



NIKAH!

HOW TO ATTAIN ITS TRUE BLISS AND REALITY

&

THE MUSLIM HUSBAND



By: Hadhrat Maulana Shah Abdul Hamid Is'haq Sahib Dâmat Barakatuhum



ایک تو میرا تو ہر شے میری زمین میری آسمان میرا ایک
تو نہیں میرا تو کوئی شے نہیں میری

*If you are mine everything is
mine, the heavens are mine,
the earth is mine, if you are
not mine, then nothing is
mine.*

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SECTION 1 – FORWARD

All praises are due to Allah ﷻ and peace and salutation upon Rasulullah ﷺ.

This kitaab has been transcribed on the occasion of nikah where Hazrat Moulana Abdul Hamid Is'haq (DB) gave a Nikah Bayaan at Nigel Masjid on 30 Dhul Hijjah 1435-24 October 2014.

Alhamdulillah, this bayaan is extremely beneficial and Hazrat encourages us to bring our occasions of Nikah on sunnat and simplicity through which we will ultimately attain barakah in our marriages.

This kitaab is has two sections

- Section 1 is the Nikah Bayaan of Hazrat Moulana Abdul Hamid Is'haq (DB)
- Section 2 is a compilation of Ahadith translated from an Urdu Kitaab by Moulana Mohammed Idrees Ansaari (DB).



SUNNAT OF THIS OCCASION

As is the command of our honourable Sheikh Arif billah, Rumi-e-waqt (of this time), Tabrez-e-zama (of this era) and Mujaddid of this era, Hazrat Moulana Shah Hakeem Muhammed Akhtar Saheb رحمہ اللہ, that before starting any bayaan discuss one Sunnat of Hazrat Nabi-e-Karim ﷺ.

The reason for this is that the Sunnats can once again become alive in the Ummah. Really when Sunnat will become alive, then the reality of Dien will become alive. The hallmark of the Ulama of Deoband amongst other things is, Ittiba-e-Sunnat (to follow the Sunnat). They made that one of their main targets in their lives and in their Dien, to follow the Sunnah of Hazrat Nabi-e-Kareem ﷺ.

With regards to the importance, benefit and necessity of Sunnat our Sheikh رحمہ اللہ has written many poems. One poem which Allah ﷻ has made famous in the whole world is

نقش قدم نبی صلی اللہ علیہ وسلم کے ہیں جنت کے راستے اللہ جل جلالہ سے ملاتے ہے سنت کے راستے

"Naqshe Qadam Nabi-ke he Jannat ke Raste, Allah ﷻ se Milatehe Sunnat ke Raste."

"Following in the footsteps of Nabi ﷺ is the road to Jannah, the road of sunnah will connect you to Allah ﷻ"

The meaning of this poem is that Sunnat is the road to Jannah.

“A person who follows Sunnat will find that he will come out in Jannat and at the same time a person who follows Sunnat will acquire connection with Allah ﷻ.”

A person who has got connection with Allah ﷻ i.e. he has got Allah ﷻ in his heart; he is living in Jannat in this dunya already. If a person has Allah ﷻ, he has everything.

In another poem it is mentioned,

ایک تو میرا تو ہر شئی میری زمیں میری فلک میرا ایک تو نہیں میرا تو کوئی شئی نہیں میری

“Ehk tuh mera, To har shay meri, zamee meri, Falak mera. Ehk tuh nahi mera, To ko'ie shay nahi meri....”

“If You are mine then everything is mine, the earth is mine the heavens are mine, if You are not mine then nothing is mine”

Which means ,

“If one has Allah ﷻ, then everything belongs to you. The dunya belongs to you and the Akhirah belongs to you.”

There are many ways of reaching Allah ﷻ and one of the easiest ways is by following the Sunnat of Nabi-e-Karim ﷺ.

The Sunnat relevant to this occasion and the Subject of Nikah is to make one's Nikah in the most simplest way, this is a great Sunnah which has been neglected and is causing great harm to the Ummat of Nabi-e-Karim ﷺ. It comes in a Hadith that Nabi ﷺ said very emphatically,

ان اعظم النكاح بركة ايسره مؤونة

“Verily the Nikah with the greatest Barakah (blessings) is the one in which the least expenses are incurred”

Meaning that Nikah that has the most Barkat is that in which the least effort has been made and the least expenses have been incurred. In that Nikah there will be the greatest of Barkat (blessings).

SUNNAT BRINGS BARKAT

When our Buzrugs were called to perform the Nikahs of their family and their mureeds they would advise them and say,

“We know why you are calling us, it is because you want Barkat. However Barkat will come if you keep a simple Nikah, Barkat will not come by our (Buzrugs) presence.”

All that one needs to do is follow the Sunnat of Nikah and one will attain Barkat.

After an international Ijtima in South Africa Hazrat Moulana Saeed Khan Saheb ﷺ was invited for breakfast. Hazrat Moulana had an informal close relationship with the person who invited him, so he told him,

“I won’t come, and you are not inviting me.”

The person said,

“Hazrat please come, I am inviting you.”

Hazrat replied,

"You are inviting me because you want Barkat in your home, in your mind I am a Buzurg and that's why you calling me for Barkat."

So the person said,

"Yes, that's why I am inviting you."

Hazrat said,

"In your house you have a Western style of life, your couches, your décor, etc. therefore my coming to your home will not bring Barkat, rather if you change your style of living and bring it according to Sunnat like sitting on the floor to eat, etc. then automatically you will get Barkat. Then if you call a Buzurg to your house you will get more Barkat. Remember the greatest Buzurg is Sunnat."

Therefore with all the poison (Western lifestyle), if we add one gram of vitamin it will not make a difference. The main thing is we have to bring Dien into our lives and this will bring Barkat in our homes.

SIMPLICITY OF NIKAH BRINGS BARKAT

In this Hadith concerning Nikah Nabi-e-Kareem ﷺ has said, "That Nikah in which the least expenses is incurred has got the most (greatest) Barakah." According to the Hadith, the simplest Nikah will have the most Barkat. A simple example of this is the scales of the past which had two pans on them. We can name them the Nikah pan and the Barkat pan. If in the Nikah pan a lot of effort and expenses were incurred then the Barkat pan will be very light while on the other hand if, in the Nikah pan we had very little effort and expenses, then the Barkat pan will be heavier.

If we really want goodness for our children then we will not make unnecessary expenses by fitting the unnecessary lights, dressing and feeding for one day only. Rather we want our children's whole life to be happy, we want their Imaan and Aakhirat to be made. **If we really have Imaan on the words of Nabi ﷺ, then we will make our Nikahs in the most simplest manner** and then Allah ﷻ will place so much of Barakah that we cannot imagine. The result of Barkat in such Nikahs is that the couple are blessed with pious children, that is they are pious by nature and they become righteous. They become Ulama, Huffaz and they serve the Dien of Allah ﷻ.

OCCASION OF NIKAH OF THE PIOUS

Once there was an Ijtimaa in Saharanpur and the following Ulama were present, Hazrat Moulana Husein Ahmed Madani ﷺ, Hazrat Sheikhul Hadith Moulana Zakariyyah ﷺ, Moulana Yusuf Khandelwi ﷺ and Moulana Inamul Hasan Saheb ﷺ. Sheikhul Islam Hazrat Moulana Hussein Ahmed Madani ﷺ said to Sheikhul Hadith Saheb ﷺ,

"There are two boys present here (referring to Hazrat Moulana Yusuf ﷺ and Hazrat Moulana Inamul Hasan ﷺ) and you have two daughters, so why don't you make their Nikahs. It is a very good match and the occasion is also very good because it is the Ijtimaa."

So Hazrat Sheikh ﷺ said

"Jee no problem."

He was their Wakeel because he was the father and he is allowed to accept according to Shariat on behalf of his daughters to make their Nikah without their permission. Shariah has also kept the

provision for the girl to say “no” if she is not happy. In this way Hazrat Sheikhul Hadith ؒ made the Nikah of his two daughters, it was very simple. Thereafter Hazrat Sheikh ؒ went home and informed his wife that the girls Nikahs were made. She said,

“If you told me I would have at least had one pair of clothes sewn for them.”

Hazrat Sheikh ؒ replied,

“Accha! So were they walking around naked all this time?”

In other words there was no need for a pair of clothes for them. So simple was their Nikah and what Barkat Allah ؒ put in their Nikah.

The Nikah of Sayyidina Fatima ؑ was so simple that through the Barkat of this simplicity Allah ؒ linked the whole Tasawwuf Silsila (chain) of the Ummat to Hazrat Ali ؑ.

This was the discussion of the Sunnat of Nikah. May Allah ؒ make it that each one of us practice upon it. There are many who are prominent people in our families so use this prominence for Dien that when a Nikah is going to take place in the family one should inform them and they must inform others. Those who are Ulama in the community when they are informed of a Nikah and there is hope that the people will listen to them then they should go and inform them to keep the Nikah very simple and not waste money on unnecessary big weddings.

MIXING HARAAM AT THE OCCASION OF NIKAH

Today money is wasted at our weddings not only on just waste and extravagance but rather there are many Haraam activities

that take place that we cannot even call it a Nikah anymore. An example of such a wedding is that in Pakistan a wedding took place for three days. There was so much preparation of the décor, of the hall etc. that afterwards a debate and argument was held as to whether the actual Nikah took place or not. The whole event was actually for the Nikah but everything else took place besides the Nikah.

In South Africa a lot of money is also being spent on weddings. This money can be spent on a Dini institution, a Masjid, Madrasah, some poor widows or orphans, etc. It can also be given to the couple so they can perform Hajj, build a house or even start a business. Unfortunately, how it is earned, that is how it is spent. What is received the haraam way, will get spent in a haram way. We do not need to discuss all the evils of these weddings and the things that take place, we are all aware of it.

If we are prominent people in our families and we are able to advise our families then we should take the opportunity to advise them and give them the correct advice. It is a Fardh upon us to go to them beforehand and tell them to keep the Nikah simple. It will not be proper to go to them the night before the wedding after all the preparations have been made because then it will cause them to hate you. It will be better to go at least six months before well in advance when we come to know before any preparations are made and explain to them the Sunnat and the virtue of simplicity in Nikah. The money that is going to be spent should rather be spent in a better way.

OCCASION OF NIKAH OF SAYYIDATINA FATIMA ﷺ

Look at the Nikah of Sayyidatina Fatima ﷺ the beloved daughter of Nabi-e-Kareem ﷺ, Sayyidatu-Nisaa Ahlil Jannah (The Queen of

the women of Jannat). Her Nikah was made in the most simple way, is our daughter better than Hazrat Fatima ﷺ or can ever be compared to her ﷺ

We make the excuse that it is my first daughter or last daughter so I have to make a big wedding or that I did it for one daughter now I have to do it for my other daughter as well, never consider that, rather look at and take into consideration the Nikah of Sayyidatina Fatima ﷺ

If we have Imaan in our hearts and if we got honour and respect for Hazrat Nabi-e-Kareem ﷺ, for the institution of Nikah, then we will comply and keep our Nikahs simple.

THE IMPORTANCE OF NIKAH IN TODAY'S TIME

Nikah is very, very important in the world today. Shaytaan the enemy and all his agents want to abolish the institution of Nikah. They want men and women to live like animals and satisfy their desires with whoever they want and wherever they want. **Nikah in Islaam is that institution where you have limitations and restrictions. It is the backbone and foundation of society. If Nikah is correct, we will have a healthy society and if Nikah is incorrect or there is no Nikah then we will have a world of animals and barbarism and there will not be any goodness in society.**

The governments have now passed laws allowing Mr John to marry Mr Jack. Men are allowed to marry men and women are allowed to marry women. Therefore it has become much more important to establish the institution of Nikah.

TOLERATE AND MAINTAIN THE NIKAH

We should also realise that every marriage will have ups and downs (problems). We should learn to tolerate and maintain the Nikah. We should not issue divorce over petty matters. In our businesses we tolerate many things. We will not just close our shops for petty reasons, likewise we have problems with our cars, we will not abandon the car but we will fix it instead.

Therefore in our marriages we will have problems, we must not abandon it but we must fix the problem. Unfortunately divorce has become common. There was a time when divorce was hardly heard about and not even common amongst both Muslim and non- Muslims. It became common amongst non-Muslim and now it is so common amongst Muslims, whereas it was a thing that was not prevalent in the Muslim society.

WHAT CAME FIRST, THE CHICKEN OR THE HEN

Our talk is based on Nikah but there are so many aspects related to Nikah that you don't even know where to start and the question arises, what came first, the chicken or the hen? The solution in Islam is very easy. The hen came first. Allah ﷻ created the hen and then it laid eggs. Allah ﷻ created Hazrat Aadam ﷺ then He created Hazrat Hawa Alaihas Salaam.

Therefore in the discussion of Nikah one does not know if we must discuss the upbringing of children first or must we start from the top i.e. when they got married and then get children. Therefore we will discuss a few things and each one is an encyclopaedia of its own and if we can just present it to the Ummat we will be doing a great service to the Ummat, now I will just touch a bit on each title rather just on the headings of each one but the filling of it is also very great and important.

GIVE PREFERENCE TO KNOWLEDGE OF DIEN

So we will start just for convenience sake with a brief explanation of this Aayat,

ربنا آتنا في الدنيا حسنة

“Rabbana aatina fidunya hasana”

“O our Nourisher grant us goodness in this world”

The Tafseer of it is (Hasanah fid-dunya) (goodness in this world), according to Allamah Alusi Baghdadi رحمه الله, as taught to us by our Honourable Sheikh Hazrat Shah Hakeem Muhammed Akhtar Saheb رحمه الله, is firstly:

Ilm-e-Dien when we ask for (Hasanah fid-dunya) we are firstly asking for, Ilm-e-Dien (knowledge of Dien) but we have other (weird) ideas in our mind when we ask for (Hasanah fid-dunya). The ideas we have of (goodness in this world) does not matter. Rather the tafseer of it is what matters. So firstly we are asking for Ilm-e-Dien. From this we learn the importance of acquiring knowledge of Dien.

Unfortunately today we have not realised the importance of Ilm-e-dien i.e. our Madrasahs Maktabas etc. If we need our children to do some chores for us we will use the Madrasah time, e.g. we take our son to the barber or ask our daughter to babysit during Madrasah time and if the Ustaad does not allow the child to go then they (the Ustaads) don't know the reality and importance of these things. But when it comes to school we will not even think of asking for leave. So firstly we need to give importance to our Maktabas and Islamic education and to have a solid foundation for our children.

Today I met a person in Heidelberg, (a town in South Africa) he explained that he studied in the Maktab under Hazrat Moulana Sanjalwi Saheb ﷺ. He taught them the basics so thoroughly that a day came when there was no Imaam in their town to perform Jumah Salaah and because of the Barkat of what he learnt in the Maktab he was able to perform the Jumah Khutbah and the Salaah, Alhamdulillah this was due to the good standard of education found in those days. This type of foundation is not even found today. Therefore we need to give great importance and have good Islamic education.

In today's time we have given importance to western education. However it is not just "western education" it is a very big discussion on its own, lot of discussions are taking place on this matter. Duniawi (worldly) education is quite in order, there is nothing wrong with it. For example we need to know how to build a house, sew clothing, and grow food, etc. however Duniawi (worldly) education became "western education."

The monopoly of the west which is a total misconception is a total misnomer (contradiction) the west has not given anything to the world. In fact they have stolen from our people and used it in their names. It is also no longer called "western education" it is now called "secular education." The word "secular" (secular government, secular education or anything secular) according to the dictionaries and encyclopaedias means everything besides Allah ﷻ. That is, Allah ﷻ does not fit in that equation. This secular education which we insist our children must have is actually the knowledge of "atheism" in which Allah ﷻ is not included; Allah ﷻ does not have a share in it. Yet we are paying huge fees for our children to acquire such education. From pre-primary to university we are paying exorbitant fees. **We are really paying**

huge amounts of money to send our children to Jahannum.

These are not my words, it is the words of a medical doctor, whom I met during one Safar, he told us he took his son “not daughter” to one of the universities in South Africa to enrol him. He was shocked at the environment of the university and wondered whether he was in South Africa or Europe, the environment was so bad. He thought to himself, must he enrol his son to go to Jahannum and pay huge amounts on a monthly basis? He said, “I can never do that.”

Many years ago, during the days of apartheid a person came to the Madrasah in Germiston. It was Imtihaan day and there were many parents, Ustaads and Mumtahineen (examiners) at the Madrasah. A person came to Marhum Hazrat Hafez Muhammed Salloo Saheb ﷺ and said, “I want to send my daughter to university in England to become a doctor. However, the environment is very bad there, and she is very young, she will be staying on her own, she will have so much freedom and temptations and there is nobody to watch over her, so can Hafez Saheb please make Dua for her that Allah ﷻ protects her.”

(During the days of apartheid it was very difficult for non-white students to gain entry into universities in South Africa and South Africa was a very conservative country compared to England (also financial wise England is a much more expensive country) therefore many people sent their young children to universities in foreign countries.) Hafez Saheb ﷺ thought for a while and then, what an answer he gave the person because he was Allah Wala (friend of Allah ﷻ). He said,

"You are telling me that you are sending your daughter in the rain and I must make Dua she must not get wet. If she is going in the rain she will most definitely get wet!"

Therefore going to these institutes not only is it secular which means atheistic but the evil of the environment that exists we should take into consideration. However we have given preference to secular education and we do not pay attention to Islamic education. Let us take a lesson from this and give our Islamic education preference and encourage our children to get the proper Islamic education. In this way they will not only receive Ilm-e-Dien but they will get Tafaquh-fid-Dien (Proper understanding of Dien)

PROPER UNDERSTANDING OF DIEN

Tafaquh-fid-Dien (Proper understanding of Dien) means to understand Dien and to be able to apply the knowledge we acquire in its proper context. We have become very negligent with regard to how and when to apply our knowledge. One broad example of this is, a father is lying in his bed and he calls his son,

"Muhammed bring me water."

Muhammed sees his father lying in bed, so in what will he take water to his father? He will take the water in a glass or tumbler. On a Sunday morning the father is standing by his car with his sleeves rolled up and he calls his son,

"Muhammed bring me water."

Now in what will Muhammed take water to his father? He will take it in a bucket. The instruction is the same, Who will know the difference? The one that is present he will know the context

and how to apply the instruction. Likewise the words we will get from the internet and from the books but the understanding

نہ کتابوں سے نہ وعظوں نہ ذر سے پیدا دیں ہوتا ہے بزرگوں کی نظر سے پیدا

*Nah kitaaboh se, Nah wazoh se, Nah zar se peda, Dien hota he
buzurgo ki nazar se peda*

“Dien (proper way of life) by reading Kitaabs (authentic Islamic books), Neither from listening to lectures nor by spending gold or silver in the path of Allah ﷻ rather Dien can only be achieved from the gazes of the pious (i.e. by their company, serving them and following their lifestyle)”

Therefore the Ilm-e-Dien, the knowledge one will get from the kitaabs and the Darul-Ulooms, etc. but the Tafaquh-fid-Dien, the proper understanding and practise of Dien one will not obtain from kitaabs but from the people who have Dien in them and they are the “Buzurgan-e-Deen,” they are the people of Allah ﷻ. The “Allah Walas.”

The Buzrugs are not those that “booze” (Afrikaans for drink) and “rooks” (Afrikaans for smoke)” that is “drinks and smokes.” The Buzrugs are those who have Dien in them and from them we will be able to get the true understanding of Dien.

The Sahabah ؓ who were present at that time knew the exact meaning of the words Nabi ﷺ, and practised accordingly, Otherwise if we sit on the internet and google and find translations of Quraan Sharief, Bukhari Sharief and other kitaabs then we will apply our own understanding of the meanings of the Ahadith and we will apply it according to our weak understanding.

A person buys a book on plumbing and electricity and in the book it mentions about a male and female socket, if you do not understand what it means your mind will go to something totally different which is not related to electricity at all. A person will rather ask the experienced technician to do the work for him because he will know the meanings of the technical terms that are related to his field of work.

There are many words and terms that are used but the literal meaning is something else, the technical term is something else and the application is something else. So, this is Tafaquh-fid-Ilm. The proper understanding of Ilm(knowledge). When a person has this proper understanding of Ilm (knowledge) then the next thing he will look at is, Rizq-e-Halaal (Halaal Sustenance).

HALAAL SUSTENANCE

Rizq-e-Halaal (Halaal Sustenance) would mean a person will eat Halaal food when he has proper knowledge and understanding of Dien. A person from the United Kingdom wrote to me and said when she opened the fridge she found Haraam yoghurt. She asked her family about it and they replied, "What difference does it make?" Therefore if we do not have Ilm-e-Dien and Tafaquh-fid-Dien the proper understanding of Dien then Halaal will not mean anything to us.

A person will go to the supermarket, he got credit card, cheque book or wallet full of cash, he will purchase anything he likes on the shelves and he will not be bothered about the Halaal status of the item. There are many different edibles and we are just consuming everything that looks nice and we are unmindful if it has Haraam ingredients or not. We must remember that if we are eating haram the effect of it will be Haraam.

Hazrat Maulana Maseehullah ﷺ gave a wonderful Bayaan on this topic quoting the Aayat

يا ايها الرسل كلوا من الطيبات واعملوا صالحا

Ya ayuhar rusulu kuloo minat tayyibaati wa'maloo saaliha

"O messengers (of Allah ﷺ) eat wholesome food and do good actions"

Allah ﷻ addresses the Rasuls and what great people were the Rasuls.

O Rasul eat not only Halaal, Halaal is understood to be Halaal but we must make sure our food is "Halaalan Tayyibah." This means there must be no doubt in it and it must be wholesome and healthy and the animal must be consuming wholesome, healthy and natural foods as well. The result of this will be

واعملوا صالح

Wa'maloo Saaliha

"And do good deeds"

We will do good deeds and our actions will be good. When we consume "Khabees" "Haraam" things then our actions will be "Khabees" that is dirt and filth. Allah ﷻ says in the following Aayat which is also for this occasion.

الطيبات للطيبين والطيبون للطيبات

"Attayibaatu leet tayibeena Wat tayiboona leet tayibaat"

"That good (Spouse) is for good and bad is for bad."

If you eat good, your production will be good. If you eat bad your production will be bad. We are worried about our children and their strange behaviour. One person complained about her son because his cell phone was confiscated by the mother and she made him contact me. I asked him,

"Why has your cell phone been taken away?"

He said,

"I was only looking at "porn" and it got taken away."

In other words he did not think he was doing anything wrong. Remember what a person eats, the results will be accordingly and he will not even understand and accept that it is wrong.

In today's time we don't want to see the wrong in our actions. So our reaction to any type of matter will be,

"What is wrong with it?"

If a person wants to make a big Nikah and there is objection then we would say,

"What is wrong with it?"

One friend told me in Mombasa, a person came to make Namaaz with bermudas and the one side of his trouser was longer than the other and he was wearing a sleeveless top. My friend told this person,

"Your uncle is a top minister, why don't you go visit him dressed like this?"

He said,

"No, how can I visit him dressed like this?"



My friend said,

"Then how can you make Namaaz dressed like this?"

This person replied,

"Isn't my Namaaz made?"

This is our attitude we answer in such a manner that we do not care (e.g. "isn't my Salah be made," "what is wrong with this," "tell me what is Haraam with this". We are so particular about our worldly affairs but for our Dien, we have a don't care attitude.

Our Sheikh  explains once in Bombay his Sheikh Hazrat Maulana Abrarul Haq Saheb  in his Majlis explained the Sunnat with regard to the Sunnah of the moustache. The best is to remove the moustache totally not with a razor but with a scissor or an electric shaver. However if a person wants to keep a moustache it must not cover the whiteness of the upper lip. However this is the second option or second division pass.

A youngster who kept his moustache in this way said,

"I am happy with a second division pass."

His father said,

"You are lying. When you wanted to get married, you were not happy with a second class girl, you wanted the best girl. You were not happy with second hand furniture, you wanted new furniture."

Likewise we are looking for the best in dunya, we should also look for the best in Dien. So when we have Ilm-e-Dien (knowledge of Dien) and we get Tafaquh-fid-Dien (understanding of Dien), then we will become conscious Rizq-e-Halaal (earning and eating Halaal.) Then fourthly will come, "Zawjatun Saaleha" "A pious wife."

A PIOUS WIFE

Zawjatun Saaleha (A pious wife). A person will look for a pious wife. Today our youngsters and their mothers usually say we are looking for a pious girl but she must be pretty "but is she pretty herself". We are looking for girls who are,

"Lambi, lambi (tall), Patri, patri (thin), Dori, dori (fair) and manjri, manjri (she must have green eyes.)"

We should remember that these types of girls have become the target of many other wolves (men with evil ideas). Normally a person should look for a wife who is "pure and clean" but unfortunately we are looking for the "waste and dirt." A man should look for a girl who will be his wife, not one who will be a model.

Remember when you are married and you have children, then you need a mother to look after your child, you don't need a business executive to look after your child. You need a woman who will look after your home, if she is a model or a business executive she will not be able to take care of the home properly and what doesn't take place behind the scenes in modelling etc.

A person came home from work and found his children were still in their pyjamas, they did not eat the whole day, the kitchen had dirty dishes all over and the house was in a mess. He wondered

where his wife was. He found her asleep. He was surprised and asked her if she was sick or what happened. She said nothing was wrong. He asked then how come everything is in a mess. She replied,

"Every day you say I do nothing at home, that all I do is I sit on the phone the whole day. So today I decided to really do nothing and this is the result."

A wife is a woman who will keep your house clean, etc. Allah ﷻ has made the house so you can get "Sukoon (peace)" in it. Your wives, Allah ﷻ has made

"لتسكنوا اليها"

"Li taskunoo ilaiha"

"So that you get peace and comfort with her."

AN ISLAMIC LIFESTYLE WILL BRING PEACE & COMFORT

If we have an Islamic lifestyle we will get peace and comfort. Allah ﷻ has given us Islam and Nabi-ur-Rahmah ﷺ has come to give us a life of Jannat in this world already. But we have Islam by name and our whole life is according to modern, western standards and we say Islam is not solving our problems.

We have Islam only by name and on a frame with the Kalimah printed on it, with the ninety nine names of Allah ﷻ and Ayatul Kursi printed beautifully on it, etc. on the walls of our houses whereas it is not Fardh to have such frames, but we are making a mockery of it because in many instances these frames are placed

above the television and what filth and dirt we are watching with the name of Allah ﷻ hanging above it.

We keep Allah ﷻ's name high on the walls whereas Allah ﷻ belongs in the heart of a Mu'min. The Ayatul Kursi must not be on the walls it should be in the heart of a person but instead we are making our walls pious.

One person told me he prints all the various Duaas for the Wudhu Khanas and he places it in various Masaajid but he himself does not read it. What is the object of these Duaas and frames? Who must read these Duas? Are the walls going to read it? We are the ones who must read these Duas because they have been placed there for us to read them. Therefore this reality must come into us. **So to have a pious partner (wife) is very important.**

UPBRINGING OF CHILDREN

Thereafter, when the child is born to bring the child up properly with Tarbiyat and Ta'leem. Islamic Tarbiyat (nurturing) and Ta'leem (teaching) is the most important. When a child is born and the parents dress them Islamically while they are still babies then even the pious elders of the family object by saying,

"Amre thi kurto perawi dido."

"You put on a kurta for him from now already."

However if the child is wearing a jeans and a t-shirt or the baby girl is wearing a dress, etc. then nobody will object by saying,

"Amre thi Jutlo jewi benawi dedo ne amre thi isai jewu Hindu jewu banawi dido."

"From now you are already making him like a Jew, like a Christian or a Hindu."

This is our condition today and we expect Allah ﷻ's Rahmat (mercy) to come to us. We must bring our children up properly in an Islamic manner. My Ustaad Marhoom Hafez Salloo Saheb ﷺ used to say,

"If you plant weeds don't expect roses to grow."

Nobody will be foolish to plant weeds in their garden. If one wants a good garden then a good gardener is needed who will remove these weeds timeously, similarly, the manner in which we bring our children up is very important. We give them secular education which as we mentioned is an atheistic education.


When we visited Malawi, I saw an advert of a Montessori which said,

"We accept children from zero years."

In other words the child is just born, give us that child.

According to Darwin's theory of evolution which is what the secular educationalist believe in, is that their forefathers were monkeys and these monkeys became human beings. Initially this was taught at university level. Then it was taught in high school and now it is being taught in nursery and pre-school. We are unaware of what our children are learning at school. If we show some interest we will find out that they are being pumped with kufr ideologies and atheism and we are happy with this type of education.

When a pious person is coming to visit we make our little girls wear their mother's oversized burqa or the father's topi which is covering the little boy's ears and we send the children to make Salaam, as soon as they make Salaam they remove the burqa and topi and they throw it aside and we are happy. When we take our children for Eid Namaaz or Jumuah then we dress them in Islamic clothing and out of the Masjid every other day we dress them un-Islamically. This is a serious matter and we must introspect and really find out what is in the hearts of our children. What is their affiliation to Islam? What conviction of Islam is in their hearts? If we really find out we will be shocked, that's if we ourselves have Imaan.

However if we have a modern way of thinking then we will not be worried about these things and we will not give importance to the proper upbringing of our children. Maulana Jalaluddin  writes,

If a tree is growing crooked then it will have to be fastened to a pole in order for it to grow straight. If one leaves the tree to become deep rooted and it grows crooked and then if one tries to straighten it, it will be impossible to straighten it.

Likewise if we leave our small children to do as they please it will be very difficult to teach them proper Islaamic values. An Aalim said,

"They may be small children but they have big ideas."

I received an e-mail from a lady who said they went for Hajj and she left her four year old son with some family members and they found these little children playing adult games. If we are concerned then we will take these advices as a lesson.

CHOOSING A PARTNER

The crux is to marry a pious wife or husband. An Aalim must not look for an Aalimah. It comes in a Hadith,

فاظفر بذات الدين

"Fazfar bi zaatidien

"Give preference to the one with Dien"

Look for Dien in a person's life, do not just look for Ilm, look what is inside the person. Many people look for Ilm but the inside of the person is "total rot." An example of this is I once went on safr and I was asked to complete Mishkaat Sharief with some girls who I was told were university students and secretaries and they completed Mishkaat Sharief. I was very happy and I praised them. The next day we heard the same girls were walking in the public places in their jeans and tops without a scarf. Therefore knowledge alone is not enough, find out if the Aalim or Aalimah have Dien in them.

Hazrat Maulana Maseehullah Saheb  used to say,

"When you look for a boy, look for a boy who is tolerant. He must not have anger in him."

He used to say,

"You did not nurture your daughter to hand her over to a butcher man, who will make mincemeat out of her."

A daughter is the "kaleja (liver)" of her parents.

A LESSON FROM A GIRL WHO IS GETTING MARRIED

Hazrat Maulana Maseehullah Saheb ﷺ says,

“Take a lesson from a young girl when she gets married.”

The world accepts that women are Sinf-e-Nazuk “(The weaker sex)” and they are delicate. Women are sensitive. A young girl for eighteen to twenty years enjoyed being with her parents, fighting and playing with her siblings, etc. however when she receives a proposal and accepts and says,

“Yes! I am prepared to marry this boy.”

Then Hazrat Maseehullah says,

“She tears herself away from her family and comfort of her parents home like silk being pulled out of thorns.”

The very same girl in her one “Yes!” she hands over her honour, her total izzat (respect), she hands it to her husband. The same girl who would never lower her garment will do so for her husband. She will become such a person that despite having given up so much she will now try to keep her husband happy all the time. What a great sacrifice a woman makes for the husband.

A lesson for the husband is he must realise that his wife has made a very great sacrifice and she has come as an Amaanat (A great trust), so treat her as Amaanat and do not destroy this Amaanat.

Another great lesson we learn from the sacrifice a woman makes is just like she is able to pull herself away from her family, we should also pull our Ruh (soul) away from all the thorns the gunahs (sins) we commit and we should hand ourselves over to Allah ﷻ.

A husband might not appreciate his wife for her sacrifice, but remember Allah ﷻ will definitely appreciate and honour a person in such a way he cannot imagine. Allah ﷻ will appreciate a person for giving up his desires. **Therefore we should take lesson from these young girls and how they hand themselves over on the occasion of Nikah. We should hand ourselves over to Allah ﷻ.**

WHY DON'T WE FIND COOLNESS OF OUR EYES IN OUR WIVES AND CHILDREN

We have mentioned Tafaqquh-fid-Dien (proper understanding of Dien), Rizq-e-Halaal (Halaal sustenance), Zawjatun Saaleha (pious wife) then we will get, **Aulaad-e-Abraar (pious offspring)**. If we nurture our children correctly we will attain the Barkat of the Duaa in the Quraan Sharief.

ربنا هب لنا من ازواجنا وذريتنا قرة اعين

“Rabbana Hablana min azwaajina wa dhuriyatina qurata a’yoon”

“O Allah grant us from our spouses (our wives) and our children, the coolness of our eyes.”

The Tafseer of this verse by Hadrat Ml Ashraf Ali Thanwi رحمه الله
“Qurata’a’yoon (coolness of the eyes) is proverbial in Arabic which means make them a source of great joy for us, so that when we see them we get great happiness. We should ask ourselves how many husbands get great joy and happiness when they see their wives.

The major reason why a husband does not get happiness when he sees his wife is because he has filled his eyes with the poison

of snakes and scorpions. He is looking at filthy, dirty women from the street and not only the street women, many men who are pious by appearance are involved in watching pornography and have become addicted to it to such an extent that they are using their credit cards and are paying interest on overdrafts to maintain the internet in order to watch all this filth, then if we don't fight with our wives what else are we going to do?

So when he sees his Halaal wife she does not appear beautiful to him. **Remember if a person protects his eyes from the poison of the street, Wallah Allah will make his wife appear to him like a "Hur (a damsel) from Jannat (paradise) in this world."** Miss world and Miss South Africa will not appear as beautiful as your Halaal wife which Allah ﷻ has given you to enjoy in this world already.

If a husband wants his wife to be "Qurata'aiyoon" then the husband must keep his eyes pure and Allah ﷻ will make her the "coolness of your eyes." She will be a Hur of Jannat for you in this world and your children will become righteous, pious and "Qurata'aiyoon (coolness of your eyes)"

Then remember to save them from western education which teaches them their fathers were first monkeys and they are monkeys if this is what they learn then how can we expect a monkey to have respect for their parents.

Remember Islam teaches us

وقضى ربك ألا تعبدوا إلا إياه وبالوالدين إحسانا

*"Wa Qadha rabbuka alla ta'budo illa iyyahu wa bil waalidaini
ihsaana"*

“Allah ﷻ has decreed that you do not worship anyone besides Allah ﷻ and that you be good (kind) to your parents.”

Wallah if we teach our children to respect and be kind to parents then our children will carry their parents on a “golden tray.”

Once when I visited Lahore I saw a young boy about seventeen years old and I was astounded by the respect he showed his father. The way he spoke and the words he used and his humbleness, I was taken aback so I was constrained to ask the father as to how he managed to get a boy like this in this zamana (era). The father said,

“If you make effort of Dien on your children Allah ﷻ grants you the fruits.”

Today we do not make Dieni effort on our children we make dunya effort on them. We send them to learn to colour in pictures of monkeys and lions. We regard Islamic education as a waste of time and we say, نعوذ بالله (May Allah ﷻ save us)

“What money will he get if he becomes an Aalim.”

We have made our “god” money and we feel that money will do everything for us and it has become our object in life, whereas our object in life is to bring Dien into our lives. We must bring qualities of “Insaaniyat” into our lives. We must first become an Insaan (human being) and then we will become a Muslim and a Mu'min.

WHERE WILL ONE FIND HOW TO DEVELOP DIENI QUALITIES

Hazrat Maulana Ashraf Ali Thanwi ﷺ used to say,

“If you want to become a Buzrug then go to another Khanqah and if you want to become an Insaan, come to my Khanqah, I will teach you how to become an Insaan.”

Today we speak very highly of our Buzurgi (piety) but our Insaaniyat is not in order. When a person attains Insaaniyat he will get the part of the Tafseer, **Thana-e khalq (people will praise him.)** The people will praise his qualities and how he brought himself out of ignorance. Many of us feel that nobody must praise us. Whereas the Dua comes in the Hadith,

اللهم اجعلني في عيني صغيرا وفي اعين الناس كبيرا

“Allahumajalni fi aiyini sagheera wafi a’yunin naasi kabeera.”

“O Allah, make me small in my own eyes and make me great in the eyes of the people.” “Make me big in the eyes of people,”

This means not for my benefit but for the benefit of Dien. Nabi ﷺ gave the antibiotic first, that is,

“make me small in my eyes.”

The whole world can praise me but I know that I am nothing whatsoever. This is what Allah ﷻ will give us and then we will get the next Tafseer which is, Suhbat-e-Saaliheen (the company of the pious.)

Suhbat-e-Saaliheen (staying in the company of the righteous and pious people)

This is not referring to the Ulama. We do have to go to the Ulama because it comes in the Hadith,

سائلوا العلماء جالسوا الكبراء وخالطوا الحكماء

“Sa’ilul ulama’ jalisul kubaraa’ wa khaalitul hukamaa”

سائلوا العلماء *“(ask the Ulama) that is learn knowledge from the Ulama”*, جالسوا الكبراء *“(sit with old people you will gain experience)”*

“(and be in and out i.e. be very close to the(wise)Hakeems)”

This does not refer to the Hakeem of medicine but the Hakeems of the soul. That is the pious and righteous people. So be very close to them and then you will benefit from their company.

SUMMARY

We should bring our children up with proper Islamic education.

When they are baaligh (mature) both physically and mentally then we should get them ready for marriage. If we are sending them for piano lessons, dancing lessons, sports, outings, excursions, etc. they will never reach maturity and become responsible. The evil dirty ways of the schools and the west is not our Tariqah (way). Nowadays our own schools are also following the same line. Our way is to teach them to become responsible at an early age.

I saw this with my own eyes when I was in Makkah Sharief. A young boy approximately eleven years old. He was serving about ten customers at one time. He was giving goods to one, collecting money from another one, giving change to one, he was trained so well. He was responsible at a young age. We must train our children.

Our young girls, they don't even know how to hold a broom, they don't know how to boil an egg. One young girl was going to get married her mother sent her to her aunt to learn to cook. The aunt asked her to boil an egg for her (the aunt assumed the girl knew how to boil an egg) but what she did, she cracked the egg in a mug and wanted to boil it like this. The simple basics we need to teach our girls.

Instead our girls want to become "career women" with a bag on the shoulder, sunglasses, (wearing sunglasses above the forehead then you should realise they got a problem and worst then that some wear their sunglasses behind their heads then you must know you i.e. the parents got a problem) cell phone and frequenting the shopping malls. How will women like this make a home? Remember when we give her "western education" we have given her "independence" (indirectly). What you have taught her is that she does not have to tolerate her husband. If your husband treats you badly then walk out of the house, you have a degree, you have your job, you are independent, you don't have to make this marriage work.

This is what we are teaching and encouraging our girls to do today. Hazrat Sheikh-ul-Hadith ﷺ says,

فالمشتكى الى الله

Falmushtaka ilallah

"that I complain only to Allah ﷻ"

He says,

“When people are taking poison as medicine and regarding medicine as poison, then what hope of return is left.”

We must remember that Western education is poison, “through and through.” We have accepted it as our life and we cannot do without it and Islamic education we are regarding it as poison and a waste of time. How can such people succeed? **Whoever succeeded in the world only succeeded through Quraan Sharief and Hadith.**

Nabi ﷺ said,

ان الله يرفع بهذا الكتاب اقواما

Innallaha yarfa'u bi hazhal kitabi aqwaama

“By this kitaab Allah ﷻ raises nations.”

When we have Quraanic education, whether it is at Maktab (primary) level, whether it is at Darul-Uloom level and whether it is at Khanqah level where we have the reality of Dien,

ويضع به آخرين

Wa yadhau' bihi aakhareen

With the same token of Quraan Sharief we disgrace (destroy) other nations, that is when they don't have time for Quraan Sharief and when they threw it behind their backs.

We must ask ourselves how many of us have read Quraan Sharief, how many of us have read Surah Kahf? Today we are teaching Quraan Sharief, we are teaching Hifz but we (ustaads) are not

reading Quraan Sharief. A person makes tasbeehs and gives to other people but he is not making his tasbeeh.

The object is we must also read Quraan Sharief and read tasbeeh but this condition has crept into the Ummat and we complain about the condition of the Ummah. However we have to complain about our own condition, we have to cry and beg Allah ﷻ about our condition. **Until we do not open our eyes to our faults, we will not get remedies and solutions to our problem.**

May Allah ﷻ give us proper understanding and let proper Dien come into us. This will not come to us if we leave this gathering and return to our old habits. We leave here and discuss the weather and all talks of dunya.

When you give your entire self to knowledge, knowledge will give you only a bit of it, remember knowledge is a small part of our Dien. We have to devote ourselves totally to acquire knowledge and we have to be sincere about our Imaan, our Aakhirat and the goodness of our dunya, then we will really devote ourselves and make a serious effort, then only will Dien come into our lives.

May Allah ﷻ grant us all Taufeeq, Insha'Allah. Ameen.

SECTION 2 - FORWARD

All praises are due to Allah ﷻ and peace and salutation upon Rasulallah ﷺ.

Rasulullah ﷺ gave many advices to his Ummat in his farewell Hajj. Among those he ﷺ said, “Do not be lax in fulfilling the rights of women.” As time went, further away from Rasulallah ﷺ our religious condition declined and we, although being claimants of Islam went further away from Islamic values. The result of which is that Muslims have no thought of Allah ﷻ rights nor the rights of His servants. Nowadays so many women have to go through and tolerate the oppression of their ignorant husbands. This pains the heart and brings tears to the eyes. The result of all this is that many women go away to their parents homes or some who are more oppressed, go out to work and become independent, thus getting involved in evils and sins. All this burden of sins is on their husbands. Therefore to bring the attention of every married Muslim to this, this book “Muslim Husband” has been written so they can realise their responsibilities and fulfil them. So they can be called “Muslim Husband” in the true sense of the word. May Allah ﷻ accept this work through His graces and give us the ability to act upon it. Ameen.

Mohammed Idrees Ansaari



BEST WOMAN!

Rasulullah ﷺ has said, "All the worlds' things are for a temporary benefit and the most benefitting thing in this world is a pious wife. The piety of a pious woman is everlasting and permanent." (Muslim)

Rasulullah ﷺ has said, "A woman is married for one of four reasons, that is, four things are seen in a woman before marrying her:-

1. *Wealth*
2. *Family and lineage*
3. *Beauty*
4. *Piety.*

You should seek a pious woman for marriage because only such a woman will fulfil the husband's rights correctly. A beautiful woman is proud upon her beauty, a wealthy woman is proud upon her wealth and a woman of a high lineage will be proud upon her lineage. This can be harmful for the mutual matrimonial connection.

Rasulullah ﷺ has said, "That the best women amongst the Arabs are the pious ladies of Quraish because they are very affectionate towards their children and they protect the wealth of their

husbands which is in their possession, they protect it well.” (Bukhari, Muslim).

Meaning, that they do not waste their husband’s wealth. It is learnt from this Hadith, that a woman who possess these two qualities are the best among all other women. That is, one who is affectionate towards children and does not get tired in bringing them up and one who does not waste her husband’s wealth, but spends it thriftily.

A WOMAN IS A TEST FOR HER HUSBAND!

Rasulullah ﷺ has said “This world is very sweet and green and Allah ﷻ has given it to you so that He may test you, as to how will you use it? So it is necessary for you to use it in a permitted manner.”

Similarly a woman is also a test so use her even in a permitted manner. Because the first calamity that arose in the people of Bani Israeel was because of women. (Muslim)

Means that the people of Bani Israeel left their wives and got involved with other women and committed adultery.

The incident goes this way, that when Moosa ﷺ went to war with the nation of Jabbaareen with his people (Bani Israeel) to Kan’aan then according to the plans of Bul’aam ibn Ba’oor some young and beautiful girls joined Moosa ﷺ’s army. When the leader of the Bani Israeel’s nation saw one girl he fell in love with her. Then holding her hand he took her to Moosa ﷺ and asked, “Is this woman forbidden for me?” Hazrat Moosa ﷺ “Yes, do not go near her.” The leader said “I will not listen to you.” Taking the woman into his tent, he committed adultery. Upon this Allah ﷻ’s

anger came in torrents and in no time seventy thousand Bani Israeel where destroyed.

Just see by one man's sin, such a big destruction came about.

Nowadays even, many men are leaving their wives to commit adultery with their mistresses and then go around complaining and crying about their destruction.

THREE TYPES OF PEOPLE WHO ALLAH ﷻ HAS TAKEN RESPONSIBILITY TO HELP

Rasulullah ﷺ has said, "Allah ﷻ has taken upon Himself to help three types of people:-

- 1. A person who intends marrying with the intention of not getting involved in fornication*
- 2. Holy warrior*
- 3. That slave who had the intention to pay ransom for his freedom." (Tirmizi)*

Means that this man marries so that he will not look at strange women and commit sin. But looks towards his wife in a permissible manner and fulfils his desires by her, then such a person's helper will be Allah ﷻ, and one whose helper is Allah ﷻ then who else will he ever need.

THE STANDARD OF A GIRL'S RELATION

Rasulullah ﷺ has said, "When a pious and a good charactered person proposes to you then accept his proposal. If not then great troubles and calamities will arise on earth." (Tirmizi)

Means if she will not marry that boy but will look for a wealthy relation, then in this manner many boys and girls will be left unmarried. Through which adultery will become prevalent.

We will get the result and lesson from the story of the nation of Moosa عليه السلام. Nowadays most people look for wealth, through which many girls have become old and thousands of their wishes and desires have shattered. Many girls get tired of this life and run away, and their parent's honour is at stake.

Therefore Imaam Malik رحمته الله says, "Only piety should be seen in a boy or a girl." The sustenance that is destined for them will surely come. Many girls got married in poor homes but the enjoyment they have is worthy of envy. And many girls got married in wealthy homes but according to their destiny became in need of crumbs.

THE GREATEST CAUSE OF LOVE

Rasulullah ﷺ has said, "The amount of love created between husband and wife during marriage, nowhere else is such love seen."
(Abu Dawood)

The mutual love created through marriage, there is nothing like it, and the nature of such love is, that in the union of the beloved, one happily tolerates all difficulties.

So if the husband is a poor man and both their destiny is bad, yet the wife will enjoy simple bread and water, in such a way like she would find enjoyment in good and delicious food. Experience has shown that the amount of love a boy with piety and good character has for his wife, others do not have a tenth part of it.

Then why do you spoil your daughter's lives by looking for wealthy boys.

THE MOST BLESSED NIKAH

Rasulullah ﷺ has said, "The most blessed nikah is the one which is simple." (Bayhaqi in Sho'abul Imaam)

Means there is no formalities in the relation as well as the wedding itself. Nowadays people do not care about relations of marriage and secondly they burden themselves so much with wedding preparations that they have to borrow money or sell their properties to fulfil the customs of marriage, they become paupers for the future.

No wonder there is no blessings left in nikahs. Because any matter in which one party was hurt and harmed, that matter never ever flourished. Therefore we should have very simple weddings, so that there may be blessings in it and the result of it is good.

THE DEFINITION OF A PIOUS WIFE

Rasulullah ﷺ has said, "For a Mu'min after the fear of Allah ﷻ nothing is better for him than a pious wife. When he commands her, she obeys him, when he looks at her, she pleases him and when he gives her an oath in any matter, she fulfils it, whether she likes it or not. In every way she fulfils her husband's desires. And in his absence she protects herself (chastity) and her husband's wealth. And uses from there thriftily and does not breach a trust." (Ibn Maja)

For a woman to have these qualities is so great, that if a man has a wife with these qualities he will have Jannat in this world. As

much as we sacrifice ourselves on these qualities it is less. But sadly we look at other qualities in a woman like:

1. She should be beautiful
2. She should be a career woman
3. She should be an expert in singing and dancing
4. She does not mind walking without purdah and dressed fashionable
5. She should walk around hand in hand in public places without a concern.

What a pity on such Muslims.

THE SIMPLE CURE FOR INFATUATION

Rasulullah ﷺ has said, "A woman comes and goes in the form of shaytaan. If you see some strange woman and you become infatuated by her then immediately go to your wife and satisfy yourself by her. This will remove the restlessness of your heart's sexual desire." (Muslim)

Means just as shaytaan puts one astray similarly seeing a strange woman is also a cause of going astray. That is why the Quraan has praised men and women who keep their gazes low. Because this wrong staring is the root of infatuation. By seeing, an urge of seeking is created.

The enemy of the heart is the eye. Now the heart has become the enemy of life. And Allah ﷻ wants that a man should be solely for his wife. Just as a level-headed person wishes that his wife must be purely for himself. Then how can he stare at strange women? And if you do so then your wife cannot be restricted not to look at other men. And you do not have a right to interfere in this

freedom of hers. If you do not want to be purely for her then how can you expect her to be purely for you?

Rasulullah ﷺ has said, "If a man sees a strange woman and he becomes infatuated by her, then he should go and satisfy himself by his wife because what that strange woman has, she also has."
(Daarmi)

Rasulullah ﷺ has shown us the cure, that in this way you will become purely for your wife. The cause of liking a strange woman was passion. Now fulfil your passion in the right place. You have saved yourself from sin and attained your treatment.

THE TEACHINGS OF KEEPING YOUR GAZE PURE

Rasulullah ﷺ has said, "Oh Ali, do not gaze intentionally at a strange woman a second time. If your gaze fell on her the first time by mistake, then there is nothing wrong in it. But do not purposely look a second time because now your desires are involved." (Tirmizi and Abu Dawood)

I think the reason Nabi ﷺ addressed Hazrat Ali ؑ was that he knew what would be the situation of the ignorant saints. Hazrat Ali ؑ was destined to be the leader of the saints. Therefore he was addressed in particular. That the leader of all saints Hazrat Ali ؑ does not have permission to look at strange women then, Oh, ignorant saints is your stage more higher than the pious Sahabi, Hazrat Ali ؑ.

He does not have permission to look a second time and you disgrace the holy chain by reading Tahajjud with female disciples and telling them you are their spiritual father. Thus having your legs pressed by them. (fie) upon such saints and shameless

disciples to allow their daughters and daughters-in-law to go openly in the presence of these fake saints.

Rasulullah ﷺ said, "I do not take a strange woman's hand in mine when greeting. For a man's limb to touch any limb of a strange woman's is a great wrong." As soon as these strange limbs touch one another a current runs through the body.

What Naozubillah do today's ignorant spiritual saints think? Are they more pious than Rasulullah ﷺ?

HOW CAN ADULTERY BE STOPPED?

Rasulullah ﷺ has said, "Do not go to women whose husbands are not at home. Because shaytaan will not stop affecting every vein. The Sahabah ؓ asked "Does shaytaan affect you even Oh Rasulullah ﷺ? He replied "Yes, he tries his tricks with me also. However Allah ﷻ has given me power over him. So I get saved from his evil and he cannot harm me in any way." (Tirmizi)

Just ponder, if shaytaan the accursed does not stay away from a great personality like Rasulullah ﷺ then how can today's ignorant saints and our youth be saved.

It comes in a Hadith "That women are the webs of shaytaan, through them men are entrapped."

THE REWARD FOR KEEPING YOUR EYESIGHT PURE

Rasulullah ﷺ has said, "A Muslim who sees the beauty of a strange woman and lowers his gaze for the pleasure of Allah ﷻ, Allah ﷻ will bless such a person of Imaan such worship, the sweetness of which he will feel in his heart." (Ahmed)

If you want to see beauty, then look at your wife. This can happen only when your eyes are kept only for your wife.

This is possible only when you had seen and liked her before marriage and you married her according to your taste. Nowadays the guardians of the girls hide them away so much that the opposite party is unable to see her and the problems start after marriage. So show a boy and girl to one another before marriage in order for their life to pass happily.

TO SEE A GIRL BEFORE MARRIAGE

Rasulullah ﷺ has said, "See a girl before marrying her." (Abu Dawood)

The Ulama have written that this is Mustahab (optional). Then if he liked her, then after nikah he will be saved from adultery, because the original object of nikah is that a man becomes solely for his wife.

When he looks he sees his wife. When he needs enjoyment, he enjoys with his wife. When he hears about beauty, he hears only about his wife. When he wants to fulfil his sexual desire, he does so only with his wife.

Hazrat Mughira Bin Shu'aba ؓ says, "I intended to propose to a girl, upon which Rasulullah ﷺ asked me if I had seen her, I replied in the negative. He said, "See her now, because seeing her now will be a great cause of loving her in the future." (Ahmed, Tirmizi, Nasai ibn Maja)

Means by seeing her now, and if you like her, it will be a cause of your love increasing for her after nikah. This is an experience, that when a person marries a woman after liking her, then such a relation is very strong, their life will pass with great contentment

and it is the desire of every man to have a wife as beautiful as a fairy.(Footnote: This does not mean that the couple who like one another should be in contact, either by phone or text messages, etc. before marriage. If both will have Dien in them then they will become acquainted with each other after marriage and if they see any weakness in one another they will overlook it and forgive each other and their marriage will be successful. Because in Islam marriage comes first and then love.)

When the Khalifa saw Layla, he was surprised to see such an ugly woman, upon which he exclaimed, "Oh you unfortunate one, I thought you were very beautiful, that is why Majnu is madly in love with you but you are a witch, there are millions of women more beautiful than you." Layla replied to the Khalifa, "Ask my Majnu my value, according to him there is no one more beautiful than me in both the worlds."

There are many such incidents in which the beloved has no real qualities but ask her lover and he will tell you that the whole worlds beauties are nothing in front of his beloved. And his eyes are closed to everyone else's beauty. He even loves the bad habits of his beloved. He loves her so much that even if she swears him, he finds enjoyment in the swearing.

Understand this well that Rasulullah ﷺ's motive of nikah is that a Muslim's matrimonial contact should be exactly like a lover and a beloved. So that the whole worlds beautiful women have no real value in front of his wife. In this way their married life will pass with peace and contentment.

TO SEE A STRANGER

Rasulullah ﷺ has said, "May Allah ﷻ curse that person who purposely stares at a strange woman. Similarly may Allah ﷻ curse that one who purposely shows himself or herself to strangers."
(Bayhaqi)

This ogling can be a dangerous cause for a man or woman to fall in love with that stranger, thus causing a break-up of the couple's marriage. Therefore it is important that strange men and women do not stare at the opposite sex, otherwise he or she will be worthy of curses.

Women are very prone to this, at the time of weddings and other functions they peep at strangers, thinking nobody is watching them but there are evil minded men who are also watching them.

It is stated clearly in the Hadith that curses on the one who sees and the one who shows. Many women also peep at processions, remember this action is forbidden and they should repent.

TO FORCE A BAALIGH GIRL

Hazrat ibn Abbas ؓ says, "That a young girl came to Rasulallah ﷺ and said, "My father has married me off by force and I do not like that boy." Rasulallah ﷺ said, "It is up to you, if you wish keep up the nikah or break it." (Abu Dawood)

It is not permissible, rather it is forbidden to marry off a baaligh girl against her wishes.

A FATHER'S RESPONSIBILITY TOWARDS HIS SON

Rasulullah ﷺ has said, "A person to whom a child is born, he has three compulsory responsibilities to fulfil:-

1. *To keep a good name for the child*
2. *To educate him in a manner that will benefit him in both worlds*
3. *When he is mature, then have him married. If he becomes mature and his father does not have him married and he commits any kind of adultery, then that sin will be upon his father.” (Bayhaqi)*

The father will be sinful because he is at fault for not fulfilling the third responsibility. Therefore parents should have their sons married as soon as he attains puberty. To wait unnecessarily will be a burden on the Shariat and there is harm from the worldly point of view.

Many young boys’ health is ruined due to their evil habits. A lot of money is wasted and the parent’s reputation is tarnished.





A FATHER’S RESPONSIBILITY TOWARDS HIS DAUGHTER

Rasulullah ﷺ has said, “That it is written in the Taurah that when a girl is twelve years old and her parents do not have her married, if she commits any sin, the responsibility of that sin will be upon the parents.” (Bayhaqi)




Just ponder upon this great responsibility, which we do not even care about. There are incidents that take place daily. How detrimental it can be for a girl who does not get married at an early age.

Many girls fall into disrepute by falling pregnant, or they elope, etc. this is the result of us as parents, not acting upon the injunctions of the Shariat.



When a girl becomes baaligh, then it will not be right to prolong her marriage. If the parents do not have anything to give their daughter, e.g. Trousseau etc. then don't give her anything because it is not necessary.

Hazrat Fatimah  who is the princess of both worlds, what did the king of both worlds give her? (Rasulullah  gave Hazrat Fatimah  a silver bracelet, two Yemeni sheets, four mattresses, one blanket, one pillow, one cup, one hand-grinding mill, one bedstead, a small water bag and an earthen pitcher.) Are our daughters greater than Bibi Fatimah . Therefore as soon as you find a pious good charactered boy then have your daughter married and relieve yourself of this responsibility.

TO THINK A PARTICULAR DATE IS A BAD OMEN FOR A WEDDING IS AN ABSURD ACT

Hazrat Ayesha  says, "I was married in the month of Shawwal and I went to live with Nabi  in the month of Shawwal. See who was more fortunate than me amongst the wives of Nabi ." (Muslim)

From this we learn that many ignorant people think that marriages in the month of Shawwal are for the unfortunate people. This is wrong, it is Mustahab to marry in the month of Shawwal. Many ignorant people believe that one should not get married on a particular day, in a particular month, all this is nonsense.

During those times people also had this belief; therefore Rasulullah  married and took his bride in that month to break this wrong belief. Therefore Hazrat Ayesha  is narrating this incident to teach us.

THE RIGHTS OF A WIFE

Rasulullah ﷺ said, "Keep in mind the fulfilment of the nikah conditions with emphasis." (Mutafaqun Alaih-Agreed upon)

Meaning pay the dowry, give the wife food and drink, a place to live and treat her well with a good character.

Many husbands trouble their wives unnecessarily. They tell her to stay at her parents' home, if she accepts this condition happily, there is nothing wrong but to force her will not be permissible.

Similarly many husbands ill-treat their wives and do not fulfil her rights because of his parents. Many pious people are also involved in this great wrong. Some of the husbands do not even maintain their wives. If a man is earning such a small amount that if he gives his parents there will not be enough for his wife and if he gives his wife there will not be enough for his parents, in such a case he will have to give preference to his wife and spend on her.

This Mas'alah needs to be understood well because due to the ignorance of it many homes have been destroyed. Some mothers-in-law are merciless and great oppressors. They find many petty faults with their daughters-in-law and poison the minds of their sons. Thus creating misunderstanding between their son and his wife. The daughter-in-law either tolerates their impermissible oppression by living with her in-laws or she leaves and returns to her parents' home. This is a great wrong from the husband's side and he will be answerable to Allah ﷻ for his actions.

Therefore Hazrat Moulana Ashraf Ali Thanwi رحمه الله writes in his Bahishti Zewar, that "If a man does not have a big income that if

he spends on his parents his wife and children run short of money then it will not be permissible to spend on his parents.

It is the right of the wife to request a separate home away from his parents and if his parents want to keep her with them and she is not willing then it is Wajib on the husband to keep her separate.

If his parents ask him to divorce his wife without a valid Shar'iee reason then it is not Wajib for him to obey them and if they ask him to hand over his wages to them, it will not be Wajib for him to do so and if they force him with regard to this they will be sinful. For more details with regard to the above refer to Behishti Zewar as this is only briefly explained.

THE ETIQUETTES OF PROPOSING

Rasulallah ﷺ has said, "Do not propose above another proposal until either the proposal is rejected or the nikah takes place."
(Bukhari and Muslim)

This means if a person has proposed to a girl and her family are happy with the proposal then it will not be right to take a second proposal to her because they might decide to let go of the first proposal and this will be a cause for hurting Muslims. The boy in the first proposal and those trying for the relationship to work will all be hurt and to hurt Muslims in this way is Haraam.

However if a decision is made about the first proposal and it is rejected then the next person may propose. This will not be hurting Muslims. But if the second proposal was accepted above the first one then those who interceded in this manner will all be sinners.

BIRTH CONTROL

Hazrat Jaabir ؓ reports that a person came to Rasulallah ﷺ and said, "I have a slave girl and I have relations with her but I do not want her to fall pregnant because she manages my household and if she falls pregnant then who will do the work." Thus the person was asking permission for birth control. Rasulallah ﷺ replied, "If you desire so it is your choice. However only that will happen which Allah ﷻ has written down for you from before, no Taqdeer can change this writing." After some time he came back and told Nabi ﷺ, "My slave girl has fallen pregnant." Rasulallah ﷺ said, "I told you before, only that will happen which Allah ﷻ has predestined." (Muslim)

Hazrat Abu Said Khudri ؓ says, "We were on the expedition of Banu Mustaliq with Rasulallah ﷺ and we enquired from him concerning birth control, that could we use such methods which could avoid pregnancy. For example could we remove from our wives before ejaculation or could we take some medicine to avoid pregnancy." Upon this Rasulallah ﷺ said, "By you not using a preventative it will not harm because until the day of Qiyamat whichever soul is destined to be born, that soul will surely be born. Whether you use birth control or not." (Bukhari)

This means that a person thinks that a baby will be born by a sperm entering its correct place, or a baby will not be born if a sperm does not enter its place. This thinking is incorrect because a baby is not born from every drop of sperm. Sometimes the sperm is planted in the correct place but a baby is not born.

Sometimes various methods are used for prevention but a baby comes into existence. Therefore the creation of babies is dependent on the will of Allah ﷻ and not on the drops of sperm.

Similarly the non-existence of babies is dependent only on Allah ﷻ and not on birth controls. But since Allah ﷻ has set out causes and means by which this can happen, that at the time of removing from one's spouse a drop of sperm can fall into place and a baby is formed. If Allah ﷻ has predestined for a baby to come into existence He can let it happen without a sperm. (Innalla ha alaa Kulli shayin Qadir.)

Hazrat Sa'ad bin Abi Waqqas ؓ reports, "A person came to Rasulullah ﷺ and said, "I practice azl (I remove the sexual organs at the time of ejaculation.) with my wife." Rasulullah ﷺ asked him the reason for it, he replied, "I fear for the baby whom my wife is breast feeding at present. If I do not practice azl she may fall pregnant, through which her milk will decrease and become bad." Rasulullah ﷺ said, "If sexual intercourse should be harmful at the time of breast feeding, then it should surely harm the people of Rome and Persia. For they are in the habit in indulging in relationships with their wives during this period." (Muslim)

This means if they were not harmed through this then to practice azl with the fear that one's wife will fall pregnant is useless. Nowadays many people have this way of thinking and do not go near their wives. Whereas it is during this period that the woman is very desirous of her husband but she will not say so due to her modesty. Therefore the husband should not trample on her desires and urges.

Hazrat Abu Sa'id Khudri ؓ says, when Rasulullah ﷺ was asked if birth control can be practiced, Nabi ﷺ replied, "It is not necessary that a baby must come into existence with every drop of sperm. If Allah ﷻ wishes to create a being, then no method of ours can stop that which Allah ﷻ wishes." (Muslim)

Hazrat Judama ؓ says, "I went to Nabi ﷺ at a time when he was with a gathering of Sahaba ؓ. He ﷺ was telling them that he ﷺ wanted to forbid sexual intercourse during breastfeeding by a pregnant woman. He ﷺ said, "I saw that the people of Rome and Persia are in the habit of doing this and their children are not harmed in any way." Thereafter the Sahaba ؓ enquired from Rasulullah ﷺ concerning azl. He ﷺ replied, "Azl in reality is burying a living person alive and a child that is buried alive will be questioned by Allah ﷻ for what crime were you killed." (Muslim)

From this Hadith it is learnt that people practising birth control are in reality circulating the custom of burying alive, which was a custom of the Arabs during the period of ignorance. And we have gone one step further which is severely forbidden in Quraan and Hadith, because they only used to bury girls and left the boys.

The supporters of birth control do not care whether it is a boy or a girl. This is haraam from the Shariat's point of view. According to this the supporters of birth control, users of birth control, the doctors, the physicians, those who prescribe it, those who sell it, those who manufacture it, those who advertise it, etc. and whoever encourages it in any way are all sinners.

If any Muslim comes across such a book he should discard it. The view of practicing birth control has emerged from Europe; Muslims through their misfortune are acting upon it. Through it

there is apprehension of the Islaamic generation decreasing and it is imitating the Kuffaar.

NOTE: The ignorant Arabs abstained from relations with their spouse while breast feeding and Rasulullah ﷺ said there was nothing wrong in it.

UNNATURAL RELATIONSHIP WITH ONE'S SPOUSE

Hazrat ibn Abbas ؓ reports, Rasulullah ﷺ said, "Allah ﷻ has stated in the Quraan that your wives are your fields, so come to them from the front and from the back to the front, but abstain from indulging in them from the anal passage." Just as it is necessary to abstain from intercourse with your wife during her menstruation even from the front, similarly it is Haraam to indulge in it from her back passage at all times. (Tirmizi, Daran)

Nowadays many lustful Muslims indulge in such actions which they should repent from.

Rasulullah ﷺ said, "Allah ﷻ is not ashamed to reveal the truth, so do not indulge in relationships with your wives from their back portion." (Misnat Ahmed)

By Allah ﷻ revealing the truth of this shows how evil and haraam this action is. It is not right to speak of it however it has to be done to forbid someone from indulging in such acts and there is no other way to reveal the command of Shariat. If this evil is forbidden with one's wife it will be worse if it is committed with a boy (sodomy) an example of this is that, to eat a bird of prey is haraam and to eat pork is worse and comparing the two, pork is the more evil one.

Hazrat Abu Hurairah ؓ reports that Rasulullah ﷺ said, "That person who has anal intercourse with his wife is accursed." (Ahmed, Abu Dawood)

Accursed means far from the mercies of Allah ﷻ and near to the anger of Allah ﷻ. Those people involved in this action will be rejected and cursed in this world and the hereafter. This action is also medically harmful. The strength of the sexual organs decreases very quickly through this unnatural indulgence and very soon the person becomes impotent and this becomes detriment to the wife and her desires cannot be fulfilled due to the husband's impotence. This will encourage her to look for satisfaction in haraam illicit relationships. "O Allah ﷻ protect us and our women from it."

Rasulullah ﷺ said, "A person who sodomises his wife, Allah ﷻ's bounties turn away from him." (Shar hé Sana)

This means that he is deprived of Allah ﷻ's special mercies.

According to another narration. Rasulullah ﷺ said, "Allah ﷻ does not look toward a person who commits intercourse in the back passage of a boy or a woman." (Tirmizi)

This means that such a person is far from the mercies of Allah ﷻ.

An example of this in order to understand this Hadith is, a person invites many people to a feast. There will be many types of people who attend the feast. Amongst the guests there will be some people who respect and honour the host, there will be some friends and there will also be some enemies. The treatment the host will show towards those who respect him and his

friends, he will not show the same treatment to his enemies. He may treat his enemy in a degrading way, by not greeting him, by not acknowledging him and he will not even ask him to join in the meals with the other guests. In this way the host will be disgracing his enemy by showing his enmity towards him.

Similarly on the day of Qiyamah, Allah ﷻ will look towards His friends with honour and respect, Allah ﷻ will meet them and make them sit on honourable places, Allah ﷻ will entertain them well and feed them the fruits of Jannah on the table-cloths of Jannah, Allah ﷻ will give them shade under His Arsh and finally with His Mercies and Grace He will ask them to enter Jannah. As for those people who were in the habit of committing sodomy, Allah ﷻ will not look towards them with mercy, nor give them a place under the shade of His Arsh, nor will He send them to Jannah because these people broke the laws of Allah ﷻ thus becoming Allah ﷻ's enemies.

The nation of Hazrat Lut عليه السلام was destroyed due to their actions of sodomy. Allah ﷻ destroyed them by turning their city upside down and raining stones upon them.

Therefore one should repent from this evil action. Such a person will be disgraced in this world by his actions becoming exposed. A wife should refuse her husband if he asks her to commit such an act. She must never obey her husband in this matter. This action is forbidden and the one who does it and the one who allows it to be done are both sinners. They will all be harmed in this type of relationship because the one who commits this act becomes impotent very quickly.

THE MEHR OF THE CROWN OF MADINA SHARIEF ﷺ

Hazrat Abu Salma ﷺ says, I asked Ummul Mu'mineen, Hazrat Ayesha ﷺ, what was the dowry of the holder of the crown of Madina Sharief ﷺ she replied "Five hundred dirhams" (Muslim)

Who can be equal to the holder of the crown of Madina Sharief ﷺ and the king of both the worlds, Rasulullah ﷺ, no one can equal the dust of his feet. All of Rasulullah ﷺ nikaahs were five hundred dirhams. All his daughters except Hazrat Fatimah ﷺ, their dowry was five hundred dirhams.

THE AMOUNT OF DOWRY

Hazrat Umar ﷺ said, "Do not fix great amounts of dowry because if this was a cause of honour for Allah ﷻ then Nabi ﷺ was more worthy of it in every way. As far as I know Nabi ﷺ did not fix his wives or his daughters' dowries for more than twelve auqiyas." (Ahmed, Tirmizi, Abu Dawood, Ibn Maja)

Rasulullah ﷺ said, "If a person fills both his palms with khajoor (dates) or barley and presents it to his wife for mahr, then he has made her Halaal for himself and without this she cannot become halaal for him." (Abu Dawood)

This means that there is no necessity for fixing large amounts of mahr. Are your daughters greater than the daughters of Nabi ﷺ. These are all customs of ignorance. The dowry should be fixed according to what the husband can afford. As far as possible one should fix the dowries at an affordable price.

The greatest thing one should give their life for is the Sunnat of Nabi ﷺ and not the ignorance of family customs. It is important

and necessary for every Muslim to follow Rasulullah ﷺ, stipulate mahr Fathimi and see the blessings in it. It is a pity that Muslims do not want to act upon those things which Nabi ﷺ did.

Note: There is nothing wrong in giving more mahr however it is better to follow that which Nabi ﷺ did for his wives and daughters. Therefore we should follow the way of Nabi ﷺ.

THE SIMPLICITY AMONGST THE SAHABA ؓ AND THEIR DOWRIES

Hazrat Anas ؓ says, Rasulullah ﷺ saw the colour of saffron on the clothes of Abdur Rahmaan bin Auf ؓ and asked him the reason for it. To this he replied that he got married and paid a dowry of thirty rupees. Upon this Rasulullah ﷺ replied, "May Allah ﷻ bless you, make a Walimah even if you slaughter one goat." (Bukhari and Muslim)

Abdur Rahmaan bin Auf ؓ was amongst the close and sincere Sahaba ؓ of Rasulullah ﷺ and the contact the Sahaba ؓ had with him was more than that of their own parents, relatives and friends. Although being so close to Rasulullah ﷺ he did not have a big function and he did not inform Rasulullah ﷺ. **Subhanallah, should we not sacrifice ourselves for this type of simplicity.**

Abdur Rahmaan bin Auf ؓ was a very wealthy Sahabiؓ. The profits from his business used to fill his house. Like how a prosperous farmer's house is filled with crops. (In those days houses were used as warehouses). Although being so wealthy his marriage was so simple that it took place in Madinah Munawwarah and Rasulullah ﷺ did not even know about it and the dowry was a very small amount.

Abdur Rahmaan bin Auf ؓ was that companion who participated in all the battles with Rasulullah ﷺ. He sustained twenty wounds during the battle of Uhud, yet he remained with Nabi ﷺ steadfastly. Rasulullah ﷺ is not offended with him because he did not inform him of his nikah. Nabi ﷺ showed happiness upon hearing the news and blesses him with Duaas.

ABDUR RAHMAN BIN AUF ؓ' S SIMPLICITY IN WALIMAH

He was told to slaughter a goat which indicates towards the simplicity of his Walimah. Compare this to our Walimahs, the whole family has to be invited and we borrow money to feed our guests. Whereas during the previous times the biggest walimah was done with one goat.

Hazrat Anas ؓ says that how grand a walimah Rasulullah ﷺ made at the time of his nikah to Hazrat Zainub ؓ and no other nikah of his was this grand and it was done with one goat. This was the biggest walimah of the leader of both the worlds. (Bukhari, Muslim)

From this Hadith we learn that to slaughter one goat for a walimah makes it a very big occasion.

Hazrat Anas ؓ says, Nabi ﷺ camped at a place between Madina Munawwara and Khaybar. He made nikah with Hazrat Safiyyah ؓ. Hazrat Anas ؓ invited all the Muslims for the walimah. The leader of both the worlds Rasulullah ﷺ did not organise bread and meat for the walimah but he told someone to spread the leather table-cloth. Some khajoor, pieces of cheese and ghee were laid out. There was nothing else besides this on the table-cloth. (Bukhari)

From this Hadith we learn that it is not necessary to make formalities for a walimah but whatever is easily achieved, make the walimah with it. How sad it is that we have left the beautiful method of Rasulullah ﷺ.

*Hazrat Safiyyah bint Shaibah ؓ says, "Rasulullah ﷺ made walimah of some of his wives with only two kilograms of barley."
(Bukhari)*

This was the simplicity of Nabi ﷺ. Muslims! Be mindful of the pure lifestyle of Nabi ﷺ. His (ﷺ) life did not have any formalities in it, when will our eyes open?

Nowadays nikaahs have become a burden to poor people and they do not want to get married because of all the formalities involved. Through the customs of the ignorant people the Ummat of Rasulullah ﷺ is decreasing. **Islaam does not have formalities and it is a pure way of life.** The life of the messenger of Islaam ﷺ and his pious companions ؓ are free from all customs, so which path are you treading?

TO GO TO A FEAST WITHOUT AND INVITATION

Hazrat Abu Masood Ansari ؓ said, "Abu Shuaib Ansari ؓ had a slave who used to work as a cook. He told him to cook a meal for five people because he wanted to invite Nabi ﷺ. When the meal was ready he went to invite Nabi ﷺ and four other people. Nabi ﷺ accepted the invitation and joined Abu Shuaib, another person also joined them. When Nabi ﷺ reached the door of Abu Shuaib he said, "O Abu Shuaib, I have a companion with me if you permit him to come in he can come in, otherwise you may leave him at the door." Abu Shuaib permitted him to come in happily." (Bukhari, Muslim)

A few points are proven by this Hadith:

1. It is not permissible to go to a feast without permission
2. It is not permissible for the guest to take another person without permission from the host. However if he knows the host will not mind then it will be acceptable
3. If the host invited a specific amount of people and another person joins then it is necessary for the guest to seek permission from the host
4. It is Mustahab for the host to accept the uninvited person but if he is going to cause harm then the host should politely send him away. In Sharhe Sunnah it is stated that this proves that it will not be lawful for an uninvited person to eat such food.

Hazrat Abdullah ibn Umar ؓ says, "The one who is invited and does not accept the invitation, he has disobeyed Allah ﷻ and His Rasul ﷺ and a person who goes to a feast uninvited is a thief because to come without permission from the host is like a thief who hides and enters his home. He will become sinful as a thief who steals and leaves the house." (Abu Dawood)

When this uninvited person will enter the house the host will willingly or unwillingly not say anything to protect his reputation. In the Hadith it is stated that it is not permissible to take the wealth of somebody else without his permission. Just like a thief who forcefully steals, similarly these people also eat forcefully.

Nabi ﷺ taught his Ummat good habits and forbid them from bad habits. Also if one does not accept a persons' invitation without a valid excuse will be regarded as proud and not having love for

another person. And one who goes to eat without permission is proven to be greedy and worthy of disgrace. Therefore it is forbidden. Nowadays people do not care about this bad habit and go to a feast and they overeat.

THE WALIMAH FEAST

Hazrat Abdullah ibn Umar ؓ says, Rasulullah ﷺ said, "When you are invited to a walimah you should partake of it." (Bukhari)

In Muslim Sharief the narration is stated this way, *"You should accept such an invitation whether it is a wedding or any other invitation."*

The Ulama have a difference of opinion with regard to participating in the walimah. Some say it is Waajib to accept and others say it is Mustahab and this Waajib and Mustahab is to take part and not necessarily eat. Besides the walimah it is Mustahab to accept the other invitations. If one accepts it they will get reward otherwise there is no sin on him.

WHY SHOULD ONE NOT ATTEND A FEAST?

1. When there is doubt with regard to the food being served
2. More wealthy people are invited to the feast
3. A person is invited to the feast who may harm one physically or spiritually.
4. When the inviter, invites with the objection of people helping him in falsehood and wrong.
5. If the gathering is filled with forbidden things like dancing, singing, intermingling of sexes, music or photography.

Nowadays almost all gatherings have these evils in them. If all these things are not found then perhaps a few are found. Therefore at such a time one should not accept or attend such invitations. However if it does not have any of these evils then it will be a great reward to attend and accept such an invitation.

The teachers and elders of Madrasahs, Masaajid and other spiritual institutions do not care about this and by eating Haraam morsels, the nur and spirituality becomes weak but rather it becomes extinct. Many people do not care about matters of interest and bribery. They even conduct business with people involved with alcohol, working in cinemas and agents of prostitution, etc. May Allah ﷻ save us.

ADVICES ON ACCEPTING AN INVITATION

Rasulullah ﷺ said, "When somebody invites you for meals then you should accept and go, further it is up to you to eat or not to eat. However if the road is dangerous and the place is far then it is not necessary to accept." (Muslim)

Rasulullah ﷺ said, "When two people invite you at the same time then accept the invitation of the one whose house is nearer to you or the one who invited you first." (Abu Dawood)

This rule will apply when a person cannot eat two people's meal at the same time but if he can manage two meals without harming himself then he may accept both invitations and this rule will apply when two neighbours are involved. However if the people of the locality invites a person then there will be preference of a different type.

An example of this will depend on the connection the person has with the people or if one person is more pious than the other then preference should be given to him and if both are pious then one must look at which one is more pious of the two.

THE WORST TYPE OF MEALS

Rasulullah ﷺ said, "The worst type of meal is that walimah in which only the rich are invited and the poor are left out. And the one who does not accept a walimah invitation has disobeyed Allah ﷻ and His Rasul ﷺ." (Bhukari, Muslim)

From this we learn that one should not take part in such meals which are prepared only for the rich. Similarly that food is worse which one eats alone. It was the habit of the early Arabs to invite only the wealthy people and feed them the best food and the poor people were not asked to attend. Nowadays many Muslims are involved in this bad trait. This has been forbidden.

THE ETIQUETTES OF EATING

Rasulullah ﷺ said, "When you go to a Muslim's house, then accept his entertainment."

This means, when he brings food for you, eat it but do not ask him if his earnings are halaal or haraam. Similarly if he gives you something to drink, then drink it and do not ask from which source he obtained it but rather eat it quietly because through this there is fear of this Muslim being hurt and Muslim here is meant one who is pious.

However if it is a Faasiq Muslim (violator of Allah ﷻ laws) then a person may ask about it. If a person's earnings are mixed, example a little halaal and a little haraam, then one should see

how much of it is halaal and how much of it is haraam? If more of his earnings is halaal he should eat otherwise he should abstain and do not enquire further.

TO TAKE PART IN A GATHERING OF EXTRAVAGANCE

Hazrat Safina ؓ narrates, "A person became a guest of Hazrat Ali ؓ. Hazrat Ali ؓ had food prepared for him, upon which Hazrat Fatima ؓ said, how good it would have been if Rasulullah ﷺ joined us. So Rasulullah ﷺ was invited and he ﷺ came but from the doorway he ﷺ saw a curtain with a beautiful pattern hanging in some part of the house for decoration, seeing this he ﷺ turned back to leave, Hazrat Fatima ؓ ran after him and asked "Ya Rasulullah ﷺ what is the reason for turning back?" Rasulullah ﷺ replied, "It is not proper for me to enter a house which is decorated." (Masnad Ahmed, Ibn Maja)

Subhanallah- what simplicity Nabi ﷺ had.

If we could also have this simplicity which the master Nabi ﷺ has taught us. Just look at the manner in which we decorate our homes at the time of weddings and invitations and even worse we decorate our Masaajid by putting tiles and painting it colourfully. Remember all this is wastage, extravagance and forbidden. Muslims should avoid these things. Muslims should think it a sin to take part in such gatherings.

THE INVITATION OF A FAASIQ (VIOLATOR OF ALLAH ﷻ LAWS)

Imraan bin Haseen ؓ says, "Rasulullah ﷺ has forbidden one to accept the Faasiq's invitation." (Bayhaqi)

A Faasiq here refers to one who openly violates Allah ﷻ law, e.g. A drunkard, one involved in using interest, one who shaves his beard, one who uses abusive language, etc. Our learned scholars and students should ponder upon the teachings of this Hadith and its saying and ponder on their own actions.

INVITATION OF BOASTERS

Rasulullah ﷺ said, "If two people have meals prepared to show off then do not accept the one's invitation or the other's." (Bayhaqi)

Meaning if they invite you for competition, e.g. the one prepared three types of meals and the other prepared four types or the one invited fifty people and the other invited a hundred this in reality is a cause of destruction.

OCCASION OF FEEDING

Walimah is that food which is fed after the nikah. It's feeding and eating is Sunnat.

All types of invitations are conditional upon halaal earnings. If it is not halaal then it will not be permissible to eat such foods.

JUSTICE BETWEEN WIVES

Hazrat Ibn Abbas ؓ says, "When Nabi ﷺ passed away he left behind nine wives. Eight of which he gave equality to." (Bhukhari, Muslim)

The nine wives are:

- *Hazrat Ayesha ؓ*
- *Hazrat Hafsa ؓ*
- *Hazrat Umme Habiba ؓ*
- *Hazrat Sauda ؓ*

- *Hazrat Umme Salma* ﷺ
- *Hazrat Safiyyah* ﷺ
- *Hazrat Maymoona* ﷺ
- *Hazrat Zainub* ﷺ
- *Hazrat Juwairiyah* ﷺ

Nabi ﷺ made equality between eight of his ﷺ wives and because Hazrat Sauda ﷺ was of old age she happily handed over her rights to Hazrat Ayesha ﷺ. In this way a woman can hand over her rights to her co-wife. The condition is that she does it willingly. She can also take her rights back if wishes to.

If a man has more than one wife, it is Waajib upon him to treat his wives equally. For example if he spends one night with the one wife then the next night he should spend with the second wife or if he passes one week with one wife then he should spend the next week by the second wife, etc. and the day or week which is to be spent at the one wife, her share should not be spent at the other wives without her permission.

It is not permissible for the husband to share both wives in one night unless there is permission given by them. And day is subjected to night means that wherever he spent the night the following day will also be her share. When he travels he should draw lots and take them accordingly.

He should also treat them with equality when, dressing, feeding, housing and spending on them. For example if he gives one wife five hundred rand then he should give the other wives the same amount. It will not be permissible to add or give less to the others. If he gives the one wife material to the value of perhaps Thirty Rands a metre then he should purchase material to the

same value for the other wives. If the one wife has a fan and the other wives do not have a fan, he will be sinful in this matter.

The Ulama have written that he has to be so particular that if he came to one wife at Maghrib and went to another wife at Esha, for this also he will be sinful. And it is not permissible to have relationship with the one wife in the turn of the other wife. However if the one wife is ill he may go and see and take care of her. And if the husband is ill in his house then he may call each of his wives according to their turn to come and take care of him. It will not be right to allow only one wife to take care of him and serve him because if this happens then he might come to love her more than the others. The love for the other wives will decrease and this may cause differences in their equality. (Durré Mukhtar)

Hazrat Maulana Ashraf Ali Thanwi رحمہ اللہ had two wives. The writer had personally seen a scale hanging in Hazrat's Khanqah. Whenever he received something he would weigh it equally and send it to his wives. Hazrat رحمہ اللہ lived by each wife for a week. Both houses were separate. Hazrat رحمہ اللہ used to say, "I divide my income in three parts. Two parts I give to my two wives and one part I keep for myself."

It has been reported from reliable sources that Hazrat رحمہ اللہ used to divide his own share amongst the widows and students of Dien. Although Hazrat رحمہ اللہ was so exact in his equality he used to say **"My personal advice to my friends is not to have two wives at a time. A life of peace and contentment passes only with one wife. But if your wife is sick or cannot have children then with the condition of equality marry another."**

After Rasulallah ﷺ married Umme Salma ﷺ, the next morning he asked her, "If the reputation of your family will not be at stake, then if you wish, I will live by you for seven nights and by my other wives for seven nights, or I will stay by you for three nights and by my other wives for three nights." Upon which Umme Salma ﷺ replied, "You may live by me for three nights." (Muslim)

"Your reputation may not be at stake." Means that this dividing that I wish to do is not because I do not like you, but it is the command of Shariat.

RASULULLAH ﷺ SUNNAT OF TRAVELLING

Hazrat Ayesha ﷺ narrates, "When Rasulallah ﷺ went on a journey he would draw lots and whoever's name came up Nabi ﷺ would take her with him on the journey." (Bukhari, Muslim)

TO FEAR ALLAH ﷻ IN THE MATTER OF THE WIVES' RIGHTS

Hazrat Ayesha ﷺ says, "Rasulullah ﷺ was very cautious in the matter of equality of his wives, he never increased or decreased in fulfilling their rights and he would say, "Oh Allah ﷻ, that which was in my power I have given equally to my wives and that which is not in my power, You are the Master thereof. Do not take me to task upon this. I am human and if I cannot fully fulfil it, then You forgive me because my heart is in Your hands and love can increase or decrease." (Tirmizi, Abu Dawood, Ibn Maja, Nisaé)

AN ACTION OF NABI ﷺ WORTHY OF FOLLOWING

Hazrat Ayesha ﷺ says, "During the illness in which Nabi ﷺ passed away, he ﷺ used to ask his ﷺ wives every day, "Where will I be

tomorrow.” Through which he meant when will it be Ayesha’s turn.” (Bukhari)

He loved Hazrat Ayesha ﷺ very much and no other wife of his was acquainted with his habits like Hazrat Ayesha ﷺ. The rule for the sick is that the one who is the most acquainted with his nature, so much will he be cared for by her. Therefore on Nabi ﷺ constant questioning, all his pure wives happily gave him a choice to stay wherever he wished to stay. So, after attaining their permission he went to Hazrat Ayesha ﷺ house, where he ﷺ passed away and is buried there.

Just ponder, Rasulullah ﷺ is ill and restless, he wishes that Hazrat Ayesha ﷺ takes care of him, he indicates by asking, “Where will I be tomorrow?” but he does not ask clearly for permission to go to Hazrat Ayesha ﷺ apartment, so the pure wives may not take it as a command from him and not permit him happily thus making it unlawful for him to stay by Hazrat Ayesha ﷺ.

Subhannallah, what glory that it is time to leave the world but Nabi ﷺ clings to the tenets of Shariat. If you as a husband do not have the strength and the power to do this then it will not be permissible to marry more than one wife.

ONE THAT WILL BE STRICKEN WITH PARALYSIS ON THE DAY OF QIYAMAT

Rasulullah ﷺ said, “A person who has two wives and does not make equality between them, then on the day of Qiyamat he will come in the condition (punishment) of being paralysed.” (Tirmizi, Ibn Maja, Nasa’i)

This punishment will not only be for being unequal to two wives but it applies to three and four wives. He will also be worthy of this punishment for not being equal to the old wife and the new wife, to a Muslim wife or the Ahlé Kitaab wife.

This means that it is necessary to be equal between everyone. If he has two wives of which one is old and one is young and he goes to the young one more than the old one, or if the one wife is an Ahlé Kitaab wife and the other a Muslim and he goes to the Muslim wife more often because he thinks the other one is a kaafir then too he is regarded as sinful and worthy of punishment.

THE METHOD OF REFORMING WOMEN

Rasulullah ﷺ said, "In the matter of fulfilling the rights of women, accept my advice of being good to them because women are created from the ribs and she is crooked by nature. And the most crooked rib is the one which is on top and if you try to straighten it, it will break. And if you leave her in this condition she will remain crooked. Therefore accept my advice concerning the rights of women." (Bukhari, Muslim)

Hazrat Hawa ؑ was created from the top rib of Hazrat Aadam ؑ and that rib is very crooked. So women originate from crookedness and no one can change it. The condition of a bent rib is, that if you try to straighten it, it will break and if you leave it in this condition it will remain crooked forever, the same is the condition of women. That within her there is a natural crookedness in her character, actions and habits. If men try to make her completely straight means that they will end up in a divorce. Therefore it is not possible to benefit from women without overlooking their faults.

The object here is to keep your matters clear with them, staying within the limits of Shariat. Have patience and do not have hope that they will do everything according to your pleasures.

Rasulullah ﷺ said, "No doubt a woman is created from a rib and by you showing her the path, she will not become straight. So if you wish to benefit from her, then do so in the condition that she is in, but if you want to straighten her and then benefit from her then you will surely break her, and to break her is to divorce her." (Muslim)

Means her conditions keep changing. Sometimes she is happy, sometimes she is unhappy, sometimes she will be thankful, sometimes not, sometimes she will obey you and sometimes not, sometimes she will have patience with you and sometimes not, and sometimes she will show her greed and taunt you on petty matters and be disobedient to you.

THE TEACHINGS OF BEING PATIENT WHEN A WOMAN EXCEEDS HER LIMITS

Rasulullah ﷺ said, "No Muslim men should have malice towards his wife because if there are any unpleasant habits in her, then there will surely be some good habits in her which will make him happy." (Muslim)

All the habits and character of a woman is not bad, if she has any bad qualities then surely there are some good qualities also. Therefore we should keep her good qualities and habits in mind and have patience on her bad habits. If a husband tolerates his wife's oppression and bad treatment towards him, he will pass his life in a good manner towards her.

This Hadith even points to the fact that a person cannot find a friend without bad habits and if he looks for a companion

without faults, he will remain without a companion and his house will never be inhabited.

THE FORBIDDANCE OF HITTING A WOMAN MERCILESSLY

Rasulullah ﷺ said, "Do not hit your wives like how you hit your slaves, then have relationships with her." (Bukhari, Muslim)

This means that it is not fair to treat her this way in the day and that way at night. So live with your wife with good understanding and kindness. Some husband's beat their wives' mercilessly for petty reasons for example, if there is too much salt in the food, or if the food is too strong, or if the food is not ready on time, etc.

Remember a woman is not responsible for a man's meals. It is her kindness upon him if she prepares his meals, makes his bed and washes his clothes. From the Shari'ee perspective she is not responsible for all these chores. Therefore the husband should not ill-treat her for these things.


BE CONSIDERATE TOWARDS A WOMAN'S FEELINGS

Hazrat Ayesha ؓ says, "I used to play with dolls in Nabi ﷺ's house and my friends used to come and play with me. When Rasulallah ﷺ arrived, they would hide away shyly and would stop playing. Then Rasulallah ﷺ used to send me back to them and we would start playing again." (Bukhari, Muslim)




From this we learn that women should be treated well, their feelings should be considered and they should be treated with kindness.


NB: Hazrat Ayesha ؓ was very young when she married Nabi ﷺ. According to some narrations she was six at the time of her nikah


and nine years old when she went to live with him. Therefore she was still playing with dolls.

Footnote: The dolls which Hazrat Ayesha  played with did not look like human dolls with eyes, ears, nose, face, etc. as we find in today's times but rather it was a type of cloth bundled together to represent her imagination of a doll or horse, etc. without facial features.

RASULULLAH 'S TREATMENT TOWARDS HIS WIVES

Hazrat Ayesha  says, "I saw Nabi  standing at the door of my house watching the Negroes play, sword-fighting. Nabi  used his sheet to screen me, so that I could also watch them playing. He kept standing in this way for my sake, so that I could keep watching. When I got tired of watching then only he moved away.

This incident took place before the revelation of purdah. In this incident the good character, informality and kindness of Rasulullah  to his wife is manifested. Therefore we should also be kind to our wives.

In this manner we will have a better relationship with her and we will be able to enjoy a peaceful and comfortable life with our wives. We should be kind to them and they should be kind to us. This will only happen when every action of ours, whether it be sitting, sleeping or awakening, whether it is our domestic matters or our outside matters, we keep our eyes lovingly on the life pattern of our beloved Rasulullah  and we make his beautiful example our way of life, and this will only come about when she will have an inclination to Deen.

Hazrat Ayesha ؓ says, "Once Rasulullah ﷺ told me, "O Ayesha, when you are angry and displeased with me I am aware of it, and when you are pleased with me I am aware of it." I asked him, "O Nabi ﷺ how do you know that?" He replied, "O Ayesha, when you are pleased with me you say "by the Lord of Muhammed." And when you are displeased with me you say "By the Lord of Ebrahim." I said surely this is so, by Allah ﷻ when I am displeased with you I stop taking your name but my heart is brimming with your love. There is nothing short in it."

This Hadith proves Nabi ﷺ's informality with his wives. It also proves that husband and wife matters are such, that sometimes there will be ill-feelings and misunderstandings. If this happened between Rasulullah ﷺ who was filled with the best character and Hazrat Ayesha ؓ who was the most understanding, then who are we and what is our character?

Therefore couples should not emphasise on these ill-feelings but they should rather forgive and forget.

RASULULLAH ﷺ'S INFORMALITY

Hazrat Ayesha ؓ says, "I was once travelling with Nabi ﷺ, I decided to have a race with him and I beat him. After some time I had put on some weight and we raced again and Nabi ﷺ beat me, upon which he said, "This time I beat you because the last time you had beaten me." (Abu Dawood)

From this Hadith Rasulullah ﷺ's good character and good treatment towards his wife is proven in order for the Muslim husband to tread the path of our beloved Nabi ﷺ. Unlike the

husbands of today who keep their wives in fear and awe of them all the time.

Hazrat Ayesha ؓ says, "Rasulullah ﷺ returned from the Tabuk or Hunain expedition and a curtain was hanging in front of a shelf in my house. The curtain opened accidentally with the wind. My dolls were in the shelf." Rasulallah ﷺ saw them and asked me "O Ayesha, what is this?" I replied, "It is my dolls, amongst them was a horse with two wings, he ﷺ saw it and said, "Alright but what is this amongst your dolls?" I replied, "This is a horse." Upon which he again asked, "Do horses have wings?" I replied, "Did you not hear that Hazrat Suleiman ؑs horses had wings. Hearing this Rasulallah ﷺ laughed and he laughed so much that his teeth could be seen." (Abu Dawood)

From this Hadith we learn that to joke, laugh, and tease and take interest in one's wife's permissible interest is a Sunnat. It will not be correct for a husband to enter his home with anger thus bringing fear to his wife. A husband should try to make his wife informal towards him as much as possible.

THE BEST HUMAN

Hazrat Ayesha ؓ narrates, Rasulallah ﷺ said, "The best among you is the one who treats his wife and children with good treatment and I am the best from you in the matters of the wife and children." (Ibn Maja, Tirmizi)

This means, 'See my treatment towards my wives and you should tread and follow my path.'

THE RECOGNITION OF A PERFECT MO' MEEN

Hazrat Ayesha ؓ narrates that, Rasulullah ﷺ said, "The one with the most perfect Imaan is the one whose habits and character is the best, and who treats his wife with goodness and softness. Because the more perfect a person's Imaan, the better will be his character, thereby treating his family and even the common-folk with goodness and softness.

Hazrat Abu Hurairah ؓ narrates that Rasulullah ﷺ said, "The most perfect in Imaan is that person who has the best character and the best among you is the one who is the best to his wife because she is worthy of great mercy. One is because she is from the weaker sex, secondly she is helpless and the man has the upper hand over her and he is powerful." (Tirmizi)

HOW TO KEEP HIS WIFE

Hazrat Laqeet ؓ says, "I complained to Rasulullah ﷺ about my wife's impudence, chattering and of her vulgar language in my presence." Upon which Rasulullah ﷺ replied, "If you cannot live together then divorce her because from your complaints it seems you cannot tolerate her troubling you, so in this condition it is better that you divorce her." I replied, "I have to think of her child and the long time she has lived with me. My heart does not desire to separate from her." Then Rasulullah ﷺ said, "Advise her about good character. If there is any goodness in it, she will accept and act upon your advice. But it will not be permissible to beat her as a slave is beaten." (Abu Dawood)

Hazrat Muaawiya Qushairi ؓ says I asked Rasulullah ﷺ, "Tell us what are our wives rights upon us." Rasulullah ﷺ replied,

1. *When you eat, you should feed her.*
2. *You should clothe her.*
3. *Do not hit her on her face.*
4. *Do not swear her.*
5. *Do not leave her, but if for some reason you have to then separate yourself from her bed. However do not go and sleep at another place or if you become angry with her do not send her away to her parents' home. Keep her with you in the house but do not sleep with her. (Masnad Ahmed, Abu Dawood)*

In "Fatawa Qazi Khan" it is stated that a Muslim husband can hit his wife for four things.

1. If he asks her to adorn herself for him and she does not listen and remains dirty
2. If he wishes to have intimate relations with her and she refuses without a Sharée reason
3. If she does not take her bath after menstruation or intimate relations with him and walks around in a state of impurity
4. If she is in the habit of not performing Salaat.

Besides these four reasons he cannot hit her for not cooking, not listening to his parents, not cleaning the house, etc. if he hits her for petty reasons, he will be sinful and will have to answer to Allah ﷻ and remember by Allah ﷻ there is no oppression and injustice and this woman is also a creation of Allah ﷻ.

It comes in a Hadith, *"If a goat with horns hits another goat, then on the day of Qiyamat, this will also be brought into account."*

Therefore it is necessary that every Muslim husband fulfils the right of his wife according to the manner Rasulullah ﷺ has taught us.

Many men are in the habit of swearing their wives unnecessarily. This is not permissible. A husband who swears his wife is disobedient and a violator of Allah ﷻ's law. His evidence will not be accepted and if he reads Salaah, then his Salaah will be makrooh. Therefore one should be very careful in the matter of women.

AN INCIDENT WORTHY OF FOLLOWING

Hazrat Muaawiya bin Al Hakam ؓ says, "I had a slave girl whose duty was to take the sheep for grazing. One day a wolf killed one of my sheep. When I heard about it, there was no limit to my anger. I wanted to beat the slave girl severely. I controlled myself but could not, so I slapped her. After this I was very sorry about my action. I went to Rasulullah ﷺ and told him the whole incident. He did not like this action of mine and said, "You have committed a sin." I said, "Must I free her. But he told me to bring her to him." When I took her to him, Rasulullah ﷺ asked her, "Where is Allah ﷻ?" she replied, "In the heavens." He asked her, "Who am I?" she replied, "Allah ﷻ's messenger." Then Rasulullah ﷺ told me to, "Free her, she is a Muslim."

From this Hadith it is proven, it is wrong to hit a slave girl for a mistake. A slave-girl is bought and her rights are less than a wife's, her Iddat (mourning period) is halved, her divorces are only two, etc.

This means that there is a great responsibility on the husband because his wife is not his property, like a slave-girl. They are not

bought with money but they are given a dowry for a very small part of their body. So how will it be permissible to hit them for small and petty problems? Some men oppress to such an extent, they beat, kick and punch their wives and above it all they call themselves pious. This is a great oppression and they will be answerable to Allah ﷻ for it. Therefore besides the four reasons given, it will not be permissible for a husband to hit his wife.

It is stated in a Hadith that twice a week the actions of the Ummat are presented to Nabi ﷺ, we have come to know his displeasure at a man hitting his slave-girl, how sad will he be when he comes to know of a man hitting his wife? When a man hits his wife then this action will surely be presented to Nabi ﷺ by the angels. So do you wish to cause grief and sorrow to Rasulallah ﷺ, who is our benefactor. A Muslim husband who is doing this should repent and ask his wife for forgiveness. This is the rights of the creation of Allah ﷻ and until she does not forgive him, he will not be forgiven. (AND ALLAH ﷻ KNOWS BEST)

WHEN WILL IT BE HARAAM TO GIVE A DIVORCE

Hazrat Abdullah bin Umar ؓ divorced his wife while she was in the state of menstruation. His father Hazrat Umar ؓ told Rasulallah ﷺ about this. Rasulallah ﷺ showed anger and said "O Abdullah! To redress this sin take back your words and bring her back into your marriage and keep her until her menstruation is over, then when she gets her next menstruation, if you wish to keep her then keep her and if you wish to divorce her then divorce her before having intimate relations with her." And then he said, "In Islaamic rule this is how divorce should be given."

From this Hadith we come to know that Rasulullah ﷺ showed anger which proves that it is haraam to divorce one's wife while she is in her menstruation. So that it should not happen that in a condition of menstruation when a woman is already experiencing the onset of her menstrual cycle and she is vulnerable in terms of her mood swings for which in many cases she is unable to control and without understanding her vulnerable state he might issue divorce. Therefore if a necessity arises to divorce her, then it should be done as follows:

One divorce should be given in a state of purity. On condition that during this state of purity no sexual relations had occurred. He should leave her until her Iddat passes. This divorce is termed as Talaq-e-Ahsan (best manner of Talaq).

Three different divorces should be given in three different times of purity and no intimate relations between the couple should take place during this three month period. A husband should not issue all three divorces at one time without thinking. This is not permissible; many husbands do this in anger and then look for Fatwas to try to rectify this shameful deed thus losing their Imaan. After committing this action and when the husband realises what he has done then the general excuse is "it was not my intention I did it in anger." All this is due to ignorance of the Shariat. If divorce is given according to Shariat then there would be no need for a person to be sorry afterwards. The jurists have divided divorce into the following categories:

1. **Talaq-e-Raj'ee** – this talaq is when the husband utters one or two talaqs, he can still take her back within the Iddat period without having to perform the nikah again. An example is, it will be necessary for the husband to say

this much, "I have withdrawn this divorce." He may also without saying anything, touch her with the same intention. He may also have intimate relations with her and she will become his wife again and it will not be necessary to perform another nikah.

2. **Talaaq-e-Baa'in** – the words for this can be found out from a reliable Aalim or you may check in Behishti Zewar. The meaning of this divorce is that the wife goes out of the husband's nikah. She cannot become his wife again without them performing nikah again.
3. **Talaaq-e-Mughallaza** – this is the type of divorce where a husband issues three divorces at once or separately, after which a nikah cannot be renewed, unless halaalah is made. This means she has to pass the Iddat of this divorce, then she will have to marry another man and consummate this marriage with him and if he divorces her or passes away, she will once again pass her Iddat of this divorce and then only will it be permissible for her to marry the first husband. So in this type of divorce there are many complications, then why should a husband do that which Rasulullah ﷺ has forbidden. If any husband has done this with his own wish then he must suffer the consequences of his action. This divorce takes place irrespective of whether the husband is forced to do so, he is intoxicated, he is dumb and does it through signs. However this will not be the case for one who utters it while sleeping or if the husband is not mature or if he is insane.

THE PERSON IN THE EYES OF RASULULLAH ﷺ WHO GIVES THREE DIVORCES IN ONE SITTING

Hazrat Mahmood bin Lubaid ؓ says, Rasulallah ﷺ was told about a person who gave his wife three divorces in one sitting. When Nabi ﷺ heard about this he was very angry and stood up and said, "In my presence you are playing with the Kitaab of Allah ﷻ, upon this one man got up and said "must I kill him Oh Rasulallah ﷺ?" (Nasa'i)

Playing with the book of Allah ﷻ means that it comes in Quraan Sharif that two divorces can be given at once and you (the husband) gave three. We have learnt earlier on, that in a Sharee divorce it is that three divorces be given at three different times and not all at once.

Therefore according to Imaam Abu Hanifa ؓ to give three divorces all at once is forbidden and Bid'at.

The benefit of giving three divorces at three different times is that it is possible that the husband might change his mind and take his wife back after one or two divorces because very often a divorce is uttered in anger and later on the husband realises his mistake and in this way he will be able to rectify this problem.

However when three divorces are uttered he no longer has a choice and if he wishes to take her back then he has to face many difficulties. When one goes against the Shariat then he must face much harm. He commits a sin and his choices are taken away from him.

Nowadays the husband does not care about these harms and they get entrapped in these difficulties because of their ignorance.

Therefore one should always keep in mind that if divorce is the last option then one must do it the Sharee way.

ALLAH ﷻ DOES NOT LIKE DIVORCE

Hazrat Abdullah bin Umar ؓ narrates that Rasulullah ﷺ says, "Amongst the permissible things that Allah ﷻ dislikes is divorce."
(Abu Dawood)

This means that although it is permissible to use divorce as a last resort then too it is not liked by Allah ﷻ. For example a namaaz performed by a person on a stolen piece of land, his salaah will be made, but Allah ﷻ does not like this action of his and such a Namaaz will be Makrooh.

Hazrat Muadh bin Jabal ؓ says that Rasulullah ﷺ told him, "Oh Muadh on this earth Allah ﷻ does not like anything more than freeing a slave and on this earth the thing which Allah ﷻ hates the most is divorce." (Mishkaat)

This means Allah ﷻ does not like a divorce that is given without a valid reason. Sheikh ibn Humaam ؓ writes in Fathul Qadeer that it is Mustahab to divorce a woman if she does not perform her Namaaz or she has evil ways. In the Kitaab Fatawa Qazi Khan it is written that if a woman does not perform her Salaah it is better to divorce her even if one cannot repay her dowry.

Abu Hafs Bukhari ؓ has reported, Allah ﷻ loves to meet His servant in a condition that he has a burden of her dowry upon himself, more than a person who keeps a wife that does not perform her Salaah. From this we learn that a husband will get a reward for divorcing a woman who does not perform her Salaah and if he cannot pay her dowry then it will not be a problem for

him. Therefore women who do not perform Salaah should take lesson from this and if our Muslim men can become punctual on their Namaaz then their wives and children will also become punctual on their Salaah but what about the men who are not punctual on their Salaah?

The one who is blind, how can he show another the road? What a pity that men get angry for worldly affairs and divorce their wives for this but can you find a servant of Allah ﷺ who divorces his wife because she does not perform her Salaah.

DIVORCE UTTERED WITHOUT AN INTENTION IS ALSO A DIVORCE

Rasulullah ﷺ said, "Three things take place when an intention is made for them and if an intention is not made and it is done in jest (jokingly) then too they will take place.

1. *Nikah*
2. *Divorce*
3. *Divorcing and then taking back. (Tirmizi)*

These three things are such that whether one has made an intention or not, if it is uttered it will take place. An example, a person makes nikah jokingly in front of two men, this nikah will be done. Similarly if one utters the words of divorce jokingly without the intention then too the divorce will take place. Also without intention a man takes back his wife in the case of Talaaq-e-Rajee then the woman becomes his wife without nikah. But business transactions cannot be done without an intention.

Hazrat Ali ؓ narrates Rasulullah ﷺ as saying, "The pen has been lifted in the case of three people, which means their words and actions are not reliable and they are not restricted to any rule and nor are their actions recorded.

1. *The sleeping one until he wakes up*
2. *The child until he reaches puberty*
3. *An insane person until he becomes sane. (Tirmizi)*

This means that these people are not responsible for their actions so by their issuing divorce a divorce will not take place.

DIVORCE BY FORCE

Hazrat Ayesha ؓ narrates that she heard Rasulallah ﷺ say, "A divorce does not fall when a husband is forced to utter it and nor is a slave freed by force." (Abu Dawood)

This means if a person is forced to divorce his wife or if he is forced to free a slave then the divorce does not take place. This is according to Imaam Shafeeؒ. However Imaam Abu Hanifa ؒ says a divorce will take place even if done by force.

DO NOT BE SUSPICIOUS OF YOUR WIFE

Hazrat Abu Hurairah ؓ says that a villager came to Nabi ﷺ and said, "My wife has given birth to a child and its complexion is dark, so I have told her that the child is not my colour and does not look like me, therefore it is not mine. Its father is someone else." Upon this Rasulallah ﷺ asked the villager, "Have you got camels?" He replied, "Yes." Then Rasulallah ﷺ asked, "What colour are the camels?" He replied, "Red." Then Rasulallah ﷺ asked, "Are there any grey camels amongst them?" He replied, "Yes." Then Rasulallah ﷺ asked him, "Where did this colour come from because their parents are not grey?" Upon this the villager replied, "Perhaps in their earlier generation they had grey camels amongst them." Upon hearing this Rasulallah ﷺ said "Perhaps there was somebody dark

in this child's fore-fathers therefore he is dark." And Rasulallah ﷺ did not give the villager a chance to be negative. (Bukhari, Muslim)

From this Hadith we learn that it is not permissible to be suspicious of one's wife because of some weak signs. Unless a strong point can be proven, for example he knows he did not have any intimate relations with his wife but she gives birth to a child or she gives birth to a child within six months of their marriage. In this case the child will be illegitimate and such a child does not inherit automatically.

IT IS KUFR TO CHANGE YOUR PEDIGREE

Hazrat Abu Hurairah ؓ narrates Rasulallah ﷺ said, "The one who turned away from his fore-fathers, has surely done an act of Kufr or he has made Kufr."

This means he is not thankful to his fore-fathers. Therefore he should refer his pedigree to his fore-fathers.

ONE WHO CHANGES HIS RACE, JANNAT IS FORBIDDEN FOR HIM

Rasulallah ﷺ said, "The one who changes his race although he knows which race he belongs to, Jannat is forbidden for him." (Bukhari, Muslim)

Nowadays it has become common amongst people to change their nationality and they are calling themselves Sayyids, Ansaaris, Qurayshis, Abaasis, etc. This is forbidden and when one knows it is forbidden then it will be Kufr. Therefore Rasulallah ﷺ has used the word Kufr for this action because by deceiving people one is trying to attain a high status. Allah ﷻ will not question a person about his nationality but Allah ﷻ will question

him about his piety and according to this a person will be honoured or degraded.

**ONE WHO HAS SUSPICION OF HIS WIFE UNNECESSARILY WILL BE
DISGRACED ON THE DAY OF QIYAMAH AND A DISHONEST WOMAN
WILL NOT ENTER JANNAH**

Hazrat Abu Hurairah ؓ narrates Rasulullah ﷺ as saying, "A married woman who committed adultery which resulted in her bearing a child and she tells her husband that he is the father of such a child, then such a woman is deprived of Allah ﷻ's mercy. For this woman Jannah is forbidden and similarly if a man refuses to accept a child as his own and accuses his wife of adultery, he will not see a vision of Allah ﷻ and he will be disgraced in front of the entire creation on the day of Qiyamah." (Abu Dawood, Nasaa'ee)

The meaning of this is that a woman should not tell her husband that he is the father of a child when she knows that she had committed adultery and similarly a husband should not accuse his wife of adultery unnecessarily. This warning is for those who have also changed their caste or breed.

First they were called something else and now they call themselves something else. So the children should not be blamed for what their parents are saying. The children are only repeating that which they heard from their parents. Therefore we should be cautious about this and we should remain on the breed of our birth. The reason why people do this is because they want to belong to a breed that is honourable and regard others as below them and this is against Islaam.

We are all the children of Hazrat Aadam and Hawaaﷺ. We are equal irrespective of wealth or colour and we are all humans. We

should not think that our lineage makes us better than anyone else.

Jaabir bin Atiq ؓ says Rasulullah ﷺ said, "Some shame is such that Allah ﷻ loves, and some shame is such that Allah ﷻ loathes." The loved shame is that shame which is concerning doubt for example a woman goes in front of a strange man or she talks and jokes with a strange man in an informal manner. And the hated shame is that which is caused by mistrust and suspicion. For example for a husband to have unnecessary doubts about his wife because she smiled or spoke to a stranger. This is not permissible. Similarly there are two types of pride, one which Allah ﷻ loves and one which Allah ﷻ hates. The one Allah ﷻ loves is the pride at the time of Jihaad with the kuffaar. When a person shows his strength and power and he boasts about it proudly so as to degrade the kuffaar. Similarly Allah ﷻ likes pride in giving charity. For example a person gives a big amount in charity and thinks it is very small and he says with love in his heart that he would have given more but he is helpless at the moment and when he gives he is happy to give. To have pride in one's birth, Allah ﷻ does not like this, to think that one is better than anyone else is a very big sin because a person is judged by his piety and fear of Allah ﷻ and not by his birth or lineage. This pride can also be found amongst the pious people too, therefore one should repent and always think that "I am the lowest of all the creation." This will earn a person a high stage of success. A person will only know his success when he attains a certificate of salvation from Allah ﷻ. Then only can a person be boastful. One does not know what his outcome will be at the time of death. (Ahmed, Abu Dawood, Nasa'ee)

STEALING FROM THE HUSBAND

Hazrat Ayesha ؓ says Hinda came to Nabi ﷺ and said, "My husband Abu Sufyaan ؓ is very stingy and miserly. He does not give me enough for my necessities, so I quietly take out something from his wealth. Only as much as I need. Is this permissible?" Rasulullah ﷺ replied, "It is permissible for you to take only that amount which is enough for you and your children." (Bukhari, Muslim)

From this Hadith we learn that it is Waajib for the husband to provide necessary maintenance, which means he has to provide his family with, food, clothes, a home, etc. and it is Waajib for him to maintain his wife even if he is small and on condition that she has given herself over to him and she lives with him.

If she lives with her parents then he should still maintain her and a stipulated amount should be given to her monthly and clothing should be provided for her for at least six months. There should be neither wastage nor any stinginess in his maintenance of her.

The maintenance should be equal, which means that if they are both wealthy then maintenance should be given equally and if both are poor then maintenance should be given accordingly and there must be pleasure from both sides. However, if one party is rich and the other poor in both cases the husband's situation will be taken into consideration and he will provide for her accordingly.

Masala: There is a difference between the husband and wife with regard to her maintenance. For example the wife tells her husband that he is rich so he should increase her maintenance and the husband says that he is poor and cannot afford to increase it then the husband's word will be relied on but if the

wife brings witnesses and they testify in favour of her then their word will be relied on and her maintenance should be increased. If the husband is wealthy then he should pay for the maid and if he is poor then it will not be necessary.

Masala: When the wife's maintenance was stipulated while he was rich and now he becomes poor or he was poor and has now become rich and she is demanding an increase. In this case both will be taken into consideration. This means if he was rich and then became poor, then her maintenance will be decreased and if he was poor and became rich then she will be given an increase.

Masala: If the wife lives at her parents' home without her husband's permission, then it is not his responsibility to maintain her. Similarly if the wife is sick and her parents did not send her to her husband after the nikah, then she will not be his responsibility. A person who is poor will only be responsible for the maintenance of his children under all conditions.

THE MOST WEALTHY

Rasulullah ﷺ said, "When Allah ﷻ blesses you with wealth, then first spend it on yourself and on your family and when you save from that then spend it on others." (Muslim)

FOOD AND CLOTHES FOR THE WIFE

Rasulullah ﷺ said, "The master is responsible for his (slave's) subjects food and clothes and only that much work should be taken from him which he can manage." (Muslim)

This means one should not command his subjects to do such chores which will harm his health. Just ponder the real Master (Allah ﷻ) only gives one so much responsibility which he can

manage. So the servant who is a temporary master should adopt the same method. He should not expect work from slaves all day and night and should take their comfort into consideration. If this is forbidden for a slave who is in reality your possession then your wife is not your slave and should not be burdened to the extent that her health is ruined. A husband should not ask his wife to do chores while she is eating but if she does it happily then there is nothing wrong in it.

TO SPECIFY HER EATING TIME

Hazrat Abdullah bin Umar ؓ says that Rasulallah ﷺ said, "It is enough for a man to be a sinner when he does not provide for his family and slave." And another narration states, "It is enough for a man to be a sinner if he does not provide for those who are his responsibility." (Muslim)

This will also be for those husbands who restrict their wives from eating until he arrives home. Sometimes the husband may come home late and his wife should be free to choose if she wants to wait for him or if she would like to eat before he arrives home.

WARNING AGAINST BEATING A SLAVE

Hazrat Abu Masood Ansaari ؓ says that one day I was beating my slave, suddenly I heard a voice behind me. He said, "Beware! O Abu Masood! Allah ﷻ has more power on you than you have on him." Hearing this voice I saw Rasulallah ﷺ. I immediately said, "O Rasulallah ﷺ, I free the slave for the pleasure of Allah ﷻ." Upon which Rasulallah ﷺ said, "If you did not free him you would have been sent to Jahannam." (Muslim)

From this Hadith our Muslim brothers should learn that if this was the warning for beating a slave, then what will be the condition of a man that beats his wife. Whereas she is not his property like a slave.

THE FORBIDDANCE OF BEATING A NAMAASI

Hazrat Abu Umaamaa ؓ says, that once Rasulullah ﷺ presented Hazrat Ali ؓ with a slave and together with it he said, "Oh Ali! Never hit this slave because I have been forbidden by Allah ﷻ to beat one who reads Namaaz." (Mishkaat)

Hazrat Umar ؓ said that Rasulullah ﷺ has forbidden the beating of men and women who are performers of Namaaz.

The reason is because of the nobility and honour of Namaaz, and such a person is very noble in the eyes of Allah ﷻ. Therefore one should have respect for him. From this Hadith we learn that if Allah ﷻ forbids one to beat a Namaazi then there is strong hope that in the hereafter a Namaazi will be saved from punishment.

FORGIVE YOUR WIFE AND SLAVE SEVENTY TIMES IN A DAY

Hazrat Abdullah bin Umar ؓ says that once a Sahabi came to Rasulullah ﷺ and asked, "How many times should a person forgive his subjects?" Rasulullah ﷺ did not answer. He enquired a second time and a third time, then Rasulullah ﷺ replied, "Forgive their mistakes seventy times." (Abu Dawood)

Rasulullah ﷺ did not answer because he was waiting for revelation. It was then revealed to him that forgive their mistakes seventy times. How many of us forgive so many times in a day?

PUT ONLY THAT MUCH BURDEN THAT CAN BE TOLERATED

Hazrat Sahl ؓ says that once Rasulullah ﷺ passed a camel that was thin and frail (amaciated). Meaning it was burdened with a very heavy load or it was not fed well. Upon this Rasulullah ﷺ said, "O people! Fear Allah ﷻ in the matter of these animals. Use them as transport when they have the strength and stop taking work from them before they get tired." (Abu Dawood)

This means do not burden animals with what they cannot tolerate because they cannot complain. It is also forbidden to make them run too much. So, if animals which have been created to do work have been taken into consideration then what about the status of a woman? There is no intelligence in burdening them with a lot of work.

WHO HAS A RIGHT ON THE CHILD

Hazrat Abdullah bin Umar ؓ says that a woman came to Rasulullah ﷺ and said, "Ya Rasulullah ﷺ I have kept this baby of mine in my womb for a period, then I have breastfed it and nourished it in my lap, its father has divorced me and wants to take the child away from me." Rasulullah ﷺ said, "Until you do not marry again, keep this child with you. You have a greater right over his upbringing."

Hazrat Abu Hurairah ؓ says a woman came to Rasulullah ﷺ and said, "My husband has divorced me and wants to take my son away from me, whereas at the moment he earns and takes care of me." Upon which Rasulullah ﷺ addressing the boy said, "This is your father and this is your mother. It is up to you to choose who you would like to go with?" The boy held his mother's hand and she happily took him with her. (Nasa'ee, Abu Dawood, Darme)

IT IS A GREAT CRIME TO FORCEFULLY SNATCH A CHILD AWAY

Hazrat Abu Ayub Ansaari ؓ says, "I heard Rasulullah ﷺ say, "Whoever separates a child from his mother, then on the day of Qiyamah Allah ﷻ will separate him from his relatives and friends." (Tirmizi)

Therefore if a husband and wife have been separated and the wife is happy to take care of the child then it will not be permissible for the husband to snatch the child away from her.

WHAT QUALITIES SHOULD BE LOOKED FOR IN A WOMAN?

Chastity and piety. These two are the most important qualities because if a woman does not possess these two qualities, she will be unfaithful in the matter of her husband and his wealth. This will leave the husband in great difficulty.

If she is unfaithful to her husband and he keeps quiet then his honour and Dien will be harmed and he will be disgraced in the community and if he does not keep quiet then his honour will also be harmed and if he divorces such a woman he will still be in misery.

Therefore when choosing a wife a husband should take into consideration the piety and chastity of the woman before taking her into his nikah. So that one may not marry a woman who has no fear of Allah ﷻ.

A beautiful woman who is fearless of Allah ﷻ will become an evil burden to her husband and a great calamity in his life. It is better to divorce such a woman but if he loves her then he should keep her and not divorce her. A man once complained to Rasulullah ﷺ

about his wife's evil ways. Rasulullah ﷺ told him to divorce her but he said he loved her very much. So he ﷺ told him to keep her because if he divorced her he might get involved in evil.

It is stated in another place that one who marries for beauty or wealth will be deprived of both and one who marries for piety will attain both, viz. beauty and piety.

The second quality one should look for in a woman is that she has good habits and a pleasant temperament. An ill-tempered woman will not be thankful to her husband and she will back-chat him and lash out at him over petty issues. In this way she will make her husband very unhappy and miserable thus spoiling his life here and in the hereafter.

The third quality she should have is beauty because the more beautiful she is the more her husband will love her. For this reason it is Sunnat to first see her before nikah.

Imam Ghazali رحمه الله has reported a Hadith in Kimya'e Sa'adat, a nikah performed without seeing the girl becomes a cause of grief, sorrow and confusion. That which was mentioned previously about marrying a woman for piety not beauty means that one should also look at other things as well.

THE MEHR OF A WOMAN SHOULD BE LESS

Rasulullah ﷺ said that the best amongst women is the one whose Mehr is less and she is beautiful.

This means that although she is beautiful her Mehr is less.

The fifth quality should be that she must not be barren.

Rasulullah ﷺ said, "An old sack lying in the corner of the house is better than a barren woman."

She should be young and a virgin because a man will love such a woman more. If it is a widow or a divorcee then she will always think of her first husband. Hazrat Jaabir ؓ married a widow upon which Rasulullah ﷺ said, "O Jaabir! Why did you not marry a virgin? She should play with you and you could play with her."

She should be from a noble and pious background because a woman from an irreligious background can never have good character and the children she will bear, will be affected by her bad character.

She should not be from your family or relatives because such a woman's children are weak and frail. Imam Ghazali ؒ writes that perhaps the cause is that one's passions are weak towards a family girl and wife and therefore weak children are born.

These are the eight qualities that a man should look for in a woman. It is necessary for the girl's parents to keep their daughters well being in mind, thus seeking a worthy and pious husband for her. It is not permissible to make her nikah with a man who has a bad temper and character, irreligious, a drunkard, a thief, ugly and such a pauper that he will not maintain his wife.

Rasulullah ﷺ said "One who makes his daughters nikah with an irreligious and a violator of Allah ﷻ laws is severing ties." And if this nikah is making her into a slave, so think in whose bondage you are giving your daughter.

May Allâh ﷻ grant us the ability to practice! Âmîn!

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- 37 TAFSEER OF SURAH KAUTHAR AND
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