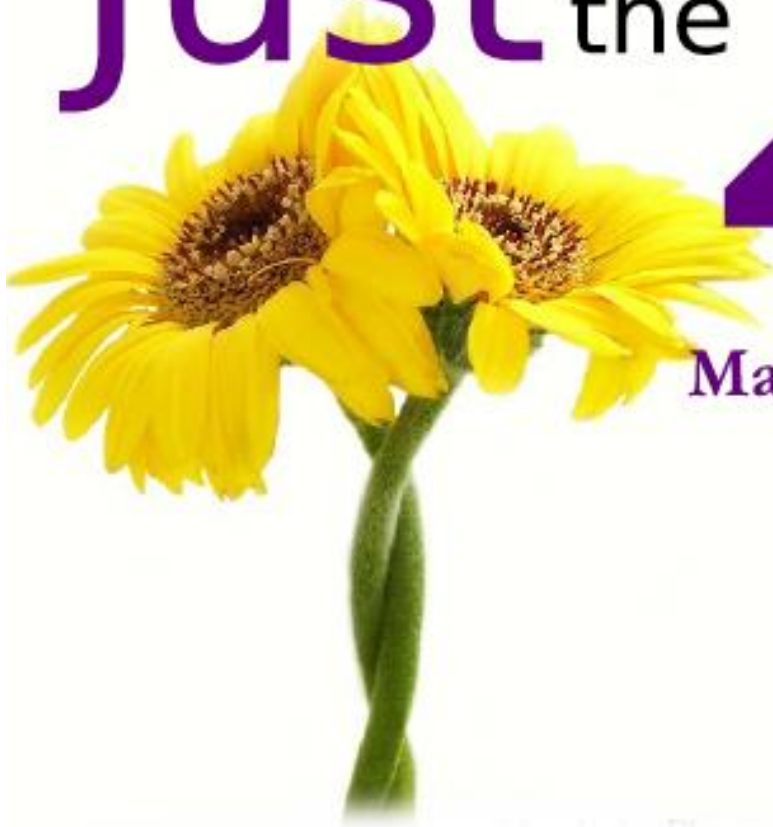


# Just the 2 of Us



Marriage workshop

Course work-book and Notes

[www.JustThe2OfUsWorkshop.com](http://www.JustThe2OfUsWorkshop.com)

## Context

1. Introduction – Marriage workshop
  - 1.1. What is Zawaj or Marriage in Islam?
  - 1.2. Reasons for marriage
  - 1.3. The best being a *pious* wife
2. Virtues of Marriage
  - 2.1 Controlling of desires: (in detail later on)
  - 2.2. Making someone feel complete
  - 2.3. Stabilisers the marriage couple
  - 2.4. Increases Eman
  - 2.5. To feel loved and cared for
  - 2.6. Have children and opening a house
  - 2.7. The best thing that a person can have
  - 2.8. Marriage under the fear of Allah is always a good marriage
  - 2.8. Marriage under the fear of Allah is always a good marriage
  - 2.9. Circle of Marriage
  - 2.10. Circle of Love – Make your own
3. Rights of Marriage
  - 3.1. Husbands rights
    - 3.1.1. Obeys the husband - Obedient wife
    - 3.1.2. Guarding herself
    - 3.1.4. Desire and dealings
    - 3.1.5. Thanked for his actions
  - 3.2. Rights of woman
    - 3.2.1. Protectors and maintainers
    - 3.2.2. Financial support
    - 3.2.3. Dowry
    - 3.2.4. Proper and Kind treatment
    - 3.2.5. Sexual Intercourse
    - 3.2.6. Not to be beaten
    - 3.2.7. Protection of secrets
    - 3.2.8. Educated on Islam
    - 3.2.9. Dealing justly with the wives
    - 3.2.10. Spending time with the Wife
    - 3.2.11. Not to keep them between marriage and divorce
4. Choosing a wife
  - 4.1. What to look for in a wife
  - 4.2. What to look for in a Husband
  - 4.3. Istikharah
5. Making the marriage work
  - 5.1. Communication
    - 5.1.1. Points on communication:
    - 5.1.2. Commending one another
  - 5.2. The household setting
    - 5.2.1. The Welcoming
    - 5.2.2. The Sharing
    - 5.2.3. Praying with one another
    - 5.2.4. The TV and Internet
  - 5.3. Intimacy and passion
    - 5.3.1. The before
    - 5.3.2. The bedroom
    - 5.3.3. After
6. Anger Management
  - 6.1. Side-effects of Anger - Knowing the bad effects of anger
  - 6.2. Cures for controlling anger
    - 6.2.1. Seeking refuge with Allah from the Shaitaan
    - 6.2.2. Keeping silent
    - 6.2.3. Following the advice of the Prophet (PBUH)
    - 6.2.4. Not moving:
    - 6.2.5. Patience - Following the Prophet's (saws) example in the case of anger
    - 6.2.6. Knowing that resisting anger is one of the signs of righteousness (taqwa):
    - 6.2.7. Listening to reminders:
    - 6.2.8. Making Wudu or Ghusul
  - 6.3. Reward for controlling your anger
7. Case studies
  - 7.1. Case study 1 - Brother Ahmad
  - 7.2. Case Study 2 - Brother Ali and Sister Layla
  - 7.3. Case study 3 – Salma
  - 7.4. Case study 4 - Name: Yusuf and Mariam
8. Miscellaneous material
  - 8.1. The Opposite to Marriage – Marriage protection from Zina
  - 8.2. Marriage Time -Table

## Just the 2 of us – Marriage workshop

## 1. Introduction – Marriage workshop – Just the 2 of Us

### 1.1. What is Zawaj or Marriage in Islam?

Marriage is a union between a man and a woman, taken underneath the permission of Allah and that fulfils the conditions of the Islamic marriage contract. Allah has created everything in pairs and has ordained that marriage is the only system in which men and women can be in any form of relationship together. All other forms of relationships are prohibited in Islam if they do not fulfil the condition of a marriage contract by Islamic law (Sharia’).

Allah Says:

وَخَلَقْنَاكُمْ أَزْوَاجًا

78:8: And We have created you in pairs

Let’s have a look at the main verse in regards to marriage and break it up as much as we can to understand the verse

Allah Says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

30:21: And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

It is a sign from Allah and a blessing that he created for you wives and vice versa. So a woman/wife that believes in Allah and keeps herself chaste and dutiful is a sign and blessing from Allah. You must respect what Allah has given you which is why the Prophet (PBUH): “And the best of you are those who are best to their wives” (Al-Tirmidhi)

### 1.2. Reasons for marriage

The Messenger of Allah said: “A Woman is married for one of 4 reasons: For her beauty, her wealth, her genealogy (tribe, family, status, etc.) and her faith. So be successful with a woman of faith. May Allah bless you.” (Bukhari and Muslim)

People these days marry for the wrong reasons

- Puppy love
- Love at first sight
- Fortune tales
- Online chatting
- Fake beauty
- Destiny theory

### 1.3. The best being a *pious* wife

Having a pious and righteous wife is the best thing that someone can have in this world. The Prophet (PBUH): “This world is a quick enjoyment, and the best of those enjoyments is a pious / righteous wife.” (Muslim)

You can have anything in this world, the best car, the best holiday, the best house. All forms of enjoyments, however they are all quick enjoyments and the best of those enjoyments to have is a righteous wife. Someone who you enjoy your time with, who respects you, looks after your children and your household, is chaste and who respects herself and those who are around her.

أُجِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

2:187: It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libas [i.e. a tailored garment - body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them)] for you and you are the same for them.

We can derive the following lessons from this verse:

- Protection from harm
- Garments are custom made and a marriage couple are tailored to one another
- Keep warm and close
- Keep like working and moving
- Protecting each other's secrets
- Supporting and being there for one another

**Notes**

## 2. Virtues of Marriage

### 2.1 Controlling of desires: (in detail later on)

Help in lowering the gaze and protection of Zina

The Prophet (PBUH) said: “O young men, those of you who can support a wife should marry, for Marriage controls the gaze and preserves one from immorality, but those who cannot should fast for it is a means of suppressing the sexual desire” (Agreed upon)

### 2.2. Making someone feel complete

The Messenger of Allah (PBUH) said: “Whoever Allah blesses with a righteous wife, than He has assisted him in half of his deen. So therefore, let him fear Allah in the other half.” Al-Mustadrak

### 2.3. Stabilisers the marriage couple

Normally when someone is single, you find them running around all over the place and lacks in responsibilities, vision and goals. Marriage stabilises a person and no longer makes him think about himself. He must now take his spouse and family into consideration; seeking advice and making way for family planning.

### 2.4. Increases Eman

Working together to push one another to worship of Allah and to be better Muslims

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

20:132: And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers

Saving your family from the hell-fire by enjoying that which is good and forbidding what is evil

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

66:6: O you who believe! Ward off from yourselves and your families against a Fire (Hell) whose fuel is men and stones

Notes

## 2.5. To feel loved and cared for

One of the main pillars of marriage is Love. What is love (in regards to marriage)? Love is an emotional feeling of union and connection with someone and his partner for the sake of Allah. The love that a person has for their spouse is different from the love that a person has to their family. For the spouse the love comes by choice as for the family it is an ingrained a re-enforced feeling.

We often find couples who are going-out in Haram, claim to love one another. This is a temporary love high that shaitaan works to put into the heart of men. This is an un-realistic love that when we look at married couples who have been together for decades; they did not have this kind of love.

You don't see them:

- Running away from the house and leaving their family
- When there a problems, the man or woman ends up in hospital due to a broken heart
- Saying 'I love you' every 30secs
- Holding hands and kissing in public – showing the entire world they are in love
- Ready to kill or commit suicide to be with one another (doesn't work when they are both in hell)
- Losing his close friends and even his job.
- Buying the entire florist or an over grown jumbo teddy bear

This is a fantasy love; a person living in a fake world! Every relationship has problems, and even more when it is in the haram. So when something small pops up, the fantasy love quickly turns to hatred and anger. These are the ones you normally hear going to court or stalking one another.

## 2.6. Have children and opening a house

When having a family, it's no longer about you, you, you. It's about your spouse, your children, and your family. It opens the doors to responsibility and increases the blessings of the household and marriage.

Even those who delay having children will always find something missing in their lives. It's important that the man takes the responsibility as guardian of the household, the protector and the leader. These days we see it the other way around where the man is the housewife and the woman is working and running the affairs of the house.

The Messenger of Allah (PBUH) said: "All of you are guardians and are responsible for your subjects. The ruler is a guardian and responsible for his subjects; the man is a guardian of his family; the woman is a guardian in her husband's house and responsible for her wards; a servant is a guardian of his master's property and responsible for his ward. So all of you are guardians and are responsible for your subjects" (Bukhari and Muslim)

### Notes

## 2.7. The best thing that a person can have

A person can have many things in this world; whether it is the newest phone, car, bike, clothes and so on. However out of all the enjoyments and things that a person can entertain himself with, there is nothing better than what Muhammad (PBUH) mentioned: “Shall I tell you the most precious thing a man can have? It is a righteous wife: When he looks at her he is pleased, when he tells her to do something she obeys and when he is away she is faithful and loyal to him” (al-Hakim)

What is better than a person looking at his wife, and just that look pleases him. Because that look pleases him, he looks into her heart and soul, (not her body,) and is pleased because; she is a wife which is good and treats him well, follows her obligations, is chaste and fears Allah. She obeys him when he commands her (in the capable and responsible requests) and fulfils his needs.

## 2.8. Marriage under the fear of Allah is always a good marriage

Hating: A Muslim couple should not hate one-another. They are believers in Allah, just like in Islam you are not allowed to hate your Muslim brother or sister. Your wife is more than a sister in Islam. The Prophet (PBUH) said: “No Believing man should hate a believing woman, if he dislikes one of her characteristics, there will be others that do please him” (Muslim)

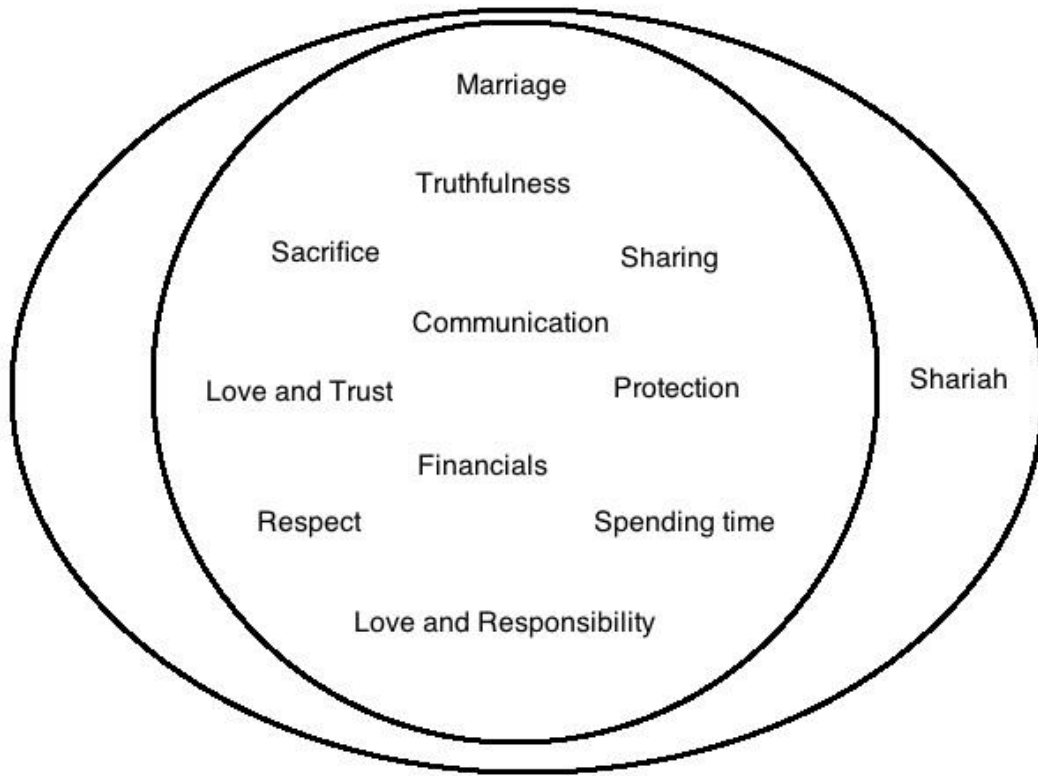
No man or woman is 100% terrible, everyone has good in them, sometimes the married couple forget about any good and only look towards the evil and bad things. One small trick to overcome this problem when falling into its trap: Just look at your wife when she is praying and when she is prostrating to Allah ask yourself: “How can I hate this slave of Allah; she submits to Allah and Allah loves her. How can I dislike a person whom Allah loves?” Even things that you dislike, Allah may bring forth good from it.

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا  
كَثِيرًا

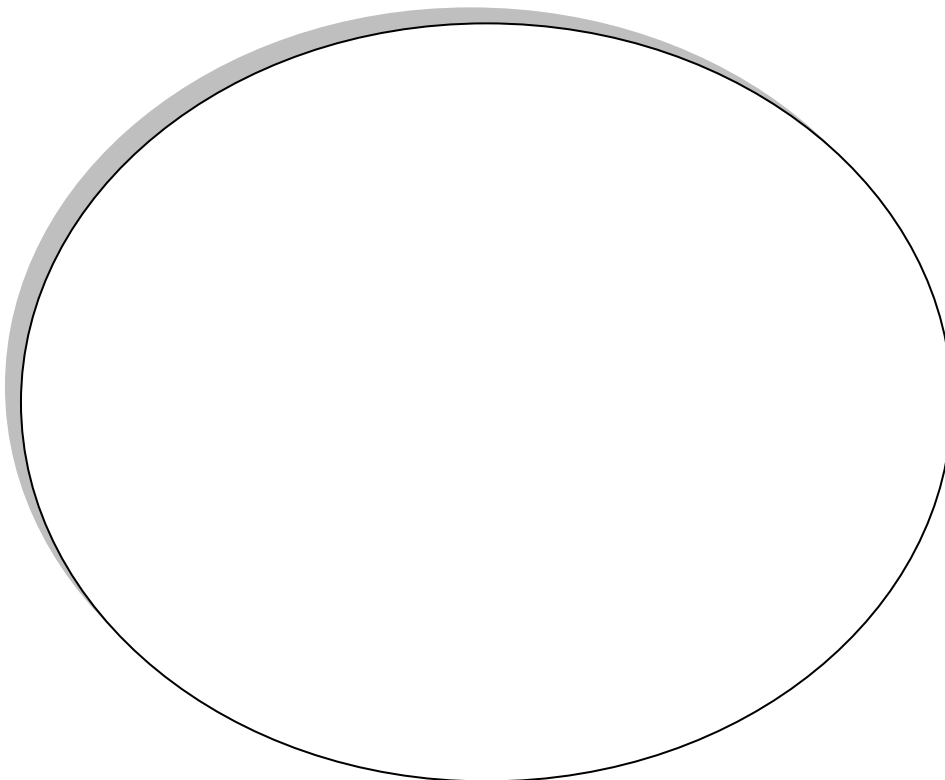
4:19: “..And live with them on a footing of kindness and equity, if you take a dislike to them it may be that you dislike a thing and Allah brings about through it a great deal of good”

Notes

**2.9. Circle of Marriage**



**2.10. Circle of Love – Make your own**





### 3. Rights of Marriage

#### 3.1. Husbands rights

Can be outlined in the following verse and hadith:

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُورَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ ۗ

4:34: “Therefore, the righteous women are devoutly obedient (to Allah and her husband) and guards in the husband's absence what Allah orders them to guard (their chastity and property)”

The Prophet (PBUH) said: “If a woman says her prayers, fasts her month, guards her private parts and obeys her husband. She may enter paradise by any door she likes” (Abu Nuraym)

So therefore 3 rights were outlined: (1) obeys her husband, (2) guards herself and (3) guard's his wealth and property.

##### 3.1.1. Obeys the husband - Obedient wife

The right of the husband is that the wife obeys him in matters of Islam and matters of everyday living, as long as the husband is not calling the wife to evil and wrongdoing. The Prophet (PBUH) said: “There is no obedience in a sinful act. Obedience is only what is good and right” (Bukhari).

Obedience to the Husband, takes over obedience to the parents. This is because the woman is living under the house of the husband and disobedience to her husband in his house would open the door to conflict and error. However a husband should be mindful and help his wife in obeying her parents and not cause conflict between her and her parents. He will be rewarded for that. One should also realise the status of the Husband in Islam and the rights that he has for his wife to obey him.

The Prophet (PBUH) said: “Were I to command a person to prostrate to other than Allah, I would have commanded the woman to prostrate to her husband...” (Part hadith: Ahmad)

Just like an Amir should be obeyed by his subjects for things to succeed, when there is disobedience to the Amir, then everything will collapse and nothing will work. The Amir is a person who has taken a position of responsibility and is in-charge of over-seeing everything and needs the support of his subjects to get things done. Like a marriage, the wife has accepted that the Husband is the head of the house and his verdict is final.

Among the Ummah, there is a movement in which women are calling for more rights. In reality, the right they are calling for is to be free from obedience to the husband and to 'be free'. They are actually calling against the Sharia and the way of Muhammad (PBUH).

Obeying the husband is only when it is according to the Sharia and not according to oppression and disobedience. Comments like: “You can't tell me what to do!” or “You don't control me” can lead to a marriage being destroyed.

We will now analyse a few example scenarios, discuss them and try to determine where the wife has or has not remained faithful to her husband's rights.

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Example one: A husband forbids his wife to go to a wedding which he discovered will be mixed and contain music. The wife argues that it is a relative and there is no problem in going as she is not attending the dance. The husband stays firm on his word; however the wife doesn't listen thinking her husband is being unfair and stopping her from seeing her family and enjoying herself. She picks herself up and goes to the wedding. --- Analyse the situation.

Example two: A wife's son falls sick and she wants to take him to the doctor. The husband is away working. She calls her husband and he tells her not to leave the house and care of the son at home. The Husband doesn't understand how serious his son's condition is. The wife disregarding the husband's request, calls for an ambulance and goes to the Hospital, where it was discovered the child had a very serious illness. --- Analyse the situation.

Example three: A woman decides to wear Hijab and the husband becomes furious. He commands her to take it off and she refuses telling him its between her and Allah. He insists she must obey him and if she doesn't listen he will divorce her. She stands her ground. --- Analyse the situation.

**Obey or not to obey?**

1) \_\_\_\_\_ **And Why?**

2) \_\_\_\_\_ **And Why?**

3) \_\_\_\_\_ **And Why?**

**Notes:**

When a husband expects obedience from the wife he must expect:

- The wife is capable of fulfilling the request
- It is according to what pleases Allah.
- It is a sound request (not like: I command you to do 100 push ups)
- Must be a just command and not for revenge, oppression or payback.
- Not against aspects of the Sharia (such as seeking knowledge or other Fardal-Ayn Acts)

Permission for fasting: A woman must seek permission to fast the optional fasts from her husband. The Prophet (PBUH) said: "It is not allowed for a woman to fast and her husband is present except with his permission." (Bukhari)

### 3.1.2. Guarding herself

From the rights towards a Husband is that a woman covers herself for him. Covering herself is part of obeying Allah and fulfilling the husband's right. This right is also spread to the house being the object of hijab itself, as the house is the best of hijabs for a woman. Allah says:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

33:33: “And stay quietly in your homes and do not put yourself on display as done in Jahiliyah”

Leaving the house: The wife must seek the permission of her husband to leave the house. The husband must not stop her if it is due to some need or wanting to attend the Masjid. The Prophet (PBUH) said: “If any wife of any of you seeks permission to go to the Masjid, do not prevent her.” (Bukhari).

We find that these days women exit the house almost as much as the husband is at work. When he comes home he never finds the wife at home. The outside world for a woman can be a dangerous place and being at home is a form of protection for her. Some even leave the home for the sake of leaving the house, just to be free and wonder the shopping malls and streets. This is not from the characters of a wife. If she wants to leave the house, then let it be for a purpose or a reason, rather than just wasting time.

#### Notes

### 3.1.3. Guarding Property

Looks after and safe-guards from evil and people the husband doesn't want in. The wife will not allow anyone in his house without his permission: This is a command that the Prophet (PBUH) gave as a duty of the wife, to inform the husband who she brings in the house. The Prophet (PBUH) said: “Do not allow anyone into his house except by permission” (Bukhari). If a woman knows that her husband doesn't object to a certain person, than it is fine to let them in, however if their husband has warned the wife about a certain person entering the house, the wife must honour that.

When a woman is safe guarding the household, she does not allow anyone and everyone to enter. The most precious belonging to a human is his honour, wealth and family. These all exist in the household. That is why the household is so important and needs to be guarded. This responsibility has been placed in the hands of the wife. The Prophet (PBUH) said: “The wife is the caretaker in the house of her husband and she will be questioned about it” (Bukhari and Muslim).

### 3.1.4. Desire and dealings

Answering the call to his sexual desires: When a man calls his wife for sexual relations, she must fulfil the call and answer her husband's needs. This helps a man protect his private parts and to remain pure from sin and evil. Even if the woman is in the throes of labour (the direct translation for the hadith below is "in the camels saddle" which refers to the birthing process).

The Prophet (PBUH) said: "When a man calls his wife to satisfy his desire, let her come to him although she is occupied at the oven" (Al-Tirmidhi).

This right of the husband is so important that even the wife's supererogatory actions must be put on hold if the husband so desires. The Prophet (PBUH) stressed this importance when he said: "If a man calls his wife to his bed and she refuses to come, the angels curse her until the morning" (Bukhari).

This is an important action, because men have desires which differ from women. The wife who deprives her husband may lead the husband to look at other women and over a long time while you have been avoiding him, shaitaan has been working on him to try and make him fall into haram. This is why this right is an important one as it also builds the love and affection between the spouses.

Being neat and clean, having good character: This is also an important action and a bonus to have. Not saying a woman should always be dressed up for the husband, but to at-least maintain basic hygiene and cleanliness as well as having or striving to attain good manners in action and speech.

### 3.1.5. Thanked for his actions

The husband has the right to be thanked and recognised for the things that he does for his family. The Prophet (PBUH) said: "Whoever has not thanked the people, has not thanked Allah." (Ahmad). There is also a strong warning found in another hadith in which the Prophet (PBUH) said: "I saw that most of its inhabitants were women." They said: "O Messenger of Allah (PBUH), why?" He answered, "Because they are ungrateful." They said: "They are ungrateful to Allah" He said: "They are ungrateful to their husbands and they deny the good they do for them. If a person spent his whole life doing good for one of them and then she sees something she does not like, she says: "I have never recieved any good from you" (Bukhari).

**Notes:**

### 3.2. Rights of woman

Allah says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

4:34 “Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means...”

In the Ayat, it discusses the women's rights in terms of discipline. We have listed below general rights of the wife and within them are topics which are mentioned in the above verse.

#### 3.2.1. Protectors and maintainers

Husband must protect his wife, from hunger, sickness, fear, problems and what other distresses that may occur. Allah commands to deal kindly with them: The Messenger of Allah (PBUH) said: “Take my advice with regards to women, act kindly towards them for they were created from a rib and the most crooked part of a rib it is upper most. If you attempt to straighten it you will break it and if you leave it alone it will remain crooked, so act kindly towards women” (Bukhari)

Speak nice words. Be kind, be a friend, listen to what is needed; don't over burden them. Don't complain when she tries. Don't make her feel down. Be there in times of need. Don't beat her or shout at her.

Maintenance is one of the rights of the Woman. That a husband pays for her essentials of living a life similar to the life he is living. He doesn't buy new clothes for himself and second-hand clothes for his wife and kids. He must look after his wife to the best of his ability. Allah says (Translated): Men are in charge of women by (right of) what (qualities) Allah has given one over the other and what they spend (in support) from their wealth.” (4:34), Also Allah mentions: “...Upon the fathers (to the Mothers) provision and their clothing according to that which is acceptable...” (2:233). These Ayah are a clear indication of the rights a woman should receive from her husband

The Husband being the head of the household: A Husband must take control of the household of the man and the wife must uphold that privilege that the man is the one in charge of the household. As the verse mentions: “Men are the Protectors and maintainers of women...” in the light that the woman gives the man the responsibility that is needed for him to fulfil and allows him to control the house, as this is the husbands right. Aisha Bint Abu Bakr (MABPWH) states: “The Messenger of Allah cursed the manly woman” (Abu Dawoud)

**Notes:**

### 3.2.2. Financial support

The husband is responsible to provide for the wife, one of the companions asked: “what right can any wife demand of her husband?” He, Muhammad (PBUH) replied: “you should give her food when you eat, clothe her when you clothe yourself, not strike her on the face and do not revile (use abusive language) her or separate from her except in the house” (Abu Dawoud)

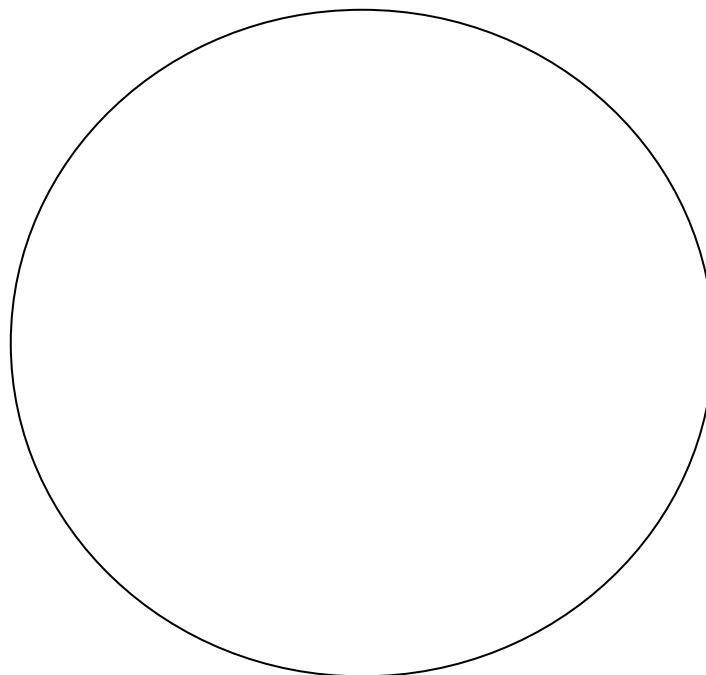
You have a few types of husbands who don't provide for the wife.

- I) The stud – The one who looks after himself but doesn't spend a dollar on his wife. Will spend \$400 on a pair of shoes for himself, but not \$10 on his wife's shoes.
- II) The sponsored – The one who sits on centrelink, lying to gain a wage, sitting at home all day in his wife's face complaining and doing nothing, a waste of space,.
- III) The tight (miser) – The one which is very well-off, however doesn't spend on himself or his family.
- IV) The floater – The husband that never holds a stable wage because he can never stick to one job for more than 2 weeks. Never a stable income
- V) The sleeper – The husband which sleeps late and wakes up late to work – never making money.

Spending on the family is considered as a charity and great reward. The Prophet (PBUH) said: “Whatever you spend seeking thereby the pleasure of Allah will have its reward, even the morsel which you put in the mouth of your wife” (Bukhari and Muslim).

A husband is responsible in providing suitable living standards, according to the norms of society. In other words, there is nothing wrong in showing the blessings that Allah has bestowed upon you, so long as it's not falling into extravagance.

#### The 3<sup>rd</sup> Rule



### 3.2.3. Dowry

This right involves offering a Mahr, a gift when the marriage contract is written. It is for the woman and not to be taken by others. Allah says (to the meaning of): “And give women their Mahr (marriage prices) as a gift. Then, if they are pleased to give some of it to you, consume it with good health and enjoyment” (4:4), Allah also says: “So with those of whom you have enjoyed sexual relations, give them their *Ujoor* as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you.” (4:24)

This Mahr is a right of the Marriage contract, as mentioned above, some scholars consider is from the Arkan of the Marriage contact. It is the right of the Woman and the husband must fulfil his rights and give her the amount that was agreed upon. This is seen as an obligation upon the husband with no escaping, unless the wife gives up her right willingly.

### 3.2.4. Proper and Kind treatment

A Husband should have kind speech to his wives; deal with them with kind deeds and a soft manner. Behaving well towards them, spending appropriate time with them and being there for them when they need it. The Prophet (PBUH) said: “The best of you is the best to his wives and I am the best to my wife”.

A Husband should have good character and morals towards the wife and not be of evil manners and character. Allah commands good treatment of wives. Allah says:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

4:19: “And consort with your wives in a goodly manner, for it you dislike them. It may be that you dislike something which Allah might yet make a source of abundant good”

### 3.2.5. Sexual Intercourse

The scholars agree that sexual relations are part of the rights of the wife. A woman has needs and desires, and it is the reasonability of the husband to fulfil this needs. The wife of Uthman Ibn Madhoon complained to the Messenger of Allah (PBUH) that her husband had no need for women. During the days he would fast and at night he would pray. The Prophet (PBUH) asked him: “Am I not the best example for you to follow? he answered, “Certainly, May my mother and father be sacrificed for you”, the Messenger of Allah (PBUH) said: “As for you, you pray during the night and fast during the day. Certainly, your wife has a right upon you. And your body has a right upon you. So pray and sleep and fast and break your fast.” (Saheeh Hibban).

The Muslim should realise that his wife is not a statue. She is a person that has feelings and needs that he needs to fulfil. She also has desires, and a husband must make sure that his wives desires are fulfilled.

#### Notes

### **3.2.6. Not to be beaten**

It is also the right of the woman not to be beaten or hurt or excessively harmed. If a time came for Nushooz, then it must be such that it does not cause any harm or bruising to the woman, but similar to that which is given to a child as training.

Allah says (To the Meaning of): “As for those women on whose part you see ill-conduct, admonish them (first). (Then) avoid them in their beds, (and last) beat them (lightly). But if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great” (4:34).

If a husband was to resort to the last opinion, it should be done when he is not in the state of anger and rather as a statement of training the wife, rather than to inflict pain and suffering. It's the action that has the effect rather than the pain factor. Pain comes and goes, but the action of discipline remains in the back of one's mind.

### **3.2.7. Protection of secrets**

A woman has the right to have her secrets and image protected. You are to cover her defects and shortcomings, also her sexual habits. Allah says (to the meaning): “... They are a garment for you, and you are a garment for them...” (2:187)

Abu Said al-Khudri reported that Allah's Messenger (PBUH) said: “Indeed, among the people who will have the most grievous position before Allah on the Day of Resurrection is a man who, after he privately approaches his wife and she privately approaches him, he exposes her secrets.” (Muslim)

### **3.2.8. Educated on Islam**

A woman has the right to be educated and educate herself on Islam. The husband must teach himself and his wife about Islam, or give her the means and abilities to learn Islam, such as taking her to lessons and so on. The Prophet (PBUH) said: “All of you are shepherds and all of you will be asked about your wards. The ruler is a shepherd and shall be asked about his ward. And the man is the shepherd of his family and he will be asked about his ward.” (Bukhari).

Knowledge that is considered to be Fardal-Ayn (an individually compulsory act), is knowledge that every Muslim needs to know. This knowledge normally involves knowledge of creed and the acts of worship in Islam. A person must not hold back his wife or prevent her from learning and studying this form of knowledge. A Husband will fall into great sin if he prevents the wife seeking knowledge.

### **3.2.9. Dealing justly with the wives**

If a man has more than one wife, he must deal justly with them according to the best of his ability. He must treat them with justice in regards to times and favours (and mutual public knowledge of the marriage). The Prophet (PBUH) said: “When a man has 2 wives and he does not deal equitably with them, he will come on the Day of Resurrection with one side hanging down” (Ahmad)



### 3.2.10. Spending time with the Wife

Spending time with the wife is a must and the Sunnah of Muhammad (PBUH), who use to take his wives to hajj and on journeys with him. The prophet (PBUH) said: “Everything with which a man amuses himself is vain except three: A man's training his horse, his playing with his wife and his shooting his bow and arrow...” (Muslim)

Points to consider:

- Organise a roster/timetable
- make up missed times
- 30mins of quality time is worth more than the entire day
- Sudden trips and surprises.
- Gifts

### 3.2.11. Not to keep them between marriage and divorce

Some men keep their wives between marriage and divorce. They don't want them as wives, but also don't want to divorce them. They keep them hanging. This is oppression and Allah mentions by saying:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَّخِذُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۗ

2:231: And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allah as a jest...”

### 3.3. Points on rights and responsibilities

- Help each other with faults and weaknesses.
- Strike the balance
- Understand your roles and do not always blame the other for not fulfilling their roles.
- Don't frequently involve other people in your problems.
- If you fail in your responsibilities, blame no-one but yourself
- Don't fight about not spending enough time, doing so wastes those hours of fighting.
- Working together in birr and taqwa

Notes:

## 4. Choosing a wife

There are certain ways someone goes about finding a wife. Just a reminder that where you find your wife is usually a good indicator of the type of wife she will be. For example, looking for a wife at a night club is not expecting to find a righteous pious wife who fears Allah and avoids haram.

Choosing the right wife is an essential part of Islam. They can occur through the following forms (halal).

- The wali finding the brother be it through the Masjid, work or school.
- A friend informing the brother of a sister and leading him to her family
- The mother of the potential husband finding someone
- The brother seeing the sister in the street (knowing that she is not married) and finding out details about her and her family.
- Through the Sheikh
- Through Halal Muslim marital agencies (not many around - if any).
- A relative

Haram:

- Marital websites and dating agencies
- Chatting
- Picking-up (by talking or sending letters of interest)
- Stalking
- Sexual hints and signals

### 4.1. What to look for in a wife

It's important that when looking for a wife, she must be pious have an upright character and be chaste. It's also important to add that the wife should have the right Aqeedah and understanding of Islam; observing her obligations, praying her Salah and fearing Allah. The Prophet (PBUH) said: "A woman may be married for four reasons: for her property, her status, her beauty, and her religion; so try to get one who is religious, may you be blessed."

Remember that looks don't mean anything and fade behind someone's personality and religion. There is no better beauty than the beauty of the heart. Also in regards to wealth and status, there are no promises and these can always change, how many people had money and lost it, or had status and were degraded.

Tips of a good Muslim woman

- A believing woman
- A devout woman
- A true woman
- A woman who is patient and constant
- A woman who humbles herself
- A woman who gives charity
- A woman who fasts and denies herself
- A woman who guards her chastity
- A woman who engages much in Allah's praise.

Some may say: “Look at the mum and you see the daughter”. That is normally a general indication as the daughter will tend to follow the ways of her mother.

Examples:

Sister one: Has a good personality and has good character, however does not pray or follow what Allah obligates for her. She believes that Allah looks at the heart first and wearing Hijab is not as important as having a good heart. Her mum has been married and divorce over 5 times and is always away from the house. She is very beautiful and rich.

Sister two: Prays and wears Hijab however smokes in public, commonly swears in public and spends most her day backbiting and slandering others. She wants to follow her Islam more however needs someone to help her along. She also spends many hours in the shopping centres and malls. She has 3 brothers in jail.

Sister three: Wears complete hijab and regularly attends lessons in the Musaaqid; she likes to enjoy causal shopping at times, but only goes in the quiet time. She has good character and has wanted to get married ever since she started school. When she was wrong she spoke to a few guys on the internet from school, but soon after feared Allah and stopped, she has never been in any relationship.

Sister four: Had a very bad past, she had boyfriends, drank alcohol and had even been on drugs. However she repented 5 years ago and has stopped all the haram. She wears Jilbab and Niqab. She never leaves the house only when needed and attends most of the lessons in the week, doesn't miss a prayer and has good character. Her parents are divorced and she lives with her grandmother.

**Yes, No or Maybe?**

Sister 1)

Sister 2)

Sister 3)

Sister 4)

**Notes :**

## 4.2. What to look for in a Husband

When the man does finally find a suitable sister, her wali needs to determine if he is suitable for her, there are important points to look for in a Husband too:

- Obviously that he be righteous and pious, fearing Allah
- He Prays and fulfils his obligations
- He is Working and financially stable and able to look after a family
- He is Not involved in Haram or evil people (like part of a bikie gang)
- He Is honest and known to be trustworthy
- He has good manners and character
- He is Seeker of knowledge
- He will Avoid the proud and the stingy
- He is Calm and not short tempered.

### Example of Brothers

Brother one: When attending the house of the possible bride to be, he is wearing tight black slim cut jeans, clubbing shirt and boots. He is also wearing a thick silver chain around his wrist and neck. He starts the conversation by asking her what type of car she likes and her favourite type of Music. He then goes on about his car and how much Kw it has and how fast it goes from 0-100km. On close observation, you realise that he has also plucked his eye-brows. And he likes to go to the city with his mates on a weekly basis.

Brother two: Attends the house with his mother. Is very quiet, every-time he is asked a question his mother responds instead of him. He has no control of the night and stays quiet most of the night. The sister agrees to give him another visit as he respected his mother. This time coming with his father, he expresses his interest; he works full time and has been for the last 10 years, he is well dressed and groomed. He has also memorised half the Quran and teaches kids Quran on the weekend. His conversation is based around Islamic principles.

Brother three: Attends the house and appears good at first. However when starting the conversation, he addresses the sister as “Hey you, how are you going, good? So what’s your name again?”, he does all the talking and towards the end of the night asked for the sister’s number so that he can call and talk on the phone. She refuses and he rudely says: “WHY?” showing arrogance. He also had 5 cups of drink and when asked “would you like something to eat”, he said: “Oh Yeah! What do you have”, no sense of rudeness and shyness. He also can’t hold a regular job and hasn’t worked in months.

### Yes, No or Maybe

**Brother 1)**

**Brother 2)**

**Brother 3)**

### 4.3. Istikharah

It is related on the authority of Jabir Ibn 'Abdullah that the Prophet (PBUH) used to teach his companions to seek, through a special du'a (known as an Istikharah), the guidance of Allah in all matters which affected them. Rasulallah (PBUH) said: "When you are confused about what you should do in a certain situation, then pray two rak'at of nafl Salât and read the following du'a (du'a of Istikharah)."

#### Supplication for seeking guidance in forming a decision or choosing the proper course. (Al-Istikhaarah)

(i)

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ،  
وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ  
فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ،  
وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ  
الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ  
هَذَا الْأَمْرَ - وَيُسَمِّي حَاجَتَهُ - خَيْرٌ  
لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي  
فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي  
فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ  
شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ  
أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ  
وَأَقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ  
أَرْضِنِي بِهِ.

(ii)

﴿ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ  
فَتَوَكَّلْ عَلَى اللَّهِ ﴾

*On the authority of Jaabir Ibn 'Abdullah he said: The Prophet (S) would instruct us to pray for guidance in all of our concerns, just as he would teach us a chapter from the Qur'an. He (S) would say 'if any of you intends to undertake a mater then let him pray two supererogatory units (two rak'ah naafilah) of prayer and after which he should supplicate:*

(i)

'O Allaah, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask You from Your immense favour, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allaah, if You know this affair -and here he mentions his need- to be good for me in relation to my religion, my life, and end, then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end, then remove it from me and remove me from it , and decree for me what is good wherever it be and make me satisfied with such.'

*One who seeks guidance from his Creator and consults his fellow believers and then remains firm in his resolve does not regret for Allaah has said:*

(ii)

'...and consult them in the affair. Then when you have taken a decision, put your trust in Allaah...'

## Section 5 – Making the marriage work

### 5.1. Communication

A very important part of marriage is communication, and also to communicate in the right way. To live with someone there must be good communication, because communication brings understanding and understanding brings satisfaction and satisfaction brings love and happiness to a marriage. You find many marriage problems occur due to communication where each party can't express the feeling they have inside to relay the information they want to relay.

#### 5.1.1. Points on communication:

- Be an active listener and show effort in your listening
- Eye contact and don't show your distracted
- Don't talk to fast or use big words
- Speak back and be part of the conversation.
- Show emotion in the conversation and show expression e.g.: “WOW!” or “REALLY, SuhanAllah”
- Don't keep cutting off the speaker
- Raising voices don't solve anything or make the person hear any better.
- Use nice words in the conversation, pet names, sweet talk and phrases
- Remember Allah in your speech and don't forget to say Insha'Allah
- Show that you want them to speak; the Prophet (PBUH) would listen to his wives when they spoke.
- Some wives just want to speak to release pressure and someone listening to them is enough to solve their problems.
- Some couples never speak; even at the dinner table it's always quiet. Everyone one is living in their own little world.
- Avoid the most dangerous word you can say in a conversation: “WHATEVA”, it will let fireworks go off!
- Get to the point! Some people just go on and on! Get to the point and don't drain the listener out.

Communication is a very important part of marriage, a couple needs to communicate with one another effectively and efficiently. Some conversations always turn into an argument. This is not a healthy sign for the marriage.

**Notes:**

### 5.1.2. Commending one another

Commending your partner is also part of communication; the following points outline some tips:

- Don't put each other down
- Always comment on looks and stay away from the 'F' word! Don't you even think about saying the phrase “YOUR FAT!” Or “HAVE YOU PUT ON WEIGHT?” all night your wife will be on the phone to her friend complaining how fat she is and the next morning you wife will clean out the fridge, join an exercise program and buy a treadmill for the house. Why not try to get out of it: “NO NO I meant your 'PHAT' with a 'PH', Pretty Hot And Tempting”
- Commend the food that the wife makes, even if it is burnt: “Yum, I love it when it's crunchy”. Don't over-do it, however as it will back fire.
- Don't think you have more Islamic knowledge then the other and that no-one can teach you anything.
- Use surprise comments: “Darling you have beautiful eyes”, some couples never say anything nice to one another. One comment can change a person's day and even marriage. Likewise one comment can destroy someone's day and marriage.
- If someone stuffs up, give moral support. If the wife burns the food, blame the oven “Stupid oven – must be something wrong with it and over-heated the food, don't worry we will order Pizza”. Some may even laugh at their wife or get angry at her. Both of these last two are a disaster waiting to happen.
- Accept comments with an open heart and don't try to expose the intention behind it, for example, the husband saying: “The food tastes nice” and the wife says “Say Wallah”.

#### Things to call your partner:

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- 
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#### Things not to call your partner

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- 

#### Notes:

## **5.2. The household setting**

The household setting is a very important part of a marriage. If the household is all over the place, then it drains the marriage down. We will have a look on aspect of the household and how to improve them:

### **5.2.1. The Welcoming**

- Give Sallams and a kiss to show that you miss your house. Make sure you say 'BISMILLAH' when you enter the house also.
- Ask each other about your day and what happened, the interesting and the boring.
- Praise the efforts of one another, 'May Allah reward you'
- The way the welcoming goes is the way your night will follow.
- Spend some time with the kids
- For the wife - don't bother your husband about every little detail or issues that arose.
- For the husband – don't put the wife down if the food isn't ready or she is tired.

### **5.2.2. The Sharing**

When living together, it is matter of sharing and putting up with each-others bad habits and problems. Some couples act like children, “This is mine”, “don't touch my brush” etc. Couples living together should share ideas and dreams, if you have an idea share it with your partner. If something happens good or bad, tell your partner and don't let them to be the last to know or find out through someone else. Some tips:

### **5.2.3. Praying with one another**

Abu Hurayra reported that the Messenger of Allah, (PBUH) , said, "May Allah show mercy to a man who gets up in the night and prays and wakes up his wife, and. if she refuses, splashes some water in her face. May Allah show mercy to a woman who gets up in the night and prays and wakes up her husband, and if he refuses, splashes water in his face." [Abu Dawoud]

Abu Hurayra and Abu Sa'id stated that the Messenger of Allah (PBUH), said, "When a man wakes up his wife at night and they pray together - or they pray two *rak'at* together - they are written down among 'the men and women who remember'." (Abu Dawoud)

When the man stands as Imam, this signifies that he is the leader of the prayer in the house; therefore he is also the leader of the household in all its aspects. The man should be ahead in everything and should set the example in the household. We had a report of a husband who didn't know how to pray properly so he would pray behind his wife and follow her actions. May Allah reward him for trying now, but it would have been better for him to learn at a Masjid than put her ahead of him.

### **5.2.4. The TV and Internet**

The TV and Internet can be the most destructive aspects of a household. If they are not controlled they can destroy the household and be a door of great fitnah. They **MUST BE CONTROLLED!!!** If you are going to keep these items in your house, they must be looked after and secured.

Ways to control the household

Just the 2 of us – Marriage workshop



- Get rid of free to air TV
- Fill the house with Islamic material, documentaries and Islamic material.
- Be around when the internet is on and make sure all the computers are in a public area
- Have timetable of usage and limit yourself to time frames.
- If it's becoming a fitnah, then get rid of it!

The TV can have the following un-Islamic factors:

- Immoral Pictures
- Music
- Immorality – nudity, etc.
- Agent of Zina
- Negation of *Hayaa* (shame) (e.g., promotion of singing and the female voice)
- Wasting time
- Interferes with one's religious duties
- Diverts one's attention from the Remembrance of Allah
- Falls under the category described by Islam as *lahw*.

**Notes:**

### 5.3. Intimacy and passion

In this section, we look at point to increase the love between married couples, and provide tips (no shyness in this section).

#### 5.3.1. The before

- Saying 'I love you'. The Prophet (PBUH) was not shy to express how much he loved his wives. Some can't even say those words or have never said them.
- Smiling and eye contact – can be ways to send messages of happiness between one another.
- Touching – Hugging and holding hands (not in public), can be a way to bring one another closer together.
- Changing the setting, adding themes, dressing up, games and nice speech.
- Fulfilling dreams and fantasies with the Halal means.
- Don't always have the phone on, place it on silent.
- Don't do things to make your partner disgusted: burping, picking your nose and passing wind, if it can be helped.
- Be well groomed and neat.

#### 5.3.2. The bedroom

2:233: Your wives are a tilth, go then unto your tilth as you desire

- Everything is allowed except anal penetration – some other actions are disliked as mentioned by some scholars but don't fall into haram.
- Foreplay is allowed
- kissing the lips, tongue, cheeks and neck
- Before entering:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

- Saying “Bismillah. Allaahumma jannibnash-Shaytaana, wa jannibish-Shaytaana maa razaqtanaa” (Oh Allah keep the shaitaan away from us and what you have blessed us with)
- Make sure you are in a secret location and noise is kept to the minimum, where the neighbours or children don't hear anything. (Very important)
- Recording: This is a very dangerous action. Things get stolen and if it gets into the wrong hands can destroy someone's life. Abstain from this action, it is not needed anyway.

#### 5.3.3. After

- Make sure to perform Ghusul according to the Sunnah
- Don't fight after having a romantic night – this is supposed to bring you closer together
- If not making Ghusul straight away then making wudu is part of the Sunnah.

#### Notes

## **Section 6. Anger Management**

During the moment of weakness, we succumb to the designs of our enemy, that is, the devil, who "will attack us from front, from behind, from the side," in order to divert us from God consciousness and return to our animistic nature. Thus anger by itself is not unnatural; it is the expression of anger which is done wrongfully, that can lead to problems. The difference between the wild beasts and wild humans is the difference of free will.

When a lion or a wolf is angry, he does not think. When a man becomes angry as a result of provocation, he has a choice to control his anger or to respond to it as he has learned from the Qur'an and from Prophet Mohammad's teachings, or forget all that and become a wild animal. Thus anger takes place when we are not in control of ourselves, but the devil is controlling us. Anger in itself is a natural feeling, Allah has put such feelings inside us to react against what's harming us, for instance to protect our lives, our properties, and our families. Yet we shouldn't over do that. Meaning it is ok to feel angry, but it is dangerous to surrender to your anger and follow it to as far as it takes you (for it might drive you to killing somebody).

The Messenger of Allah (PBUH) said: "A strong person is not the person who throws his adversaries to the ground. A strong person is the one who contains himself when he is angry".

One companion asked him, Give me some advice by virtue of which I hope for good in the life hereafter, and he said, "Don't be angry." Another person asked, what will save me from the wrath of God, and he said, "Do not express your anger." A third person asked three times, O Messenger of Allah, give me an order to do a short good deed, and he said, "Don't be angry." Once he asked a question of his companion, "Who among you do you consider a strong man?" They said, the one who can defeat so-and-so wrestler in a fight, and he said, that is not so. The one who is strong is the one who can control himself at the time of anger. He also said that anger is like fire, which destroys you from within, and it can also lead you to the fire of hell by your own expressions of anger unjustly.

### **6.1. Side-effects of Anger - Knowing the bad effects of anger:**

The negative effects of anger are many; in short they cause damage to one's own self and to others. The angry person may utter words of slander and obscenity; he may attack others (physically) in an uncontrolled manner, even to the point of killing. The following story contains a valuable lesson:

'Ilqimah Ibn Waa'il reported that his father (may Allah be pleased with him) told him: "I was sitting with the Prophet (saws) when a man came to him leading another man by a rope. He said, 'O Messenger of Allah, this man killed my brother.' The Messenger of Allah (saws) asked him, 'Did you kill him?' He said, 'Yes, I killed him.' He asked, 'How did you kill him?' He said, 'He and I were hitting a tree to make the leaves fall, for animal feed, and he slandered me, so I struck him on the side of the head with an axe, and killed him.' . . ." (Muslim).

Anger could lead to less than killing, such as wounding and breaking bones. If the one who caused the anger runs away, the angry person turns his anger in on himself, so he may tear his clothes, or strike his cheeks, or have a fit, or fall unconscious, or he may break dishes and plates, or break furniture.

In the worst cases, anger results in social disasters and the breaking of family ties, i.e., divorce. Ask many of those who divorced their wives, and they will tell you: it was in a moment of anger. This divorce results in misery for the children, regret and frustration, a hard and difficult life, all as a result of anger. If they had remembered Allah, come to their senses, restrained their anger and

sought refuge with Allah, none of this would have happened. Going against the Sharia only ever results in loss.

## **6.2. Cures for controlling anger**

### **6.2.1. Seeking refuge with Allah from the Shaitaan:**

Suleiman Ibn Sard said: “I was sitting with the Prophet (saws), and two men were slandering one another. One of them was red in the face, and the veins on his neck were standing out. The Prophet (saws) said, ‘I know a word which, if he were to say it, what he feels would go away. If he said “I seek refuge with Allah from the Shaitaan,” what he feels (i.e., his anger) would go away.’” (Reported by al-Bukhari, al-Fath, 6/337)

The Prophet (saws) said: “If a man gets angry and says, ‘I seek refuge with Allah,’ his anger will go away.” (Saheeh al-Jaami‘ al-Sagheer, no. 695)

### **6.2.2. Keeping silent**

The Messenger of Allah (saws) said: “If any of you becomes angry, let him keep silent.” (Reported by Imam Ahmad, al-Musnad, 1/329; see also Saheeh al-Jaami‘, 693, 4027)

This is because in most cases, the angry person loses self-control and could utter words of kufr (from which we seek refuge with Allah), or curses, or the word of divorce (talaq) which would destroy his home, or words of slander which would bring him the enmity and hatred of others. So, in short, keeping silent is the solution which helps one to avoid all that.

### **6.2.3. Following the advice of the Prophet (PBUH)**

Abu Hurayra, May Allah be pleased with him, reported that a man said to the Prophet (saws), “Advise me.” He said, “Do not become angry.” The man repeated his request several times, and each time the Prophet (saws) told him, “Do not become angry.” (Reported by al-Bukhari, Fath al-Baaree, 10/456)

According to another report, the man said: “I thought about what the Prophet (saws) said, and I realised that anger combines all kinds of evil.” (Musnad Ahmad, 5/373)

#### **Notes:**

#### 6.2.4. Not moving:

The Messenger of Allah (saws) said: “If any of you becomes angry and he is standing, let him sit down, so his anger will go away; if it does not go away, let him lie down.”

The narrator of this hadith is Abu Dhār (may Allah be pleased with him), and there is a story connected to his telling of it: he was taking his camels to drink at a trough that he owned, when some other people came along and said (to one another), “Who can compete with Abu Dhār (in bringing animals to drink) and make his hair stand on end?” A man said, “I can,” so he brought his animals and competed with Abu Dhār, with the result that the trough was broken. (i.e., Abu Dhār was expecting help in watering his camels, but instead the man misbehaved and caused the trough to be broken). Abu Dhār was standing, so he sat down, then he lay down. Someone asked him, “O Abu Dhār, why did you sit down, then lie down?” He said: “The Messenger of Allah (saws) said: . . .” and quoted the hadith. (The hadith and this story may be found in Musnad Ahmad, 5/152; see also Saheeh al-Jaami‘, no. 694).

One who is standing is in a position to strike and destroy, while the one who is sitting is less likely to do that, and the one who is lying down can do neither. It is possible that the Prophet (peace and blessings of Allah be upon him) told the angry person to sit down or lie down so that he would not do something that he would later regret.

#### 6.2.5. Patience - Following the Prophet’s (saws) example in the case of anger:

The Prophet (PBUH) is our leader and has set the highest example in this matter, as is recorded in a number of ahadith. One of the most famous was reported by Anas, may Allah be pleased with him, who said: “I was walking with the Messenger of Allah (saws), and he was wearing a Najraanee cloak with a rough collar. A Bedouin came and seized him roughly by the edge of his cloak, and I saw the marks left on his neck by the collar. Then the Bedouin ordered him to give him some of the wealth of Allah that he had. The Prophet (saws) turned to him and smiled, then ordered that he should be given something.” (Agreed upon. Fath al-Baaree, 10/375)

#### 5.2.6. Knowing that resisting anger is one of the signs of righteousness (taqwa):

The righteous (al-muttaqoon) are those praised by Allah in the Qur'an and by His Messenger (saws). Paradise as wide as heaven and earth has been prepared for them. One of their characteristics is that:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ

“Spend (in Allah's Cause) in prosperity and in adversity, [they] repress anger, and [they] pardon men; verily, Allah loves al-muhsinoon (the good-doers).” (3:134)

These are the ones whose good character and beautiful attributes and deeds Allah has mentioned, and whom people admire and want to emulate.

#### 6.2.7. Listening to reminders:

Ibn ‘Abbaas (may Allah be pleased with him) reported that a man sought permission to speak to ‘Umar Ibn al-Khattaab (may Allah be pleased with him), then he said: “O son of al-Khattaab, you are not giving us much and you are not judging fairly between us.” ‘Umar (may Allah be pleased with him) was so angry that he was about to attack the man, but al-Hurr Ibn Qays, who was one of those present, said: “O Amir al-Mu’mineen, Allah said to His Prophet (PBUH):

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

**Show forgiveness, enjoin what is good, and turn away from the foolish**’ [al-A‘raaf 7:199]. This man is one of the foolish.” By Allah, ‘Umar could go no further after al-Hurr had recited this ayah to him, and he was a man who was careful to adhere to the Book of Allah. (Reported by al-Bukhari,

al-Fath, 4/304).

This is how the Muslim should be. The evil munafiq (hypocrite) was not like this when he was told the hadith of the Prophet (saws) and one of the Companions said to him, “Seek refuge with Allah from the Shaitaan.” He said to the one who reminded him, “Do you think I am crazy? Go away!”(Reported by al-Bukhari, al-Fath, 1/465). We seek refuge with Allah from failure.

### 6.2.8. Making Wudu or Ghusul

Both of these things have to do with using water because some narrations indicate that anger is from shaitaan and shaitaan has been created from the fire and the way to extinguish this fire is to use water whether it is in the manner of making wudu or taking a bath. Someone's anger may go away by just making wudu and someone else might have to take a bath in order for his anger to subside. A person can see also through experience that when he is angry, his body is very hot so that the way to cool him down is to put water over his body either through wudu or through a bath

### 6.3. Reward for controlling your anger

A great reward is described in the Prophet’s (PBUH) words: “Whoever controls his anger at the time when he has the means to act upon it; Allah will call him before all of mankind on the Day of Resurrection, and will let him choose of the Hoor al-‘Ayn whoever he wants.”(Reported by Abu Dawoud, 4777, and others. It is classified as hasan in Saheeh al-Jaami‘, 6518).

**List some other ways to control your anger?**

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**Notes:**

## 7. Case studies

### 7.1. Case study 1 - Brother Ahmad

Married for: 12 years - Children: 3

Occupation: Medical distribution and sales (own business)

Brother Ahmad has been happily married for the past 12 years. During the last year of marriage, Br Ahmad would complain that his wife suddenly became lazy, she was no longer waking up early, nor getting the kids ready for school, at times she would not get out of bed until 11am. The wife complaining to her husband that she feels her muscles are dead in the morning and takes time for them to get going, not knowing the cause. The husband ignores her complaints and regards her as lazy. The wife starts to get sleepless nights from her pains and muscles. She starts to become lazy in the day time and when the husband comes home, he doesn't find any food ready or the house clean. Again the husband blames the wife of being lazy and falling back on her duties as a wife.

Disappointed and frustrated with actions of his wife, he starts blaming her for everything going wrong in his life and the fighting increases on a daily bases. Ahmad is reluctant to come home and see his wife, so he decides to spend as much time out of the house as possible. Taking many business trips and working late hours.

The wife, feeling that something is wrong, goes to the Doctor and after certain tests, was diagnosed with Muscle Fatigue with biochemical imbalances being the cause. Currently there are no treatment options as the underlying causes were still not determined. The relationship started to get worse, where the husband started to sleep outside the house. Blaming his wife of 'over doing it' and 'faking it', the father even started to tell the kids that there mum is lazy and doesn't want to look after them.

After years of oppression and problems in the marriage, the husband decides the only solution is to divorce his wife and marry another woman who will look after his kids and take care of his household. By this time the husband is doing most of the chores of the household as the wife's condition is getting worse, but the father and the kids believed that it was all in the 'mother's head' and nothing was really wrong. By this time the kids are also in support of their father's decision to find another wife as they feel their lives are also affected by this.

Before things get out of hand, discuss solutions and strategies to save this marriage and what went wrong and where?

**Points:**

## 7.2. Case Study 2 - Brother Ali and Sister Layla

Both not married  
Students – Late teens  
No financials

Ali and Layla met while studying in a public library, they see each other on a constant basis and one day Ali asks Layla if she would like to study with him. Because they are studying for same subject, Layla is happy with the extra help. As time passed they would study and have small breaks and talk to one another, telling stories and make each other laugh. Layla started to really admire Ali, especially that he would leave her for his prayers. One day in the Library it happened to be that it was quieter than usual and Ali and Layla were laughing and fighting over a pen that Ali took from Layla, when they found themselves close to one another and so they kissed for the first time. This became a regular thing and they would meet in the library and make out hugging, kissing and spending time together.

After 6 months, when an incident happened where they almost fell into major haram, however was stopped due to some noise they heard, after that they felt guilty and started to fear Allah. They didn't talk for a few days, after that as they felt they had crossed the limits of Allah. After sometime, Ali wanted to set things straight and do the right thing and decided that he will go to the house and see the father and ask for her hand in marriage.

During his visit, the father asked him 3 simple questions:

- 1) What have you saved?
- 2) Where would you live?
- 3) How would you support my Daughter?

Ali had no money saved, had no-where to live expect his parents' house and had no means of support as he was in his final year of school.

Analyse the situation and work out a reasonable solution to this problem.

**Points:**



### 7.3. Case study 3 - Salma

House-wife

2 kids

Married 5 years.

Salma is a house wife and currently looking after her children while her husband is working two jobs to support the family as rent prices are very high and the cost of living is expensive. The husband spends little time at home due to a heavy work load. Being very committed to the marriage, for many years the husband promises that this work load will not last for long and he is only doing it for a short time.

Over time, she realises that her husband is spending more and more time away from home and at times will not see him for two days. She starts to complain to her friends that maybe her husband is really not working all those hours and maybe he is spending time with another woman. One night when her husband comes home after a long and stressful day, she asks him “where were you?” not taking much notice to the question, he answers “work”. His dry response causes her to become even more doubtful and has concluded to her-self that he is seeing someone else.

Having the urge for revenge, she turns to the internet and starts chatting to friends of the past. Before she knows it, she starts speaking to male strangers, expressing her marital problems and they try to comfort her with soft words, one even saying, “If I had a wife like you, I would never want to leave the house, and would spend every moment with you”. Over time the chatting grew until men would be asking to meet up, she would consistently refuse but liked the attention she was getting.

One day the wife falls asleep at the computer and the Husband comes home. He finds the computer on and the message of his wife speaking to another man. He views the history of the chatting and is shocked to discover what his wife had done.

What should the husband do to Salma and where did the husband go wrong? Determine the best way to solve the situation.

**Points:**

#### 7.4. Case study 4 - Name: Yusuf and Mariam

Married

No children

This couple met through their sheikh at the local Masjid and both fear Allah and have done everything according the Quran and Sunnah and the normal steps of marriage. They had their walima and both moved out. Mariam loved Yusuf and saw him as a very gentle and loving person. While driving in the first month of marriage, someone cut through the lane that Yusuf was driving in; Yusuf automatically began to swear and shout at the driver and even tried to get out of the seat to fight with the other driver. He lost his mind and if it wasn't for people and his wife holding him back, he would have injured the person. After settling down, Yusuf could not believe what he had done and sought forgiveness from Allah and the other driver. He asked his wife to forgive him and promised never to lose control again.

Over the months passing, these outbursts started to get more and more common, and every time he would fear Allah and promise not to do it again. The wife was worried that one day he will out-burst and harm her; she lived with this fear day and night. One night when Yusuf came home, he found that his wife had some friends over who happened to 'pop-by' with notice. Upon seeing that his face changed and he went straight to the room until the guests left, then he burst out of the room and exploded on his wife, swearing at her and yelling at her "how dare you invite people over while you know I'm coming home from work!" the wife trying to explain to him that she had no idea they were coming fell on deaf ears as Yusuf's mind was already shut, he started hitting the table while yelling and screaming. For the first time they slept in separate beds that night.

The next day Yusuf arrived home and found his wife still not home from her mothers' house, she had been caught in traffic and left her phone at her mother's house. He tried calling but no-one answered, within a few minutes the wife walked through door smiling to see her husband where again he exploded and this time grasping her throat screaming "where were you?" the wife tried to explain which made things worse, when he heard she left her phone behind, "are you stupid! Are you old to forget! Don't you carry a watch! Is your mum more important than me?"

The anger and out-burst became a daily occurrence, the wife would be scared to do anything without and became more like a zombie, scared to cook or clean or move in a way that will trigger off her short tempered husband.

Analyse the situation and how Mariam can help her Husband control these outbursts. Also what Yusuf should to control him-self?

**Points:**

## 8. Miscellaneous material

### 8.1. The Opposite to Marriage – Marriage protection from Zina

#### What is Zina?

The act of Fornication (intercourse before marriage) and Adultery (after marriage), when a man and woman join for relations of a sexual nature and when entering has taken place.

In our modern way of life, Zina is everywhere and it has become something which is normal in the eyes of many. We hear about it, it surrounds us on billboards, TV, internet and so on. Some Muslims have fallen into the trap of having girlfriends or going out on a Friday night and 'picking up', or flirting, talking on the phone, Facebook and emails, meeting up, hugging, kissing, touching, even living under the same roof and living as if they are married couples. Some with Muslims, Christians, Jews or even Hindus and pagans!

وَلَا تَقْرَبُوا الزَّيْنَىٰ ۖ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا

And come not near unto adultery. Lo! It's an abomination and an evil way. (32)

All pathways to Zina should be blocked:

The Messenger of Allah said: It is not permissible for the Muslim to long for the things that lead to Zina, such as kissing, being alone, touching and looking, for all these things are haram and lead to the greater evil which is Zina. (Bukhari and Muslim)

#### Forms of Zina

There are many other forms of Zina. When there is a major prohibition, we see that the smaller versions or what leads up to them are also prohibited.

Narrated by Bukhari (6243) and Muslim (2657) from Abu Hurayra (may Allah be pleased with him) from the Prophet (peace and blessings of Allah be upon him) who said: "Allah has decreed for the son of Adam his share of Zina which will inevitably catch up with him. The Zina of the eye is looking and the Zina of the tongue is speaking. The heart wishes and longs and the private part confirms that or denies it."

According to the version narrated by Muslim: "The Zina of the eyes is looking, the Zina of the ears is listening, the Zina of the tongue is speaking, the Zina of the hand is touching, and the Zina of the foot is walking. The heart wishes and longs and the private part confirms that or denies it."

Ibn Bataal (may Allah have mercy on him) said: Looking and speaking are called Zina because they invite one to true Zina. Hence he said: "the private part confirms that or denies it." End quote from Fath al-Baaree.

In other words, the pathway to Zina, just like the pathway to alcohol is purchasing the alcohol or making it yourself, also makes the action of initiation towards the sin also a sin.

## Some forms and pathways:

**Touching:** The Messenger of Allah (PBUH) explained: If one of you were to be stabbed in the head with a piece of iron it would be better for him than if he were to touch a woman whom it is not permissible for him to touch." (Reported by al-Tabaraani; see also Saheeh al-Jaami, 5045).

**Being alone:** The Messenger of Allah said (PBUH) said: "Whenever a man is alone with a woman the Devil makes a third." (Al-Tirmidhi 3118, Narrated Umar Ibn al-Khattaab, Tirmidhi transmitted it as authentic) note: So we should always try not to be alone with a woman who is not mahram to us and not even go close to Zina.

**Men entering the house:** "Some persons from Banu Hisham entered the house of Asma' daughter of Umays when Abu Bakr also entered (and she was at that time his wife). He (Abu Bakr) saw it and disapproved of it and he made a mention of that to Allah's Messenger (saaws) and said: I did not see but good only (in my wife). Thereupon Allah's Messenger (saaws) said: Verily Allah has made her immune from all this. Then Allah's Messenger (saaws) stood on the pulpit and said: After this day no man should enter the house of another person in his absence, but only when he is accompanied by one person or two persons." (Saheeh Al-Bukhari Book 25, Hadith # 5403)

**Looking:** In real life or pictures:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do. (30)

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

Allah knows the fraud of the eyes, and all that the breasts conceal. (40:19)

## The problems with Zina

### When someone commits Zina

Bukhari narrated from Abu Hurayra (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: "No adulterer is a believer at the time when he is committing adultery; no thief is a believer at the time when he is stealing; no drinker of wine is a believer at the time when he is drinking it." Narrated by Bukhari (5578) and Muslim (57).

### Punishment of Zina – General

‘Abdullah Ibn Maghfal reported that there was a woman who had been a prostitute during the days of ignorance (before Islam). A man passed by her, or she passed by him, and he touched her. She said: "Stop it! (Mah! Which is a word connoting a rebuke or denunciation). Allah has done away with shirk and has brought Islam." So he left her alone and went away, still looking at her, until he walked into a wall, hitting his face. He came to the Prophet (peace and blessings of Allah be upon him) and told him what had happened. The Prophet (peace and blessings of Allah be upon him) said: "You are a man for whom Allah wishes good, When Allah, may He be blessed and exalted, wishes good for His slave, He hastens the punishment for his sin, so that it is dealt with before the

Day of Resurrection.” (Reported by al-Hakim, 1/349, who said this hadith is Saheeh according to the conditions of Muslim, and al-Dhahabi agreed with him. See Saheeh al-Jaami’, 308).

### **Punishment of Zina - Hadd**

It was narrated in a long Hadith from Bukhari (1386, 7047) that Samurah Ibn Jundub said:

...I said to my two companions, ‘SuhanaAllah! Who are these two persons?’ They said, ‘Move on!’ So we went on, and came to something like a tannoor (a kind of oven, lined with clay, usually used for baking bread). – I think the Prophet (peace and blessings of Allah be upon him) said, in that oven there was much noise and voices. The Prophet (peace and blessings of Allah be upon him) added: - We looked into it and saw naked men and women. A flame of fire was reaching them from underneath, and when it reached them, they cried out loudly.

The Prophet (peace and blessings of Allah be upon him) explained who these people were, he said: The naked men and women whom you saw in a structure that resembled an oven are the adulterers and adulteresses.

Al-Hafiz Ibn Hajar said: This indicates that some sinners will be punished in al-Barzakh (the interval between death and the Day of Resurrection).

It was narrated that Abu Hurayra and Zayd Ibn Khalid al-Juhani (may Allah be pleased with them both) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “... Go tomorrow, O Unays, to this woman and if she admits (to adultery) then stone her.” He said: I went to her the next day and she admitted it, so the Messenger of Allah (peace and blessings of Allah be upon him) ordered that she be stoned.” Narrated by Bukhari, 2575; Muslim, 1698.

**8.2. Marriage Time Table**

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6:00							
7:00							
8:00							
9:00							
10:00							
11:00							
Noon							
1:00							
2:00							
3:00							
4:00							
5:00							
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