

DEAR NANA MARYAM AND UMMI RABI'ATU



MUHAMMAD SA'IDU JIMADA

APPRECIATION

In the name of Allah, the Compassionate, the Merciful. Perfect peace and blessings be upon Muhammad (SAW). All praise and gratitude be to Allah, who enabled the marriage of the leading Fatimatus and has kept them in it. May He continue to do so with increasing blessings and guidance to the right. All praise and gratitude be to Allah, who enabled me to write the KHUTBAH preceding their going into marriage.

May Allah continue to be with Ibrahim and Suleiman. Amen. It is always a good relief to be a party to establishing a new home of believers because of the double effect of protecting the parties from waywardness and igniting the generation of the tradition of Muhammad (SAW) to boost the level already on the ground.

FOUNDATION

You two are not different from the Fatimatus in respect of opportunity or exposure for education. And praise be to Allah, you have not been certified less. But your coming after has given you the exposures you must take the best advantage of.

You would have observed that after the marriage of the Fatimatus a few things that were not opportune revealed themselves. For example, you got a basis of defining the difference between personalities and indeed what makes up the relationship between each of them and her husband. You even saw in between, the roles you could play either by invitation or by volunteering.

There is a dynamic of the new relationship with we the parents. You have been fair observers of what I can possibly entertain after marriage from them. You have also observed the limits that should be in interfering in the new privacies. As a golden rule it is nearly forbidden to turn back after setting out. Of course there is the exception, in the event of death. And you know that I will not accommodate humiliation or oppression in the relationship.

It is not a secret to you, that collecting boxes or whatever from the man who is given your hand in marriage is out of question. You do know that it is one dangerous practice that we should be ashamed of, because it has given marriage the definition of incompleteness without it. Indeed it has become an excuse for

holding on, refusal or changing the parties to be accepted for marriage. You will appreciate the scandal when you compare what leaders do or expect in the marriage of their wards. As for the followers, they compete in squeezing life out of themselves in the competition to be in the ladder of the leaders missing the standard.

Beyond Fatimatus, you have the experience of the marriage of your brothers, Muhammad Imran, Muhammad Hamid and Saidu Muhammad. Indeed the circumstances of the three that all differ revealed to you, the blessings Allah has enabled for my family. It was AbdulMalik Adamu who stood for Imran, Dr Usman Bokani stood for Ghazzali and Yusuf Yatetengi personally stood for Saidu.

Your experience from the expanded family with new or additional legal entrants and indeed the results of the legal discharge of a formerly key member are opportunities that have enriched all of us – if we care and have been observant. They have reinforced the tradition that there are legal ways of getting things done. What you must recognize, admit and consistently give priority to, is the Superiority of what Allah has decided on and the standard of living it, set by Muhammad (SAW).

And the methodology remains, compulsory things that are not negotiable, commendable things that strengthen the compulsory ones and the voluntary things that can give colour to the compulsory and commendable. The non-recognition and non-admission of the compulsory things must be met with rejection because it amounts to withdrawal or dissociation from our root identity. This is because it is Allah that HAS ALREADY DEFINED the boundaries. For example, a woman in marriage has no justification for inviting, being visited or hosting any man that is within her prohibited degree to her home, in the morning, afternoon, evening or night, at her discretion. It amounts to failing in her guardianship of the rights of her husband. Any believing woman who does this is liable to justified discharge. And if she is relieved of the pain of keeping within the bounds, it is for her to enjoy the freedom that Allah has reserved for Himself. Similarly, if a married woman entertains the visit and relationship with any person within the permissible degree that interferes with her marriage BASED ON IGNORANCE OR CULTURE a door would have been opened for gradual destruction of her marriage. And it will not matter whether the creature involved is a junior, senior or of parental status.

This is because Muhammad (SAW) has established the standard of order of responsibility. When any issue or activity is to be attended to, there is always the identity of Who is to bear what burden first, before Who? Thus, the wife must resort to the husband first. And the terms must be of Allah and His Messenger (SAW). After him, his guardian for the marriage and so on. It will therefore be the height of irresponsibility for a married woman to make her friends, in privacy or at a ceremony, in town or out of town, to abuse the order of responsibility. The most unfortunate woman is the one who lacks someone who will or can guide her and she will submit to it. A worse than unfortunate will be the woman who has such a person and will not listen to the guidance. The worst misfortune is on the woman who has such a person in her home and will involve a third party.

Praise be to Allah that in my house, my wives have all necessary freedom and have surrendered finality to me on all matters referred to me, by orientation. As my children, it is an easier platform, because you have one decision to deal with for guidance. And your seniors will confirm to you that I am often very neutral, provided the terms of Allah and His Messenger (SAW) have not been tempered with. But where someone or something comes close to that, I do not listen. We part ways, because there is no compulsion in Islam. In any family where the contrary is the case, such disunity logically breeds hypocrisy, contradictory settings and laced frustration. You can imagine a situation where the woman is an idol worshiper and the husband is an atheist. The children can be either or become one kind of believer or another. This is contrary to the Sunna of Rasul (SAW). In Muslim families, it not impossible to find differences or contradictions on decisions and paths being taken. But where the value of any of such goes beyond the colour, and affects the limits set by Allah and His Messenger (SAW), it is WRONG and condemnable. For example, where a mother insists on a Tradition of Boxes and the marriage is delayed because the husband has given in, IS WRONG. Indeed where the two agree on such is WRONG.

You are also comfortable because my relations keep to their limits, knowing reasonably well that our late father kept to his limits of responsibility. No one approached me for what name to give any of you, even though it is not illegal. No one approached me with a matching proposal. There are no such too ambitious relations. And your seniors will confirm to you that I will neither do so nor tolerate my wives for doing so with you. The reason is very simple. You now belong to the

husband you have been married to. And he is your head. Indeed I will not do it to my sons. You therefore have reasonable comfort in the foundation for building your homes.

THE BEST WOMAN FOR MARRIAGE

I am sure that you have repeatedly learnt that it is worthy to marry a woman because of her wealth, status, beauty or religious commitment. And that the best is the one with clear identity of religious commitment. I am also sure that you have some understanding of this tradition of Rasul.

Now, let me place you on the course of the MEANING as really ONE and the same thing. This can be realized only through LIVING ISLAM. To start with, Wealth has no value in itself except for what it is employed for. This is why the richest is the contented. This is why Abu Bakr Sadiq (RA) and Nana Khadijah (RA) invested all they had in charity. If riches that are not forbidden were in themselves valuable, Rasul will not have objected to the proposed comfort by Umar I (RA) like the Persian Kings and would love to give out in three days as much as gold of the size of mount Uhud as charity, if he had it. And there was a time he hurriedly left the mosque after leading the salat. On his return, companions asked of the problem. He said, he had a piece of gold in the house and gave it out in charity, to avoid his attention being diverted to it. This logically means that if a woman is wealthy and careless about religion or opposed to it, she cannot be rightly attractive, to a believer.

In the case of status, Rasul did appoint representatives or governors. The four Caliphs were leaders and appointed leaders. But Rasul was not a formal leader. And the standard for leaders is that they are ASKED TO LEAD then Allah will aid them. This is because Status belongs to Allah. A woman who is therefore influential or come from such a background that is capable of audacity in lifestyle and disrespectful to religion cannot fit attraction for marriage by a believer.

And beauty is in the eyes along with what is comforting because of familiarity. It is the least quality in itself and deserves little comment. It will be bankrupt of a woman who wholly looks beautiful only. If she is sick, attending to the ailment alone will soon make the beauty disappear. If she is healthy and morally loose, she cannot possibly attract and hold even for a while.

Therefore, REALLY, only a religious woman is fit for attraction to marry and the difference between this identity and others, should be in the degree of her commitment OR whatever is appearing MUST not also mean that the religious element is not there. This is a logical build on the terms of those fit to join in marriage. Believing men and believing women within permissible degrees. Where the woman is not a Muslim, she must be a member of the faith of Ibrahim (AS). And if she is not, must first convert to Islam. Thus, religion is not negotiable.

The consequence of this meaning is that, now that you are married, you have the challenge of building your fitness, your wealth, your status and beauty BY RELIGION. And the only WAY you can rightly and effectively do this is by improving your KNOWLEDGE AND PRACTICE of Islam. You went through Islamic school. You attended Islamiyya. I have given you a copy of Imam Nawawi's Garden of the Righteous. You are literate. You therefore have the skill and resources to build on. Over and above these, when I printed the materials on my website, you had copies. You therefore have no excuse whatsoever to fail in marriage. If you do, it is because you are more than careless and YOU WILL BE ON YOUR OWN. Your mothers and myself were not as much opportune. So, do not abuse it please.

THE WEALTH, STATUS AND BEAUTY OF A WOMAN IS IN HER CHASTITY

In Islam, Allah has covered a woman with all of these by its standard of differentiating between what is forbidden and what is allowed along with the management of the same. Allah has prescribed NOT APPROACHING ZINA. And Allah has granted triple association of respect for the mother as against one for the father.

If you take Zina that has become common place either by popularity or by under rating, you can appreciate the pains we are stupidly complaining about, the source of which is the cut off of the blessings of Allah in our man-woman relationship. One confrontational way with this law of Allah by Muslims is in the form of formal conducting of marriage between parties that are known to be sexually active partners. Indeed you can hear of the recommended pregnancy evidence before the parties and their guardians commit them to marriage. This, for some has risen to

the level of putting to bed with a baby boy before the marriage. The hypocrites will shamelessly claim that the pregnancy was by mistake or unintended. But they all amount to the same status and effect.

Those who do not directly confront the law, similarly stick to the tradition of some fathers and make the joining difficult by an outstanding hurdle like the required protocols for marriage – as the obligatory standard. The most notorious include boxes of clothes, foot wears, cosmetics, jewellery, electronic products, etc. The unreligious practice that has been dropped appears to be the stain sheet from the first meeting between the couple. But this has not helped the development of the culture of decency. Sexual activity has become an independent issue. Youths grow up and are forced, lured or tempted into meeting their sexual needs as an amoral issue. When marriage is uneasy, growing is unstoppable and safe sex is available, the culturalists of premarital sex to marriage get a boost.

The inevitable consequence of this is the ‘corrective’ practice of orphanages, where majority of the parents are UNKNOWN. They have abandoned the children because of either shame or unpreparedness for the responsibility of parenthood. The common attribute across them is that they cannot be established to be products in proper wedlock. And they serve as easy markets for ignoramuses who are desperate for children and heirs. This machinery for producing UNBLESSED children has grown to compete with children produced by proper wedlock because the UNBLESSED or doubtfully blessed are often sponsored by people who have genuine surplus resources to share.

In Islam, the graver implication is that Forster relationship between the products of the two systems gets buried. And we are not different with the unbelievers who operate milk banks and sperm banks ‘for humanity.’ Thus, we are growingly building on Zina. When you add this self-inflicted misfortune to usury in our financial life, we cannot help but a deeming spiritual progress.

With democracy, we are being ‘helped’ with growing activities of rights, like same sex relationship, licensing of prostitution and transgender choices.

As a Muslim woman, unless you keep to the limits of Allah, you have the potential of generating the speed of destroying the Ummah of Muhammad (SAW), by your special trust or role of reproducing the society.

Therefore, praise be to Allah for our coming this far safely and intact, in our times, when corrective measures are often required to re-establish one's honourable status, by those who care. The foundation for seeking the pleasure of Allah must ALWAYS be CLEAN and PURE. Unbelievers can be clean. But, in addition believers need to be pure. This is why we perform ablution or ritual bath beyond being clean. This is of our bodies. The cleanliness of our private parts protects us from infections. But its purity relates to engaging it only as permitted by Allah. Thus, a virgin woman who is a believer differs from a clean virgin woman who is not a believer. The point of difference is that the believer maintains that status for the sake of Allah.

You are therefore equally, goodly on the right course. Your current challenge is to protect it by Not destroying it and by building on it. This means that your present permanent project and assignment is the building of your home in this world as a foundation for your home in the hereafter.

THE SECURITIES PROVIDED BY ALLAH THAT ARE SUFFICIENT

As a believing woman who is properly married, you do NOT need to be CAREFUL in loving and serving your husband, in the name of Allah. Even unbelievers hope that good begets good. And two wrongs don't make a right. As an affair that is gone into with the intention of being everlasting, with Allah, you have EVERYTHING to gain. The only condition is that you keep to the Path of Allah, in EVERY and ALL circumstances. For instance, even in the worst situation of divorce, IF you did not initiate it by prompting action, Allah will give you peace without regret. And Allah never fails to recompense an oppressor or the liar.

The equal standing of both partners in marriage is defined by Rasul as GUARDIANSHIP. Your husband is a guardian over you as a protector of your rights and privileges. In the same term, you are a guardian over his rights and privileges entrusted to you. Any abuse is sanctionable just as any fulfilment is rewardable. In Islam, every deed in the name of Allah is recorded, for good or evil. And the standing or dividing line is that ALL terms prescribed by Allah MUST be obliged. Compliance attracts reward, whereas failure to comply attracts sin. This is the safeguard platform for both parties. Each party is required to submit cheerfully, in order to escape from the identity of hypocrisy. And those who are able to flow

together at this level should find it easy to build their relationship with the sunnah of Rasul, which earns rewards but will not attract sin, if not complied with. And each party will be held accountable for his or her responsibility.

It is recorded that a companion of the Prophet (SAW) enquired from Aisha (RA), what can occupy the Messenger of Allah at home. She confirmed that he could be assisting with the house chores and leave off when the prayer is announced.

As the wife, the woman, Rasul has enjoined the believing husband to be gentle and kind to you. He illustrated this with the requirement for management of the rib bone. It is ordinarily or normally bent. Any attempt to bend it more or to straighten it, will break it. It should therefore be left the way it is. The practical meaning of this is that, you should be tolerated when you make genuine mistakes. This is because; the husband is the Leader, the Head of the family. The leader is always required to know more. And in the course of leadership, it is logical to expect that the led, who is being nursed or raised to meet a higher level makes mistakes. Where the woman is more knowledgeable than the man, she should respect what is normally and commonly required and not lord it over him.

The deliberate abuse or neglect of this standard course has the consequence of opening the evil window and door that qualifies the woman for belongingness to unfortunate classes. One of such is to become a negative trial for the husband and family. Another is to become one of those who will qualify as the greatest misfortune for management by believing men. And the worst is to be one of the majority people who will be hosted in Hell Fire, who are women. When Rasul was asked as to why women could be in the majority, he revealed that they were ungrateful to their husbands, because of an occasion of not meeting up with their expectations. No woman is an evil in herself.

What else will a believing woman who has committed herself FULLY to marriage in the name of Allah and His Messenger need and deserve OTHER than the GUARANTEE that she will not be held liable for the possible evil deeds of her partner? If in the worst circumstance, he qualifies for a temporary visit to Hell Fire, she will not need to accompany him. And if he turns apostate, to qualify him for permanent residency in the Fire, the marriage automatically dissolves irrevocably.

THERE IS NO DISCRIMINATION IN YOUR PURSUIT OF GOOD

Let it continue to be clear that there is no difference between you and your husband in seeking the Face of Allah because the common source of honour is dependent upon your love and fear of Allah, in BELIEFS, EXPRESSIONS and ACTIONS.

You both have the same attributes of Iman to develop as your lifestyle. One party is not allotted humility and the other arrogance. One party is not apportioned patience while the other is given the license of impatience. One member is not to bear the banner of sacrifice while the other is always being satisfied. A partner is not required to be a source of joy for the other while the other serves as the source of pain.

The wife does not have more obligatory salat and voluntary prayers than the husband to perform. The very same applies to fasting. The recitation of the Qur'an and studying of its meaning along with Hadith and the biography of Muhammad (SAW) are not the ordinary or superior preserve of one party against the other. There is no boundary between what the two parties can do in Zikr. No party's performance of hajj excuses the other's.

Charity is fluid, and not the reserve or to the advantage of the possessor of materials. Indeed, this is more challenging because the source needs to be pure. But resources for charity that are non-material are abundant. And there are no restrictions on seeking the knowledge of these.

These are some of the most critical terms of racing to Allah by all believers irrespective of gender. Do not oversight or ignore them. And they are freely available to all. If you are able to invest in these well, you can be sure that when you connect with the material means that are more risky to manage, the guidance of Allah will aid you against destroying the foundation you have laid.

With Allah, Rasul and your husband, any other person and thing should find its appropriate position with you. It must not be the other way round.

If you preoccupy yourself with your siblings, kith and kins that is not illegal and is very rewarding, you cannot expect to be closer to Allah, Rasul and your husband. You will only be closer to them if your closeness to them determines your

closeness to your siblings and relations. It is therefore not always sufficient to be doing the right thing or not doing what is wrong. It is more important to have it in its right priority order. The beginning of disorder will be when you live and get identified as in very close association with anybody BEFORE Allah, and then Rasul and then your partner. Thus if anyone presumes to have a station between this order or you allow one, it is a minus in your opportunity for optimal submission to Allah.

OTHER INTERVENING OCCUPATIONS

To be sure, it is not illegal for you to be engaged in a legal, convenient and competent work, for the benefit of the family and for the religion. You can therefore appreciate your exposure to learn catering and the prospect of benefits if utilized in an opportune environment. Indeed your experience before getting married and the leadership given by the Fatimatus is the eye opener.

The sister of Aisha (RA) was well engaged in fetching wood to support her husband before Abu Bakr (RA) provided them with a slave to ease their struggles. But when Fatima the daughter of Muhammad (SAW) and wife of Ali (RA) asked for a slave, to ease her house chores, Rasul recommended Zikr before going to bed. Ali (RA) has been recorded to have informed that they NEVER ceased to do so, since the instruction. The value of the Zikr is that, it is better than the whole world and its contents. It is also prescribed for believers at the end of each obligatory salat. Thus, with the cooperation of your husband you can be engaged in both material and spiritual activities, optimally. This is because there is a minimum requirement for spiritual activities but they can be improved upon, whereas material activities can consume your entire life. Remember that those who are destined for ONLY this world have been making the best use of this life opportunity. It will be foolhardy, unfortunate and unfair if not wicked, to compete or surpass them. Moderation must be the guiding principle. This suggests that the balance of the spiritual should be higher even though all material commitments for the sake of Allah earn spiritual benefits.

The necessary additional occupation that every believer, man and woman has been given by Muhammad (SAW) on the occasion of his last sermon, is to convey , pass or propagate Islam EVEN BY A WORD. Although a Muslim naturally is engaged

in this, in relationships like between children and parents or a married couple etc., this role is best obliged by deliberately engaging in this occupation.

In summary, ordinarily every believer that is mature and is blessed with goodly long life has three distinguishable but related occupations to live for.

BEWARE OF BACKDOOR QUESTIONING

This requires that you check or evaluate the ultimate objective of what is suggested to you as neutral and is pleasantly inviting, on the scale of the provisions by Allah and His Messenger (SAW). Sometimes you may not immediately discover that it can brush on your faith and religion especially when it appears to give some comfort or escape from what you dislike. But when it comes to submitting to Allah and His Messenger, whatever may seem to be unpleasant is definitely in your best interest just as whatever may appear pleasant will definitely not be in your best interest.

One common example is what is perpetrated as love of one another. Indeed and truly, there is love. And it is the love by submission in all respects to Allah and His Messenger **AND KEEPING TO THE DEFINED LIMITS**. The absolute convenience of this is that, the terms and limitations do not block the believer out from **ALL GOOD BENEFITS**. For example, a woman is not permitted to marry an unbeliever or a believer in the earlier revealed scriptures only. But she can marry any other believer. A believer is only not permitted to cohabit with a partner in marriage through the anus. It is therefore **WRONG** to contradict Allah and His Messenger in **EVERY AND ALL RESPECTS**. There is no love in joining a believing woman in marriage with a non-believer or a non-Muslim. It is therefore wrong for believers to relate through the anus, on the ground that they are in proper marriage. It is a confrontation for a believing woman to use perfume or beautify herself for **OTHER** than those within her prohibited degrees. If the husband starts enjoying it for his wife, he is getting **OFF** the limits. Covering has been prescribed as a protection. Thus even if she has to speak with such **OUTSIDERS**, it should be necessary, firm, direct and concise. In Islam, love is not a tangible thing that is picked and gotten. Attraction is maintained and developed by the parties submitting to Allah and His Messenger and not avoiding them. There can be expression of love like, let us listen to the recitation of the Qur'an by one scholar

instead of another. There can be expression of love like, let us ask from two different APOLITICAL scholars, the explanation of so and so hadith or ayah. There can be expression of love like, you check Ibn Kathir while I check Ibn Abbas on the ayah for clarification.

Another is in the form of love of children. Never entertain the idea that the children you may have given birth to are like your property, without rights. You cannot possibly protect them against their destiny, either by avoidance or granting. And you will be held accountable for misleading them. It is for instance, not loving to get your children involved in your disagreement with your husband or mate. Because it is irresponsible, if you find such indication, you must quickly get the child out of it. Any woman, who does so, would have broken the chain of the order of reference in understanding and resolving differences with the partner. Like cases of children being used against the partner or mate, is bound to boomerang. With Allah, both the instigator and the child will fully pay for it – where it contradicts what Allah has instructed or permitted. And they will be lucky if they suffer for it in this world and early enough or shortly after the evil. Children are given by Allah as means of good or challenging trials. Those who have them are not necessarily better than those who are not so tried, just as those without are not necessarily worse than those tried in that way. It is therefore foolhardy to seek after getting a child by any means like it is to limiting having children as a fancy. When on specific evaluation by ethical professionals, a woman is cautioned or warned against further child bearing, it will be unislamic to insist, because you want to build the Ummah of Rasul.

Yet, another is in relation to polygyny practice. A woman who nurses or takes to the advice of fighting polygyny has entered into a fighting ring with the sunnah of Rasul that can strengthen half of their religion. The Prophet (SAW) was cautioned and reversed to taking honey, when he decided on his own to stop it, to please some of his wives. Believers, men and women do not consider a choice in any matter that Allah and His Messenger have decided. And because of the unity of Allah, Rasul was corrected. It is therefore evil to entertain or enjoin or be part of any form and level of opposition to what Allah has permitted. Any believing woman who on her own or along with her friend or sister or brother or parent, is of such disposition is on the wrong path that is capable of affecting the institution of marriage structure approved by Allah. Those who engage themselves in such under

any pretext as excuse are working towards suggesting that some provisions are time bound. The laws or rules of limiting children or wives **MUST** better be imposed, for the rulers to bear the burden and **NOT** initiated by a family of believers. This is one way of handling unbelieving and hypocritical rulership. The best of our nation (Muhammad SAW) had the highest number of permitted wives. Allah had allowed him nine wives and a maximum of four for believers. And the standing instruction is to take whatever and distance ourselves from whatever Rasul has ordered.

FROM THE EXPERIENCE OF MUHAMMAD (SAW)

Narrated Ibn Abu Mulaika (RA): Whenever Aisha (the wife of the Prophet SAW) heard anything which she did not understand, she used to ask again till she understands it completely. Aisha (RA) said “Once the Messenger of Allah said, ‘Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished.’ I said, ‘Doesn’t Allah say: He surely will receive an easy reckoning?’ (Qur’an 4:8) The Prophet (SAW) replied, ‘This means only the presentation of the accounts but whoever will be argued about his account, will certainly be ruined.’ ”

Dear Maryam and Rabi’atu, follow in this best path. Aisha (RA) is the wife of Rasul with the credential of being a good reference for half of the knowledge of our religion. The only way to follow this path is by continuous searching for the right knowledge of Islam and sharing it **FREELY**. The superiority of knowledge rests in the fact that it is the only means to truth. It does not decrease when shared. It cannot be taken away from the possessor by force. Without it, leadership will be crooked and resources can get wasted. You will not see the ordinary physical ugliness of its possessor when it is released. This is why the eyes can be deceptive.

Narrated Um Habiba (RA) (the wife of the Messenger of Allah): I said “O Allah’s Messenger! Will you marry my sister, the daughter of Abu Sufyan?” The Prophet said, “Do you like that?” I said, “Yes, for I am not your only wife, and the person I like most to share the good thing with me, is my sister.” He said, “That is not lawful for me.”

In the best family where polygyny is permitted, Allah has set limits. The limits are outlined in the Qur'an as the prohibitive degrees in marriage. Compliance amounts

to submitting to Allah in the way Allah permits and restraining oneself against exceeding the limits. This is discipline. This is love of Allah. The clear restraint is that even though we are enjoined to love for others whatever we love for ourselves, it must be within the set limits. You must not love or accept to be loved, outside the limits set by Allah.

Narrated Aisha (RA): Sauda bint Zama'a (a wife of the Messenger of Allah) gave up her turn to me (Aisha) and so, the Prophet (SAW) used to give me (Aisha) both my day and the day of Sauda.

This is love for the Messenger of Allah by one of his wives. You cannot give what you do not have. And only good things can be given. For a woman, this is ordinarily a certain mighty gift. And only Allah can weigh the reward. This is because, it is not illegal, it is not necessary and it is exceptional. A similar thing but not close to it is the gift of a new clothe to the Messenger of Allah by one of the believers who saw that what he had had worn out. He wore it with satisfaction and to the admiration of the companions. Then one of the companions requested for it. The Messenger of Allah (SAW) took his old wear back and gave the new one to the companion. Indeed the fellow companions objected to the companion's seemingly inconsiderate request. But when he explained that his objective is to have the blessed wear to shroud his corpse after death, they appreciated. This is true and transparent love.

On the marriage of Um Safiyya bint Huyai, Thabit asked Anas, "O Abu Hamza! What did the Messenger of Allah (SAW) pay her as dowry?" He said, "Herself was the dowry, for he manumitted her and then married her." Anas added, "While on the way, Um Sulaim (a wife of the Messenger of Allah on the journey with him) dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet. So the Messenger of Allah was a bridegroom and he said, "Whoever has anything (food) should bring it."

There is no doubt that these are not easy attributes, but the path to Jannah is lined up and surrounded by disagreeable things. And for your information, one of my wives has demonstrated these two attributes. I am a witness to the two and her mate will bear witness to what I and she benefited from.

Narrated Aisha (RA): “I never felt so jealous of any wife of Allah’s Messenger as I did of Khadijah because he used to remember and praise her too often and because it was revealed to Allah’s Messenger that he should give her (Khadijah) the glad tidings of her having a palace of Qasab in Paradise.”

This is the kind of positive competition that a believing woman should strive for – feeling inadequate to do more in order to attain a superior status of commendation. This is highly recommended.

Narrated Hisham’s father: Khaula bint Hakim was one of those ladies who presented themselves to the Prophet (SAW) for marriage. Aisha (RA) said, “Doesn’t a lady feel ashamed for presenting herself to a man?” But when the verse, “(O Muhammad) you may postpone (the turn of) any of them (your wives) that you please” (Qur'an 33:51) was revealed, Aisha (RA) said, “O Allah’s Messenger! I do not see but that your Lord hurries in pleasing you.”

This amounts to a few subtle teachings to all believers. Allah is truly with Muhammad (SAW). The position of the Messenger of Allah is superior to that of any believer and all believers put together. Allah does as He pleases in the rules that amount to compliance to Him. The kind of hopeless, irresponsible and selfish indulgence that is commonly called love has no vacancy in Islam. Love is adjustments to fit into what Allah and His Messenger have approved for the believers or have no objection to, for the believers.

Narrated Aisha (RA): Allah’s Messenger said to me, “I know when you are pleased with me or angry with me.” I said, “Whence do you know that?” He said, “When you are pleased with me, you say, ‘No, by the Lord of Muhammad,’ but when you are angry with me, then you say, ‘No, by the Lord of Abraham.’ ” Thereupon I said, “Yes (you are right), but by Allah, O Allah’s Apostle, I leave nothing but your name.”

This is a model for expressing disagreement with your husband and not like an uncultured person or animals, by quarrels or insulting. You must not disrespect your husband that you are required to submit to in all legal matters. You must know that Allah remains with you as long as you keep to Him.

Narrated Aisha (RA): When the Messenger of Allah (SAW) became seriously ill and his disease became aggravated he asked the permission from his wives to be nursed in My house and he was allowed.

This was the final test of the love for one another and the Messenger of Allah (SAW). And they all passed. **WHOEVER LOVES ALLAH LOVES RASUL AND WHOEVER IS AFTER THE LOVE OF ALLAH MUST LOVE RASUL.** The love of Rasul is the love of Allah.

Dear Nana Maryam and Nna'Rabi.

Distant yourself from anything and everything that will tamper with your chastity, your decency, your honour. It does not matter whether it is in relation to yourself, your family members or outsiders. For example tattooing of your body is abuse of yourself. Raising your voice in relating with your husband is an abuse. Meeting people without proper cover in clothes, words and actions is akin to prostitution. Be careful and beware because Allah has made room for all that you need and more, to attain Jannah.

Your father.

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