



# *Happily Ever After*

A MUSLIMAH'S GUIDE TO A BLISSFUL MARRIAGE





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*A Muslimah's Guide to  
a Blissful Marriage*



*uswatul*  
**MUSLIMAH**  
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Permission is granted for reprinting this publication, provided it is without any alterations.

A humble appeal is made to the readers to offer suggestions, corrections, etc. to improve the quality of this publication in the future. May Allah Ta'ala reward you for this.

The writers, editors and typesetters humbly request your du'aas for them, their parents, families, Mashaayikh and Asaatizah.

Prepared and published by:

Uswatul Muslimah

4 Third Avenue

P.O. Box 26024

Isipingo Beach

4115

South Africa

Tel: (+27) 31 902 9818 (ext 208)

E-mail: [info@uswatulmuslimah.co.za](mailto:info@uswatulmuslimah.co.za)

Website: [www.uswatulmuslimah.co.za](http://www.uswatulmuslimah.co.za)

First Edition: Jumaadal Oola 1439 / February 2018

Second Edition: Sha'baan 1440 / April 2019



# *The Marriage Carriage*

*Marriage is one amazing journey...*

*The fuel for the first half of the journey is love while the fuel for the second half of the journey is mercy.*

*Marriage initially takes off as a beautiful, novel experience in which you enjoy the thrills and frills.*

*With age, the couple turn over to a new page called "old age" which is certainly not some cold cage. Rather, it is a stage where a sage will wage no rage.*

*A true couple will happily and carefully work around moments of pain and agony. With patience and intelligence, they will learn to give and forgive, let and forget.*

*The couple will have to live their life which will be surrounded by strife. The world is a place of pressure while the Hereafter is full of grace and pleasure. However, marriage is a special treasure which offers leisure in measure.*

*By keeping the Hereafter in mind, the couple will find it easy to bind. It is so rewarding to be kind when put to the grind, allowing problems to quickly unwind.*

*Youth comes once and old age too. Many reach youth, but old age a few. Thus old age is rare, which a selected few wear. An old couple is no trouble. Together they will care and remain fair. No frightening stare! No threatening dare! As an aged pair, they will repair, and for the Hereafter prepare.*





*It is only natural to grow old, for the hair to become grey, the memory to fail and delay, the movements to completely slow down, the ears to struggle to pick up sound, and the eyes to squint to have to see. After all, everything tall will someday fall. The couple is made of sand, by the unseen hand, all part of our Creator's divine plan.*

*Every worldly journey ends, despite the many bends. Marriage certainly tends to have its sends and lends, mends and defends. Death, however, is the final separator, controlled by one Creator, taking every couple sooner or later.*





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# Introduction

Any intelligent person undertaking a very long journey – through a route which he has not travelled before – will ensure that he makes adequate preparations before he departs. He will seek advice and directions and will make enquiries regarding the road and what to expect. After making all the appropriate preparations and taking all the necessary advice and directions, he will most likely carry a GPS to guide him along the way and prevent him from taking any wrong turns.

Marriage is also a journey. However, the journey of marriage is meant to last a lifetime. It takes one through different terrains and past various sceneries. While it may generally be smooth sailing, like a luxury car on an open freeway, there are sometimes the odd and unexpected gravel patches. While the route may mainly usher one past gardens, rivers, waterfalls and rolling seas, it does also sometimes lead one through dry and quiet deserts. If the traveller keeps his eye on the road and focuses on his destination, he will insha-Allah safely pass through all the hills and valleys as well as gardens and deserts.

The Mu-min's (believer's) destination in marriage, like everything else, is the pleasure of Allah Ta'ala. The perfect, all-terrain vehicle that will transport him safely and smoothly through the open freeways as well as the rocky patches is Deen –





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the path of the Quraan Majeed and sunnah, while the advice of the 'Ulama and elders is the GPS, assisting him to remain on this path.

As long as the couple are in the right vehicle, they remain on the path of Deen and are focused on their destination, insha-Allah they will travel smoothly and will not have a bumpy ride.

It is hoped that this book will serve as a basic GPS and help the couple to travel safely through their journey of marriage, until the angel of death makes them temporarily part from each other and they are once again united in Jannah insha-Allah.

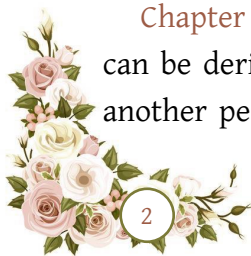
This book has been divided into four chapters:

**Chapter One – A to Z of Marriage:** This is a basic and to the point guide of the various aspects of marriage.

**Chapter Two – Articles:** These are marriage related articles that discuss certain issues in little more detail, which were posted on the Uswatul Muslimah website.

**Chapter Three – Stories:** Reading about the experiences of others has a great effect on a person's mindset and behaviour. Hence, incidents of the marriages and marital life of some pious women from the Uswatul Muslimah website have been mentioned under this chapter.

**Chapter Four – Questions and Answers:** Since great benefit can be derived through reading the solution that was given to another person experiencing a similar problem to ourselves, a



few marriage related correspondences from the “Moulana Yunus Patel (rahimahullah)” category of the website as well as some of the many marriage related questions that are received via the Uswatul Muslimah website have been included in this chapter.

There is much more that could be added to make this book more comprehensive. In this regard, the most valuable input of the readers is greatly welcome which will insha-Allah be considered in future editions.

*May Allah Ta'ala accept it and make it a means of tremendous barakah and bliss in every marriage, aameen.*







*Chapter 1*  
*A to Z of Marriage*







*The Road to  
Marriage*







# *Institution of Nikāah*

## *Deen is Complete*

🌹 Our most beautiful Deen, Islam, is a complete and comprehensive way of life. It takes every need of the human being into consideration since it has been designed by the Creator of the human being, Allah Ta'ala.

🌹 The one who manufactures an item will know the item best. He will be able to outline its weaknesses and strengths. Thus, he will give us guidelines regarding its usage so that we may derive the maximum benefit. He will also caution us to beware of certain aspects which will harm or destroy the item.

🌹 Our Allah Ta'ala, who has created us, knows us better than we know ourselves. He fully understands our desires and inclinations.

## *Love and its Expression*

🌹 Every human being has within himself the natural quality of love which he wishes to express.

🌹 Allah Ta'ala has beautifully designed the sacred institution of nikaah for expressing love.








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Nikaah is the best and most pure manner of expressing **this love**. There is no similitude to nikaah when it comes to two people expressing their love for each other.


## *Virtues*

 Nikaah with the correct partner is among the greatest bounties of Allah Ta‘ala in this world.

 Nikaah was the sunnah of the Ambiyaa (‘alaihimus salaam).

 As long as a person is in nikaah, he is perpetually engaged in ‘ibaadah, whether he may be standing, sitting, talking, relaxing, or in any other condition.

 Rasulullah (sallallahu ‘alaihi wasallam) said, “When a person performs nikaah, he has perfected half his religion.” (Shu‘abul Imaan #5100)

 Perhaps the greatest of all virtues is that Allah Ta‘ala has declared nikaah to be a sign by which one can recognize Him. (Surah Room v21) Two complete strangers are bonded together by Allah Ta‘ala with such love and attachment that though they are two distinct people, their hearts are united as one.





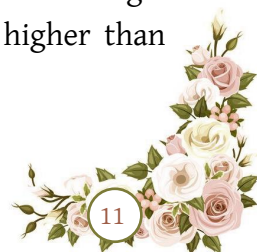
## *Objective*

🌹 Allah Ta'ala has described the extraordinary nature of marriage in the Quraan Majeed in these words: “And among His signs is that He has created spouses for you from among yourselves so that you may find tranquillity with her and He has placed love and mercy between you. There are signs therein for people who contemplate.” (*Surah Room v21*)

🌹 Thus, the object of marriage is to obtain tranquillity, peace of mind and comfort of the heart. One needs a partner in life to share one's thoughts with, to express one's feelings to, and someone to raise one's spirits. It is a relationship that is fuelled by love and mercy, which is ultimately controlled by Allah Ta'ala.

🌹 Consider the following statistics:


- Dr Howlberg, Head of The New York Mental Hospital, has made the following observation: The ratio of unmarried patients compared to married patients is 4:1. (*Tuhfatul 'Aroos, Mahmood Mahdi Istanbuli*)
- Married couples are half as likely to commit suicide as unmarried people. (<http://tinyurl.com/lamfwws>)
- Married people live longer. Single men have mortality rates that are 250% higher than married men. Single women have mortality rates that are 50% higher than married women. (<http://tinyurl.com/lamfwws>)








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## *Peace of Mind*

 Peace of mind, which is one of the primary objectives of nikaah, can *only* be obtained when the basis of the relationship is an Islamic marriage, together with upholding all its commitments.

 When a person is really thirsty on a hot summer's afternoon, he can only quench his thirst by drinking something. Enjoying a delicious burger at that time is not going to quench his thirst. Likewise, Allah Ta'ala has created an inherent 'thirst' for companionship and peace of mind in the heart of every human. *This 'thirst' can only be quenched in the way that Allah Ta'ala has prescribed.*

 Those societies and nations which have opted for relationships in an unlawful way, neither enjoy peace of mind, nor experience true love. It is a relationship of convenience which seldom lasts. *Merely satisfying one's lust and desire like animals is not peace of mind. It is then no wonder that these nations lead the world in depression, suicides, juvenile crime, delinquency, etc.!*

 Since the objective of nikaah is to attain peace of mind, and not merely to secure one's material requirements, a woman who chooses to remain single due to financial strength and independence will definitely find a void at some point in life.



# The Couple's Real Roles



The basic condition for any institution to function smoothly is that every person must fulfil his role. This is not only a means of smooth functioning, rather it also guarantees the happiness and comfort of all those involved. In the same manner, a happy home can only be achieved when everyone in the home plays his or her role.

## Position of Husband and Wife



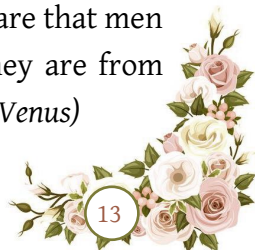
In a marriage, both the husband and the wife have been awarded positions so that their home remains a home, and peace and happiness prevails.



The choice of position was *not* left to the discretion of the couple. Instead Allah Ta'ala, who created them and best understands the physical and psychological makeup of both genders, has afforded each one their respective positions.



Even psychologists are admitting that it is inescapable to accept the physical, psychological and emotional differences between men and women. Leading author, marriage counsellor and psychologist, Dr John Gray went as far as to declare that men and women are so different that it is as though they are from different planets! (*Men are from Mars, Women are from Venus*)





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The man was afforded the position of a leader. Allah Ta'ala mentions in the Quran Majeed: "Men have charge over women (as their overseers, guardians and protectors) because of the virtue (distinction) that Allah Ta'ala has (in His wisdom) bestowed some of you with over others; and because of what they (men) spend (on women) from their wealth." (*Surah Nisaa v34*)

The woman on the other hand was afforded the protective position of remaining within the confines of her home. Allah Ta'ala mentions in the Quran Majeed: "Remain in your homes." (*Surah Ahzaab v33*)

Thus, in the makeup of a healthy home, the husband is the breadwinner whilst the wife is the homemaker.

Rasulullah (sallallahu 'alaihi wasallam) very clearly outlined these positions when his blessed daughter Sayyidah Faatimah (radhiyallahu 'anha) went to live with her husband Sayyiduna 'Ali (radhiyallahu 'anhu), by assigning the duties within the home to Sayyidah Faatimah (radhiyallahu 'anha) and the affairs outside the home to Sayyiduna 'Ali (radhiyallahu 'anhu). (*Musannaf Ibni Abi Shaibah #29677*)

(For further reading on this topic, refer to the article "Too many Cooks Spoil the Broth" on pg. 114)





## The 21st Century Woman

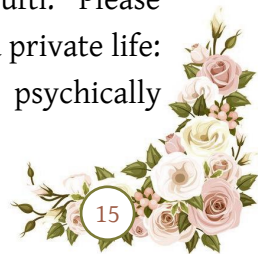
🌹 Before Islam, the woman's value was nothing more than a commodity. In the days of ignorance, she was like a normal asset. When the man would die, his children would inherit the wife like any other asset. **Islam came to liberate women and offered them unparalleled honour and respect.**

🌹 However, in the 21<sup>st</sup> century, in the name of freedom and liberation, the woman has been taken out of her home and has become the slave of the material world.

🌹 It is extremely difficult for a woman to work, then look after her home, children and husband, together with seeing to her needs, as well as dealing with women issues. **Western society cries out aloud for gender equality – but burdens the women with a double role. How ironical! This is oppression in the name of liberation.**

🌹 Studies indicate that a working woman on average has 7 hours and 36 minutes for herself including time to sleep. After seeing to her needs, she is left with 17 minutes of quality family time. (*Perestroika, Glasnot and Women*) What kind of future can we then hope for! **This is all because of the woman being pushed into a role and position that is not meant for her.**


🌹 This question was posed by a woman to a Mufti: “Please give me advice how to keep balance between job and private life: my work is very demanding both physically and psychically








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although it is actually all about helping people and I love it very much. I am often so tired or tensed that I hardly finish my fardh salaah, do my household, or play with my children. Often I cannot control my anger when my children try to talk to me.” (<http://tinyurl.com/pxajwpj>)

 The children return home tired, hungry and looking for some comfort and moral support. *If the mother is absent from the home or she is too tired because of her hard day at work, who will see to these innocent children?* The father is definitely not in the position to do so, because he is returning home in a similar condition, and he does not possess the natural feminine qualities and perfect temperament suited for the job.

 On the other hand, if a woman makes and maintains her home, *her children will have a sense of direction, a sense of security and stability. They grow up healthy and mentally stable.* Her husband is also relaxed. His needs are also seen to and the home runs smoothly.

 Statistics have shown that there is a 40% greater chance of the marriage ending up in a divorce if the wife is a professional woman and that 57% of professional women prefer to ‘cohabit’ (live in zina) instead of getting married. *In fact, many thinkers have clearly linked the increase in divorce to the Western concept of gender equality.*

 Russia is one of the leading countries in promoting gender equality, who have the ‘accolades’ for the first woman in space, the first woman ambassador, etc. However as early as



1988, Soviet leader Michel Gorbachev declared the matter of women to be of 'state importance'. With one in every three Russian women divorced and child delinquency at its peak, he opened up the debate of whether this system was to the benefit or the harm of broader society. (*Perestroika, Glasnot and Women*)

 Forerunners in gender equality have the highest number of divorces (USA #1 & Russia #3<sup>1</sup>), highest number of depressed people (France #1 & USA #2<sup>2</sup>) and the greatest number of delinquents. All these statistics 'shout out' clearly that this is not the solution for society.



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<sup>1</sup> <http://tinyurl.com/2wu3bq>

<sup>2</sup> <http://tinyurl.com/pdchga7>



# Dating

One of the chief contributing factors to breakups in marriages is the haraam relationship which takes place between the boy and girl long before the proposal and marriage.

## Zina

This relationship is tantamount to zina (adultery). Hence, all the warnings and harms of zina apply to it as well.

Hereunder are a few ahaadeeth on the disastrous consequences of zina:



“The fornicator does not remain a believer when he is committing the act of fornication.” (Saheeh Bukhaari #2475)



“I saw (in my dream) an oven-like pit, which was wide at the bottom and narrow at the top, beneath which a fire was burning. *There were naked men and women in it who would be flung up when the fire rose and thrown down when it subsided...* they were those men and women who were guilty of fornication.” (Saheeh Bukhaari #1386)



“When fornication and usury become prevalent in a city then *they have invited the wrath of Allah Ta’ala upon themselves.*” (Mustadrak Haakim #2261)

Further, one should understand that zina does not *only* refer to the actual act of fornication, rather the hadeeth explains that





the zina of the eyes is to look, the zina of the ears is to listen, the zina of the tongue is to speak, the zina of the hands is to touch and the zina of the legs is to walk. (*Saheeh Muslim #6753*)

Thus, when the boy and girl have broken the commands of Allah Ta'ala and earned His wrath and curse even before the marriage can commence (without even a feeling of guilt), how will their marriage ever be a happy one!

## *Need to Know Him*

The general complaint is that if I don't know him, how will I spend the rest of my life with him?

There are two simple answers to this:



It is obvious that any person would put up their best front in a love relationship. He could be a 'wolf in sheep's skin'. Hence, dating a boy for years does not necessarily expose his true self.



Statistics prove that arranged marriages are much more successful than love marriages. In India, where 90% of the marriages are arranged, the divorce rate is 1.1%, as opposed to a





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40 to 50% divorce rate in America. Furthermore, the average divorce rate globally in arranged marriages is 4%.<sup>3</sup>

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<sup>3</sup> References: <http://tinyurl.com/pl46gl7>, <http://tinyurl.com/kstl2hf>, <http://tinyurl.com/p9kt287>

In Islam there is no such thing as a “love marriage”. However, since this issue is much debated in recent times, and even some sectors of Western society are beginning to incline to the benefits of an arranged marriage, we will mention a few quotations below:

1. “It sounds silly but I think it’s better because it tends to last longer. You want to make it work and you know a lot depends on you but you want things to stay happy and together. You get more time with your partner to understand and respect them. Love can die and fade. Like a flame, one moment it is going strong then the next you are left with nothing but ash and the smell of burning.” (<http://tinyurl.com/qyt6y23>)

2. “Couples who have their other half chosen for them have a stronger marriage because their love grows over time and within ten years, the connection felt by those in arranged marriages is said to be around twice as strong. Relationship experts claim this is because arranged matches are carefully considered, with thought going into whether potential partners’ families’ interests and life goals are compatible. This means they are more likely to commit for life – and to stick together through rocky patches. Those who marry for love, on the other hand, tend to be blinded by passion and so overlook these crucial details. When the going gets tough, they are more likely to view the situation simply as a natural end to their romantic dream – a way of fate telling them something is wrong with the relationship.

With soaring divorce rates and record numbers of single-parent households in the West, researchers suggest it is time to rethink the Western approach to love. Harvard academic Dr Robert Epstein has studied the subject of arranged marriages for eight years, looking at the approaches taken in cultural groups including Indian, Pakistani and Orthodox Jewish. He has interviewed more than 100 couples in arranged marriages to assess their strength of feeling and studied his findings against more than 30 years of research into love in Western and arranged marriages. Within ten years, those who had their marriage arranged will have a stronger relationship, researchers said. His work suggests that feelings of love in love matches begin to fade by as much as a half in 18 months, whereas the love in the arranged marriages tends to grow gradually, surpassing the love in the unarranged marriages at about the five-year mark. Ten years on, the affection felt by those in arranged marriages is typically twice as strong. Dr Epstein believes this is because Westerners leave their love lives to chance, or fate, often confusing love with lust, whereas those in other cultures look for more than just passion. ... ‘In arranged marriages, thought goes into the matching. In the West, physical attraction is important. But people must be able to distinguish lust from love. Strong physical attraction is very dangerous; it can be blinding.’ (<http://tinyurl.com/ccqr23e>)

3. The most convincing reason that proves arranged marriages is better than love marriages would be statistics! In most cases, couples who had an arranged marriage are more understanding towards each other.

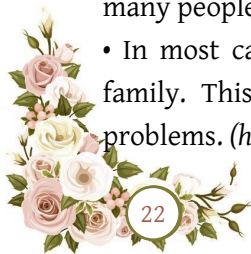


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## *Cannot Resist*

Although many people are aware that dating is impermissible, most young people are unable to resist their temptations and end up slipping into some type of illicit relationship or behaviour. Hereunder are a few effective ways of resisting this temptation:

- 
- In an arranged marriage, the first few years of the marriage are spent in knowing and understanding the person. There is a sense and demand of spending more time with each other.
  - In a love marriage, before the marriage, the couple share a very different level of understanding. This understanding when tied to social obligations expected once married, are difficult to obey.
  - It is easy to adjust with the partner in an arranged marriage as compared to a love marriage. This is because in a love marriage, things may often be taken for granted.
  - Since the partners have never met before, in an arranged marriage, they care more about each other's needs.
  - Arranged marriages help resolve domestic issues faster. There is a sense of fear of losing the partner.
  - If for some unforeseen reason the marriage does not work, there are many people who will support more.
  - In most cases, love marriages force the couple to stay away from family. This leaves them with no choice but to tackle their own problems. (<http://tinyurl.com/mc3uqx7>)





Keep yourself as far away as possible from all such company, places, devices and avenues which lead to you falling prey to temptations.



Read the writings and listen to the discourses of the pious friends of Allah Ta'ala, as this would motivate you and give you the strength to resist.



Regularly attend programmes which are either conducted by learned pious 'Ulama themselves or under their supervision.



Get married as soon as a good match is found. Do not unnecessarily delay in settling down.



# Choosing “Mr. Right”







The importance of choosing the right partner cannot be over emphasized, since he is half the marriage and is going to be the father of your children.

Rasulullah (sallallahu ‘alaihi wasallam) said while addressing the men: “If a person whose Deen and character is pleasing to you proposes (for your daughter or sister), then get him married. If you do not do so, mischief and widespread corruption will prevail on earth.” (Sunan Tirmizi #1084)

## Qualities

A husband should be:

-  Allah conscious and Deeni orientated.
-  Well-mannered and caring.
-  Able to fulfil the financial needs of marriage.
-  Compatible with the wife in habits and ways.

There are many ahaadeeth and incidents that highlight the importance and benefits of choosing a partner based on Deen and true values.

(For further reading on this topic, refer to “It’s me or Your Bread” on pg. 125, “A Sweet and Simple Nikaah” on pg. 128 and “The Perfect Partner” on pg. 133)





## Important Note

At times, although a person may have followed the above guidelines, the marriage still does not work out due to incompatibility or other external factors.<sup>4</sup> This is the decision of Allah Ta'ala. Such situations even occurred in the lives of the Sahaabah (radhiyallahu 'anhum).

## Du'aas for a Good Spouse

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا  
Rabbanaa hab lanaa min azwaajinaa wa zurriyyatinaa qurrata  
a'yuniw waj'alnaa lilmuttaqeena imaamaa.

O our Rabb! Grant us partners and children who would be the coolness of our eyes (because they are obedient to You) and make us leaders (and examples) to those who fear You. (Surah Furqaan v74)

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

Rabbi innee limaa anzalta ilayya min khairin faqeer

O my Rabb! I am in need of whatever good You send down to me.  
(Surah Qasas v24)

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<sup>4</sup> See “Why Didn’t My Marriage Work” on pg. 184





# Proposal

## Finding out

Once a prospective boy proposes, the elders should enquire and investigate regarding his Deen, habits, character, looks, etc. If everything seems positive, he should be allowed to come to see the girl.

## Seeing

Rasulullah (sallallahu 'alaihi wasallam) encouraged seeing the spouse before marriage, since the chances of the marriage lasting will be greater. (*Sunan Tirmizi #1087*)

However, the following important points must be adhered to:



It is only permissible for the girl to expose those parts of her body that are not satr (i.e. face, palms and feet)



It is not permissible for the boy and girl to be in seclusion without the presence of a male mahram of the girl or female mahram of the boy.



This meeting should be short and to the extent of need.



## *Istikhaarah and Deciding*

Once the boy proposes, one will seek blessings from Allah Ta'ala by means of istikhaarah. *Thereafter, if she finds her heart inclined towards him, she should accept the proposal.* Seeing a dream is not a pre-requisite of istikhaarah.

## *Only a Promise*

We need to remind ourselves that the acceptance of the proposal is *only* a promise to make nikaah. It is NOT nikaah itself. *Hence, as long as the nikaah has not been performed, the girl and boy still remain strangers to each other.* Thus, any contact between them – whether meeting each other, communicating through social media, talking on the phone or any other means – is not permissible and tantamount to zina (fornication).

*The situation becomes even worse when one begins to justify the sin and feels that there is nothing wrong in such contact.*

A nikaah that is going to be built on the foundation of zina is a recipe for problems, unless both parties sincerely repent from this major sin and make amends.








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# *Engagement*

In the sharee'ah, the proposal is a verbal arrangement and a promise to accept the prospective spouse in one's nikaah. The next step thereafter is the performance of the nikaah. **There are no other formalities in between, such as engagements, parties, etc.**

Some of the wrongs that are associated with these kinds of parties are:

-  Wastage of huge sums of monies.
-  **Intermingling of sexes.**
-  The boy coming into close contact with the girl and some of her female relatives (mother, etc.) who are all still strangers to him.
-  Display of pomp and show.
-  **Shameless behaviour.**





# Nikaah

## Don't Delay

Once the proposal is accepted, the nikaah should be performed as quickly as possible.

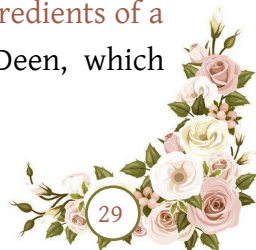
Rasulullah (sallallahu 'alaihi wasallam) said to Sayyiduna 'Ali (radhiyallahu 'anhu), "O 'Ali! Do not delay three things; salaah when it's time enters, a janaazah when it is present, and an unmarried woman when a suitable match is found for her." (Sunan Tirmizi #171)

Apart from it being an instruction of Rasulullah (sallallahu 'alaihi wasallam), it is a way of protecting the spouses-to-be from impermissible interaction and it is a way of avoiding all unnecessary formalities.

## Announce

Rasulullah (sallallahu 'alaihi wasallam) has said: "Announce the nikaah and conduct it in the masajid." (Sunan Tirmizi #1089)

If a nikaah is performed secretly without the consent of the parents, although it will be valid with certain conditions, it lacks blessings, which is one of the most fundamental ingredients of a happy marriage. It is also against the spirit of Deen, which emphasises the announcement of the nikaah.





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## *Mahr*

Mahr is the right of the wife. Hence it is incumbent on the husband to discharge the mahr amount which they both had decided upon at the time of the nikaah, as long as it is more than the minimum amount of mahr.

There are many detailed rulings on this topic, which could be enquired from the ‘Ulama.

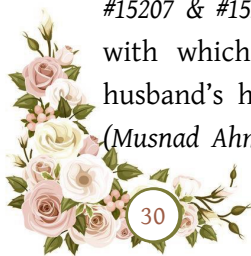
## *Simplicity*

Marriage and waleemah are simple affairs and need to be kept simple. *The marriages of Rasulullah (sallallahu ‘alaihi wasallam) and the Sahaabah (radhiyallahu ‘anhum) are clear examples of this.*<sup>5</sup> Even the ‘royal wedding’ of the queen of the women of Jannah, Sayyidah Faatimah (radhiyallahu ‘anha), was extremely simple.<sup>6</sup>

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<sup>5</sup> See “A Sweet and Simple Nikaah” on pg. 128

<sup>6</sup> The mahr (dowry) was 480 dirhams (approximately R11 000). (*Tabaqaat Ibni Sa’d vol. 8, pg. 19*) The waleemah meal consisted of a ram and some maize, barley, dates and raisins. (*Bazaar - Majma’uz Zawaa'id #15207 & #15208 and It-haaful Khiyaratil Maharah #3273*) The trousseau with which Sayyidah Faatimah (radhiyallahu ‘anha) entered her husband’s home comprised of a shawl, a water skin and a pillow. (*Musnad Ahmad #643*) The bedding on which they slept for the first





Rasulullah (sallallahu ‘alaihi wasallam) is reported to have said: “Indeed, the nikaah with the greatest amount of blessings is the one with the least amount of expenses.” (Musnad Ahmad #24529)

One of the most important things we need in our marriages is the blessing of Allah Ta‘ala, and this hadeeth clearly explains to us the simple method of securing it - “keep it simple”. Not abiding by this has opened the doors of zina, since it seems to be the cheaper option. Simplicity in weddings will once again open the doors of nikaah and blessings.

## *Impermissible Practices*

Unfortunately, there are many practices that have become prevalent in Muslim marriages which are purely un-Islamic, and in fact impermissible as well. Some of these are the free mixing between males and females, music, photography, wastage, etc.

In order to secure the blessings of Allah Ta‘ala, we need to ensure that our marriages are free of such impermissible

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night of their marriage was a sheep skin. (Bazaar - Majma‘uz Zawaaid #15208) The furniture in her husband’s home consisted of nothing more than a mat spread on the floor, a pillow stuffed with fibres of the date palm, a jug and a tumbler. (Tabraani - Majma‘uz Zawaaid #15209)





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practices. For a detailed discussion on this topic, refer to our book, “Avoiding Divine Wrath”.<sup>7</sup>



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<sup>7</sup> This book can be downloaded from;  
[http://uswatulmuslimah.co.za/books/Avoiding\\_Divine\\_Wrath.pdf](http://uswatulmuslimah.co.za/books/Avoiding_Divine_Wrath.pdf)  
Also refer to “Boat Afloat but Couple in Crisis” on pg. 70



# *First Meeting*

## *Complete Privacy*

The couple should spend their first night in complete privacy. It is absolutely wrong for the husband's friends or others to invade their privacy in any way.

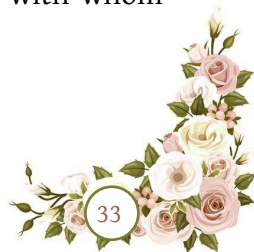
## *Salaah*

When they go into seclusion, it is preferable for them to offer two rakaats of salaah in congregation, and beg Allah Ta'ala to bless their union with goodness, prosperity, mutual love and the birth of pious offspring.

## *Laws of Intimacy*

The beauty of Islam is such that it has even provided us with laws and etiquettes for our moments of intimacy. **It is thus important for a bride to acquaint herself with these laws and etiquettes.**

For this purpose, we should refer to literature prepared by reliable 'Ulama or refer to a pious, mature woman with whom we feel comfortable.





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## *Divulging*

The hadeeth very strongly forbids the spouses from exposing their bedroom secrets to others.<sup>8</sup>

Rasulullah (sallallahu ‘alaihi wasallam) has said, “Among the worst people in the sight of Allah Ta‘ala on the Day of Judgement is that man who has relations with his wife and then divulges her secrets.” (Saheeh Muslim #3542)

## *Fajr Salaah*

It is extremely important for the couple to perform their Fajr Salaah on time the next morning as this is the foundation of their salaah for the rest of their lives.

Similarly, the Maghrib and ‘Esha Salaahs are often neglected by the bride, whereas safeguarding salaah is extremely important for securing blessings in her marriage.



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<sup>8</sup> See “Betraying Bedroom Secrets” on pg. 104





# *Being the Ideal Wife*





# Introduction



If a wife conducts herself correctly and becomes the ideal wife, she will be the greatest bounty in the life of her husband. Rasulullah (sallallahu ‘alaihi wasallam) said, “The entire world is for the benefit of man, and the best bounty is a pious wife.” (Saheeh Muslim #3649)



Being the ideal wife is largely dependent on the manner in which a wife conducts herself, serves her husband and deals with him.



Marriage is a relationship of love – not one of demanding rights. A lover is always concerned about the happiness and pleasure of his beloved.



In Islam, we are taught to show importance to fulfilling our obligations and the next person’s rights, and not to focus on what we are supposed to be receiving. We need to fulfil our duties and NOT demand our rights.



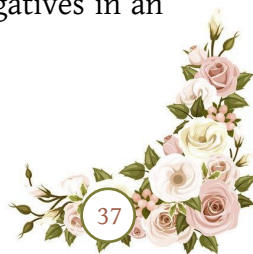
Go into marriage with the firm resolve to make it work.



People are different in temperament, habits and background. Learn to accept and adapt to the ways of your husband, as long as it does not violate the laws of sharee’ah.



No marriage is perfect. Always focus on the positive aspects of your marriage and try to address the negatives in an appropriate manner.







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## *Obedience*

For anything to function smoothly there has to be someone in charge. If everyone is equal in every respect, there would be no order and system. *In the similar manner, for the home to continue happily, Allah Ta'ala has made the husband in charge.* He has also tasked him with extra responsibilities. If the modern model of equality between spouses and both being in charge was workable, one in every two homes in modern society would not have been a broken home.

Whilst the husband has been repeatedly commanded to be kind and good to his wife, *it is the wife's duty to be obedient to him. In this lies her peace of mind.* Otherwise there would be problems in the home.

 Obey your husband in all permissible matters. This will draw the mercy of Allah Ta'ala.


 Great reward has been promised for the woman who is obedient to her husband. Rasulullah (sallallahu 'alaihi wasallam) said, "The woman who offers her five times salaah, fasts in the month of Ramadhaan, protects her honour and obeys her husband, *will have the choice of entering Jannah from whichever door she wishes to enter from.*" (Saheeh Ibni Hibbaan #4163)

 Rasulullah (sallallahu 'alaihi wasallam) has also mentioned a grave warning for the woman who is disobedient to





her husband. He (sallallahu ‘alaihi wasallam) said, “When a woman leaves home against the desire of her husband, then all the angels in the skies and everything she walks past besides man and jinn curse her for this act until she returns home.” (Tabraani - Majma‘uz Zawaaid #7739)

 If the husband commands his wife to do something which is impermissible, she must NOT obey him. Rasulullah (sallallahu ‘alaihi wasallam) has said, “There is no obedience for the creation in the disobedience of the Creator.” (Tabraani - Majma‘uz Zawaaid #9210)





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## *Good Character*

Great emphasis has been laid in the sharee'ah upon a person possessing good character. In the hadeeth, Rasulullah (sallallahu 'alaihi wasallam) has explained that the weightiest action on the scales of good deeds on the Day of Judgement is good character. (Sunan Abi Dawood #4801)

When good character is so important when dealing with others, how much more emphasised would it be when interacting with one's life partner.

A common complain of many women is, "It takes two hands to clap. So if the husband is not playing his part, how can it work out?" However, Allah Ta'ala and His Rasul (sallallahu 'alaihi wasallam) have taught us how to clap with only one hand, i.e. with the hand of good character. This one hand of good character will eventually force the other hand to clap as well.

Allah Ta'ala says in the Quraan Majeed, "Repel (evil) with what is best, and you will see that the one with whom you had mutual enmity will become as if he were a close friend." (Surah Haa Meem Sajdah, v34)

Rasulullah (sallallahu 'alaihi wasallam) said, "Be good to the one that is bad to you." (Ibnun Najjaar - Faidhul Qadeer #5004)

Hereunder are three extremely important components of good character, especially in relation to marriage:





### *1. Forgive and Forget:*

No one is perfect and faultless. Learn to forgive your husband and overlook his shortcomings. Remember the adage: ‘To err is human, to forgive is Divine.’

Once you have forgiven him, totally forget about it. Do not remind him about his previous mistakes. Look forward and not backward.

### *2. Admit Mistakes:*

Admit your mistakes as this is a sign of humility. Do not pretend to be “Mrs Right”, nor attempt to justify your mistakes with lame excuses. This attitude really annoys the husband. Merely saying, “I’m sorry” puts an end to many problems.

In fact, even if you are definitely right, losing the argument while saving the marriage is far more prudent than proving yourself correct but destroying the marriage.

### *3. Exercise Patience:*

Things will not always be as you desire them. Hence, adopt patience, as it is the Quraanic prescription for unity. (*Surah Anfaal, v46*) Since exercising patience is indeed a difficult task, Allah Ta‘ala promises a great reward, “Indeed Allah Ta‘ala is with the patient ones.” (*Surah Baqarah, v153*)





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Also, never make hasty decisions which you will regret later. Rasulullah (sallallahu ‘alaihi wasallam) said, “Haste is from Shaitaan.” (Sunan Tirmizi #2012)





## *Receiving the Husband*

The manner in which you receive your husband is extremely important, as it sets the tone and mood for the rest of the night. Some important points in this regard are:



When your husband comes home, try to appear cheerful and give him a warm affectionate smile, no matter how difficult and tiring your day may have been.



When he enters the home, always make salaam. Similarly, when he leaves the home in the morning, make a point of making salaam sincerely. Salaam is a guaranteed method of bringing blessings into the home.



Do not tell him your difficulties and complain to him as soon as he enters the home. This could spoil his mood and cause him to become angry. Gradually try to win his compassion and sympathy, and then discuss your problems with him.<sup>9</sup>



Ensure that the home is clean and neat when he enters.



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<sup>9</sup> See “Complain to Allah” on pg. 96 and “Concern for His Comfort” on pg. 140



## Dressing Up

It is your duty to beautify and adorn yourself for your husband. Unfortunately, in many cases this is done for everyone else, besides the husband.

Adorning oneself for one's husband does not refer to just on occasions, once or twice a week, etc. Rather, this refers to general adornment on a continuous basis, obviously keeping in mind what is reasonable and practical. Additional and special adornment for special occasions only is fine.

When a woman dresses up for her husband and gives him extra attention, the possibility of him getting involved in an extra-marital affair is reduced.

Only beautify and adorn yourself in ways which are in keeping with the laws of sharee'ah.

This should be done for your husband alone. It is forbidden to adorn yourself when leaving the house.

If there are non-mahrams indoors, such as cousins, brothers-in-law, the husband's nephews, etc. the laws of hijab apply with them as well. In fact, it is of utmost importance. Rasulullah (sallallahu 'alaihi wasallam) said, "The male relatives of the husband are death." (Saheeh Bukhaari #5232)



Even in the presence of mahram males such as brothers and sons, it is forbidden to wear tight-fitting or revealing garments. This is shameless and sinful.





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## *Domestic Chores*

From time immemorial, seeing to the domestic chores and running the home **has always been the responsibility and primary duty of the wife.**

Today, many women consider it below their dignity to personally attend to the chores of the home, whereas in reality, a woman who personally carries out the work of the home is generally praised and admired.<sup>10</sup>



Every man is looking for a neat home and a good meal when he returns home.



Keep the home, children, and most importantly yourself neat and tidy at all times. This will enhance his confidence in you. **A neglected home could affect his mood adversely.**



Run your home and carry out your chores in a systematic manner. Have set places for your items and do not be haphazard.<sup>11</sup>



Be prepared for him at meal times, **as the heat of hunger is very often inflammable.** Remember the adage: “A hungry man is an angry man.”

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<sup>10</sup> See “Serving One’s Husband” on pg. 173

<sup>11</sup> See “A Wonderful and Hardworking Wife” on pg. 156





In order to carry out your domestic chores efficiently, you will have to receive prior training and practice. Hence, long before marriage, this needs to be seen to. Negligence in this regard has negatively affected many marriages. Becoming acquainted with the chores is not good enough. You must become accustomed to doing it.



Give priority to your work. Do not laze around and unnecessarily postpone things for later. As far as possible, do today's work NOW. Especially, do not waste time on the smartphone.



Be conscious of time. Plan to be early in completing the necessary work; such as cooking, etc. If you target to be on time, you are likely to be late.




Especially with important work, plan well in advance. Remember the "P" rule - Proper Prior Planning Prevents Pathetic Performance.







*Happily Ever After*


## *Appreciating and Encouraging*


 Every now and again, remind your husband about how special he is to you and express your love to him.<sup>12</sup>

 Always, appreciate whatever he does for you. Make a point of thanking him often.<sup>13</sup>

 Be content with what he can afford to give you. Contentment is the greatest wealth.

 Never be ungrateful. Rasulullah (sallallahu ‘alaihi wasallam) once addressing the women said, “The majority of the inmates of Jahannam will be women, because of their excessive cursing and ingratitude to their husbands.” (*Saheeh Bukhaari* #304)<sup>14</sup>

 Always, look at those that are less fortunate, as this will create gratitude, and not at those that have more possessions, since it will result in ingratitude.

 Maintain the household budget within your means. Look for ways to save money and reduce expenses.

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<sup>12</sup> See “Keeping the Spark Alive” on pg. 101


<sup>13</sup> See “When Last Did I Thank?” on pg. 92


<sup>14</sup> See “The Gift of Gratitude” on pg. 136







 If you require extra money, ask politely, keeping in mind his financial status.

 Refrain from making unnecessary and extravagant demands on him.

 Do not express displeasure when he is unable to fulfil your lavish demands.

 If he is not feeling well or is troubled with worries, then be even more considerate towards him. Be an anchor of support and a pillar of strength for him.<sup>15</sup>

 Encourage and motivate each other to do good deeds and to please Allah Ta'ala. It would be very tragic if the husband wants to take steps to rectify himself, but the biggest barrier on his path to piety is his wife.<sup>16</sup>



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<sup>15</sup> See “A Friend in Need is a Friend Indeed” on pg. 84

<sup>16</sup> See “A Partnership of Improvement” on pg. 99








*Happily Ever After*


## *Trust and Transparency*


An essential ingredient in a marriage is loyalty and trust. This will create confidence in the spouse and bring security in the marriage. At times this can take years to build, but can be smashed in a few seconds. Therefore, the wife needs to be careful at all times and ensure she does not break his trust and confidence in her. The following are some of the common ways in which this trust is broken:

 Do not mingle with or speak to non-mahram men<sup>17</sup>, even if they be your cousins. This will severely harm your marriage.

 Do not compare your husband to other men. The grass always looks greener on the other side.

 NEVER keep in touch or communicate with any male acquaintances from the past, even if they are ‘just good friends’. This is forbidden and also extremely detrimental to the marriage. Make taubah from this sin, and delete all traces of it.

 Do not behave in a way that creates suspicion, e.g. hiding your cellphone from your husband, blocking it with passwords, etc.

 Never allow any strange man to enter your house in the absence of your husband.

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<sup>17</sup> All those men with whom marriage is permissible.





Do not have unnecessary suspicions, make assumptions or jump to conclusions. Give your husband the benefit of the doubt.<sup>18</sup>



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<sup>18</sup> See “I Don’t Trust Him Going to the Gym” on pg. 196








*Happily Ever After*

## *Communication*

Communication is essential in a marriage. Many misunderstandings and problems arise due to miscommunication or non-communication. Therefore:

-  Make a habit of communicating and consulting in a friendly manner in all major issues.
-  Learn to communicate meaningfully, constructively and effectively.
-  When communicating, listen attentively, calmly, and patiently. If need be, do not comment immediately, rather take time to think over it.





## *Controlling the Tongue*

The tongue can be a 'tool of great construction' or a 'weapon of mass destruction'. Hence, it is extremely important to use the tongue correctly in marriage, thereby strengthening the bond, and not to abuse it and destroy the relationship.



Be polite and courteous in speech. Do not be rude and abrupt.



Think carefully before speaking. Remember that wounds afflicted by swords may heal, but the wounds afflicted by the tongue very seldom heal.



Control your tongue at all times. One of the main reasons for the breakup of marriages is the misuse of the tongue. Sometimes you will regret the slip of the tongue for the rest of your life.



Avoid raising your voice and NEVER yell at your husband.





*Happily Ever After*

# *Anger Management*



Anger is dangerous and disastrous. Therefore, control it. Remember, that after the expression of every bout of anger, there is regret.



When angry, do not say anything. Rather, immediately move away from that place, drink water, and recite “*a’oozu billaahi minash shaitaanir rajeem*”. If possible, make wudhu.



Do not walk away in anger for more than a few hours. Try to make up as quick as possible by apologising and showing some loving gesture.





## *Dealing with Problems*

No matter how good the relationship is, every marriage has its fair share of problems. Remember that *having a problem is NOT a real problem*. However, not knowing how to *handle* the problem is a very big problem. Below are a few important principles regarding handling problems correctly:



Do not 'make an issue over a tissue', i.e. do not turn every small problem into a major issue.



Make a resolution that at the time of a problem you would sit down with him and discuss your problems in a dignified manner, without becoming emotional or raising voices.



If you both cannot come to an understanding, seek advice from someone experienced whom you both can confide in.



Do not discuss your issues with all and sundry, as it will only complicate issues.



NEVER discuss a problem in the state of anger. Calm down first.



NEVER argue in public or in front of the children. This will affect the children psychologically and could prove detrimental to the marriage.



Do not 'air his dirty laundry in public' and publicize his faults.





At times, medical issues could be a cause for inappropriate behaviour and negative conduct. Hence, a medical check-up becomes necessary.

Do not escape problems by attributing them to sihr or jaadoo (black magic). If necessary, consult an authentic and reliable person who is acquainted with these issues.

NEVER ask for or demand a ‘divorce’. The harms and consequences are very serious.<sup>19</sup> If the relationship totally breaks down, seek the advice of a learned and experienced ‘Aalim before requesting a divorce.

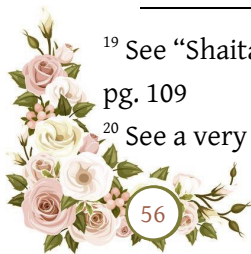
Never underestimate the power of du‘aa. Ask Allah Ta‘ala for His help at all times, especially when encountering problems.<sup>20</sup>



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<sup>19</sup> See “Shaitaan is Overjoyed” on pg. 108 and “Absolute Last Option” on pg. 109

<sup>20</sup> See a very effective du‘aa on pg. 203





## *In-Laws*

Once a woman marries, her husband's entire family automatically become her family as well. She has to now interact regularly with her mother-in-law and sisters-in-law. **For the sake of her own happiness and for the sake of her husband, it is essential that she maintains a good relationship with her in-laws.** Many marriages break due to misconduct in this regard. Bearing the following points in mind will assist in avoiding many problems:



Respect his parents and family just as you would like him to respect your parents and family.



**Accept your in-laws as your own family.** Respect your mother-in-law as you would respect your own mother and love your sisters-in-law as you would love your own sisters.



**Be concerned about fulfilling your obligations** in terms of being courteous, kind and polite towards them.



Do not pay attention to the way they treat you. **Responding to their ill-treatment with kindness will melt them one day.**



Do not be so talkative that you begin to hurt people's feelings, nor remain so silent that they consider you to be aloof or "stuck up".



It is natural that you will not agree with every way and style of your in-laws. Hence, you need to agree respectfully to disagree, without making it into a problem.

Realize that they are also humans. They have their faults and weaknesses. As you would never disown your parents due to their flaws, you cannot disown them due to their shortcomings. Overlook their faults and Allah Ta'ala will overlook yours in the Hereafter.

Never speak ill of them in the presence of your children. They are their grandparents and close relatives, regarding whom, their minds should not be poisoned.

If they have overstepped the boundaries, discuss this in private with your husband.

You can never acquire the love of your husband if you attempt to disrupt his relationship with his mother, father, brothers, sisters and other relatives. Disruption of family ties is amongst the worst of the major sins and invites the wrath of Allah Ta'ala.

Maintain the balance between your family and your new life. Do not demand to attend every function taking place in your family.

Do not carry tales and relate stories to your mother and other family members regarding your in-laws. This becomes the spark that ignites ill-feelings and fights.




(For further reading on this topic, refer to “A Submissive Spouse” on pg. 152, “Wife of Qaari Siddeeq Baandwi (rahimahullah)” on pg. 159, “Inquisitive Mother-In-Law” on pg. 179, “Nasty In-Laws” on pg. 198 and “Rights of a Daughter-In-Law” on pg. 201)







*Happily Ever After*


## *Cellphone Addiction*

 The cellphone has become a part of life for almost everyone. If used responsibly, it is a great help. **If the limits are not maintained, it can cause disaster.**

 Numerous people are addicted to the cellphone. They are stuck on social media or most of the time on the internet. **Deen time, family time and even basic chores time is all consumed by the cellphone.**

Hence, neither is salaah performed properly on time, while tilaawah (recitation) of the Quraan Majeed, ta'leem, zikr, durood shareef, etc. are all neglected. Even the home is left unkempt and children are left unattended. **This is a recipe for Deeni disaster and social disaster.**

 Set a maximum limit of time per day on social media and other “needs”, obviously within the limits of sharee'ah. **NEVER be on the phone when any Deeni obligation or some other responsibility or chore has to be completed.** When EVERYTHING is completed, the “need” of the phone can be attended to.

 **BEWARE!** The phone could destroy your Deen and dunya and especially your marriage.



# *Marriage Destroyers*

Some of the main marriage destroyers are the following:

## *Bad Character:*

Being mean, inconsiderate, vengeful, abusive, etc., are all potential marriage destroyers. Some issues may seem trivial, but repeated acts of bad character add up and sometimes result in explosions that destroy the marriage.

## *Infidelity:*

This has become the scourge of society. Beware; it will destroy your marriage, family, dunya and most of all, your Deen. Uphold the laws of hijaab. Remember well that the brother-in-law is not a mahram and purdah must be observed from him. Also, do not chat to non-mahram men on social media or in any other manner. This is totally impermissible and disastrous to your marriage.

## *Independent Attitude:*

One of the major contributing factors to break ups in marriages is the independent attitude which some wives display. A wife needs to be submissive and make every effort to make the home.

Rasulullah (sallallahu 'alaihi wasallam) has mentioned great virtues for the submissive wife while the West teaches her to be independent. As believers, we obviously follow Rasulullah (sallallahu 'alaihi wasallam), not the West.



*Happily Ever After*

## *Simple Recipe for Happiness*



Fulfil the commands of Allah Ta'ala. If you please Him, He will keep you happy.



Come onto Deen fully. Ensure that you are punctual with your five daily salaah and other obligations. **Totally refrain from all sin and vice.**



Set some time for the family to engage in recitation of the Quraan Majeed, zikr and du'aa. **Beg Allah Ta'ala to grant happiness and peace in the home.**



Conduct ta'leem of the Fazaail Aa'maal and Fazaail Sadaqaat daily in the home for a few minutes.





*Chapter 2*  
*Articles*







## *Happily Ever After!*

A successful marriage lasts happily ever after. It thrives on correct behaviour and ethical conduct. This in turn is influenced by correct thinking. *Therefore, correct thinking and attitude play a big role in preparing for the big day and the new life ahead.* The lives of the Sahaabah (radhiyallahu ‘anhum) were a perfect example of correct thought and an Islamic mindset.

There lived a man by the name of Sayyiduna Julaibeeb (radhiyallahu ‘anhu). He was an ordinary man by worldly standards. He was not endowed with the charm and allure that other men had, nor did he hold the social standing that the noble would enjoy. *But... he was a man of imaan and a companion of Nabi (sallallahu ‘alaihi wasallam).* This was an attribute that far superseded any worldly disadvantage.

Once, Nabi (sallallahu ‘alaihi wasallam) spoke to a man of the Ansaar and said, “Give me the hand of your daughter in marriage.” It was the practice of the Ansaar of Madeenah Munawwarah not to get any of their women married unless they had confirmed whether Nabi (sallallahu ‘alaihi wasallam) had any interest in marriage at that time or not. They loved Nabi (sallallahu ‘alaihi wasallam) dearly and wanted to be part of his physical family just as they were part of his spiritual family. This man was elated for this was a great honour and privilege coming his way.





“Yes. By all means O Nabi of Allah (sallallahu ‘alaihi wasallam). It would be my honour,” was his excited reply. “But it’s not for me,” Nabi (sallallahu ‘alaihi wasallam) went on to say. “Then for who is it O Messenger of Allah (sallallahu ‘alaihi wasallam)?” “It’s for Julaibeeb,” came the answer from the blessed mouth of Nabi (sallallahu ‘alaihi wasallam). The man then said, “O Nabi of Allah, would you mind if I speak to her mother?” Nabi (sallallahu ‘alaihi wasallam) didn’t mind at all. This was the balance in the outlook of Nabi (sallallahu ‘alaihi wasallam); that he did not force his recommendation on anyone. Yes, he would enforce the Deen of Allah Ta’ala by all means.

He went home and addressed his wife thus, “Nabi (sallallahu ‘alaihi wasallam) seeks the hand of our daughter in marriage.” He broke the news in the same way that Nabi (sallallahu ‘alaihi wasallam) did and her answer was the same as his. She said “Yes by all means.” “But it’s not for him. It’s for Julaibeeb,” continued the husband. She said, “What? Is it for Julaibeeb? Never ever! Is it that man? How can we accept him when we rejected the proposal of many a suitor? Is he the only option?” She was a mother after all. Which mother wouldn’t want the best for her child?

The Ansaari girl sat all the while listening to the heated exchange between her parents. Her father lost hope of furthering the discussion. He had just got up to leave when a voice rang out. “Who sent the proposal?” The voice belonged to the girl for whom the proposal had come. “The Messenger of Allah (sallallahu ‘alaihi wasallam),” was the reply.



This was merely the recommendation of Nabi (sallallahu ‘alaihi wasallam). However, in her life, the wish and desire of Nabi (sallallahu ‘alaihi wasallam) took the place of a command.

Thus her spontaneous response was, “How can you reject the command of Nabi (sallallahu ‘alaihi wasallam)? If Nabi (sallallahu ‘alaihi wasallam) is happy with Julaibeeb, then marry me off to him.” She went on to say, “I am happy and satisfied and I totally submit to whatever Nabi (sallallahu ‘alaihi wasallam) likes for me.” Saying this she recited the verse of Surah Ahzaab (v36) “It does not befit a male or female believer, when the decision of Allah Ta’ala and his Messenger has been passed, to have any option in the matter.” She then said, “Marry me to Julaibeeb (radhiyallahu ‘anhu). The recommendation of Nabi (sallallahu ‘alaihi wasallam) will never dampen my future!”

Her reply sparkled with the true spirit of imaan and Islam and impacted her parents. They were impressed and they relented. Not because of parental love and biological affection but because of the noor (lustre) of her words. They said, “You are right. You have spoken the truth.”

Her father returned to Nabi (sallallahu ‘alaihi wasallam) filled with the same spirit. “O Messenger of Allah! If you are happy with him then we are happy with him.”

What happened next was the most fabulous thing under the sun. Something everybody longs for. Some travel great distances to holy lands and undergo mammoth difficulties to obtain it.

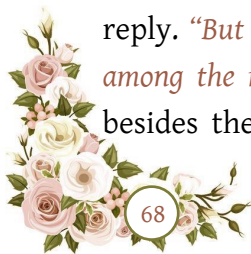


## *Happily Ever After*

Some take the pain to try patiently on auspicious occasions for years before they secure it. Some give up their folks and abandon their beloved homelands searching for it and seeking it. It's a priceless commodity, a coveted asset and a key to all good. *It's nothing but a du'aa from the blessed lips of the most beloved of Allah Ta'ala's creation. She never asked for it. She earned it. She earned a sign of the pleasure and approval of Nabi (sallallahu 'alaihi wasallam). "O Allah! Do pour all good on her and make her life on this planet a pleasure."*

She secured a most comprehensive supplication encompassing all good. There was no doubt in its acceptance. It was only a matter of time before it would manifest itself. But... she got it on the plate. She secured in moments what others would get in years. Talk of express service. *All by virtue of her correct thinking.*

The marriage took place and life carried on. Once Sayyiduna Julaibeeb (radhiyallahu 'anhu) signed up with the Muslim army and joined them for the expedition. Allah Ta'ala had blessed the Muslims with victory. When the dust had settled and the battle was over Nabi (sallallahu 'alaihi wasallam) enquired, *"Is there anyone missing?"* "Indeed there are a few," the companions replied and they proceeded to name them. "But is there anyone else?" Nabi (sallallahu 'alaihi wasallam) asked. "No," came the reply. *"But I don't see Julaibeeb anywhere. Where is he? Look for him among the martyrs."* They went out and found him lying dead besides the bodies of seven people whom he had killed. They



returned and said, “O Messenger of Allah. There he lies to the side of seven whom he killed until he was killed.”

Nabi (sallallahu ‘alaihi wasallam) proceeded to the ground where his body lay and expressed his appreciation for the services rendered to Islam by this ‘nobody of society’. He, (sallallahu ‘alaihi wasallam) announced, “Julaibeeb belongs to me and I belong to him. He is part of me and I am part of him.” Nabi (sallallahu ‘alaihi wasallam) then carried his body in his blessed arms until his grave was dug. Allah Ta‘ala blessed him with this honour that the blessed arms of Nabi (sallallahu ‘alaihi wasallam) carried him instead of the traditional bier.

His name became one of prestige, for this action of Nabi (sallallahu ‘alaihi wasallam) caused his rankings in society to rise and his honour to increase. Over and above the honour of martyrdom, this consideration of Nabi (sallallahu ‘alaihi wasallam) was another feather in his cap.

In the bigger picture, all this had served towards the honour of this blessed girl who had submitted her thinking to the preference of Nabi (sallallahu ‘alaihi wasallam). *There remained no woman among the Ansaar who was more highly sought after than her.* She was now a living answer and physical testament to the du‘aa of Nabi (sallallahu ‘alaihi wasallam). *Her life on this earth was a bliss and she moved on to the Hereafter to enjoy the luxury of Jannah, ‘Happily Ever After’.*



*Happily Ever After*

(Reference: Musnad Ahmad #19784 & #12393 and Usdul Ghaabah vol. 1, pg. 334)

Undoubtedly, thinking and attitude has its effect on a marriage, way before the wedding. **It impacts on the type of person we choose and the style of wedding we hold.** Similarly, it has a telling effect on our lives as a couple till death do us apart.

Let us submit our choices and preferences in all aspects of our lives, especially in our marriages, to the ways and preferences of Nabi (sallallahu ‘alaihi wasallam) and his Sahaabah (radhiyallahu ‘anhum). *In this way our marriages will last ‘Happily Ever After’.*



## *Boat Afloat but Couple in Crisis!*

“Beep!” went my phone, rousing me from my sleep. I searched for it on the bedside table with one hand while rubbing my bleary, half open eyes with the other. I struggled to sit up as my fumbling fingers finally found the phone and got a shock when I saw the time. 2AM! I groaned in frustration and wondered which inconsiderate person had texted me at this insane hour. I opened the message, from my best friend, and honestly, as I read the





words glaring at me from the screen, I almost had a heart attack: “*Its over. We dvr cd. Im cmng hme. Dnt knw wt 2 do!*”

I blinked in confusion at first, unable to believe what I saw. This was surely her idea of a sick joke, right? *I mean, there’s no way she could already be divorced when she got married just three weeks ago!* I suddenly felt weary and sad and tears began to well in my eyes as I wondered how her *dream wedding* had turned into a *nightmare marriage*...

To call her wedding ‘an event’ would be an understatement. It was ‘*the event*’. *Even the local newspapers covered the occasion by plastering her photo on page three with a description of the festivities following on page four.* I can still picture the title “*Beach Wedding Makes Waves*” emblazoned above the article.

Planning her wedding and the events that led up to it (the engagement, meethu mauru, Arabian night, seafood night, bridal shower, bachelorette party, mehndi, etc.) took her the better part of eight months. We (her friends) stood by her side throughout it all and it was only with our combined support, mostly showed through moments of sympathetic head shaking and fuelled by countless litres of skinny Frappuccino, that Bridezilla made it through to the end.

Being ‘daddy’s little girl’ definitely had its perks – he didn’t even set the sky as the limit to how much she was allowed to spend to make her dream wedding become a reality. Between shopping for her trousseau and the accessories she ‘needed’ for



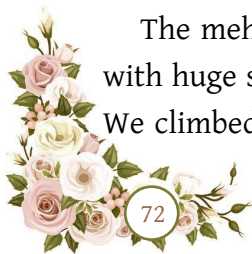


## *Happily Ever After*

the myriad of functions she had planned, she breezed through every mall in a 100km radius leaving a string of burned out, smoking credit card machines in her wake. There were naturally certain things which couldn't be bought locally (*or so she claimed*) and so a flying trip was taken to Dubai and India where she spent a week each, desperately darting between designer stores and jewellery boutiques until she was finally convinced that she had prepared for a wedding which would not be eclipsed for at least the next century.

It was always her dream to have an 'Emirates' themed wedding and although we would never have dared say it to her, we did feel she went overboard. I mean, it was already an Emirates themed wedding, *on the sand*. So was it really necessary for her to 'import' an actual shaikh from Dubai to perform her nikaah? "What about your ustaaz? Won't he feel hurt? In fact, is he even invited?" we asked. "Nobody will take the Emirates theme seriously without an actual authentic shaikh." she explained. "And as for my ustaaz," she continued, "I'm actually doing him a favour by not inviting him. You know he won't come anyway, with the music, photography and it being a mixed function." Having justified her elaborate import instead of putting the function in order, she concluded the conversation and refused to hear more on the subject.

The mehndi was absolutely *insane*. There was a stage decked with huge speakers and microphones erected behind the house. We climbed on and went wild, literally letting our hair down (a



*bit more than that actually - after all, it was a girls-only event*) and dancing while singing Hindi songs. As the festivities were about coming to an end, we got a shock to see the fiancé and his friends running at us (they apparently gained entrance by bribing the guard at the gate), armed with water balloons filled with tomato sauce! As if plastering us in that mess wasn't enough (*it takes ages to wash out of your hair*), they manhandled us and threw us into the pool before escaping into the street, whooping like hooligans all the while.

The kuncha exchanging function was one of a kind and a real trend setter. Still adhering to the Emirates theme, she arranged for a mini luggage carousel to be erected. *She then had all the kunchas placed on the carousel and slowly paraded through the house amidst the 'Oohs!' and 'Aahs!' of the envious guests.*

She even demanded that we, the bridesmaids (and myself specifically, the maid of honour), live up to her inflated expectations. Remember the flying trip to Dubai? *She returned with a pair of Jimmy Choo's and Louboutin's each for all of us! As we opened the gift bags and screeched in excitement, she triumphantly declared, "We'll show them how it's done! We'll glide down the aisle in style!"*

Our makeup (for every function) was applied by a world renowned makeup artist. From MAC to Lancome, his toolboxes modified to carry cosmetics contained secret substances which, in his talented hands, could transform even the ugliest hag into a



bewitching beauty. *Had he been there, the story of “Beauty and the Beast” would have definitely turned out differently.*

“But... *He’s a man!*” one of us objected. “So what? My dress designer’s a man too. You only get married once, you know. Sometimes you have to just overlook these ‘small things’ to ensure you get the best,” retorted the bride. “Besides, the way he’s dressed, I doubt he’ll have feelings for any of us!” she whispered, attempting to allay her friend’s fears with the disturbing observation that he seemed to be inclined to men.

For the wedding itself, all the guests were shuttled from the parking lot to the beach in carts pulled by camels (*genuine Emirates camels of course!*). The bride had to make her entrance in grand style and what could be grander than landing on the beach in a hot air balloon draped in bridal satin?

Although the invitations (printed to look like Emirate’s Airline boarding passes) stated that lunch would be served at 2pm, the caterers couldn’t begin serving for another two hours because the bride arrived late (*or is late actually considered as ‘on time’ for the bride?*). Once she finally arrived and took her seat on the stage next to her husband, the guests had to wait for her brother and sister to give their respective speeches. They took the mike and gushed on about how sad they were to bid her farewell (*although she’s actually moving only two streets away*). Using a projector and the curtain behind the stage, they even showed

photos and videos of her at different stages in her life, pointing out how well she'd outgrown the 'ugly duckling phase'.

The last 'hold up' before the nikaah itself (and the only interval during which the music was switched off) was the qiraat recitation. A few women looked down guiltily (their hair and a lot more than that was uncovered) while the rest of the guests grumbled about how delayed the food was or alternatively, used the time to catch up with old friends.

Towards the end of the afternoon, all the guests gathered to witness the 'cutting of the cake'. The cake itself was an *outstanding* affair – a giant structure measuring 2m in height from its base and shaped to resemble the world famous 'Burj Khalifa'. Due to its tremendous size, it had to be driven in on the back of a flatbed delivery van.

The highlight, the climax and crescendo to which the entire wedding had been building, was the moment when the bride and groom were rowed off into the sunset (dreamy sigh!) to an exclusively hired cruise ship aboard which they spent their first night.

Two days later, we were all ferried to the cruise ship to celebrate the waleemah. When the bride had forced us to take dancing classes, we took it as a joke. We didn't realize that we'd be dancing on an actual dance floor to the tune of an actual band!



## *Happily Ever After*

Once everything was well and over, we all headed back to shore to undress, remove our layers of makeup and crash for the night. We were all too tired to perform the salaahs we missed that day and were asleep as soon as our heads hit the pillow. While we were staggering home in exhaustion, the bride and groom set off on their honeymoon cruise.

Well, we all know how *that* cruise ended – wrecked on the rocks. *The Boat's still Afloat but the Couple's in Crisis*. All that's left of their marriage are the wedding DVDS, no longer a source of pride but another skeleton to add to their closet.

Now that I think over my friend and her 'dream wedding', the hours and hours of preparation that she put into it, the millions that she spent on making it materialize, I realize that one problem lay in the fact that it was all about the *wedding* and never about the *marriage*. In fact, I even remember her once saying wistfully, "*If only there was a way to have a dream wedding without having to go home with a husband afterwards!*" Reflecting over her mindset, it's obvious that she had never even thought beyond the wedding and honeymoon, *let alone actually being prepared to shoulder the responsibilities and demands that come with married life*.

A *wedding* is just a single function, lasting a few hours, and is forgotten shortly thereafter. A *marriage*, however, is meant to endure and prosper for a lifetime. How is it that we then prepare



for the *wedding* as if it's going to last forever and completely neglect preparing for *marriage*?

Most girls dream about or they at least want their 'big day' to be something special, an occasion to be fondly remembered. Sadly, what they don't realize is that the only giver of true happiness is Allah Ta'ala and He grants this happiness to those who follow the sunnah of Rasulullah (sallallahu 'alaihi wasallam).

How can our wedding and marriage ever become a means of perpetual happiness and prosperity when we have removed the Giver of happiness and prosperity and the sunnah from the equation and filled our functions with haraam? Is the wastage, ostentation and other sins we indulge in for the sake of pleasing people and ensuring that our function makes an impression in society really worth the price we pay in sacrificed barakah and blessing which we need to last us a lifetime?

*Remember, you will never find prosperity and happiness in haraam. Invest in the happiness of Allah Ta'ala and you will reap returns in both this world and the next.*





*Happily Ever After*

## *A Soulless Ceremony*

There was once a father who had just a single daughter. Being his only child, she was absolutely dear to him and the apple of his eye. When she finally came of age and was proposed in marriage, he was so eager to 'throw' her a wedding that she would never forget that he commenced the wedding preparation one year in advance!

Instead of cards, invitations were engraved into small slabs of marble and hand delivered to all the guests. The utensils in which the food was served were embossed with the names of the bride and groom so that the guests could take them home after the function and keep them as souvenirs!

The groom, on his part, ensured that he arrived in style by turning up to fetch his bride seated on an elephant hired from the zoo!

When the big day arrived and the bride departed from her parent's home, her mother asked her father as to how much mahr (dowry) was given. Only now did they realise that they had forgotten to arrange for the nikaah of the girl to be performed.

The planning was so elaborate and detailed that even the colour of the icing on the cupcakes was only decided after careful deliberation. However, everything was thought of and given regard besides the command of Allah Ta'ala.



This is exactly what has happened today. We have removed the sunnah and the teachings of Islam from our marriages and have replaced them with our own customs and practices. *We have designed our marriage to please everyone and to displease Allah Ta'ala.* The result is that for most people, marriage has actually become a burden and a difficulty. Simplicity and minimal expenses, which form the soul and blessing of a marriage, have been removed, leaving us with a shell of a nikaah – attractive on the outside but empty within. *Will such a nikaah ever have a bright future?*



## *Ten Steps to Winning His Heart*

'Amr bin Hujr Kindi had sent a proposal to 'Auf bin Muhallam Shaibaani asking for the hand of his daughter, Ummu Iyaas, in marriage. On receiving the proposal, the father of Ummu Iyaas, 'Auf, decided to accept it.

When the night arrived for Ummu Iyaas to leave her parents' home and depart for the home of her husband, her mother came to her and said, "O my beloved daughter! You are about to leave the home in which you were born and the 'nest' which you have



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now outgrown. You are going to live with a man whom you do not know and a companion with whom you are unfamiliar. **You should therefore become his slave girl so that he will, in turn, become your slave.** Pay special attention to the following ten aspects as you will find them to be a great resource in assisting you to enjoy a happy marriage:

1. Contentment i.e. express happiness and appreciation for whatever he provides you with and do not complain.
2. Listen carefully and attentively when he speaks and obey his wishes.
3. Be particular regarding your appearance i.e. he should never see you in a state which is unappealing and unattractive.
4. Be particular regarding your body odour i.e. he should never smell anything but the best of perfumes and fragrances emanating from your body.
5. Ensure that you feed him his meals on time as the pangs of hunger serve to ignite the flames of temper.
6. Ensure that you allow him to sleep on time as sleep deprivation and fatigue cause irritability and anger.
7. Safeguard his wealth.
8. Be thoughtful and considerate when dealing with his family and servants.





9. Do not go against his wishes and instructions for if you do that, you will upset him. Also, do not reveal to anyone that which he expects you to keep a secret. **If you betray his confidence, you will have to fear that he will betray you as well.**

10. Beware! Beware expressing happiness before him when he is overcome by grief and despair (you should rather share in his grief and thus lessen his burden) and also beware expressing grief in his presence when he is happy (as this will sour his mood and dampen his spirits).

Ummu Iyaas took her mother's advice to heart and thus had such a prosperous and blessed marriage, that she bore her husband a son, Haarith bin 'Amr, who was the grandfather of Imru-ul Qays, the renowned poet. (*Al-Mustatraf* vol. 2, pg. 344)



## *Hearts make Homes*

All it takes to build a house is a few hands. To build a home, however, hearts are needed. **When bricks join and bond, a house is made and when hearts join and bond, a home is made.** For married couples to make a home, it is essential that they 'have a heart' – be tolerant and overlook each other's faults. **If they are not willing to forgive and forget, trivial issues will erupt into big arguments.** This will eventually result in the couple becoming





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the talk of the town with their 'dirty laundry' hanging out for all to see.

When cutlery is kept together in the same drawer, the spoons and forks will definitely clash and make noise. Similarly, when the husband and wife are close, some arguments are bound to take place. Despite the bickering and arguing, if one of them has to pass away, all the fights will be forgotten and the surviving partner will cry over the happy memories.

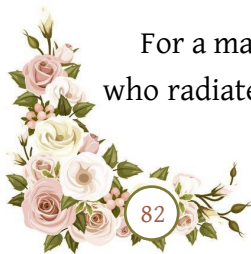
It often happens that a divorce is issued in the midst of a heated argument. *Only later on do the couple come to their senses, at which point they start wringing their hands in regret.* The depression, at times, even drives them to the point of insanity. *Couples thus need to bond their hearts in such a way that they insha-Allah remain united until death does them apart.*



## *Warmth and Smiles*

The relationship of the husband and wife must be one of kindness, compassion and light heartedness. *The couple should always try to bring happiness and cheer to one another.*

For a man, it is indeed a great bounty to return home to a wife who radiates warmth and smiles. *A mere glance at such a wife is*





sufficient to melt away a day's worth of grief and tension. On the other hand, a man dreads returning to a wife who is constantly shouting, fighting and bickering. Indeed, husbands should also conduct themselves in a compassionate manner.

Marriage is a lifelong contract which needs to be nurtured and maintained. Our pious elders realised the importance of having a healthy and pleasant marriage, and thus went out of their way to bring comfort and joy to their marriage partners.



## *A Smile a Day*

A common saying is: “An apple a day keeps the doctor away.” Likewise, some marriages are on the point where the following will apply: “A smile a day keeps Shaitaan away.” This refers to keeping Shaitaan away from destroying the marriage.

In many cases, the husband looking at his wife once in the day with love and affection, and the wife speaking even once a day in a soft and loving tone to the husband, may be enough to keep the marriage alive. *Obviously, the more this happens, the better.*

Unfortunately, some wives will speak to strangers in sweet tones, and likewise some husbands will speak with much compassion and even affection to customers, colleagues and





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other strange women. This is haraam as sweet tones and affection must be directed to the spouse, not strangers.

Out of need, when one has to speak to a non-mahram, then it should be 'short and sour' (*direct and straight to the point*), due to which the person being addressed will not have the courage to unnecessarily lengthen the conversation. We should also lower and protect our gaze as this will help us to appreciate the beauty of our spouse.



## *A Friend in Need is a Friend Indeed*

An intelligent woman, a sincere philanthropist, a pious soul, a patient human, a devoted wife, a caring spouse, a loyal partner, a loving mother, an expert homemaker... *The Ideal Woman and a dream for many...* This was Sayyidah Khadeejah Al-Kubraa (radhiyallahu 'anha).

Indeed, this 'superwoman' had supported Rasulullah (sallallahu 'alaihi wasallam) when he had no worldly resources; trusted and believed in him when most had denied him; encouraged and understood him when he took up the call with trembling steps; withstood persecution, insults, threats and



torture and was a lifelong helpmate of Rasulullah (sallallahu 'alaihi wasallam) till her last breath at the age of sixty-five.

Her remarkable and outstanding personality was manifested on the occasion when her husband was crowned with nubuwwah (prophethood). Rasulullah (sallallahu 'alaihi wasallam) was in the solitude of the cave when he suddenly received the first revelation. He was taken aback and terrified. *Why wouldn't he be terrified?* This was his first awe-inspiring encounter with revelation which had come from the Rabb of the worlds through the greatest angel Jibreel ('alaihi salaam).

This event was one of the greatest, not only in the life of Muhammad (sallallahu 'alaihi wasallam), but in the history of mankind. Rasulullah (sallallahu 'alaihi wasallam) stood up trembling, heading home to seek rest and solace in the tender care of none other than Sayyidah Khadeejah (radhiyallahu 'anha). This great woman, the best friend that she was, calmly comforted Rasulullah (sallallahu 'alaihi wasallam) giving him the strength he needed.

She addressed him thus, *“By Allah! Allah Ta'ala will never disgrace you! Indeed you join and maintain family ties, you bear the burdens of others, you earn for those who cannot acquire a livelihood, you extend hospitality to your guests and you provide assistance when a calamity or disaster strikes.”*

Sayyidah Khadeejah (radhiyallahu 'anha) spared no effort in consoling Rasulullah (sallallahu 'alaihi wasallam) at this greatest



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moment, which is perhaps the greatest of her deeds. She then takes Rasulullah (sallallahu ‘alaihi wasallam) to her cousin Waraqah bin Naufal, who consoles Rasulullah (sallallahu ‘alaihi wasallam) and affirms what Rasulullah (sallallahu ‘alaihi wasallam) was already certain of...

*A friend in need is a friend indeed!*



## *Kitchen Specialist*

As housewives, many of us pride ourselves on our expertise and culinary creativity in the kitchen. We expend all effort in presenting our husbands with delicious dishes, tantalizing treats and decadent desserts that seduce the senses. **Thus, when it comes to winning the hearts of our husbands through their stomachs, we not only succeed but thoroughly excel.**

Now imagine for a moment that you spent hours and hours in preparing and decorating an elaborate, multi-tiered cake – only to stumble and drop it and watch it smash to bits a few feet from the door of its intended destination. *Wouldn't you feel devastated and whole-heartedly disappointed to watch the product of your labours disintegrate in just a few moments?*





Similarly, it should not be that we win our husband's heart through his stomach, just to break it through his ears a few moments later. This happens due to not being particular in regards to our speech. On the spur of the moment, we blurt out whatever crosses our mind and only realize later on, after the damage is done, that we have hurt his heart. The simple remedy for this malady is for us to train ourselves to think before we speak. This habit will not be developed overnight. However, if we remain concerned and persevere, guarding our tongues will become part of our nature and a means of us avoiding problems in our marriage and all other spheres of interaction.

Just as our skill in the kitchen wins his heart through his stomach, let us use the same skill to win his heart through his ears. *Sweeten our speech with sugar and don't make his eyes tear by mixing in chillies.* Adopting this approach will ensure that he values, appreciates and is always happy with us.



## *Bring out the Best in Him*

No matter how hard this material world may try, it will never ever be perfect. Even if you fly first-class, you may have a person snoring nearby, spoiling your serenity. *Even if you install the best bathroom fittings, they cannot give you water when the*





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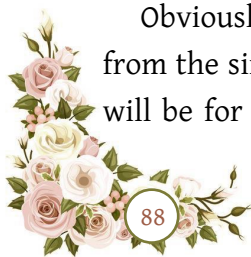
**municipality decides to cut-off the mains.** Even if the best of food is prepared, you don't always have the appetite for it, and so on.

The point is that nothing in this material world will be perfect. Rather, you win some and you lose some. **Everything will have its pros and cons. The trick is to avoid the cons while enjoying the pros.** For example, if a person is stuck with a chipped mug, then instead of cutting his lip over and over on the chipped portion, he will turn the mug the other way and drink from the intact portion. Similarly, if he has a couch that is sagging on one side, then instead of collapsing into the sagging section, he will avoid it and sit on the other side.

**The same applies in marriage. No spouse is going to be perfect.** If he's wealthy then maybe he's ill-mannered, and if he possesses good character then perhaps he's lazy. **Hence, we should never walk into a marriage expecting to find our 'Mr. Perfect', as he will only turn up in Jannah.**

Instead, we need to be appreciative for the good in our spouses while avoiding becoming a test for them and bringing out their bad side. For example, if we know that our husband has a temper problem, then together with making du'aa to Allah Ta'ala to help him gain control over his temper, we should avoid doing those things that will spark his temper.

Obviously, this is not only for his sake (through saving him from the sin of becoming angry and then venting his anger) but will be for our own sakes as well, **as it will make our marriage**



much more pleasant and will save us the misery of a confrontation. Hence, we should always avoid bringing out the worst in him.

The following incident highlights the very same point:

Shu'aib bin Harb once proposed for the hand of a certain woman. When proposing, he divulged to the woman, "I have bad character." To his surprise, the woman replied, "The person whose character is worse than yours is the person who brings out the bad character in you." Hearing this, Shu'aib declared, "In that case, it is most certainly you that I wish to marry! (i.e. if this is your mindset and attitude, then you will make a wonderful wife)" (*Wafayaatul Aa'yaan* vol. 2, pg. 471)

*May Allah Ta'ala bless us all to conduct in such a manner that we bring out only the best in others.*



## *The Furnace of Love*

Iron is a substance renowned for its strength and resilience. Hence, iron, in its various alloys (a form where it is mixed with another metal) is used extensively in the building industry, especially to support concrete slabs, reinforce foundations,



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etc. *However, have we ever wondered how iron is shaped?* After all, we find it available in a multitude of sizes and shapes!

The answer is that for iron to be shaped, it must be heated in a furnace. Once the iron is red-hot, it softens to some extent, becoming malleable (easily shaped without breaking) and accommodating. It is then easy for the blacksmith to mould the metal into the shape he desires.

In a similar manner, some husbands have temperaments of 'iron'. They are 'hard' men, unyielding and firm. This certainly has some positives, as such people rarely, if ever, compromise on their standards and values. Furthermore, such people tend to be steadfast, committed, principled and punctual. However, just as everything in life has cons, there are some cons to this as well.

Such a husband may be 'unaccommodating' and unable to view things from other people's perspective. He may refuse to budge and yield, and for better or for worse, he will insist on things being done his way. Attempts to reason with him fail and end in confrontation and frustration.

*What is the solution?* The solution is certainly NOT to persist with the confrontational approach. Rather, we should light the furnaces of love. We should show the husband such love, care and devotion that even his iron heart will melt. Naturally, iron is not heated in an instant. Rather, it requires a period of time in which the heat is constantly applied. Eventually, the iron melts – and is happy to do so.



Remember, if we adopt the route of confrontation, we may even win the argument on some occasions, but we will lose the man. We may even find a way to force him to submit and surrender, but his compliance will be grudging and with unhappiness. *In essence, the marriage will be miserable.* However, when he voluntarily submits and surrenders out of love for his wife, he does so happily. He does not view it as humiliation forced upon him, but actually derives happiness from accommodating the needs and requests of his beloved.

*It is important to understand that the behaviour of an unreasonable and unaccommodating husband is not in any way being condoned or deemed acceptable.* However, since he is unwilling to change his ways, and we cannot control his behaviour, then wisdom, tact and prudence demand that to save the marriage, we should change that which is within our control - *our behaviour* - to try and find a solution to the challenge. *If we are not prepared to adopt this solution, we will either remain in a marriage of misery, or we will eventually try to end the marriage, resulting in a divorce, Allah Ta'ala forbid.*

In conclusion, we need to fire up the furnaces of love. *We need to win the love of our husbands to the point where even if they are the firmest of people, they will be soft and gentle with us.* Sometimes, it can be the smallest of gestures that can convey the most love. Whether it's cooking his favourite meal, dressing up for him, or even something as small as slipping a love note into his bag when he goes to work, or giving him a small present



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(even if it be a chocolate bar, as it's the thought that counts) – *it all adds up and makes a difference.*

Together with this, most importantly we should make du'aa to Allah Ta'ala regularly and refrain from all sins.

*May Allah Ta'ala bless us all with marriages of happiness, aameen.*

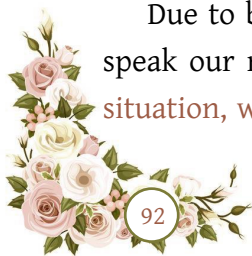


## *When Last Did I Thank?*

In many cases, married life has boiled down to moaning, groaning, demanding and complaining. *Every wife should ask herself: “When last did I sincerely say a heartfelt ‘Jazakallah’ to my husband?”* If one cannot recall when last one did this, the question is, *“Why can’t I remember? Should this not have been a regular aspect?”*

Unfortunately, many of us have largely forgotten the lesson of gratitude. Often, if our husband says or does just one thing against our wish or desire, our immediate response is, “You have never done anything for me!” Yet the husband may have done so much for us.

Due to being very emotional and impulsive, we are quick to speak our mind and vent our feelings. *In order to remedy the situation, we need to simply ponder and recount the favours of*





our husbands. For a while, let us forget our never-ending desires, as this will allow us to appreciate and be thankful to our husband. Our appreciation and gratitude will bring about happiness, sparking life into our marriage once again.

On seeing a person who is starving, none of us will respond by starving ourselves as well. Instead, we will help the person if possible and express appreciation for the food that we have. Similarly, if our husbands do not show appreciation, then instead of stooping to their level and ‘starving’ ourselves of the great rewards and benefits of appreciation, we should make du‘aa for them and hold onto gratitude. If we respond to ingratitude with more ingratitude, our marriage will become one of double-ingratitude.



## *Focus on the Favours*

There was once a master who asked his servant to bring him a melon. When the melon was brought and sliced before the master, he picked a slice and gave it to the servant who ate it with relish. The master, on seeing the enjoyment with which the servant was eating the slice, thought to himself, “The melon must be extremely sweet!” However, the moment he placed a slice in his mouth, he was forced to spit it out as it was extremely





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**bitter!** The master, wiping his mouth, turned to the servant and asked him, “How could you show so much of enjoyment over something so bitter?” The servant replied, “Master! You fed me the sweetest of dishes on countless occasions! How could I express dissatisfaction on this one, single occasion?”

If every couple can make this their mindset, then even when faced with the bitterest of experiences, the sweet memories of all their spouse’s virtues and favours, on all the other occasions, will assist them to overlook and forgive each other.

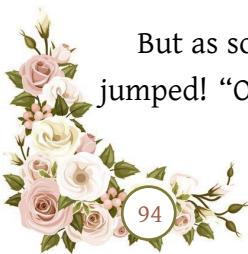


## *A Rose without Thorns?*

A man once entered a tattoo parlour and asked the artist to give him a tattoo. “What tattoo would you like?” the artist enquired. The man pondered a moment then declared, “A Lion! A ferocious lion with his fangs bared, about to roar and pounce on his prey!”

The tattoo artist nodded and began to prepare his needles and ink while the man settled back with a dreamy look of anticipation on his face – *how grand the lion will look! How his friends will marvel!*

But as soon as the artist began working, he yelled in pain and jumped! “Ouch!” he exclaimed. “What are you drawing?” “The





tail.” replied the artist. The taste of the pain still fresh in his mind he muttered, “Skip the tail, he won’t need to swat any flies away.” The needle was then placed on a lower spot to tattoo the feet. The artist had hardly started when the man once again yelped in pain and sheepishly said, “Leave out the feet, this lion doesn’t need to go anywhere.” The artist then placed the needle on a third spot to tattoo the head. “No! No!” he moaned, “this lion has no need for a head.” This was too much for the artist. He put his needle down in disgust and walked away saying, “Can there ever be a lion without a tail, feet and a head?”

To give or receive a tattoo is not allowed in Islam. The lesson of the story, however, is that this man wanted the image of a lion tattooed on his body, but was not prepared to undergo any pain. *He wanted a ‘rose’ without any ‘thorns’. As a result, he was left without even a bare stem in his hand. Thus, we who desire to enjoy married life should expect and prepare ourselves for the occasional hiccup when it comes to our spouse, children, in-laws and our extended families.* If we keep the bigger picture in mind and remember that the petals always outnumber the thorns, we will cheerfully undergo every difficulty with a smile, ready to take on the challenges of tomorrow.





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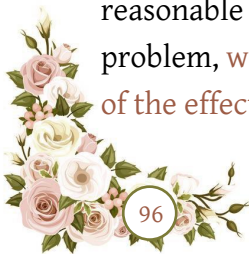
## *Complain to Allah*

*“The kids are driving me up the wall!” ...“I’ve got the most terrible migraine! It feels as if my head is splitting!” ...*

We all have our portion of problems in life. Whether it’s a toddler with a tantrum, unreasonable in-laws or nosy neighbours, peoples’ problems and challenges span all spheres of life. Moreover, problems do not make an appointment or give us ‘advance notice’ before stopping by – *they arrive out of the blue and stay as long as they wish.*

Being human, it is natural for us to be emotionally affected by circumstances. Depending on the nature of the problem, we may feel depressed, angered or even humiliated. In some instances, we may turn to someone and confide in them to seek advice. However, in other instances, many of us turn to our husbands and complain to them in order to ‘off-load’ and receive some sympathy.

Complaining to our husbands is undoubtedly therapeutic, as it allows us to vent our frustration and release our pent-up emotions. ‘Off-loading’ on our husbands, however, burdens them with the ‘load’. While raising important issues in an appropriate manner is in order, and while perhaps a once-in-a-while reasonable ‘off-loading’ in a suitable time may not become a problem, *we should nevertheless be considerate and also think of the effect that it has on them.*



Often, a man enters the home after a tiring day, anticipating a warm welcome. Instead, he is instantly assaulted by a ‘tsunami’ of complaints. If the complaints are not ‘dished out’ as soon as he enters the door, then they are often served alongside the sweet-dish as he sits to enjoy his meal, thus souring the sweet-dish. Sometimes, the husband is happy and cheerful when he arrives at home, but with the commencement of the complaints, his happiness rapidly evaporates.

Whatever the case, if the husband is hearing constant complaints from his wife, or the complaints are coming at inopportune moments, it may, after some time, begin to depress him or even irritate him. Obviously, this is not at all conducive to a happy and healthy marriage. If this is the case, however, then what should we do? *After all, if we ‘bottle up’ our problems, we’ll eventually have a mental breakdown!*

The solution is simple – we should address all our complaints, big and small, to Allah Ta’ala. If we complain to people, we will release our frustrations and gain some pity and consolation, but after perpetually complaining to people, a time will come when they will tire of our complaints.

By raising our hands before Allah Ta’ala, crying from the depths of our hearts and placing every problem before Him, we will gain not only solace from our distress, but will also gain the help and assistance of Allah Ta’ala. Furthermore, this act of



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complaining to Allah Ta'ala in du'aa is itself a form of 'ibaadah for which we are greatly rewarded!

Nabi Ya'qoob ('alaihi salaam) was extremely grieved and saddened over his separation from his beloved son, Nabi Yusuf ('alaihi salaam). His grief was such that he cried until he even lost his eyesight! However, despite the extent of his grief and sorrow, Nabi Ya'qoob ('alaihi salaam) mentioned, "I only complain of my anguish and grief to Allah Ta'ala!"

*May Allah Ta'ala enable us all to sooth the ache of our grief with the tears of our du'aa, and to turn our complaints to Him.*



## *In Privacy, Not Public*

It is natural that couples now and again become irritated and angry with one another. However, one should *never* lose control and composure in public, thus insulting and shouting at one's spouse in front of others. This will definitely be a means of embarrassment for the spouse and will create much bitterness in the marriage.

More important than giving vent to one's anger and frustration is securing the heart of one's spouse. Hence, we need to control ourselves and train our minds to solve all problems



and differences with calmness and level-headedness, within the privacy and confines of our homes.



## *A Partnership of Improvement*

There are many different partnerships in this world, and each has its own purpose. The purpose of a business partnership is to make money, while the purpose of a political partnership is to gain dominance, power and rulership.

Similarly, nikaah is a life-long partnership which has multiple objectives. If raising the Muslims of tomorrow and gaining financial and social security are considered as objectives, then one of the primary objectives of nikaah, without a doubt, is definitely that of the imaan and Deen of the spouses to become complete and remain protected. Hence, a marriage in which each passing day finds the Deeni condition of the spouses better than it was the previous day is a successful marriage. Conversely, a marriage in which the husband and wife invite, tempt and encourage one another to engage in sin is an unsuccessful marriage.



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Nabi (sallallahu ‘alaihi wasallam) made du‘aa saying, “May Allah Ta‘ala shower His mercy upon the man who stands during the night, performing salaah, and he awakes his wife (so that she may perform salaah as well). If she resists (awaking), then he sprinkles water on her face (to assist her in awaking). **May Allah Ta‘ala shower His mercy on that woman who stands during the night, performing salaah, and she awakes her husband (so that he may perform salaah as well).** If he resists (awaking), she sprinkles water on his face (to assist him in awaking).” (*Sunan Abi Dawood #1308*)

We should thus all strive to encourage one another to strengthen our Deen. However, we should bear in mind that different people are encouraged in different ways. It will not be appropriate for one to sprinkle water on the face of her husband, at the time of tahajjud, who is in a deep sleep, after a long day at work. Similarly, a husband will probably not react positively if his wife corrects him in front of his children. **Hence, when encouraging one another, we should always first think carefully and try to determine the method of encouragement that will promote the most positive result,** as it is the person whom we want to ‘improve’, not a point that we want to ‘prove’.



## Keeping the Spark Alive

When a couple just get married, they experience the feelings of romance and excitement that accompany the phenomenon of being newly-wed. Hence, they constantly think about each other, continuously send messages to each other and keep giving each other gifts.

As time passes, however, and life settles into its routine, these initial feelings of excitement fade. While this is perfectly normal and nothing to feel depressed over, as a person cannot constantly live in 'honeymoon' mode, it does not necessarily mean that the spark in the marriage has to die out completely. Rather, by maintaining the spark in the marriage, the husband and wife will continue to find satisfaction in each other and the chances of them falling into haraam will be decreased. Hence, even when maintaining the spark, our intention should be that we are doing this out of appreciation for the gift of marriage which Allah Ta'ala has given us and to ensure that we do not fall into haraam. By making the correct intention, even these seemingly mundane actions will become a means of reward.

In keeping the spark alive, we do not have to resort to extravagant and elaborate strategies. Rather, it's the small things that count, the things that show that we care and make our spouse feel appreciated. It can be as simple as taking out the



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time to send a message saying, “Miss U” or some other endearment, or giving a small gift, even if it be their favourite chocolate. In all these, however, it is the thought that counts and thus the more thought that seemed to go into it, the greater the impact will be. Hence, even a small chocolate can be given – provided that it is attractively wrapped, as this shows the amount of love and attention to detail that was invested. Similarly, even though we can instantaneously communicate via smart phones, *taking out the time to write a few words on a card accompanying the gift, gives the gift an entirely new flavour.*

*Remember, by keeping the spark alive, our marriages will be more fulfilling and will serve the purpose of keeping us out of sin to a greater degree.*



## *Boundaries in the Bedroom*

Imagine a person who hires a security guard to protect his home and family, only for the very same guard to later on become the greatest danger and threat to their safety! Imagine a person who daily takes a multi-vitamin supplement in order to improve his health, only for the very same supplement to later on become the cause of his health deteriorating, leading to his death!





In a similar vein, the hadeeth teaches us that one of the main purposes and benefits of nikaah is that it safeguards a person from falling into the sin of zina and other sins related to lust. However, this purpose will be defeated if a person fails to realize that even life within the bedroom has limits. A person's bedroom life need not be 'dry'. But on the same token, it is not necessary to resort to bedroom activities that are either outright haraam or totally unnatural and filthy in order to gain satisfaction. We are all aware that the husband may only seek satisfaction in his wife, and the wife may only seek satisfaction in her husband. But, this does not mean that they may satisfy themselves in any and every manner they please!

If we trespass the boundaries of Deen with our spouse within the bedroom, we will be defeating one of the primary purposes of marriage – *remaining pure and chaste*. Then, instead of marriage strengthening our relationship with Allah Ta'ala, it will become a means of us falling into sin and taking our spouses with us.

*May Allah Ta'ala bless us all to remain content and satisfied with that which is halaal and pure.*





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## *Betraying Bedroom Secrets*

Imagine confiding in your best friend and revealing your deepest, darkest secret to her. **However, to your utter dismay and horror, she then proceeds to broadcast your secret to all of society! How would you feel and what would your reaction be?**

In all probability, you would feel mortified (extremely embarrassed) and would regard your ‘friend’ to be a backstabber. You would never again trust her and would be reluctant to even remain friends with her.

In this regard, one of the most important and serious secrets and trusts which should never ever be betrayed or revealed is the secret and trust of “bedroom secrets”.

Sayyiduna Abu Sa‘eed Khudri (radhiyallahu ‘anhu) reports that Rasulullah (sallallahu ‘alaihi wasallam) said, “Indeed the greatest (betrayal of a) trust and secret in the sight of Allah Ta‘ala on the Day of Qiyaamah is (the betrayal) of a man who is intimate with his wife, and she is intimate with him, and he thereafter reveals her secret.” (*Saheeh Muslim #3543*)

In this hadeeth, Rasulullah (sallallahu ‘alaihi wasallam) has clearly explained that ‘*what happens in the bedroom stays in the bedroom*’. Neither spouse should ever reveal their private, intimate relations to any person, nor even describe one another in any way. **In fact, the demand of shame and hayaa is that we**



completely refrain from discussing this topic unnecessarily, even if we avoid describing our own intimacy.

Unfortunately, many people are lax in this regard. Sometimes, they speak in jest and joke about a bedroom experience, betraying the trust in the process. However, even worse are the cases where the newly-wed bride is interrogated by her friends and cousins to describe how her first night went. In certain instances, she may even be pressurized to describe her husband's body before all! This is undoubtedly the pinnacle of perversion and disgusting behaviour and is absolutely impermissible. Only an utterly shameless person can stoop so low!

Finally, the secrets of the bedroom have been declared a trust in the sight of Allah Ta'ala. Hence, even if one's spouse has lost their shame and apparently 'doesn't mind' their intimate moments being discussed, it is still impermissible and a severe sin to do so.

*May Allah Ta'ala assist us all to understand the seriousness of this trust and protect us from violating and betraying it, aameen.*





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## *Safeguarding the Secret*

Imagine a woman who possesses an exquisite piece of jewellery. She values it, cherishes it and guards it, always fearful for its safety.

One day, in a moment of negligence, she confided in a person whom she had wrongfully regarded as a friend, informing her of the jewellery, its location and even its worth! Shortly thereafter, the home was burgled and her precious jewellery was stolen. In the aftermath of this tragedy, she wrung her hands in regret, lamenting to herself, “*Why did I reveal the secret?*”

Similarly, all women associate and interact with other women. As Allah Ta‘ala has created all people uniquely and blessed them differently, one woman may have some feature that is exceptionally attractive, while another may be attractive and blessed with beauty in a different aspect, and a third woman may be blessed with beauty in all aspects!

One of the greatest treasures that a woman can possess is the attention of her husband, where he finds her attractive and is satisfied with her. *Having said that, one of the quickest ways to lose this treasure is to ‘reveal the secret’ by speaking of other women to one’s husband, describing their features, habits, manner of speaking, clothing, figure, walking or anything else related to them for that matter.* If one wishes to enjoy the undivided attention of her husband, then why does she discuss





and describe other women to him, intentionally drawing his attention away from herself and towards these women and their beauty?

Thereafter, when he begins thinking about these women, or even worse – fantasizing over the picture that his wife painted on the canvas of his imagination, she will naturally become upset and feel betrayed. While he is answerable for his actions and will be taken to task for it, however, she fails to realize that she has nobody to blame but herself for her own misery, as she personally ‘introduced’ these women to her husband by speaking about them and describing them to him.

Hence, Rasulullah (sallallahu ‘alaihi wasallam) himself taught us that a woman should not interact with another woman, thereafter describing her to her husband in such a vivid manner that it is as if he can actually see that woman. (*Saheeh Bukhaari #5240*)

This beautiful teaching of Islam not only safeguards the husband from sin, but also serves as a means of protection for the marriage by allowing the husband to remain satisfied and content with his wife.





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## *Shaitaan is Overjoyed*

Nabi (sallallahu ‘alaihi wasallam) said: “Verily Iblees places his throne on the waters of the ocean. Then he dispatches his troops to lead people astray. *Thereafter from amongst them the closest to him in rank is the one who causes the greatest mischief.* One of them comes and says, ‘I have done such and such’, so Iblees says, ‘You have done nothing so great’. *Then another one comes and says ‘I did not leave him until I caused a separation between him and his wife’,* so Iblees brings him closer to him and says, ‘Yes, you *(have done an excellent thing)*’ and he embraces him.”  
(*Saheeh Muslim #7105 & #7106*)

A divorce is not the mere separation of a husband and wife, rather it often leads to a break up of two families that were once so close to each other. *It opens the doors of backbiting, slander and hatred on a collective basis which adds to the severity of these sins.* *More than the couple, it is the children that suffer the most.* An Ummah for which Nabi (sallallahu ‘alaihi wasallam) strove so hard to put together, is casually broken into pieces over petty day to day differences. *May Allah Ta‘ala protect us all, aameen.*



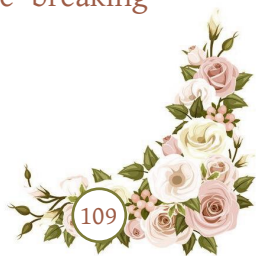


## *Absolute Last Option*

Sayyiduna Thowbaan (radhiyallahu ‘anhu) narrates that Rasulullah (sallallahu ‘alaihi wasallam) said, “**Whichever woman asks for a divorce without a genuine need, the fragrance of Jannah will be haraam upon her.**” (Sunan Tirmizi #1187)

Rasulullah (sallallahu ‘alaihi wasallam) has explained that the facility of talaaq is the most abhorred of permissible actions in the sight of Allah Ta‘ala. (Sunan Abi Dawood #2178) Hence, this facility is meant to only be utilized as an absolute last resort, when all sincere attempts to reconcile have failed. It is for this reason that such a severe warning has been sounded in the above hadeeth for the woman who seeks a divorce without a genuine need.

Sadly, divorce is something which is today considered trivial by many people. **As a result, talaaq, or even worse – triple talaaq – is issued without even batting an eyelid!** Similarly, some women demand talaaq from their husbands due to a petty argument or simple misunderstanding. *In most cases, the root cause of the problem is pride.* Due to pride and arrogance, neither spouse – even if they know that they are in the wrong – is willing to back down and make peace. **Instead, they stubbornly persist in trying to ‘make their point’, until the marriage is led to the ‘breaking-point’.**





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In the heat of the moment, when the mind is clouded with anger and tempers are flaring, a person begins to think that divorce will solve their problems. When talaq is requested and issued on the spur of the moment, then in most cases, the divorced couple now begin to regret as they realize the implications and consequences of their action – especially in the case of triple talaq.

After pondering over the above hadeeth, we will arrive at the conclusion that the option of talaq should *never* even cross our minds, unless we are in extremely dire circumstances.



## *Say what Needs to be Said*

Often children approach their parents to complain about their married life! “I am being treated terribly and spoken to harshly! I cannot take it anymore! I wish I could just end this marriage!” are some of the endless complaints we probably hear. When faced with these complaints, how do we respond and react?

In a situation where they are jumping at the first convenient opportunity to bail out of the marriage and have not already tried their best to make it work, the correct response is, “My son! Go and make your marriage work! There is no way I am going to let you





*allow this marriage to fail!” or “My daughter! You need to make your home as there is no way that you will be coming back here!”*

In essence, our sons and daughters need to be told what they *need* to hear, not what they *want* to hear. As parents, we need to remind ourselves that we also go through the same ups and downs and will sometimes have similar complaints in our marriages. Our children complain to us hoping that we will blindly believe them and justify their complaints for them. If we do this, they will regard themselves to be completely innocent and will place the entire blame for the failed marriage on their spouse.

As parents, we will definitely be emotionally affected by the complaints of our beloved children. However, we cannot allow ourselves to be governed by these emotions as this will lead us to blindly siding with our child after only hearing one side of the story.

*Always remember that in a marital issue, the winners are not the parents who proved their child to be right. Rather, the winners are those parents who save the marriages of their children.*





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## *A Saint's Advice to his Daughter*

The respected daughter of 'Aarif Billah Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) had always harboured the desire and longing to perform 'umrah at least once with her father. Accordingly, Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) decided to perform 'umrah, but was thereafter forced to postpone the trip on account of his illness and weakness.

The respected daughter of Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) was naturally disappointed that she would not be able to perform 'umrah with her father. Nevertheless, her husband, Manzar Mia, decided that they would proceed with the trip.

On that occasion, Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) advised his daughter on the phone, with tears in his eyes, saying, *"Remain happy and pleased with that which pleases your husband. Choose that which makes him happy, as your success in this world and the next lies in pleasing him."* Hearing this, his respected daughter mentioned, "I am sad and disappointed because I have never performed 'umrah with you."

Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) replied, "I know that you are disappointed, but be happy with

that which pleases your husband! The pleasure of Allah Ta'ala lies in pleasing your husband, and the pleasure and happiness of Allah Ta'ala is greater than every other happiness. Rasulullah (sallallahu 'alaihi wasallam) mentioned, 'If I had to command any person to make sajdah (prostrate) before another person, I would have commanded the wife to make sajdah before her husband.' (Sunan Tirmizi #1159) Though it is not permissible to make sajdah before anyone besides Allah Ta'ala, this hadeeth highlights the high rank and importance of the husband. This can also be gauged by the fact that Rasulullah (sallallahu 'alaihi wasallam) did not mention this in regard to anyone besides the husband. *The pleasure of Allah Ta'ala is most valuable.*"

With great emotion and love, Moulana Shah Hakeem Muhammed Akhtar (rahimahullah) then said, *"Ensure that you please Allah Ta'ala! Ensure that you please Allah Ta'ala! Ensure that you please Allah Ta'ala! Sacrifice all your wishes, hopes and desires before the pleasure of Allah Ta'ala! Allah Ta'ala is pleased with that which makes your husband happy."*

His respected daughter then said, "Abba (My beloved father)! If I went for 'umrah with you, then you would have been happy!" Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) responded, *"Don't look at the happiness of your Abba (father)! Look at what will be pleasing to your Rabba (Allah Ta'ala)! The pleasure of your Rabba (Allah Ta'ala) lies in the pleasure of your husband, so ensure that you make your husband's happiness your first priority! The right of the husband is even greater than*



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the right of the mother, father and siblings. Don't look at the happiness of your father! What will cause me great happiness is that you go to perform 'umrah with your husband."

His respected daughter then mentioned, "I benefited greatly from your advice and found consolation. Even the little disappointment that I perceived has vanished. I will happily go with my husband." Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) then mentioned, "Show your husband that you are happy to go with him for 'umrah, and do not show him the least disappointment or sadness. Whatever advice I have given you, ensure that you share it with your own daughters-in-law and share it with people wherever you go." (*Khazaain-e-Sharee'at wa Tareeqat* pg. 415)



## *Too many Cooks Spoil the Broth!*

*"Too many cooks spoil the broth."*

Ever wondered what in the world that meant? Especially when you walk into a world class buffet and take in the spread of food. Hot and cold cereals and porridges, freshly baked rolls and breads of countless varieties stacked neatly in wicker baskets,



pastries, crepes, crumpets, pancakes and waffles artistically piled up with every accompaniment you could imagine; cream, cinnamon sugar, honey, syrups, jams, pastes and spreads. The ice layer at the end of the room invites you to freshly squeezed juices and 'smoothies' whizzed in front of you in flavours and varieties you may never have heard of (*cucumber and mint, pear and banana, pineapple and black grape...*).

As though cleverly designed, unsuspectingly the aroma of freshly ground coffee of the finest Arabica and Robusta blend pulls and lugs you to the tea and coffee station where international varieties introduce themselves to you for the first time. Not to speak of the egg chef who can prepare eggs in any way; poached, scrambled, boiled and can prepare the most delectable varieties of omelette that your supermom may never come up with after weeks of planning. The grills station offers the best of steaks while you wait and the salad and deli-bar has the freshest and the finest.

Aah! then there's the curry counter tempting you with the most authentic curries from India to Indiana and the hot vegetables are simply out of this world. The highlight of it all is the fruit table with the best of berries to the sweetest of melons, the finest sortès of stone fruits to the most amazing of desert fruits. From the most exotic to the very basic, mangosteen, litchi, starfruit, apples and pears in a dozen variants all arranged



## *Happily Ever After*

in the most eye-catching display with mindboggling fruit art. Watermelons in the shape of a flowerbed, cantaloupe in the shape of a rose, bananas, naartjies and kiwis in the shape of a palm tree all arranged around a fountain of fresh mineral water.

*How do they do it? There is no way that one person would prepare all this food singlehandedly from scratch every day and give it this world class presentation? Who does it? And how do they all spoil the broth? If this is spoiling the broth, then I want more!*

In the 1800's a French chef invented the kitchen brigade system. This system is still used in many restaurants and kitchens around the world. *It streamlines kitchen duties, avoids duplication of efforts and keeps everybody out of everybody's way. Everybody is given a position and a duty.* Someone is assigned to seafood whilst another mans the grill-corner. Some prepare soups and sauces whilst others prepare the vegetarian fare. There is a pastry cook, a roast cook, a fry cook, a pantry supervisor and a dishwasher. The list extends to thirty different positions in order to ensure that every patron enjoys his meal hot, with the best of presentation, and in the shortest of time.

*The simple secret behind this fascinating system is distribution of work. Duties were assigned to selected capable individuals. They in turn stuck to their duties. This, accordingly produced tremendous results.*

Too many cooks would definitely spoil the broth when duties are free for all. Imagine the fish cook behaving like the pastry



cook. The malva pudding might taste like fish paste from the Maldives. There would be pandemonium in the kitchen with everyone eventually pulling each other by the hair, not to talk of dissatisfied patrons. Nobody but nobody wins in the end. The cooks are scrapping it out, the customers are disgruntled and the establishment loses money.

Likewise, social structures vary from thousands of people in an army to hundreds of people in a company to a team of two people in a marriage; husband and wife. Every social structure has duties and responsibilities. An army has various tasks to be carried out and a company has multiple duties to be fulfilled. This requires people to occupy different positions. **In the same way every home has multiple duties and responsibilities. These are normal and natural in every marriage and are not alien to any society.** Rentals and utilities need to be paid and daily supplies need to be purchased. For this, an income needs to be generated and errands need to be run. In the home, food needs to be prepared, the home has to be kept tidy and when they do come, the handful that they are, the children need to be attended to, nurtured, disciplined and most importantly, loved. These are the basic, primary duties of any home consisting of a man and his wife.

What system do we then follow when assigning duties in a marriage? **Should a woman receive equal opportunities as a man and 'everybody does everything'?** Does she dress like him, work like him and behave like him? Is she equal to him?



The teachings of the Quraan Majeed clearly indicate that a man and woman are both equal to one another in their personal capacities in the court of Allah Ta'ala. A man is not better than a woman just because he is a man, and a woman is not better than a man merely because she is a woman. *“The better person in the sight of Allah Ta'ala is the one who has better taqwa (Allah consciousness).” (Surah Hujuraat v13)*

Commonsensical banking practise would reveal that a bank balance only increases after funds are transferred or deposited. Bank balances don't go higher just because of gender, be it a camel-age-man or a rocket-age-woman. *“To a man's credit is the reward of his deeds and to a woman's credit is the reward of hers.” (Surah Nisaa v32)*

**It is at this point in Islam that gender equality stops. Period!**

Beyond this, Islam acknowledges the differences that men and women enjoy. Diversity in temperament, differences in anatomy, disparity in emotions, purpose of creation and functionality are but a few of the distinguishing features. Men are naturally more rugged, hard and physical. Women are instinctively more gentle, soft and emotional. **Why wouldn't these differences be catered for when the source of Islamic teachings is indeed our Creator, who knows the finest detail of the human blueprint?**

*“He created you, then perfected you, then brought you to due proportion. He composed you, in whichever form He willed.” (Surah Infitaar v7-8)*

It is Allah Ta‘ala Who’s the Creator and Nourisher of all things. By accepting him as our Creator we would have to accept that His decision of roles and duties for both genders would be the most wise, most prudent and most accurate; indeed, it is a judgement that would be infallible, stand the test of time and span across every age. People are limited just as their views and sentiments are. They see, hear, smell and touch to a fixed point. Their thought only reaches to a limited plane. **But Allah Ta‘ala is unlimited and unrestricted. His theories don’t change. He doesn’t have a re-think. He doesn’t miss a point. “My Rabb doesn’t err nor does He forget.” (Surah Taaha v52)**

To accept His decision and abort our ‘*brainchild*’ is a smarter move than challenging His divine word. Asserting our ideas and abandoning divine guidance is more like a child trying to motivate for a plastic rattle over a gold bar. *Weird, isn’t it?*

Hence, roles and positions were awarded to husbands and wives, men and women, keeping in mind their instinctive behaviour and inherent strengths. And mind you, tasks and duties were shared so that duties are streamlined and duplication is avoided. Everybody is happier that way and no one is overworked and stressed out. It shouldn’t be that a man is working and a woman is also working. The wife is cooking and



## *Happily Ever After*

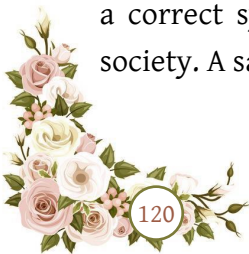
the husband is also cooking. The father is babysitting and the mother is also babysitting. The woman runs errands and the man also runs errands. *That would definitely be “too many cooks spoiling the broth.”*

In that event, both would be returning home tired from work, frustrated with the traffic and irritated with the kids. Food still has to be prepared, the house needs to be cleaned and the children need to be helped with homework. *Would that be a happy home or a hell of a home?*

*It’s a laughable situation, just like a bunch of chefs all running to peel potatoes and then racing to dice tomatoes and then jumping over one another to clean meat. How absurd!*

These are the double standards of the world around us. It actively supports and encourages distribution of work at all levels of society but the home. Armies, governments, business corporations, schools and shops all have a system of work distribution, but the home. *Cry, the beloved home.* It’s as though the home has been excluded from this universal principle so that chaos reigns in every home!

Society is made up by the people that belong to it. The people are made up by the homes they belong to. A healthy home is a healthy society. A broken home is a broken society. A home with a correct system is a happy home. A happy home is a happy society. A sad home is a sad society.



To rub salt into the wound, women are oppressed under the banner of 'women's rights'. She has to work, return home and work again. You see, it's *one* job for the men and *two* for the women. The height of it all is that she deems it her honour to chant these paradoxical slogans... "*oppression*" in the name of "*rights*"! *What a world?*

The million-dollar question is who plays what role? What is the career path of a woman? What is the duty of a man? The man was given the position of a leader and decision-maker. Yes, indeed, he rules, *but* not as a master over his slave or an employer over his employee. He does not have a free rein to do as he pleases. He rules, but Allah Ta'ala overrules.

He is obligated to live with her with kindness and compassion. He is asked to make her part of household matters and affairs. His word would be final and his influence respected. *Monetary obligations and expenses are to be borne by him alone. He would run all errands and all affairs external to the home. "Men are the guardians and caretakers of women because of the virtue (of position) that Allah Ta'ala has afforded to some over the others and because of expenses that they bear."* (Surah Nisaa v34)

The woman having been relieved of the burden of earning and leaving home was given the important task of the home-maker. *It's not just about cooking and cleaning and attending to the mundane chores about the home, but a significant part of that is effective management of the home and the upbringing of*



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**children.** She is to correctly mould the impressionable minds of her children and provide solace and comfort to her vulnerable husband. The primary field of a woman's endeavour is... *home sweet home.*

Nabi (sallallahu 'alaihi wasallam) outlined this very clearly, and set the trend when his blessed daughter went to live with her husband, Sayyiduna 'Ali (radhiyallahu 'anhu), by assigning all affairs outside the home to him. Sayyidah Faatimah (radhiyallahu 'anha) was to be responsible for taking care of the home. (*Musannaf Ibni Abi Shaibah #29677*)

All of the above, as well as numerous other injunctions and incidents, clearly establish the basic division of labour between men and women in Islam.

Otherwise too many cooks *will*, spoil the broth. *Nobody likes their broth spoilt. Do you?*





# *Chapter 3*

## *Stories*





# *It's Me or Your Bread*



Shah bin Shujaa' Kirmaani (rahimahullah) was a saintly personality who hailed from a family of monarchs, but abandoned the throne and kingdom in order to tread the path of gaining the proximity of Allah Ta'ala. He passed away before the year 300 A.H.

Once, the King of Kirmaan proposed for the daughter of Shah bin Shujaa' (rahimahullah). Shah bin Shujaa' (rahimahullah), however, did not accept the proposal.

Shah bin Shujaa' (rahimahullah) thereafter went to the musjid where he noticed a poor youngster performing salaah. The youngster was performing his salaah in such an excellent manner that his salaah impressed and delighted Shah bin Shujaa' (rahimahullah). As soon as the boy completed his salaah, Shah bin Shujaa' (rahimahullah) approached him and asked him if he was married. When the boy replied in the negative, Shah bin Shujaa' (rahimahullah) asked, "Would you like to marry a girl who recites the Quraan Majeed, performs salaah, fasts, and she is beautiful, clean and pure?"

The youngster excused himself and explained that on account of his poverty, nobody would get him married. Shah bin Shujaa' (rahimahullah) said to the youngster, "I will get you married." He also reassured him saying, "We will neither burden you nor expect anything from you."



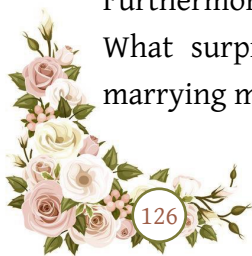


Shah bin Shujaa' (rahimahullah) then instructed him to take a dirham's worth of bread, food and perfume, and told him that the proposal was concluded.

Shah bin Shujaa' (rahimahullah) next returned home where he spoke to his daughter and told her of his intention to marry her to the poor youngster. He praised the youngster and encouraged her to marry him, due to which she agreed. The nikaah was thus performed.

That evening, Shah bin Shujaa' (rahimahullah) took his newly-wed daughter to the home of her husband. *As soon as she entered, her gaze fell on a piece of dry bread which was placed on a jar.* She asked her husband, "What is this?" He replied, "Bread which remained from yesterday. I have kept it to eat when I break my fast." Hearing this, the girl immediately turned to leave.

Her husband immediately remarked, "I knew that the daughter of Shah bin Shujaa' (rahimahullah) would have too much of pride to live with me, and that she would not be content with my poverty or pleased with me as a husband." The girl immediately responded, *"The daughter of Shah (rahimahullah) is not leaving your home because of your poverty, but rather because your trust and reliance in Allah Ta'ala is weak!* Furthermore, I am not surprised that this is your condition. What surprises me is how my father told me that he was marrying me to a pious youngster! How could he have described



such a person as pious who does not trust Allah Ta'ala to provide for him without first keeping a piece of bread?"

The youngster tried to explain and said, "I have a valid reason to keep the bread." However, his wife was not satisfied and replied, "Your reason is your business. As far as I am concerned, I will not live in a home in which food is kept. Either I will leave this home, or you will remove the bread from this home."

Accepting the correction of his wife, the youngster immediately gave the bread in charity, choosing for the daughter of Shah bin Shujaa' (rahimahullah) to remain with him.

(Rowdhur Rayyaaheen pg. 192 and Al-Irshaad wat Tatreez pg. 87)

### *Lessons:*



There is no better foundation for a blissful marriage than a pious spouse. Despite coming from a royal background, Shah bin Shujaa' (rahimahullah) chose for his daughter a pious youngster who had no material possessions. How wise and fortunate is the person who gives due consideration to piety when selecting a spouse, as piety shows its worth in this world and the next.

Wealth sometimes goes as quickly as it comes and beauty is literally only skin-deep; all it takes is a small accident to irreversibly mar the once-beautiful features of the beloved. A marriage based on wealth and beauty alone is susceptible and can easily disintegrate.



*Happily Ever After*

Our seniors have great wisdom and foresight. Rather than opening a DIY kit and finding our own partner, we should trust them to find a suitable match for us *In this way we will secure their du'aas – for which there is no substitute in gaining success – and we will secure ourselves a bright, happy future insha-Allah.*



## *A Sweet and Simple Nikaah*

Sa'eed bin Musayyab (rahimahullah) was an illustrious Taabi'ee who was the son-in-law and student of Sayyiduna Abu Hurairah (radhiyallahu 'anhu).

Katheer bin Abi Wadaa'ah (rahimahullah) narrates the following:

I would regularly sit in the gathering of Sa'eed bin Musayyab (rahimahullah). However, there was once a period during which I remained absent for a few days. On my return, Sa'eed bin Musayyab (rahimahullah) asked me, "Where were you?" I replied, "*My wife passed away and I was thus preoccupied (with the funeral).*" On hearing this, Sa'eed bin Musayyab (rahimahullah) exclaimed, "*Why did you not inform me of her demise so that I could have attended the funeral!*"



After a few moments had passed, Sa'eed bin Musayyab (rahimahullah) asked me, "Have you looked for another wife?" I replied, "May Allah Ta'ala have mercy on you! Who would get me married, as I possess no more than two or three dirhams?" Sa'eed bin Musayyab (rahimahullah) answered, "I will get you married (to my daughter)." In astonishment, I asked, "Will you really get me married?" He replied, "Yes," and thereafter recited the khutbah by praising Allah Ta'ala and sending salutations on Rasulullah (sallallahu 'alaihi wasallam). He then performed my nikaah.

On the completion of my nikaah, I stood and was filled with such joy and happiness that I did not know what to do! I returned to my home and began to ponder over which people I could approach for a loan. At the time of Maghrib Salaah, I left to perform my salaah and again returned home. I was alone and had been fasting, so I prepared to break my fast with a simple supper of bread and olive oil. At that moment, I heard a knock on my door.

I called out, "Who is it?" The person knocking replied, "Sa'eed." I thought of every person named Sa'eed besides Sa'eed bin Musayyab (rahimahullah), as for the past forty years, he had only been seen on his way from his home to the masjid, or going from the masjid to his home. When I went to the door, I was surprised to see that it was Sa'eed bin Musayyab (rahimahullah). Seeing him, I began to think that he had changed his mind (and regretted marrying me to his daughter). I said to him, "O Abu



## *Happily Ever After*

Muhammad! Why did you not send for me so that I would have come to you (instead of you taking the trouble to come to me)?"

Sa'eed bin Musayyab (rahimahullah) replied, "No, you are more worthy of me coming to you. You were without a wife, and you are now married, so I did not want you to spend the night alone. Here is your wife." As he said that, I saw her standing behind him. He grasped her hand, led her into my home, and then left, closing the door behind him.

My wife, the daughter of Sa'eed bin Musayyab (rahimahullah), immediately collapsed, overwhelmed by extreme hayaa and modesty. I secured the door and placed the plate containing my meagre supper in the shadow of the lamp so that she would not see it. I then climbed to the roof of my home and called out to my neighbours who soon assembled, asking me what the matter was. I explained my situation to them and they hastened to assist me. Soon, the news reached my mother who also arrived.

When my mother came, she said to me, "It is haraam for you to look at my face if you touch your wife before I first pamper and prepare her for three days." I thus waited for three days after which I began to live with my wife.

I found her to be the most beautiful of women, and one who had excelled in memorizing the Quraan Majeed and the ahaadeeth of Rasulullah (sallallahu 'alaihi wasallam). She was also fully aware of all the rights of the husband.




I remained with her for a month without attending the gathering of Sa'eed bin Musayyab (rahimahullah) and again joined his gathering once the month had passed. On arriving, I made salaam to which Sa'eed bin Musayyab (rahimahullah) replied, but he did not speak to me until the gathering had terminated and the crowd had dispersed.

When everyone had departed and we were alone, he asked me, "How is that person (referring to his daughter)?" I replied, "She is excellent, O Abu Muhammad! She is as a well-wishing friend would wish her to be for me, and as an enemy would dislike her to be for me." Sa'eed bin Musayyab (rahimahullah) said, "If you have any problem then discipline her."

I thereafter returned home, after which Sa'eed bin Musayyab (rahimahullah) sent me a gift of twenty thousand dirhams (silver coins).

(Siyaru Aa'laamin Nubalaa vol. 4, pg. 233)

### *Lessons:*

 The hadeeth teaches us that if a person wishes to enjoy a blessed and blissful marriage, he should make piety the primary criterion when selecting a spouse. Although Katheer bin Abi Wadaa'ah (rahimahullah) was in poverty, Sa'eed bin Musayyab (rahimahullah) married his daughter to him, as securing a home of piety for her was his main priority.



## *Happily Ever After*

Thus, when the ruler, ‘Abdul Malik, had proposed on behalf of his son, Waleed, for the daughter of Sa‘eed (rahimahullah), he refused, as he was concerned about the Deen of his daughter. Eventually, the ruler even lashed Sa‘eed (rahimahullah) a hundred times, attempting to force him to give his daughter’s hand in marriage to Waleed. However, Sa‘eed (rahimahullah) remained firm and finally married his daughter to Katheer bin Abi Wadaa‘ah (rahimahullah). (*Siyaru Aa’laamin Nubalaa vol. 4, pg. 233*)



A person having a timid nature may likely faint when given a fright, as his senses become completely overwhelmed. Such was the nature of Sa‘eed bin Musayyab’s (rahimahullah) daughter. Hence, when meeting her husband for the first time, her outstanding quality of hayaa (shame and modesty) was so dominant that it overpowered all her senses, causing her to collapse! If we find it difficult to comprehend or imagine a level of hayaa as high as this, then it is due to the breakdown and deterioration of hayaa in society today.



When praising his wife, Katheer bin Abi Wadaa‘ah (rahimahullah) mentioned that she was blessed with the ‘ilm (knowledge) of Deen and was fully apprised of the husband’s rights. In this regard, we should realize that just as it is important for us to acquire the relevant knowledge of Deen, it is also imperative for us to fulfil the rights of our spouse and strive to earn their happiness.





Rasulullah (sallallahu ‘alaihi wasallam) has informed us that the marriage which earns the greatest blessings is the marriage in which the least expenses are incurred. Hence, Sa‘eed bin Musayyab (rahimahullah) performed his daughter’s nikaah with utmost simplicity, *understanding that this lays the foundation for a blissful marriage.*



## *The Perfect Partner*

‘Aarif Billah, Moulana Shah Hakeem Muhammad Akhtar (rahimahullah), was the Shaikh (spiritual mentor and guide) of senior ‘Ulama of our country.

The piety and righteousness of his wife was well-known to the people of her area. It was solely on the basis of this piety that Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) married her, although she was older than him.

Describing his nikaah, Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) mentioned the following:

*“My nikaah incurred very little expense, as I spent a total of only two hundred rupees. I gifted my wife a set of ordinary, simple clothing. You will perhaps be surprised to learn that I performed my own nikaah, as there was no ‘Aalim in the village where my wife*



lived. Hence, I recited the khutbah of the nikaah and thereafter performed my own nikaah in the presence of the witnesses.”

He also mentioned the following in praise of his respected wife:

“At the very beginning of our marriage, she said to me, ‘I will always assist you in your efforts and endeavours. I will eat whatever you feed me and I will wear whatever clothing you provide for me. If you are in a state of hunger, I will happily remain hungry with you, and if you wish to live in the jungle, then I will accompany you. I will never ask or demand anything from you nor will I ever cause you anxiety or worry.’ My respected wife remained true to her words as she never once asked or demanded anything such as jewellery, clothing or money. She did not possess any love for the world nor the things of the world. In fact, her disinterest in the world was such that it seemed as though she did not even know that a thing like the world existed.”

“It was through my respected wife that I was blessed with a son like Moulana Mazhar (daamat barakaatuhum), who is a capable and pious ‘Aalim. Allah Ta‘ala, out of His grace, is taking great work of Deen from him.”

“She was very pious and was the Raabi‘ah Basriyyah of our time. I am so convinced of her piety and righteousness that when I make du‘aa to Allah Ta‘ala, I ask Him to accept my du‘aa on account of her piety and righteousness.”

*(Rashk-e-Awliyaa, Hayaat-e-Akhtar pgs. 42, 44 & 47)*



## Lessons:



Rasulullah (sallallahu ‘alaihi wasallam) has taught us that when seeking a partner, we should always make it our priority to find one who possesses Deen and piety.



The nikaah which attracts the most blessings is that nikaah in which the least expenses were incurred.



A truly loyal and faithful wife is one who will remain patiently at her husband’s side through the good times and the difficult times without uttering a word of complaint.



When a wife is blessed with contentment, she will not harbour ambitions to collect wealth, clothing, shoes, furniture, jewellery, etc. but will be content with what she has in life and will dedicate her energy to developing her Jannah. When a woman does not possess contentment, she will always hanker after more, and in the process, will often become a burden to her husband as she squanders his hard-earned wealth.



A person may fool the world, but it is very difficult to deceive one’s spouse who knows one more intimately than any other person. Hence, if a person’s spouse sincerely praises him saying that he is pious, it is high praise indeed. From the praise of Moulana Shah Hakeem Muhammad Akhtar (rahimahullah), we understand the high rank and exemplary piety of this woman.



*Happily Ever After*

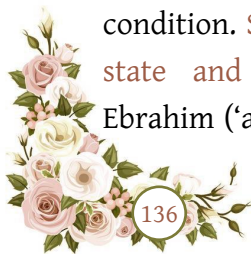
One of the greatest gifts that any parent can hope for is that of a pious child. **However, to achieve this, the child will have to receive an upbringing of piety from his parents.** Hence, Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) praised the role of his respected wife in producing a son like Moulana Shah Hakeem Muhammad Mazhar (daamat barakaatuhum).



## *The Gift of Gratitude*

After the marriage of Nabi Ismaa'eel ('alaihi salaam), his respected father, Nabi Ebrahim ('alaihi salaam), came to visit him in Makkah Mukarramah. On arriving at his home, he found that Nabi Ismaa'eel ('alaihi salaam) was out, and thus only met his wife. She, however, did not recognize Nabi Ebrahim ('alaihi salaam) as she had never met him before.

Nabi Ebrahim ('alaihi salaam) asked her the whereabouts of Nabi Ismaa'eel ('alaihi salaam) to which she replied, "He has gone to find sustenance for us (i.e. he has gone out to hunt)." Nabi Ebrahim ('alaihi salaam) next enquired regarding their condition. **She replied by complaining, saying, "We are in a bad state and are undergoing constraints and poverty."** Nabi Ebrahim ('alaihi salaam) then said to her, **"When your husband**



arrives, convey my salaam to him, and tell him to change his doorstep.”

When Nabi Ismaa'eel ('alaihi salaam) later returned home, he perceived that someone had visited, and thus asked his wife, “Did anyone come?” She replied, “Yes, an old man with such-and-such an appearance arrived. He asked me where you were, and I told him that you were out. He asked me regarding our condition, and I replied that we are experiencing difficulty and hardship.” Nabi Ismaa'eel ('alaihi salaam) asked her, “Did he give you any message?” She replied, “Yes, he told me to convey salaam to you, and to tell you to change your doorstep.” Nabi Ismaa'eel ('alaihi salaam) responded, “That was my father, Nabi Ebrahim ('alaihi salaam). He has instructed me to separate from you.” (Nabi Ebrahim ['alaihi salaam] was actually referring to the wife of Nabi Ismaa'eel ['alaihi salaam] when he used the term 'doorstep'.)

After some time had passed, Nabi Ismaa'eel ('alaihi salaam) remarried. When Nabi Ebrahim ('alaihi salaam) came to visit him thereafter, he was yet again not at home. Hence, Nabi Ebrahim ('alaihi salaam) met his wife who did not recognize him. Nabi Ebrahim ('alaihi salaam) asked her where Nabi Ismaa'eel ('alaihi salaam) was to which she answered, “He has gone to search for sustenance for us.” Nabi Ebrahim ('alaihi salaam) next asked her regarding their condition. She praised Allah Ta'ala and replied, “We are in a good condition, enjoying prosperity.” Nabi Ebrahim ('alaihi salaam) then said to




## *Happily Ever After*

her, “When your husband arrives, convey my salaam to him, and tell him to keep and look after his doorstep.”

When Nabi Ismaa’eel (‘alaihi salaam) later returned, he perceived that someone had visited, and thus asked his wife, “Did anyone come?” She replied in the affirmative and informed Nabi Ismaa’eel (‘alaihi salaam) of what had transpired, together with conveying to him the salaam and the message of Nabi Ebrahim (‘alaihi salaam). Nabi Ismaa’eel (‘alaihi salaam) responded, “That was my father, and you are the ‘doorstep’ to which he referred. He has instructed me to keep you as my wife and to look after you.” (*Saheeh Bukhaari #3364*)

NB: The doorstep acts as a form of protection for the door and the home. Similarly, the woman of the home is a form of protection for the home, as she guards the home in the absence of the husband. Furthermore, the wife always remains at home (in the ideal situation) just as the doorstep never moves and always remains in one place. For this reason, the word ‘doorstep’ was used to refer to the woman of the home. (*Fat-hul Baari vol. 6, pg. 499 and Al-Kautharul Jaari vol. 6, pg. 261*)

### *Lessons:*

 The first wife and second wife of Nabi Ismaa’eel (‘alaihi salaam) had lived in the same home and had both experienced the same conditions of hardship. However, there was a great difference between the two wives. The first wife displayed the quality of ingratitude and complained, hence she was deprived



of remaining in the marriage of Nabi Ismaa'eel ('alaihi salaam). The second wife was blessed with the qualities of gratitude for the favours they enjoyed, patience over their hardships, and contentment with the little that they had, and so she was honoured to remain the wife of Nabi Ismaa'eel ('alaihi salaam).



The importance of the wife remaining grateful to her husband and abstaining from complaining can be clearly understood from the hadeeth in which Rasulullah (sallallahu 'alaihi wasallam) warned the women of this Ummah that one of the main causes for them entering Jahannum is their excessive complaining and lack of appreciation for the favours and kindness of the husband. (*Saheeh Muslim #2048*)

In another hadeeth, Rasulullah (sallallahu 'alaihi wasallam) described those women who do not have the quality of appreciation saying, "If you treat such a woman kindly for your entire life, and she thereafter sees something from you (that she dislikes), she will say, 'I never saw any good from you!' (i.e. on account of one unhappy experience, she will immediately forget the lifetime of good that you showed her and will immediately complain.)" (*Saheeh Bukhaari #29*)



Nabi Ismaa'eel ('alaihi salaam) heeded the advice of his father, Nabi Ebrahim ('alaihi salaam), regarding his wife. Similarly, we should ensure that we consult and follow the advice of our parents and elders when choosing a spouse.



*Happily Ever After*

## *Concern for His Comfort*

After Sayyidah Ummu Sulaim (radhiyallahu ‘anha) married Sayyiduna Abu Talhah (radhiyallahu ‘anhu), they had a son named Sayyiduna Abu ‘Umair (radhiyallahu ‘anhu). Sayyiduna Abu ‘Umair (radhiyallahu ‘anhu) was a very handsome child and his father, Sayyiduna Abu Talhah (radhiyallahu ‘anhu), loved him intensely.

One day, after Sayyiduna Abu ‘Umair (radhiyallahu ‘anhu) had grown into a young, active child, he fell extremely sick. Sayyiduna Abu Talhah (radhiyallahu ‘anhu) was so concerned and worried about his son that his own health began to deteriorate. Nevertheless, despite his son being extremely ill, Sayyiduna Abu Talhah (radhiyallahu ‘anhu) would continue to visit and sit in the company of Rasulullah (sallallahu ‘alaihi wasallam) every morning and evening.

While Sayyiduna Abu Talhah (radhiyallahu ‘anhu) was with Rasulullah (sallallahu ‘alaihi wasallam) one evening, Sayyiduna Abu ‘Umair (radhiyallahu ‘anhu) succumbed to his illness and passed away. Sayyidah Ummu Sulaim (radhiyallahu ‘anha) instructed her family saying, “Do not inform Abu Talhah (radhiyallahu ‘anhu) of the death of his son until I myself inform him.”

Before Sayyiduna Abu Talhah (radhiyallahu ‘anhu) could arrive, Sayyidah Ummu Sulaim (radhiyallahu ‘anha) took the



body of her just-deceased son, gave it ghusal and enshrouded it in a kafan. She then placed the body in a corner of the home, out of sight. She thereafter prepared supper for her husband, Sayyiduna Abu Talhah (radhiyallahu ‘anhu), who happened to be fasting.

Sayyiduna Abu Talhah (radhiyallahu ‘anhu) thereafter arrived, bringing home with him a few guests from the masjid. On arriving home, Sayyiduna Abu Talhah (radhiyallahu ‘anhu) asked Sayyidah Ummu Sulaim (radhiyallahu ‘anha), “How is the boy?” Sayyidah Ummu Sulaim (radhiyallahu ‘anha) replied, “He is more at peace than he ever was.” Sayyiduna Abu Talhah (radhiyallahu ‘anhu) understood this reply to mean that the child had recovered from his illness and thus felt relaxed, allowing him to eat his supper with the guests in comfort. After they had eaten and the guests had departed, Sayyidah Ummu Sulaim (radhiyallahu ‘anha), beautified herself more than she had ever done before and presented herself to her husband. They thereafter shared the bed.

The following morning, when Sayyiduna Abu Talhah (radhiyallahu ‘anhu) had performed ghusal and was about to leave home, Sayyidah Ummu Sulaim (radhiyallahu ‘anha) said to him, “O Abu Talhah! Tell me, if some people loaned an item of theirs to a household and thereafter asked the household to return it, would the household have the right to withhold the item?” Sayyiduna Abu Talhah (radhiyallahu ‘anhu) replied, “No.” Sayyidah Ummu Sulaim (radhiyallahu ‘anha) then said, “Hope



## *Happily Ever After*

for reward on account of your son (passing away). Allah Ta'ala had loaned him to us and has now taken him back.”

When he heard the news of his son's demise, Sayyiduna Abu Talhah (radhiyallahu 'anhu) was naturally shocked and upset, and said, “You left me to share the bed with you and thereafter informed me of my son?” He thereafter proceeded to perform salaah with Rasulullah (sallallahu 'alaihi wasallam), after which he informed Rasulullah (sallallahu 'alaihi wasallam) of the events of the previous night.

When he heard what had transpired, Rasulullah (sallallahu 'alaihi wasallam) made du'aa for Sayyidah Ummu Sulaim (radhiyallahu 'anha) and Sayyiduna Abu Talhah (radhiyallahu 'anhu) saying, “*May Allah Ta'ala grant you barakah in the night you spent together.*” Thus, Sayyidah Ummu Sulaim (radhiyallahu 'anha) had conceived that night.

Sometime thereafter, Sayyidah Ummu Sulaim (radhiyallahu 'anha) was out of Madeenah Munawwarah, travelling with her husband accompanying Rasulullah (sallallahu 'alaihi wasallam). As they neared Madeenah Munawwarah, Sayyidah Ummu Sulaim (radhiyallahu 'anha) was struck by labour pains. On account of the labour, she could not make the final leg of the journey to enter Madeenah Munawwarah and thus Sayyiduna Abu Talhah (radhiyallahu 'anhu) had to remain with her to care for her.

Sayyiduna Abu Talhah (radhiyallahu 'anhu), due to his deep love for Rasulullah (sallallahu 'alaihi wasallam), always desired



to leave Madeenah Munawwarah with Rasulallah (sallallahu ‘alaihi wasallam) and enter the blessed city with Rasulallah (sallallahu ‘alaihi wasallam). Now, because he had to stay with Sayyidah Ummu Sulaim (radhiyallahu ‘anha), he would miss entering with Rasulallah (sallallahu ‘alaihi wasallam). He thus raised his hands in du‘aa and supplicated saying, “O Rabb! It pleases me to leave with Your Rasul (sallallahu ‘alaihi wasallam) when he leaves, and enter with him when he enters. I am now held back, as You can see.”

When he made this du‘aa, the labour ceased and Sayyidah Ummu Sulaim (radhiyallahu ‘anha) exclaimed, “O Abu Talhah! I no longer feel the pains that I was feeling! Proceed!” Thereafter, as they entered Madeenah Munawwarah, her labour resumed and she was blessed with a son.

When the child was born, Sayyidah Ummu Sulaim (radhiyallahu ‘anha) said to Sayyiduna Anas (radhiyallahu ‘anhu), “O Anas! Nobody will feed this child until you first take him to Rasulallah (sallallahu ‘alaihi wasallam).” Hence, as soon as it was morning, Sayyiduna Anas (radhiyallahu ‘anhu) took his baby brother to Rasulallah (sallallahu ‘alaihi wasallam) who happened to have a branding-iron in his blessed hand at the time (with which he would brand the animals of zakaat for identification purposes).

On seeing Sayyiduna Anas (radhiyallahu ‘anhu), Rasulallah (sallallahu ‘alaihi wasallam) said, “Ummu Sulaim (radhiyallahu




## *Happily Ever After*

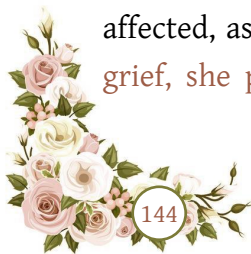
‘anha) has perhaps had a child?” Rasulullah (sallallahu ‘alaihi wasallam) then placed the branding-iron down and Sayyiduna Anas (radhiyallahu ‘anhu) placed the baby in his blessed lap. Rasulullah (sallallahu ‘alaihi wasallam) then called for some ‘ajwah dates of Madeenah Munawwarah to be brought. *When it was presented to him, he placed it in his blessed mouth and chewed it until it softened into a paste. He then placed it into the child’s mouth.* When it was placed in his mouth, the baby began to suck at it eagerly. Noticing this, Rasulullah (sallallahu ‘alaihi wasallam) said, “Look at the love of the Ansaar for dates!” Rasulullah (sallallahu ‘alaihi wasallam) then wiped the face of the baby and named him ‘Abdullah.

Sufyaan bin ‘Uyainah (rahimahullah) narrates from a man of the Ansaar who mentioned that this son, ‘Abdullah, had nine sons, all of whom had studied the Quraan Majeed.

*(Saheeh Bukhaari #1239, Saheeh Muslim #5612, Musnad Ahmad #12028 and Fat-hul Baari vol. 3 pg. 217)*

## *Lesson:*

 The behaviour and conduct of Sayyidah Ummu Sulaim (radhiyallahu ‘anha) on the demise of her son adequately demonstrates the high level of concern which she had for her husband’s comfort. She was obviously greatly grieved and affected, as her son had passed away. *Yet, despite her pain and grief, she put her emotions aside, in a remarkable display of*



selflessness, and did all that she could to see to the comfort of her husband and even attend to his guests.

As he was fasting, she did not break the news to him immediately, as it would have caused him to lose his appetite and go hungry. Furthermore, in case he needed to share the bed, she adorned herself and saw to his matrimonial needs as well. Finally, being the end of the day, he was tired. If she broke the news to him at that moment, his grief would have deprived him of sleep. Hence, she first saw to all the needs of her husband, and only when he had eaten, fulfilled his needs and rested, did she break the news to him. *Rasulullah (sallallahu ‘alaihi wasallam)* was so pleased with her selfless behaviour and conduct that he made du‘aa for them. As a result, their son, Sayyiduna ‘Abdullah (radhiyallahu ‘anhu), was born, and the barakah was evident in his progeny, where nine of his sons were ‘Ulama.

When we examine the exemplary conduct of Sayyidah Ummu Sulaim (radhiyallau ‘anha), we find that it was the spirit of sacrificing her comfort for the comfort of others that prompted her to behave in this manner. Similarly, in our own lives, we are sometimes fatigued and exhausted, down and depressed or starving and famished. Under these trying conditions, are we able to look beyond our own comfort to see how we can bring comfort to others, especially our life partners?





*Happily Ever After*

## *Considerate to the Core*

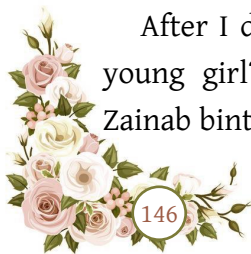
Qaadhi Shuraih (rahimahullah) was the chief judge of Kufah, appointed by none other than Sayyiduna ‘Umar bin Khattaab (radhiyallahu ‘anhu).

Imaam Sha’bi (rahimahullah) narrates the following regarding him:

Once, Qaadhi Shuraih (rahimahullah) addressed us saying, “You should marry a woman from the tribe of Banu Tameem, as they are indeed THE women (i.e. they have unparalleled qualities).” Hearing this high praise, we asked him, “Why do you say that, O Abu Umayyah?” In reply, Qaadhi Shuraih (rahimahullah) recounted his personal experience as follows:

One day, while returning from a funeral, I passed by a tent where I saw an old woman with a young girl beside her. Seeing them, I asked for something to drink. At my request, the old woman asked, “Do you prefer milk, water or nabeez (a drink prepared by soaking dates, grapes or other similar items in water)?” “I prefer milk,” was my reply. The old woman thus turned to the young girl and instructed her, “Give him milk to drink, as it is my impression that he is a stranger here.” She therefore gave me milk to drink.

After I drank the milk, I asked the old woman, “Who is this young girl?” The old woman replied, “She is my daughter, Zainab bintu Hudair. She is from the Banu Tameem tribe.” I next



asked, “Will you marry her to me?” To this, the old woman replied, “Yes, provided that you are a suitable and compatible match. She has an uncle before whom you should place your request.”

I thereafter returned home and skipped the afternoon siesta. After performing Zuhr Salaah, I went to my reliable, trustworthy friends, Masrooq bin Ajda’ and Aswad bin Yazeed (rahimahumallah). After performing ‘Asr Salaah, I proceeded to the uncle of this girl who was seated in the masjid. On seeing me, he moved from his place for me. I thus said to him, “You may remain seated in your place, as we have merely come to place a need before you.” The uncle replied, “Welcome, O Abu Umayyah! What is it that you need?” I responded, “I have come to discuss your niece, Zainab.” The uncle replied, “By Allah! She is pleased with your proposal, so do not fall short (and delay) in her regard.” We then spoke for some time, after which the uncle married me to his niece, Zainab.

After leaving the uncle, I proceeded home, and had barely arrived there, when I already began to regret my decision. I reproached myself saying, “What have you done to yourself by marrying a woman from the Banu Tameem? They are known for their hard-heartedness and uncouth nature!” I then decided, on the spot, that I would send a message of divorce to her.

However, after some time had passed, I had a change of heart and said, “I will not commit two foolish acts at once (if marrying



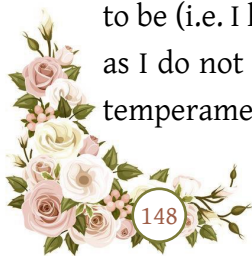
her was a foolish decision, divorcing her immediately after marriage will be a second foolish choice). Rather, I will keep her in my nikaah. If I am happy with her, then I will praise Allah Ta'ala. If I am unhappy with her, I will divorce her.”

With this in mind, I had her dowry and some other gifts delivered to her. Shortly after, when she was brought to my home, I said to her, “It is sunnah for the wife to perform two rakaats of nafl salaah behind her husband when she is brought to his home. After performing salaah, they should both engage in du'aa and beg Allah Ta'ala to grant them barakah (blessings).” Saying this, I stood and commenced salaah, while my wife stood in salaah behind me.

When we completed the salaah, I extended my hand to her, but she said, “Wait a moment!” When I received this response, I said to myself, “By the Rabb of the Ka'bah! She seems to be one of ‘those’ women!”

However, she then addressed me in the following manner:

“All praise is due to Allah Ta'ala, and may Allah Ta'ala shower His mercy and blessings upon our master, Muhammad (sallallahu 'alaihi wasallam), and his blessed family. I am a woman who is a stranger to you. By Allah! I have never before mounted a conveyance which was as difficult for me as I find this to be (i.e. I have never been in a situation more difficult than this as I do not know what is expected of me). You are a man whose temperament, ways and preferences are unknown to me. So



please inform me of that which pleases you and that which displeases you so that I may abstain from the latter. These are the few words that I (wished to) say, and I ask Allah Ta'ala to forgive me and to forgive you.”

To this, I replied saying:

“All praise is due to Allah Ta'ala, and may Allah Ta'ala shower His mercy and blessings upon our master, Muhammad (sallallahu 'alaihi wasallam), and his blessed family. You have come to a household and family who take your husband as their leader. Hence, you will insha-Allah be a leader to their women as well. I like such-and-such things and I dislike such-and-such things.”

As I terminated, she asked, “Tell me, do you like your in-laws to visit you?” I replied, “I am a qaadhi (judge). Hence, I do not like my in-laws to dictate to me, nor do I like them to be estranged from me.”

She then further enquired, “Which of your neighbours do you prefer to enter your home and which do you prefer to not enter your home?” I replied, “So and so are good company, whereas so and so are not suitable company.”

After this conversation, we lived together for a year in which my happiness increased with each passing day.

One day, I returned home from the court session and found an old woman in my home, instructing my wife regarding what she



## *Happily Ever After*

should and should not do. I asked my wife, “O Zainab! Who is this?” She replied, “This is your mother-in-law. This is my mother.” Hearing this, I enquired regarding her health, after which she asked me, “How are you, O Abu Umayyah? How do you find your wife?” I replied, “I find her to be an embodiment of goodness.”

The old woman then said, “A woman’s manners will be at their worst in two situations; when she gives birth to a child, and when she gains favour with her husband (and thus becomes spoilt). If you have any misgivings or doubts regarding your wife, then resort to punishing her.” I answered, “I testify that she is truly your daughter. You have saved me the need to impart good qualities to her and you have instilled excellent character within her.” She then asked me, “Would you mind your in-laws visiting your home?” I replied, “They may visit whenever they wish.”

My mother-in-law would thereafter visit me once a year and would give us this very same advice before departing. I lived with my wife for twenty years, and in this period, I only became angry with her once. Even then, I was at fault.

*(Taareekh Ibni ‘Asaakir vol. 23, pg. 51 and Qisasul Arab, vol. 2, pg. 97)*

### *Lessons:*



When a person wishes to get married, he should adopt the correct procedure and protocol. This entails contacting the parents or guardians of the person for whose hand one wishes to



propose, instead of contacting the person directly and proposing to her. By adopting the correct protocol, one will be saved from disgrace, misunderstandings and suspicion.



Every person is unique in their likes and dislikes. For the purpose of living together harmoniously and prosperously, each spouse will have to sacrifice to ensure that the other is comfortable. To do this, it is necessary for the spouses to know each other's likes and dislikes, tastes and distastes, etc. very well, and to accordingly consider these preferences.



There may be times in a person's marriage where he feels that he made the incorrect decision and is tempted to bail out and jump ship. However, we should never be hasty in making any decision. Very often, it is merely our emotions that have overcome us. Thus, we sometimes even notice that our anger, frustration, etc. seems silly and trivial as soon as the anger has subsided. If a bad decision is made on the spur of the moment, when we later return to our senses and realize the consequences and now wish to reconcile, it may be impossible to repair the damage.



If the husband disapproves of one keeping the company of certain people due to them having a bad influence on one's Deen, then one should avoid such people and refrain from interacting with them.



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A wife should not allow her friends or even relatives to excessively visit her home as this obviously invades the privacy and space of the husband, intrudes on his time with his wife and also disrupts the system and functioning of the home. Hence, before inviting any friends or family, she should ensure that he is happy. Ultimately, the wife should realize that she is married to him – not to her friends, cousins, etc.



When a husband is happy with his in-laws, he will himself invite them into his home and will even go out of his way to entertain them. Hence, instead of imposing the in-laws on him, get him to love his in-laws.

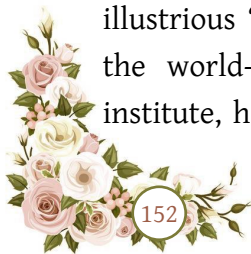


When a mother instils good qualities in her daughter and gives her the correct Islamic upbringing, she is in reality laying the foundation for her daughter's successful marriage and life to come.



## *A Submissive Spouse*

Moulana Muhammad Qaasim Nanotwi (rahimahullah) was an illustrious 'Aalim of the 19th century, who was the founder of the world-renowned institute, Darul 'Uloom Deoband. This institute, has tens of thousands of graduates around the world,



and many Deeni institutes today, in South Africa and abroad, are offshoots of this prestigious Darul 'Uloom and remain affiliated to it.

The respected wife of Moulana Qaasim Nanotwi (rahimahullah) was not only an exceptionally pious woman – she was a faithful wife who displayed true loyalty to her husband and went beyond the call of duty in serving him and in fulfilling his rights.

As the piety, knowledge and wisdom of Moulana Qaasim (rahimahullah) became well known, people from far and wide began to flock to him. As a result, there were always guests in his home, with barely a single meal passing without guests being present. His respected wife was extremely efficient in seeing to the household responsibilities and would ensure that there was always food prepared for the guests. Even when there was a shortage of wealth in the home, she would try her best to honour the guests and see to their comfort. In regard to her big-heartedness, Moulana Qaasim (rahimahullah) once mentioned, “Our generosity is on account of Ahmad’s mother (referring to his respected wife).”

Similarly, she understood the importance of pleasing her husband and was thus completely selfless in her effort to secure his happiness. The following incident, which she herself narrates, is ample evidence in this regard:



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“My husband (Moulana Qasim [rahimahullah]) would generally drink milk at night. Hence, when he returned home after ‘Esha, I would present the milk to him. After drinking the milk, he would stand and engage in nafl salaah, as it was his habit to stand in salaah the entire night. If on any occasion he did not wait for me to bring the milk and commenced his salaah, I understood that he was upset with me for some reason. Thus, on the few occasions when he did not wait for the milk and commenced his salaah, I too remained standing the entire night with the cup of milk in my hands.”

The wife of Moulana Qasim (rahimahullah) was blessed with a heart of such compassion and love, that let alone serving her husband she even went the extra mile in serving her mother-in-law and seeing to her comfort.

Shortly before her mother-in-law passed away, she fell ill and would experience bouts of diarrhoea which were so severe that she would soil three or four sets of clothing daily. Together with rendering all the other services, the wife of Moulana Qasim (rahimahullah) would happily wash these soiled clothing of her mother-in-law. However, Moulana Qasim (rahimahullah) would also insist to personally wash his mother’s clothing and clean it. Hence, Moulana Qasim (rahimahullah) and his wife came to the agreement that they would take turns to wash the clothing.

Despite this arrangement, the wife of Moulana Qasim (rahimahullah) had such a heart that she would wash, clean and



dry the soiled clothing when it was her turn – and when it was her husband’s turn as well! However, since her husband wanted to share in the reward of washing his mother’s clothing, she would leave just one garment for him to wash.

(*Sawaanih-e-Qaasimi* vol. 1, pgs. 502 & 518, Moulana Muhammad Qaasim Nanotwi – *Hayaat aur Kaarnaame* pg. 242-245, *Qaasimul ‘Uloom* Hazrat Moulana Muhammad Qaasim Nanotwi pg. 194)

### *Lessons:*



In order for a person to succeed in this life and the next, he will have to fulfil not only the rights of Allah Ta’ala but the rights of the creation as well. In the case of a woman, it is her husband who has the greatest rights over her. The wife of Moulana Qaasim Nanotwi (rahimahullah) understood this, and thus when her husband was displeased with her, then even though she did not know the reason for his displeasure, she remained standing the entire night. This was a remarkable demonstration of her selflessness and complete lack of an ego and pride.



The excellence of Moulana Qaasim’s (rahimahullah) wife can be understood by the fact that although her husband had excused her from the task of washing the soiled clothing of her mother-in-law, she still insisted on attending to it herself. In this regard, we should always bear in mind that although the mother-in-law is not our own mother, she is our husband’s



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mother. Hence, any friction or unpleasantness with the mother-in-law will most definitely have a negative impact on the marriage, as it will displease the husband. Thus, in the interest of our marriages, and to uphold the sunnah of showing good character and serving people (even when they ill-treat us), we should try, to the best of our ability, to serve our mothers-in-law and be good to them.



## *A Wonderful and Hardworking Wife*

The respected wife of Shaikh Doctor Hafeezullah Sukkharwi Muhaajir Madani (rahimahullah) was born in March 1917, and passed away in July 1992 at the age of 75.

Her son, Dr. Kareemullah Makki, mentioned the following regarding her:

My respected mother, until her demise, never once opposed the instruction of my father, even though fulfilling his instruction may have been awkward or caused her inconvenience.

Regarding my mother's caution in spending wealth, I heard my respected father mention, "She never spent even one rupee without my permission." In fact, she would not even spend her



personal wealth or go to meet any person without first securing my father's permission. Her obedience to my father and ensuring that she asked him before doing anything was to such an extent that she would not even acquire her basic necessities such as clothing, etc. without first consulting him.

We (the children) never saw our mother and father fighting or arguing with one another. She never did any action that displeased my father. Sometimes, other women would give her advice and suggest that she do something in a certain manner. My mother's response would be, "I will first ask my husband, and I will not do it if it does not please him."

My respected mother was very hardworking and would personally carry out all the household chores such as cleaning, sweeping, washing the clothing and dishes, cooking, etc. She was very particular regarding cleanliness. Every item of the home stayed in a specific place. She placed great emphasis on this and would thus say, "Whenever you take anything from its place, then ensure that you return it to its place after using it so that the next time it needs to be used, it will be found easily."


My mother was very ordered and systematic in her ways and strongly disapproved of things that lacked system and order and were random and haphazard. Hence, when making the bed, she ensured that the duvet, sheets and pillows be equal on all the sides of the bed.


(Mithaali Khawaateen pg. 332-335)




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### *Lessons:*

 It is the teaching of Islam that a woman should respect her husband and obey him in all permissible matters. If she conducts herself in this manner, then apart from the fact that she is in perpetual 'ibaadah, her husband will be pleased with her, making her home one of happiness. *If her husband is unhappy with her, she will naturally feel miserable and unhappy.*

 Being systematic, orderly and organized is a valuable, necessary quality in life. The importance of being systematic and not attending to tasks haphazardly can be understood from cooking - everyone knows that the meat is cooked first and the garnish added at the end. Imagine what the result would be if the garnish was the first thing to enter the pot while the meat was added right at the end! *Hence, without system and order, even the simplest of tasks becomes complicated and spoiled. Furthermore, when one does not have a system in life, discomfort and inconvenience is inevitably caused to others, especially one's husband.*

 Today, many women consider it below their dignity to personally attend to the chores of the home, whereas in reality, a woman who personally carries out the work of the home is generally praised and admired.





## *Wife of Qaari Siddeeq Baandwi (rahimahullah)*

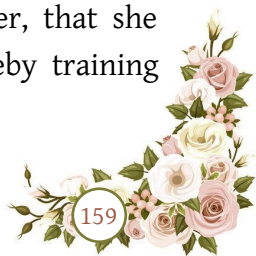
Qaari Sayyid Siddeeq Ahmad Baandwi (rahimahullah) was a great personality of the recent past, who passed away on 28<sup>th</sup> August 1997. His wife was also a very pious and amazing woman.

### *Selflessness and Submission*

The wife of Qaari Siddeeq (rahimahullah) truly possessed the qualities of submission and humility. Hence, the manner in which she served and obeyed her husband was nothing less than outstanding.

Despite hailing from a very affluent family and being raised in the lap of comfort, after marrying Qaari Siddeeq (rahimahullah), she adapted to the conditions prevalent in his home and went out of her way to see to his needs and comfort, even sacrificing her own comfort in the process.

Qaari Siddeeq (rahimahullah) would often receive guests. His wife would prepare the food for the guests and when possible, she would prepare more than one dish. For many years, she saw to the needs of the guests entirely on her own. It was only later, when her daughters were old enough to assist her, that she would get them to help her in the kitchen, thereby training them as well.





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Seeing to the needs of guests is no easy task, and in their case, the stream of guests was continuous. Together with male guests, there would sometimes be female guests as well. **They would often arrive unexpectedly or at an odd or inconvenient time. Despite this, she went out of her way in seeing to their comfort.** In this regard, she could not tolerate receiving a guest without having food prepared and thus always ensured that some food was kept aside for the unexpected guest.

On one occasion, she asked a child to bring her some newspaper which she wished to place in the cupboard to line the shelf. Qaari Siddeeq (rahimahullah) merely mentioned that this action could amount to disrespect, as the name of Allah Ta'ala and Rasulullah (sallallahu 'alaihi wasallam) are sometimes printed in Urdu newspapers. Hence, to use such a newspaper as a lining in the cupboard would amount to disrespect, as items would be placed on top of it. **When she heard her husband express his concern, she removed all the newspapers from the cupboards and further vowed to never line the cupboards with such newspapers again.**

She was once dressed and on the verge of departing for a wedding in another village. Precisely at that moment, she learnt that her husband was not happy for her to attend. **She cancelled her plans and did not attend that wedding.**

*(Hayaat-e-Siddeeq pg. 238 and Tazkiratus Siddeeq vol. 1, pg. 613)*





### *Lesson:*



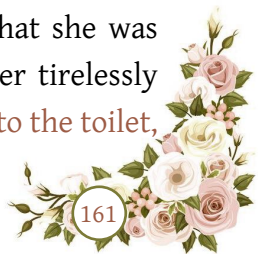
The wife of Qaari Siddeeq (rahimahullah) was so particular about her husband's happiness that she did not wait for him to expressly tell her to avoid something. Rather, when she somehow came to know that something was going to displease him, she immediately left it out.

### *Interaction with the In-Laws*

The wife of Qaari Siddeeq (rahimahullah) lived under the same roof as her mother-in-law for approximately thirty years. During this lengthy period, she displayed exemplary conduct in her manner of interacting, dealing and serving her mother-in-law.

When people live in such close proximity for such a long period, it is obvious that a situation will occasionally arise in which there is some friction between the two parties. Despite these occasional misunderstandings, she always strove to display exemplary character in her interaction with her mother-in-law. On account of both her excellent character and that of her mother-in-law, these occasional misunderstandings would soon be forgotten and the great harmony which they shared in the home would prevail.

When the mother of Qaari Siddeeq (rahimahullah) fell ill towards the end of her life, and became so weak that she was unable to even work, it was his wife who served her tirelessly until her end. She would help her to sit, lie down, go to the toilet,





## *Happily Ever After*

eat, drink and would also wash her clothes and attend to all her needs. By serving her mother-in-law in this manner, she secured her happiness.

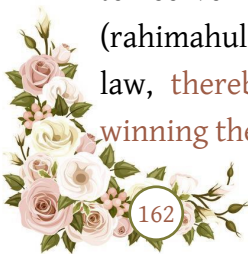
She was very particular regarding her relationship with her own daughters-in-law as well. Hence, as per her husband's advice, she made arrangements for her daughters-in-law to live in their own, separate quarters from the very beginning of their married lives. This was to ensure that they would all enjoy a harmonious relationship, and to avoid ill feelings and clashes arising. *Despite living separately, however, they were not in any way estranged or cut off from one another. Instead, their bond was as though they all lived together.*

The result of her excellent, accommodating attitude with her daughters-in-law was that they took her to be their own mother and were prepared to cook for her and help her at any time. In fact, such was their harmony that they were eager and considered it their good fortune to be given the chance to cook for their father-in-law.

*(Hayaat-e-Siddeeq pgs. 78 & 237 and Tazkiratus Siddeeq vol. 1, pg. 609)*

### *Lessons:*

Although it is not a compulsory duty of the daughter-in-law to serve her mother-in-law, the wife of Qaari Siddeeq (rahimahullah) went the extra mile in serving her mother-in-law, thereby securing her happiness, taking her du'aas and winning the heart of her husband.





In order to maintain harmony and happiness, we should be ultra-cautious when interacting with our in-laws, be they our daughters-in-law or our mothers-in-law. **The husband will never be happy if his wife and mother are constantly complaining about one another.** Clashes between these two parties often become a recipe for disaster in the marriage.

It is natural for people to occasionally disagree with one another. **However, we should not allow these occasional disagreements to derail our harmony and love** to the extent that we are now unprepared to even make salaam to one another. Instead, a person blessed with good character will immediately seek to reconcile and will even be prepared to shoulder the blame – even if not blameworthy – to achieve this purpose.







*Chapter 4*  
*Questions and*  
*Answers*







*Moulana Yunus  
Patel  
(rahimahullah)*





# The Right Marriage Partner



## Question:

*Assalaamu 'alaikum wa rahmatullahi wa barakaatuh*

Respected Moulana

I am seeking Moulana's advice and guidance in regards to marriage, and would like to know **what are the qualities that one looks for in finding a suitable partner**, and how does one know that she has found the right person?

## Answer:

*Wa 'alaikumus salaam wa rahmatullahi wa barakaatuh*

Respected Sister in Islam




Allah Ta'ala has established such a perfect system with the Deen of Islam, **that every aspect of our lives is accommodated for, to establish peace, harmony and happiness.** So when it comes to nikaah, we find that **Rasulullah (sallallahu 'alaihi wasallam) has offered the best guidance in regards to choosing a spouse**, giving us clear direction as to what should be given priority. **Rasulullah (sallallahu 'alaihi wasallam) has asked us not to marry only for a person's looks, for their beauty might become a cause of moral decline. Not to marry for the sake of wealth, as this may become a source of sin. Marry rather on the grounds of religious devotion. Thus, precedence should be given to Deen over everything else.**




## *Happily Ever After*


Together with marrying on the basis of piety, sharee'ah also takes into consideration, **compatibility in respect to lineage, piety, wealth, etc.**, so that the marriage is a lasting and successful one.

 Insha-Allah, the following would offer some guidelines in respect to the qualities you should seek:

- The person performs salaah five times a day.
- He has the basic knowledge of Deen and practices on it.
- He associates with good people, and is not seen in discos, raves or in the company of drug addicts, or with those who have other bad habits.
- He has piety and righteousness.

We can only go by what is seen outwardly. However, discreetly, the required information can be obtained by your parents, through family and friends.

 If there is uncertainty, istikhaarah offers the best direction, and thereafter, you can make a decision.

 Your parent's approval is also extremely important, for that will secure their du'aas and blessings, which will be a means of great goodness for you.

*May Allah Ta'ala grant you a pious and compatible spouse.*





# His Parents are not Happy

## Question:

*Assalaamu 'alaikum wa rahmatullahi wa barakaatuh*

Respected Moulana

I have someone very special in my life and he is everything that I have asked Allah Ta'ala for. I have read istikhaarah and it was positive. He has also read but hasn't got an answer. However, he feels very positive. The thing is his parents do not want to accept me. I do not want him to choose his parents over me.

Since we are happy with one another, how do we work around this situation? He does not want to go against his parents' wishes and I respect that, but I am left at the end of a bridge with nowhere to go.

## Answer:

*Wa 'alaikumus salaam wa rahmatullahi wa barakaatuh*

Respected Sister in Islam



Before all else, you need to understand that your relationship with this boy presently, is haraam. You are making du'aa to make something halaal, but you are still remaining in haraam. Your du'aa is in one direction, but your actions are in the opposite direction. Indulgence in sins is a great obstruction for acceptance of du'aas.





## *Happily Ever After*

You should firstly break off the illicit relationship you have with the person. In doing so, Allah Ta'ala will become pleased and when Allah Ta'ala is pleased, He will assist and guide you to what is best for you; He will accept your du'aas and make things work out most favourably for you.



On the one hand, this person is leading you on in an illicit relationship and on the other hand, he tells you that his parents are not happy and they do not want to accept you and he wants to please them. This is all the more reason to break off the relationship. Look at the situation realistically and rationally.



If and when he is sure that he does want to marry you, he should officially and formally propose by adopting the correct procedure; he should get a senior member of his family to speak to his parents, explaining the situation to them, and encourage them to accept the proposal for you, and they should thereafter present the proposal to your parents.

However, to continue in the haraam relationship is only opening the doors of many problems and a lot of misery.

*May Allah Ta'ala guide us all and grant us the correct understanding.*





# Serving One's Husband

## Question:

*Assalaamu 'alaikum wa rahmatullahi wa barakaatuh*

Respected Moulana

Where does it say in Islam that a woman has to serve her husband? Why did the Sahaabiyyaat (radhiyallahu 'anhunna) serve their husbands, if it is not in Islam? Why did Sayyidah Faatimah (radhiyallahu 'anha) do housework if it is not in Islam? Why should we serve our husbands? Why?

## Answer:

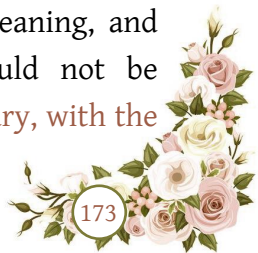
*Wa 'alaikumus salaam wa rahmatullahi wa barakaatuh*

Respected Sister in Islam



There are many ahaadeeth which mention the wives serving their husbands. The life of Sayyidah Faatimah (radhiyallahu 'anha) and many other Sahaabiyyaat (radhiyallahu 'anhunna) bear testimony to this khidmat (service). It also reflected their kindness and selflessness as well as their support and assistance towards nurturing their marriage and maintaining a good home environment.

A wife should go the extra mile by cooking, cleaning, and carrying out other household chores. This should not be considered as demeaning or debasing. On the contrary, with the





## *Happily Ever After*

correct intentions, even these tasks are categorized as ‘ibaadaat and draw great rewards.

At the same time, husbands must understand that cooking, feeding, house cleaning, etc. are not the duties or obligation of the wife. If the husband can afford to, he should employ someone. If he is unable to, he should consider it a favour from his wife and should be patient and tolerant if there is some deficiency or shortcoming. He should not be intolerant or abusive.



I always advise that we should not go by the book of “My Rights”; rather by the book of *love, ihsaan* (kindness) and *khidmat* (serving). If the husband and wife work as a team, and each one goes out of his or her way to fulfil the rights of the other, not just demanding one’s own rights, then that will be a means of enjoying Jannah in this world also.

Of course, rights have been clearly defined so that no person falls short in fulfilling them, or that no person violates the rights of the other.

It has been very aptly said: “*In khidmat (serving), you will get ‘izzat (honour); in giving love, you will receive love.*”

In undertaking this khidmat of one’s husband or generally, with others as well – a person earns respect. And in giving love, one will invite the same insha-Allah.





From another perspective, the Western world raises objections when a woman serves her husband faithfully and lovingly – but strangely finds no wrong with women serving hundreds of strange men, as airhostesses, waitresses, etc. Yet these women are not only subjected to all forms of harassment; they are terribly exploited and even brought out as cheap labour. This is what is demeaning and degrading.

Islam, on the other hand, has placed a woman on a pedestal, crowning her with respect and honour, as the queen of her husband's home.

*May Allah Ta'ala grant us the understanding and the ability to practice.*



## *Misunderstanding Between Spouses*

### *Question:*

*Assalaamu 'alaikum wa rahmatullahi wa barakaatuh*

Respected Moulana





## *Happily Ever After*

I am married for almost one and a half years. My husband and I have a very strong relationship most of the time. **However, there are things we don't understand and this is causing conflict between us.** I try very hard to be a good wife to my husband. Sometimes I get angry and upset with him. I say or do things in anger without thinking. I need guidance. **I feel we don't communicate enough about what is bothering us and where we are going.** Sometimes my husband irritates me in a good way but beyond the limit and I am finding it hard to handle.

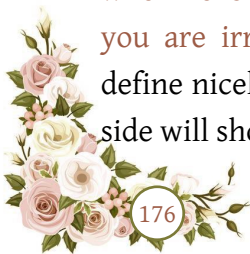
Please give me advice and guidelines on being a better wife. Sometimes he is wrong too, but he won't see it. May Allah reward you.

## *Answer:*

*Wa 'alaikumus salaam wa rahmatullahi wa barakaatuh*

Alhamdulillah, you are trying your very best to be a good wife to your husband. **Whilst there should be love for the husband, there must also be respect.** Getting angry and shouting and giving back to him the abuse in the manner that he gives to you displeases Allah Ta'ala. That will then affect your marriage.

You state that he irritates you in a good way but beyond limits. **If this is the situation, then you must bring it to his notice when he is in a good mood that you appreciate his attention but you are irritated when he goes beyond the limits.** You must define nicely what are those limits and what reaction from your side will show that it is beyond limits and now irritating you.





Also read “Bismillahir Rahmaanir Raheem” 7 times and blow on all the food you cook. Everyone including the children may eat from it. Make lots of taubah from all sins and make lots of du‘aa.



## *Addressing the Problems in Marriage*

### *Question:*

*Assalaamu ‘alaikum wa rahmatullahi wa barakaatuh*

Respected Moulana

My marriage is in problems for a while now. My husband comes home late and wants to be by himself. We have had no family life for the last three years and everything revolves around him. I know he is talking to other women and I have grown to accept it. I just want this marriage to work.

Please inform me as to what I may read to create love in his heart so he may want to come home and spend time with me and my children.





*Happily Ever After*

## *Answer:*

*Wa ‘alaikumus salaam wa rahmatullahi wa barakaatuh*

Respected Sister in Islam



You should not allow this matter to continue. There is a serious need for both of you to seek some kind of counselling. Marriage is not living together like two pieces of furniture in the home.

You should continue to try and win his attention and love, in a way that would please him – within the boundaries of sharee‘ah.

You should also speak to your husband, in a polite manner, about your concerns, your hurt and sadness, as well as the need to build love between the two of you, and make the marriage a success. This naturally requires him to co-operate and also make an effort. If need be, suggest some kind of mediation to solve the problem.



Read durood shareef thrice, “Ya Wadoodu, Ya Rahmaanu, Ya Raheemu” once, and durood shareef thrice again. Blow on some sugar and use that in the tea or whatever you may prepare for him. Also read and blow on the water. All in the family can drink from this.



Do also make a lot of taubah and istighfaar from all sins. Perform your five times salaah daily and continue with du‘aa. I am also making du‘aa for you.





# *Inquisitive Mother-in-Law*

## *Question:*

*Assalaamu 'alaikum wa rahmatullahi wa barakaatuh*

Respected Moulana

Whenever I intend to go out, my mother-in-law asks me where I am going. I am finding this very annoying. I feel she is being too nosey. Do I have to tell her?

There is no place my husband and I go to without her wanting to know where we are going. I find this very interfering in my marriage and feel she just wants to exercise her authority over her youngest son. Is it still his duty to answer her, or can we just say we are going out, greet her and not tell her the actual places?

## *Answer:*

*Wa 'alaikumus salaam wa rahmatullahi wa barakaatuh*

Respected Sister in Islam



Whilst, you do not have to inform her of your every movement, it is advisable that when you are going out, especially if it will be for a few hours, to let her know that you are going out, and that if there is any important message, she will be able to contact you on your cell-phone.






Ignore what you term as her being “nosey”. Parents generally incline to worry, apprehension and fear when it comes to their children – especially considering the dangerous times that we live in. Her questions should be attributed to that motherly concern.

Exercise patience and appease her worry, by informing her when you do go out. This will win her appreciation. And in this way, you will also get her du’aas for your safety and safe return home.

So, although there is no obligation, it is in the interest of maintaining a good relationship that you do so, moreover since you are living together.

 Indeed as the mother, her rights over your husband are great. Therefore, though this as a big challenge, you should nevertheless be encouraging your husband to respond correctly in these matters, so that he is not disrespectful to his mother and does not hurt her feelings. In doing so, you will be very greatly rewarded.





# *Uswatul Muslimah*







# No Proposals

## Question:

*Assalaamu 'alaikum wa rahmatullahi wa barakaatuh.*

I have a problem. Guys come see me and don't come back or call again. It's like when they see my face they have to run like hell. I am not so repulsive though. It's so sad.

It's not like I don't pray my salaah or try to the best of my ability to do everything right. I remind myself that patience is the key.

## Answer:

*Wa 'alaikumus salaam wa rahmatullahi wa barakaatuh*

Respected Sister in Islam

Life is a test. Sometimes one is tested in regard to marriage being delayed. However, when one remains steadfast on Deen and does not get involved in any haraam, one will be immensely rewarded in this world and the next.

There have been many cases where someone waited for years. Eventually a suitable match was found and the marriage took place. Insha-Allah you too will receive suitable proposals. May Allah Ta'ala bless you with a pious and very good natured spouse who will be the coolness of your eyes in every respect.





*Happily Ever After*

Daily recite “Ya Jaami’u Ya Lateefu” 111 times together with durood shareef 11 times before and after. Do this for at least 40 days and make sincere du’aa.



## *Why Didn't My Marriage Work?*

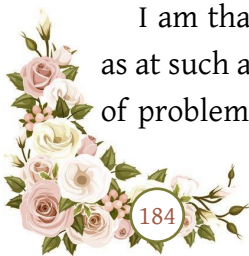
### *Question:*

*Assalaamu ‘alaikum wa rahmatullahi wa barakaatuh.*

I tried to do everything right in my marriage. It was an arranged marriage, we didn’t communicate much before the nikaah, and we had a small wedding. I wanted to be a stay at home wife, to take care of my husband, our home, invite his family for suppers and see to our future children.

It was all but a dream. My husband was oppressive and his parents never left us alone. Despite me trying very hard to make the marriage, after a short while we were separated and then I was forced to ask for a divorce.

I am thankful to Allah Ta’ala that this didn’t continue longer as at such an early time in our marriage we were having so much of problems that proved detrimental to my health and mind. I





have gotten closer to Allah Ta'ala and find peace in listening to lectures, reading articles and reciting the Quraan.

But I still cannot stop myself from thinking “why”? Why is it that girls my age who married their boyfriends are living blissful happy marriages? I tried to do everything according to the sunnah way and I'm divorced, while others who fell in love had relationships etc. are married. I'm not the one to judge but this is what I'm going through. I sound pathetic but all I wanted was my marriage to work out and for us to be happy. This is a constant battle I face internally.

Please can you help me and advise me.

### *Answer:*

*Wa 'alaikumus salaam warahmatullahi wabarakaatuh*

Respected Sister in Islam

We were very saddened by your plight. May Allah Ta'ala grant you ease and 'aafiyat (comfort), aameen.

The crux of your question is that why did things not work out when you did everything correctly to the best of your ability.

This world is a place of means and an abode where generally the principle of 'cause and effect' applies. A marriage can be understood like a building which has to be jointly erected primarily by two people, with others also playing a secondary role in assisting the building process.





## *Happily Ever After*

One party diligently engages in building day and night. Unfortunately, the second party, instead of building, does things which keep weakening the structure. He sometimes breaks the windows and doors, or rips out some roof sheeting, or rams the building with a truck, or in his foolishness even sets fire to the structure. Despite the diligent building efforts of the first party, the second party's foolishness will unfortunately destroy the building and all that will be left will be ashes. Sometimes both parties build diligently but others destroy the building out of ignorance, carelessness or due to evil motives.

There is nevertheless a fundamental difference between the above example and the reality of marriage. In this world when the building burnt down to the ground, the matter often finishes there. The aggrieved party suffers the damage and the culprits get away. However, for a believer the issue is very different. A believer firmly believes in the Hereafter. The efforts of the one who worked hard at building the marriage may not have borne fruit in this world, but there is the Hereafter where all this will be rewarded beyond imagination. The culprits will also have to answer for their deeds on that day.

Nevertheless, to delve beyond this and keep asking “why” will not bring any relief. Dwelling on the past will only make one more miserable. Adopting patience and turning to Allah Ta'ala will comfort the heart. It is also necessary to keep reminding oneself that this life is a test – and a very short test compared to





the everlasting life of the Hereafter. Perhaps Allah Ta'ala has some hidden wisdom in this which you cannot understand.

Bliss is not what you see. It is what Allah Ta'ala says. Sometimes, you begin to see, understand, and perceive it straight away and sometimes you begin to understand with time. It is like a child who is asking his father for a gun, but the father gives him millions of rands. He is very disappointed with his father as he does not realize the worth of that wealth and he goes on making a tantrum that his father is not looking at him favourably. Obviously, this is on account of his naivety and limitation.

*May Allah Ta'ala grant you the best of this world and the Hereafter. May He grant you a pious spouse who will be a source of much happiness and comfort, as well as a great support in Deen, aameen.*

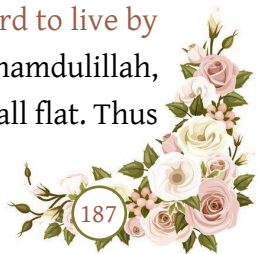


## Separate Living

### Question:

*Assalaamu 'alaikum wa rahmatullahi wa barakaatuh*

I am married for a few years. Since we could not afford to live by ourselves, we have been staying with my in-laws. Alhamdulillah, we are happy and have no problems. We stay in a small flat. Thus





## *Happily Ever After*

far, I have made sabr as Allah has blessed us with so many ni'mats (favours).

We have discussed moving into our own place as I feel that it would be difficult to bring up a family in this situation. There is no privacy and no space. My husband still feels that maybe we should just stay where we are for a few more years because if we move out we will just be making ends meet. **He also feels that I don't want to live under his mother. This frustrates me, as it is not at all what I mean.**

I also feel that he is constantly judging me, though I try to make sabr and don't ask him for anything at all. I have not even expressed to him the frustration I sometimes feel when I have to get permission from my mother-in-law for everything I do, not being able to make things for my own family because I feel that it's not my ingredients to just use up etc. **He doesn't understand that it's natural for a woman to want her own space.**

I make a lot of shukr for the life Allah has given me and am trying to place full trust in Allah. **It is my fervent wish to be a proper Muslim wife that remains at home, as it is difficult for me to work with niqaab.** I find myself very confused and don't want to place stress on my husband nor cause a rift between us.

Please advise.





## *Answer:*

*Wa 'alaikumus salaam wa rahmatullahi wa barakaatuh*

Respected Sister in Islam

Masha-Allah, the manner in which you have thus far handled the issue – with *sabr* (patience) and *shukr* (gratitude) – is most *commendable*. May Allah Ta'ala reward you abundantly and shower His blessings upon you and your family.

In this time and age – in fact for many decades – our senior 'Ulama and elders have been generally advising that as far as possible *the couple should have their own living quarters separate from the in-laws*. They advise that at least – as far as possible – the kitchen should be independent. Many people however do not understand or appreciate this golden advice.

The simple way to overcome this is to try and coax your husband, in a gentle manner, to discuss the issue and take advice from a senior experienced 'Aalim. If he agrees to do so, you could independently inform the 'Aalim of the situation. Insha-Allah if the advice is given to him from an outside party whom he respects, he is more likely to accept it.

*May Allah Ta'ala bless you'll with happiness in both worlds.*






*Happily Ever After*


## *Remaining Committed to Deen After Marriage*

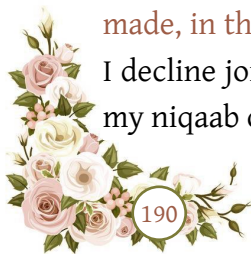
### *Question:*

I am to be married in about a month's time insha-Allah. Alhamdulillah, my parents have brought us up strictly and very much according to Deen. **However, the boy's family is a bit on the 'modern' side.** After istikhaarah and mashurah my parents had decided that insha-Allah it can work out and they are looking at it in a positive light.

I have a few questions playing on my mind and would greatly appreciate some guidance and advice on the following:

 I wish for some general advice on my conduct with my in-laws, as I don't want them to see Deen as difficult. Rather I desire that their hearts become warmed and they see the peace of mind that following Deen brings.

 We have clarified that I will be observing proper purdah from all non-mahram men of the family and they showed understanding, alhamdulillah. **However, if perhaps we happen to visit far family etc. and no separate seating arrangements are made, in that case what am I required to do as per sharee'ah?** Do I decline joining at the table, request to sit elsewhere or sit with my niqaab on?





If for example his uncle or some non-mahram addresses me or tries to make a conversation, how exactly do I respond?



Alhamdulillah, my father is extremely cautious when it comes to halaal meat etc. We have discussed this also with them. In my own house I can control insha-Allah, but if we happen to go somewhere and I can't be sure if the meat etc. is halaal or doubtful then what should one do? Should one avoid eating?



Then Alhamdulillah, I have the habit of sleeping with my scarf on so as not to be deprived of the company of the angels. Now I ponder how to keep this up after marriage. Is it fine to let it go?



How far would one go in balancing with ma'moolaat etc.? For example, alhamdulillah I have the habit of performing Fajr Salaah and remaining in zikr till ishraq. Now if my husband happens to go back in bed after Fajr Salaah, how do I go about? I am afraid of losing the taufeeq after practicing for so many years. Is it ok to let it go in the beginning or how does one go about?

I would greatly appreciate guidance in these matters and any other general advice


Also, a humble request for much much needed du'aas on this journey I am to embark upon.








*Happily Ever After*


## *Answer:*

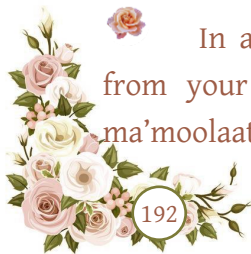
 Always deal with everyone with good akhlaaq (character). In particular, adopt humility in all situations, have an easy going nature, be compassionate, generous, overlooking and forgiving and generally adorn yourself with sabr (patience) and shukr (gratitude). Insha-Allah this will win the hearts of all and make many things very easy for you.

 If there is fear of some shar'ee principle being compromised, be proactive and avoid having to deal with the situation on the spot. In such situations, your husband should in a very nice way mention it in advance to those who you'll intend visiting that you adopt full purdah, hence if you can please be accommodated in a separate room. This will have to be done once only with any particular family. Insha-Allah thereafter they will act accordingly.

 Do not unnecessarily harbour doubts regarding the food in the home of a conscious Muslim. If you wish, in a diplomatic manner you may say that you are on a diet and avoiding certain foods.

 When you will finally be going to sleep, if your husband does not mind, you may wear it.

 In a very polite and humble manner you may enquire from your husband if it is fine for you to continue with ma'moolaat until ishraq.



May Allah Ta'ala bless your nikaah with every khair (goodness) and barakah (blessings), unite the hearts of the spouses with mahabbah (love), compatibility and good understanding and keep you'll with 'aafiyah (ease).



## Husband is Chatting

### Question:

*Assalaamu 'alaikum wa rahmatullahi wa barakaatuh.*

My husband has many female contacts on Facebook, BBM, and Twitter. He is often on the phone till past mid-night. Once I happened to see the content on his phone, including some SMS's to women he was flirting with. Ever since, he has locked his phone with a password.

I am extremely hurt and becoming despondent. Please advise what I should do?

### Answer:

*Wa 'alaikumus salaam warahmatullahi wabarakaatuh*

Respected Sister in Islam


Your situation is indeed tragic and heart-breaking, however not uncommon. Chatting with non-mahram females is also a form of



**zina.** Every form of zina is a serious and major sin. Allah Ta'ala declares "And do not go close to zina, verily it is immoral and a path of deviation." (*Surah Israa v32*) May Allah Ta'ala grant your husband hidaayah (guidance) and enable him to totally refrain from these haraam acts.

You obviously wish to resolve the issue in such a manner that your marriage is not destroyed. **If you confront him directly on the issue, due to the 'intoxication' of the haraam he is involved in, he may react in a way that may break the marriage.** An intoxicated person is not able to think logically. He cannot see the glaring harm and destruction in the evil that he is engaged in. He cannot see the tears of those crying around him. He is oblivious to the pain and trauma that his family is suffering due to his actions. **Immoral and illicit activities of any sort gradually intoxicate a person more than alcohol and drugs.** He then sinks into such foolish and reckless behaviour which he too will later deeply regret, but by then it will be too late to undo the damage. May Allah Ta'ala keep one and all in His protection.

**Therefore the only real solution is to develop the consciousness of Allah Ta'ala in his heart.** The following aspects would insha-Allah prove very helpful in this regard:

 Daily conduct ta'leem of the Fazaail-e-Aa'maal and Fazaail-e-Sadaqaat for at least ten minutes. **Encourage him to participate but do not insist.** If he does not join, sit and read the





kitaab with your children. Insha-Allah if you consistently do this you will see the difference.



Create an atmosphere of Deen at home. Ensure that salaah is performed on time, everyone in the family is reciting the Quraan Majeed, engaging in the recitation of tasbeehaat and zikr, etc.



Make sincere du'aa to Allah Ta'ala to change the condition of your husband's heart and to bless you'll with peace and happiness.



Encourage your husband to participate in the efforts of Deen. Also, encourage him to join the company of some experienced 'Aalim, attend his programmes and keep in regular contact with him.

Together with the above, it is vitally important to remove all the tools of vice from the home, such as the TV., videos, music, magazines, etc.

Although it is indeed painful to go through this situation, in the interim mask your feelings as best as you can and show extra affection to your husband, in your treatment towards him, in your cooking, dressing, giving of simple gifts, etc. Try to win his heart with affection. It will insha-Allah turn his heart away from any incorrect contact.

*May Allah Ta'ala guide us all to the straight path and save us from the path of following haraam desires and destruction, aameen.*





*Happily Ever After*

# *I Don't Trust Him Going to the Gym*

## *Question:*

*Assalaamu 'alaikum wa rahmatullahi wa barakaatuh.*

Respected 'Ulama

I am married for a few months to a boy I've known from before. I have very severe trust issues especially when my husband goes to the gym. He has a habit of not lowering his gaze and I get scared that he'll notice other women. Is it wrong of me to have these thoughts?

I regret knowing the boy from before I got married as I wish it was done the halaal way but nevertheless I regret what I've done and I try to repent for it.

How do I deal with my trust issues as it is ruining me and making me depressed?

## *Answer:*

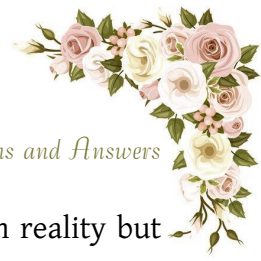
*Wa 'alaikumus salaam warahmatullahi wabarakaatuh*

Respected Sister in Islam

There are two independent issues here. Both must not be mixed up.

The first issue pertains to yourself. It is not permissible to harbour suspicions about anyone. *Shaitaan* uses this to create





problems between people. Often there is nothing in reality but Shaitaan, by means of whispering suspicions into the heart, makes one totally negative about this. This negativity overshadows the relationship between them. Eventually this leads to a break of ties or marriages, Allah Ta'ala forbid. Therefore, if you have not seen something, do not suspect any mischief and poison your heart.

The second aspect pertains to your husband. He should totally avoid going to such environments which are places of vice. Just as one should not harbour suspicions about others, one should also not do anything or go to such places which invite suspicion. In a very nice way, advise your husband to avoid going to the gym due to the environment being very negative. Alternatively, encourage him to personally enquire from a senior Mufti.

You should also commence ta'leem in your home. Daily read the books Fazaail-e-Aa'maal and Fazaail-e-Sadaqaat for at least ten minutes. Encourage him to participate but do not insist. Insha-Allah, this will create the consciousness of Allah Ta'ala in the heart and save one from impermissible acts.

*May Allah Ta'ala bless you with happiness in this world and the next.*





*Happily Ever After*

## *Nasty In-Laws*

### *Question:*

*Assalaamu 'alaikum wa rahmatullahi wa barakaatuh.*

I have been deeply hurt by my in-laws. They have been cruel and nasty towards me. They have cut me out of their lives and maintain no relationship with me whatsoever.

They have lied about me to the extended family and created so much hurt and pain. But they never feel sorry or guilty for the way they have hurt me. They have made heinous accusations against my parents, which in the end all turned out to be lies.

I am always told to leave the past, overlook things and stop being petty. Yet they never ever address any situation, are not willing to discuss things to create a solution and never feel guilty for the way they treat me or the lies they speak. And it's a continuous problem, as they keep on doing the same thing over and over again to me.

How do I overlook all this? Is it ok for me to only maintain communication with my in-laws when I see them? What do I do from here?

Your advice will be duly appreciated.





## *Answer:*

*Wa 'alaikumus salaam wa rahmatullahi wa barakaatuh*

Respected Sister in Islam

Tragically your situation is not unique. There are many others in a similar predicament. When the fear of Allah Ta'ala and of accountability on the Day of Qiyaamah is deficient then people behave in ways which are totally unbecoming of a believer.

Experience has shown that more often than not, if one tries to resolve such issues by getting the parties together and discussing the matter, the matter gets even more complicated. More untruths may be said and you may be made the culprit. Only if everyone is genuinely and sincerely wishing to resolve an issue, then such a discussion will help. Therefore, our advice is to avoid this route.

The question remains that what must you do in this situation? Our sincere advice is the following:



Totally ignore any comments that may be made to you or to others about you. Do not pay any attention to it. It is not worth losing your peace over someone else's bad conduct. By ignoring it you will lose nothing. You will maintain your own peace.



Maintain a casual contact. Do not cut yourself off from anyone and do not get too close.



Daily make deep-hearted du'aa for them. Continue with this diligently and you will see the difference it will bring. This





## *Happily Ever After*

silent du'aa that you will keep making will impact on their hearts. Also occasionally give some sadaqah on their behalf.



As much as you may have to force yourself, always speak good of them to others.



Occasionally give them gifts. This is the prophetic prescription for creating love.

The above may seem like you are being made to pay for their ill treatment to you. **However, this is fighting fire with water.** Insha-Allah, if you continue doing the above, in due **course you will extinguish the fire that they have lit.** Allah Ta'ala will create love for you in their hearts.

Most importantly, in doing all of the above, you will be earning unimaginable rewards from Allah Ta'ala as well as barakah (blessings) in your life and wealth. **Do it only to please Allah Ta'ala. He will please you.** This world is a place of test. Their bad character and ill conduct has become your challenge and test. By acting on the above you will pass your test with distinction insha-Allah.

Also daily recite “Ya Subboohu Ya Quddoosu Ya Ghafooru Ya Wadooou” 7 times together with durood shareef 3 times before and after and then make du'aa for love and understanding to be created between all.

*May Allah Ta'ala unite the hearts of all in the family and grant love and understanding.*



# Rights of a Daughter-In-Law

## Question:

*Assalaamu 'alaikum wa rahmatullahi wa barakaatuh.*

I require some advice regarding the rights of daughters-in-law. My mother-in-law told me that I have never done anything to be a daughter to her or a sister to my sister-in-law. After which I decided to keep to myself.

Eventually on addressing the issue, my mother-in-law lied saying she said no such thing, then saying she didn't mean it that way and then lying and saying I told her I suffered in their home. Thereafter she swore at me and said she doesn't want anything to do with me. The next day my father-in-law called me shouting and screaming and telling me that my mother-in-law won't ask for maaf and I must lower myself.

Is this fair to me as a daughter-in-law and what are my rights? I am completely heartbroken as well as disheartened towards them. I do not want to go to their home or see them anymore.

Please advise the best and correct way to handle this situation. It is very difficult to suppress my feelings, because every time I see them I will remember how disrespectful and demeaning they are to the daughter-in-law of the house.



*Happily Ever After*

***Answer:***

*Wa ‘alaikumus salaam wa rahmatullahi wa barakaatuh*

Respected Sister in Islam

Your plight is indeed saddening. Unfortunately, people do not realize the importance of akhlaaq (good character) or the importance of fulfilling the rights of others.

Nevertheless, you have asked about what are your rights as a daughter-in-law. Among your rights are to be treated with respect and dignity, that your in-laws be fair and just to you and that you be treated as a daughter is treated.

However, relationships are not built on the foundation of rights. While fulfilling the rights of others are essential and are vitally important in maintaining relationships, relationships are built on the foundation of akhlaaq. The higher stages of Jannah are promised for those who adopt good akhlaaq. It is mentioned in the hadeeth: “There is nothing heavier on the scales of good deeds on the Day of Qiyaamah than good character.” (*Sunan Tirmizi #2002*)

The crux of good character that has been mentioned in the hadeeth is: “Join ties with the one who severs relationship with you, give the one who has deprived you, and forgive the one who has oppressed you.” (*Musnad Ahmad #17452*)

Our suggestion to you is to fight fire with water. The end-result will be very cooling for all insha-Allah, and especially for





you in the grave and in the Hereafter. Fighting fire with fire burns up everyone's peace, including your own.

We therefore suggest that you adopt the approach of good akhlaaq, as mentioned above, only for the pleasure of Allah Ta'ala. Ignore the hurtful statements made against you. While it may still be at the back of your mind, conduct yourself as if it never happened.

Do whatever you can to serve your mother in-law and give her full respect, despite her attitude and incorrect manner. Insha-Allah, your sacrifice of your emotions and adopting good akhlaaq will bring its results soon in this world and also in the Hereafter. Insha-Allah you will find that gradually the hearts of your in-laws will turn positively towards you with respect and love.

Also, do the following:



Daily recite “Ya Subboohu Ya Quddoosu Ya Ghafooru Ya Wadooou” 7 times and make du‘aa.



Also recite the same 3 times and very discreetly blow on your mother in-law.



Recite the following extremely effective du‘aa daily:

اَللّٰهُمَّ اَلْفَ بَيْنَ قُلُوْبِنَا ، وَاَصْلِحْ ذَاتَ بَيْنِنَا وَاَهْدِنَا سُبُلَ السَّلَامِ ، وَنَجِّنَا  
مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ ، وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ، وَبَارِكْ



لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ  
التَّوَّابُ الرَّحِيمُ . وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ ، مُشْنِينَ بِهَا قَابِلِيهَا وَاتِمِّمَهَا  
عَلَيْنَا

*O Allah, unite our hearts and put right for us our mutual affairs. Guide us to the path of peace, release us from darkness to light, save us from obscene practices whether hidden or open. Bless us in our ears, eyes, hearts, wives and children and accept our repentance. Verily You are Most Forgiving, Most Merciful. Make us thankful to You for Your favours, that we may welcome it and complete Your bounty upon us.*

*May Allah Ta'ala unite the hearts of all in the family and grant love and understanding.*



*On the Lighter Side*

## *A Match Made in Heaven!*

‘Imraan bin Hattaan was a person who was extremely short and unattractive. On the contrary, his wife was very beautiful and attractive.

Once ‘Imraan went home and found that his wife had adorned herself, increasing her beauty. Due to her beauty, his eyes were ‘glued’ to her and he couldn’t tear his gaze away from her. When she noticed the unusual manner in which he was staring at her, she asked him what the matter was. He exclaimed, “By Allah! You are beautiful!” His wife replied, “Glad tidings! We will both enter Jannah.”

‘Imraan was confused and asked her, “How do you know this?” She explained, “Allah Ta‘ala gave you a beautiful woman as a wife and you express shukr (gratitude and thankfulness) for this. Allah Ta‘ala has tested me with an extremely unattractive husband and I exercise sabr (patience) over this. The one who expresses shukr and the one who exercises sabr will both enter Jannah!” (*Akhbaarul Azkiyaa* pg. 192)

