



What you should *know* about proposing, nikaah, mehr, types of Talaaq, children, custody, maintenance, rules of ‘iddat, rights of the husband, rights of the wife, equal treatment between wife’s, evils of zina and it’s cure, falsely accusing one of committing adultery, treatment of in-laws, benefits of Sabr, pregnancy, khul’a and the rewards of marriage in Islam...

A MUST FOR EVERY MUSLIM
HOME!

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Broken marriages: Jamiatul Ulama Gauteng's appeal for Allah's sake...

Assalamu-Aalykum wa Rahmatullahi wa barakatuh

In the Name of Allah, we issue this heartfelt plea to every Muslim husband, Muslim wife, Muslim parent and Muslim in-law.

The tsunami of broken marriages littering the shores of our communities, has reached tragic proportions. Each broken marriage leaves behind it a devastating legacy of hatred, enmity, traumatized kids and bitterly split families. Slandering, gossiping, story carrying, character assassination, court cases and at times, even violence is resorted in order to prevail upon the adversary which was just yesterday fawned over.

Upon reflection, the following reasons can be identified for this pathetic and wretched state of affairs of our society.

- 1) Ignorance of what an Islamic marriage entails. Thus we find tens of thousands of rands being spent and months of preparations being made for the wedding. However, very, very little time is spent to learn the necessary laws and etiquettes of marriage. Despite the fact that the glittering wedding will come to an end and that the couple will need all the knowledge to navigate the ship of marriage through rough seas.*
- 2) Despite having knowledge, there is a lack of self-control. We can purchase books and attend lectures, but until there is no inner willingness to change, we will not benefit much.*
- 3) Lack of Yaqeen in the advices and solutions which have been given by Allah Ta'ala and His beloved Nabi Salallahu alaihi wasallam. This here is perhaps the saddest aspect of the current tragedy. A wealth of advice has been given to us by our beloved Nabi Salallahu layhi wasallam in order to guide the Ummah to marital bliss. We ignore these gems and search for pebbles elsewhere and are thus left*

frustrated.

We have, Alhamdulillah, extensively quoted the golden advices of Nabi Salallahu alaihi wasallam, hoping upon hope that somewhere, someone's marriage could be saved.

Islam is a system and systems operate on rules and regulations. The rules and regulations in Islam are known as The Shariah. The more intricate a matter, the greater the need for detailed rules and regulations. To this extent, we have cited many Islamic Rulings from the internationally acclaimed Behesti Zewar compiled by Hadhrat Moulana Thanvi Rahmatullahi alayh. The information contained in this tabloid is merely a guideline.

In conclusion, for the sake of Allah, we plead to one and all not to allow ourselves to be misled by Shaytaan who is most pleased when that Nikaah which was bonded in the Name of Allah, in the House of Allah and under the banner of the Sunnah is shredded to pieces. We also humbly urge our readers to study and pass this issue onto others. So often do people get married without realizing the immense responsibility that goes along with it until it's too late...May Allah guide one and all. (Ameen)

Etiquette of proposing...

It is mentioned in a Hadîth that you should not propose to a girl when your fellow Muslim brother has already proposed to her until he gets married or gives up this proposal. In other words, when a person has sent a proposal to a particular family and there is a likelihood of their replying in the affirmative, another person should not send a proposal to that same family. However, if they reject this first person, or he himself changes his mind, or they are not too happy with him and are still hesitant in giving a reply, it will be permissible for another person to send a proposal for the same girl.

The same rule applies to the transactions of buying and selling. That is, if a person is busy buying or selling something, then as long as they do not separate or abandon the transaction, another person should not enter into their transaction and should not offer a price above or below that which has been already offered when there is an indication that they are about to come to an agreement. Understand this well, and know that a *kâfir* is also included in this rule.

Who to look for...

It is mentioned in a Hadîth that this world has been created to be utilised and that of all the things that are utilised in this world, there is nothing better than a pious woman. In other words, if a person is fortunate enough to get a pious wife, it will be a great blessing. It is also a mercy from Allah Ta'âlâ that she is actually a comfort for the husband and a means for his success in this world and in the hereafter. A person enjoys comfort from such a woman for his worldly needs and she also assists him in fulfilling his religious duties.

Destroying the Sunnah of Nabi Salallahu alaihi wasallam...

It is mentioned in a Hadîth that Rasûlullâh sallallâhu 'alayhi wa sallam said: "Marriage is **my** way and **my** sunnah." "The one who does not act upon my sunnah is not of me." That is, there is no relationship between him and me. This is actually a warning and a threat to the one who does not practice on the sunnah and a mention of Rasulullah sallallâhu 'alayhi wa sallam's anger on such a person. It is therefore necessary to be extremely cautious in this regard. Furthermore, how can a Muslim bear to have Rasulullah sallallâhu 'alayhi wa sallam displeased with him for even a moment. May Allah Ta'âlâ grant us death **before** that day comes when a Muslim is able to bear the displeasure of Allah and His Rasûl sallallâhu 'alayhi wa sallam.

How to make Nabi Salallahu alaihi wasallam proud...

It is mentioned in a Hadîth that Rasûlullâh sallallâhu 'alayhi wa sallam said: "Marry so that I can be proud (of your numbers) on the day of judgement over the other nations." In other words, Rasulallah sallallâhu 'alayhi wa sallam likes his 'ummah to be in large numbers and more than the other nations. If this happens, his *ummah* will be carrying out more good deeds, and in so doing he will receive more rewards and gain closer proximity to Allah Ta'âlâ. This is because whoever from his ummah does good deeds, does so through his teachings. Therefore, the more people who act on his teachings, the more reward he will receive for conveying those teachings. We also learn from this that whenever and however possible, we should undertake to carry out those tasks and actions that will take us closer to Allah Ta'âlâ, and that we should not display any laziness in this regard.

When does Nikaah becomes Fardh?

The one who is able to (fulfil the rights of a wife) should marry. As for the one who does not have sufficient wealth (to fulfil the rights of a wife), he should fast. That is, he should fast so that there will be a decrease in his desires. Fasting is actually a means of curbing his desires. If a person does not have a very dire need for women, and instead has an average need, and he is able to pay for her basic necessities, then nikah is *sunnat-e-mu'akkadah* for such a person. As for the person who has a very urgent need, *nikâh* will be *fard* upon him. This is because there is a fear that he will commit adultery and thereby get the sin of committing a *harâm* act. If a person has a very urgent need but is financially incapable of maintaining a wife, then such a person must fast abundantly. Later, when he has sufficient funds to

maintain a wife, he must get married.

Children: The flowers of Jannah!

It is mentioned in a Hadith that children are the flowers of *jannah*. This means that the amount of joy and happiness one will experience on seeing the flowers of paradise, that same amount of joy and happiness is experienced when he looks at his children. And we know fully well that children can only be obtained through marriage.

Children: A means of forgiveness and status in the Aakhirah

It is mentioned in a Hadîth that when the status of a person is increased in *jannah*, he asks out of wonder: "How did I receive all this?" (That is, "How did I receive such a high status when I hadn't carried out so many good deeds to deserve such a status?") It will be said to this person that this high status is on account of your children asking for forgiveness on your behalf. In other words, your children had asked for forgiveness on your behalf. In return for that, you have been accorded this status.

Miscarriages are also a bounty

It is mentioned that the child who is born out of a miscarriage (i.e. it is born before the due date) will "fight" (wrangle) with its Creator when its parents are entered into *jahannam*. In other words, this child will go to extremes in interceding on behalf of its parents and will ask Allah Ta'âlâ to remove its parents from *jahannam*. Through His bounty, Allah Ta'ala will accept the intercession of this child and He will be soft and lenient towards it. It will be said to this child: "O *siqt* (which means, miscarried foetus) who is quarrelling with its Lord! Enter your parents

into *jannah*." So this child will draw its parents out of *jahannam* with its navel cord and enter both of them into *jannah*. We learn from this, that children of this sort, who are actually a by-product of marriage, will also be of help in the hereafter.

Allah's Look of Mercy ...

It is mentioned in a Hadith that when the husband and wife look at each other (with love), Allah Ta'âlâ looks at both of them with mercy.

Allah's Promise to help a needy person who wishes to get married

It is mentioned in a Hadith that Allah Ta'âlâ has taken it upon Himself (i.e. out of His mercy, He has taken the responsibility) of helping the person who gets married in order to attain purity from that which Allah has made *ḥarâm*. In other words, the person who marries in order to save himself from adultery with the intention of obeying Allah Ta'âlâ, Allah will help and assist him in his expenses and other affairs.

Nikah increases the value of Salaah by up to eighty times

It is mentioned in a Hadîth that two rak'ats of salât performed by a married person is better than 82 rak'ats performed by an unmarried person. In another Hadith, 70 rak'ats have been mentioned instead of 82 rak'ats. It is possible that this means that 70 rak'ats are written in favour of the person who fulfils the necessary rights of his wife and family, and that 82 rak'ats are in favour of the person who apart from fulfilling their necessary rights, serves them more with his life, wealth and good habits.

Not maintaining a wife is a major sin It is mentioned in a Hadîth that it is a major sin for a person to be neglectful with regard to those whom he is responsible for (and to have shortcomings in fulfilling their needs).

Husbands: Be careful ...

It is mentioned in a Hadîth that Rasûlullâh sallallâhu 'alayhi wa sallam said: "I have not left behind any test and tribulation on men more harmful than women." In other words, of all the things that are harmful for men, women are the most harmful. This is because, out of his love for a woman, a man loses all his senses, so much so that he does not even take the commands and orders of Allah Ta'âlâ into consideration. Therefore, a person must not fall in love with a woman in such a way that he has to act contrary to the *Sharî'ah*. For example, her demands for her food and clothing are more than what the husband can afford. In such circumstances, never accept any bribes in order to supplement your present income. Instead, give her from the *halâl* earnings which Allah Ta'âlâ has blessed you with. You should continue teaching your womenfolk and inculcate respect and good manners in them. Do not allow them to become impudent and disrespectful. The intellect of women is deficient, it is therefore incumbent to take special measures in reforming them.

Not wealth, not status., not beauty but a pious wife...

It is mentioned in a Hadith that a woman is either married because of her *Dîn*, her wealth or her beauty. Choose the one with *Dîn*, may your hands become dusty. In other words, a man may prefer a woman who is religiously inclined. While another may prefer one who is wealthy. While yet another may prefer one who is beautiful.

However, Rasûlullâh sallallâhu 'alayhi wa sallam says that one should

choose a religiously inclined woman and that it is preferable to marry such a woman. However, if the circumstances are such that a woman is very pious but at the same time she is so ugly that one's nature does not find her acceptable and there is a fear that if he marries such a woman there will be no mutual understanding between them, and that he will be neglectful in fulfilling her rights, then in such a case he should not marry such a woman. "May your hands become dusty" is an Arabic mode of expression which is used on different occasions. In this context, it is meant to create a yearning and a desire for a pious woman.

Masaa'il with regards to the performance of a Nikaah

1. A marriage can be executed by just two words, e.g. a person says the following words in the presence of witnesses: "I give my daughter to you in marriage." The person who is addressed replies: "I accept her in marriage." In so doing, the marriage is valid and both of them are lawful husband and wife. However, if the person has several daughters, the *nikâh* will not be executed by his uttering the words mentioned above. He will have to mention the daughter by name, e.g. he says: "I give my daughter, Qudsiyyah, to you in marriage", and the person replies: "I accept her in marriage."

2. A person says: "Give so-and-so daughter of yours to me in marriage." The father replies: "I give her to you in marriage." In so saying, the *nikâh* will be valid irrespective of whether he says that he accepts or not. (In other words, it is not necessary for the word "accept" to be mentioned).

3. If the daughter is present and the father says: "I give this daughter of mine in marriage to you", and the person replies: "I accept her", the *nikâh* will be valid. It will not be necessary to mention her name.

If the girl is not present, it is necessary to mention her name and the

name of her father in such a loud tone that all the witnesses are able to hear. If the people do not know the father and there is a strong possibility that by mentioning his name they will still not know whose *nikâh* is being performed, then it will be necessary to mention the name of the grand-father as well. In other words, such identification is necessary whereby those present immediately know whose *nikâh* is being performed.

4. In order for a *nikâh* to be valid, it is also essential for at least two males or one male and two females to be present, to hear the *nikâh* being performed, and to hear the two words (i.e. the offer and the acceptance) being uttered. Only then will the *nikâh* be valid. If two persons sit together in privacy and one says to the other: "I give my daughter to you in marriage" and the other person replies: "I accept your daughter", the *nikâh* will not be valid. Similarly, if the *nikâh* was performed in the presence of one person only, even then the *nikâh* will not be valid.

5. If there are no males present, but only females, the *nikâh* will not be valid even if there are ten females present. Together with two females, one male has to be present.

6. If there are two males but they are not Muslims, the *nikâh* will not be valid. Similarly, if both are Muslims but both or one of them is immature, then *nikâh* will not be valid. Similarly, if there is one male and two females but both or one of the females is immature, the *nikâh* will not be valid.

7. It is preferable to perform the *nikâh* in a large gathering such as after the *jumu'ah salât* in a *jumu'ah masjid* or in any other large gathering. This is so that the *nikâh* will be well announced and the people will become aware of the *nikâh*. A *nikâh* should not be performed in secret and privacy. However, if due to some reason many persons are unable to attend, then at least two males or one male and two females who hear the *nikâh* being performed in their very presence should be

present.

8. If both the man and woman are mature, they can perform their own *nikâh*. All that they have to do is say the following in the presence of two witnesses: One of them must say: "I am making my *nikâh* with you" and the other must say: "I accept." In so doing, the *nikâh* will be valid.

9. If a person does not make his *nikâh* himself, but asks someone to perform his *nikâh* with someone, or, he mentions the name of the person with whom he wishes his *nikâh* to be performed and this person performs this *nikâh* in the presence of two witnesses - the *nikâh* will be valid. Even if this person rejects or denies this later, the *nikâh* will still be intact.

10. Once a *nikâh* is performed, it will be valid irrespective of whether mention of any *mahr* was made or not. Despite it being valid, one will have to give the *mahr*. In fact, if a person makes the condition that he will not give any *mahr* and that he is marrying the woman without any *mahr*, he will still have to give the *mahr*.

The different forms of marriage in the different religions are recognized in the *Sharî'ah*. If both, husband and wife, accept Islam, there is no need to repeat their *nikâh*. The *nikâh* that they had performed as *kuffâr* will still be valid.

11. If the husband or the wife accepts Islam and the other partner does not accept, their *nikâh* will be annulled. It will not be permissible for them to live as husband and wife.

12. If the wife accepts Islam and not the husband, then as long as the wife does not complete three hayd periods, it will not be permissible for her to marry another person.

The Mehr

1. It is mentioned in a Hadîth that the best wife is one whose *mahr* is very simple. That is, it is very easy for the man to fulfil her *mahr*. These days, there is the habit of specifying a very high *mahr*. People should abstain from this.

2. It is mentioned in a Hadîth that you should look for a good place for your sperms because a woman gives birth to children that resemble her brothers and sisters. In other words, marry a woman who comes from a pious and noble family because the children generally resemble the maternal relations. Although the father also has some influence over the child's resemblance, we learn from this Hadîth that the mother's influence is greater. If the wife is from a disreputable and irreligious family, the children who will be born will be similar to that family. But if this is not so, then the children who will be born will be pious and religious.

Equality between wife's

1. If a person has more than one wife it is *wâjib* upon him to treat each one equally. Whatever he gives to one wife, the other wife also has the right to claim something equal to that in value. This rule of equality applies to all types of wives, i.e. whether both were virgins at the time of marriage, both were previously married or one was a virgin at the time of marriage while the other had been previously married. If he spends one night with one wife, he will have to spend one night with the other wife as well. If he spends two or three nights with one wife, he will have to do the same with the other wife as well. Whatever wealth, jewellery, clothes, etc. he gives to one wife, the other wife also has the right to claim something equal to that in value.

2. If a person marries a second woman, the rights of this new wife and the rights of the old wife are the same. There is no difference in rights between the two.

3. Equality is based on spending the night and it is not necessary to spend an equal time with them during the day. If a person spends more time with one wife during the day and less time with the other, there is no harm in this. However, it is *wâjib* to spend an equal time with them at night. If a person goes to one wife immediately after *maghrib*, and the following day he goes to the other wife after *'ishâ*, he will be sinning. However, if a person's occupation is such that he works at night and remains at home during the day; for him, the basis of equality will be the day. For example, a night watchman or guard will have to base his equality with his wives according to the day and not the night.

4. There is no equality in engaging in sexual intercourse in the sense that if a person engages in sexual intercourse with one wife, it is not necessary for him to engage in sexual intercourse with the other wife as well.

5. The man has to maintain equality in allocating nights to his wives irrespective of whether he is ill or not.

6. There is no sin in loving one wife more than the other because these matters are connected to the heart and one does not have any control over one's heart.

7. Equality is not *wâjib* when embarking on a journey. The husband can take whichever wife he wishes. However, it is preferable to cast a lot and to take the wife in whose favour the lot was drawn. In this way there will be no unhappiness or disgruntlement.

Advice to Daughter-in-Laws *By Moulana Abdul Hameed Ishaq*

1. Accept your in-laws as your own parents. You have them to thank for the wonderful man who has become your life partner.

2. Don't compare them to your parents as to show your spouse how

inadequate his parents are.

3. If your in-laws give a gift, appreciate it and do not pass unkind remarks.

4. Praise them often in the presence of your husband, family, and friends in that way, even though you have not grown to like them, you will in time.

5. Realize that they are also humans. They have their faults. You would never disown your parents for their flaws, so how can you expect the same from your husband's parents? Hide their faults. Allah Ta'ala will conceal your faults in the hereafter.

6. Lower your expectations. As much as you might feel that marriage is a huge adjustment to you, having their son married is an adjustment for them too. Their son no longer belongs exclusively to them. You will now have to learn to share.

7. Treat them respectfully. A bad word creates a permanent rift.

8. When your children show them love, be thankful rather than jealous. Would you deprive your own children of the love of their grandparents, confining them only to the love of your own parents because of jealousy? How would you feel if your brother's wife did the same with your parents?

9. Do all you can to make them feel at home when they come by to visit. When you visit them, assist them as much as possible. They should feel pleased when you come.

The Detestation of Divorce

1. It is mentioned in a Hadîth that of all the permissible actions, **divorce is the most detestable in the sight of Allah Ta'âlâ**. The meaning of this is that divorce has been permitted at times of necessity. However, when there is no need, it is extremely detestable. The reason for this is that

the purpose of marriage is to foster mutual understanding, mutual love, and comfort for the husband and wife. Divorce wipes out all these factors, shows ingratitude to the favours of Allah Ta'âlâ, the husband and wife become distressed, and it results in mutual enmity. Based on this, it also results in enmity towards the wife, her family and her relatives. As far as possible, one should **never ever intend** to divorce one's wife. In all their dealings, **the husband and wife should try and accommodate each other** and live with love for each other. However, if there is no way that they can live together, there will be no harm in divorce. Understand this well.

2. It is mentioned in a Hadîth: "Marry and do not divorce (unnecessarily) because Allah Ta'âlâ does not love those men who go around 'tasting' and those women who go around 'tasting'." In other words, Allah Ta'âlâ does not like divorce to take place unnecessarily thereby resulting in the man entering into a second marriage and the woman entering into a second marriage. However, if there is a dire need, there will be no harm in this.

3. It is mentioned in a Hadîth that **women should not be divorced except on account of immorality**. This is because Allah Ta'âlâ does not love a man who goes around 'tasting' and a woman who goes around 'tasting'. We learn from this that if there is any shortcoming in her purity and chastity, it will be permissible to divorce her. If there is any other similar reason, there will be no harm in divorcing.

4. It is mentioned in a Hadith that you should marry but **do not divorce because by divorcing, the (‘arsh) throne of Allah Ta'âlâ begins to tremble**.

5. It is mentioned in a Hadîth that *shaytân* places his throne on water and then sends out his armies in order to delude and distract people. From among all these armies of his, the closest to *shaytân* in rank and status is the one who was the most successful in spreading the most amount of mischief. From among these, one of them will come

to *shayṭān* and inform him: "I have caused so and so mischief". *Shayṭān* will reply: "You have done nothing." (i.e. you have not really caused much mischief). From among them, another one comes and says: "I went to a particular person and did not leave him until I caused a separation between him and his wife." Upon hearing this *Shayṭān* brings him close to him, embraces him and says: "You have indeed done a great job." In other words, *Shayṭān*'s happiness is when husband and wife are separated. Therefore, as far as possible Muslims should not make *shayṭān* happy.

6. It is mentioned in a Ḥadīth that the fragrance of *jannah* is *ḥarām* upon a woman who asks for a divorce without any real need. That is, she is committing a major sin. However, if she dies with *ʿImān*, she will eventually be entered into *jannah* after being punished for all her evil actions.

7. It is mentioned in a Ḥadīth that the *muntazi'ât* and the *mukhtali'ât* are actually *munâfiqât*. The *muntazi'ât* are women who tear themselves away from the control of their husbands by committing actions which cause the husbands to be displeased with them and thereby divorce them. As for the *mukhtali'ât*, they are women who ask for *Khula* without any real need. The meaning of *munâfiqât* is that this trait is normally found in the hypocrites who expose a particular fact when in their hearts they conceal something else. Outwardly, *nikâh* is supposed to be forever, and here she is asking for separation! Such a woman is a sinner although she is not regarded as a *kâfir*.

Narrated *Hadhrat Abu Hurayrah* (Radiallahu anhu): The Prophet (peace_be_upon_him) said: Anyone who incites a woman against her husband or a slave against his master is not one of us.

Narrated *Hadhrat Muharib* (Radiallahu anhu): The Prophet (peace_be_upon_him) said: Allah did not make anything lawful more abominable to Him than divorce.

Narrated Hadhrat Abdullah ibn Umar (Radiallahu anhu): The Prophet (peace_be_upon_him) said: Of all the lawful acts **the most detestable to Allah is divorce.**

Narrated Hadhrat Abu Hurayrah (Radiallahu anhu): The Prophet (peace_be_upon_him) said: **There are three things which, whether undertaken seriously or in jest, are treated as serious: Marriage, divorce and taking back a wife (after a divorce which is not final.**

When it becomes necessary to issue a divorce, there are three ways in doing so: (a) the most preferable method, (b) a good method (c) and a bid'ah and the Haraam method. The most preferable method is that the husband issues **one** divorce to his wife while she is pure, i.e. not experiencing *hayd* or *nifâs*. A further condition is that he must **not** have engaged in sexual intercourse with her in this entire period of her purity. He must not issue any other divorce till the end of the expiry of her *'iddah*. The moment her *'iddah* expires, the *nikâh* will come to an end and there is no need to issue any further divorce. This is because divorce has only been permitted at the time of extreme need.

Accordingly, there is no need to issue several divorces. The good method is that the husband issues three divorces over a span of three periods of her purity. In addition to this, he should not engage in sexual intercourse with her during these three periods.

The *bid'ah* and *harâm* method is that which is contrary to the above two methods, e.g. he issues three divorces in one sitting, he issues a divorce while his wife is in her *hayd*, he issues a divorce in her period of purity but he had already engaged in sexual intercourse with her in that very period of purity. In all these cases, although divorce will take place, he will be committing a sin for adopting such methods.

Understand all this very well. All the above situations (i.e. all the three methods) apply when sexual intercourse with the wife has taken place or they have at least met in privacy and solitude (the details of which have been mentioned in the relevant chapters). If they did not engage in sexual intercourse or did not meet in privacy and solitude, the rules are mentioned in the next *mas'ala*.

1. Once *nikâh* has been performed with a woman but they did not engage in sexual intercourse as yet, it is permissible to divorce such a wife irrespective of whether she is in her *ḥayd* or not. However, he should issue only one divorce.
2. Only the man has the right to divorce. Once the man divorces his wife, the divorce comes into effect. The woman has no choice in this irrespective of whether she accepts the divorce or not. In all cases, the divorce comes into effect. The wife cannot divorce her husband.
3. The man has the right of issuing three *talâqs* only, and not more. If he issues four or five *talâqs* even then only three will be considered.
4. Once the man utters: "I divorce my wife", and utters these words in such a tone that he himself can hear these words, divorce comes into effect. This is irrespective of whether he uttered them in private or in public, and whether his wife heard him uttering these words or not. In all cases, divorce takes place.
5. If the divorce is issued in clear terms, divorce will take place the moment the words are uttered. This is irrespective of whether one had the intention of divorcing his wife or not, or whether he issued the divorce jokingly. When a divorce is issued in clear terms, the third type of divorce will take place. That is, the husband has the choice of keeping or divorcing his wife until just before the expiry of her *'iddah*. By uttering the divorce once, only one divorce will come into effect - not two nor three. However, if he utters the divorce three times, or says: "I give you three *talâqs*", three *talâqs* will take place.
6. A person issued one divorce. As long as the wife is in her *'iddah*, he has the right to issue her a second or a third divorce. If he issues a second or third divorce, it will be valid and come into effect.
7. A person says: "I will divorce you." Divorce will not take place. Similarly, if he says: "If you carry out a particular action, I will divorce you." Divorce will not take place irrespective of whether she carries out the action or not. However, if the person says: "If you carry out a

particular action, you are divorced", then once she carries out the action, divorce will take place.

8. A person uttered the divorce and at the same time said: "*Inshâ' Allah*". Divorce will not take place. Similarly, if he says: "If Allah wills, I divorce you" divorce will not take place. However, if the person uttered the divorce, waited for a while and thereafter said "*Inshâ' Allah*"; divorce takes place.

9. A person called his wife and addressed her as a "divorcee". Divorce will take place even if he says this jokingly.

10. A person says: "When you go to Lucknow (or any other place which he mentions), you are divorced." As long as she does not go to Lucknow, divorce will not take place. Once she goes there, divorce will take place.

11. The person did not clearly state the words of divorce. Instead, he issued the divorce in vague words and terms. If at the time of uttering these words, he had the intention of issuing divorce, divorce will take place. In such a case, the first type of divorce will take place, i.e. *talâqul bâ'in*. Now it will not be permissible for him to keep his wife without renewing the *nikâh*. If the person did not utter these words with the intention of *talâq* and instead had some other meaning in mind, *talâq* will not take place.

However, if it is learnt through some evidence or indication that he had in fact intended divorcing her and that he is lying, then in such a case the woman should not live with him and she should regard it as if she has been divorced. For example, the wife comes angrily to her husband and says: "I cannot live with you any more. Divorce me!" And the husband replies: "Okay, I leave you." In such a case, the woman must consider this to be a divorce.

12. A person says: "I divorce you, I divorce you, I divorce you." Three divorces will take place. Alternatively, he divorces her three times, but in very vague terms. Even then, three divorces will take place. However, if

the person had only intended one divorce but had uttered it three times in order to emphasize his point, only one divorce will take place. However, the woman does not know his intention. She should therefore regard it as three divorces.

13.If a man issues three divorces to his wife, she becomes completely *harâm* for him. Even if they renew their *nikâh*, it will be *harâm* for this woman to live with him. This *nikâh* will not be valid irrespective of whether the three divorces were issued in clear terms or in vague terms. If a woman who has been issued three divorces wishes to live with her first husband and wishes to remarry him, there is only **one** way in doing this. That is, she will have to marry another person, engage in sexual intercourse with him, and when he dies or divorces her, she must complete her *'iddah*. Upon completing her *'iddah*, she can remarry her first husband. Without marrying a second person, she **cannot** remarry her first husband.

If she marries a second person, but he passed away before he could engage in sexual intercourse with her or divorced her before engaging in sexual intercourse with her, then this will not be considered. She can **only** marry her first husband when her second husband has intercourse with her. Without this intercourse, she cannot remarry her first husband. Understand this well.

14 . There are different ways in issuing three divorces. One is that the person issues them at one time, e.g. he says: "I give you three divorces" or "I divorce you, I divorce you, I divorce you." The second way of issuing three divorces is to issue them over a period of time, e.g. he issues one today, another one tomorrow, and the third one the day after tomorrow.

Alternatively, he issues one divorce this month, another the following month, and a third divorce in the following month. However, all these are issued within her *'iddah*. The same rule will apply to all the different forms of issuing the *talâq*. The right or choice to keep one's wife only remains when a person issues one or two divorces in clear terms and not

three. Once he issues three, he has no choice or right to keep his wife.

15. A person issued a *talâqur raj'î* to his wife. Thereafter he decided to keep his wife. After a few years he became angry over some matter and therefore issued another *talâqur raj'î* (in which he has the right of keeping his wife). When his anger subsided, he decided to keep his wife and did not let her go. These divorces that he issued will be counted as two divorces. If, at some time or the other, he issues one more divorce, it will total three divorces. Once this occurs, the rules that have been mentioned in *mas'ala* number one will apply over here as well. That is, she cannot remarry this husband of hers unless she marries another person first.

Similarly, if a person issues a *talâqul bâ'in* (in which he does not have the right to keep his wife), the marriage will be annulled. Thereafter, he regretted his action and both of them decided to remarry. After some time, he became angry with her again and issued a *talâqul bâ'in*. After his anger subsided, he remarried her. He thus issued two divorces. If he issues one more divorce, the rule mentioned in *mas'ala* number one will apply. That is, he cannot remarry her unless she marries another person first.

16. If the woman marries another person on the condition that he would divorce her after engaging in sexual intercourse with her, this person is not bound to fulfil this condition. He can divorce her if he wishes or keep her if he wishes. Furthermore, he can divorce her whenever he wishes - he is not bound by any time limit. It should be borne in mind that it is a major sin and *harâm* to marry on such a condition or promise. One is cursed by Allah Ta'âlâ.

However, despite this, the *nikâh* will be valid. If such a *nikâh* takes place, the second husband has intercourse with her, and thereafter passes away or divorces her, it will be permissible for her to remarry her first husband.

While a person was sick, he divorced his wife. Prior to the expiry of her *'iddah*, he passed away. This wife of his is entitled to receive her share

of inheritance from the wealth of her husband. This is irrespective of whether he issued one divorce, two or three divorces. And irrespective of whether he issued *talâqur raj'î* or *talâqul bâ'in* - she is still entitled to receive her share of the inheritance. If the husband dies after the completion of her *'iddah*, she will not receive any inheritance. Similarly, if the husband does not die from this illness, but recovers and then falls ill again, even then she will not receive any inheritance. This is irrespective of whether she had completed her *'iddah* or not.

17. The woman asked for a divorce and the husband complied to her request. Even then, the woman is **not** entitled to receive any inheritance irrespective of whether the husband dies within her *'iddah* or after it. However, if he issues a *talâqur raj'î* and passes away within her *'iddah*, she will be entitled to receive her share of the inheritance.

18. During his illness, the man said to his wife: "If you go outside, you are divorced a *talâqul bâ'in*." Thereafter the woman went outside and *talâqul bâ'in* took place. In such a case she will not receive any share of the inheritance because she is the one who caused this *talâqul bâ'in* to take place.

When the husband issues one or two divorces that are *raj'î*, he has the choice or right to revoke such a divorce **before** the expiry of the wife's *'iddah*. In such a case, there is no need to renew the *nikâh*. The woman has no choice in this matter - he can revoke the divorce irrespective of whether she agrees or not. But if he issues three divorces, he has no choice of revoking the divorce as explained previously.

19. If the *'iddah* of the wife has expired and then the husband decides to revoke the divorce, it will not be possible. Now, if the wife agrees and is happy to go back to her husband, the *nikâh* will have to be renewed. He cannot keep her without remarrying her. Even if he keeps her, it will not be permissible for the wife to live with him.

20. If a husband who is mature, not a lunatic nor a mad person divorces his wife, the divorce will come into effect. As for the husband who is not

mature, who is not in his senses, or is mad, by his divorcing his wife, the divorce will not come into effect.

21. A sleeping person uttered the following words: "You are divorced" or he said: "I divorce my wife." On uttering these words, divorce does not come into effect.

22. A person compelled another person to divorce his wife. He beat him and threatened him that if he does not divorce his wife, he will kill him. Because of this compulsion, the person divorced his wife. Even then divorce will take place.

23. A person was under the influence of alcohol or any other intoxicant and divorced his wife. When he came to his senses, he regretted this action of his. Even then divorce will take place. Similarly, *talâq* given in anger also causes divorce to take place.

24. Apart from the husband, no one has the right to divorce a woman. However, if the husband orders someone to divorce his (the husband's) wife, this person can divorce her.

How to revoke a divorce

1. The method of revoking the divorce is as follows: (1) he could inform her in clear terms: "I am going to maintain you as my wife and I will not let you go." (2) he could tell her: "I am taking you back into my *nikâh*". (3) he could inform someone else without informing his wife that he has decided to keep his wife and revoked the divorce. (4) he does not say anything verbally, instead he has sexual intercourse with her, kisses her, fondles her, touches her with the passions of youth. In all these cases, she becomes his wife once again and there is no need to renew the *nikâh*.

2. When a person decides to revoke the divorce and keep his wife, it is preferable to have a few people as witnesses so that if any differences or problems occur at a later stage, none can deny any claims or make any

allegations. If no witnesses are brought, the revocation will still be valid. The object, which was to keep his wife, will be accomplished.

3. The *'iddah* of *talâq* for the woman who experiences the monthly menstrual periods is three *hayd* periods. When she completes three *hayd* periods, her *'iddah* expires. At the end of her third *hayd* period, if she stops bleeding on the completion of the tenth day, then from that very moment her *'iddah* will expire and the right of revoking the divorce, which the husband possessed, will be forfeited. This is irrespective of whether the woman has already had a bath or not.

4. When a woman receives one or two *talâqs* that are *raj'î* (revocable), i.e. in which the husband has the right of revoking his divorce, it is preferable for such a woman to beautify herself and adorn herself with beautiful clothes; perhaps her husband will be attracted towards her and thereby revoke his divorce. But if she knows that he has no intention of revoking the divorce, it will be preferable that when he enters the house he should cough, clear his throat etc. so that if her body is exposed, she could cover it quickly and his sight does not fall on her private parts. Once her *'iddah* expires, she should go and live elsewhere.

5. If the person has not revoked his divorce as yet, it is not permissible for him to take his wife on any journey nor is it permissible for her to go with him.

6. A woman has received one or two *talâqul bâ'in*, i.e. a divorce that is irrevocable. The rule with regard to her is that if she wishes to marry another person, she should do so **after** the expiry of her *'iddah*. It is not permissible for her to marry another person within her *'iddah*. But if she wishes to marry the same person (i.e. her husband who has divorced her), she can marry him within the *'iddah* as well.

7. If a husband who is mature, not a lunatic nor a mad person divorces his wife, the divorce will come into effect. As for the husband who is not mature, who is not in his senses, or is mad, by his divorcing his wife, the

divorce will not come into effect.

8. A sleeping person uttered the following words: "You are divorced" or he said: "I divorce my wife." On uttering these words, divorce does not come into effect.

9. A person compelled another person to divorce his wife. He beat him and threatened him that if he does not divorce his wife, he will kill him. Because of this compulsion, the person divorced his wife. Even then divorce will take place.

10. A person was under the influence of alcohol or any other intoxicant and divorced his wife. When he came to his senses, he regretted this action of his. Even then divorce will take place. Similarly, *talâq* given in anger also causes divorce to take place.

11. Apart from the husband, no one has the right to divorce a woman. However, if the husband orders someone to divorce his (the husband's) wife, this person can divorce her.

KHUL'A

If it is not possible to bring about any conciliation between husband and wife and the husband even refuses to divorce her, it is permissible for the wife to give some money or her *mahr* to her husband and tell him to let her go in exchange for that money. Alternatively, she could ask him to let her go in exchange for the *mahr* that he is still owing her. In answer to her request, the husband says: "I let you go." In saying so, one *talâqul bâ'in* takes place. The man does not have the right to keep her back or to revoke his divorce. However, if the husband did not answer to her request in that very place and instead he stood up and began walking or, he did not get up but the wife stood up and began walking about, and only then did the husband say: "Okay, I let you go", in such a case this is not considered. The request and the reply to it have to be uttered in one

place. Separating from one's husband in such a manner is referred to *khula'* in the *Sharī'ah*.

1. The man says: "I grant you *khula'*" and the woman replies: "I accept." *Khula'* takes place. But if the woman did not reply at that very place - instead, she stood up or did not even accept his *khula'*, it will not be considered. However, if the wife remained seated in her place and the man stood up after having said this, and the woman accepts the *khula'* after he stood up, even then *khula'* takes place.

2. The man says: "I grant you *khula'*" and the woman accepts. There was no mention of any money or any other monetary compensation on the part of the husband or the wife. Even then, whatever the man was owing to his wife or whatever the wife was owing to her husband will be forgiven. If the man still had a balance of the *mahr* to pay, it will be forgiven.

3. If the woman has already received the total amount due to her, she does not have to return anything to the man. Despite all this, the man will have to feed, clothe and provide shelter to her until the end of her *'iddah*. However, if the woman had said that she will not even take advantage of these benefits during her *'iddah*, then they will also be forgiven.

4. When granting *khula'*, mention of monetary compensation was also made, e.g. the man says: "I grant you *khula'* in exchange for R100." The woman accepted this. *Khula'* will be valid and it will be *wājib* on the woman to pay the R100. She will have to pay this R100 irrespective of whether she has received her *mahr* in full or not. If she had not received her *mahr* as yet, she will not receive it now because it is considered to be forgiven due to her acceptance of the *khula'*.

'Iddah after Talâq

1. When the husband divorces his wife or their *nikâh* is annulled through *khula'*, *zihâr*, *'ilâ'* or any other way, or the husband passes away - then in all these cases the woman has to remain in a house for a certain period of time. As long as this period does not expire, she cannot go to any other place nor can she marry another person. Once this period expires, she can do whatever she wishes. This period of waiting is known as '*iddah*.

2. When the husband divorces his wife, she will have to live in that very house where she received the divorce until the end of three *hayd* periods. She must not leave that house during the day nor at night. Nor can she make *nikâh* with anyone else. Once she completes three *hayd* periods, her *iddah* will be complete and she can now go wherever she wishes. This rule will apply irrespective of whether the man issued one divorce, two or three divorces. And irrespective of whether he issued a *talâqul bâ'in* or a *talâqur raj'î*. The same rule will apply in all cases.

3. If a young girl who has not commenced experiencing *hayd*, or an old woman whose *hayd* has terminated is divorced, then their '*iddah* will be three months. They must observe the '*iddah* for three months and thereafter they can do whatever they wish.

If a woman is pregnant and her husband divorces her, she will have to remain in that house until she delivers her child. This is her '*iddah*. When she delivers her child, her '*iddah* will expire. Even if she delivers her child a few days after being divorced, her *iddah* will expire.

4. If a woman is divorced while she is in her *hayd*, this *hayd* will not be considered. Her '*iddah* will only be complete on the expiry of three additional *hayd* periods **after** the *hayd* that she is presently experiencing.

5. A person married a woman illegally, e.g. he marries a woman and later he learns that her husband is alive and that he (i.e. her husband) had not divorced her. Alternatively, this person and this woman come to know

that they had drunk the milk of the same woman when they were infants. The rule in this regard is that if the man had engaged in sexual intercourse with her, and after learning the truth, they were separated, she will still have to observe the *'iddah*.

6. From the moment the man repents and chooses to separate this wife, her *'iddah* will commence. If they did not engage in sexual intercourse, *'iddah* will not be *wâjib*. In fact, if they had met in privacy and solitude, even then the *'iddah* will not be *wajib*. *'Iddah* will only be *wâjib* when they engage in sexual intercourse.

6. Feeding and clothing the woman while she is observing her *'iddah* is *wâjib* on the very person who divorced her. This will be explained in detail in a later chapter - 'Inshâ' Allah.

7. A person issued a *talâqul bâ'in* or three divorces to his wife. Thereafter, while she was in her *'iddah*, he mistakenly engaged in sexual intercourse with her. Because of this, one additional *'iddah* becomes *wâjib* on her. She will have to observe the *'iddah* for an additional three *hayd* periods. On the completion of these three additional *hayd* periods, both her *iddahs* will be completed.

8. A person issued a *talâqul bâ'in* and he is also living in the house in which the woman is observing her *'iddah*. She will have to observe strict *purdah* with him.

Li'ân - Allegation of Adultery

When the husband accuses his wife of adultery or rejects a particular child as being his own child, then both the husband and wife have to go to a *Shar'î* judge. The judge will ask both of them to take an oath. First, the husband will take the following oath: "I make Allah my witness and say that I am speaking the truth with regard to the act for which I have

accused her." He should take this oath four times. The fifth time he must say: "If I am lying, may Allah's curse descend upon me." When the husband completes this, the wife must say the following four times: "I make Allah my witness and say that he is lying with regard to the act for which he is accusing me of." The fifth time she must say: "If he is truthful in this accusation, may the wrath of Allah descend upon me." Once both of them take this oath, the judge will separate them and one *talâqul bâ'in* will take place. The child will not be attributed to this husband, but will be given in the care of the mother. In the *Sharî'ah*, this oath and counter-oath is known as *li'ân*.

‘Iddah after Death of the Husband

1. A woman's husband passed away. She must now observe the ‘iddah for four months and ten days. She must live in the house in which she was staying at the time of her husband's death. It is not permissible for her to go out of that house. However, if a woman is very poor and does not have the resources to lead a normal life, and she takes up a job of cooking for someone or takes up some other similar job, it will be permissible for her to leave her house. However, she will **have** to spend the night in her home.

If the husband passed away on the first day of the lunar calendar and his wife was not pregnant, her ‘iddah will be four months and ten days. If he did not pass away on the first day, she must calculate each month as 30 days and after the completion of four months and 10 days her ‘iddah will be complete.

2. The same rule applies to the ‘iddah after divorce. That is, if the woman does not experience *hayd* nor is she pregnant, and her husband divorces her on the first day of the lunar calendar, she must calculate three months according to the lunar calendar. This is irrespective of whether the months are of 29 days or 30 days. If she was not divorced on the first day, she must calculate 30 days for each month until she completes three

months.

3. A person's *nikâh* was performed in an unlawful manner, e.g. the marriage was performed without any witnesses. Alternatively, a woman married her brother-in-law while her sister was still married to him. Thereafter, the husband passed away. Such a woman whose *nikâh* was not valid must not observe the 'iddah of four months and 10 days. Instead, she must observe the 'iddah of three *hayd* periods after her husband's death. If she does not experience any *hayd*, she must observe the 'iddah for three months. If she is pregnant, then until she delivers the child.

1. A woman's husband passed away but she did not receive the news of his death. She only received the news after four months and 10 days. In such a case her 'iddah will be complete. It is not necessary to observe the 'iddah from the time one receives the news. Similarly, if the husband divorces his wife and she does not know of this until after some time. When she is informed of this the 'iddah which she would have had to observe had already expired. Her 'iddah is also complete and there is no need to observe the 'iddah now.

2. A woman had left her house for some work or to visit her neighbour. While she was away, her husband passed away. She should immediately return from that place and remain in the house in which she had been living all along (with her husband).

3. When a woman is observing the 'iddah after the death of her husband, she is not entitled to receive any food, clothing, etc. She must spend her own money for this purpose.

4. In certain places there is a custom of observing the 'iddah for a full year after the death of the husband. This is absolutely *harâm*. When a woman has been issued with a *talâqur raj'î*, her 'iddah is that she cannot leave her home until the expiry of the period of 'iddah nor can she marry anyone in this period. It is permissible for her to beautify and adorn herself. As for the woman who has been issued three *talâqs*, one *talâqul bâ'in*, or

her *nikâh* has broken in some other way - the ruling in all these cases is that such a woman cannot leave her home until the expiry of her 'iddah, she cannot marry anyone in this period nor can she beautify or adorn herself. All these things are *harâm* upon her. Abstaining from this self-beautification and remaining in a dishevelled and unkempt manner is known as mourning. As long as the 'iddah is not completed, it is *harâm* to carry out the following acts: (a) to apply perfume (b) to scent clothing. However, if the clothes are not colourful, it will be permissible to wear them irrespective of what colour they may be. The condition is that they must not be clothes that are used to beautify oneself. (c) to wear jewellery and ornaments (d) to wear or suspend flowers (eg. from the hair) (e) to apply *surmah* (antimony) (f) to redden the mouth by eating betel leaves (g) to rub tooth powder (with the intention of colouring the teeth) (h) to apply oil to the head (i) to comb the hair (j) to apply henna (k) to wear beautiful clothes (l) to wear silk, dyed or colourful clothes.

HIKMAH AND MARRIAGE: Advice to the wife...

If you want to distant his heart away from you, you can do so to your detriment. By your saying all these (harsh) things, do you really think that he will give up his evil habits? If you want him to give up these illicit relationships, do it with tact and wisdom. Speak to him in privacy, make him understand, and explain to him the evils of such relationships. If he does not give up these relationships despite you explaining to him, despite you making him ashamed of himself in privacy; then exercise patience.

Do not go about mentioning this to people and thereby causing him to be disgraced. Nor should you announce this everywhere, nor try to overpower him. In doing this, he will become more stubborn, more persistent, and become more involved in such relationships. If you become angry, begin mentioning it to people and try to disgrace him, the level of relationship that prevailed will drop even further. He might even stop speaking with you. You will end up in a sorrowful state. (i.e. divorce)

The Rights of the Wife

By Allah, the immense Zulm being perpetrated on the wife's is surely something for which reckoning will be taken by Allah Ta'ala on the Day when eyes will roll and children will age with fear.

Elsewhere, Moulana Thanvi Rahamatullahi alayh has advised the wife's how to live with their husbands. This does not mean that the husbands have a right to abuse and degrade their wife's. Hereunder follows some advice to those husbands who are guilty of oppression. (Jamiatul Ulama Gauteng)

*** Cruelty upon the fair sex: How merciless and cowardly!**

“If you (O husband!) have a penchant to exercise your ‘valour’ and authority, then why don't you seek a powerful adversary. Only then will you be regarded as brave and courageous....Some men transgress even the limits and physically abuse their wives. Visualizing such a (cruel) scene is frightening (for a man of nobility). Such cruelty perpetrated on women is a sign of cowardice and chicken-heartedness which does not behove the honour of a man. It is not gallant to inflict physical abuse upon a human being who is at your mercy.”

*** Beware of the sigh of an oppressed woman**

“The poor ladies are unable to do anything because males do not even consider their rights to be binding on them. (But remember!) Surely they (women) know how to curse. When the husband harasses her, her tongue is in constant movement (cursing him). The only Being she can turn to for succour is Allah Azza Wa Jal. Truly, her curses reach Allah and are readily accepted.”

*** The aftermath of oppression**

“Live with your family members with sterling moral character and with love. Talk and joke with them. Abstain from cruelty. With regard to them, fear Allah Ta’ala. He has the power to inflict a calamity on you.....The consequences of oppression are usually manifested in this world. Severe punishment awaits the perpetrators of injustice and cruelty.”

*** Violation of women’s rights**

“Nowadays whilst men consider their own rights to be binding on women, they do not consider women’s rights binding on them.....He (the husband) labours under the notion that his rights are in force simply because he has the power to compel imposition of his rights on the wife. The poor women are unable to do anything (when their rights are violated).....But the Shariah places greater emphasis on the fulfilment of rights which are not (or cannot be) demanded by a party (the wife in this case).”

*** Restrictions on the wife’s maintenance**

“Some people place restrictions even on the necessary expenses of the wife. When she asks for something, they resort to abuse and violence and accuse her of being extravagant. They create some guide lines which the wife has to observe in the matter of expenditure. Then they give them a pittance. They are miserly even when guests arrive and when medical expenses are to be paid.”

Wives are not to be subjected to such (ignorantly formulated) principles. Rather, they are subject to the circumstances and the demands of occasion. (When the need develops to spend on them, the husband should do so freely and munificently within his affordable means.)”

(Many husbands refuse to spent their wealth on the wife, though such expenditure

is also a form of great Ibaadah. They rather hoard their wealth for the future. Some husbands even insist on the wife working and paying the rent, lights account etc.

These husbands are guilty of a severe crime. Firstly the wealth of the wife is Haraam for them since it is squeezed from the wife without their happy consent. Secondly, they are guilty of the sin of not providing for the wife's upkeep which is their responsibility. Thirdly, they force the wife to go and work, thereby exposing them to unjust stress and Haraam association with other males. Fourthly, due to the wife going to work, the children are neglected. Sadly, some mothers even abandon their infants at a crèche. Jamaitul Ulama Gauteng)

*** The injustices of men**

“Some men (in fact numerous men) have evil dispositions. They pursue illicit relationships with immoral (and filthy) women whereas they have pure wives like the Damsels of Jannat at home. These pure wives sit neglected at home. While the husband casts lustful gazes at immoral women, he does not spare a glance of love for his pure wife (sitting in the holy precincts of the home guarding her honour and his property).”

*** Kindness to women**

“Be kind to the wife even though she may be slovenly and ill-mannered. She has left her parents and her entire family to be only with you (O husband!). Her vision is now focused on you. She has only her husband to turn to. Human nature too demands that such a loyal person should not be subjected to any kind of difficulty.

Consider frivolous whatever bad manners and disrespect she displays towards you. After all, she is intellectually deficient (according to Allah Ta'ala. Rasulullah -sallallahu alayhi wasallam - described her as a being who is naaqisul aql - deficient in intellect). She does not possess sound judgment and discretion. Therefore she speaks in a way which is displeasing to men. Her 'bad manners' are nothing but a pompous show. After all, to whom other than her husband could she display her

pomposity?”

So summer is here and it is time to shamelessly strut around with bare arms, hair openly displayed and uncovered legs. The reason? “It is hot...” Subhanallah, if one cannot bear the little heat of this World, how is one ever going to bear the heat of Jahannam? If one cannot make a little Sabr, how is one going to make Sabr on the fire of Jahannam? Understand well, an adulterous relationship starts from the eyes. The eyes roam and absorbs the “beauty” of another person. The colour of the clothing, the dressing and the style of walking is like a magnet to the eyes. Once the “eyes” get stuck, Shaytaan rubs his hands in glee. It’s time for some serious “work”. The opportunity is there for the taking. A little eye contact...a brief sweet “asssalaaaamu-alaykuuum”. A “sisterly” shy smile. What else could Shaytaan need? He plays his flute of deception and the dance of betrayal commences. The road of Khiyaanat (betrayal) concludes with adultery and divorce. Sometimes the lady has an “aura” of piety. She has a tightened scarf framing the face. That’s also from Shaytaan because the jeans cling to the legs and a t-shirt shamelessly snugly drapes the body. She knows in her heart of hearts that she is flirting with men. She wordlessly entices and bewitches them, totally unmindful and uncaring of the havoc she is causing to the marriage of others. Summer is here and it’s time to flaunt the body. Forgotten is the fact that Qiyamat is near when she will be so very sorry. And then there is the “young” boy and the “young” girl who, though only thirteen and fourteen, flirt on facebook and sms one another as if Allah Ta’ala would not mind. They photograph one another and fail to realize that they are incurring Allah’s Wrath.

The punishment in the grave

The punishment of those who die without repenting from *zina* begins in their grave. In a long hadith, Allah’s Messenger (Salallahu alaihi wasallam) related a dream in which he saw two men accompanying him (Jibreel and Maalik alaihi salaam), showing him how a number of sinners

were being punished in *al-Barzakh* (life between death and Judgement day). The Prophet (Salallahu layhi wasallam) said: "...We proceeded until we came across a hole in the ground that resembled *a baking pit, narrow at the top and wide at the bottom. Babbling and voices were issuing from it.* We looked in and *saw naked men and women. Underneath the pit was a raging fire; whenever it flared up, the men and women screamed and rose with it until they almost fell out of the pit.* As it subsided, they returned (to the bottom). I said: 'Who are these?' They said: '...As for the naked men and women who were in the pit, *they are men and women who indulge in zina...*" In a similar narration Allah's Messenger Salallahu alaihi wasallam said: "We moved on until *I saw people who were awfully swollen, and had the most foul stench, their stench was like that of the sewers. I asked: 'Who are these?' They replied: 'Those are the male and female adulterers.'* So congratulations to the adulterers! Jahannam is eagerly awaiting your arrival. The fire has been lit a long time ago in the baking pit. Today you adorn yourself for your beloved, tomorrow you will be bloated and swollen like a whale. Today you perfume yourself for Haraam, tomorrow you will stink like a sewer. Only sincere Taubah can assist you now. Insha-Allah, by pondering over the following, Allah will Help you in staying chaste.

How to exercise Taqwa

1. Keep away from *zina* by reminding yourself of how you would abhor and dislike it for your mother, daughter, sister, and aunt; this was how the Prophet Nabi Saallahu alaihi wasallam put it to a man who came seeking permission for *zina*.
2. Adopt the company of the pious. Shaytaan attacks the lone Muslim easier.
3. Remember that when a believer refrains from committing a sin, his reward increases in proportion with the temptation that he faces.

4. Remember that saying “No” to someone who invites you to commit *zina* will secure you a place of shelter under the shade of Allah’s throne on the Day when there will be no shelter except His.
5. Hadhrat Abu Hurayrah radiallahu anhu reported that Allah’s Messenger (Salallahu alaihi wasallam) said: “Whoever Allah protects from the evil of what is between his jaws (i.e. his tongue) and the evil of what is between his legs (i.e. his private parts), he will enter *Jannah*.”
6. Bear in mind the fact that Allah is watching you, that He sees you and is with you wherever you go.
7. Make Du’a unto Allah Ta’ala.
8. Strive hard and sincerely, Allah has promised His Help. The Prophet (peace and blessings of Allah be upon him) said: “Whoever seeks to be chaste, Allaah will make him chaste”
9. Avoiding places where a person feels he will be exposed to the temptation of looking.
10. Understand that there is no choice in this matter. You should realize that you have no choice in this matter,
11. Remember that the earth on which the sin is committed will bear witness.
12. Remembering the angels who are recording your deeds.
13. Keep fasts
14. Perform Salaah: Allah says:
“Verily, Salaah prevents from shamelessness and every kind of evil wicked deed” [29:45]

15. Remembering the Hoors of Jannah. The Prophet (peace and blessings of Allaah be upon him) said: "... If a woman of the people of Paradise were to look out over the people of this earth, it would light up everything in between and fill it with fragrance, and the veil of her head is better than this world and everything in it." (Bukhaari, 2643).

16. Take the mind away from her by focusing on the filth and waste which is carried in the stomach. Think of the crooked toes, unbraided teeth and uncombed hair.

17. Think of all those whom you would be betraying.

18. Think of the disgrace, the empty house, the court cases, and the shame of your parents.

19. In Hadith it is mentioned that the zina of the eye is looking and that the zina of the ears is to listen. Do not fool yourself by imagining that your heart is clean and that you are thus saved. A casual conversation can lead to disaster. May Allah guide us all. Ameen

Rasûlullâh *sallallâhu 'alayhi wa sallam* addressed women and said: "Aren't you pleased that when a woman falls pregnant through her husband and he is happy with her falling pregnant, she will receive a reward equal to a person fasting in the path of Allah and engaging in *'ibâdah* at night in the path of Allah? When she experiences labour pains, the things which are kept in store for her and which will provide her with comfort are not known to all those in the heavens and the earth. Thereafter when the child is born, for every drop of milk that he drinks and each time that he sucks her breast, one reward will be recorded in her favour. When the mother has to wake up at night on account of the child, she will receive the reward of freeing 70 slaves in the path of Allah. O Salâmat! Do you know who these women are? They are those who, despite being pious and delicately brought up, are obedient to their husbands and are not ungrateful to them." Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "The

reward that a woman receives from the time that she falls pregnant until she delivers the child and commences breast-feeding is equal to the person who is guarding the borders of the Islamic state and who has to be ever ready to wage *jihād*. If this woman dies in the course of this period, she will receive the reward of a martyr." Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "When a woman breast-feeds her child, the reward that she receives for every sip is as if she has given life to a dead person. When she commences breast-feeding, an angel taps her on her back (a form of congratulation) and says to her: 'All your past sins are forgiven. Now whatever you do will be recorded from the very beginning.'" That is, the sins that you may commit will be written for the future. Minor sins are referred to in this context. However, having one's minor sins forgiven is no small feat.

A few masaa'il of pregnancy

1. The minimum period of pregnancy is six months and the maximum period is two years. In other words, a baby remains in the womb of a woman for a minimum period of six months. It cannot be born before this period. The maximum period it can remain in the womb is two years and not more than this.
2. The basic principle of the *Sharî'ah* is that as far as is possible, a child will **not** be regarded as being illegitimate. When there is no option left, only then will the ruling be given that it is illegitimate and only then will we say that the woman has committed a sin.
3. A person issued a *talâqur raj'î* to his wife. Thereafter, she gave birth to a child within a period of two years. This child belongs to this husband. It is not permissible to regard this child as being illegitimate. According to the *Sharî'ah*, this child's lineage is in order. Even if this child is born **one day** before the expiry of two years, the same rule will apply. It will be regarded as if she had fallen pregnant before the divorce could be issued

to her, that the child remained in her womb for up to two years and that after delivering the child her 'iddah has come to an end and she has now come out of the *nikâh* with this man. Note: We learn from these rules that the habit of accusing a woman of adultery when she gives birth to a child a few months beyond nine months after the death of her husband is a major sin.

IMPORTANT

Hadhrat Moulana Maseehullah Rahmatullahi alayh mentioned that Allah Ta'ala had made women attractive for men. This is understood from the fact that after Allah Ta'ala created Hawa alaihi salaam from the rib of Aadam alaihi salaam, Aadam alyhis Salaam extended his hand towards her instinctively. Allah Ta'ala informed Aadam alayhis Salaam that first Nikaah had to be performed. Only after Nikaah was performed, was he allowed to touch her.

Shaytaan confuses many man and makes them assume that the initial natural attraction is a sin and a sure step of betraying his wife. Once Shaytaan plants this thought in the mind, the man is doomed for he feels he is already guilty of wrong.

Men should simply avoid the thought of any beautiful woman who passes their way. Out of sight, out of mind should be the motto. Allah is watching whether I am "looking" at her in my heart. This thought will help, Insha-Allah.

Feeding and Clothing the wife

1. It is *wâjib* on the man to provide his wife with food and clothing. Irrespective of how rich the wife may be, the responsibility of feeding, clothing and providing shelter to the wife rests entirely on the shoulders of the husband.

2. If the *nikâh* has been performed but she has not gone to live with her husband as yet, she can still claim for the food and clothing. However, if the husband wished to take her to his house and she did not go or was not sent by her parents, then as long as she does not go, she will not be entitled to ask for any food or clothing.

The man did not give the *mahr* that is normally given in the beginning. The woman therefore refuses to go and live with him. She will have to be provided with food and clothing. But if she refuses to go to his house without any valid reason, she will not be entitled to receive any food or clothing. Once she goes to him, she will be entitled to receive the *mahr*.

5. For as long as she stays at her parent's home with the permission of her husband, she can ask her husband to provide her with food and clothing.

6. A woman falls ill. While she is ill, she is still entitled to receive food and clothing from her husband. This is irrespective of whether she falls ill at his house or at her parent's house. However, if the husband asks her to come and live with him while she is ill and she refuses to go, she will not be entitled to receive any food or clothing from him.

7. While she is ill, she will only receive the expenses for her food and clothing. It is not *wâjib* on the man to provide her with medication or to pay the doctor for his treatment. She has to pay for it herself. If the man provides this, it will be out of his good will.

8. In providing food and clothing, the financial position of both will have to be considered. If both are rich, she will receive the food and clothing which rich people are accustomed to. If both of them are poor, she will receive that of poor people. If the husband is poor while the wife is from a rich family or vice versa, she will receive food and clothing that is of an average quality and price. In other words, it will be such that it is cheaper than the food and clothing of rich people, but more expensive than the food and clothing of poor people.

9. If the wife is so sick that she cannot undertake all the domestic duties, or she is from an upper-class family and cannot do the menial tasks of the home such as cooking, cleaning, etc. and regards them as being below her dignity, then she will have to be provided with food that has been prepared and cooked by someone else. If she is not sick nor is she from an upper class family, it will be *wâjib* on her to fulfil all the domestic duties with her own hands. All domestic tasks will **have** to be fulfilled by her. The responsibility of the man is merely to provide her with a stove, a grindstone, groceries, firewood, pots, pans, utensils, etc. for eating and drinking. She must do the cooking and eat the cooked food.

10. It is the man's responsibility to provide her with oil, a comb, oil cakes, soap, and water for performing *wuḍû'* and taking a bath. It is not the man's responsibility to provide her with *surmah*, scent, etc. It is not the responsibility of the man to pay the washerman for washing the clothes. She must wash and wear her clothes herself. If the man gets the clothes washed or pays someone to do so, it will be out of his own good will.

11. If a mid-wife is called, her expenses will be borne by the one who called her. If the man called her, he will have to pay her; and if the woman called her, she will have to pay her. If the mid-wife comes on her own, the man will have to bear her expenses.

12. If the man gave his wife the expenses for her food and clothing for

the entire year or for any other period before hand, he cannot take anything back from there.

Providing a Shelter for the wife

1. It is *wâjib* on the man to provide a shelter for his wife. This place must be such that no other relative of the husband lives there. It must be free from any relative of the husband whereby the husband and wife can live without any formalities. However, if the wife does not mind living with others, it will be permissible for him to keep her in the same house with other relatives of his.

2. The responsibility of the husband will be fulfilled if the wife is provided with a separate room within the house where she can keep all her belongings and personal effects, where she can stay, and where she has the lock and key for it whereby no one else can enter and only she has possession over it. The wife cannot lay claim to more than this nor can she ask for an entirely separate house.

3. Just as the wife has the right to ask for a separate house where none of her husband's relatives are living and over which she has complete control, in the same way, the man also has the right to prevent or stop her relatives from coming to the house in which she is living. He can stop anyone irrespective of whether it be her mother, her father, her brother, or anyone else from among her relatives.

4. The wife can go to visit her parents once a week. She can go to visit all her other relatives once a year. She cannot demand more than this. Similarly, her parents can visit her once a week. The husband has the right to prevent them from coming more often. All her other relatives can visit her once in the year and not more than this. The husband has the right to prevent them from visiting her more often. He can exercise this right over her parents and other relatives as well. It should be borne in mind that relatives in this context refer to those relatives with

whom marriage is *ḥarâm* forever. As for other relatives who do not fall within this category (such as cousins), they will be regarded as absolute strangers.

5. If the wife's father is ill and there is no one to take care of him, the wife should go and see to his needs whenever the need arises, even if it means going daily. Even if her father is a *kâfir*, the same rule will apply. In fact, if her husband stops her from going, she should still go. However, if she goes despite her husband stopping her from going, then she does not have the right to claim food and clothing from her husband.

6. The wife should not go to the house of strangers. If there is a wedding or other function and her husband permits her to go, even then it is not permissible for her to go. If the husband grants her permission, he will also be committing a sin. In fact, it is not even permissible to go to such gatherings with one's *mahram* relatives as well.

7. The woman who has been issued with a divorce also has the right to receive food, clothing and shelter until the end of her *'iddah*. However, the woman whose husband has passed away does not have the right to claim for food, clothing and shelter. Obviously, she will receive a share of the inheritance.

8. If the *nikâh* is broken due to some reason caused by the wife, she will not be entitled to receive any food or clothing while she is in her *'iddah*. She will be entitled to receive a shelter only.

The Custody of Children

1. The husband and wife have been separated, divorce has taken place and they have a small baby. The mother of the child has the right of custody over the child. The father cannot take this child away. However,

the father will have to pay for all the expenses that will be borne in order to bring up the child. If the mother does not take the child, and instead, gives it to the father, he will have to take it. The mother cannot be forced to keep the child.

2. If there is no mother or she refuses to take the child, the maternal grandmother and then the maternal great grandmother have the right of custody. Thereafter, the paternal grandmother or great grandmother will have the right of custody. If they are not present, the blood sisters of the child have the right of custody. If they are not present, then the stepsisters. However, as regards stepsisters, those who are from the same mother will be given preference over those who are from the same father. Thereafter, the child's maternal aunts and then the paternal aunts.

3. If the mother marries a person who is not a *maḥram* relative of the child, i.e. this relative is such that *nikâh* with him is not *ḥarâm* forever, then the mother forfeits the right of custody over the child. However, if the woman marries a *maḥram* relative of this child, and this relative is such that *nikâh* with him is not valid (for the child), e.g. she marries the child's paternal uncle or any other similar relative, then the mother's right of custody remains. In the absence of the mother, if any other woman such as the child's sister, maternal aunt, etc. marries a *ghayr maḥram* man (i.e. a *ghayr maḥram* man to the child), the same rule will also apply. That is, the right of custody over the child no longer remains with this woman.

4. The right of custody over the child had been forfeited on account of the woman marrying a *ghayr maḥram* (of the child). Thereafter, this man divorced her or he passed away. The right of custody will return to this woman and the child will be handed over to her.

5. If, from among the relatives of the child, no woman can be found in order to take custody of the child, the father will be the most eligible for custody. Thereafter, the paternal grandfather will be the most

eligible, and thereafter the same order that we had mentioned in the chapter on the *walî* (or guardian) at the time of *nikâh*, will be followed. However, if the relative is a *ghayr mahram* and there is some fear over the safety of the child in the future, then in such a case the child will be given to someone who is reliable and trustworthy.

6. The right of custody over the child remains as long as the child does not reach the age of seven. Once the child reaches the age of seven, the father can take the child forcefully if he wishes to do so. The right of custody over a girl remains until she reaches nine years of age. Once she turns nine, the father can take her and the mother does not have the right to prevent her from going.

The Rights of the Husband

Allah Ta'âlâ has given great rights to the husband and has attached a lot of virtue to him. Pleasing the husband and keeping him happy is a great act of *'ibâdah* and displeasing him or keeping him unhappy is a major sin.

1. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The woman who offers her five times *ṣalât*, fasts in the month of *Ramadân*, protects her honour and respect, and obeys her husband, has the choice of entering *jannah* from whichever door she wishes to enter from." This means that from the eight doors of *jannah* she can enter through whichever door she wishes without even having to knock on that door.
2. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "The woman who passes away in such a state that her husband is pleased with her will enter *jannah*."
3. Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "Were I to command anyone to prostrate to anyone other than Allah, I would have commanded the woman to prostrate to her husband. If the husband

orders his wife to carry the boulders of one mountain to the next mountain, and the boulders of the next mountain to a third mountain, she will have to do this."

4. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "When the husband calls his wife, she should go immediately to him even if she is busy at her stove." In other words, no matter how important a task she may be busy with, she should leave it and go to him.

5. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "When a man calls his wife to engage in sexual intercourse with him and she does not go and because of this he sleeps away angrily, the angels continue cursing this woman till the morning."

6. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "When a woman troubles or displeases her husband in this world, the *hûr* of *jannah* that has been set aside for him says: "May Allah curse you! Do not trouble him. He is your guest for a few days. Soon he will leave you and come to me."

7. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "There are three types of people whose *ṣalât* is not accepted, nor is any other good act of theirs accepted. One is a slave who runs away from his master. The second is a woman whose husband is displeased with her. The third is a person who is in a state of intoxication."

8. A person asked: "Who is the best woman?" Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* replied: "The best woman is one who pleases her husband when he looks at her, when he asks her to do something she obeys him, and she does not do anything that may displease him with regard to his wealth and honour."

One of the rights of the husband is that the wife should not keep any optional fasts nor offer any optional *ṣalât* in his presence without his permission. Among the rights of the husband is that she should not remain in an untidy, dishevelled state. Instead, she should always

remain clean and beautiful for her husband.

Another right of the husband is that she should not leave the house without his permission irrespective of whether it be the house of a friend, relative or anyone else.

The Method of Living with one's Husband

It should be understood well that the intimacy and contact between husband and wife is such that they will have to live together for the rest of their lives. If they love each other and are compatible to each other, then there is no greater bounty than this. And if, Allah forbid, there is conflict between the two, then there is no greater calamity than this. Therefore, as far as is possible, live with his heart in your hands and carry out your duties through the mere indication of his eyes

Due to a lack of understanding and not thinking about the consequences, some wives utter things which cause doubts and distractions to enter the heart of the husband. At times they blurt out things on the wrong occasions, while on other occasions they blurt out taunts and insults. Out of anger they utter hostile statements which he abhors. When his attention turns away from her because of all this, she goes about crying and weeping. You should understand this well that once doubts and misgivings enter the heart of the husband and you reconcile after a few days, even then the love and mutual understanding that had prevailed prior to your argument will no longer be the same. Irrespective of how many excuses and pardons you may put forward, the love and clean-heartedness that had prevailed will no longer be found. Later, when any incident takes place, the mind will always go back to that argument and the husband will always think that this is the same woman who had said such-and-such thing on that day. Therefore, you should always think and ponder before saying anything or doing anything when dealing with your husband. In doing this, you will not only gain the pleasure of Allah and His Rasûl ṣallallâhu 'alayhi

wa sallam, but you yourself will be happy in this world and in the hereafter.

It is not necessary to teach an intelligent wife anything. She is able to differentiate between good and evil on her own. Despite this, we will enumerate a few basic and necessary matters. Once you understand them, you will be able to understand other issues as well.

1. Do not ask for an allowance that is beyond the financial position of your husband. Whatever you receive, appreciate it and consider this house as your own home and continue with life even if it is on simple food.

2. If at any time you happen to fancy some jewellery or clothing, and your husband does not have any money on him, do not ask him nor be grieved for not being able to obtain it. In fact, you should not even mention it. You should think for yourself that if you ask for it, he will think that you have no concern for him in the sense that you are asking him at such a time when he is unable to afford to buy you such an item. In fact, even if your husband is rich, then as far as possible you should not ask him to buy anything for you. However, if he himself offers to buy you something or asks you if you want anything, then there will be no harm in asking him. It should be remembered that by asking, one's status is lowered in the eyes of people and one is also disgraced.

3. Do not be persistent and stubborn in a particular matter. Even if it is against you or contrary to you, let it go this time and at some later stage you could reconcile him to your view in an appropriate manner.

4. If you experience any difficulties at your husband's home, never mention it. Always display happiness so that he does not experience any sorrow or grief and in so doing, his attention will always be directed towards you.

5. Whenever he brings anything for you, always express your pleasure at receiving it irrespective of whether it is to your fancy or not. Don't

say that this is not good and that you do not like it. If you do this, he will feel grieved and will not like to bring anything for you in future. If you praise him and accept it happily, he will become more generous and present you with more gifts in future.

6. Don't come angrily and show ingratitude to the husband. Nor should you say that you have not really experienced any joy in this dead and lifeless house and that you have spent your entire life in difficulties and problems. Nor should you say that your parents have destroyed your future by immersing you in such problems and throwing you into such a fire. By uttering such words, one's heart becomes filled with hatred.

7. It is mentioned in a Hadîth that Rasûlullâh *ṣallallâhu 'alayhi wa sallam* said: "I saw numerous women in hell." Someone asked him: "O Rasûlullâh! Why will many women go into hell?" He replied: "They curse others a lot and they always show ingratitude to their husbands."

Ponder over this and think how serious it is to be ungrateful. To curse someone, to say: "May Allah's wrath descend on so-and-so person", "May Allah curse that person", "A certain person's face is accursed", "A certain person's face is full of curses", etc. - are all extremely evil words.

8. If the husband is angry over a particular matter, do not say something that will increase his anger. Whenever you wish to speak, check his mood first. If you find that he is in a jovial mood, laugh and joke with him. But if he is not in such a mood, do not engage in such conversation. Speak to him according to his mood.

9. If he is angry with you over something and abstains from talking with you, do not turn away and abstain from talking with him. Instead, smile at him, ask him for his pardon and forgiveness, touch him, shake his hands - in short, do whatever you can to win him over. Even if it is his fault and not yours, you should not turn away from him. Shake his hands and regard asking him for his pardon to be a source of pride and honour.

10. Remember, that the peace and harmony between husband and wife is not based on mere empty love. Apart from love, it is also necessary to respect the husband. It is a major error to consider your husband equal to you. Don't ever ask your husband to do anything for you. If he comes to massage your hands or head out of love, do not let him do it. Think for a moment that if your father comes and does this to you will you allow it? So how can you let your husband do this when his status is higher than your father's. In your actions, your conversations, and in every aspect of your relationship with him always be mindful of your manners and etiquette. If it is your fault and despite this you turn away angrily from him and refuse to speak to him, then this is a sign of great stupidity and immaturity. Actions of this sort cause one to become heart-broken.

11. When he returns from abroad or a distant journey, ask him about his state, his health, whether he encountered any difficulties or not. Massage his hands and feet, perhaps he is tired, perhaps he is hungry, make the arrangements of preparing a meal for him. If it is hot, put on the fan and cool him down. In short, do every thing that will give him peace and comfort. Don't ever start talking about money and how much he brought for you or what he brought for you, or where his wallet is, etc. Whatever money he gives you, accept it. Do not tell him that he earns so much and that he has given you so little money or that he spent a lot of his money. Nor should you ask him as to what he did with all his money and where he spent it. If you coincidentally happen to ask him such questions when he is in a good mood, there will be no harm in this.

12. If your husband's parents are alive and he gives all his money to them and does not give anything to you, do not feel hurt about this. In fact, if he gives you any money, intelligence demands that you do not accept it. Instead, tell him to give it to his parents so that they do not have any evil thoughts about you and do not say that you have taken their son under your control.

13. As long as your in-laws are alive, regard serving them and obeying

them to be your duty and honour. Don't think about living separately from your mother-in-law and sister-in-law because this is the root of all problems between yourself and your mother-in-law and sister-in-law. You should think for yourself that his parents brought him up and in this old age of theirs they got him married so that they may receive some rest and comfort. On the contrary, the moment the daughter-in-law came into the house she is already thinking of asking her husband to leave his mother and father immediately. Once his mother learns that the daughter-in-law is instigating her son to leave the house, numerous problems and squabbles ensue.

14. Live in the household in an amicable manner. From the very beginning you must be mindful of your manners and character. Be kind to the young and respect the elderly.

15. Do not leave your work to be carried out by others. Do not leave your things lying around thinking that others will pick them up for you.

16. Do not think it below your dignity to do the work that your mother-in-law or sister-in-law is engaged in. You should take up that work without them having to tell you. If you do this, love for you will be created in their hearts.

17. When two persons are engaged in a secret conversation, separate yourself from there and do not lend an ear to what they are saying. In addition to this, do not unnecessarily think that they are speaking about you.

18. You should also bear this in mind that you should never live dejectedly or in an oblivious manner in your in-laws' house. Although you may not feel at ease on account of it being a new house to you or the people being new to you, you should try and make yourself understand and get used to the place instead of sitting down and crying - you have just come to a new place and you are already speaking of going!

19. You should always be careful when engaging in any conversation. Do

not speak too much that those around you begin to dislike it. Nor should you speak so little that you do not even speak further than welcoming someone. This is also not good and regarded as a sign of pride.

20. If you see or experience anything at your in-laws' house which you dislike, do not go and mention it at your parent's house. It is an extremely evil habit to go and mention everything that takes place at your in-laws' house to your mother. It is also extremely detestable for mothers to "dig out" every little thing from their daughters. It is mainly due to these evil habits that quarrels, squabbles and bickering start between the two families. Apart from this, there is no other benefit in it.

21. Keep and set all the items that belong to your husband in a neat and orderly manner. Keep the room clean and do not let it get dirty. The bed should not be dirty and untidy. Remove all creases and wrinkles from it. If the pillow is dirty, change its cover. If there isn't a cover, sew one. If you do all these things **after** he tells you, what good is there in that? Elegance and beauty demands that you should put everything in order without his having to tell you to do so.

22. Whatever is kept with you, keep it safely. If they are clothes, fold them neatly; do not dump them nor throw them around. Instead, keep them in a suitable place according to your convenience. Do not take any "short-cuts" in doing your work nor give it to others to carry it out for you.

23. Never concoct any lies. In doing so, you will lose your respect and esteem. As a result of this, whatever truth you may speak will not be believed or relied upon.

24. If your husband scolds or rebukes you out of anger, control yourself and do not answer him. No matter what he says, remain silent. Once his anger subsides, he himself will regret his actions and will become extremely pleased with you. 'Inshâ' Allah, he will not get angry with you again. However, if you do not keep quiet and display any defiance, then the entire incident will have disastrous consequences.

25. Do not accuse your husband on minor doubts or false allegations by saying that he jokes and laughs with a particular woman a lot, that he frequents a particular place and you don't know what he is up to over there. If the husband is innocent, think for yourself how upset he will be on hearing these accusations. And if what you are accusing him of is true, by your becoming angry, complaining or forcing him (to admit) is only going to make him more stubborn.

Some of our sisters may feel offended at the above advices. However, they should understand that earning Jannah is not an easy task. The husband has to slog and work hard in order to provide for her and the children. No husband is pleased when he, after a hectic day at work, the stress of the traffic, the pressure of looking after his job etc, returns home only to find the wife full of fury, demanding that he now see to the children. Such a husband will despise the wife sooner or later. By then, it's too late for tears.

Advices from Nabi Salallahu alaihi wasallam

1. Rasulullah *sallallahu alayhi wa sallam* said: "When a woman gives anything in charity from her husband's house without destroying it, she will be rewarded on account of her giving. The husband will also be rewarded because it is his hard-earned money. The person who has been entrusted to distribute the charity will also receive a similar reward. No one's reward will decrease on account of the other." ***Lesson: A woman should not be under the misconception that if the income is the husband's she would not receive any reward.***

2. Rasûlullâh *sallallâhu 'alayhi wa sallam* said: "There is no *jihâd* on women, no *jumu'ah*, nor do they have to accompany the *janâzah*." ***Lesson: Here again, look at the rewards that they receive by merely staying at home.***

3. When Rasûlullâh sallallâhu 'alayhi wa sallam took his wives on hajj, he said to them: "This hajj is sufficient for you. Now you must remain on your mats (i.e. in your homes)." ***Lesson: This means that they should not undertake any journey without any dire need to do so.***

4. Rasûlullâh sallallâhu 'alayhi wa sallam said: "Allah loves the woman who has love and affection for her husband and safeguards herself from other men." ***Lesson: This means that she should not consider it below her dignity to express her love and adulation for her husband as is the habit of certain proud and haughty women.***

5. Rasûlullâh sallallâhu 'alayhi wa sallam said: "O women! Remember that the pious among you will enter jannah before the pious men. (Later when their husbands will enter jannah) they (the pious women) will be given a bath, perfumed and then handed over to their husbands on red and yellow conveyances. They will have children with them who will be like scattered pearls." ***Lesson: O women! What greater virtue do you wish to have? You have already reached jannah before the men. Obviously, the prerequisite is that you should become pious and this is not difficult.***

6. Rasûlullâh sallallâhu 'alayhi wa sallam said: "The woman whose husband is not at home, and she safeguards her honour, abandons beautifying herself, remains at home, abandons everything that is considered to be a form of beautification and offers salât with steadfastness will rise on the day of judgement as a virgin. If her husband was a true believer, she will be his wife in jannah. If he was not a true believer, e.g. if he passed away without imân, Allah will perform her nikâh with a martyr."

7. Abû Dardâ' radiyallâhu 'anhu narrates: "My friend, Abul Qasim sallallâhu 'alayhi wa sallam, made me a bequest. He said: 'Continue spending on your house folk according to your ability.'" ***Lesson: Those who act miserly when it comes to spending on their wives despite being able to spend should ponder over this Hadith.***

8. 'Alî radiyallâhu 'anhu says: "A person will not become a manager over

his house as long as he does not worry about how the house folk clothed themselves or how they extinguished the fire of hunger." ***Lesson: Those men who do not worry about their house folk due to their (men) selfishness should take a lesson from these words of Hadrat 'Alî.***

9. Hakîm bin Mu'âwiyah narrates from his father that he said: "O Rasûlullâh! What rights do our wives have over us?" He replied: "When you eat, you must also feed them. When you clothe yourself, you should also clothe them. Do not strike them on their faces. If you have any quarrel with her, it should be left in the house." In other words, if you have any quarrel with her, this quarrel should not go out of the house (or should not be mentioned to anyone).

10. Rasûlullâh sallallâhu 'alayhi wa sallam said: "Allah has prescribed jealousy for women and *jihâd* for men. If a woman exercises patience with *îmân* in the hope for reward on account of a certain action which may cause her to be jealous, such as her husband marrying a second wife, then she will receive the reward of a martyr." (This Hadith is a real eye-opener to those husbands who are bewildered at the petty jealousy of women which is the cause of so many problems. Allah Ta'ala has, in His infinite Wisdom created women and ordained in them the seed of jealousy. Men are expected to wage Jihaad and women are expected to have patience on such jealousy. ***Lesson: Look at the great reward that a woman receives on account of a little self-control and patience as opposed to the man who has to undergo so many difficulties to receive that reward (i.e. the reward of a martyr).***

11. Abû Hurayrah radiyallâhu anhu narrates that Rasûlullâh sallallâhu 'alayhi wa sallam said: "The best woman is the one whom when her husband looks at her he is pleased with her, when he orders her to do something she obeys him, and she does not displease him by doing anything contrary regarding his wealth and honour."

12. Rasûlullâh sallallâhu 'alayhi wa sallam said: "May Allah have mercy on women who wear *izâr*." ***Lesson: On account of purdah, wearing***

the izâr is something that is natural to women. Despite this, Rasulullah sallallâhu ‘alayhi wa sallam has made du‘â for such women. This is a great form of compassion towards women.

13. Rasûlullâh sallallâhu ‘alayhi wa sallam said: "The immorality of one woman is equal to the immorality of 1000 men. The piety of one pious woman is equal to the ‘ibâdah of 70 ‘auliyâ’." **Lesson: *Look at the immense reward for a mere small act. If this is not in consideration of women then what is it?***

14. Rasûlullâh sallallâhu ‘alayhi wa sallam said: "The fulfilling of domestic tasks by a woman can cause her to reach the stage of *jihâd - Inshâ’ Allah.*" **Lesson: *How marvellous! There is no end to the bounties of Allah Ta‘âlâ.***

15. Rasûlullâh sallallâhu ‘alayhi wa sallam said: "The best woman among you is the one who is untainted with regard to her honour and chastity, and who loves her husband." **Lesson: *To love the husband is actually happiness of the heart. Despite this, there is virtue and reward in it.***

16. A person said to Rasulullah sallallâhu ‘alayhi wa sallam: "O Rasûlullâh! I have a wife. When I go to her, she says to me: 'Welcome to my chief and the chief of my household.' When she sees me sad and sorrowful, she says: 'Why are you worrying about the world? Your hereafter is being made easy for you.'" Upon hearing this, Rasûlullâh sallallâhu ‘alayhi wa sallam said: "Inform her that she is from among all those who are working for Allah (i.e. doing good deeds) and she is receiving half the reward of those waging *jihâd.*" **Lesson: *Look at the immense reward she received for this insignificant gesture of hers (which caused comfort to her husband).***

17. Rasûlullâh sallallâhu ‘alayhi wa sallam said: "The woman who passes away in such a state where her husband is pleased with her will enter *jannah.*"

18. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The person who has been blessed with four things has in fact been blessed with the treasures of this world and the hereafter. They are: a grateful heart, a tongue that remembers Allah, a body that exercises patience at the time of calamities and difficulties, a woman who does not cause any taint or blemish with regard to her honour and her husband's wealth." ***Lesson: In other words, she should not lose her honour nor should she spend her husband's wealth without obtaining his pleasure.***

19. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "A noble and rich woman who is widowed and yet becomes dirty on account of serving and rearing her children to such an extent that they mature and live on their own or pass away, shall be close to me in *jannah* just as the index finger and middle finger are close to each other." ***Lesson: This does not mean that there is more reward for a woman to abstain from remarrying. What this means is that if a woman feels that by her remarrying, her children will go astray and she has no inclination towards beautifying herself and no desires, then this will be her status.***

20. A woman came to Rasulullah *ṣallallâhu ‘alayhi wa sallam* with two children, one she was carrying and the other she was holding by the hand. Upon seeing this scene, he said: "These women bear the children in their wombs, thereafter they give birth to them, and thereafter they display so much of love and compassion for them. Had their relationship with their husbands not been bad, and had they offered their *ṣalâts* regularly, they would have went directly into *jannah*."

21. 'Asmâ' bint Yazîd Anṣâriyyah relates that she addressed Rasulullah *ṣallallâhu ‘alayhi wa sallam* saying: "O Rasûlullâh! I have been sent as an envoy by other women. They are saying that men have surpassed us on account of their attending the *jumu'ah ṣalât*, congregational *ṣalât*, visiting the sick, attending the *janâzah, ḥajj, ‘umrah*, and defending the borders of the Islamic state." He replied: "Go back to these women and inform them that for them to beautify themselves for their husbands or

fulfil the marital relationships with them, to search for those things which will cause the husband to be pleased with them, and to be obedient to the husband equals all the above actions (which are carried out by men)."

22. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "The reward that a woman receives from the time that she falls pregnant until she delivers the child and commences breast-feeding is equal to the person who is guarding the borders of the Islamic state and who has to be ever ready to wage *jihâd*. If this woman dies in the course of this period, she will receive the reward of a martyr."

23. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "When a woman breast-feeds her child, the reward that she receives for every sip is as if she has given life to a dead person. When she commences breast-feeding, an angel taps her on her back (a form of congratulation) and says to her: 'All your past sins are forgiven. Now whatever you do will be recorded from the very beginning.'" That is, the sins that you may commit will be written for the future. Minor sins are referred to in this context. However, having one's minor sins forgiven is no small feat.

24. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "O women! Remember that the pious among you will enter *jannah* before the pious men. (Later when their husbands will enter *jannah*) they (the pious women) will be given a bath, perfumed and then handed over to their husbands on red and yellow conveyances. They will have children with them who will be like scattered pearls."

25. Rasûlullâh *ṣallallâhu ‘alayhi wa sallam* said: "When a woman offers her five times *ṣalât*, keeps the fasts of *Ramadân*, safeguards her honour, and obeys her husband; she can enter *jannah* from whichever door she wishes."

This means that if she is steadfast on the necessary forms of ‘ibâdah, there is no need to engage in other forms of ‘ibâdah which are very

taxing. The status and reward that one receives for engaging in the other forms of 'ibâdah can be obtained by a woman by merely obeying her husband, tending to her children, and fulfilling her domestic tasks.

Husband's are urged to ponder over the following:

Rasûlullâh *ṣalallâhu 'alayhi wa sallam* said: "The best among the believers is he whose character is the best. And the best among you is the one who is best with his wife." *Being best to the wife means being the most kind, appreciative, patient, considerate, generous and tolerant. Such a person is the best of the best of all Muslims.*

Rasûlullâh *ṣalillâhu alayhi wa sallam* said: "By doing your wife's work you will receive the reward of charity." Doing the wife's work is nowadays considered below the dignity of many man. Doing the wife's work means to assist with the children and the housework and giving comfort. to women. Islam has promised to reward you in such a way that every Muslim will provide comfort to his wife in the hope for this reward.

HOW A WIFE SHOULD OVER POWER HER HUSBAND...

Remember this very well, that Allah Ta'âlâ has endowed men with valour and bravery. They cannot be overpowered by forcing them to do something or trying to subdue them. The best way of overpowering them is to flatter them and obey them. Becoming angry at them and trying to influence them is a big mistake and a sign of immaturity.

Although you may not understand the evil consequences of this now, once there is an outbreak of dissension and quarrelling, the evil consequences of this will definitely appear at some time or the other.

Note: The evil consequences are to be found in the husband turning to drugs and alcohol etc. Our sisters should use wisdom and patience and should rather try and

display compassion instead of condemning their husbands when they are led astray by Shaytaan. Why give Shaytaan a chance to snare him with the wiles and charms of another woman? At the end of the day, he is your husband. At the end of the day, he is the father of your children. Yes, if he is physically violent or persistent in demanding you to disobey Allah Ta'ala, then it is a different matter altogether.

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