

featuring poetry
from the author



20 PIECES OF ADVICE to my sister before her MARRIAGE

By the Noble Scholar
Badr bin Ali Al-Utaybee

20 Pieces of Advice to My Sister Before Her Marriage

© **Riwāyah Publishing**, A Product of RiMarket.Net, The World's Provider of Arabic Books

No part of this book may be reproduced in any form without written permission from RiMarket.Net, except if it is being copied for the purpose of spreading authentic knowledge and not to sell. In such a case, we encourage the people to convey the statements of Allah, His Messenger (ﷺ) and the explanations of the scholars of Ahl As-Sunnah. For, surely the success is with Allah.

ISBN Number: 978-0-615-32265-0

Fourth Printing: Jumaada Al-Akhirah 1435/April 2014

Cover Design: Artoholiks, Designed in 2009

Formatting & Translation: Team Riwāyah

Riwāyah Publishing Address:

924 Bergen Avenue, 322 PMB

Jersey City, New Jersey, USA 07306

Website: www.rimarket.net

Text. 973.332.3345 Email. admin@rimarket.net

Acknowledgement: The translation of the Qur'ānic verses and some of the prophetic narrations in this document are from Muhammad Taqī Ad-Dīn and Muhsin Khān's translations of the Noble Qur'ān, The Authentic Collection of Prophetic Narrations of Al-Imām Muslim & Al-Imām Al-Bukhārī.

May Allah, the Most High, reward everyone who assisted in this humble effort. We ask Allah by His Beautiful Names and Lofty Attributes to allow this book to be knowledge that the people will benefit from until the Day of Judgment.

Printed in the United States of America

فہرست

Publisher's Note.....	pg.6
Permission to Translate the book.....	pg.7
Biography of Ash-Sheikh Badr Al-Utaybee.....	pg.8
Introduction.....	pg.11
1 st Advice: Rectify your relationship with Allah and Allah will rectify your relationship with others.....	pg.12
2 nd Advice: To obey your husband in Al-Ma'ruf is itself a good deed.....	pg.23
3 rd Advice: Your feminine nature is from your greatest weapons.....	pg.30
4 th Advice: Purity and orderliness is testament of your lofty characteristics.....	g38
5 th Advice: If mistakes or disagreements occur between you and your husband then submerge them in the ocean of love.....	pg.42

20 Pieces of Advice to My Sister Before Her Marriage

- 6th Advice: Part of loving your husband is to love those whom he loves.....pg48
- 7th Advice: Marital life not Communal Life.....pg53
- 8th Advice: Beware of Kufr.....pg60
- 9th Advice: To pardon your Husband is a Noble Quality and Recognizing your mistakes is a Virtue.....pg.65
- 10th Advice: Do you know his rights over you and your rights over him?.....pg68
- 11th Advice: Be one who advises, not one who criticizes.pg.87
- 12th Advice: Be his Servant and he will be your Slave.....pg91
- 13th Advice: Jealousy can be an Evil Disposition.....pg.96
- 14th Advice: Patience is the key to relief.....pg.105
- 15th Advice: Supplication is the weapon of the believer.....pg.112
- 16th Advice: Everyday be a New Wife.....pg119
- 17th Advice: The quickest path to a man's heart: through his eyes and ears.....pg124
- 18th Advice: How do you behave while he is angry?..... pg.131

20 Pieces of Advice to My Sister Before Her Marriage

19th Advice: Marital discord itself is not a shortcoming but the way you address it is.....pg.139

20th Advice: May Allah exalt you!.....pg.148

Conclusion.....pg.153

Poem 1: A Man's Advice to His daughter.....pg.155

Poem 2: Oh Sister Covered in Hijaab.....pg.156



Publisher's Note

All praises belongs to Allah, the Lord of all the worlds. We seek His forgiveness and His help; and we ask Him to make this work sincerely for Him alone. Oh Allah, send peace and blessings upon your Slave and Messenger Muhammad, and upon his family, his companions, and everyone who follows his guidance in truth.

Between your hands dear reader is a remarkable work translated from Arabic to English, with the permission of the author. The likes of this work has never been seen in the English language. It is a very personal work that addresses many aspects of marital life, provides the solution to marital discord, and is filled with verses from the Book of Allah, authentic prophetic narrations, and statements from the early generations. We ask Allah that it benefits Muslim families all over the world and becomes a manual for every sister regardless of whether she is embarking upon marriage or not. Finally, we ask Allah to reward the author of the book, our brother in Al-Islam, the Noble Scholar Badr Al-Utaybee, and to place this work on his scale of good deeds.

Your brothers,

Riwayah Publications



***Permission from Ash-Sheikh Badr
to translate this work***

Wednesday July 8th 2009 RiMarket.Net emailed Ash-Sheikh Badr bin Ali bin T'aamee Al-Utaybee saying:
In the Name of Allah, All praises belong to Allah, and the Peace and Blessings of Allah be upon the Messenger of Allah,

As Salaamu Alaikum wa rahmatullahi wa Barakatu, Oh Noble Sheikh, May Allah preserve and protect you, we write to you from America, where we have a bookstore selling books, from the people who ascribe to the way of the pious predecessors, all over the world, especially the west. We also have a website. From amongst these books which we sell, is your book "20 pieces of Advice to My Sister before her Marriage." If this book was translated it would benefit many women in the west. Oh Sheikh, do you grant us permission to translate this book? In conclusion, we do not have scholars in the west, so if it's possible for you to teach us over the internet or over the phone, it will benefit thousands of Muslims in the west. May Allah reward you, and we love you for the sake of Allah.

So the Sheikh Badr Al-Utaybee responded on July 19th 2009 saying:

May Allah honor you, and give you a lofty abode in paradise. It makes me happy that you have contacted me. As for my book, I grant you permission to translate the book into the English language, and to print it as you wish, while being precise in your translation. And there is nothing preventing us from having class over the internet, but not until the New Year (of the Islamic calendar), meaning after Hajj of the year 1430H, Insha Allah. Convey the Islamic salutation to all of the brothers and sisters.

As Salaamu Alaikum wa Rahmatullah wa Barakatu,
Your brother,
Badr Al-Utaybī

The Biography of the Noble Scholar Badr bin Ali bin T'aamee Al-Utaybee

Name and Early Life:

Abu Abdur Raheem Badr bin Ali bin T'aamee Al-Utaybi was born in Ta'if, Saudi Arabia during the middle of the month Jumada Al Akhirah in the year 1392 of the Islamic calendar. He grew up under his father's tutelage, which played a major part in steering him away from sin and toward righteousness.

At the age of 16 he began to seek knowledge studying firstly Sheikh Al-Islam Muhammad bin Abdul Wahaab's Kitab at Tawheed at the hands of Ash-Sheikh Dawkhee bin Zayd al Harithy and then went on to study the Arabic language and Ar-Rawd al Muraba' in fiqh. He also began memorizing the Quran at that point.

From the works that he committed to memory are Thalathatulusul, Kitab at-Tawheed, Al-Qawa'id al-Arba'ah, Al-Bayquniyyah, Nukhbatu l-fikr, Al-Arba'in an-nawawiyyah, and others.

His Studies:

Ash-Sheikh Badr had a very close relationship with the former Mufti of Saudi Arabia, Abdul Aziz bin Abdullah bin Baz. He spent 10 years studying under him from the books of hadith such as Saheeh Al-Bukhari, Saheeh Muslim, Musnad Al-Imaam Ahmad, the books of Ibn Taymiyyah, Ibn Al-Qayyim, Muhammad bin Abdul Wahaab, many books of fiqh such as Umdatul Ahkaam, and much more. Ash-Sheikh Badr personally served Bin Baz, assisting and helping him to the extent that once Ash-Sheikh Badr's name was mentioned in a gathering of Ibn Baz and as Ash-Shaykh Dawkhee narrates that Ash-Sheikh Ibn Baz said "Oh my son Badr." Ash-Sheikh Badr also studied with Ash-Sheikh Abdullah bin Aqeel, Muhammad bin Salih Al-

Utaymeen, Abdullah bin Ghudayan, Ash-Sheikh Salih Al-Fawzan and others. From the last thing Ash-Sheikh Salih Al-Fawzan mentioned about Ash-Sheikh Badr is that “He is well known with me to be serious, hardworking, and active in giving d’awah and researching.” Also Ash-Sheikh Fahd bin Humayn Al-Humayan, said about him: “Badr bin Ali Al-Utaybee is one of the students that studied with me, I know him very well, and he is from the best of the students due to his knowledge and mannerisms.”

Ash-Shaykh Badr also has over thirty-eight ijaazahs from the scholars of Mecca, Al-Madinah, Najd, Yemen, Iraq, Sham, India, Palestine, Egypt, Morocco, Sudan, Algeria and other places. From amongst the scholars who he attained ijaajzas from are Ash-Sheikh Ahmad An-Najmee¹, Muhammad bin Abdullah As-Subayyal, the Imam of Masjid Al-Haraam, Ash-Sheikh Dr. Aaasim Al-Qaryuti², Ash-Sheikh Dr. WaseeAllah Al-Abbass, Al-Muhaddith Muhammad bin Ali bin Adaam Al-Ethiobee, and others. He also has an ijaazah in the ten modes of recitation of the Quran from Egypt, and ijaazahs from three female scholars.

His Efforts in D’awah:

Ash-Sheikh Badr is also a prolific writer, authoring more than seventy works in both prose and poetry, covering topics of aqeedah, manhaj, fiqh, the science of hadith, Arabic grammar, general advice, and the science of Qur’anic recitation.

Ash-Shaykh Badr is currently involved in teaching in various masaajid, as he has been for over fifteen years since he started in 1415 Al-Hijri. In 2011 he was given the position of Minister of

¹ **Translator’s Note:** Al-Allaamah Ahmad An-Najmee wrote at the beginning his ijaazah for Ash-Sheikh Badr: “Al-Allaamah Badr bin Ali bin Tamee Al-Utaybee, May Allah give him success....”

² **Translator’s Note:** Riwayah Publications called Ash-Sheikh Dr. Aaasim Al-Qaryuti, Professor at Muhammad bin Sau’d University in Riyaadh, Saudi Arabia, and asked him about benefitting from Ash-Sheikh Badr, he responded by saying: “He is a virtuous man.”

20 Pieces of Advice to My Sister Before Her Marriage

Islamic Affairs and Da'wah in Tā'if, Saudi Arabia, by Ash-Sheikh Sālīh bin Abdul Aziz alī Sheikh. He also teaches from his home, participates in Islamic Seminars, is a member of a number of committees for da'wah and the science of hadith, and also contributes to accredited newspapers. Ash-Shaykh Badr's primary emphasis, however, is in highlighting At-Tawheed and its importance. We ask Allah to reward him and to allow others to benefit from his works.



مُقَدِّمَةٌ

Introduction

All praises are due to Allah alone, and the peace and blessings of Allah be upon our Prophet Muhammad, his family and all his companions.

The success of any marriage depends upon both the husband and wife having the proper understanding of the way the marriage functions; for the both of them to enter into it with a firm footing. Anyone who contemplates the causes behind an unsuccessful marriage will notice that it stems from having a corrupt understanding of marital life and its rights, especially in these contemporary times which we reside in, where ignorance has become wide spread about the Islamic mannerisms and legislative moral standards. Unfortunately, many people have sufficed themselves with general knowledge and merely a modern education. Consequently, it is necessary for the Muslim woman to pay attention to the legislative injunctions and to adorn herself with the etiquettes of Islam.

On many occasions numerous sisters, embarking upon marriage, have sought my advice before entering into the world of marital life. So I would write what was easy for me, based on the time and place, until I gathered a collection of advices that illustrate the correct and appropriate manners for a marital relationship, which helps a wife win her husband's heart and affection, and leads to marital longevity. Finally I numbered and organized these points for my sisters, in my family and in Islam, who have directed their attention on marriage, while at the same time making sure these advices are brief and concise, in order to make this work easy to read and benefit from.

1st Advice: If You Rectify Your Relationship With Allah, He Will Rectify Your Relationship With Others.

This divine principle is applicable in every situation:

If you desire help and support, then Allah, the Most High is His remembrance, says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ ﴾

“Oh you who believe! If you help in the cause of Allah, He will help you and make your foothold firm.”³

And Allah, the Most High, says:

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾ ﴾

“Truly Allah is with those who fear Him (keep their duty), and those who are Muhsineen (good doers)”⁴

³ Muhammad: 7

⁴ An-Nahl: 128

If you wish to gain the love and affection of the people of faith, then Allah, the Most High, says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا﴾ (٩٦)

“Verily, those who believe [in the Oneness of Allah and in His Messenger (Muhammad ﷺ) and work deeds of righteousness, the Most Gracious (Allah) will bestow love for them.”⁵ Meaning: Allah will bestow love in the hearts of the believers.

Also in the hadith on the authority of Anas bin Malik that the Prophet (ﷺ) said:

“Whoever makes the worldly life his greatest concern, Allah will place poverty between his eyes, and make his affairs scattered, and he will only attain that which is decreed for him, and he will awake and sleep in a state of poverty, and a slave does not draw near to Allah, the mighty and majestic, except that Allah will make the hearts of the believers turn to him with love, and mercy. And Allah is quick in bringing good.”⁶

⁵ Maryam: 96

⁶ **Translator’s Note:** This hadith has been authenticated by Al-Albani in Saheeh At-Tirmidhee, however, with a different wording: “Whoever intends the hereafter, Allah will make richness in his heart, gather his affairs, and the dunya will come to him submissively, and whoever

If you desire to be protected from the evils of the people: Allah will shield his servant on account of his servitude. Allah said:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ
يُضِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ
أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾

“Is not Allah Sufficient for His Slave? Yet they try to frighten him with those (whom they worship) besides Him! And whom Allah sends astray, for him there will be no guide.

And Whomsoever Allah guides, for him there will be no misleader. Is not Allah All-Mighty, Possessor of Retribution?”⁷

If you hope for ease, a way out from every difficult situation, knowledge to distinguish truth from falsehood and right from wrong, then Allah has taken that as His responsibility for the one who obeys and keeps his duty to Him. Allah, the mighty and majestic, says:

intends for the worldly life, Allah will place poverty in front of his eyes, make his affairs scattered, and he will only get what is written for him.”

⁷ Zumar:36,37

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ
يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ
شَيْءٍ قَدْرًا ﴿٢﴾

“...and whosoever fears Allah and keeps his duty to Him, He will make for him a way to get out (from every difficulty). And he will provide for him from (sources) he never could imagine. He whosoever puts his trust in Allah, He will suffice him.”⁸

And Allah, the Most High, says:

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾ ﴾

“..and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him.”⁹

Allah, the Most High, says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ
عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾ ﴾

“Oh you who believe! If you obey and fear Allah, He will grant for you Furqaan [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)]

⁸ At-Talaaq:2,3

⁹ At-Talaaq:4

and will expiate for you your sins, and forgive you; and Allah is the Owner of the Great Bounty.”¹⁰

And if you wish to be far removed from falling into Al-Fawaahish¹¹, then Allah the Most High, says:

﴿كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا

الْمُخْلِصِينَ ﴿٢٤﴾

“...Thus it was, that We might turn away from him evil and fahshaa (illegal sexual intercourse.) Surely, he was one of Our chosen (guided) slaves.”¹²

So constantly engaging in the obedience of Allah is a means of purification and a safeguard from every evil, just as Allah protected His messenger Yusuf (ﷺ) from falling into illegal sexual activity in one of the most difficult and compromising situations. Likewise, Allah has made connecting with Him a protection from all evil. Allah said in reference to the slave’s connection with his Lord with As-Salat (the prayer):

¹⁰ Al-Anfaal: 29

¹¹ **Translator’s Note:** This word often refers to illegal sexual intercourse

¹² Yusuf: 24

﴿ أَتْلُ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ
الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ
وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

“..and perform As-Salat (the prayer). Verily As-Salat (the prayer) prevents from Al-Fahsha (i.e. great sins of every kind, unlawful sexual intercourses) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed..”¹³

So rectify your relationship with your Lord, and He will make your husband upright, as He has done with the spouses of the best of His chosen ones.

Allah, The Most High, says about Zakariya (ﷺ):

﴿ فَاسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۗ
إِنَّهُمْ كَانُوا يُسْأَرُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ
وَكَانُوا لَنَا خَشِيعِينَ ﴿٩٠﴾

“So, We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear children) for him. Verily, they

¹³ Al-Ankaboot:45

20 Pieces of Advice to My Sister Before Her Marriage

used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.”¹⁴

Umar bin Al-Khattaab (رضي الله عنه) said: “Whoever sincerely intends to attain the truth, even if it be against himself, Allah will be sufficient for him in his dealings with others. And whoever decorates himself with that which is not in him, Allah will disgrace him.”

Al-Imaam Ibn Qayyim Al-Jawziya, may Allah have mercy on him, said while commenting on these powerful and precious words:

“This speech resembles prophetic language, it is appropriate that it would come from a shining scholar of the prophetic tradition. These two statements are from the treasures of knowledge, and the best way to use this knowledge is for the benefit of others and oneself.

As for the first statement of Umar bin Al-Khattaab, it is the basis and origin of good.

And as for the second statement, it is the source and distinction of evil.

If the slave’s intention is sincerely for Allah, the Most High, and his aim, concern, and work is for the face of Allah, glory be to

¹⁴ Al-Anbiya:90

20 Pieces of Advice to My Sister Before Her Marriage

Him, then indeed Allah is with those who fear Him, carry out His duty, and do good deeds. And at the top of fearing Allah and doing good deeds is to purify one's intention for Allah while establishing the truth, and Allah, glory be to Him, will not be defeated.

So whomsoever Allah is with, who can defeat him or reach him with evil?

If Allah is with the slave, who will he fear?

And if Allah is not with the slave, then who does he have to hope for?

With whom does he place his trust?

Who will aide him, other than Allah?

So if the slave establishes the truth upon other than himself, and upon himself foremost, and his establishment of the truth is done for Allah while seeking the help of Allah, no one can oppose him. If the heavens, the earth, and the mountains were to war against this slave, Allah will be sufficient as a Protector, and will make for him relief and a way out. And harm only can reach the slave through his deficiency in these three affairs, or two of them, or one of them.

20 Pieces of Advice to My Sister Before Her Marriage

So whoever stands upon falsehood will not be aided, and if he were to receive a precarious victory, in the end he will be humiliated. Whoever stands for truth, not out of sincerity for Allah, but rather in an attempt to gain the praise, thanks, and reward of the creation, or to arrive at a worldly goal which he sought out for all along, and his standing for truth was merely a means to arrive at that goal, then this person is not guaranteed victory.

For indeed Allah only promises help and victory for the one who strives in His cause and fights in order for the Word of Allah to be uppermost, not for the one who stands for himself and for some desire. For indeed, this person is not from those who fear Allah and do good deeds. And even if he were to be assisted, it would be only according to the level of truth that is with him.

And if the country belongs to the people of falsehood, then it is based on the level of patience which the slave has, and patience is always aided. So if this patient person is upon truth than they will be aided and if they are upon falsehood for them will be no victory in the end.

If the slave stands for the truth, for Allah alone, but not seeking the assistance of Allah, not relying and placing one's trust upon Him, then for him is failure and weakness based upon the degree to which he neglected to seek Allah's help.

So the point of this affair: If a person actualizes the testimony of faith that no deity is worthy of being worshipped in truth except Allah, and that Muhammad is the messenger of Allah, he will always be victorious and aided even if crowds of enemies oppose him.

Al-Imaam Ahmad bin Hanbal said: Daawood reported to us that Shu'bah informed on the authority of Waaqid bin Muhammad bin Zaid on the authority of Ibn Abi Mulayka' on the authority of Al-Qasim bin Muhammad on the authority of Aisha who said: "Whosoever earns the wrath of the people by pleasing Allah, Allah will be sufficient for him as a protector from the people, and whosoever earns the pleasure of the people at the displeasure of Allah, Allah will leave him to the people."¹⁵

Abu Na'im reported in Al-Hilya on the authority of A'wn bin Abdullah who said: "The scholars used to counsel and write to each other with three advices:

1. Whosoever strives for the hereafter, Allah will suffice him in his worldly life.
2. Whosoever rectifies his dealings that are done behind closed doors, Allah will correct his affairs that are done openly.

¹⁵ I'laam Al-Muwaq'een (2/276) by Al-Imaam Ibn Qayyim Al-Jawziya

3. And whosoever rectifies his relationship with Allah, Allah will rectify his relationship with others.”

Abu Haazim said: “A servant does not cease to correct his relationship with Allah, except that Allah rectifies his relationship with the people. And a slave does not cease to ruin his relationship with Allah, except that his dealings with the people will be destroyed. To work for one face is easier than working for multiple faces. Indeed if you worked for Allah alone, all other faces will turn toward you, and if you corrupt your relationship with Allah, all the other faces will look down upon you.”¹⁶

So oh my sister! Have trust that Allah will protect you, help you, and place you in His custody. If you stand firm upon the straight path, and rectify your relationship with Allah, then this helps to establish both inward and outward happiness. And if Allah blesses you with a pious, just, and intelligent husband, then you have the glad tidings of being happy both inwardly and outwardly. But if you are tested with a husband that does not preserve the rights of Allah as related to you, then do not destroy the outward and inward happiness, rather submit to Allah’s decree, and be patient upon Allah’s trials. This is how the truthful and patient ones are in such times. And we will discuss this topic in the chapter about patience, with the permission of Allah.

¹⁶ Siyar A’laam An-Nubalaa (6/1000)

2nd Advice: Obedience to Your Husband in Al-Ma'rūf, is Itself a Good Deed

Indeed from the justice of the Islamic Legislation's wisdoms and preservation of integrity is:

That Allah has made the woman live in the care of her husband and under his command. The stability of marital life lies in the man's ability to maintain his wife with justice and integrity. Because of this, many prophetic narrations have encouraged the wife to be obedient to her husband and to honor his status.

It has been reported on the authority of Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

إذا صلت المرأة خمسها ، و صامت شهرها ، و حصنت فرجها ،
وأطاعت زوجها ، قيل لها : ادخلي الجنة من أي أبواب الجنة شئت
“If a woman prays her five prayers, fasts the month of Ramadan,
guards her chastity, and obeys her husband, it will be said to her,
“Enter paradise from any door you wish!”¹⁷

Also it is has been authentically reported that “the Prophet (ﷺ) said to a married woman: ‘What is your status with your husband?’ She said: ‘I do everything for him that I can do, not

¹⁷ Authenticated by Al-Albani in Saheeh Al-Jaami'

falling short in any of his rights, except that which I don't have the ability to carry out." He said: "Be careful how you treat him, for he is your paradise and your hell."¹⁸

Al-Bazaar reported on the authority of 'Aa'ishah that she said:

سألت رسول الله صلى الله عليه وسلم أي الناس أعظم حقا على المرأة
قال زوجها قلت فأبي الناس أعظم حقا على الرجل قال أمه

"I asked the Messenger of Allah (ﷺ) Which of the people has the greatest right over the woman? He said: Her husband. I said: Then which of the people has the greatest right over the man? He said: His mother."¹⁹

Al-Bazaar and At-Tabarani reported that a woman said:

"Oh Messenger of Allah! I come to you on behalf of a group of women. She then mentioned: 'For the men is Al-Jihaad and the spoils of war.' Then she said: "What is for us?" so he said: "Convey to those whom you meet from the women that

¹⁸ Narrated by Ahmad and Al-Nasaa'i in the hadith of Husayn bin Al-Mushin, authenticated by Al-Albani in Saheeh At-Targeeb

¹⁹ Al-Mundhari in At-Targheeb wa At-Tarheeb and Al-Haythami in Az-Zawaajir declared its insaad to be hasan.

obedience to the husband and respect for his status is equal to that, and how few from amongst you actually does it?”²⁰

The last hadith which I will mention concerning this affair is that which At-Tirmidhi reported on the authority Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

لو كنت أمرا أحدا أن يسجد لأحد ، لأمرت المرأة أن تسجد لزوجها

‘If I was to command anyone to prostrate to anyone then I would have commanded the woman to prostrate to her husband.’²¹

From the lofty mannerisms and good etiquettes is to honor your husband with obedience, for certainly this is a good deed which is likely to be met with kindness and gentleness from your husband.

However, you are not required to obey your husband in those things that earn Allah’s anger or in that which you do not have the ability to carry out. Also, to maintain a sound marital relationship and to preserve the family, it is not befitting that you be tyrannical in your opinions, opposing every ‘yes’ with a ‘no’ and every ‘no’ with a ‘yes’, for this is from the greatest causes of

²⁰ Collected by Al-Bazzaar in Al-Bahr Al-Zakhar, with narrators who many reliable scholars narrated upon

²¹ Declared Authentic by Al-Albani in Saheeh At-Tirmidhee

20 Pieces of Advice to My Sister Before Her Marriage

resentment between spouses, and from the most detested characteristics which men of intellect warn from.

If you were to reflect upon this 'Oh noble sister, you will find that the blessing of being obedient to your husband is preceded by the blessing of truthfully following the command of Allah, the Most High, and His messenger (ﷺ). Become accustomed to obeying your husband and being patient with him upon that, because indeed, obedience to him is an act of worship that Allah, the Most High, and His Messenger (ﷺ) command with.

Similarly, if you were to ponder, you would realize that the reward for good is none other than good. So your obedience toward your husband leads to him being obedient to you in those things that you seek from him, because indeed a pure soul is accustomed to responding to good with good. Due to this the Prophet (ﷺ) used to consider some of the opinions of his wives in those things they advised him with. Take for example Khadijah's, may Allah be pleased with her, advice for him (ﷺ) to go to Waraqa bin Naufal, after becoming a prophet. And with his other wives, there are many other similar examples.

So it is incumbent upon you to obey your husband in Al-Ma'roof. And that which is apparent from the meaning of obedience is to act upon a command and to abstain from a prohibition. You should become as close to him as possible, by

20 Pieces of Advice to My Sister Before Her Marriage

seeking to satisfy his wants and needs at all times. Don't wait for him to give you a command or to prohibit you from something. Rather reflect on your days spent with him and on the things he loves and hates, and be quick to carry these things out. Let your actions precede his command and prohibition. For indeed this is a sign of your cleverness and dignity that you hasten towards good before he even commands it of you. In addition to that, this obedience is something you have to be committed to and firm upon at all times. So if he were to command you with one thing and prohibit you from another thing, then do not wait for him to command you with the same thing each and every time. It is looked down upon by men of intellect that a man has to constantly reprimand his wife, saying: do this and don't do that.

If you know from your husband's personality that he likes or dislikes a thing, don't wait for him to command you and prohibit you, because this is from the things that lead to a husband becoming bored with his wife.

Conclusion:

From the most exclusive things that women have been commanded with is to be obedient in the husband's request for intimacy. Abu Huraira (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said:

إذا دعا الرجل امرأته إلى فراشه ، فلم تأتة ، فبات غضبان عليها ،
لعنتها الملائكة حتى تصبح

“If a man calls his wife to the bed, and she refuses his call, and he sleeps angry with her, the Angels will curse her until she awakes.”²²

In another narration the Messenger of Allah (ﷺ) said:

By the one in who’s hand is my soul, no woman will refuse her husband’s call to the bed, except that the one who’s in the heavens will be angry with her, until her husband is pleased with her²³.

This issue is very clear and must be understood well. You do not have the right to abstain from his request for intimacy. Rather, many of men’s angry outbursts are caused by inadequacy in this area. So if he is deprived of intimacy, you will appear ugly in front of him, and he will not be able to see your beauty.

Rather at the heart of reasonablity, from the most essential components of marriage, and from the completion of a husband’s marital rights is that you be permissible for him each night with the most beautiful adornments and attractive appearance; and this should be your routine during times of intimacy, even if your husband has not requested it from you. For indeed, this will help

²² Narrated by Al-Bukhari, Muslim, Abu Dawood, and An-Nasaii

²³ Collected by Al-Bukhari and Muslim

20 Pieces of Advice to My Sister Before Her Marriage

you earn his affection and avoid his criticism. However, if there is a physical or personal reason that causes you to dislike beautifying yourself, then rush to apologize to him, and mention to him the reasons, but with gentleness and wisdom. And whoever fears Allah, He will make for them a way out.



3rd Advice: Your Feminine Nature is your Greatest Weapon

In the Qur'ān, Allah, the Most High, says concerning the female gender

﴿ أَوْ مَنْ يُنَشِّئُوا فِي الْحِلْيَةِ وَهُمْ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴾ (18)

“(Liken they then for Allah) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?”²⁴

Perhaps you lack the ability to verbally express yourself. While disputing with your husband, your words may be unclear and you may even trip over your words out of fear and shyness for your husband, your tears flowing forth easier than your words. However my sister, you possess a deadly weapon, if used correctly it can subdue any man's defenses, and it allows you to attain what you have been seeking from your husband all along. The Prophet (ﷺ) himself was amazed by this characteristic and this femininity which Allah has made for the women an inherent quality.

It has been authentically reported that the Prophet (ﷺ) said:

²⁴ Az-Zuhkraf: 18

ما رأيت من ناقصات عقل ودين أذهب للب الرجل الحازم من إحداكن

“I have not seen any one more deficient in intellect and religion that can take from a resolute man his reason than you (ie women).”²⁵

This stouthearted man, when confronted with a woman’s femininity loses his senses. So what about one who has less resolve? Along with this, my sister, you possess a weapon of femininity which includes: subtle speech, romantic persuasion, beautiful mannerisms, and you have a good way of obtaining what you want. And when it comes to having grief and sorrow you have an amazing way of expressing it. So each of these aforementioned qualities, use them in dealing with your husband; for never has a man submitted himself fully to a woman except by her possessing these qualities. So constantly increase in your femininity, in turn your husband will grow more attached to you, but do not let your ability to persuade him lead you to neglectfulness, because no doubt this is a common pitfall that women fall into: using their femininity to persuade a man leads to them contradicting themselves, petting their husbands with one hand and prodding him with the other. So perhaps she may decorate herself with femininity and kind words, while at the

²⁵ Collected by both Al-Bukhari and Muslim in the hadith of Abu Saeed al-Khudri

20 Pieces of Advice to My Sister Before Her Marriage

same time she is neglectful in her marital duties, not attending to the home or taking care of the children. She does not honor her husband's guests and other responsibilities may be neglected as well. This is the primary cause for the destruction of many homes.

Women Are of Four Types

At this point I would like to take the opportunity to mention some of the types of women. So look and pay attention to which category you fall into!

Ibn Hibban narrated in his work Nazahti Al-Fadlaa the advice of Al-Khattaab bin Mu'laa Al-Makhzomee to his son.²⁶ At the end of his words he mentioned the following:

“Know that women vary more than the fingers of your hand. So be cautious in dealing with them.

A.) Every Evil Woman will inevitably harm you:

The First Type: The woman who is amazed with herself and belittles her husband.²⁷ If he honors her she sees it not except as a

²⁶ This is a very important advice, it is included in my book, The Crown of the Mannered: Advices for Fathers in Advising Their Sons, may Allah make it easy to print it, and I will mention the point of benefit from the advice, with the actual text, and will comment on some of the words that are included in this advice, Insha Allahu ta'laa.

20 Pieces of Advice to My Sister Before Her Marriage

result of her virtue over him.²⁸ She shows no gratitude for his courtesy. In her eyes he always falls short. She lashes her tongue out at him like a sharp sword. Her imprudence has removed the cover of shyness from her face; she is not shy from exposing her faults even when in front of the neighbors.²⁹ She is like a growling dog with rabies, barking and biting. Her husband's face is sad³⁰, and his honor is violated with the people. She over burdens him with her bad etiquettes and does not tend to his worldly or religious affairs. Nor does she uphold her duties towards him in spite of his companionship and the many children they may share; she doesn't recognize any good that he does.

²⁷ **Meaning:** She's arrogant, and constantly looks down upon her husband, either because of his intelligence, his tribe, his wealth, his credentials etc.

²⁸ She does not thank him, but because of her intense arrogance, she thinks everything he does for her is because of her lofty status over him.

²⁹ **Meaning:** She speaks to him with a very inappropriate loud and boisterous voice, to the point that it reaches outside of the home. Her manners don't encourage her to lower her voice; rather she raises it, and is not shy in front of the neighbors or guests. This actually takes place. Many women are heard speaking to their husbands as if they are children. What type of wife is this, and what type of femininity does she have?

³⁰ I have mentioned in different places: a woman's behavior appears on her husband's face, especially when guests come over the house. So whoever is happy with the arrival of guests, providing them with the best of hospitality: delicious food and drink, a warm welcome, and the husband's face is happy as well, then his wife is happier and more excited about her husband's guests. On the other hand, whoever's face is sad, the food and drink are not well prepared, the dishes are filthy, and he is lazy in honoring the guests, then know for sure that behind him is a woman who feels even more burdened by the presence of the guests.

His covering is unveiled and made public. All the good that he does is buried.³¹ He reaches the morning dispirited and enters the evening reprimanding her.³² His drink is sour. His food is rage. His children are wasted and his house is destroyed.³³ His clothing is filthy and hair dishevel. If he laughs he is worn down³⁴, and if he speaks he feels sickened. His day is night; his night is misery.³⁵ She bites him like a vicious snake, and stings like a scorpion.

The Second Type: From amongst them are: the Shafsha'leeq, Sha'sha, Salfa'a, possessor of saturated poison,³⁶ a spark of light yet worn out, she moves with the wind and flies with everyone

³¹ She mentions his faults in front of the women, belittling him. Regardless of how much he does for her, she conceals it in front of the people, not recognizing his deeds in front of him or in front of others.

³² He wakes up sad, because of the previous night that has passed with this condescending woman, and in the evening he goes to sleep in a state of quarrel, from a day of catastrophe with her.

³³ Meaning: From her intense arrogance, she doesn't even concern herself with the children or the belongings of the home. Her son is a wreck and the house as well, all due to her neglectfulness and lack of support and generosity.

³⁴ Meaning: From the intense sadness of his life, when he laughs the signs of regret and remorse appear on his face, with the feeling of failure. It is even difficult for him to speak, due to severe discouragement. We seek refuge in Allah from this state.

³⁵ Meaning: His day is night, due to the problems he deals with, and his night is misery from her as well. There is no might and no power except with Allah.

³⁶ **Ash-Shafsha'leeq:** The relaxed and lazy woman. Ash-Sha'sha: the tall woman. As-Salfa': The blatantly ill-mannered woman. The intent behind all of this is to show the extent of her poor manners and nature.

20 Pieces of Advice to My Sister Before Her Marriage

who has wings.³⁷ If her husband says “No” she says “Yes;” If he says “Yes” she says “No.”³⁸ She is born to disgrace him. She looks down at the good he has done for her³⁹ and belittles him by comparing him to other men. She moves him from one state to another, to the point that his home has become insignificant to him and his children have become a source of boredom. His life festers and he looks down upon himself. His brothers criticize him and his neighbors have mercy on him.⁴⁰

The Third Type: Al-Warhaa’ (a foolish woman),⁴¹ flirtatious when not appropriate, speaks with a slur, and indulges herself in that which does not concern her.⁴² She’s content with his love,

³⁷ All of these characteristics indicate that she is not firm on an opinion. She acts based on the opinions of others, going to bed with a view and waking up with another position. Her husband doesn’t know her mood, and she is not firm on a particular way.

³⁸ This is due to her arrogance and stubborn nature, causing her to be happy with opposing his command and not obeying his order.

³⁹ She is the cause of his humiliation, and belittles every good deed he does for her.

⁴⁰ She is the cause of his somberness, causing him to begin to hate his house, he is bored with his children, dislikes his marital life, and does not even tend to himself, to the point that his neighbors and family begin to pity him.

⁴¹ **Al-Warhaa’:** The foolish woman. This word originates from describing the clouds, when they are full of rain. This type of woman is affectionate at the wrong time, until it reaches negligence.

⁴² She speaks as if she is chewing her tongue, and to make matters worse, she involves herself in matters that do not concern her.

20 Pieces of Advice to My Sister Before Her Marriage

takes pleasure in his wealth,⁴³ and eats like a grazing donkey. The sun has risen and he has yet to hear a word from her⁴⁴; her food is stale; her pots are stained; her baking dough is sour, her cooking water is lukewarm⁴⁵, plants can grow in her belongings⁴⁶, she doesn't engage in the slightest of good deeds⁴⁷. She beats her servant and enrages her neighbors.⁴⁸

D) **The Fourth Type:** is the loving and affectionate woman, blessed child-bearing, can be trusted while she's alone, loved by

⁴³ From her sluggishness: Her only goal is that her husband loves her without putting forth any effort or service that would help her gain his love.

⁴⁴ As an indication of her laziness, the sun rises and she is still asleep, no sound from her. Her house has not been vacuumed or organized. How abundant is this type! Also, this point shows us the characteristic of the complete wife, which would be the opposite of this type. The complete wife is active at the beginning of the morning, cleaning and beautifying the home.

⁴⁵ From her laziness is that, when she serves food to her husband or guest, it is stale, not freshly cooked. Likewise, the dishes are stained with old food particles and grease. And her cooking is so bad that the dough has become acidic due to fermenting for a long period of time. All of this is from her laziness. Similarly, the cooking water is lukewarm, not well boiled.

⁴⁶ This is from the things that make you laugh and cry. Describing this wife's extreme laziness, her belongings have gone so long without reorganization or cleaning that dirt has built up on them to the point that it is like earth where plants can grow. It is critical that the wife avoids this; rather she should be keen on cleaning, organizing, and rearranging every part of the home.

⁴⁷ **Meaning:** She is not socially interactive with her neighbors, cooperating with them, lending a helping hand, and honoring them.

⁴⁸ All of this is due to her failure in marital life, her despicable behavior. She harms her servant and earns the dislike of her neighbor.

her neighbors, praiseworthy when in open or private, generous and kind in her marital dealings. Many virtues, she speaks softly⁴⁹, she keeps a clean house, her servant is well fed⁵⁰; her son is well kept⁵¹. She is continuous in doing good deeds; her husband is well pleased. She's a tender and affectionate lover. She is described by having chastity and doing much good. May Allah make you, Oh' sister, from amongst those who follow the guidance and have piety, avoiding Allah's Anger and seeking His pleasure!

This is the completion of his advice in which contains an important message of the praiseworthy and blameworthy descriptions of women.⁵²



⁴⁹ This is the custom of well-mannered women: Softly speaking to one's husband, out of honor and respect for him. Similarly, while dealing with the children inside the home. It has been mentioned previously those women who expose themselves by speaking loudly in front of the neighbors.

⁵⁰ **Meaning:** from her generosity, great service, and skillful cooking, her servant is very well fed. So what about her children and husband; no doubt they are even more well fed.

⁵¹ The cleanliness of the children indicates the cleanliness of the mother, so she always concerns herself with having a good hygiene, clean clothing, and above that, being clean and pure inwardly, with virtuous manners and beautiful speech.

⁵² More detail about this issue will come at the end of the book.

4th Advice: Purity and Orderliness is Testament of Your Lofty Characteristics

What is intended by purity is both that which is inward and outward. As for the inward purity, it is the most important and illustrious. My noble sister, your heart should be free of all types of dishonorable characteristics such as hatred, jealousy, rancor, animosity, evil plotting and deception. It is known that birds of a feather flock together: women with these despicable characteristics tend to attract men with similar tendencies. It has been authentically reported that the Prophet (ﷺ) said:

“Souls are troops collected together and those who familiarized with each other (in the heaven from where these come) would have affinity with one another (in the world) and those amongst them who opposed each other (in the Heaven) would also be divergent (in the world).”⁵³

So whatever feelings you keep from your husband, he will keep from you. If your feelings towards him are good then his emotions towards you will be good; and if you have bad feelings towards him his will be the same towards you. Reflect upon this within yourself and along with your husband. For example, if

⁵³ Collected by Muslim in “The Book of Righteousness, Manners, and Joining the Ties of Kinship”

your husband were to enter the house with a peculiar look on his face then your look (to him) will be even more peculiar. Your response is a direct result of your strong emotions towards him even though a word has not come out his mouth. Along with your reaction, your feelings will change by you merely reading the expressions on his face which shows you how to interact with him. So be softhearted, intending only good while advising him, and in return he will do the same for you.

Likewise, in purifying the body and clothing: He should not see or smell anything from you except that which pleases him. For it is the case that perhaps one bad smell or spoiled taste can cause a person to dislike a type of food. Because of this fact, the Islamic Legislation has assisted you, oh sister, by helping to make it easy for women to beautify themselves. The Prophet (ﷺ) prohibited men from surprising their wives by arriving home after a long journey without notice. This allows the disheveled woman, whose husband has been away for a long period of time, to beautify herself by combing her hair and shaving her pubic hair. The Prophet (ﷺ) said:

Wait till you enter (your homes) at night (in the first part of the night) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair." (The sub-narrator, Hashim said: A

reliable narrator told me that the Prophet added in this Hadith: "(Seek to beget) children! Children, Oh Jabir!"⁵⁴

The woman with unkempt hair: This refers to the woman who has not taken a shower in a long period of time and her hair is in disarray.⁵⁵

As for **the women whose husbands have been absent for a long period of time:** then, by arriving at night, and not unexpected this allows her to shave her pubic region. All of these etiquettes, oh sister, are to preserve the way your appearance is before your husband, by being the most beautiful woman to him. Likewise try hard to be like this at all times. So when the news of your husband's arrival reaches you, prepare yourself in the most beautiful adornments, especially after he has been absent from you for a long period of time.

Oh sister, know that you will neither obtain lofty mannerisms nor a healthy marital life until you greet your husband like the greeting of the most gracious of hostesses to their guests. Be keen in rushing to welcome your husband upon entering the home with a warm embrace. Kiss him with love and respect, a kiss of affection and enthusiastic desire. For this will cause him to have a

⁵⁴ Collected by Al-Bukhari and Muslim, this is the wording of Al-Bukhari in the Hadith of Jabir bin Abdullah, "Book of Marriage."

⁵⁵ **Translator's Note:** From An-Nawawi's Explanation of Saheeh Muslim

20 Pieces of Advice to My Sister Before Her Marriage

strong bond with you, and in turn he will come to recognize your rights over him. Also, a sign of your good taste is to carry your husband's briefcase and household items as he enters the home. And from the perfection of your marital etiquettes is to assist your husband in washing and drying his garments, and preparing his house clothes.

The Most Sincere Way to Care for your Husband: Is to prepare everything that needs preparation, such as providing food and drink for the guests and cleaning the bedroom and bathroom, making sure they smell pleasant. This type of house cleaning is not befitting for any intelligent woman to neglect. Oh sister, there should not be a day that goes by except that you make rounds around the home, cleaning, arranging, and returning the house back to its original appearance. For indeed, it is a disliked practice for a woman to neglect the things that she should in fact pay close attention to, especially while hosting guests.

As for guests, then they are like ambassadors, news carriers: so no intelligent woman would like for any news to be conveyed about her home except that which is best. If you receive word that visitors are coming to your home, arrange the men's quarters, cleaning all the nooks and crannies. Be keen on cleaning the areas that kids can tamper with and the eyes are shy to look at. Verily the intelligent person understands by simply pointing.

5th Advice: If Mistakes Occur Between You and Your Husband, Submerge Them in an Ocean of Love

When Allah the Most High created the husband and wife, male and female, He legislated that they be connected with marriage, in a manner that Allah, the Most High, has made permissible. He has placed between you oh my sister and your husband love and affection.

Allah the Mighty and Majestic says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ
وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴾

“Oh you who believe! Do your duty to Allah and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can, so that you may be successful.”⁵⁶

However, it is important to be mindful that a person’s natural tendencies and behavior make it very rare that two people will agree on everything, but exchanging love, mercy, and affection is not difficult for the one who Allah has made successful to achieve good. If this is clear, then know that you are sharing a relationship with a man that was not raised in your home, under the same roof. Most likely, he will have his own tendencies,

⁵⁶ Al-Ma'idah:35

20 Pieces of Advice to My Sister Before Her Marriage

habits, and practices, which Allah fashioned him upon, and you are the same way. So it is not a condition of a successful marital relationship that your desires and practices be absolutely the same. Rather, what is critical is that there exist true love, affection, mercy, and emotional connection. If you dislike one aspect of him, this does not mean that you look down upon every other characteristic, it is not necessary that you reject him completely, and forget about his other noble qualities. If we were to separate from every person whose taste is not in complete agreement with our taste, or whose desires do not conform entirely with ours then no one would be good enough for anyone, not even our parents or siblings. Perfection is hard to come by.

Reflect on how you interact with your siblings while in your home, do they all have the same personality and behavior? One sibling may be generous, but he has this or that flaw; another may be courageous, but has particular deficiency, and likewise another sibling maybe merciful, but they may have this or that defect. So disregard these shortcomings and try to provide the solution, while at the same time looking to their beautiful qualities and showing thanks to each of them for their unique characteristics.

Similarly, your husband: as long as his bad habits don't reach the level of impeding the rights of others and committing that which is unlawful, then simply disregard them, while at the same time

advising him with gentleness, and cover up these shortcomings for him in an ocean of love. It has been authentically reported on the authority of Abu Huraira (رضي الله عنه) that the Prophet (ﷺ) said:

لا يفرك مؤمن مؤمنة . إن كره منها خلقا رضي منها آخر . أو قال :
غيره

“A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another.”⁵⁷

The meaning of this prophetic narration is that: a believing man and woman do not dislike a characteristic from their spouse, except that there is another quality they like. And the same applies to mistakes he may make when directly dealing with you, whether in speech or actions. Don't use this as a means to declare a civil war between the two of you, establishing marital hostility. So before you react to him with speech, boycotting, or other than that, ask yourself a few questions:

Is this not the person who I loved with my heart before?

Is this not the person who I was happy with for an innumerable amount of days?

Remember the long span of time spent with him in a state of

⁵⁷ Collected by Muslim in the “Book of Marriage”

happiness, love, and mercy. And weigh these moments in a scale of fairness. Does it make sense that this scale be lightened due to one mistake or that the beautiful components of marriage go away because of one slip that he didn't even intend?

To overlook mistakes, while making an effort toward rectification is from the characteristics of the people of intellect. As the poet said:

"A stupid person is not a leader amongst his people, but the one who is a leader amongst his people is the one who pretends that he's stupid."

Meaning: To overlook the mistakes of the people, control yourself while angry, so that you avoid speaking with inappropriate language which you will later regret.

It has been reported by Abu Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

ليس الشديد بالصرعة ، إنما الشديد الذي يملك نفسه عند الغضب

"The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." ⁵⁸

⁵⁸ Collected by Al-Bukhari and Muslim

Even if your hearts were to separate during times of anger, this should not cause you to respond to him the way he deals with you, because oppression is darkness on the Day of Judgment. For example, you say to him, after a long relationship of love and mercy, "I have never loved you, and I have never been satisfied with my life with you!" For indeed this can be the end of your marital life, where there's no turning back.

It was from the supplication of Prophet (ﷺ) that he would say:

وأسألك كلمة الحق في الرضا والغضب

"Oh Allah I ask you for the truthful word in times of pleasure and anger."⁵⁹

So don't oppress him with that which does not exist in him, and don't oppress yourself by doing or saying something that will cause you to burn with regret in the future.

It has been narrated that the Prophet (ﷺ) said:

أحبب حبيبك هونا ما ، عسى أن يكون بغيضك يوما ما ، وأبغض
بغيضك هونا ما عسى أن يكون حبيبك يوما ما

⁵⁹ Reported by An-Nasaai, Authenticated by Al-Albani in Saheeh An-Nasaai in the hadith of Amaar bin Yaasir

“Love moderately, for perhaps the one you love, one day, will be hated to you; and hate moderately, for perhaps the one you hate, you will one day come to love.”⁶⁰

So if you dislike your husband for an hour, let it be in moderation. Do not show every sign and expression of anger. Because you don't know, after time has passed and your relationship returns to normal, what will be your condition with him after you have uttered certain phrases and done certain acts? So don't punish yourself with things that will only make you regret; and don't pull yourself to a place of disappointment and sorrow. It is incumbent upon you to speak with fairness, in times of pleasure and anger.



⁶⁰ Reported by At-Tirmidhi, Authenticated by Al-Albani in Saheeh At-Tirmidhee in the hadith of Abu Huraira

**6th Advice: Part of Loving Your Husband
is to Love Those Whom He Loves**

There is nothing strange about a woman's love for her husband and her affection toward him. But truly loving one's husband entails having love for those whom he loves especially his parents, siblings, and friends. Due to this we find that from loving Allah and his messenger is to love that which Allah and His messenger love. From the truest signs of a child's love for his parents is to keep ties with their friends even after his or her parents pass on. As stated by the Prophet (ﷺ):

"From the greatest expressions of dutifulness to one's parents is to keep close ties with someone that was close to them after they pass on."⁶¹

So, Oh sister, if you truly love your husband, then no doubt his loved ones will be beloved to you as well, especially his parents. Make a clear display of your respect for them, supplicate to Allah for their well-being in this life and in the hereafter, and show them that you are pleased to see them whenever you may meet. Also, try to deal with them as a child would with his own parents, displaying the utmost respect, kissing their hand and head, checking up on them, and visiting them frequently. Especially his mother, because as has been the habit of women from times of

⁶¹ Collected by Muslim in the "Book of Righteousness, Manners, and Joining the Ties" from the hadith of Abdullah bin Umar

20 Pieces of Advice to My Sister Before Her Marriage

old all the way up to the present, large scale wars are fought between women and their mother-in-laws, and at times the husband and wife become pawns in war games between the mothers-in-laws.

From those strange occurrences that have been narrated is that a mother advised her daughter who was approaching her wedding day and said:

Oh most noble daughter you must disobey your husband till death, excite his jealousy and vilify him and fight off his mother daily and bring between him and her distance and be a hot ember in both their eyes (i.e. bring sadness to them both).⁶²

Another woman mentioned she counseled her daughter, Barraah, by saying: **"I advised my daughter Barraah to have a free heart, be good to the dog and bad to your mother-in-law. Tire not from pushing and pulling at her until she sees the sweetness of life turn bitter."**⁶³

By Allah, neither of these women advised their daughters with any good; and how often is marital discord the result of motherly

⁶² Mahadaraat Al-Udabaa (415/1)

⁶³ Al-Aghaani (123/3)

20 Pieces of Advice to My Sister Before Her Marriage

interference, and all the more if they are deficient in their intellect.

But no matter how mistake prone and deficient your mother-in-law may be in her intellect, treat her as if she was your own mother, because indeed she is the mother of the one you love. So deal with her as your husband would love you to interact with her. Just as your own mother might wrong you and you forgive her, try your best to do the same with your mother in law.

The love which is in the hearts is only controlled by the One who created the hearts, but it is within your ability to deal with your mother-in-law well, speaking kindly to her and interacting with her nicely.

Allah states:

﴿ وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴾

“The good deed and the evil deed cannot be equal. Repel the evil one with one which is better (I.e. Allah ordered the faithful believers to be patient at the time of anger and to excuse those who treat them badly), then verily he is between whom and there

was enmity (will become) as though he was a close friend”⁶⁴

So ponder Allah’s statement, (**as though he was a close friend**), meaning that our good dealings with others will bring about good with those who have enmity toward us until they become (**as though he was a close friend**). This will cause them to be affectionate and to deal with us well. Is this not exactly what we desire? It is not a condition that his mother be your closest friend and ally, but by your pleasant exchanges with her you will earn her respect and kindness. In the same fashion you should deal with his sisters, brothers, and even his friends.

If you receive word that one of your husband’s close friends will be visiting, show your husband that you too are happy by increasing in your hospitality. This will cause your husband to be happy as well.

Do not do as many wives do and spoil your husband’s enjoyment of his guests. Indeed it is the habit of women, who are deficient in their intellect, to despise their husband’s friends under the pretext that they busy the husband away from his wife, steal their time, and other petty arguments. This is not befitting even if your husband lingers on with his friends to the extent of taking up your

⁶⁴ Fussilat:34

time. Simply seek your just do with niceness and in a kind manner without disparaging his friends. Surely this is a sign of intelligence and beautiful character. And how appropriate is the colloquial adage: "The entire city was honored, for one well."⁶⁵



⁶⁵ **Translator's Note:** This phrase is similar to the phrase known in the west: "I bought the buffet just to taste the desert."

7th Advice: Marital Life, Not Communal

This advice is connected to the previous chapter. Marital life is a relationship between a husband and wife. Therefore, avoid involving others in this relationship, except in a way which is best, whether it be a praiseworthy opinion or legislative marital counseling.

Marital Life not Communal Life:

- I. Secrets: Be aware of revealing your husband's secrets to anyone; and the most detested secrets to divulge are those that take place between you and your spouse during times of intimacy. It has been authentically reported on the authority of Abu Sa'eed Al- Khudri (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

إن من أعظم الأمانة عند الله يوم القيامة ، الرجل يفضي إلى امرأته وتفضي إليه ، ثم ينشر سرها

“From the greatest of betrayed trust with Allah, on the Day of Judgment, is the man who goes to his wife and she comes to him, then he divulges her secret.”⁶⁶

In another narration:

⁶⁶ Collected by Muslim and Abu Dawood

إن من أشر الناس عند الله منزلة يوم القيامة ، الرجل يفضي
إلى امرأته وتفضي إليه ، ثم ينشر سرها

“The most wicked among the people in the eye of Allah on the Day of judgment is the man who goes to his wife and she comes to him, and then he divulges her secret.”⁶⁷

Al-Haafith An-Nawawi, may Allah have mercy on him, said while commenting on this hadith:

This hadith indicates that it is impermissible for a man to disclose what happens between him and his wife during times of intimacy, whether it is details of what the wife says, does, or anything that resembles that. As for merely mentioning sexual intercourse, then this is hated if there is no benefit involved in it because it opposes good manners. Indeed the Prophet (ﷺ) said:

ومن كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليصمت

“Whosoever believes in Allah and the last day let him speak good or keep quiet.”⁶⁸

⁶⁷ Collected by Muslim in the Book of Marriage # 3369

⁶⁸ Collected by Al-Bukhari in the Hadith of Abu Huraira, in the “Book of Heart Softening Narrations” Hadith # 6067, At-Tirmidhee, Abu Dawood and others.

Likewise, Marital Life not Communal Life:

2. **Resolving Problems at the beginning:** It is not the practice of an intelligent woman that she rushes to her mother, sister, or friend when the slightest problem occurs between her and her husband, presenting her side of the story, perhaps even being oppressive in her words! Then these people who she has spoken offer their opinions that only complicate and intensify the problem. Oh sister, you should strive to accustom yourself, day after day, in resolving your marital problems amongst yourselves far away from the opinions of others.

If you, my noble sister, were to invite an outsider into your marital affairs, it will be like a judge who does not hear from both parties, only judging, advising, and making decisions according to your claim. Is this justice?!

Perhaps a problem can intensify beyond rectification. In such a case there is nothing wrong with seeking marital counsel from one or more individuals of sound mind. As Allah the Most High said:

﴿ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ، وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنْ اللَّهُ كَانَ عَلِيمًا خَبِيرًا ﴾

“If you fear a breach between the man and his wife, appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allah will cause their reconciliation. Indeed Allah is Ever All-Knower, Well-Acquainted with all things.”⁶⁹

Pay close attention to this verse. Allah says: “..If they both wish for peace, Allah will cause their reconciliation.” So, my sister, do not allow this meaning to escape you when problems consistently occur; you must desire rectification. Do not seek to merely humiliate and gain mastery over him. Rather your goal should be to unite in kindness, and with this comes many benefits.

From these benefits: Accepting excuses, looking over mistakes, being gentle in speech, quick to pardon, and even given up certain rights in seeking rectification.

Marital Life, Not Communal:

3. When raising the children: The school, the street, your neighbors, or maid should not play the largest role in raising your children. Rather you are specifically responsible for this task. The Prophet (ﷺ) said:

⁶⁹ An-Nisa: 35

“...a woman is a guardian of her husband's house and children and is responsible for them”⁷⁰

How beautiful is it that a child attains nourishment from a “single pan” and a “single drink.” But at the point when he is exposed to a “variety of drinks,” he will be corrupted and you will lose complete control over his conduct in the future. Perhaps while you are cultivating your children, instilling within them guidance and moral standards, another person may come along and destroy that which you have worked hard to build. So do not allow others to raise and watch over your children; they may see from others that which disrupts the moral values that you have instilled.

Along with this, your home has certain standards and techniques in child rearing, which may differ from the techniques of your relatives. So observe your children an hour after mixing with their cousins. Do not neglect the importance of correcting misunderstandings, which they may have picked up while with other children; and encourage them to embrace the proper outlook.

⁷⁰ Collected by Al-Bukhari in the hadith narrated by Abdullah bin Umar, *The Book Manumission of Slaves* 2392

Marital Life, not Communal

4. **The home and that which is in it:** Nothing should enter or exit the house except with your husband's permission. This is from your husband's rights over you, in order for it to be firmly established with him how much you respect his status and recognize his virtue. Also, when you implement this right, your husband knows that you see him as the leader of the family. The money is his money; and the home is his home.

And as previously mentioned, the Prophet (ﷺ) said:

“...a woman is a guardian of her husband's house and children and is responsible for them.”

At-Tirmidhee narrated on the authority of Abi Umama Al-Bahili, May Allah be pleased with him, he said: I heard the Messenger of Allah (ﷺ) say, in a sermon the year of the farewell hajj:

“No woman is to spend any of her husband's wealth except with his permission. It was said, Oh messenger of Allah: Not even food? He said: That is the best of our wealth.”⁷¹

⁷¹ Collected by At-Tirmidhee in Sunan At-Tirmidhee Hadith 670 and 2120

20 Pieces of Advice to My Sister Before Her Marriage

A woman does not lose any of her control by obeying her husband, and she is not slighted in her marital partnership. Rather, a woman seeking permission from her husband is from the greatest indicators that the wife has fully honored the rights of the marital relationship; the house is his house, and the wealth is his wealth. As for the woman's earnings, especially that which she owns, then she is free to do with this what she wills.⁷²

In General: From the rights of the marital bond: honoring the husband, attaining his advice, seeking his permission in your affairs. All of this helps to ease his mind and earn his affection.



⁷² **Translator's Note:** Within the limits set by the Islamic Legislation

8th Advice: Be Cautious of Kufr⁷³

Yes, be cautious of disbelief; and I seek refuge in Allah, the Lord of all the worlds, from disbelief, and from leaving the religion of Al-Islam. But this is not what I intend by the word kufr. Rather that which I have in mind is that a woman is ungrateful to her husband, as the Prophet (ﷺ) said while describing the hell fire:

"I was shown the hellfire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah (or are they ungrateful to Allah?)" He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'⁷⁴

And on the authority of Abdullah bin Amr', may Allah be pleased with them both, that the Messenger of Allah (ﷺ) said:

⁷³ **Translator's Note:** In Arabic, the word kufr كُفْر often refers to both disbelief in Allah as well as ungratefulness.

⁷⁴ Collected by Al-Bukhari & Muslim, this wording is from Al-Bukhari in the Book of Faith

20 Pieces of Advice to My Sister Before Her Marriage

“Allah doesn’t look at a woman who is ungrateful to her husband, while she is in need of him.”⁷⁵

What is very disheartening is that this is the condition of most women. However, it is not from her original nature and custom to behave like this. Rather the intelligent woman, who is dutiful to Allah, will acknowledge the good that is done to her, not oppressing anyone.

My sister, if your husband does not give you a particular thing you desire, or an argument takes place between the two of you, this should not cause you to absolutely disregard all the good he has done. Such behavior can lead to lies, falsehood, oppression, and distance you from one another. It can also do away with the trust between you and plant the seeds of enmity and hostility in your husband’s heart. And how can you behave like this, and he has done so much good for you; and then you refuse to acknowledge him doing any good.

Allah, the Most High, commanded us to be just and to do good deeds and has warned us from oppression and transgression. Allah says:

⁷⁵ Narrated by An-Nasaai and Al-Bazaar

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ
 عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ
 أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا ۗ وَإِن تَلَوُا أَوْ تَعْرَضُوا فَإِنَّ
 اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ ﴾

“Oh you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well Acquainted with what you do.”⁷⁶

Rather, if you acknowledged the good he has done for you, this will cause him to increase in his generosity toward you. And what is the reward for good except good? So if one day he does not allow you to have what you wish, still speak to him with gentle words and say to him:

“May Allah increase you in good. Your status is not lowered do to the fact you cannot give me everything I ask for. Indeed for me you have done much good; if you are generous to me then I will be thankful. If you abstain from giving me that which I desire then my heart will be patient, I will over look your faults, pardon

⁷⁶ An-Nisaa: 135

20 Pieces of Advice to My Sister Before Her Marriage

you of your mistakes, because overall you have been kind and generous to me. And know that in my heart your status will never be lowered with me.”

These words, and those that share their meaning, will not deprive you of any good. This is from a number of angles:

From these angles: You are showing obedience to Allah by being just during times of argumentation, speaking kindly and staying away from that which is impermissible, such as ungratefulness to your husband.

Also from these angles: With these words you earn your husband’s love and this will lead to him increasing in his generosity toward you. Just like ungratefulness to your husband is blameworthy, thanking him is commendable. Therefore, always show him thanks for the good he does, recognizing his deeds, and the service he has put forward for you. Certainly you can’t repay the good that he has extended to you. Also, you should supplicate often for your husband, asking Allah to give him good, and to increase him therein. You should mention these dignified words often.

All of these mannerisms and kind words strengthen the covenant of your marital life. A man’s generosity is like a date tree. Every time it is watered its fruits grow more beautiful. So water your

20 Pieces of Advice to My Sister Before Her Marriage

husband's generosity by thanking and praising him and by asking Allah to give him good.

My dear sister, may Allah give you success to all good.



20 Pieces of Advice to My Sister Before Her Marriage

Do you not want to be from those whom Allah loves?!

Therefore, it is important for you to take pardoning seriously. Indeed it is the path of the noble men and women, the people of sound minds. At the point you become certain that he has made a mistake, do not respond with arrogance, abandonment, rejection, and haughtiness.

At this point there would be two calamities:

1. The error itself
2. The problem of not pardoning

A sufficient punishment for him is that he acknowledges his mistake, and for you to quickly pardon him. In addition to this, you can clearly state to him that he has made a mistake, and that you have pardoned him, saying for example: "Although you have wronged me when you did this and said that, May Allah pardon and forgive you, and your right upon me obligates that I pardon you." These are the type of words you should say when in such a situation.

On the other hand, if you were the one who erred, then as the Prophet Muhammad (ﷺ) said:

“And the best of those that make mistakes are those that repent.”⁷⁸

Be quick to apologize, kiss his forehead, hold his hand, while expressing your sympathy and regret for what has transpired, whether it was something you did or said. But do not allow the Shaytaan (Satan) to cause you to delay in seeking your husband’s forgiveness, only to protect your dignity. As time goes on, this postponement will only increase your husband’s anger. Then his pride may overcome him, and he will not even accept your apology. So go directly to him, with love and shyness. Promise him that you will not wrong him again.

Many wives are completely oblivious to these noble mannerisms, which only complicate marital problems. But from the completion of any marriage, is that both spouses agree to look over one another’s shortcomings, pardoning when an error occurs, realizing that each one of them is important to the other, and is not lowered in the least by apologizing. This makes them nobler, and increases the love and respect between them.



⁷⁸ Graded sound in Saheeh Al-Jaami’ by Al-Albani, hadith 4515, narrated by Anas bin Malik

10th Advice: Do You Know His Rights Over You and Your Rights Over Him?

It is important for you to know the answer to this question from three angles:

1. According to the Islamic Legislation
2. Based on your customs
3. According to your mutual agreement

According to the Islamic Legislation:

The Islamic legislation has obligated upon the man and woman certain marital rights. Some of these rights are exclusive to each gender and others are shared by both. The scholars of Islamic jurisprudence have placed great importance on this issue in the books of jurisprudence, under the chapter heading, “Marital Relations,” which I will summarize in the following points:

A. The husband’s rights over the wife,⁷⁹ and they are many:

- I. To serve him in kindness. On the authority of Al-Husayn bin Al-Muhsin (ﷺ)

⁷⁹ Many people have gathered together the marital rights. This arrangement is from the work Fundamentals of Martial Life.

أذات زوج أنت ؟ . قالت : نعم . قال : كيف أنت له ؟
. قالت : ما آلوه إلا ما عجزت عنه . قال : فانظري أين
أنت منه ؛ فإنه جنتك ونارك

“The Prophet said to a married woman: ‘What is your status with your husband?’ She said: ‘I do everything for him that I can do, not falling short in any of his rights, except that which I don’t have the ability to carry out.’ He said: “Be careful how you treat him, for he is your paradise and your hell.”⁸⁰

Sheikh Al-Islam Ibn Taymiyyah said: “It is incumbent upon her to serve him in kindness, in a way that is appropriate to her condition, and this varies according to time and place. For example, a bedouin woman’s servitude to her husband is not like that of a city woman, and likewise the strong woman differs from the weak woman.

2. To obey him in that which is not disobedience to Allah, and the discussion concerning this point has already proceeded. On the authority of Abdur Rahman bin Au’f (رضي الله عنه) who said that the Messenger of Allah (ﷺ) said:

⁸⁰ Narrated by Ahmad and Al-Nasaa’i in the hadith of Al-Husayn bin Al-Mushin. Authenticated by Al-Albani in Saheeh At-Targeeb

إذا صلت المرأة خمسها وصامت شهرها وحفظت فرجها
وأطاعت زوجها قيل لها : ادخلي الجنة من أي أبواب الجنة
شئت

“If a woman prays her five prayers, fasts the month of Ramadan, guards her chastity, and obeys her husband, it will be said to her, “Enter paradise from any door you wish!”⁸¹

3. A wife does not fast voluntarily, while her husband is present except with his permission. On the authority of Abu Hurayrah (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

لا يجزى للمرأة أن تصوم وزوجها شاهد إلا بأذنه

“It is not permissible for a woman to fast voluntarily while her husband is present, except with his permission.”⁸²

This hadith highlights a fundamental principle which the Islamic legislation seeks to actualize: for a woman to be prepared for her husband in all situations and not to become occupied with anything, except with his permission.

⁸¹ Collected in the Musnad Ahmad

⁸² Collected by Al-Bukhari

4. To guard his wealth and property. On the authority of Abu Umama Al-Baahili, may Allah be pleased with him, he said:

سمعت رسول الله صلى الله عليه و سلم في خطبته عام حجة
الوداع يقول لا تنفق امرأة شيئا من بيت زوجها إلا بإذن
زوجها قيل : يا رسول الله ولا الطعام ؟ قال : ذاك أفضل
أموالنا

“I heard the Messenger of Allah say in his sermon, the year of his last Hajj: ‘No woman can spend anything from her husband’s home except with his permission.’ It was said: Oh Messenger of Allah, not even food? He said: That is from the best of our wealth.”⁸³

We have previously mentioned this established right which is not rejected by the intellect.

5. No one is to enter his home except with his permission. On the authority of Abu Huraira, may Allah be pleased with him, who said that the Messenger of Allah (ﷺ) said:

و لا تأذن في بيته إلا بإذنه

⁸³ Declared Hasan by Al-Albani in Saheeh At-Tirmidhee

“No woman is to allow anyone to enter her husband’s home except with his permission”⁸⁴

6. That she is thankful for his favors, and is not ungrateful for the good that he does. This point has been discussed along with the warning from being ungrateful to one’s husband.⁸⁵

B. The wife’s rights over the husband, and they are many. I. From amongst them: As-Sadaq-meaning dowry; It is a woman’s right over her husband, whether he pays it in advance or delays all of it or some of it to a specific date. It is not permissible for him to deny this right or abstain from paying it. Allah the Most High said:

﴿وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ

مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا﴾

“And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart”⁸⁶

2. To keep her in kindness and to release her in kindness.

As Allah, the Most High says:

⁸⁴ Collected by Al-Bukhari

⁸⁵ Chapter 8 “Be cautious of Kufr”

⁸⁶ An-Nisa:4

﴿فَأَمْسَاكِ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ﴾

“...either you retain her on reasonable terms or release her with kindness...”⁸⁷

It is not permissible for a husband to harm his wife. Rather he has two options: either to live with her in a tranquil marriage or divorce her in kindness, because women are naturally weak. For this reason the Prophet (ﷺ) said:

فإنهن عوان عندكم

“Indeed they are ‘awaanun with you”⁸⁸

Meaning: Female captives, and this has come as a metaphorical expression, describing a woman’s weakness and need of her husband, not intended in a literal sense.

3. Providing the wife with food and clothing, without being miserly or extravagant. On the authority of Jaabir bin Abdullah (رضي الله عنه) that the Messenger of Allah (ﷺ) said in his farewell sermon:

ولهن عليكم رزقهن وكسوتهن بالمعروف

⁸⁷ Al-Baqarah: 229

⁸⁸ Declared Saheeh by Ibn Al-Qayyim in Zaad Al-Ma’d, Ash-Shawkanee in Nail Al-Jaraar, and others with various wordings.

“It is upon you to provide food and clothing for them, in a manner that is best”⁸⁹

4. That he teaches his wife that which benefits her, and commands her to act upon it. Allah, the Most High says:

﴿ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى ﴾
(١٣٢)

“And enjoin As-Salaat (the prayer) on your family, and be patient in offering them [i.e. the Salaat (prayers)]. We ask not of you a provision; We provide for you. And the good end is for the Mutiqeen (pious, dutiful ones)”⁹⁰

And the Prophet Muhammad (ﷺ) said:

ما من عبد يسترعيه الله رعية ، يموت يوم يموت وهو غاش
لرعيته ، إلا حرم الله عليه الجنة

“There is not a slave that Allah gives him responsibility over a flock, and he dies while deceiving his flock except that Allah has made paradise impermissible for him”⁹¹

⁸⁹ Collected by Muslim and others, in the long hadith of Jaabir bin Abdullah

⁹⁰ Taha: 132

⁹¹ Collected by Al-Bukhari and Muslim; this is the wording of Muslim.

The greatest form of deception is that a man neglects teaching his family that which benefits them, commanding them with good, and forbidding them from evil.

5. The women's right to seek a Khul'a. Allah the Most High said:

﴿ فَإِنْ خِفْتُمْ أَلَّا يُفِيَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ﴾

“Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce).”⁹²

The woman has the right to seek a divorce, if the marital relations become difficult, due to a weakness in her husband's religiosity, bad character, or inability to provide food, clothing, and shelter. But if she seeks a divorce without a just cause, then it is considered a major sin, based on the clear statement of the Prophet (ﷺ): On the authority of Thawbaan, May Allah be pleased with him, that the Messenger of Allah said:

⁹² Al-Baqarah: 229

أيما امرأة سألت زوجها طلاقاً من غير بأس ، فحرام عليها
رائحة الجنة

“Any woman who asks her husband for a divorce without just cause, will not be allowed to smell the fragrance of paradise”⁹³

C. The Rights that are Shared by the Husband and Wife:

I. To fulfill the conditions of the marital contract.

Muslims are bound by their word. The Prophet (ﷺ) said:

أحق ما أوفيتم من الشروط أن توفوا به ما استحللتم به الفروج

“The most worthy condition which must be fulfilled is that which makes sexual intercourse lawful.”⁹⁴

So if a man or woman has stipulated a permissible condition then it is obligatory for them to fulfill it, unless one of them forgoes the condition.

⁹³ Authenticated by Al-Albani in Saheeh At-Tirmidhee, Saheeh Ibn Majah, Saheeh Abi Dawood, Saheeh Al-Jaami’, and other books all with very similar wordings, this is the wording of At-Tirmidhee.

⁹⁴ Collected by Al-Bukhari and Muslim, this is the wording of Al-Bukhari in the hadith narrated by Uqbah bin Aa’mr

The Rights of Intimacy: It has been reported on the authority of Abu Hurayrah that the Messenger of Allah (ﷺ) said:

إذا دعا الرجل امرأته إلى فراشه فأبت ، فبات غضبان عليها ،
لعنتها الملائكة حتى تصبح

“If a man calls his wife to the bed (for intimacy) and she refuses, and he sleeps the night angry with her, the angels will curse her until she awakes.”⁹⁵

2. Family Secrets: As previously mentioned, neither the husband nor the wife should spread any of each other’s secrets, especially marital secrets. The Messenger of Allah (ﷺ) said:

إن من أعظم الأمانة عند الله يوم القيامة ، الرجل يفضي إلى
امرأته وتفضي إليه ، ثم ينشر سرها

“From the greatest of betrayed trust with Allah, on the Day of Judgment, is the man who goes to his wife and she comes to him, then he divulges her secret.”⁹⁶

On the authority of Asma bint Yazid may Allah be pleased with her, she reported that she was with the

⁹⁵ Collected by Al-Bukhari and Muslim

⁹⁶ Collected by Muslim on the authority of Abu Sae’ d Al-Khudree

Prophet (ﷺ), and the women and men were sitting with him, so he said (ﷺ):

لعل رجلا يقول ما فعل بأهله ، ولعل امرأة تخبر بما فعلت مع زوجها فأرم القوم ، فقلت : إي والله يا رسول الله ! إنهم ليفعلون ، وإنهن ليفعلن . قال : فلا تفعلوا ، فإنما مثل ذلك شيطان لقي شيطانة ، فغشيتها والناس ينظرون

“Perhaps a man will mention the intimate secrets between him and his wife, and perhaps a woman will mention the same. So everyone was quiet. So I said: By Allah oh Messenger of Allah! Indeed they do. So he said: Don’t do this, because indeed that is like a Shaytaan (Male devil) meeting a Shaytaana (female devil) and he deceives her while the people are watching.”⁹⁷

3. Inheritance: Each spouse has the right to inherit from the other, which is a right that has been made obligatory. Allah, the Most High, says:

﴿ وَالَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا

⁹⁷ Narrated by Al-Imaam Ahmad, and others, declared authentic by Al-Albani in Saheeh At-Targeeb, by other than it.

تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ^ع
 وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ
 كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ
 وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ
 كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا
 السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي
 الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ^ع
 وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١١٣﴾

“In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused

20 Pieces of Advice to My Sister Before Her Marriage

(to anyone). This is a Commandment from Allah; and Allah is Ever All Knowing, Most Forbearing.”⁹⁸

4. Raising the Children, from the rights which are shared between the both of you.

Based on Your Customs:

The common practices of a people have their benefits and rulings that apply to them. Whatever the people see as good then it is good, as long as it doesn't oppose a command or prohibition of the Islamic Legislation.⁹⁹ So with this in mind, the general customs of the people are made up of certain mannerisms and behaviors which are not suitable for you to oppose in order to protect you and your husband from public scorn. There are many examples of this, varying based on time, place, and culture. There are certain things that people used to consider despicable, but today people may deem them to be from lofty mannerisms. Likewise, there are certain marital practices that may be considered crimes by people who live in rural areas, while they are

⁹⁸ An-Nisa:12

⁹⁹ That is because some people may reject certain behavior, but in reality it is from the prophetic sunnah, and there are many examples of this: Such as a husband drinking that which remains from his wife's beverage; a woman walking side by side with her husband holding his hand; a man mentioning his wife's name; a woman kissing her husband's head in the presence of others, and other acts which have been authentically narrated that the Prophet (ﷺ) has done and affirmed.

20 Pieces of Advice to My Sister Before Her Marriage

considered noble practices by city dwellers. Similarly, certain practices may be prohibited amongst certain tribes, but with other cultures and ethnicities it may be an established practice.

So look at what is considered noble behavior from the people of your time, place, and tribe, and hold firm to it. Do not oppose it with false claims such as the freedom to behave as you wish. **And perhaps from these practices that are agreed upon:**

1. Avoid calling him by his first name. Rather it is from good manners to call him by his kunya,¹⁰⁰ or with a name that he likes to hear from you, such as: Oh my heart, oh my dear, and other than that.
2. Lower your voice when addressing him. It is bad manners for you to raise your voice when addressing your husband or criticizing him; and it is even worse if you are in the presence of others.
3. Not walking in front of him, except when there's a need to do so. It is from good manners that you walk by his side or slightly behind him out of respect and honor for him.

¹⁰⁰ **Translators Note:** An example of a kunya is: Abu Abdur Rahman, Abu Abdillah, Ummu Abdillah, or Ummu Sabriyyah. So a man who has a son named Adam, then the father's kunya is Abu Adam, and the mother would be Umm Adam.

20 Pieces of Advice to My Sister Before Her Marriage

4. Not burdening him with shopping for your personal female products. Although it is permissible, many people have grown accustomed to disliking this practice.
5. Calm and peaceful behavior while guests are over. The typical custom of most people is that they dislike hearing loud noises coming from inside the house and from the cooking pans, especially while they are being served.
6. Shouting out and calling him around men. Even though your voice is not aowra (those things that must be concealed from men, such as a women's hair) based on the most correct opinion, most people dislike hearing a woman's voice and are more comfortable with having her clap or knock on the door, and other things similar to this. This is better etiquette.
7. Giving him the responsibility of carrying the child, without the need, while outside the home. Although it is not impermissible legislatively, many people look down upon this.

So with these types of customs judge yourself, in order to determine what are the good etiquettes and practices, then hold firm to them, not opposing them at all; because indeed for one to oppose that which has been established is against good manners.

According to your Mutual Agreement:

How beautiful it is for there to be between a husband and his wife a mutual agreement from the very first night of their marriage regarding those things that the husband likes, in order for her to carry them out, and what he hates so that she can avoid them. The person of sound intellect, they commit themselves to this mutual agreement. Many intelligent men and women, from the past and the present, have begun their marriages in this way, establishing mutual terms of agreement from the very first night of marriage.

Ibn Abdi Rabbihi mentioned in Al-A'qd Al-Fareed that Shareeh Al-Qadee married a woman, and when he entered upon her, he extended his hand to her forehead, and at that point she said:

Hold on Abu Umiya.

Then she said: All praise belongs to Allah, I praise Him, seek His aid, and I send prayers and peace upon Muhammad and those that follow him. I am a strange woman to you; I don't have any knowledge of your behavior and mannerisms. So inform me of those things that you like, so I can do them; and likewise, tell me that which you dislike, so I can avoid it.

And she said: It was possible for you to have married someone from your people, and likewise it was possible for me to marry

someone from my people, but if Allah decrees a matter then it is. So you have married, then do as Allah commands you:

﴿فَامْسَاكُ بِمَعْرُوفٍ أَوْ تَرْيِخٌ بِإِحْسَانٍ﴾

“...either you retain her on reasonable terms or release her with kindness”¹⁰¹

I say this statement of mine and I seek Allah’s forgiveness for me and you.

Shareeh said: So she moved me to a khutbah¹⁰². So I said: All praise belongs to Allah, I praise Him, seek His aid, and I send prayers and peace upon the Prophet and those that follow him:

Indeed you have said words, that if you are firm upon them it will be your fortune, and if you leave them, they will be a proof against you. I love this and that; and I hate this and that; we are together, so don’t cause division between our families. That which you see from good, spread it; and the bad you see, conceal it.

And she said: There’s something which I didn’t mention: Do you love that the family visits?

I said: I don’t like that my sister-in-law’s husbands bore me.

¹⁰¹ Al-Baqarah:229

¹⁰² A religious speech

20 Pieces of Advice to My Sister Before Her Marriage

She said: Who from your neighbors do you like to enter your home, so I can give them permission? And who do you dislike, so I can prevent them from entering?

I said: The children of so and so are a pious people; and the children of so and so are evil.

So he said:

So I slept with blissful nights, and she lived with me for a year, and I didn't see anything except that which I loved. At the beginning of the year I came from the judicial council, and when I arrived home, I saw an elderly woman giving orders around the house. So I said: Who is this?

They said: So and So, the woman who circumcised you. At that point I was no longer uneasy at her presence. So when I sat down, I faced toward the old woman.

She said: As Salaamu Alaikum Oh Abaa Umiya.

I said: wa alaikum as salaam, who are you?

She said: I'm the woman who circumcised you.

I said: May Allah make you close to Him.

She said: What do you think about your wife?

20 Pieces of Advice to My Sister Before Her Marriage

I said: She is a good wife.

So she said to me: Oh Abaa Umiya, there are two conditions in which a woman is not worse than her: if she gives birth to a boy or is loved by her husband. So if a doubt comes to you, than it is upon you to discipline her. By Allah, men have not removed a greater evil from their home than a disrespectful woman.

So I said: By Allah, she has good manners, and is pleased with what she has been given.

She said: Would you like for your two sisters to visit you?

I said: Whenever they like.

He (Shareeh) said: So she would visit me at the beginning of each year, advising me with this advice. So she (my wife) lived with me twenty years, and I didn't criticize her over anything.¹⁰³

This story exemplifies how many married couples should be the night of their marriage: each spouse informs the other about those things they like and dislike. In fact, I have tried this and I benefited a great deal, and all praises belong to Allah.


¹⁰³ Al-'Aqd Al-Fareed: (6/93-94) with simple alterations.

11th Advice: Be One Who Advises, Not One Who Criticizes

Indeed your husband may be tested with a type of sin from the impermissible matters, which does not necessitate separation between husband and wife. If this is the case, then it is upon you to know that the greatest of his marital rights over you is that you constantly advise him when he makes mistakes, rescuing him from committing sins; because he is held captive by them. So be one who advises and do not be one who criticizes. Don't turn to him every day with censure, displeasure, rebuke, and scold, disputing with him every night; rather advise him.

You have been commanded to call to Allah with wisdom, good exhortation, and to argue in the best manner.

Allah says in the Qur'an:

﴿ اَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴾ 

"Invite (mankind, Oh Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better."¹⁰⁴

You have been commanded to be soft and courteous in speech just as Allah said to Musa and Harun:

﴿ قَوْلًا لَهُ، قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴾^{٤٤}

"And speak to him mildly, perhaps he may accept admonition or fear (Allah)."¹⁰⁵

And Allah said:

﴿ وَقُولُوا لِلنَّاسِ حُسْنًا ﴾^{٨٣}

"And speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad]"¹⁰⁶

So if you see him engaged in sin, then you should do a number of things:

First: Oh noble sister! It is important that you study the impermissibility of his sin by reading the evidences or by listening

¹⁰⁴ An-Nahl:125

¹⁰⁵ Taha: 44

¹⁰⁶ Al-Baqarah:83

20 Pieces of Advice to My Sister Before Her Marriage

to lectures in order to acquire a great amount of evidence and proof of its impermissibility. Now you have taken on the role of being his advisor, commanding with the good and forbidding the evil. When assuming such a role, it is a must that you be well grounded in Islamic knowledge.

Second: Choose the most appropriate time and methods in advising and admonishing him. It is a mistake to approach him at the time he is doing the sin, when he is angry, or while there is differing between you. You should only advise him at a time when he is calm and can think clearly. Draw close to him like a well-mannered loving wife and present your advice to him in a number of ways.

From these ways: Romantically requesting from him to refrain from a certain action, and seeking his promise to do so, or use his love for you as a way for him to abandon the sin by saying, “If you are truthful in your love for me then you will abandon such affair out of obedience to Allah.”

Advise your husband by writing him a gentle letter or by speaking to him over the phone, using affectionate words which prepare your husband to accept your advice.

Present to him a group of books or tapes which include advice about the sin he has fallen into. Notice that I said: “a group of

books or tapes”, so that he will not respond with negativity and arrogance if he realized that he is the one intended with this advice.

Third: If he commits this sin while inside the house then try to divert his attention away from this act by occupying him with any permissible or loved activity.

Four: There is nothing wrong with seeking assistance from a relative in advising and reminding him in an indirect manner. However, be mindful of not allowing him to know that this advice stems from you.

Fifth: Be patient with him as long as you do not witness from him open disbelief or a major sin that makes living with him unbearable. The discussion on this topic will come in the chapter entitled “**Patience is the key to relief**”

Sixth: Frequently use the believers’ most powerful weapon: **supplicating to Allah**. With supplication, Allah changes the condition of whom He wills from misguidance to guidance. The discussion on supplication and its virtues will come later.

So it is incumbent upon the righteous wife to hold firmly to these aforementioned matters, not neglecting them in order to rectify her husband.

12th Advice: Be his Servant and He Will Be Your Slave

In the Qur'an Allah states:



“Is the reward of good other than good”¹⁰⁷

As a woman increases in obedience and servitude toward her husband, she will find him responding with similar submissive behavior. People are naturally inclined to love those who treat them well and no doubt an obedient servile wife treats her husband well. So be his servant, he in turn will be your slave, just as one woman of strong intellect once advised. Here I will present this woman's advice in totality due to the great benefit it contains. Some of these points have been mentioned in previous paragraphs, and some are forthcoming.

The author of the book *Al-A'qd Al Farid* mentioned that a woman once counseled her daughter on her wedding night, saying:

“Oh my dear daughter, if I were to leave off counseling anyone due to her good character and high background then it

¹⁰⁷ Ar-Rahman:60

20 Pieces of Advice to My Sister Before Her Marriage

would be you but advice is a reminder to the forgetful and an aid to one of sound intellect.¹⁰⁸

Oh my dear daughter you have left the nest that you have now outgrown and are now moving to an abode not yet known to you, to live with a mate that you are still unaccustomed to.¹⁰⁹ But if you are like a servant unto him, he will be your slave. And take from me ten characteristics that will be an aid and a reminder to you."¹¹⁰

As for the first and second,

- I. Good companionship is by being pleased with little.
2. Beautiful interaction is by hearing and obeying.

In good companionship one's heart finds relaxation, and in interacting beautifully with one's husband, a woman will please her Lord.¹¹¹

¹⁰⁸ Meaning: Indeed you have the best of manners and etiquettes, so it could be said that people like you are not in need of advice, but I realized that advice and admonition are not only for the heedless, but they are also an aid for the one with sound intellect to be firm upon beautiful manners."

¹⁰⁹ Meaning: You have left away to a home other than the one you grew up in; and in it is a man that you didn't previously know. So prepare yourself for a new environment and new practices, habits, and customs.

¹¹⁰ Meaning: A safety, admonishment, and reminder, as time passes throughout your relationship with him.

¹¹¹ These two pieces of advice gather two great mannerisms: Being pleased with little and obedience to one's husband. As for being

The third and fourth

3. Checking up on what he sees.
4. Watching over what he smells.

Let not his eyes see anything from you except that which pleases him, and let not his nose smell any putrid scent from you. And know that eyeliner is the most beloved cosmetic and that water is all you would ever need to purify yourself.¹¹²

The fifth and the sixth,

5. Guarding his wealth
6. Taking care of his dependents as well as his retinue¹¹³.

Know for certain that preserving his wealth is keeping good account and that pasturing over his retinue is good

pleased with little, it is a means of relaxation for her in life and removes all desires of greed and difficulties from her heart. As for obedience, it is pleasing to Allah because Allah has made it obligatory, so if she is obedient to Allah it is desired that she will attain blessed love from her husband toward her.

¹¹² The completion of these two advices will come later. That which is intended is that you, oh sister should appear in front of your husband's eyes with the best appearance and that he should only smell from you the best of scents. I mentioned al-kuhl, because it is from the most beautiful things that the eye can see; and I mentioned water, for it is the best thing present, meaning by continuously using it to wash and purify, in order for your husband to not smell any bad smells from his wife.

¹¹³ **Translator Note:** Meaning: Attendants, servants, maids, etc.

management.¹¹⁴

The seventh and eight

7. Taking heed to his meal time.

8. Keeping things tranquil and still while he is asleep.

The heat of hunger burns and breaking your husband's slumber will no doubt anger him.¹¹⁵

The ninth and tenth

9. Do not publicize his secrets.

10. Do not disobey his orders.

If you make public that which is private, you will not be safe from him, in turn, betraying you; and if you disobey his orders you will have aroused his anger.¹¹⁶ Lastly, be not joyful in front of

¹¹⁴ The explanation of these two important mannerisms has been previously mentioned and they are that you preserve your husband's wealth and take care of his retinue. The mother here mentions that the way to preserve his wealth is in attaching to things their proper value and dispensing money appropriately without squandering it. And the best way to care for his dependents/retinue is to interact with them beautifully, discipline them appropriately, and to take full care of their affairs and needs.

¹¹⁵ Meaning: Hunger brings a burning sensation to the stomach and this may cause the husband to interact inappropriately with his wife. Likewise while asleep or in a relaxed state where there is excessive ruffling and noise will no doubt anger him. So in this situation a woman of intellect should rush to feed her husband and to distance any source of annoyance from him while he is asleep.

¹¹⁶ This is the best advice that can be given in respect to keeping secrets. We have already clarified the impermissibility of announcing marital secrets and the dangers of doing so, which include your spouse in return betraying you, and the punishment no doubt fits the crime. Likewise,

20 Pieces of Advice to My Sister Before Her Marriage

him during his distress or openly gloomy while he's gleeful."¹¹⁷

These are ten comprehensive instructions that are like icing on the cake of this treatise of mine due to what they contain of beneficial advice. They are for her and likewise for you, so hold firmly to them. May Allah place you in His care.



disobeying your husband causes him to dislike you and places rancor in his chest against you.

¹¹⁷ Al-Aqd Al-Fareed (6/83) & Muhaadaraat Al-Udaba (1/415)

13th Advice: Jealousy¹¹⁸ Can be an Evil Disposition

Oh my sister, May Allah place you in His care, let not the knowledge escape you that jealousy can be praiseworthy and blameworthy. From the praiseworthy jealousy is that which is obligatory and that which is merely permissible. An example of the obligatory type of jealousy is to have jealousy for what is sacred to Allah. These are the things that Allah, His Messenger (ﷺ) and the believers all have jealousy for. The Prophet (ﷺ) said:

والله ما من أحد أغير من الله أن يزني عبده أو تزني أمته يا أمة

“By Allah, there is no one who has more jealousy than Allah then for a male or female servant of His would commit fornication.”¹¹⁹

On the authority of Ibn Mas’ud (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

لا أحد أغير من الله ، ولذلك حرم الفواحش ما ظهر منها وما بطن

¹¹⁸ **Translator’s Note:** In the English language jealousy has a number of meanings. From these meanings: “I. Hostility toward a rival or one believed to enjoy an advantage.” The second meaning is: “Vigilance in guarding or preserving a position.”

¹¹⁹ Narrated by Al-Bukhari and Muslim, this is the wording of Al-Bukhari, in the hadith narrated by Aisha, may Allah be pleased with her

“There is no one with more jealousy than Allah and because of that he has decreed impermissible all acts of faahishah (all impermissible sexual activities) that which is apparent of them as well as those that are hidden.”¹²⁰

Likewise on the authority of Uqbah bin Amir al-Juhani who said that Allah’s Messenger (ﷺ) said:

غيرتان إحداهما يحبها الله عز وجل والأخرى يبغضها الله عز وجل
الغيرة في الريبة يحبها الله والغيرة في غير ريبة يبغضها الله

“There are two types of jealousy, one type that Allah loves and the other which Allah hates: jealousy with due suspicion which Allah loves and jealousy over that which is not duly suspect which Allah hates.”¹²¹

Ali bin Abi Taaib (رضي الله عنه) stated:

“Jealousy is two types, one that is good and beautiful by way of which one maintains the honor of his family and there is a type that will enter him into the hell fire.”¹²²

The permissible jealousy is the desire to gain good without

¹²⁰ Collected by Al-Bukhari and Muslim

¹²¹ Related by Ahmad and at-Tabarani, al-Haithami, in his book Majma’uz-zawaa’id, who declared the narrators to be trustworthy.

¹²² Related by ad-Dayyaah in al-Mukhtaarah

hoping for that good to be removed from someone else and without having dislike that other people have received a blessing.

So for a wife to rush toward that which her husband loves, and for her to like that he has good just as she does, is from the permissible jealousy, if this is done without harming others.

Oh Sister, women are naturally inclined toward jealousy and if it was possible for anyone to be free from this characteristic it would have been the wives of the Prophet (ﷺ). However, amazing narrations have reached us indicating the strong jealousy of the Prophet's (ﷺ) wives. Each of them has shown jealousy for the Prophet (ﷺ) all of them competing to be his best wife. However, their jealousy did not cause them to oppress anyone.

So in truth their jealousy was only an indication of their great love for the Prophet Muhammad (ﷺ). Only the Prophet's (ﷺ) gracious characteristics placed in these women the need to compete against one another in gaining his love and affection.

As for the blameworthy jealousy then it is exemplified in the following:

I. Lying upon others and backbiting

This type of jealousy is deadly and leads to oppression and underhandedness. And indeed evil plots only fall upon the people that made them; oppression on The Day of Judgment will be darkness. Allah states:

﴿ وَلَا تَحْسَبِ أَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ ﴾

“Consider not that Allah is unaware of that which the *Thaalimun* (polytheists, wrong-doers) do...”¹²³

The proofs that discourage oppression are many.

Similarly, if a woman describes her sister in a way that she dislikes, then this is a form of backbiting. There are certain statements which the Prophet (ﷺ) used to deem to be huge, while perhaps today a woman may say much worse about her own companion. It has been related on the authority of Aisha that she said:

قلت للنبي صلى الله عليه وسلم حسبك من صفية كذا وكذا قال غير مسدد تعني قصيرة فقال لقد قلت كلمة لو مزجت بماء البحر لمزجته

¹²³ Surah Ibrahim: 42

“I said Oh Messenger of Allah it is enough for you that Safiyyah is such and such, (meaning short in stature). He replied ‘You have said a word which would dirty the sea if it were mixed in it.’”¹²⁴

She only said about his other wife that she was short, but in a demeaning manner. Consequently, the Prophet (ﷺ) saw this statement as a great offense. This is apparent from his reply that if the evil of her statement were to be mixed with the sea, it would dirty it. How much more evil is the way in which most women make mockery of their sisters, belittling their honor? And from Allah aid is sought!

So, oh sister, be cautious in allowing your jealousy to push you to find fault in other women, especially if they are your husband’s wives, sisters, or even his mother. Indeed this is one of the greatest means of gaining Allah’s displeasure and the displeasure of your husband.

2. A woman seeking the divorce of her co-wife

Also this is a form of oppression. The Prophet (ﷺ) specifically discouraged against this in the hadith narrated on the authority of

¹²⁴ **Translator Note:** Collected by Abu Dawood, At-Tirmidhee and others, declared authentic by Muqbil in *As-Saheeh Al-Musaad*, and Al-Albani in *Saheeh At-Tirmidhee*, and this is the wording of Abu Dawood.

Abu Hurayrah (رضي الله عنه) where the Prophet (ﷺ) said:

لا يحل لامرأة تسأل طلاق أختها ، لتستفرغ صحفتها ، فإنما لها ما
قدر لها

“It is not permissible for a woman to seek the divorce of her sister with the intent to remove any competition, so let her marry for she will only have what is decreed for her.”¹²⁵

For her is that which is decreed from maintenance, shelter, love, and a happy marriage. So, oh sister, be warned of letting your jealousy get the best of you to the point where you would seek the divorce of your co-wife.

3. Harboring unnecessary doubts about one’s husband and spying on him.

This is a shortcoming that grabs hold of many women, pushing them to spy on their husbands, using many methods to spy and search for secrets. The Prophet (ﷺ) said:

“Beware of suspicion. For verily suspicion is the falsest of speech. And do not meddle and do not spy. Do not rival one another nor be envious of each other or hate one another nor turn your back on one another. And be servants of Allah and brothers as He has

¹²⁵ Collected by Al-Bukhari and Muslim, this is the wording of Al-Bukhari

ordered you. The Muslim is the brother of his fellow Muslim. He does not oppress, nor deceive him, nor belittle him. And taqwa is here, taqwa is here, taqwa is here. (he said this while pointing to his chest). It is enough evil for a man to disdain his Muslim brother. A Muslim is sacred to another Muslim in entirety: his blood, his honor, and his wealth. Verily Allah looks not to your bodies, nor your shape, but rather he looks at your heart and your deeds.¹²⁶"

This hadith is comprehensive and conclusive of all that is obligatory for a woman to put into consideration. In it are many principles explaining how to interact with others, especially for the man who has married more than one wife. This prophetic narration encourages him to be cautious of envy, rivalry, oppression, deception, disdain, and encroaching upon one's wealth, honor, and blood. It is also an encouragement for camaraderie and brotherhood.

Our point of concern here is the prohibition of spying and the disastrous end if the woman is found to be spying. Rather in many cases this behavior has resulted in divorce and separation.

Abul-Aswad said to his daughter:

¹²⁶ Collected by Al-Bukhari and Muslim

20 Pieces of Advice to My Sister Before Her Marriage

- I. Beware of jealousy, because it opens the door to divorce.
2. And withhold from him two excesses: excessive physical intimacy and excessive speech.
3. And be as it is said:

Accept my apology and you will enjoy my affection, and speak not close to me while I am angered.”

And it is mentioned in Al-Aghaane¹²⁷ that Abul Aswad said to his daughter the night before her marriage:

“Oh my dear daughter, it is more befitting that women advise you and impart manners unto you, but that which is necessary is necessary. So know oh daughter that the best fragrance is water, and the best treatment for your hair is to oil it, and the sweetest decoration for your eye is to apply kuhl. Oh dear daughter, do not be overly affectionate and thus become his possession and do not distance yourself from him too much thus gaining his displeasure and leading him to be distant from you. And be as I told your mother:

“Accept my apology and you will enjoy my affection, and speak not close to me while I am angered.”

¹²⁷ Al-Aghaane (5/317)

It is befitting to mention that love is of many types and not every type of love should be directed at one's wife. So the love that is embodied in being dutiful to one's parents and of keeping family ties should be directed towards one's mother and those whom you share the ties of the womb with. And the love that is embodied in attachment and care is for one's children and those that are under the husband's care. The love that is embodied in friendship and companionship belongs to ones brothers and friends. As for intimacy and affection, then this is the portion that you deserve of your husband's love. So do not confuse between these different types of love and wind up in a path other than your own or seek after a right which is not rightfully yours. You should not let your husband's love toward his mother, sister, children, and friends excite your jealousy to spoil the love which you have for your husband.



14th Advice: Patience is the Key to Relief

﴿ قُلْ يٰعِبَادِ الَّذِيْنَ ءَامَنُوْا اتَّقُوْا رَبَّكُمْۙ لِلَّذِيْنَ أَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ وَّاَرْضُ اللّٰهِ وَّاسِعَةٌۙ اِنَّمَا يُوَفَّى الصّٰبِرِيْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿۱۰﴾ ﴾

“Only those who are patient shall receive their reward in full, without reckoning.”¹²⁸

The son of Adam was not given a quality more complete than patience; and the entire religion is established upon it.

I heard my teacher Shaykh-ul-Islam Abdul Aziz bin Baaz (may Allah have mercy upon him) say, while commenting on the statement of Allah,

﴿ وَالْعَصْرِ ﴿۱﴾ اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ﴿۲﴾ اِلَّا الَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوٰصَوْا بِالْحَقِّ وَتَوٰصَوْا بِالصَّبْرِ ﴿۳﴾ ﴾

“By Al-'Asr (the time). Verily, man is in loss, except those who believe (in Islamic Monotheism) and do righteous good deeds, and advise one another with truth and patience.”¹²⁹

Righteous actions are from Al-Imaan, however Allah has mentioned them separately due to their importance; and advising

¹²⁸ Zumar: 10

¹²⁹ Al-A'sr

with the truth is from righteous actions, however Allah has mentioned it separately due to its importance; and advising to have patience is from the truth, however Allah has mentioned it separately due to its importance. So this indicates that the essential affair is patience. Whoever does not have patience does not have complete Imaan, nor does he do righteous actions, or call to Allah, the Most High.”

Patience is a light for your life, and it causes you to forget your worries and calamities. So, ‘Oh my sister, once you get married, you have moved from a home where others carried the responsibility, to a home where you are now responsible:

The husband is a duty that requires patience.

The house is a duty that requires patience.

The children are a duty that requires patience.

So may Allah aid you and grant you patience! You are upon good when you hold firm to the obedience of Allah and His Messenger (ﷺ). So do not undertake these difficult tasks without seeking Allah’s reward.

It is important to mention that while you are attending to each individual activity you are in need of patience. So be aware, my noble sister, of allowing these activities to over burden you,

20 Pieces of Advice to My Sister Before Her Marriage

causing the difficulties to overwhelmingly increase to the point you eventually feel sorry for yourself.

It is a must that you organize your house duties in two ways:

1. Arranging each task

2. Dividing them up

As for Arrangement: Having good time management skills are of utmost importance, and from the best ways of benefiting from your time. However, some women's lack of knowledge causes them to cook, wash clothes, serve their husband, and take care of the children all at the same time!!

So you see this type of women scattered all over the place, as they say, moving from one room to another; the food is burning, the laundry is being neglected, the children are crying, and the husband is calling. If these "arrows" were to gain control over the most intelligent of people, a volcano would explode from his head and an earthquake would shake the very foundation of his patience.

So why, oh my sister, would you allow these duties to accumulate? Manage your time wisely, carrying out the husband's rights first; then attend to the children secondly; by busying them with that which will divert their attention away from you in a safe

place. Set a time for washing, cooking, and cleaning the house, giving everyone their due right.

Also, prioritize your duties according to the order of importance: marital responsibilities, husband, children, house, yourself, and the remaining rights of anyone else who is entitled.

As for dividing up the tasks: there are certain tasks which if you attempted to complete them all at once it would lead to you neglecting the rights of your husband, children, home and other than that.

At times you may be forced to complete a task in stages: in a day, a week, or a month. So do not burden yourself by trying to complete everything all at once.

Commonly, husbands complain that their wives' lack of time management skills and inability to divide up tasks causes them to fall short in carrying out their marital duties.

So if you were to realize this Oh sister, then women cannot use their children, daily tasks, or the size of the house as a scapegoat for them to not carry out their marital obligations. Although it is said that these duties require a great amount of effort, by simply organizing your time and dividing up your task you will be able to solve the problem, and your husband will not be deprived of obtaining all of his rights or at least most of them.

Now the **Highlighting Point**: Also from patience, bitter as it may be, is having patience with an oppressive spouse. Perhaps a woman can be tested with this type of husband. Know for certain that oppression is of many forms: domestic violence, verbal abuse, plundering wealth, being unjust between co-wives, and other than that. It is incumbent upon the wife to have patience in these situations, except if it reaches the point where living with him is unbearable, and his evil doesn't cease.

It is not necessary for her to be pleased with humiliation, and a life of disappointment. Allah is Sufficient in relieving both spouses from hardships.

However, my advice is directed towards the woman whose husband has committed some of the aforementioned types of oppression. I advise her to be patient, for it is not strange for a Muslim to be tested by their loved ones, such as one's father, brother, son or spouse. This is how the prophets, messengers, and the best of creation were tested.

Oh noble sister! Indeed there is a sign for you in Adam and his sons, and a lesson to be learned from Ibrahim (Abraham) and his father. In Nuh (Noah) and his son is an admonition, and likewise in Asiyah and her husband Fira'un (Pharaoh) is the best of examples for you. Finally, in our Prophet Muhammad (ﷺ) and his people are a preparation and a comfort.

Oh my sister, don't be surprised by the corruption of the one closest to you, for indeed you have by your side the best of generations and the best of creation, and it is only upon you to be patient, seeking Allah's reward just as they did. As Musa (Moses) (ﷺ) said to The Children of Israel, as they came to him complaining, and mentioning the trials they experience from Fira'un (Pharaoh) and his people, he said:

﴿ قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّا الْأَرْضَ لِلَّهِ

يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

"Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His slaves, and the (blessed) end is for the Muttaqun (pious)."¹³⁰

So be patient upon the harms and errors of your husband. With the permission of Allah, the Mighty and Majestic, the good end is for those who are patient.

When I advise you to be patient, I am not advising you with laziness, rather I encourage you to embrace the type of patience that is accompanied with determination and gracefulness, being keen and persistent upon rectification, just as the Prophets (ﷺ) would be patient upon their people's harms, while at the same time conveying that which Allah revealed to them. Take for

¹³⁰ Surah Al-A'raf:128

20 Pieces of Advice to My Sister Before Her Marriage

example Ibrahim (ﷺ), as he repeated to his father with the best of wordage, saying: “Oh my dear father, oh my dear father,” five times. He didn’t become bored and he didn’t give up. Also look at our Prophet Muhammad (ﷺ) as he repeatedly called his people to worship Allah alone. Likewise with his uncle Abu Talib at the time of death, he said: “Oh uncle, say La ilaha illa Allah (There is no deity worthy of being worshipped in truth except Allah),” repeating this call more than once.

Also, as he repeated to the young Jewish boy: “Oh young boy, say La ilaha illa Allah (There is no deity worthy of being worshipped in truth except Allah).” All of this is due to the Prophet’s (ﷺ) eagerness to see this young Jewish boy guided aright, and you, Oh sister, should be the same way. Be diligent in helping to correct your husband’s errors, according your ability, using the aforementioned techniques. But do not give up and do not be incapable.



15th Advice: Supplication is the Weapon of the Believer

The essence of worship is supplication, and it is a servant's connection with his Lord. With supplication, Allah removes hardships; He responds to the distressed one's invocation, shifting situations, rectifying the slave's outcome, actualizing request, and offering relief from troubles.

So do not be heedless of supplicating to Allah. Rather, be like His dutiful servants, who He describes as saying:

﴿ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ

أَعْيُنٍ وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾ (٧٤)

"And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqun" (pious)"¹³¹

The rectification of your husband and children is a gift from Allah, the Most High, with which He honors some with it, and removes it from whomsoever He wills. There are many wives whose husbands do not fear Allah when dealing with them, as was

¹³¹ Al-Furqaan:74

the case with the dutiful and pious Asiyah, wife of Fir'aun (Pharaoh), the one who Allah said about her:

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ
ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ
الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

“And Allah has set forth an example for those who believe, the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are oppressors (polytheists, wrong-doers and disbelievers in Allah).”¹³²

It is imperative that you constantly supplicate for your husband and children. If your family is righteous and upright your worldly life and hereafter will be as well. While supplicating, choose the times where the invocation is most likely to be answered, such as during prostration, after the prayer, in the last part of the night, during rain fall, while traveling, etc. Also, keep in mind that while supplicating to Allah, you must have certainty that He will respond, not allowing yourself to despair. For indeed Allah's mercy is close to those who work righteous deeds. Do not think anything is too great for Allah. Rather, He can do all things.

¹³² At-Tahrim:II

With a truthful invocation, Allah will completely change your situation, rectifying your husband and your children.

Abu Hurayrah (رضي الله عنه), the companion of the Messenger of Allah, he said:

“I invited my mother, who was a polytheist, to Al-Islam. I invited her one day and she said to me something about Allah's Messenger (ﷺ) which I hated. I came to Allah's Messenger (ﷺ) weeping and said: Allah's Messenger, I invited my mother to Islam but she did not accept (my invitation). I invited her today but she said to me something which I did not like. (Kindly) supplicate Allah that He may set the mother of Abu Hurayrah right. Thereupon Allah's Messenger (ﷺ) said: Oh Allah, set the mother of Abu Hurayrah on the right path. I came out quite pleased with the supplication of Allah's Prophet (ﷺ) and when I came near the door it was closed from within. My mother heard the noise of my footsteps and she said: Abu Hurayrah, just wait, and I heard the noise of falling of water. She took a bath and put on the shirt and quickly covered her head with a headdress and opened the door and then said: Abu Hurayrah, I bear witness to the fact that there is none worthy of worship (in truth) but Allah and Muhammad is His bondsman and His Messenger. He (Abu Hurayrah) said: I went back to Allah's Messenger (ﷺ) and (this time) I was shedding the tears of joy. I said: Allah's Messenger,

be happy, for Allah has responded to your supplication and He has set on the right path the mother of Abu Huraira. He (the Prophet) praised Allah, and extolled Him and uttered good words. I said: Allah's Messenger, supplicate to Allah so that He may instill love of mine and that of my mother too in the believing servants and let our hearts be filled with their love, whereupon Allah's Messenger (ﷺ) said: Oh Allah, let there be love of these servants of yours, i.e. Abu Hurayrah and his mother, in the hearts of the believing servants and let their hearts be filled with the love of the believing servants. (Abu Hurayrah said: This prayer) was so well granted by Allah that no believer was ever born who heard of me and who saw me but did not love me."¹³³

With invocation, Allah guides groups of people even if they are large in number.

Al-Bukhari and Muslim narrated, in their authentic collection of hadith, on the authority of Abu Hurayrah (رضي الله عنه) that he said:

Tufail bin 'Amr Ad-dausi and his companions came to the Prophet and said, "Oh Allah's Apostle! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allah against them." The people said, "The tribe of Daus is ruined."

¹³³ Collected by Muslim in the book "The Virtues of the Companions"

The Prophet said, "Oh Allah! Give guidance to the people of Daus, and let them embrace Islam."¹³⁴

It comes in another narration: "Eighty houses of Ad-Daus came in the city."

So reflect my sister, may Allah place you in His custody, on how a truthful supplication works in guiding our loved ones, whether it is our fathers, mothers, spouses, or children. It is not upon the one who truthfully loves a person, except that they strive hard in calling out to Allah, the Most High, to guide their loved ones.

Allah, the Most High, says in the long al-hadith al-qudsi

"Oh my servants, all of you are astray, except those whom I guide, so seek My guidance, I will guide you."¹³⁵

So be diligent in sincerely supplicating to Allah from your heart, asking Him to make your family upright and righteous. Say as Ibrahim (ؑ) said:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

¹³⁴ Collected by Al-Bukhari and Muslim, this is the wording of Al-Bukhari in the chapter "The Book of Jihad"

¹³⁵ Collected by Muslim

"Oh my Lord! Make me one who performs As-Salat (Iqamat-as-Salat), and (also) from my offspring, our Lord! And accept my invocation¹³⁶ And say:

﴿ قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ
وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي
مِنَ الْمُسْلِمِينَ ﴾

My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."¹³⁷

And also say:

﴿ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً
إِنَّكَ سَمِيعُ الدُّعَاءِ ﴾

¹³⁶ Ibrahim: 40

¹³⁷ Al-Ahqaf: 15

“At that time Zakariya (Zachariya) invoked his Lord, saying: "Oh my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."¹³⁸

Implement the advice which the Prophet Muhammad gave to his daughter Fatimah, may Allah be pleased with her, when he said to her:

ما يمنعك أن تسمعي ما أوصيك به ؟ أن تقولي إذا أصبحت و إذا
أمسيت : يا حي يا قيوم برحمتك أستغيث ، أصلح لي شأني كله ، و
لا تكلني إلى نفسي طرفة عين

“What prevents you from listening to my advice, that you say when you awake and when you go to sleep: “Oh Hayy Oh Qayyum, with Your mercy I seek aid, rectify all of my affairs, and don’t leave me to myself for the blink of an eye.”¹³⁹

Imagine if Allah rectified all your affairs?! You will live happily with your husband, children, and neighbors.



¹³⁸ Aali Imran: 38

¹³⁹ Graded Hasan by Al-Albani in Saheeh Al-Jami’

16th Advice: Everyday Be a New Wife

It has been reported on the authority of Abu Hurayrah, that the Messenger (ﷺ) was asked, “Which of the women is best? He said:

قيل لرسول الله صلى الله عليه وسلم أي النساء خير؟ قال: التي تسره
إذا نظر، وتطيعه إذا أمر، ولا تخالفه في نفسها وما لها بما يكره

“The wife that pleases her husband when he looks at her, obeys him when he commands her, and doesn’t oppose him in herself or her wealth with that which he dislikes.”¹⁴⁰

Likewise you should be with your husband each and every day, causing his heart to be delighted every time he sees you. The Islamic Legislation has granted you numerous opportunities to beautify yourself before your husband’s arrival. From them:

The Prophet (ﷺ) has prohibited a man from entering upon his family, after being absent or coming from a journey, without sending forth news of his arrival. Also, the scholars of Islam recommend that a man seeks permission before entering upon his wife by sending forth the Islamic greeting, clearing his throat, tapping on the door, or clicking his shoes.

¹⁴⁰ Graded Hasan Saheeh by Al-Albani in Saheeh An-Nasaai

Al-Imaam Ahmad said: “It is recommended that a man clicks his shoes before entering a place even if it is his own home.”

He also said: (May Allah have mercy upon him), “that if a man enters upon his family he should make his presence known by clearing his throat.”

Muhannaa said: “I asked Ahmad about a man that enters his own home, should he seek permission from his family, meaning his wife? He responded by saying: I see nothing wrong with it, if he were to seek permission it doesn’t harm him.” I said, “He sees his wife all the time.” So he was silent.

So Al-Imaam Ahmad recommended that a man clears his throat, or tap his shoes, in order to avoid seeing his wife in a state that displeases the husband and offends the wife.¹⁴¹

All of this is in order for love to remain between the spouses, and that your husband does not see you in an unpleasant way, especially when arriving from a journey or during times of intimacy.

It has been said: “If a woman is beautiful physically and in her character, with lustrous eyes and hair, a glowing complexion, affectionate to her husband, chaste, restraining her glance, desiring

¹⁴¹ See Nourishment for Intellectuals in Explaining The Poem about Etiquettes (I/479)

no one but her husband; then she will resemble the women of paradise, (Al-Hur Al-Ay'n). Verily Allah, the Most High, has described the women of paradise with this description, saying:

﴿ فِيهِنَّ حَيْرَاتٌ حِسَانٌ ﴾ (70)

“Therein (gardens) will be fair (wives) good and beautiful”¹⁴²

That which is intended by (fair (wives) and good), is that they are well-mannered. Also, Allah says:

﴿ فِيهِنَّ قَانِصِرَاتُ الْطَّرْفِ ﴾ (56)

“...restraining their glances upon their husbands...”¹⁴³

In another verse, Allah says:

﴿ عُرُوبًا أَتْرَابًا ﴾ (37)

“Loving (their husbands only), equal in age”¹⁴⁴

That which is intended by loving (their husbands only): Is that the wife yearns for her husband, and wishes for his intimacy,

¹⁴² Ar-Rahman:70

¹⁴³ Ar-Rahman:56

¹⁴⁴ Al-Waqiah:37

which fulfills their desires. As for Al-Hawara, this refers to the glowing complexion; and Al-Hura refers to the very white and wide eyes, with lustrous hair.¹⁴⁵

People naturally become bored with the worldly life, even if they were in a state of happiness; and this boredom only comes from the absence of renewal and change. So do not allow your husband's heart to become bored with you by always having the same look, wearing the same clothing, or cooking the same food. Rather be versatile according to your ability.

If you see him pleased with a particular outfit, meal, or behavior, don't bore him with these things by being monotonous in carrying them out. Rather, wear the outfit that he likes and cook his favorite meal once in a while, but not all the time; perhaps in the future you won't know what else to do to gain his pleasure. This draws him closer to you, making his heart actively love you.

It is a bad habit for a woman to notice that her husband likes a particular outfit that she wears, so she wears it night and day until he dislikes it. Or, for example, she notices a particular food he favors, so she prepares it for him on every occasion until it's no longer his favorite meal. Or, maybe, she sees that he likes a particular behavior of hers, so she repeats it constantly, until he dislikes her because of it.

¹⁴⁵ Ihya Uloom Ad-Din (I/392)

20 Pieces of Advice to My Sister Before Her Marriage

Rather, it is intelligent for the wife to store those things that her husband is fond of, doing them once in awhile, making her husband happy when she presents them in front of him, and causing him to yearn for them in their absence.

To rejuvenate yourself for your husband with the simple things is much more preferable than to over burden yourself by buying expensive items. For indeed some women, due to their corrupt intellect think that rejuvenation is to purchase clothing all the time, until the point where the closets overflow. Some women even think that rejuvenation is to throw away furniture and buy new furniture more than once in a year with the claim of remodeling the house, while other women extravagantly buy food and drink.

Indeed all of this is wastefulness and leads to earning the displeasure of Ar-Rahman, the Most Merciful, before the displeasure of your husband.

Realize, oh sister, the Moon is the same each month; however, it still rejuvenates its appearance after having been absent. It continues to grasp the amazement of onlookers and is always being used as a metaphor. So be like the Moon.



17th Advice: The Quickest Way to a Man's Heart: His Eyes & Ears

This advice is connected with the previous advice. However, because people usually make judgments based on what they hear and see, I've taken great care in singling out an advice which will draw your attention to the importance of being mindful of what your husband hears and sees from you. People tend to judge by what they hear and see; and by way of these two senses people's tastes and intellects are measured. So do not let your husband hear and see anything from you except that which is beautiful and attractive.

Be careful, dear sister, that your husband does not hear from or about you anything that he finds displeasing. As for hearing something from you, you should become accustomed to only using the noblest speech when addressing him, especially when calling upon him and requesting something from him. It is not from good manners that you call out to him with merely his first name, or with street slang, saying: hey boy, hey man, or anything similar to that. The same applies to any other nickname that he does not like or is not befitting for him to hear you addressing him with. Likewise in the rest of your conversations with him, don't use such speech.

It has been reported that Umm Ghaadiyah said to the Messenger of Allah (ﷺ),

“Oh Messenger of Allah, advise me. So his advice to her was, “Be aware of saying that which is displeasing to the ears.”¹⁴⁶

It is incumbent upon you when speaking with him to hold firm to that which is generally known as well-mannered speech. Although this is not the appropriate time to mention all the etiquettes of conversation, we will mention some of them. Included in these etiquettes are those which are directed specifically at how you, my sister, should speak to your husband. From among them:

I- **Do not neglect to greet your husband with the Islamic salutation,¹⁴⁷ especially when he enters the home.** Spreading the Islamic salutation is from the religion of Allah, the Most High. If this salutation was spread it would cause the people to love one another. And with this Islamic greeting, an even stronger and more intense love would develop between spouses.

The Prophet (ﷺ) said:

لا تدخلون الجنة حتى تؤمنوا . ولا تؤمنوا حتى تحابوا . أولا أدلكم على شيء إذا فعلتموه تحاببتم ؟ أفشوا السلام بينكم

¹⁴⁶ Narrated by Ahmad

¹⁴⁷ “As Salaamu Alaikum”

“You will not enter paradise until you believe; and you will not believe until you love one another. Shall I inform you of something that if you were to do it, you would love one another? Spread the Islamic Salutation amongst yourselves”¹⁴⁸

2- After greeting him with the Islamic salutation, rush to him with a warm welcome, saying, “Welcome, feel comfortable, welcome, feel at ease!” Or you can say “HayyakAllah (May Allah greet and honor you) or “Hayyaaka wa bayyaaka” (May Allah greet you and grant you a lofty abode and status with him). This is from the prophetic mannerisms, as it is found in a number of narrations. From amongst them is the narration which describes the condition of the people of paradise, and the visiting that takes place between them for the sake of Allah. It also describes how the people of paradise return to their wives:

ثم ننصرف إلى منازلنا فيتلقانا أزواجنا فيقلن : مرحبا وأهلا

“Then we take off to our abodes, and our wives meet us, and they say: Welcome, feel comfortable.”¹⁴⁹

¹⁴⁸ Collected by Muslim in the “Book of Faith” in the hadith narrated by Abu Hurayrah

¹⁴⁹ **Translator’s Note:** Collected by At-Tirmidhee. Declared weak by Al-Albani in Daef At-Tirmidhee, but narrated with an authentic chain by Ibn Taymiyyah in Majmoo’ Al-Fataawa, in the hadith of Saeed bin Al-Musayyib (رضي الله عنه).

3- **Console him by mentioning his good qualities:** This will strengthen his honor and determination. For this reason when the Prophet (ﷺ) came to his wife, Khadijah, may Allah be pleased with her, after the first revelation descended upon him, and while fearing for himself, she said to him:

فقلت له : كلا ، أبشر ، فوالله لا يخزيك الله أبدا ، إنك لتصل الرحم ،
وتصدق الحديث ، وتحمل الكل ، وتقرى الضيف ، وتعين على
نوائب الحق

“Allah will never disgrace you. You unite the ties of kinship; bear the burden of the weak; you help the poor and the needy; you entertain the guests and endure hardships in the path of truthfulness.”¹⁵⁰

4- Use the most beautiful speech, expressing your love and affection. Do not become bored in acknowledging your love, connection, and concern for him; all of this increases his love for you.

5- Do not raise your voice like the argument of the deaf, nor lower it like the one telling a secret, but speak to him with a voice that he can hear and does not annoy him. If you raise your voice, this may lead to marital destruction, corrupting your relationship.

¹⁵⁰ Collected by Al-Bukhari, in the “Book of Revelation,” in the hadith narrated by Aisha, may Allah be pleased with her

20 Pieces of Advice to My Sister Before Her Marriage

And always remember: unclear speech is a reason for misunderstanding and confusion.

6-Beware of saying things that you will later regret: This is the Prophet's (ﷺ) advice to Abu Ayyub Al-Ansaaree:

إذا قمت في صلاتك فصل صلاة مودع ، و لا تكلم بكلام تعتذر منه
، و اجمع الإيأس مما في أيدي الناس

“If you stand for prayer, perform the prayer as if it's your last, and don't say something that you will regret tomorrow, and be satisfied with that which you were given, not greedily seeking that which is in the hands of others”¹⁵¹

This hadith encourages you to choose your words wisely when speaking with your husband, because many evil disputes between spouses were caused by a single word that no one paid any attention to. In such situations, the Shaytaan (Satan) is more keen and present.

Jabir bin Abdullah, may Allah be pleased with him, reported that Allah's Messenger (ﷺ) said:

Iblis (the Devil) places his throne upon water; he then sends detachments (for creating dissension); the nearer to him in rank are those who are most notorious in creating dissension. One of

¹⁵¹ Authenticated by Al-Albani in Saheeh Al-Jami'.

20 Pieces of Advice to My Sister Before Her Marriage

them comes and says: I did so and so. And he says: You have done nothing. Then one amongst them comes and says: I did not spare so and so until I sowed the seed of discord between a husband and a wife. The Satan goes near him and says: 'You have done well. A'mash said: He then embraces him."¹⁵²

As for hearing something about you: be cautious of being from those who gather transmitting slander that splits the horizon, or gossip which causes division. There is nothing more detested than spreading evil speech. For people will begin to investigate where it came from, and they will say "So and so's wife said it!"

Beware of spreading stories, engaging in gossip, and sitting in the circles that talk about the sins of the people. It has been established in the prophetic tradition that the Messenger (ﷺ) warned against tale-carrying and gossiping.

It has been collected by Al-Bukhari and Muslim on the authority of Huthayfah bin Al-Yamaan (رضي الله عنه) that he said: "I heard the Prophet (ﷺ) say:

لا يدخل الجنة قتات

¹⁵² Collected by Muslim, the Book of the Descriptions of the Day of Judgment, Paradise, and Hell

20 Pieces of Advice to My Sister Before Her Marriage

“The eavesdropper shall not enter paradise.”¹⁵³

It has also been narrated on the authority of Al-Mughirah bin Shu’ba, may Allah be pleased with him, that he wrote to Muawi’yah, may Allah be pleased with him,

وكان ينهى عن قيل وقال ، وكثرة السؤال ، وإضاعة المال

“Indeed the Messenger of Allah (ﷺ) used to prohibit gossip, continuous questioning, and wasting money.”¹⁵⁴

Perhaps you have entered a gathering of woman, made up of your sister-in-laws, his brother’s wives, cousins, or neighbors. In such cases focus on yourself, being careful not to ignite any fires between the family, all because of something you said or repeated. So don’t be deceived by these women who stay up at night, speaking continuously. Perhaps you may say a single word that pleases a woman of ill-intentions. This evil Witch may repeat something you said, blowing into the ropes of pure women’s hearts, spreading corruption. So beware, beware, before regret will be of no avail.

¹⁵³ **Translator Note:** Collected by Al-Bukhari & Muslim, in Al-Bukhari under the “Book of Good Manners,” in Muslim the wording is “the tale carrier will not enter paradise” found in the Book of Faith.

¹⁵⁴ Collected in Al-Bukhari and Muslim, in Al-Bukhari under the “The Book of Holding Fast to the Book of Allah and the Sunnah”

18th Advice: How do you behave while he is angry?

It is not strange that your husband will become angry because of something that you do, or from something that occurs in your home. But that which is necessary for you, is that you have knowledge of the best way to deescalate the problem. How many altercations began simple, causing the husband to become angry, and then the wife escalates the problem until it eventually results in a separation or divorce. And I have witnessed, while with my Sheikh Al-Imaam Al-Allaamah Abdul Aziz bin Abdullah bin Baz, May Allah have mercy on him, marital issues caused by divorce, that bring tears to your eyes and make you laugh at the same time.

As for laughing, it was from the senselessness of the marital disputes, and the crying was from the husband's regret and remorse, perhaps after a husband divorced his wife for the third time, making it unallowable to remarry her back.¹⁵⁵ The cause of the problem was always something simple. If they were to only use wisdom and intelligence it would not have resulted in such a manner.

¹⁵⁵ **Translator's Note:** At-Talaaq Al-Baain: After a man divorces his wife a third time, he is not allowed to marry her back, except after she has married another man and consummated the relationship.

There are certain things to keep in mind while he's angry:

First: Control yourself, and don't respond to anger with anger, regardless of what he says or does while in a state of rage. You are stronger if you control yourself while he's angry. This is based on what is narrated by Al-Bukhari and Muslim on the authority of Abu Huraira, he said that the Prophet (ﷺ) said:

ليس الشديد بالصرعة ، إنما الشديد الذي يملك نفسه عند الغضب

"The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."¹⁵⁶

Secondly: Anger may be from the plots and schemes of the devil, so if you can encourage him to say "I seek refuge in Allah from the cursed devil" using gentleness, then this is good, based on what has been collected by Al-Bukhari and Muslim on the authority of Sulayman bin Sard(رضي الله عنه) The Prophet (ﷺ) said:

كنت جالسا مع النبي صلى الله عليه وسلم ورجلان يستبان ، فأحدهما احمر وجهه وانتفخت أوداجه ، فقال النبي صلى الله عليه وسلم : إني

¹⁵⁶ Collected by Al-Bukhari and Muslim, this is the wording of Al-Bukhari in "the Book of Manners."

لأعلم كلمة لو قالها ذهب عنه ما يجد ، لو قال : أعوذ بالله من

الشیطان ، ذهب عنه ما يجد

“While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet said, "I know a phrase, the saying of which will cause him to relax, if he says it: 'I seek Refuge with Allah from Satan.' then all his anger will go away."¹⁵⁷

Thirdly: If it is possible for you to change his position from standing to sitting, or if he is sitting, encourage him to lie down, or even have him move from one place to another, this is a good act, and causes the anger to go away. The Prophet (ﷺ) said:

إذا غضب أحدكم وهو قائم فليجلس ، فإن ذهب عنه الغضب وإلا

فليضطجع

“If one of you is angry and he is standing, he should sit, if the anger doesn't go away, then he should lie down.”¹⁵⁸

It is also a good deed if it is possible for you to politely ask him to make wudu', or to drink some water, based on the statement of the Prophet (ﷺ):

¹⁵⁷ Collected by Al-Bukhari and Muslim, This is the wording of Al-Bukhari in the Book of Manners.

¹⁵⁸ Declared authentic by Al-Albani in Saheeh Abi Dawood

إن الغضب من الشيطان وإن الشيطان خلق من النار وإنما تطفأ النار
بالماء فإذا غضب أحدكم فليتوضأ

“Anger is from the devil, and indeed the devil was created from fire, and fire is put out with water, so if one of you becomes angry he should make wudu.”¹⁵⁹

Fourthly: If the mistake was from you, be quick to apologize to him and don't delay in acknowledging your mistake, and apologizing to him. This makes it easier to put out the fire of anger, when it is first ignited.

Fifthly: If he remains angry for a long period of time, do those things that you know he likes, whether it is through your service for him, or by wearing an outfit that he likes. Some women, even though they may not respond to their husband's anger with evil words, they may slack in their marital duties; and sometimes what you do is worse than what you may say. What you say is clearly understood, but the devil can play with your husband's mind all because of something you did, until he begins to see everything you do as negative, causing him to oppose you and stubbornly disregard his mistakes. So avoid these ways.

Sixthly: If you fear that being in his presence will escalate the problem, making him angrier, or you are concerned that you will

¹⁵⁹ Declared authentic by Abu Dawood, and Ibn hajar Al-A'sqalaani declared this narration hasan in the hadith narrated by A'tiya.

By repressing your anger, you attain a number of benefits. From them:

Achieving success, with the help of Ar-Rahman's soldiers, as it has been authentically reported by Abu Hurayrah:

أن رجلا قال : يا رسول الله ! إن لي قرابة . أصلهم ويقطعونني
لئن " وأحسن إليهم ويسئئون إلي . وأحلم عنهم ويجهلون علي فقال
كنت كما قلت ، فكأنما تسفهم المل . ولا يزال معك من الله ظهير
عليهم ، ما دمت على ذلك

"Abu Hurayrah reported that a person said: Oh Allah's Messenger, I have relatives with whom I try to have close relationship but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me. Upon this he (the Prophet) said: If it is so as you say, then you in fact throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness)."¹⁶¹

Also from these benefits: When you adorn yourself with beautiful manners, and protect your tongue from inappropriate language,

¹⁶¹ Collected by Muslim in "The Book of Righteousness, Manners, and Joining the ties"

this assists you in being safe from offending your ears and his. There is encouragement for you in the poet's statement:

"The foolish person addresses me with complete disrespect, and I dislike responding to him

He increases in foolishness, and I increase in forbearance, Like u'ud¹⁶², when it is burned it increases in freshness"

Abu Al-Wafaa bin A'qeel said:

"As for the person who does good deeds when confronted with negativity, for the purpose of lessening the evil, this is not a hypocrite, rather he is a person who seeks rectification. Have you not heard the statement of Allah, the Mighty and Majestic:

﴿ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴾^{٣٤}

"...then verily! he, between whom you and him there was enmity, (will become) as though he was a close friend."¹⁶³

This behavior helps to gain a person's love, removes enmity, puts out the fire of animosity, increases affection, and rectifies the

¹⁶² A famous scent, extracted from a certain tree

¹⁶³ Al-Fussilat:34

inner beliefs. This technique is the medicine of loving women, and the prize possession of men.”¹⁶⁴

Oh sister, you must have forbearance in such situations, because certainly the reward is great.

Ibn Muflih narrated in *Al-Adaab Ash-Shari'yah*:

Ali bin Abi Taaib (ؓ) said: **“Forbearance is only known at the time of anger.”**

And he used to say: **“Anger starts as insanity, and ends with regret; it is not combated by refusing to apologize, rather that may cause the anger to worsen.”**

It was said to Ash-Sha'bi: Why does the person who becomes angry quickly, quickly calm down; and why does the one who slowly becomes angry slowly calm down? He said: **“Because anger is like fire, the faster the fuel, the faster it will extinguish.”**¹⁶⁵

Also from the benefits of controlling yourself at the time of anger: Your husband acknowledges your virtues and noble mannerisms after his rage leaves him.

In summary, each time you confront the fire of anger with the water of wisdom this will lead to marital longevity.

¹⁶⁴ Narrated by Ibn Muflih in *Al-Adaab Ash-Shari'yah* (75/I)

¹⁶⁵ The Previous reference

19th Advice: Marital Discord Itself is not a Shortcoming, but The Way You Address It Is

You will not find a home free from marital discord, rather there is not a man except that he will face opposition in his lifetime, just as Ibn Wardeeh said in his Laamiyyah:

**There is not a person except he will be opposed,
Even if he withdrew himself to the top of a mountain.**

It is not strange for marital problems to occur inside the house. If any home would be free from marital discord it would have been the Prophet's (ﷺ) house. However, problems occurred between the Prophet (ﷺ) and his wives, causing Allah the Most High to give him the option of divorcing his wives, and withdrawing himself from them for a complete month. The problem is not that disputes occur, but the problem is in your means of rectification.

So I advise you and your husband with that which will rectify your marriage. From among the ways:

First: Marital discord is like a storm, and a person cannot see clearly during a storm. So it is an error on your behalf to think you can resolve the problem while in the midst of it, similar to

how it is a mistake for you to clean his garment that fell in mud while his feet are still stuck in the dirt. So the best way to resolve marital problems is to leave the storm, choosing a better time and place to address the issue.

How many decisions have been made during a marital dispute which afterwards either the husband or wife regretted? At that time regret is of no avail.

Second: The Islamic Legislation has prohibited you from leaving the home (without your husband's consent); and for him to expel you from the home is an even greater crime according to the Islamic Legislation. Allah says in His Book concerning this:

﴿وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ
إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ
فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا﴾

“And fear Allah your Lord (Oh Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allah. And whosoever transgresses the set limits of Allah, then indeed he has wronged

himself. You (the one who divorces his wife) know not it may be that Allah will afterward bring some new thing to pass”¹⁶⁶

Leaving your husband’s home is prohibited and it only complicates the problem. So do not resemble many of the women who, when a problem breaks out between one of them and her spouse, she says to him, “take me to my parents” or she calls them to come get her from the house. All of this is impermissible according to the Islamic Legislation. You haven’t committed any illicit behavior that will cause you to be expelled or to leave fleeing from your husband’s home. Rather, it is incumbent upon you to remain and try every means possible to resolve your marital problems.

Third: Holding yourself accountable and critically examining the defects within yourself is from the most important ways in resolving your problems. This will help you avoid disputing with lies and demanding that which you are not entitled to. So ponder upon what led to the problem. Did you do anything wrong or not? The extent to which you acknowledge your mistakes shows your determination in resolving the problem.

As for thinking that the truth only resides with you and his thinking the same, then there does not exist between the both of you any shared responsibility which will result in rectification.

¹⁶⁶ At-Talaq:I

However, when both of you acknowledge your mistakes, the problem will subside, its size will diminish, and its circumference will tighten, making it easy to resolve.

Fourth: “Allah does not increase a slave who pardons except in nobility”¹⁶⁷, as our Prophet Muhammad (ﷺ) has stated; marital rights encourage this. Oh my sister, your pardon should precede your punishment; for indeed it stops the problem before it begins. A point similar to this has already preceded.

Fifth: It is from the way of the intelligent ones to relinquish some of their rights for the greater good. There is no harm for you to forfeit some of your rights, even if it be difficult upon you, in order to preserve your family and marriage.

Sixth: Be mindful not to allow a third party to enter upon your marital affairs. We’ve mentioned this point previously. So if a problem occurs then do not rush to others with it until you first exhaust every means to resolve it. How many marital problems occurred as a result of involving people in your affairs? In the beginning it was just the two of you, which means there were only two opinions. So imagine if the number of opinions were to increase. The paths that lead to marital rectification will be severed, causing the problem to magnify. Perhaps you both desire marital rectification, but are unable to, and it is more grievous and

¹⁶⁷ Collected by Saheeh Muslim on the authority of Abu Hurayrah (رضي الله عنه).

bitter, because of family feuding. The husband and wife become innocent by-standers. I have witnessed this scenario a number of times when dealing with family issues; the husband and wife wish to resolve their problem by themselves without the involvement of others. So my sister, reflect over the statement of Allah, the Most High:

﴿ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴾

“If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation. Indeed Allah is Ever All-Knower, Well-Acquainted with all things.”¹⁶⁸

Notice how a judge only becomes involved when a problem intensifies between both spouses. So, oh my sister, do not allow any of your marital problems to be disclosed to anyone outside the home no matter their status or intelligence. The same applies to your father, mother, brother, and sister. Use your own intellect in handling your marital problems, regardless of how complicated they are. For indeed there are some wives who are weak minded, laughing unyieldingly, and going through marriage placing their

¹⁶⁸ An-Nisa:35

problems on the shoulders of others. This is from the most detested trait in a wife.

Seventh: To abstain from raising your voice and extending your hands when addressing your husband, for this is not befitting for people of sound mind.

Eighth: If you see marital problems increasing in volume, then search for the one who is intelligent and strong in his religion, and distance yourself from the one who merely sides with your emotions. Regarding the first person, he will evaluate your affairs with a religious eye. As for the second, then he will be emotionally driven, causing him to judge in your favor whether right or wrong, never once leaving your side. Perhaps he may even carry some of the same animosity and hostility you hold towards your husband. As you can see, adding a third party only complicates the problem. For this reason, the people who are foremost in siding with women's emotions are their mothers. The majority of mothers who involve themselves with their daughters' marital affairs bring forth no good in resolving the issue, because they react based on their emotions, not based on religious understanding. This results in the mother being a carbon copy of her daughter, representing her every desire, concern, and opinion.

So if you are in need of an opinion that will guide and assist you during times of marital conflict, after making great efforts in

resolving the problem, then search for the one who is intelligent and strong in his religion; and when describing your problem to him be truthful. This will allow him to arrive at the most applicable solution to your problem, making the treatment a success. Most women, when they seek advice for their marital problems, they describe them in an unrealistic manner.

As a result of this, the advice of the intelligent and religious person regarding the correct way of behaving will not benefit her. Rather, when she implements his advice, she sees that it has no impact and perhaps it may lead to more problems. Her condition is like the sick patient who describes to the doctor a pain in a particular location, when in reality it is in a completely different area; so the doctor prescribes a medicine for her to help with the pain, but in the end, it may make matters worse.

Oh my sister, speak the truth even if it be against your own self, so that the one from whom you are seeking advice will be able to assist you in resolving the problem.

Ninth: Family court¹⁶⁹; and this name is the one that appeals to me. Many married couples have experienced going to family court

¹⁶⁹ **Translator's Note:** The Sheikh, may Allah preserve him, is referring to family courts in the Muslim lands. As for going to the courts in non-Muslim countries, the people of knowledge have addressed this issue. Ash-Sheikh Muhammad Nasr Ad-Din Al-Albani was asked about going to the courts of the non-Muslims, he responded by saying: "It is

and it has proven to be effective in resolving their marital issues. If a problem occurs between you and your husband, gently request from him a private meeting within the confines of your home or somewhere else where the problem can be discussed with relaxation, calmness, and in an organized fashion, where everyone presents their proofs and listens to the opposing party.

A number of problems have occurred between a virtuous man and his wife so he said to her, "grab a pen and paper, and I will do the same." Then each one began writing down their complaints and requests. Then they presented them to each other, saying "if we resolve our differences all praise belongs to Allah, and those that we don't resolve, then we delay them until Allah makes it easy for us to resolve the issue." The husband mentioned: "This took

not permissible except if he is forced, and he doesn't request except that which is allowed based on the Islamic Legislation. It is not permissible to take these courts as a judge, because of what it is known from what you have mentioned, except in the case where he's forced and pressured and doesn't desire other than this. So the general rule is that it is not permissible, and excluded from this is in the condition we've previously mentioned." (Al-Huda wa An-Nur, tape 791) Also, Ash-Sheikh Abdul Aziz bin Abdullah bin Baz was asked a similar question, he responded by saying: So I benefit you by saying: that if he is forced to go these courts, then he is not a disbeliever, but he can't go to these courts to judge between his affairs except where there's a necessity to do so, and if he's not able to attain his right except by such means. In addition, it is not allowable for him to take, after going to the courts, what opposes and is different from what the Islamic Legislation has made permissible. (See Bin Baz's Majmoo' Fataawa)

20 Pieces of Advice to My Sister Before Her Marriage

place after a family dinner, and the result was positive for a long period of time.” All praise belongs to Allah!

The point: Being open minded, civilized, and having noble manners, encourages the spouses to tread the wise and law-abiding path. So analyze the cause for the problem in order to arrive at a resolution.

Reflect, oh sister. If the most powerful of nations, with what they possess of weapons of destruction and reasons for conflict, can come to the table in order to negotiate for the betterment of their people, then what about a small family responsible for protecting their young children, who are in more need of the two heads of the family: the mother and father?!

Tenth: That which relates to this has already proceeded. It is incumbent upon you, oh sister, to supplicate to Allah for the rectification of the problems that occur between you and your husband, and having a firm resolve in wanting his rectification, advising him towards good. Indeed if these preliminary steps were present during the time of the dispute, it would have resulted in marital stability. So pay attention to these ten points in all situations. I ask Allah to make your marriage free from all problems and make you and your husband good for one another.

20th Advice: May Allah Exalt You

(*Sakaan wa Libaasan*)

In the Qur'an Allah, the Most High, said:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا
إِيَّاهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ ﴾

“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.”¹⁷⁰

And He said:

﴿ أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ
وَأَنْتُمْ لِبَاسٌ لِهِنَّ ﴿١٨٧﴾ ﴾

“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. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living

¹⁷⁰ Ar-Rum: 21

with them - as in Verse 7:189) Tafsir At-Tabari], for you and you are the same for them."¹⁷¹

And Allah said:

﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا
لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتَ بِهِ فَلَمَّا
أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴾

"It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwa' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring - as stated by Ibn Kathir in his Tafsir) had sexual relation with her (the polytheist's wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful."¹⁷²

It is incumbent upon you to ponder over these verses with sound reasoning, the concept that a man and his wife are a garment (covering) for one another. It is crucial upon you both to serve as a garment for each other:

¹⁷¹ Al-Baqarah: I87

¹⁷² Al-A'raaf: I89

20 Pieces of Advice to My Sister Before Her Marriage

In terms of being a covering for each other: Each one of you is a covering for the other, such that people are not able to see that which is private.

In terms of cleanliness: The woman is a garment for her husband; he likes her to always be beautiful and clean. Likewise the husband is a garment for his wife; she likes him to always be handsome and neat.

In terms of closeness: Nothing sticks to a man's body like his clothing, so similarly, always be close to your husband, right by his side.

In terms of exclusivity: A man's clothing is exclusive to him, and likewise, you are exclusive to him.

Ar-Raazee said in his explanation of this verse:

We have mentioned the resemblance that is shared between spouses and clothing from a number of angles:

First: So when a husband and wife hug one another, each presses their body to the other until they become like a garment which is worn. For this reason they are referred to as a garment one to another. **Ar-Rabee'** said:

"Your wives are a resting place for you and you are covering for them."

Ibn Zaid said:

“Your wives are a garment for you and you are a garment for them. What is intended is that each one conceals the other from the eyes of the people during times of intimacy.”

Second: The husband and wife have only been called a garment, because each one protects the other from falling into that which is impermissible. As it has come in the narration:

من تزوج فقد أحرز ثلثي دينه

“Whosoever marries has fulfilled two-third of his religion.”¹⁷³

Third: Allah has made the wife a garment for her husband; she is specific to him like his clothing. He sees her worthy in that all of his and her body meets, similar to his clothing.

Forth: It is possible that what is intended by a wife being a garment for her husband is that she conceals all the evil that takes

¹⁷³ **Translator’s Note:** Narrated by Abu Y’alaa (4/37, 204I) This narration is not authentically reported on the Prophet (ﷺ), and it also comes with another wording “...has fulfilled half of his religion,” which has been declared weak by Ahmad, An-Nasaai, and others. However, in another wording, “Whoever Allah provides with a pious wife, he has aided him with half of his religion, so he should fear Allah with respect to the remaining half,” this prophetic narration has been declared hasan (good) by Al-Albani in Saheeh At-Targeeb hadith number 1916.

20 Pieces of Advice to My Sister Before Her Marriage

place inside the home, even if the wife isn't present, similar to how a man's clothing shields him from the heat, the cold, and things that are harmful."

Likewise, oh my sister, you are tranquility for your husband, he lives under your warm embrace, seeks safety and relief from you, confides in you his secret, and he forgets his worries once he reaches the door. So live with him in tranquility, and do not allow the house to be a source of boredom for him. How many husbands have become bored with their homes due to a wife's ill-behavior; and how many husbands love staying out at night because of being deprived of solace, marital tranquility, and due to her lack of motivation?!

So be his tranquility, and actualize the true meaning of affection and mercy toward him, and the same is requested from him toward you.



Conclusion

Oh my sister, may Allah place you in His custody! Indeed I have drawn for you a diagram, and I have distinguished for you certain characteristics; and I have written some of what I consider to be of importance in this time and place. I have summed up these points in twenty pieces of advice.

In summary: **A righteous woman is** obedient to her husband and is dutiful to Allah. She is purified and immaculate, her husband is happy and his days are a holiday; his house is clean, his children are well-kempt, her furniture is well arranged, her aroma is pleasant, her words are clear, his secrets are concealed, his guests are served, her voice is lowered, her respect is obligated, her jesting is reasonable, her flirtation is acceptable, her custom is obedience, her goal is contentment, pleasing to his eyes, she protects him from disgrace, she covers his faults, exchanging praises and gifts between each other, her words are like sweet ginger, her embrace is good (morning, noon and night), she assists him in doing righteous actions, and protects him from all avenues of evil, when he looks at her he is happy, when he sits with her, his heart is delighted, she preserves him in his absence, she is keen on preserving his honor, her food is well-liked, her pots are clean, she meets her husband with a hug and respect, and sends him off

20 Pieces of Advice to My Sister Before Her Marriage

with a kiss and salaams¹⁷⁴, when he is angry she sees fit to be absent, when he makes a mistake she assists him in correcting it, she is dutiful to his mother and father, and respectful to his brother and sister, she is well-loved by her neighbors, continuous in being gracious, and doing good deeds.

May Allah place you and me in His protection.



¹⁷⁴ The Islamic Salutation "As Salaamu Alaikum"

*A Man's Advice to His Daughter*¹⁷⁵

“ Oh My daughter if you desire the epitome of goodness, and beauty
That will decorate your body and mind,
then fully do away with the habit of dressing immodestly, because the
beauty Of the soul is more noble,
The One (Allah) who is High, lofty and magnificent,
Has shaped your soul according to His way,
Then be like the Sun shining forth for all people, whether noble or
lowly,
The face's beauty is that the eyes are captured within,
Enchanting the eyes in nobility,
Make the representation of your modesty a veil that is more befitting
For a young lady of nobility,
A girl has no chance of success if her modesty turns its back on her and
leaves,
Make sure to dress yourself with the garment of chastity,
For every other garment fades and become worn out,
Whenever you witness unhappiness, then rain down tears of perfection,
That flows in torrents,
Because tears of perfection are illuminating and brightens your cheeks,
This is more beautiful and precious than pearls.

¹⁷⁵ Majma' Al-Hikm wa Al-Amthaal (pg.43)

Oh Sister Covered in Hijaab

Oh sister veiled in hijaab slacken your pace.

Walk upon the hearts of the jealous ones and cause them to
tremble!

Move with nobility and pride whenever the eyes of the envious
are barred from glancing at your skin

You are beauty in its goodness and perfection

You are chastity in all its glory

Don't be deceived! Indeed veiling your face is from the Sunnah of
that chosen Hashami Messenger

Being veiled from sight is for you a sign of dignity; be delighted
and with it, spoil yourself

Your veil is a protective armor from every dreadful assailing wolf

This is our legislation, truly and justly

Just as it is our nature

It has been established in verses of the Quran and authentic
hadiths, related by trustworthy narrators

When you recite the book of your Lord then understand that in
(Surah) An-Noor are verses concerning Al-hijaab.

So ponder His order to throw the khimaar, that covers your head,
over your face and to let it drape over your sides front and back

And understand the word (throw) to indicate the importance of
being keen to cover your face and body and this is clear truth

And you have been prohibited from throwing your legs about: so
let not the sounds of anklets entice the ears

And also in (Surah) al Ahzaab are verses 53 and on

In them is my Lord's command to veil

When they came asking the Prophet's wives or if you, oh sister,
are asked

Because these verses even though they are for the Prophet's wives,
they are to be applied generally

Due to what follows

Because veiling is for the purification of the heart which so
quickly fades like the eye when lined with kuhl

And look to the conclusion of Al-Ameen and his understanding
of this verse in *Adwaa'ul bayaan*¹⁷⁶ and it is replete with benefits
and also in this verse is an order for you to bring your garment
over you fully as to hide yourself and make yourself
unrecognizable

This is the book of Allah affirming that unveiling is a foundation
of evil that brings {men} to trial

And the best of creation says about you “she is *auwra*¹⁷⁷” referring
to women, so think!

And on the authority of Ibn mas'ood as related by at-Tirmidhi
and declared *hasan saheeh* with each narrator just and precise
from first to last

And likewise al-Bazaar and ibn Khuzaymah and ibn al-Adiyy
and Ali ad-Daraqutni¹⁷⁸

¹⁷⁶ I intend here the Sheikh of our Scholars, Al-Allaamah Muhammad Al-Ameen Ash-Shanqetee, in his book *Adwaa Al-Bayaan* (6/548). He mentioned that the strongest opinion is that this verse is general to all women.

¹⁷⁷ **Translator's Note:** The *auwra* (private part) for the woman varies depending on who she is in front of. However, while in front of foreign men, who are not her husband, father, grandfather, brother, son, uncle, or nephew, she has to cover every part of her body according to the opinion of many of the people of knowledge.

¹⁷⁸ Narrated by At-Tirmidhee (4/337), Ibn Khuzaymah in his *Saheeh* (3/93-94), Al-Bazaar in *Al-Musnad* (5/427), Ibn Adiyy in *Al-Kaamil* (3/424), Ad-Daraqutni in *Al-I'laal* (5/314). At-Tirmidhee declared it

20 Pieces of Advice to My Sister Before Her Marriage

Oh sister, do not throw off the veil

It is nobility for you and increases you in splendor

As for those who encourage unveiling, they only intend for you
shame and belittlement

And that you become like a mannequin in the hands, a plaything,
sold off for a petty price

They seek that your picture is displayed in magazines after you
were once like a jewel, protected and safe guarded

They want you to dance to music with them, abandon your
religion, and act like someone else.

And that the scum of mankind exchange, between themselves,
authority over you.

And use not acting as an excuse

Barking jackals, howling wolves, there is no trust to be had in
them

Be warned from becoming the hunted, stalked down and eaten

The 'muck' of the arts is belittling and embarrassing be warned of
falling, oh sister, into the mud

to be Hasan Saheeh Gareeb, and Al-Haafith A'li bin Umar Ad-Daraqutni graded it to be authentic.

20 Pieces of Advice to My Sister Before Her Marriage

Don't be amazed by the laughing of the mistresses of singing and
don't be bedazzled by the sinful stars of cinema

This cannot deceive your type

By Allah: their chests constrict due to their sins, filled with
anguish and regret.

They, with their worries and woes, live their lives in a sick state,
only Allah's religion holds the cure

Their chests are burnt by an open flame that has set a blaze in its
hollow

With every day it burns stronger, more hot.

This is their intent; it deceives us not.

So do you, oh sister, see as we see?

Do you understand what's being presented to thee?

Is dignity, that the Muslim woman relinquishes her hijab?

Or that she fills with shamefulness and disgrace?

Or is it decency if she is naked, uncovering her face

Wearing tight cloths and pants instead a modest overgarment?

Is chastity to sing the song of adulterers and fornicators when
overtaken by passion la la lee?

Is it fortitude to agree to burn along with those that will roast in
hell?

Or is it sound politics to appoint to office over the masses one
pampered raised in petty amusement¹⁷⁹

Those who make one from your gender in charge over their
affairs will never attain success

As authentically reported in the prophetic narration¹⁸⁰

And is it just that she is given exactly as her husband in
inheritance and in rights of marriage and divorce?¹⁸¹

Naturally she is not the same as a man

¹⁷⁹ Allah, the Most High, said about the female gender: "(Like they then for Allah) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?" (Surah Az-Zukhruf:18) According to the scholars of Tafsir, this verse refers to the weakness of the woman and her deficiency in expressing herself.

¹⁸⁰ Collected by Al-Bukhari, based on this how can a woman be given positions of great importance in a nation, such as the ruler of the country or military generals?

¹⁸¹ A woman is not equal to man in inheritance or when dealing with marriage and divorce. All of this is not because of a deficiency in her, but is from the completeness of a man's authority and guardianship over her; he is her Wali and is responsible for her affairs. That is because in the Islamic legislation, females are not equal to males.

And in the Islamic Legislation she is below him and is rightfully
under his guardianship

Oh our sisters, by Allah this is her condition, if you asked them: a
modern woman

So do yourself well and stick to the shari'ah, which if you hold
firm to it, you will not be misguided and will not go astray

It is your Fortress, your Honor.

It is your covering, your light in the darkest of nights

You are exalted in sticking to the injunctions of your faith like a
star by which the sky is full of beauty

May Allah protect you and All who say

“Be rewarded with good oh Badr bin Al-Ali”



Books from Riwayah Publications

Sittings During the Blessed Month of Ramadhan

By Muhammad bin Salih Al-Uthaymīn

The Disappearance of Knowledge

By Muhammad Al-Imām

20 Pieces of Advice to My Sister before Her Marriage

by Badr bin Ai Al-Utaybī

The Correct Creed that Every Muslim Must Believe

by Abdus Salām Burjis

The Explanation of the Foundations of the Sunnah

by Dr. Rabī' bin Hadī Al-Madkalī

Expl. of the Hadīth of the Man Who killed 99 Men

by An-Nawawī, Al-Uthaymīn, and Salīm Al-Hilālī

Notes

Notes

20 Pieces of Advice to My Sister before Her Marriage

By Badr bin Alī Al-Utaybī

FROM THE BOOK

"A righteous woman is dutiful to Allah and obedient to her husband. She is purified and immaculate..."

"..Her words are like sweet ginger, her embrace is good (morning, noon and night). She assists him in doing righteous actions and protects him from all avenues of evil. When he looks at her he is happy. When he sits with her, his heart is delighted..."

ABOUT THE AUTHOR:

Ash-Sheikh Badr Al-Utaybee is a student of the former Mufti of Saudi Arabia, Abdul Aziz bin Abdullah bin Baz. He is currently a member of the Ministry for Da'wah & Islamic Affairs in Ta'if, Saudi Arabia as well as the Scholarly Committee for the Service of the Prophetic Sunnah.

Riwayah Publications

924 Bergen Avenue 322 PMB
Jersey City, New Jersey 07306

To order wholesale contact us at:

E. info@rimarket.net

P. 215.828.3138

Shop Online at www.rimarket.net

ISBN 978-0-615-32265-0
\$15.00
51500



9 780615 322650