. However, they do not practically do anything to stop these incorrect practices taking place, even to the extent, if somebody from their household is getting married, the same people are found involved in the said practices. What do you state regarding this?

Answer: This issue displeases many people, the same way it displeases me. I express my opinion regarding this on Madani Channel, but if something like this occurs in my own household, then what can one do? It is apparent that not everyone in your family is ready to listen to your every word.

Even leaders of social and welfare institutes, some of those who truly care for others and care for their people, their word will not be listened to, even if this leads to problems at home or somebody becoming upset. Remember! In front of grown up children, what can a poor old man from a social institution do? If he tries to stop them from these wrongful traditions, he will be given a bad name. In this way, some social figures are pained by these practices, but they take place even in their own households.

If a woman is to be married, and a social leader desires that this marriage takes place with simplicity, and instead, the man's side desire for this tradition or that tradition to take place, then in this situation, what can this poor person do? If the young woman was to remain unmarried, she may become involved in a host of sins, which will lead to many wrongful outcomes. For this reason, the unfortunate social leader becomes stuck in many incorrect practices himself, and his name becomes dishonoured in society, that he says one thing and does another. To make fun of those who give reformatory advice and criticize them, this greatly hurts their feelings. Those poor souls who attempt to stop incorrect practices should be encouraged and this good opinion should be kept about them: as they are Muslim, they are speaking from their heart rather than simply with their tongue. If a social reformer says that divorces take place in huge quantity nowadays and this shouldn't take place, and a divorce takes place in his own family, it is not suitable to speak bad of him as these things

happen sometimes. On occasions, the household cannot reconcile and divorce becomes necessary, and for the same reason, an issue must have occurred with his family that led to such an outcome. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, part 91*)

Question: During marriages when Du'a is made, those people far away cannot hear the Du'a and those closer also cannot hear, due to the amount of noise. However, everyone has their hands raised. What should be done in this situation, should we make Du'a or remain silent?

Answer: If somebody makes Du'a, it is not Wajib to hear his Du'a; a person can make Du'a himself. During marriages, one should pray for the future married couple, that Allah Almighty make their marriage blessed and make their household prosperous. The meaning of this is that there is no division between them, their home remains inhabited, fighting does not occur, the in-laws do not cause a big fight, any form of agitation or unrest does not take place, a reason leading to divorce does not occur - rather, the couple spend their lives together in piety and righteousness, obeying Allah Almighty and His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Alas! These things are not found within us now. We speak about great things but do not do anything practically, and there is a big issue with our character. The opposite of a prosperous household is a ruined household, but this phrase is not common amongst the people.

(*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, part 42*)

Bring 200kg of sweetmeats to the engagement!

Question: If the woman's side says, 'You are to bring 200kg of sweetmeats to the engagement,' and the man's side does not possess the means to do so, what should they do? (Asked via SMS)

Answer: Sometimes it is like this, even within the Memon community, that the woman's side fall into difficulty due to steep costs, and sometimes the man's side. Having said this, 200kg of sweetmeats should not be bought, and not even 5kg worth, as the one giving is doing so because they think if they do not, the marriage will not take place, or they think that if they do not give the said sweetmeats, their son or daughter will be placed in difficulty by the other side. Furthermore, they may be giving these sweetmeats to save their child from the evil of the receiver, thinking that they will be labelled as miserly if they do not do so. They may fear all sorts of statements being said about them, with the truth and lies being mixed together - making them a laughing stock in society. Remember! To give sweetmeats or anything else in this way, is considered bribery. *(Fatawa Razawiyyah, vol. 12, pp. 257,258, summarised)* The one who takes this is sinful, but the one who gives it does not have any sin upon him, as he does so to save himself from evil and to maintain his self-respect. *(Derived From, Fatawa Razawiyyah, vol. 17, p. 300, Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, part 95)*

Delay in the wedding ceremony and the solution for this

Question: On a wedding card, the time for when food will be served was not abided by, and it was served at another time - Is it considered a lie to write this time on a card?

Answer: If people do not come, then who will be served food? People don't normally come on time, and food is served late due to this. The mindset of people is such, 'If 10 o'clock is written on a card, food will not be served before 11. If we go according to the time written on the card, we will be stuck in the wedding hall for a long time.' In this way, people have developed a habit to arrive late, and it is very difficult to rectify them in this regard.

If social institutions advise their respective communities, then it is possible that a solution can be found. Otherwise, by simply passing a law, nothing will happen, as the law will come in written form and it will not be acknowledged thereafter whether a law was even made or not, in fact, the one who passed the law will eventually forget about it himself. It is better for a department to be established who deals with these sorts of issues and attempts to provide solutions.

For example, if three marriages take place in our community this month, this department should go to both parties and politely advise them that the groom will come at so-and-so

time, and make sure they are satisfied with this. Similarly, the woman's family should say to the department, 'Do not worry, we will make sure that the food arrives in the wedding hall before the groom arrives, and we will not make anybody wait for the food.' In this way, if a social institute comes forward and does this, then another social institute will observe this and adopt this strategy, and an improvement will gradually take place in this matter. Simply talking, debating for a long time, and showing fake sympathy, will achieve nothing.

Question: Another custom found in our society is that when a person travels for Hajj, he is expected to bring back gifts for his close relatives. Please guide us in this regard.

Answer: Some poor souls do not travel for Hajj despite having the means to do so. This is because they have expenditure for Hajj, but they do not have extra money to buy gifts for their family, as per this tradition. If, for example, the cost of Hajj is 500,000 (rupees), then as an exaggeration, 1.5 million will be needed to give the sister in law this, and give the brothers wife that, to get something for one's daughter and something for one's father, to get so-and-so gift for one's mother or mother in law. There are such customs present in this unjust society that people do not even travel for Hajj out of this fear that they will have to give gifts in accordance with this custom, otherwise, people will become displeased with them and make up things about them.

It is evident that those who ask for gifts are not good people, and whatever gift they are given by others to be saved from their evil, is considered bribery. Rather than taking gifts from those returning from Hajj, it should be happily said to them, 'Do not bring anything back for us, and if you are to gift us anything, please bring Zam-Zam water. If you do not do so, even then there shall be no displeasure on our part.' If the family members say this, then the weight of bringing gifts is lifted off their shoulders and those travelling for Hajj will make heartfelt Du'a for them.

Remember! Asking for the water of Zam-Zam is not bribery, as there is no evil in asking for water. However, if you were to ask them for 'Ajwah dates, they are expensive. A Haji buys expensive prayer mats, Tasbihs, clothing, 'Ajwah dates, chocolates and much more – and it is clear that a person says 'Ah Ah' (in sadness) when giving these away, rather than 'wah' (an expression of happiness). (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, part 54*)

Once 'Iddat has finished, how is it to attend invitations for food?

In this way, upon finishing the period of 'Iddat, some women consider it compulsory to attend invitations at their family members' homes for a meal. These kinds of customs have just been invented by the people. However, if these invitations are

not considered as compulsory, but rather their uncles, brother, sisters, etc., invite them with an open heart, to maintain ties of kinship and with the intention of attaining the pleasure of Allah Almighty, then this is good. It is not needed to conduct this dinner right upon her finishing the 'Iddat, but it can also be done afterwards whenever they wish. If they do not do so at all, there is no issue. To invent a practice or custom like this, and to consider it compulsory, is wrong, because until the Shari'ah does not command it, then it is not compulsory. (*Fatawa Razawiyyah, vol. 11, p. 256, Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, part 27*)

Question: It is seen nowadays that great demands are made in relation to Jahayz (dowry given to the bride by her parents), and there is no reluctance in asking. Rather, this dowry is taken with both hands and vast demands are put in place - that so-and-so- thing should be given. If more money is needed for this, the man's side say they shall accommodate for this, etc. But when it comes to Mahr (bridal gift given by the husband to his wife after marriage), these same people grasp hold of Shari'ah, not desiring it to leave their hands (meaning, they want to spend less on their behalf). Please kindly guide us in this regard, and also kindly state what Shari'ah says about the amount of Mahr needed to be given. Also, according to today's calculation, what is the Shar'i Mahr?

Answer: The minimum amount of Mahr ordained is 30.618 grams of silver, or money equivalent to this. (*Bahar-e-Shari'at, vol.*

2, p. 64, part 7) There is no upper limit; one can stipulate as much as they want. As far as giving Jahayz to one's daughter, then whatever the parents give to their daughter as Jahayz, it is Sunnah to give in this way. The noblewoman of Paradise, Sayyidatuna Fatima رَضِيَ اللهُ عَنْهَا was also given Jahayz, and even children are aware of this.

Some social institution workers, مَعَادَا لِلَّهِ, refer to Jahayz as a curse, and this is totally incorrect. To ask for particular things by means of Jahayz is also totally incorrect. To save themselves from harm, parents will be forced to fulfil all of these requests, and this shall become a burden upon them. They will become worried; therefore, one should never make demands like this. To ask in this way is to ask for oneself, and is tantamount to begging. If you force the woman's parents to give into your demands, they will give out of this fear that if they do not do so, the man's side will tease and accuse their daughter like, 'What did your mother give?' Whosoever is responsible for this, whether it be husband, mother-in-law, or anybody else, it will be considered bribery.

Benefit of the one dish system

(A Mufti sat next to Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said:) We have come to know of some communities who do not serve more than one type of food, and also decide beforehand what kind of food shall be served and the manner

in which it will be served. One can understand that by doing so, many issues can be resolved. However, those who enforce such restrictions, when they themselves are in this situation, their household members cause issues and difficulties arise.

(Ameer-e-Ahl-e-Sunnat **دَاعَتْ بِرَكَاتِهِمُ الْعَالِيَةِ** then said:) During the marriages arranged in the Okai Memon community, all the relatives would be invited, and lentils and rice would be served as food. These lentils and rice dishes were indeed tasty and also very cheap. But now, I don't know the state of affairs, as many wrongdoings have been put into practice. There's no knowing what kind of things people have included, and a poor person becomes stuck. It is as though these things have become compulsory, meaning, if there are not 100 different types of food, one will be shamed and disgraced in front of others. A person is forced to take a loan to pay for all of this, and will even take a loan with interest to do all of this. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, part 67*)

Question: Flowers are thrown upon the married couple at weddings; is this considered wasteful?

Answer: It will not be considering wasteful if flowers are showered upon the married couple, because this has become common. The showering of flowers happens commonly with the noble scholars, and **أَلْحَمْدُ لِلَّهِ**, this also takes place in the processions of Mawlid. It is not impermissible to shower the married couple with flowers, and this also cannot be

considered wastefulness. This is because, fragrance spreads like this, and causes the environment to bloom and become resplendent. There is a clear benefit of this and a reason behind it. Some people also say that by throwing flowers in this way, they will fall under the feet of people, and when these flowers came from the blessed perspiration of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, throwing rose petals in this way will result in them being disrespected by being walked upon - this is only the opinion of the masses. In some narrations, the rose was said to have originated from the blessed sweat of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but these types of narrations have been discussed at length and criticised greatly by the Muhaddiseen (Hadith masters), and the majority of them consider them to be forgeries. *(Derived From, Kashf Al-Khafa`, vol. 1, p. 229, under Hadith 797, Al-Maqasid Al-Hasanah, p. 138, under Hadith 261)* Hypothetically, if were to affirm that the means of flowers coming into existence was the blessed sweat of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, even then it would probably still not become a reason for the prohibition of showering flowers upon others. *(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, part 33)*

Question: If uncovered women are employed to throw flowers at a wedding or any other function, then...? (A question asked by Nigran-e-Shura)

Answer: Such un shall definitely be stopped. It is permissible to invite others for food during weddings, but if non-Mahram

women and men sit and eat together, laughing in amusement, then who will say that this is permissible? Throwing and showering flowers upon others, and inviting others for food is permissible, but if something impermissible enters this action, then it shall be considered impermissible. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, part 33*)

Who does Jahayz (bridal gift) belong to?

Question: Does Jahayz belong to the man or woman?

Answer: Jahayz belongs to the woman. (*Rad-ul-Muhtar, vol. 5, p. 302*) When getting married, whatever is given to the woman as Jahayz (jewellery, and other belongings, etc.) by her parents, close relatives, and her family members, all of this belongs to her. This is because the honourable jurists have taken common custom (permissible societal traditions and practices) as reliable. In books of jurisprudence, it is written in regards to Arabs and non-Arabs: When getting married and receiving Jahayz, whatever jewellery/clothing etc. the woman attains (from both hers and the man's side), she will remain the owner of all of this. Common custom will be considered trustworthy in this regard.

Even if divorce takes place, all of the jewellery, etc., given to the woman by the man's side, will continue to remain under her possession. In India and Pakistan, it is common to give the bride jewellery she becomes the owner of. This is not taken

back if divorce takes place, and if it is a common custom of the man's side in a said area for the jewellery to be taken back, this common custom instead will not be acted upon. Whatever thing the woman has become an owner of, if any household decide to take them back after the woman goes through a divorce, then doing so is an act against Shari'ah. Yes, if it is a common custom in any household, that they give something with the intention that it should be returned, and both parties are aware of this agreement, then this common custom will be acted upon and the woman will not retain ownership of this Jahayz. (*Waqar-ul-Fatawa, vol. 3, p. 256, summarised*)

This ruling goes to this extent, that if a father prepares Jahayz for his daughter and gives it to her; he cannot take this back from her, as she has now become the total owner. It is found in Durr-e-Mukhtar: If a person prepares Jahayz for his daughter and leaves it under her ownership, he can now not take it back, and after the father passes away, his inheritors are also unable to reacquire it. In fact, it will remain under the possession of the woman. Upon this, a fatwa was given, that this applies when a woman is given Jahayz whilst the giver was in a healthy state (meaning, he did not give it whilst dying). (*Durr-e-Mukhtar, vol. 4, p. 304*) (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, part 17*)

Question: If a wife passes away, can her husband keep her Jahayz, or not?

Answer: If a wife passes away, her husband or anyone else cannot be the sole owner of her Jahayz. Rather, all of her personal belongings will be distributed to her inheritors, according to Shari'ah. My master, A'la Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رحمته الله عليه states: In our cities, it is a common practice that exclusive ownership of the Jahayz belongs to the wife, over which the husband has no right. If divorce takes place, she will take all of it, and if she dies, it will be distributed amongst her heirs. (*Fatawa Razawiyyah, vol. 12, p. 203*) (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, part 17*)

Question: It is a practice in some places that they display their Jahayz and place it in front of the guests. In some places, a person sometimes stands and also announces that this is a set of gold which weighs this much - how is it to do this?

Answer: There is no Shari'ah ruling forbidding the showing of Jahayz, however, there are definitely some moral and societal wrongdoings involved. The desire to be prominent and distinguished has reached such an extent that even when giving money to the Masjid, people wish for their name to be called out when asking for Du'a, so people come to know that a rich person has done a 'favour' to the Masjid by donating some money. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, part 12*)

Question: Nowadays, people show off their Jahayz, and arrangements are made to show them off. By doing so, are the hearts of orphans and the poor not hurt?

Answer: Showing Jahayz cannot be labelled as an act which hurts others' hearts. If this was so, then constructing buildings can also hurt someone's heart, as those who live in huts will become sad upon seeing them. In fact, even making a hut will become a means of hurting another's heart, as those poor souls found on the road will see these huts and become sad at not having one. If one thinks like this, the entire system of the world will stop. If somebody, with the intention of seeking the pleasure of Allah Almighty, bringing happiness to another and with other good intentions, gives good Jahayz, and does not do so out of love for fame or reputation, then it does not make sense to say that him showing this to a few people is an act which hurts the feelings of others. Having said this, it is better to refrain from this. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, part 31*)

Question: What book should a sister be given in her Jahayz?

Answer: **سُبْحَانَ اللَّهِ!** Kindly give the sister the 10 volumes of Tafseer Sirat-ul-Jinaan. Having a Tafseer of the Holy Quran in your home is a means of attaining great blessings. This also contains the work of Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan arabic, namely the translation of the Holy Quran, entitled, 'Kanz-ul-Iman.' If you desire to keep the cost lower, you may give Bahar-e-Shari'at, or Kanz-ul-Iman accompanied with Khaza'in-ul-Irfan, which can be found in one volume.

One can also give volume one of Faizan-e-Sunnat, and other chapters from it, such as, 'Backbiting: A Cancer in our Society',

‘Call to Righteousness’. All the books that I have mentioned can also be gifted for Jahayz as an entire set. People spend tens of thousands on weddings and amass gold, but if a few hundred were spent upon amassing good deeds, then it would be excellent.

If religious books are present in the home, eventually somebody will open them to find out what is inside. The coming generations will ask what they are. The other members of the household will ask what they are. Therefore, religious books should be included in Jahayz. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, part 30*)

Question: People give expensive and luxurious bouquets of flowers during weddings. Is this correct? (*Department, Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*)

Answer: The multiple types of odd gifts given during weddings do not amount to anything. For example, a show-piece is given or expensive flowers, which normally have no fragrance. Giving bouquets like these are permissible, as well as a show-piece which does not contain the image of any living thing. However, the benefits of these things are few. What will a person do with a bouquet? For example, if someone was to come and gift Haji Ubayd Raza an expensive bouquet of flowers, what will he do with it now? He will say جَزَاكَ اللهُ and keep it, and perhaps pass it onto someone else.

If you are to give someone a gift, then give them a religious book. If somebody wears an Imamah Shareef, give them a suit with an Imamah Shareef. He will wear this, following the Sunnah, and also offer Salah wearing it. There are thousands of religious books in Dawat-e-Islami's Maktaba-tul-Madina; purchase a book from there, if you are able to do so, and give it to someone. If you are to gift a religious book for a wedding, then write upon the said book that it is a gift for so-and-so's marriage, or have a blessed marriage. If you write this upon the book, there is hope that this gift will be kept safe as a memory, and eventually will be read. If the groom is already in the religious environment, then still gift a book, as somebody else in the house will read it. If a religious book goes into the home of a Muslim, there will be no form of loss or harm by this. Rather, **رَبِّكَ شَاءَ اللَّهُ** it will be a source of benefit.

17 examples of backbiting that occur during weddings

When a marriage is in the process of being arranged, both parties make plans whilst appearing very pleasant. However, during and after this time, there is a large amount of backbiting that takes place. Take a look at these 17 examples:

1. They are unkind people.
2. They should have come to invite us personally.
3. They had someone else tell us.
4. They sufficed with just a phone call.

5. The mother-in-law did not send anyone to tell us.
6. We told them to bring many people when we invited them, but they only invited a very small number of us.
7. I went for the meal but the father-in-law did not even compliment me.
8. They did not even tell me to eat more, once.
9. It has been many days but the girl's side have not invited me for a meal; is this the way to do things?!
10. They are miserly people.
11. They only sent a plate of food; they should have sent a pot.
12. The mother-in-law is very stingy.
13. They only sent one box of mangoes, and
14. The mangoes weren't even very nice.
15. They gifted a watch for the elder brother,
16. Clothing for my sister and
17. A shawl for my mother, but they are of low quality, etc.

There are some forms of backbiting found in this that can be referred to as 'stealing and being proud about it'. This is because the things being complained about usually contain some form of bribery. For example, if the man's side demands for certain things to be given to the man's brother and parents, and stating that they will not get married if their demands are not met, then this is considered bribery. If the woman's side do

not give gifts, the man's side then go on to criticize and accuse them. As such, in order to save their daughter from the evil of her in-laws, the woman's family send them boxes of mangoes, plates of food, etc.

The Imam of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رحمته الله عليه states: Bribery is prevalent amongst many groups, such that they do not marry off their daughter or sister until they gain something for themselves from the one who sends the marriage proposal. It is also a form of bribery for one to marry off a woman under his care, but not allow her to leave until he acquires something for himself. (*Fatawa Razawiyyah, vol. 12, p. 257*)

Remember! Bribery is Haraam and an act that leads to Hell. It is mentioned in a blessed hadith: الْبَائِسُ وَالْمُرْتَشِي فِي النَّارِ - meaning, 'The one who gives a bribe and the one who takes a bribe, are both bound for Hell.' (*Mu'jam-ul-Awsat, vol. 1, p. 550, Hadith 2026*)

How to repent from bribery

O devotees of the Prophet! Whosoever has taken bribes and is now regretful, he should not only repent with this tongue, but he should return the bribes to all those from whom he has taken them. If they are not alive, it should be returned to their heirs. If you cannot find them, then give it to the poor. To find out more about bribery, read Faizan-e-Sunnat, volume 1, pages 540 to 554.