Nikâh

A booklet outlining the Islâmic and Shar’î perspectives of Nikâh, some valuable advices and guidelines, and the rights of the spouses in the light of the Qur’ân and Hadith

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One Sunnah

A Sunnah that I wish to discuss here, and which is related to Nikah is that Nabi (ﷺ), whilst explaining a principle of life, said:
The explanation of this Hadith is that the very nature of women is such that if the man is soft-hearted, they overpower them, which we will term as the “petticoat government” or we will say that the woman is wearing the trouser in the house.

Further the Hadith says that if a person (man) is hard-hearted then he will over-rule the woman. This is the general rule that is common everywhere.

Then Nabi (ﷺ) goes on to explain his own position. He says:

آنا أحب أن أكون مغلوباً كريمًا
ولأحب أن أكون غالبًا لطيفًا

“I love and prefer to be overpowered and to be the nobler one, and I do not wish to be the one who dominates and overpowers.

In other words, even if the world says that there is petticoat government in my house and that the woman is wearing the trouser, but I am not prepared to forsake my character and my nobility. I will rather tolerate the abuse of my wife, instead of turning around and retaliating by abusing her. I do not want to be recognized by the world as a hardhearted person. I prefer to be recognized as a soft person.

Hadrat Moulana Shah Masihullah Sahib (راجعه السلام) used to advice that when searching for a partner for our daughters, we should look for a soft natured person, which in reality is a quality of piety as well.

Our Shaikh (راجعه السلام) says that in the above Hadith Nabi (صلى الله عليه وسلم) has explained his own condition in order to teach the Ummah that, if you claim to be my Ummati, and if you claim to love me then you should emulate me.
A PRINCIPLE OF TASAWWUF

This is what the concept of becoming a Mureed to a Shaikh is all about. The idea is not just to become a Mureed, but the idea is to adopt the likeness of the Shaikh. Therefore Bay’ah should be taken at the hands of a Shaikh whom one loves, and who is an embodiment of good character, so that the Shaikh can teach and train the Mureed to become like him.

So when we have recited the Kalimah, we have all become Mureeds of the greatest Shaikh, Nabi (saw), therefore we should try to become like Nabi (saw). Let us inculcate the soft, kind and compassionate nature of Nabi (saw), which is absolutely essential for a successful marriage.

THE FIRST AYAH

In the first Ayah that I mentioned earlier (in the Khutbah) Allah (swt) says:

وَمِنْ أَيَّاهَا

“And amongst Allah (swt)’s signs...”

THE SIGNS OF ALLAH (swt)

Wherever we come across the word آية or آيات in the Qur’aan, Allah (swt) is referring to His signs.

If a person wishes to travel to a certain destination, he studies a map and follows the signs that will lead him to his destination. Once he is on the road, he will now follow those signs that he had studied in the map and that will eventually lead him to his destination.

Similarly, if a person wishes to reach Allah (swt), he will have to study and follow the Ayat of the Qur’aan.
If a person reads the map but does not follow the signs, how will he reach his destination? If we study the Qur’aan but we do not follow it how will we reach Allah (سِيْدِيِّرَوُتُعَالَى)?

Our condition has become such today that we recite the Qur’aan but we do not follow it, so much so that Allah (سِيْدِيِّرَوُتُعَالَى) complains about this Himself in the Qur’aan.

He says:

وَكَأِيُّن مِّن آيَةٍ فِي السَّمَوَاتِ وَالأَرْضِ يُمَارِونَ عَلَيْهَا وُهُمْ عَنْهَا مُعْرِضُونَ

The signs of Allah (سِيْدِيِّرَوُتُعَالَى) are to be seen everywhere around us, whether we are flying in the sky, or whether we are on earth. But Allah (سِيْدِيِّرَوُتُعَالَى) complains that, we pass by these signs and we pay no attention to them.

So how can a person who does not look at the signs reach his destination?

**THE SIGNS OF ALLAH (سِيْدِيِّرَوُتُعَالَى) IN NIKAH**

With regard to Nikah Allah (سِيْدِيِّرَوُتُعَالَى) has used the plural word which is آيَات which means that in Nikah alone there is not only one, but there are many signs by which one can recognize Allah (سِيْدِيِّرَوُتُعَالَى). What are these signs? Allah (سِيْدِيِّرَوُتُعَالَى) further explains:

آنَ خَلَقَ لَكُمْ مِّن أَنفُسِكُمْ أَزْوَاجًا

“Allah (سِيْدِيِّرَوُتُعَالَى) has created for you partners from amongst yourselves, from amongst your own class and type.”

From this our Shaikh (وَاتِيَتُكُمْ مِّنُهُ) deduces that when we look at our partners, we should not just look at them as our beloved ones, just as our “Layla” or “Majnun,” but we should look at the One Being Who has given us this beautiful partner.
When someone presents us with a gift, instead of looking at the quantity and quality of the gift we should look at the one who has given it.

Many of us must be aware of the fact that great people like Hazrat Moulana Shah Masihullah Saheb, Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya Saheb, Hazrat Mufti Mahmood Saheb (r.a) used to give little children five cents or ten cents, but till today those people have kept that money. If we look at the value of five cents or ten cents, it is worth nothing, but who has given it to us, that is what matters.

So Allah (سبحان وتعالی) says that He has granted us our partners. We should not look at who our partners are, whose daughters or whose sons they are, but we should look at the One Who has granted them to us, and we should thank Him for His gift. We are not fit to have partners because we cannot even look after ourselves.

So, softness and kindness towards our partners is a great Sunnah of Nabi (صلى الله عليه وسلم) but the menfolk generally know one ‘Sunnah’ only, i.e. the permissibility of four Nikahs. Other Sunnahs such as tolerance, kindness etc. we are not aware of!

**THE OBJECT OF NIKAH**

Further Allah (سبحان وتعالی) explains the object and purpose of Nikah. Allah (صلى الله عليه وسلم) says:

**لَتَسَكَّنُوا إِلَيْهَا**

“So that you may find Sukoon (peace and happiness) in your partner.”

This is the object of Nikah as explained by Allah (سبحان وتعالی).
It is so sad that in this age wherein Islamic education has become so wide spread, we will still find such people who make Nikah with this intention that they can have an extra helping hand in the business.

The men look for women who will help them in the business, the women look for men who are wealthy, or who have some qualifications, whereas these are not the objectives of Nikah, these are the side lines.

The important thing that one should search for in Nikah is Sukoon, peace of mind and contentment of the heart.

**AN EXAMPLE OF HAPPINESS IN MARRIAGE**

The husband who works the entire day, encounters various different problems and is totally stressed out, but when he returns home, he finds that his wife is waiting to welcome him at the door, she is well-dressed for him, she has prepared something for him, the children are dressed and running towards him, the house is tidy, how good does he not feel? All his day’s worries are forgotten. This is what Deen teaches us, and this should not be the case for the first week of marriage only, it should be a lifelong thing.

If we do this, we will see how the husband will appreciate it.

But it is not a one-sided thing. The husband also has to play his role. He knows that his wife has also had her ups and downs at home with the children, with the domestic worker, with the neighbor etc. so when he returns, he presents her with a gift, he presents her with a bunch of roses, now all her problems are also forgotten. This is the happiness that Nikah entails.
If we keep in contact with the pious friends of Allah (سَيَّارِعَ الْعَالَمِينَ) with the sincere intention of bringing Deen into our lives, and if we follow their guidelines, then Wallah, our honeymoon will not last for one week only, but for our entire lives, and we will set an example not only for our children, but for the community and for the Kuffar as well. They will witness the behavior of the Muslim men towards their wives, the behavior of the Muslim women towards their husbands, and for this reason they could be attracted towards Islam.

**LOVE MARRIAGES AND ARRANGED MARRIAGES**

A doctor has written a book in which he has scientifically and medically proven that the Sunnah path is the best path to tread. In his book he has dedicated a chapter to prove the fact that arranged marriages are, in every way, much better than love marriages.

One case is where a boy is in love with a girl, which is so common today, that the parents have to finally give in. Today the world has turned up side down, where the parents have to obey the children.

Once a student came to me and complained that he had a problem. The problem, he said, was that his parents refused to listen him. I told him: “You, in fact, have a big problem. Should your parents listen to you or should you be listening to them?” So this is the case today where the parents have to listen to their children.

The son will say, “I am in love, I cannot help it, I just have to marry her.” The girl will say, “I just have to marry him.” So finally the parents are forced to give in.
The second marriage is the arranged marriage where the parents look for the best partners for their children. This is the Halaal and pure manner of doing things, and in this, Insha-Allah, we will see the help of Allah (سُبْحَانَ وَتعَالَى).

Our Duty To Allah (سُبْحَانَ وَتعَالَى) And Allah's Promise To Us

Allah (سُبْحَانَ وَتعَالَى) says:

وَجَعَلَ بَيْنَكُمْ مَوْدَةً وَرَحْمَةً

“It is He (Allah) who has put between you affection and mercy.”

So it is Allah (سُبْحَانَ وَتعَالَى) who puts that love between the spouses. There is no need for us to court, to “know one another” or to go out (before marriage).

Today’s Marriages

But today unfortunately parents allow these things to happen. Because the boy has already proposed, or because they are engaged already the parents allow them to have contact, or they allow them to go out etc. with their blessings العياذ بالله.

Today’s marriages are such that, for example, in the U.K. a marriage took place where the bride, the groom, their parents and the Qazi Saheb (person appointed to perform the Nikah) went in a helicopter to perform the Nikah in the sky! Before this helicopter could descend, the Nikah and marriage was broken. So there is no need for us to perform our Nikahs in the sky to attain more Barakah.
In Pakistan, prior to the past few governments, conditions were such that girls would not get married solely because parents could not afford to pay for the absurd and irreligious customs that have been associated with Nikah.

At the time of Nikah we generally argue that it is a once a lifetime thing, so everyone should be pleased on this occasion, but sadly we displease Allah (سے و رتمائی) and His Rasul (سے و رتمائی). Our real connection and attachment ought to be with Allah (سے و رتمائی), as He is the one Who will put Barakah in that marriage, but by us displeaseing Him, will He put Barakah or will He descend His wrath and La’nah on such a marriage?

All those who we wish to please on the occasion of Nikah can never put Barakah, love and understanding in that marriage, it is only Allah (سے و رتمائی) Who can do that, yet we displease Him.

We have introduced every Christian and Jewish custom in our marriages, so much so that we practice every Hindu ritual in our marriages as well. A nation that drinks the urine of cows, a people who worship the dung of cows, but on this blessed occasion of Nikah we have to follow their ritual of ‘Mendhi’.

We bring all the customs of non-Muslims in our marriages, then we ask the Moulana to make the Du’a for that marriage, and we ask our Shaikhs to perform the Nikah. Our Shaikhs and Moulanas may make Du’a and they may perform the Nikahs but they can never bring Barakah in that marriage, it is only Allah (سے و رتمائی) who can grant Barakah, and that will be so when we follow His commandments.
Today we are involved in so many *Haraam* activities. In our businesses we are earning through *Haraam* ways, we are selling music equipment etc. then we ask the *Moulanas* and the pious people to make *Du’a*. If the *Moulanas* or the pious people make *Du’a* for that *Haraam*, their Iman will be at stake.

**THE ISLAMIC MARRIAGE**

Allah (سُلَمَيْنَ) teaches us that our responsibility and duty is to make the *Nikah* in the proper Islamic way, and Allah (سُلَمَيْنَ)’s responsibility is to create the love and bond between us. This is a vivid truth in front of our eyes.

Experience shows us that our elderly people who got married in the olden days, many of them went through great difficulties in their lives, but up to this day the couple is united and they have stood by one another through all hard times.

In a *Hadith* it is mentioned:

> إنْ أَغْنِمَ الْنِّكَاحُ بَرْكَةً أَيْسِرْهَا مُؤِنَّةٌ

“The most Barakah is found in that Nikah wherein the least money and time was spent.

*(Narrated by Ahmad/Kanzul Ummaal, 16: 44577)*

*Hazrat Shaikhul Hadith Moulana Muhammad Zakariyya (رَضِيَ اللَّهُ عَنْهُ)* used to explain that *Nikah* is *Sunnah*. This is well known to everyone. Then he used to say that the amount of preparation one makes to perform two *Rak’at* of *Sunnah Salaah* that is the amount of preparation one should make to fulfill the *Sunnah* of *Nikah* as well.

These were not just words, but *Hazrat Shaikh* (رَضِيَ اللَّهُ عَنْهُ) practically showed this to the people. On the occasion of an *Ijtima* (gathering)’ that took place in *Saharanpur*, *Shaikhu Islam Hazrat Moulana Husain Ahmad Madani* (رَضِيَ اللَّهُ عَنْهُ) told
Hazrat Shaikhul Hadith: “Here are two good boys, (Hazrat Moulana Yusuf Saheb (رهب) and Hadhrat Moulana In’amul Hasan Saheb (رهب) and you have two daughters. Why do you not have the Nikah made here?” Hazrat Shaikhul Hadith agreed and the Nikah was performed then and there. This was at Jumu’ah time. After the Jumu’ah Salaah Hazrat Shaikhul Hadith returned home and told his wife that the two daughters were married.

These girls who hailed from such Deeni households and backgrounds knew that their parents would make a good choice for them, so they too agreed.

Hazrat Shaikhul Hadith then said that the farewell should take place that very night. Upon this the mother said that the girls do not have any clothes. Hazrat replied: “Were they walking around naked till now? Do they not have clothes?”

Such were the Nikahs of the pious people, and look at the Barakah in these Nikahs, that Allah took work of Deen from Hazrat Moulana Yusuf Saheb (رهب) to such an extent that when he passed away, his mother said: “My Yusuf tired himself to a great extent and he tired others also to a great extent (in the propagation of Deen). Today he is gone to enjoy a sweet sleep.”

Similarly if we look at Moulana In’amul Hasan Saheb, millions of people got Hidayah because of him.

As far as the Mas’alah is concerned, if the girl’s guardians perform her Nikah without her knowledge and consent, the Nikah will be valid, but it will depend on the consent of the girl. If the girl is unhappy, and if she expresses her disapproval on being informed, then the Nikah will be cancelled.
This is what Nikahs should be all about in Islam. In the Urdu language means marriage or wedding, and means simplicity. So Nikah, as our pious people explain, should be such that we remove the three dots from the (marriage), which will leave us with (simplicity).

Today we utilize all our efforts in the Nikah itself, and where the efforts are really required, there we fail to put in any effort.

Nevertheless, Barakah in the Nikah is granted by Allah (سیدﷺو تعالى), similarly Allah (سیدﷺو تعالى) puts Rahmah and blessing also in that Nikah.

**MAWADDAH AND RAHMAH**

From the usage of these words we can see the perfection and truthfulness of the Qur’āan as well. In the beginning stages of marriage, when the husband and wife are still young, their love is based on the lust, on the feelings and on the love that they have for one another. This is called مُوَدَّة. On account of this Mawaddah, the couple is naturally prepared to fulfil one another’s rights.

But once they become old and that love does not show to such a great extent anymore then Allah (سیدﷺو تعالى) automatically brings about رحمَة, and on the basis of this Rahmah the old man will be making Khidmah of his wife, thereby attaining the highest stages of Jannah. Similarly if the husband falls ill and the wife takes care of him, she will thereby ascend the ranks of Jannah.

Our Shaikh (دامت رحمة) explains that a couple who is married for thirty, forty years, and now their children are also grown up and married, now they think to themselves that they can engage in extra Nafl ‘Ibadat etc., but Allah (سیدﷺو تعالى) has something else planned for them. The husband becomes paralyzed, or the wife gets a stroke for example (May Allah save us).
On the other hand the condition of an un-Islamic marriage is such that after five children the husband wants to now divorce his wife. When a person just gets married and the girl is still young and she still has a perfect figure, then we are very happy, but when she bears five or six of our children, and she loses her figure, then we pass remarks about her figure and about her looks etc. Then we are unhappy with her.

The reason for this is that this marriage was based on lust and desire only.

Today for petty reasons people are willing to issue Talaaq.

‘Allama Khalid Mahmud Saheb (رساله) says that a particular person wanted to divorce his wife but he had no reason. Obviously this would not be acceptable, so he had to find a reason. The reason that he finally came up with was that when she makes Roti (Bread), she shakes a lot!

Can this be a reason for a person to issue a Talaaq? But today we will sadly find people issuing divorces for petty reasons; in fact those cannot even be called reasons.

We should remember very well that if a woman does not perform Salaah, if she does not live up to the teachings of Deen, if she is very modern etc. even this is not an acceptable reason for divorce.
In the same way if the husband does not perform his Salaah, if he does not grow a Sunnah beard, or if he does not fulfil any other aspect of Deen then the wife should not demand a divorce, in fact she should work on him with love and affection.

Hazrat Mufti Shafi Saheb has advised us in Ma’ariful Qur’aan that we should exercise Sabr if this is the case with our partners, we should teach them and try to draw them closer to Deen.

A MISCONCEPTION CLEARED

Similarly, another misconception could come about from the Du’a that we recite in our Qunoot. We say,

وَنَتَرْكُونَ مَنْ يَفْجُرُكَ

which means, “We abandon / we cut ties with all those people who disobey You (O Allah).”

The misconception that could creep up here is that if anyone is disobedient to Allah (سَبِيلَة وَرَحَمَتْ), we should abandon them and cut ties with them. This means that if our wives are not reading Salaah we should divorce them, or if our children are not practising Deen we should throw them out of the house.

But Hazrat Moulana Ashraf Ali Thanwi has cleared this misconception. He has explained that here the word فَجْرُ (disobedience) does not mean فَجْرُ الْعَمَلِ (disobedience as far as actions are concerned). In this place by فَجْرُ (disobedience as far as belief is concerned), for example a person’s Islamic beliefs become corrupt, he changes his religion بَعْدَ الْإِخْلَافِ, then we should abandon him and cut ties, but not on the basis that someone does not perform Salaah, or does not practise any aspect of Deen.
THE BRIDGE OF SIRAT

If the wife is not observing *Hijaab*, it is no reason for a divorce, if she is not performing her *Salaah*, it is no reason for a divorce, but on the other hand we should not leave her alone either. We should make an effort to bring her onto *Deen* with softness and kindness.

This is the bridge of *Sirat* that we have to cross in this world, and the one who successfully passes it here will, *INSHA-ALLAH*, easily cross it in the *Akhirah* also.

For example, we have our mothers on the one side who hold rights over us. We have to take care of them and obey them. On the other side we have our wives who also have rights over us.

Now we should see how we can fulfil both of their rights and please both of them. We should not lean too much on the wife’s side, thereby destroying the mother, nor should we lean too much on the mother’s side thereby destroying the wife. Instead we should look at what is the right thing to do and then we should go ahead with it.

This is the middle path that we have to opt for.

**DO THE RIGHT THING IN THE RIGHT WAY**

We should not only look at what is the right thing to do, but we must also look at what is the right way to do it.

A person’s horse once got stolen. He traced the thieves and decided to get his horse back. So one night he went to the thieves’ house and quietly took the horse back. The thieves reported this to the police, and the owner of the horse was then charged for trespassing. So this person did the right thing but he did it in the wrong way.
Therefore we should look for the correct thing to do, and we should do it in the correct manner as well.

If the mother is wrong in a certain aspect, let her know that she has erred, but do not do it in the wrong way, observe her respect and honour at the same time.

If the wife errs in something, tell her as well, but do not use vulgar language, instead tell her with love and kindness.

Today people divorce their wives for petty reasons, and that too they will do at such awkward times when the woman with all her children has no where to go. In many cases her parents have passed away. Can she turn to her brothers? Can she turn to her sisters? Who must she turn to?

ALLAH’S INTERCESSION FOR WOMEN

Our Shaikh (مَعْلُومٍ) explains that a woman is such that Allah (سَبِيلُهُ وَتُعَلَّمُنَّ) Himself has interceded on her behalf in the Qur’aan. Allah (سَبِيلُهُ وَتُعَلَّمُنَّ) has said:

وَعَاشِرُوهُنَّ بَالْمَعْرُوفِ

“And live with them honourably”.
(Surah An-Nisa)

Allah (سَبِيلُهُ وَتُعَلَّمُنَّ) did not make such an intercession on behalf of any of His Ambiya (عَلِيٌّ) nor on behalf of any of His Awliya, but He made this intercession on behalf of the women. This proves that women hold a very special position in the eyes of Allah (سَبِيلُهُ وَتُعَلَّمُنَّ).

A man finds it very easy to abuse his wife, whether verbally or physically, and then if she gets upset and hurt, if she does not smile and joke then the husband wants to know what is
her problem, what is the matter with her, whereas he should be asking this question to himself. He should ask himself as to how he behaved with her, how he slandered and ill-treated her.

It is not because of her doing that she adopts this attitude with the husband. The wife is a human being, she is not a robot or a machine, that the husband can tell her what he wants and how he wants, and in response she should just smile and laugh back.

As a husband one should remember that if, on his ill treatment, the wife turns around and tears begin to flow from her eyes, Allah (سَمِعَ رَبُّكَ) is watching. Then if Allah (سَمِعَ رَبُّكَ) decides to take the husband to task, then he sits and wonders why his business is going in, and why difficulties are befalling him. He should remember that it is due to his own doings.

جنتُ كِيْ كَيْنُ يَنْتَكُمْ كَيْنُ جَنَّةٌ كَيْنُ تَرْكُنُكَ كَيْنُ جَهَنْمَةَ كَيْنُ تَرْكُنُكَ كَيْنُ

“As you do, so will you reap. If you do not believe this, then do and see for yourself.

Jannah also exists, Jahannam also exists, if you do not believe this, then die and you will experience it yourself.”

So the life of our Dunya can be made Jannah or Jahannam, it all depends on what we make out of it.

THE SECOND AYAH

In the other Ayah of the Qur’aan that was recited, Allah (سَمِعَ رَبُّكَ) says:

وَلَهُنَّ مِثْلٌ لِّالَّذِينَ عَلُيَّهَنَّ بِالْمَعْرُوْفِ
"And the women have rights (over their husbands) similar to those (that the husbands have) over them according to what is reasonable."

**EXPLANATION OF بَالْمُعْرُوفٍ**

The word بَالْمُعْرُوفٍ (According to what is reasonable) has two interpretations.

The one interpretation is, “according to the general understanding of the society and community.”

In other words, women enjoy those rights over their husbands, which are generally accepted and practiced in the society and community. Lengthy explanations are not required to teach these rights. The wife understands what her duties are and what her rights are, and so does the husband.

The second interpretation of it is in the opposite meaning of أَلْمَنْكَرٍ (Sin).

In other words, the Shari’ah has prescribed the rights of the wife and the rights of the husband. Our duty is to observe these prescriptions of the Shari’ah. If we fail to do so, we will be trampling on the command of and we will be indulging in أَلْمَنْكَرٍ (sin).

In short, marriage is a cart that needs two wheels to move with. It cannot move with one wheel only.

If only the husband tries to be good and the wife does not want to cooperate, how will that cart move? Similarly if only the wife tries to be good, if she tries to patch and mend the marriage, and the husband does not show any interest, how will the cart move?
So we will have to get both wheels of the cart in order to let the cart move.

**ADDED RESPONSIBILITY OF THE HUSBAND**

Further Allah (سُبْحَانَ وَعَلِيُّهُمْ ۢدِرْجَةً) says:

وَلِلرِّجَالِ عَلَيْهِنَّ درَجَةً

“And for the men there is an added degree (of responsibility) over the women.”

What is this added responsibility that Allah (سُبْحَانَ وَعَلِيُّهُمْ ۢدِرْجَةً) is speaking about? We know that every country has a president, every company has a boss and every business has a manager, who accepts responsibility for whatever and whoever is under him.

Similarly, Allah (سُبْحَانَ وَعَلِيُّهُمْ ۢدِرْجَةً) has given this added responsibility of the household affairs, of the wife and the children to the husband. The husband is the *Amir* (dictator) of the house.

**HOW SHOULD THE HUSBAND FULFIL THIS RESPONSIBILITY?**

The husband is the responsible person of the house and the *Amir* but at the same time he should not be an *Amir*. He should present himself in such a way that by nature people would want to follow him, not by force.

We should live our lives according to the *Hadith* that was mentioned in the beginning, where we should try to adopt softness and kindness, and in this way we will be able to rule with love.

On one occasion, in the *Haram Shareef* of Makkah Mukarrama, someone told *Hazrat Moulana Shah Masihullah Saheb* (رَضِيَ الله عَنْهُ): “*Hazrat*, you teach us that we should be soft,
compassionate and kind, but in today’s times until you are not harsh, until you do not use the whip and until you are not hard you cannot get anything done.”

Hazrat replied: “That is not the case. I did not say that when you are soft and kind, you must also allow people to take advantage of you. You must rule, but not with the iron fist, instead rule with love, compassion and kindness.”

Experience has shown that those homes in which the father, though he may be very pious, rules with the iron fist, but the minute he turns his back the worst things happen in that home.

This is the natural consequence, because when a person is a dictator, those under him will automatically become rebellious, and they will look for the opportunity to show their rebellion.

Let us take a lesson from Sayyidina ‘Umar (رضي الله عنه). We should not be mistaken that he ruled with the iron fist. Yes, as long as he was not the Khalifah, he was very stern and strict, but as soon as he took the position of Khalifah, he softened up completely. He ruled with compassion and kindness, and this is the only way to rule.

He used to move around during the nights in order to check and ensure that all his subjects are living in peace and without any difficulties or problems.

On one occasion while on his rounds, he came to a house in which the light was burning. This was a house where the occupants used to sell milk to the public. He wondered why the light was burning at that time of the night, so he stood for a while at the door. He heard a conversation taking place between the mother and the daughter. The mother was saying that they should add water to the milk and sell it, whilst the
daughter was saying that **Ameerul Mu’minin Sayyidina ‘Umar (رضي الله عنه)** himself has passed a law that this type of adulteration with milk was not allowed.

The mother replied: “How is **Ameerul Mu’minin** going to know what we are doing? He is not around at this time of the night. Adding a little water will make no difference, and we will make more money this way.”

The daughter said: “**Ameerul Mu’minin** is not a person who should only be obeyed in his presence, he should be obeyed in his absence as well.”

Nevertheless, **Hazrat Moulana Shah Masihullah Saheb** used to say that one should rule, but it should be done with compassion.

**FOUR STEPS OF RECTIFYING A WRONG**

**Hazrat Moulana Shah Masihullah Saheb** used to explain that if one of our subjects, or anyone who is under us, does something wrong, we should rectify it with four conditions.

*The first condition* is that we should not loose our temper. Today the first thing that happens is, we lose our temper, and once one looses his temper, he cannot think correctly, he cannot say the right things, and everything he does is incorrect.

It is because of this very temper that a person pulls the trigger. He kills someone without thinking what he is doing, and here he has ruined entire lives. In temper a person issues his divorce, then he wants to make and patch that marriage up. This can never happen. The first thing we have to do is learn to control our tempers.
The second condition is that we should be careful of our language. We should not say such words that will hurt the other person. When in anger it is easy for a person to say a mouthful of things, but then one regrets it for the rest of his life.

The third condition is that we should explain to the person the wrong that he has done. We generally become angry but we do not explain the mistake to the person.

So we should explain and make the person understand his or her mistake.

And the fourth condition is that we should give the solution with it. Explain to the person what the right thing is. Explain to him what should be done in the future.

These are four conditions, that if we practise upon them, we will find it so simple to rule and control with love, and people will go out of their way to obey us.

FIRST THINGS FIRST

Hazrat Moulana Ashraf Ali Thanwi (R.A.) used to say: “When someone becomes my Mureed, my main concern and worry is not to reform that person, my first worry is to embed my love in that person’s heart, because if he loves me, he will obey me.”

When I left Deoband, I told one of my Asatiza, Hazrat Moulana Fakhrul Hasan Saheb (R.A.) that in our country the women generally do not observe Purdah.

I also expressed my desire of having my wife to observe Purdah, and I asked him the way to go about it. He told me that I should not even speak about Purdah, in fact I should make her Khidmah in such a way, and I should make her so happy...
that she should be prepared to do anything for me, then I should express my desire to her.

Once Hazrat Moulana Ilyas Saheb (رَحْمَتُ اللَّهِ عَلِيْهِ) was travelling to Mewat and Hadhrat Moulana Mufti Mahmood Saheb (رَحْمَتُ اللَّهِ عَلِيْهِ) accompanied him on the journey. When they reached there in the afternoon, it was extremely hot, and the house that was prepared for Moulana Ilyas Saheb (رَحْمَتُ اللَّهِ عَلِيْهِ) was made of stone and rocks, so this intensified the heat.

Nevertheless, Moulana just arrived and was tired from the journey, so he decided to rest. Just as he went into his room, all the Mewati people rushed into the room to meet Moulana. So Hazrat Mufti Mahmood Saheb (رَحْمَتُ اللَّهِ عَلِيْهِ) who was very young then, stopped them and asked them to excuse Hazrat because of his tiredness. Hazrat Moulana Ilyas Saheb (رَحْمَتُ اللَّهِ عَلِيْهِ) noticed this and told Hazrat Mufti Saheb not to stop them from coming in. He said: “Till people do not begin treating your shoes like their bread, until then you should not be hard on them.”

In this sentence Hazrat taught us a great lesson and principle. This principle applies to every person, be it a teacher, be it a parent, be it the husband, and be it the boss.

What does this sentence mean? It means that we should first create our love in the hearts of our subordinates to such an extent that they love and appreciate us as much as they appreciate food. Once this is done, now if we show our anger for some reason, it will be of help, but if they do not have any regard for us in their hearts and then we show our anger, it may drive the person away from us and it may have an adverse effect.
Once in the Darul Uloom some students remained absent from classes. The Ustaad became angry and, as a form of punishment, suspended them from the classroom for three days. The students found this a perfect opportunity and went away from the Madrasah and had a good time elsewhere.

So this cannot be called punishment. The students were absent in the first place, and now the Ustaad suspends them for another three days, they will be just too happy. Yes, if a student has that extent of love for his lessons that he is not prepared to miss a single lesson, then such a punishment will be beneficial for him.

Sometimes we pull up our faces and decide we will not talk to our wives in order to teach her a lesson, but the wife on the other hand thinks that as it is the husband is a nag, so at least with him not talking there is peace in the house.

So even when punishing someone, we should judge the situation we are in, otherwise the punishment could have an adverse effect. If the wife is upset with the husband, she should see how she can train him, and if the husband is upset, he should see how he can put things right using the correct approach.

**THE SPIRITUAL SCHOOL**

All these aspects of life can only be learnt from the pious servants of Allah (سُلَيْمَانٌ وَعَلَّيْهِمَا رَحْمَةٌ), the lovers of Allah (سُلَيْمَانٌ وَعَلَّيْهِمَا رَحْمَةٌ).

"The crux of my life and the support of my existence lies in living amongst Your lovers and dying amongst them."
If we keep company with the lovers of Allah (سَيِّدٌ وَتَعَالَى) we will learn every point of Deen, and we will see our entire lives changing for the better. So many people have told us, and we have experienced this ourselves also, that by staying in the company of the pious people, our lives become so much more pleasant.

So this is what Deen is, and the object of Majalis and programmes is not just to listen to talks or to pass time, but to bring this complete Deen into our lives.

And once we bring Deen into our lives then not only our marriages, not only our business, not only our ‘Ibadah, but every department of our lives will become a pleasure, and this is nothing difficult to achieve.

**DEEN IS EASY**

Allah (سَيِّدٌ وَتَعَالَى) says:

"Yarînîd allâh bâkîm âlîsâr wa lâ yarînîd bâkîm âlîsâr.

"Allah intends making things easy for you, and He does not want to make things difficult for you."

*(Surah Al Baqarah; 185)*

And Allah (سَيِّدٌ وَتَعَالَى) says:

"Lâ yâkâlîf allâh nânîsâ lâ wâsâqâhā.

"Allah does not burden a person beyond his capability."

*(Surah Al Baqarah; 286)*

Nabi (صلى الله عليه وَآله وسلم) has said:

"În âlîsâr yîsâr

"Indeed Deen is something that is easy."

*(Narrated by Bukhari; 39)*
Allah (سَلَّمَوَانَاَس) has made Deen easy, simple and enjoyable for us, and Allah (سَلَّمَوَانَاَس) has made Deen such that one should look forward to practising upon it, but we have made it difficult upon ourselves. That is why we are frightened for Deen today, and we prefer refraining from Deen and from the pious people.

We have got the incorrect understanding of Deen today, but if we get the correct Deen we will find that every department of our lives will become a pleasure.

**DU’A**

*May Allah (سَلَّمَوَانَاَس) grant each one of us the Taufeeq to practise.*

أَلْهُمْ أَرَنَا لْحَقَّا وَأَرَزُقْنَا اتْبَاعُهُ وَأَرَنَا لْبَاطِلْ بَاطِلًا وَأَرَزُقْنَا اجْتَبَابُهُ؛

“O Allah! show us truth as truth and grant us the sustenance to act thereupon. And show us falsehood as falsehood, and grant us the sustenance to abstain therefrom.”

رَبّنَا تَقْبَلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ.

يَا ذَلِلَّجَلَّ لَ وَالْأَكْرَامِ صُلِّلِي اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِي مَحْمُدٍ وَالْهَيْ.

سُهِيَ أَجْمَعَيْنِ بِرَحْمَتِكَ يا أَرْحَمَ الرَّاحِمِيِّنِ

*Ameen*