

# The Way To Happy **MARRIAGE LIFE**



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**LECTURE SERIES 07**

***THE WAY TO HAPPY  
MARRIAGE LIFE***

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**Under the supervision of**

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## **ENGLISH TRANSLATION NOTES**

It is a great honor and blessing from Allah ﷻ that we are able to translate this great booklet from the written collections and lectures of Honorable Shaykh Shah Hakeem Muhammad Akhtar ﷻ.

### **The Following Guidelines Were Used For Translation:**

- ❖ To convey the actual meaning from Shaykh's Urdu words into English, without adding a new meaning.
- ❖ To add relevant references and authentic sources at appropriate places, from books of Hadith and narrations from Sahaabah ﷺ.
- ❖ To use contemporary English as used in the western world, using simple words when possible.
- ❖ Explanations were added for terminology and cultural expressions, to convey the essence of Shaykh's advises to an average English reader.
- ❖ We thank almighty Allah ﷻ, the Lord of Honor and Power, who enabled us to work on this project.

**Translator and Editor**

## **DEDICATION**

As per Honorable Shaykh Shah Hakeem Muhammad Akhtar ﷻ, all his writings and compilations are collections of the benefits and blessings of the companionship of his spiritual mentors:

**Honorable Shaykh Shah Abrar-ul-Haq Hardoi ﷻ**

**Honorable Shaykh Shah Abdul Ghani Phoolpuri ﷻ**

**Honorable Shaykh Shah Muhammad Ahmad Partabgarhi ﷻ**

## **IMPORTANT DETAILS**

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### **DECLARATION**

We hereby endorse authenticity of all books of Honorable Shaykh Shah Hakeem Muhammad Akhtar رحمۃ اللہ علیہ, published under our supervision and do not guarantee genuineness of Shaykh's books published without our written permission. Our dedicated team of professionals take special care to achieve the highest standards in printing and proof reading. However, if you come across any mistake, please do let us know, so that it may be corrected in the next edition

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**KHUTBAH**

الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ أَمَا بَعْدُ

فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

وَقَالَ تَعَالَى: يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا

زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ

الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١٠٣﴾

وَقَالَ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿١٠٤﴾ يُصِغِرْ لَكُمْ

أَعْمَانَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِغِ اللَّهُ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿١٠٥﴾

وَقَالَ تَعَالَى: وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّكَاحُ مِنْ سُنَّتِي وَفِي رِوَايَةٍ فَمَنْ رَغِبَ عَنِ سُنَّتِي

فَلَيْسَ مِنِّي وَقَالَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ إِنَّ أَعْظَمَ النَّكَاحِ بَرَكَتَهُ أَيْسَرُهُ مُؤَنَّةٌ

وَقَالَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ الْمَرْأَةُ كَالضِّلَعِ إِنْ أَقْتَمْتَهَا كَسَرَتْهَا وَإِنْ اسْتَمْتَعْتَ

بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْلِبُنْ كَرِيمًا وَيَغْلِبُهُنَّ لَيْمٌ فَأُحِبُّ أَنْ أَكُونَ كَرِيمًا

مَغْلُوبًا وَلَا أُحِبُّ أَنْ أَكُونَ لَيْمًا غَالِبًا

(Surah Al Imran, Surah Al Nisaa, Surah Al Ahzab)

(Al Mishkah, Al Bukhari, Rooh-ul-Maani)

Before this illustrious gathering I have recited the Khutbah (address) pertaining to the rights of husband and wife, along

with the verses relative to marriage. Four verses of the Quraan and four Hadiths of Rasulullah ﷺ have been recited in your presence. I will now elaborate thereon in the sequence with which they were recited. This, in Arabic is termed, as “Laf-o-Nashr”, meaning involution, and evolution in which a series of epithets or predicates follow a series of subjects.

### **TAQWA (FEAR TO ALLAH)**

Allah ﷻ states,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ

***“O believers! Fear Allah as he has to be feared.”***

From this, one learns that to fear Allah a little is not sufficient, so fear Allah by attaining perfect piety. The question arises what is perfect piety. For this, we have to refer to the commentaries of the great commentators and not just understand it through our intellect.

Shaykh Ashraf Ali Thanwi رَحِمَهُ اللهُ has mentioned the commentary of this verse in “Bayaan-ul-Quraan” as

كَمَا أَنْتُمْ تَرَكْتُمُ الْكُفْرَ وَالشِّرْكَ أَتْرَكُوا الْمَعَاصِيَ كُلَّهَا

***“O believers! Just as you have repented from kufr and shirk, so must you stay away from all sins.”***

(Bayaan-ul-Quraan)

One who has stayed away from Kufr (disbelieving) and Shirk (ascribing partner to Allah) but does not save himself from sins has not feared Allah fully. One has not fulfilled the right of fearing Allah as He deserves to be feared. Fearing Allah as He deserves to be feared in this context means “Just as you take precautions and stay far from Kufr and Shirk so too must you take precautions against the commission of sins. Protect yourselves from sins. Abstain from all sins and die only on Islam.”

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

***“And let not yourself die save as a Muslim.”***

This is the translation and commentary of the very first verse recited.

## **THE POWER OF ALLAH**

In the second verse, Allah states

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

*“O mankind, Fear your Lord Who created you from a single soul”*

This is an address directed to the entire human race wherein Allah is instructing them.

### **FAMILY PLANNING NOT NECESSARY, ALLAH PROVIDES**

In the commentary of this verse, Shaykh Ashraf Ali Thanwi رحمته عليه explains that Allah has enumerated three forms of creating His servants,

الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

1. Allah has created all of you from one life source from your ultimate forefather (Sayyiduna Adam عليه السلام) Sayyiduna Adam عليه السلام in turn has been created from dust, from soil without the agency, without the intermediary of parents, without the outwards means and causes. Hereby has Allah demonstrated: He is not in need of, He is not depended on means and causes. If He so chooses, He creates life from lifeless earth. Therefore, O people of the world! Fear such a Lord, such a Sustainer, and such an All-powerful Master. This then is the first form of creating, from inanimate to animate, from lifeless to life. Further, it is stated

وَخَلَقَ مِنْهَا زَوْجَهَا

*“And from this living being He created a partner.”*

2. From Sayyiduna Adam عليه السلام Allah created a partner, a wife and companion for him. This is the second form of creation. If Allah so wills, He may create a living being from a living being without the meeting of spouses, for Sayyidah Hawa عليها السلام was created from the rib of Sayyiduna Adam عليه السلام. Allah further states,

وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

*“And spread many men and women from the two.”*

3. This is the third form of creating and is the system, the method of procreation until the Day of Judgment. From this



humble pair were transmitted the seeds of humanity until the entire planet has become populated with human beings, all of whom are being sustained and provided for by Allah. Thus, family planning and sterilization are absolutely unnecessary. That Allah, Who is capable of infusing the soul within the body, is (without doubt) more capable of providing bread to sustain that body that bears the soul, for more valuable than sustenance is the soul. If food is in great abundance and is readily at hand and doctors, physicians and specialists are also in attendance, but the soul exits the body, all the food in the world and all the experts in preserving life are at loss, they are totally incapable of returning the soul to the body. Very unnecessarily and foolishly do the non-believers remain preoccupied with the quest of food. Al Imam Shafi رحمته اللہ علیہ has aptly written an amazing point of reference. Every year without fail, millions of sheep, goats, buffalos, and cattle are slaughtered for Qurbani (Sacrifice Halal animal in the way of Allah) but these animals can easily be acquired. There is never really any shortage. While dogs and pigs are not procured for slaughtering and which nonetheless are born in litters as opposed to Qurbani animals, which are born in pairs at the most, yet one always sees flocks of these animals compared to the former, which have no Barakah (divine blessing and increase). By slaughtering in the name of Allah, Barakah is generated. A non-believer once argued that Muslims are very hard-hearted because they mercilessly draw a blade across the throat of animals. The reply to this argument was furnished by Shaykh Ashraf Ali Thanwi رحمته اللہ علیہ who stated, "You resort to snapping the neck of animals which cause it even more suffering and pain. While we, upon reciting the blessed name of Allah سبحانہ provide a "dose of chloroform" which cause the animal to become affected by the beloved name of Allah. It is in this state of ecstasy that it gives up its life. Such is the ecstasy inherent in His beloved Name.

اللہ اللہ کیسا پیارا نام ہے  
عاشقوں کا مینا اور جام ہے

**“Allah, Allah! How beloved is the name. It is the affected drops of lovers.”**

The condition of the Sahabah رضي الله عنهم (blessed companions of Rasulullah صلى الله عليه وسلم) was such that upon being struck with an arrow in the heat of battle, they immediately exclaimed,

فُزْتُ وَرَبِّ الْكَعْبَةِ

**“Upon the oath of the Lord of the Kaabah, I have attained success”**

Upon the name of Allah, every difficulty is transformed into ease. This is why it is farz (obligatory in Islam) to learn the love Allah. What can I say to adequately express the joy and pleasure to be derived upon learning the love of Allah?

### **THE RIGHTS OF IN-LAWS**

Allah صلى الله عليه وسلم further states,

وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

**“O people! Fear that Allah by whose Name you demand your mutual rights.”**

“وَالْأَرْحَامَ” It is the Name of Allah that you use as an intermediary, as a means, as a lever to accrue the rights due to you. What does one say when a customer fails to pay for goods provided on credit? One tends to plead in Allah’s Name, saying, “Please, for Allah’s sake, in the Name of Allah, I ask you to fulfill the debt you owe to me. Fear Allah and give me my due.”

Allah at this juncture is telling us to fulfill the rights of family and relatives, by remembering the Name of Allah we present for demanding our own rights. Fear the non-fulfillment, the usurpation and destruction of their rights. Ensure that you do not fall short in observing the due rights of wife and children, of blood ties. What is meant by, “والرحم”? Most people understand the connotation of “ارحم” to mean only one’s parents, brothers and sisters, paternal and maternal grandparents etc. excluding the wife’s immediate family. This is why I am resorting to an explanation of this verse which has been given by Al Imam Aaloosi رحمته الله in his commentary, (Rooh-ul-Maani). I am also quoting the Arabic text so that the learned scholars can also appreciate and enjoy it. Meant by “ارحم”,

أَلْتَرَادِبًا لِرَحَامِ الْأَقْرِبَاءِ مِنْ جِهَةِ النَّسَبِ وَمِنْ جِهَةِ النِّسَاءِ

***By blood relatives, are those who are directly related to one as well as those who are related through the wife."***

(Rooh-ul-Maani)

Among them are the mother and father of the wife who are termed as mother-in-law and father-in-law as well as her brothers who are called brother-in-law. The term used in Persian, "Khusr" means king while the Urdu term is "Susar". The brother-in-law is called "Nisbati Bhai" or brother through the relationship of marriage. Commonly used is the term "saalah" which our elders prevent us from using since it is akin to a term of vulgarity.

Consider now the amount of respect one is taught for one's in-laws. Thus, meant by blood relatives are one's own as well as the wife's immediate family. If perchance they happen to be in a crisis, they go hungry while one fills his stomach, one will surely be questioned about it on the Day of Judgment. Given the means, one will, by serving one's poor in-laws receive the same reward as serving one's own parents. People are well aware of and readily fulfill parent's rights and serve them with respect and honor. Remember honoring the in-laws is just as meritorious as honoring one's own parents.

Do not, over petty issues, reign with an iron fist. If the mother-in-law happens to be ill, one's wife is nursing her and tending to her needs and comfort, and she requests that one allow her to stay for a few days more, do not adopt a high-handed attitude and refuse. Do not become insulting and harsh by telling the mother-in-law, "After marriage your reign over your daughter has ended. Don't you know what Allah states in the Quraan, أَلرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ (Men are in authority over women) Amazing! How well you have memorized this verse as if you are very pious Muslim. "I am in authority." Is this authority or mercilessness and unworthiness? Such a person's character is mean and lowly. If one's own parents were ill, how would one deal with them? Therefore, deal exactly in the same manner as

one would deal with one's own parents. Show mercy. If need arises, cook your own food or eat out. Treat you mother-in-law in the same way as you would your own mother, have mercy! Cook your own food if your wife stays one more day with her mother to serve her, what harm will there be. What! Has the one who brought up her daughter for sixteen years, no more rights left after Nikah (Islamic way of marriage)? This is against the spirit of mercifulness and is real hard heartedness. Rather, immediately say, "Yes, very well, keep her for four more days instead of two days. When you are better, I will take her back." Also, come back to ask about your mother-in-law's welfare and help in serving her. She has given you her daughter, a piece of her heart, and you have attained her for nothing. You do not have mercy on her as you ought to have. Amazingly enough, if your son-in-law troubles your daughter you run immediately to a Peer (a pious elder) for taweez (a written Ruqya to solve a problem), to subject him to your daughter and that he must listen to her and fulfill all her demands, It is not even permissible to have such a Taweez made. Taweez can only be written for matters permissible in Shariah. So remember! O people who are seeking taweez, your wives are also someone's daughter.

### **REMEDY FOR ANGER**

If you are a hot-tempered person, get taweez for yourself. Recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ seven times and blow onto the food so that when the other family members also eat this food, they too will remain safe from anger. Recite the same and blow on the water used for cooking. Insha Allah the whole household will have a merciful spirit. A person who has this realization that he needs a Taweez for his anger is at least a human, because he realized it.

A few months ago, a person wrote a letter from Jeddah stating that there is always quarrel and fighting taking place between wife, my children and me. Everyone is suffering from anger. I wrote to him to recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ seven times and blow onto the food. Together with this, everyone should recite

يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ whenever one remembers, but as much as one is able to recite. For those who suffer from intense anger, they should mix glucose, a lemon and three spoons of husk in a glass of cold water and drink it daily. The heat and intensity experienced in the state of anger will subside. After a month, the same person wrote that the entire house has become the embodiment of peace and tranquility.

Anger is a very dangerous thing. Through it many homes have broken. A man came knocking at my door at twelve in the night, saying, "I divorced my wife three times in anger, now that the anger has cooled I cannot sleep feeling sorry for my little children and missing my wife terribly." I told him, "Because you have shot all three arrows of divorce at once, you must now face the consequences." This man said, "I did it in anger." To which I replied, "Whether you utter these words in anger or happiness it takes effect."

Another point to learn here (as said by Dr. Ahsan, son of Dr. Abdul Hayee رحمته الله) is that anger is very shrewd. How? One man weighs a hundred kilograms and says to someone who is weaker than him, "move out of my way, I am getting mad with anger." However, another man arrives on the scene who weighs a hundred and fifty kilograms and is much stronger, now this hundred-kilogram man says, "sorry sir, forgive me, I made a mistake." This shows that anger is taken out on one who is weaker than oneself.

One who remembers Allah's Might and Power will not go out of control in anger. A Sahabi رضي الله عنه was beating his slave, Rasulallah صلى الله عليه وسلم saw him and said

اللَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ

**"Allah has more power over you then you have over this slave."**

The Sahabi رضي الله عنه said,

فَإِذَا هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**"I turned around and saw that it was none other than Rasulallah صلى الله عليه وسلم."**

The Sahabi then said

هُوَ حُرٌّ لِرَجَاءِ اللَّهِ

**“This slave is free for the sake of Allah.”**

Upon this, Rasulallah ﷺ said,

لَلْفَحْرِكَ النَّارُ

**“Had you not freed this slave, the fire of Jahannam (hell) would have wrapped itself around you.”**

(Al Muslim)

So, remember the Might of Allah when you get angry. There is a Hadith to the effect that:

مَنْ كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ يَوْمَ الْقِيَامَةِ

**“One who controls his anger, Allah will save him from His punishment on the Day of Judgment.”**

(Al Mishkah)

Sayyiduna Abu Bakr رضي الله عنه got very angry with his cousin for some reason. Allah informed him through His Messenger ﷺ

أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ

**“(O Abu Bakr), would you not love (to forgive this servant of mine who has taken part in the Battle of Badar?) And I will forgive you on the Day of Judgment.”**

(Surah Al Noor)

Upon this, Sayyiduna Abu Bakr رضي الله عنه took an oath

وَاللَّهِ إِنِّي أُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي

**“By Allah! I love that Allah forgives me (I too forgive my cousin’s mistakes)”**

(Al Bukhari)

One person got very angry with his wife because there was a lot of salt in the food, but then he remembered Allah and decided not to say anything to her. Secretly he said to Allah, “O Allah, she is my wife and your bondswoman too.” This is what people forget. Men who have oppressed their wives have suffered severe calamities in their life. The punishment of oppression is very severe.

Therefore, this person, whose wife had put too much salt in the food, forgave her. When he passed away, someone asked him in a dream as to how Allah treated him. He replied that Allah had reminded him about his tolerance about the cooling of his anger upon his wife, for putting too much salt in the food. This he had done to please Allah. For this, he was forgiven. Shaykh Ashraf Ali Thanwi رحمته الله عليه narrated this incident in his lecture. Therefore, one should be very careful in matters of wives, children, parents and relatives.

### **THE RIGHTS OF PARENTS**

Be very fearful concerning parents' rights. Do not blabber to them out of anger because their curse affects a person to extent that one does not die without first suffering the punishment in this world. It is mentioned in a Hadith of Al-Mishkah that

***“One who troubles his parents will never die without first being punished in this world”***

(Al-Mishkah)

I met a very pious man in Bombay who had pus falling from his fingers and was affected with leprosy. When I inquired about it, the man replied, “I committed a great mistake in that I shouted at my mother taking my wife's side, while the two of them were having an argument, my mother cursed me that I should get this illness and that I should not be able to attend her funeral, and both things have materialized.” I have witnessed this incident with my own eyes. Therefore, be very careful concerning parent's rights.

### **THE RIGHTS OF TEACHER**

Another point to bear in mind is the rights of one from whom one has learnt Deen (Islamic education & character formation). Do not, till the end of one's life, dash his rights to the ground. Some people display independence, in that they no longer maintain contact with the teacher. Some disappear for a month or two, others for much longer, even to the extent of years. Remember to fulfill the rights till the end of life of one from whom one has learnt even a single letter. Sayyiduna Ali رضي الله عنه states:

مَنْ عَلَّمَنِي حَرْفًا صَبَّرَنِي غُلَامًا

**“One who has taught me a single letter has enslaved me.”**

Immaterial of the circumstances that prevail, even though one’s teacher, one’s spiritual guide scolds and reprimands one, never bear malice in one’s heart towards them. If at times they are harsh with one, do not bear enmity against them. Consider their reprimands, their scolding as being part of one’s treasure in the quest for Allah’s love. If, for one’s reformation, one is scolded by a Shaykh (spiritual mentor), consider it to be an investment in the account of love for Allah which He will definitely record. The love, which is for the sake of Allah, is a true love.

### **A VERSE PERTAINING TO THE KHUTBAH OF NIKAH**

Listen now to the third verse recited in the Nikah Khutbah:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

**“O believers! Fear Allah and speak in straightforward words.”**

Attain piety in every walk of life and choose the path of obedience. And when you speak clearly and correctly converse in such a manner in which love is maintained and all matters remain pleasant. Do not go over the limit; do not approach the boundaries of arguments and fights.

يُضَيِّدْكُمْ أَعْمَالَكُمْ

**“Allah will accept your good deeds”**

In all the commentaries (يُضَيِّدْكُمْ) has been translated as (يتقبل). In the commentaries like Rooh-ul-Maani, Khaazin as well as Bayaan-ul-Quraan of Shaykh Ashraf Ali Thanwi رحمته الله along with the other commentaries, state the (يُضَيِّدْكُمْ أَعْمَالَكُمْ) as meaning of

يَتَقَبَّلُ حَسَنَاتِكُمْ

**“Allah will accept your good deeds.”**

The literal translation of the verse is,

يُضَيِّدْكُمْ أَعْمَالَكُمْ

**“Allah will rectify your deeds.”**



However, this will be an incorrect translation. It is for this very reason that literal translations of the Quraan with a dictionary are not permissible. If anyone were to say, that it is the right and prerogative of all and sundry, of every professor of every college to sit, translate, and comment on the commentaries with the aid of a dictionary, there can be no greater ignorant than him. This is so because the commentary of Rasulallah ﷺ can be the only true one. Rasulallah ﷺ was taught by Allah through the agency of Jibraiel ؑ and he in turn taught his students, the Sahabah ؓ. Therefore, one will have to turn to the Sahabah to determine what commentary was made by Rasulallah ﷺ and to translate it accordingly. Thus, the consuming desire possessed by doctors and professors to sit with dictionaries in hand and resort to translating the Quraan defeats logic and intelligence. It is Wajib (compulsory) to rectify this misconception held by such people. Sayyiduna Abdullah Ibn-e-Abbas ؓ, who is termed as the head of all the commentators, explains (يُضَيِّحُ تَكُفُّ أَعْمَالِكُمْ) to mean (يَتَقَبَّلُ حَسَنَاتِكُمْ) Thus, he did not give the literal meaning of the verse at hand as meaning, (يُضَيِّحُ تَكُفُّ أَعْمَالِكُمْ) "Allah will rectify your deeds" but resorted to the explanation heard directly from Rasulallah ﷺ which was, (يَتَقَبَّلُ حَسَنَاتِكُمْ) "Allah will accept your good deeds". Why was this translation, this explanation resorted to? Shaykh Ashraf Ali Thanwi ؒ in the footnotes of Bayaan-ul-Quraan stated,

لَإِنَّ الْعَمَلَ إِذَا كَانَ صَاحِحًا يَكُونُ مَقْبُولًا

***"When your actions will become good they will be accepted as well."***

(Bayaan-ul-Quraan)

Therefore, the performance of good deeds necessitates acceptance, in that one who is accepted will be able to perform good deeds. When will one be able to perform good deeds? When sincerity is attained and when actions are performed for the pleasure of Allah.

From this we learn as well that one who is excessively involved in arguments and fights at home or for that matter a

woman in the same position, places in danger the acceptance of good deeds. While, one whose speech is embellished with sweetness and softness enjoys another bounty of Taqwa

وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

*“Allah will forgive your sins.”*

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

*“And one who obeys Allah and His Prophet will become successful.”*

### **GOOD CHARACTER**

The fourth verse recited was,

وَعَايِشِرُوهُنَّ بِالْمَعْرُوفِ

*“Live with them in the recognized manner.”*

O people of the world! Your Creator is advising you to establish good conduct with your wives. Who can be more degraded, who can be lower than one who fails to heed the intercession of Allah. These are the words of Shaykh Ashraf Ali Thanwi رحمته الله عليه. I say nothing from my own side. Whatever I relate is from my elders.

Shaykh Ashraf Ali Thanwi رحمته الله عليه is informing us that in this verse Allah interceded on behalf of wives so that their husbands approach them with exemplary character. If the chief of staff, the commissioner of police, the highest-ranking general in the army were to intercede on behalf of one's wife with these words, “Remember, your wife is my daughter's best friend, they were school mates. If you happen to ill-treat her remember that I am the chief of staff, the commissioner of police, the highest ranking general in the army.” How will one, under such circumstances act when dealing with his wife? He will constantly asks her, “Is everything in order? I hope that I am not upsetting you in any way. Immaterial of what happens, kindly ensure that you do not complain to those who intercede on your behalf.” In this case, it is none other than Allah, who is interceding on behalf of His bondswomen with these words, “Approach your wives with exemplary character.” (Live with them honorably) She may be your wife but she is also my bondswoman. Bear this

constantly in mind. Who can be worse than one who ignores Allah's intercession, who turns a blind eye to the intercession of his Creator and treats his wife despicably by causing untold difficulties to her at every turn? Under such circumstances, particularly when the husband is an outwardly pious person who is punctual on Salah, who does have a beard and does even, miss his "Ishraaq" and "Tahajjud" (optional Salaah). When such a person happens to degrade and beat his wife, who causes unnecessary inconvenience to her, she begins to think along these lines, "Better than him are those who adopt the western dress but who keep their wives in ease." When she sees her neighbor being treated well by her modern husband, a heart-rending cry emits from the core of her being, that he is better than her so called, pious husband, "I wish I had not been stuck with this bearded person." If this is our behavior then we are causing women to hate the beard. After the fact that we do keep beards that we perform our Salah with regularity, that we adopt the dress of the pious that after having established a relationship with the Shaykh, our responsibilities are greatly increased. Our Behavior must be such whereby her inclination towards Deen increases. Approach your wives with such good character that she is forced to announce to the other women in the neighborhood, "If only, like me, you had married a pious, you had married a worshipper, if only you had someone who keeps contact with the Shaykh." Ensure that one's character is of such lofty standard that she makes widely known the benefits and advantages of marrying a person who is Deeni (religious) conscious, who fulfills the rights of a wife. Therefore, be very conscious in fulfilling the rights of your wives. I have seen such people involved in great difficulties who ill-treated their wives.

The four verses pertaining to Nikah, which were recited, have been adequately discussed. I will now translate for your benefit the four Hadiths as well. Thereafter the Nikah will take place.

## NIKAH IS SUNNAH

Rasulullah ﷺ has said.

النِّكَاحُ مِنْ سُنَّتِي

**“Nikah is my Sunnah.”**

(Ibn-e-Maaja)

One who abstains from, who shuns my Sunnah (the way of Rasulullah ﷺ) is not of me. What is the commentary of this Hadith? If a person has some valid excuse, some plausible reason as for example, one is so overtaken with the love of Allah that he is unable to fulfill the rights of marriage, he is unable to fulfill the due rights of wife and children, it will not be termed abstention or shunning. On the other hand, only if one has no such excuse, if one does not have a valid reason and shuns the Sunnah then he will be subject to the warning mentioned in this Hadith. Therefore, do not harbor evil thoughts regarding anyone. There were many great Ulmaa (Islamic scholars) and Auliya (friends of Allah) who did not marry. Bishar Haafi رحمه الله is one such person as is the writer of the commentary of “Al-Muslim”, Al Imam Abu Zakariyya Nawawi رحمه الله, Al imam Taftazani رحمه الله among others. These people did not resort to marriage for they experienced certain difficulties. What these difficulties were, are explained below in the following couplet:

ہم بتاتے کسے اپنی مجبوریاں  
رہ گئے جانب آسماں دیکھ کر

***“To whom do we explain our difficulties,***

***Casting our glance towards the sky have we been left.”***

Wives also read such couplets when husbands ill-treat them. If he is constantly troubling and insulting her, she raises her gaze towards his Lord and says the above stanza. She ponders as follows, “Had I been a man and he be my wife, I would have handled his case.”

### **THE RIGHTS OF HUSBANDS**

Together with this, let wives also realize the respect and honor due to their husbands as well. If at times they happen to overstep the mark, bear in mind the honor due to them. Remember the position granted to them by Allah and in order to earn the pleasure of Allah, forgive them. Consider service to them as one's great good fortune. It appears in a Hadith, if a husband goes to sleep while displeased with his wife, none of her good actions will be accepted even though she spends the entire night knocking at Allah's door with Tasbeehaat (continual Zikr). Wives should also ponder and realize that the position granted to husbands is so high that, if permission was given for anyone to make Sajdah (prostration to Allah) or prostrate before a human, such permission would have been given to the wife in respect of her husband. Remember nonetheless that it is not permissible; therefore, permission for this act was not granted. It is only Allah who is worthy and deserving of being prostrated before. Therefore, it is not permissible for anyone beside Allah. In addition, it's incumbent upon parents to teach their daughters that even though the husband becomes angry or becomes bitter towards them they should tolerate it, since through him numerous gifts and bounties are also enjoyed. Husbands literally turn their blood to perspiration in earning a living to see to the wife's needs and comfort, while wives stand before stoves making bread.

### **LENIENCY TOWARDS WIVES**

The translation of another Hadith:

النِّسَاءُ كَالضِّلَعِ إِنْ أَمْتَهَا كَسَرْتَهَا وَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ

***“Women are like a rib If you will try to straighten them you will break them, have patience upon their nagging and do not try to straighten them”***

(Al Bukhari)

Because they have been created from the crooked rib and are crooked. Do we not, in spite of the fact that our ribs are crooked, benefit from them? Are the husbands not benefitting from their wives in spite of the fact that they are temperamental? Although one's ribs are crooked we carry on living with them. We never request to be admitted to a hospital to have them straightened. The Prophetic words are, "If you will try to straighten them you will break them." That is, do not interfere with them too much, tolerate their temperament. If you will be harsh, matter will reach ahead and will end up in divorce. The poor children will swear and curse you, "what a tyrant of a father we have who has divorced our mother." After separation, you too will think of her and cry. When the tale of your harshness will spread, no one else will give you their daughter, thinking you are a merciless person who has divorced one wife and would do the same to their daughter. Therefore, have patience upon their bad temper, their nagging and mood swings and do not try to straighten them.

In the commentary of this Hadith, Al Imam Qastalani رحمته الله says, Allah's beloved Rasulallah ﷺ advises men,

فِيهِ تَعْلِيمٌ لِلْحَسَانِ إِلَى النِّسَاءِ وَالرَّفْقُ بِهِنَّ وَالصَّبْرُ عَلَى عَوَجِ أَخْلَاقِهِنَّ لِإِحْتِمَالِ  
ضَعْفِ عُقُولِهِنَّ

***"There is the lesson to treat wives well, to be soft towards them, and to have patience on their crookedness because their intellect is weak."***

(Irshad-us-Saari)

If one has a weak child, one tolerates him to a great extent and warns others too, to excuse the child for its weakness, for natural weakness should readily be excused. So Rasulallah ﷺ has said "Women have a little less intelligence. They are not perfect intellectually." So, tolerate their weak points, thinking them to be of weak intellect e.g. if you will bring five Rupees worth of medicine, she will say you have brought rubbish from somewhere. When a woman was asked if her husband brought clothes and shoes for her, she replied, "Yes, he brings some rags

(cloths), pieces of lathe (shoes), and tins (dishes) sometimes.” So, forgive them for such talks because they are weak.

### **THE DANGERS OF BEING LURED BY WOMEN**

Rasulullah ﷺ says,

***“Although they are weak, yet great people lose all sense of intelligence because of them.”***

(Al Bukhari)

Therefore, save yourselves from looking at strange women, this is compulsory for you. Even though one be professor possessing a PhD, a highly qualified graduate or even an eminent Aalim (Islamic scholar), without protecting the gazes, without taking due precaution one will lose ones senses when looking at them.

### **MUTUAL RELATIONS**

The Shariah has given them some rights of coquetry and playfulness. Rasulullah ﷺ told Sayyidah Ayesha رَضِيَ اللهُ عَنْهَا “I know when you are angry with Me.” she asked, “May my parents be sacrificed for you O Rasulallah ﷺ, how do you know?” Rasulullah ﷺ replied, “When you are angry with me you say”

وَرَبِّ إِبْرَاهِيمَ

***“By the Lord of Ibrahim”***

And when you are happy with me, you say

وَرَبِّ مُحَمَّدٍ

***“By the Lord of Muhammad”***

See, although being a great Prophet and so honorable, he tolerated his wife and did not get angry with her. Therefore, they also have some rights. Some men think themselves to be rulers over their wives and they recite this verse, But Shaykh Abrar-ul-Haq رَضِيَ اللهُ عَنْهُ has said,

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ

***“Surely you are rulers over your wives, but only in matters of Shariah”***

If she tells you to do anything against Shariah, e.g. buy a TV or video or allow photography or going to movie etc. then here you

put your foot down, lay down your rules and never compromise. However, if she asks you to bring a cold drink for her sometimes, do not say you are not in the mood, because you had a big fight at the office today. Fulfill the rights of her love; do not be lax in this. To put a morsel in the wife's mouth is also Sunnah. You have one role of being a ruler over her and another as a lover. While, she has the role of one being ruled over and the other of being loved, so fulfill the rights of love and your marriage will be a happy one. Your house will become a place of great peace and contentment, and above all, Allah will be pleased.

Our mother Sayyidah Ayesha رضي الله عنها used to recite this couplet when Rasulallah ﷺ came to her in the evening,

لَنَا شَمْسٌ وَرِلَافَاقِ شَمْسٌ  
وَتَمَسِي خَيْرٌ مِنْ شَمْسِ السَّاءِ  
فَإِنَّ الشَّمْسَ تَطْلَعُ بَعْدَ فَجْرِ  
وَتَمَسِي طَالِعٌ بَعْدَ الْعِشَاءِ

*I have a sun and so does the sky have a sun  
But my sun is better than the sun of the sky  
Because the sky's sun rises after Fajr  
While my sun rises after Esha.*

She says, "When Rasulallah ﷺ came into the house, he came in smiling and greeted the house folk." Nowadays, both these Sunnahs have been left out. Although Rasulallah ﷺ had the whole Ummah's grief and concern at heart, yet he did not leave out this wonderful practice. May Allah also give us this Taufeeq.

### **CUSTOMARY WEDDINGS**

The next Hadith is:

إِنَّ أَعْظَمَ النِّكَاحِ بَرَكَتَةً أَيْسَرُهُ مَوْنَةً

*"The most blessed Nikah is the one in which least expenses are incurred, and is simple."*

(Al Mishkah)

Allah has put blessing in simplicity, but nowadays the weddings have to be in halls and thousands of people are invited for meals. Food is served in buffet style, free intermingling (of men and women), various types of food is served, music is blaring loudly, photos are taken with the bride being displayed on the



stage, if possible then the whole wedding is also put on video etc. About buffet style eating, Allah states in the Holy Quraan,

وَيَأْكُلُونَ كَمَا تَأْكُلُ الْآنِعَامُ

***“They eat like animals.”***

(Surah Muhammad)

This verse was for the non-believers. What a pity that the Muslims are now imitating the non-believers. Whereas the true benefactor of the Ummah announced fourteen hundred years back, that

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْأَكْلِ وَالشُّرْبِ قَائِمًا

***“Do not eat and drink while standing”***

(Al Tirmizi)

The Muslims are openly going against this beloved teaching. Another evil in these weddings is that video films are made of the wedding and certain bearded and so-called pious people often sit and watch all this happen. It is not permissible to even sit there. It is Wajib to go away from there immediately. Any gathering where Allah is disobeyed should be walked out on, even as far as removing the morsel that was in the mouth already. These are evil customs by which the Nikah is deprived of blessings. Attendants in uniform are hired to serve. Some people hire bands to play Haraam (strictly prohibited in Islam) music and hire an elephant from the zoo. The astounding fact is that these people belong to those sections of society who live in shacks and who accept Zakah. I have seen such people on the occasions of their weddings resorting to such extravagance. To give Zakah to such people is Haraam for they have money saved at the bank, which causes them to be excluded from the category of recipients for Zakah. Do not give your Zakah to people who make collection of Zakah a profession. By helping such people one is actually aiding in the commission of Haraam acts. This was with reference to spurious customs innovated by people and which is so called Barakah.

## WALIMAH

Rasulullah ﷺ mentioned that the Nikah with the most Barakah is one which is,

أَيْسَرُهُ مَوْنَةً

*“With the least expense”*

If Walimah (reception after marriage) has to take place then it too should be done very simply. It is not Wajib to make Walimah inviting hundreds of people and keeping it in a hall. Invite a few needy people and feed them, the Sunnah of Walimah will be fulfilled. Feed the Walimah guests in your house; you will not need to hire a hall for which you have to pay hundreds. Rather save all this money and give it to your daughter or son who is marrying or keep it for yourselves and use it in a good cause. Remember, even if thousands of people will attend the wedding or Walimah, they will never be satisfied, they will have unending complains, e.g. the food was too salty or too oily or the meat was not cooked properly or it was too spicy, or the food was tasteless or burnt etc. Therefore, leave all this wastage and work with simplicity. A Sahabi رضي الله عنه got married in Medina and he did not even invite Rasulallah ﷺ to the Walimah feast. When Rasulallah ﷺ found out about this Sahabi's marriage, he did not show displeasure to his Sahabi that why did he not invite him. Nowadays, the family fights if they are not invited and say, “We will not invite them to our functions and will not attend any other gathering of theirs in the future” All this is ignorance. Therefore, a Nikah in which least expenses are incurred, know it to be the most blessed.

## A RIGHT OF THE WIFE

It is written in the discourses of Shaykh Ashraf Ali Thanwi رحمته الله, an additional right concerning a wife is that she be given some pocket money for her personal use every month and not be asked to account for it. She is helpless and under you and does not go out to earn. She too, perhaps feels like giving gifts to her

family, where then must she get it from? So give her some money according to your means.

Listen now the fourth Hadith, which will bring to completion this Majlis (gathering). There are those people who suffer from the misconception that by being harsh and cruel to their wives they will maintain control and earn respect. They consider it the ultimate aspect of manliness to keep the wife lowering in fear before them. I have heard that in some places it is the custom to beat the wife on the first night to establish one's control. What ignorance and injustice this is. We beseech Allah to protect us from all forms of ignorance.

What, on the contrary is the beautiful lifestyle and the perfect example of our Rasulallah ﷺ? Our beloved mothers of the Ummah were sitting and conversing with Rasulallah ﷺ in such a manner that their voices were fairly loud. Sayyiduna Umar رضى الله عنه happens to present himself in the company of Rasulallah ﷺ upon which they all fall silent. Sayyiduna Umar رضى الله عنه asks them, "What has happened to you O wives of Rasulallah ﷺ that upon the appearance of Umar you all fell silent for fear of him and that you talk freely and with sharpness to Rasulallah ﷺ?" The reply furnished by our mothers was, "O Umar, your temperament is hard while we are dealing with with "Rahmat-ul-lil-Aalameen (The mercy onto the worlds). Al Imam Aaloosi رحمه الله has quoted a Hadith in his commentary, Rooh-ul-Maani in which Rasulallah ﷺ says,

يَغْلِبَنَّ كَرِيْمًا

***"One who is kind and gentle, his wife will over power him."***

(Al Bukhari)

Rasulallah ﷺ is teaching us to recognize the natures of women. That husband who is kind and gentle, who is a pious, who is noble natured, who is tolerant at heart will have his wife having control over him, for she realizes that she will not be scolded or taken to task. He will not beat her, will not be harsh, will not even raise his voice but will instead increase his kindness

towards her. This gives her the courage to be free and informal with her husband. While those who are ill natured,

وَيَعْلِبُهُنَّ لَيْمٌ

One who is ill natured will overpower his wife (by means of violence and vulgarity). will gain the upper hand over them by means of violence and vulgarity, by their evil temperament and terrible character. Rasulullāh ﷺ goes on to say,

فَأَحِبُّ أَنْ أَكُونَ كَرِيمًا مَغْلُوبًا

***“I prefer, I find it more beloved to be kind and gentle even though I may be overcome by their loudness.”***

No change must occur to the loftiness in my character. My character must remain soft and tolerant. Consider what Rasulullāh ﷺ is saying

وَلَا أَحِبُّ أَنْ أَكُونَ لَيْمًا غَالِبًا

***“I do not consider it more beloved to be harsh and intolerant, hardhearted and vile and thereby gain control over them.”***

(Rooh-ul-Maani)

These words are a great lesson for the Ummah at large. By uttering these words, Rasulullāh ﷺ is expressing the hope of infusing gentleness, of imbuing kindness and good character in the men of his Ummah with respect to their womenfolk. Rasulullāh ﷺ was without a doubt established on lofty character as attested by Allah in the Quraan,

إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

***“Verily you are upon lofty characters”***

(Surah Al Qalam)

## **HOW THE RIGHTEOUS TREAT THEIR WIVES**

Mirza Mazhar Jaan-e-Jana رَضِيَ اللهُ عَنْهُ was of a very sensitive nature, but his wife was of a bitter character. When a disciple asked him why he had married such a woman, he said, “The honor and respect you see bestowed upon me is because of the blessing of “Sabr” (patience) which I make upon this wife’s bitter and ill-temper.” Shah Abul Hasan Kharqani رَضِيَ اللهُ عَنْهُ was seen coming from

the jungle, seated on a lion with a snake in his hand for a whip. When he was asked about his “Karaamat” (a super-natural event by a very pious person) he replied, “I have a very bad-tempered wife, but I forgive her thinking her to be Allah’s bondswoman, and have patience on her ill-temper, Allah has blessed me with this karaamat.” By having patience, one attains great stages by Allah. Many men have become Allah’s friends by just treating their wives with good character. Just think for a moment, if your daughter is bad-tempered and cheeky, and her husband tolerates her, will you not praise this son-in-law of yours? Will you not respect and honor this nobility and worthiness of his? You will even perhaps write down some wealth of yours for him in your will. Therefore, you should also tolerate the domineer of your wife, then see what great rewards you will earn for this small action Insha Allah.



**DUAA (SUPPLICATION)****O ALLAH**

Let us treat our wives with good character and bless the wives with taufeeq to keep their husbands happy.

**O ALLAH**

Create love between all couples. Give them a life for fulfilling Your commands and acting upon the Sunnah of our beloved Rasul ﷺ, and let them have hatred for all bad customs and innovations

**O ALLAH**

Let us all have marriages according to the Sunnah method. Save us from our evil selves and shaytan (Satan).

Let us pass every breath in Your command and save us from Your displeasure.

**O ALLAH**

Bless perfect matches to boys and girls who are not married. Give them love and common understanding amongst themselves. Remove all their misunderstandings, fights, quarrels and arguments, and make their homes places of peace and contentment.

**O ALLAH**

Put mercy in the hearts of those men who are oppressing their wives, and those women who are troubling their husbands, make them good and obedient to their husbands.

**O ALLAH**

Bless all with ease, peace and contentment in the whole universe

**O ALLAH**

Save us from the conspiracy of the enemies, destroy all their plans, which they are making to destroy the Muslims. Allah, accept these duas of ours.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**EASY PRESCRIPTION FOR ISLAH (SELF-CORRECTION)**

Shaykh Ashraf Ali Thanwi رحمته الله عليه instructed,

1. Pray two rakah Salah with intention of making repentance and then make Dua (supplicate) as follows;

**O ALLAH**

I am Your stubborn disobedient servant.

**O ALLAH**

I want to become obedient but nothing happens with my desires. However, everything is possible only with You.

**O ALLAH**

I want to reform myself but I lack the determination to do so. Only You can reform me.

**O ALLAH**

I am extremely inappropriate, severely corrupt and very sinful. I am failing. Please, help me!

**O ALLAH**

I have a weak determination to resist temptations of sinful activities. Please, give me the power to do so.

**O ALLAH**

I do not have anything for salvation (Najaah). Please, provide me with the means of salvation from Your hidden treasures.

**O ALLAH**

Kindly forgive all the sins that I have committed till now. Though I do not say that I will not commit them again. I am aware that I will do them again. However, I will ask for forgiveness again.

2. In this manner daily ask for forgiveness, acknowledge your weakness, supplicate for betterment (Islah) and verbally recount your lack of ability, corruption and evilness.
3. In short, debase (humiliate) yourself explicitly in front of Allah daily for ten minutes.
4. O brother, (this is such an easy prescription that) you don't have to take a big medicine or quit some habits, just take this little salt every day! Make this Dua daily before going to sleep.
5. In few days you will observe that from Divine sources your determination will become strong without facing humility and hardships. Overall, things will happen from Divine which you cannot even imagine now.



## **TRUE MODESTY**

Friends! It is the same Allah for the sinners and for those who do good. Where else can we go if we leave Allah? Is there any other refuge? It is necessary to cling to Taubah and ISTIGHFAR. At the time of Istighfar, Shaytan (devil) brings 'shame' to the heart, he pushes a wrong notion of shame and says: with what face are you repenting? Aren't you ashamed of yourself? You will repeat this sin daily and you want to repent! This is not shame (ignore those thoughts). Al Imam Ali Qari رحمته الله writes in Mirqah (the commentary of Mishkah):

حَقِيقَةُ الْحَيَاءِ أَنَّ مَوْلَاكَ لَا يَرَاكَ حَيْثُ نَهَاكَ

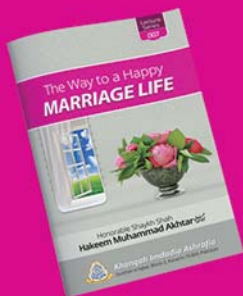
The definition of shame and modesty: your master (Allah) does not see you when you disobey him (This is not possible because Allah sees everyone and everything at all times. In other words, when there is an urge to commit sin then at that time remember that Allah is watching). Allah observes us in all our conditions of disobedience, whether day or night. All of a sudden we are ashamed to repent unto Him but we are not ashamed when committing sin? This is a massive deception of Shaytan. Actual shame is to refrain from sin (and not from repenting).

# SUMMARY

*Husband wife relation is very sensitive and also very long lasting. It is so delicate that it may break years of companionship due to some small mishap, and so long-lasting that it continuous in paradise.*

*Mistreatment of spouse, from whichever side, deeply affects both. In addition, if separation happens, their next generation also suffers great loss impossible to resolve.*

***In This Discourse  
Shaykh Shah Hakeem  
Muhammad Akhtar ؒ has  
advised to both husband and  
wife to fulfill each other's  
rights. By following these  
guidelines, thousand of  
families have been saved  
from breakups and loss.***



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