

## **Sayyidi ash-Shaykh Muhammad al-Yaqoubi**

- People love and marry in our modern times but it is wrong; you should marry and then love. In Islam, marriage is not based on love- it is based on mutual understanding and harmony. Love is not required in the preparation of marriage.
- In Surat ar-Rum- Allah enumerates great signs/proofs to prove the Day of Resurrection. Usually this verse is mentioned during the nikkah ceremony.
- He created mates within you so that you may find tranquility, and put inside you muwaddah and mahabbah.
- Mahabbah is a Qur'anic term. From a doctrinal point of view, we cannot derive names of Allah; we have to rely on what is revealed. Mahabbah is something that is accidental, it comes and goes, and it disappears. Muwaddah means permanent love, where as Mahabbah is the inclination of the heart to something.
- Love is the inclination of the heart at the lowest level. The highest level is annihilation of the lover in the beloved- fana; the absence of choice in the existence of the beloved- craziness!
- In terms of marriage, the word "love" does not exist and there is wisdom behind this.
- True love takes away all quarrels, and claiming true love is not simple. If they truly loved each other, then they would never separate.
- People say very easily "I love you", but it is empty. What they actually mean is that "I admire or like you".
- When proposing to each other, you overlook the things you do not like, but once married and living under one roof, you are revealed to everything you dislike.
- Muwaddah is permanent love based on understanding. It is developed through the mind, not the heart. From a Shariah point of view, you are

not required to love each other before marriage; you are required to develop the good qualities you find in that person.

- Who is going to find a perfect match? Perfect matches that exists in our mind do not exist out there in our modern world.
- Allah did not want us to build our relationships based upon emotions.
- Sayyidi Shaykh Muhammad narrated the hadith where Jabir *radhiAllahu anhu* proposed to a girl. The Prophet *sallaAllahu 'alayhi wasalam* said that you should have seen the girl as it would be better for you when you come together (referring to intimacy).

### **Role of looking**

- You need to get together for the best combination so you get on well by looking at each other. Sayyidi ash-Shaykh mentioned the different combinations of food and how we chose the best combinations. Arabs say that you eat what you like, but wear what others like/recommend!
- Love is not required before marriage- you do not have to lie to your fiancée/fiancé that you love her/him. Allah puts in your relationship muwaddah, rahma and sakina.
- The company of each other brings rights upon each other.
- You should protect and bear up with each other.
- Everyone makes and gives concessions.
- Life does not go on as you like, it goes on as Allah likes.
- Ibn 'Ata Allah al-Iskandari *rahmatullah alayh* said that the wise man gets up in the morning looking at what he is going to do, where as the 'Arif gets up thinking what Allah is going to do.
- Do not get angry at your wife if she does something you do not like; there are lots of things which you do that she does not like. This is a

prophetic hadith.

## **Traditional way of getting married**

- You ask those close to you, and who know what you like and prefer, who know your choice, and are trained and experienced to look for you.
- When a man wants to propose, he goes or sends his family.
- Firsas means analysing the seen and getting the unseen.
- Role of the girl's family is to go and investigate the boy's side. People are required to tell the truth and there is no backbiting/slandering involved- you must tell the truth.
- You should look for righteousness in a person, not the size, the colour of the eyes, the height, skin colour etc. You need to see how much you have in common. Men have developed this image in their minds where they want the eyes of this girl, the body of the other girl, the head of the other girl! They develop this image in their mind of the perfect girl which does not exist out there!
- If a woman puts up with a man i.e. she prepares food for him (from a Shariah point of view, she does not have to), cleans for him, puts up with his bad behaviour etc; anyone who can put up with a man's behaviour is a Wali! The good wife goes out and says that her husband is the best, even though he is not!
- Sidi Ahmed Zarruq *rahmatullah alayh* said that there is a good quality everyone must have, which is the awareness of one's own faults. Being aware of our bad behaviour/deficiencies is not to correct them all, but to humble and humiliate ourselves in front of people.
- The key point is that you get on with each other. Sayyidi ash-Shaykh advised that a man has to believe the woman is better than him, and he should praise Allah that he has the best wife who puts up with his behaviour.
- A lot of good lies with being with people, and a lot of bad stems from

being with people. We need to ask where we are coming to Allah in terms of obedience as a slave. We need to take serious steps and self-evaluate ourselves; steps as a slave in everything we do.

**Shaykh Abdul-Qadir al-Jilani *rahmatullah alayh* states in Futuh al-Ghaib (Revelations of the Unseen) that all of us have 3 states:**

**1. Command to obey**

**2. A prohibition to stay away from**

**3. Degree to accept**

- Our job is to obey Allah. We are not in a position to put conditions on Allah. Allah did not create us to torture us. He honoured us by allowing us to know Him through His qualities. We should not get worried about what comes our way; we just obey.
- The best state to be in is that we choose what He chooses for us. Imam Abu Hasan al-Shadhili (may Allah elevate his rank) emphasises this point by saying that you do not have a choice; if you choose anything than choose not to choose. We make istikhara if we are unsure. We need to understand the signs Allah sends us.
- When you have strong belief and trust in Allah, then you treat it with care and you do not differentiate because all is from Him. He is doing this to you/for you. What is better, to run your life by your will or by the will of Allah?
- Allah decreed from pre-eternity. He decreed that you are going to make a specific du'a. The likes of us are happy when our du'as are answered, where as the Gnostics are happy when a du'a is answered because they are happy that Allah decreed for them to ask that specific du'a.
- Whether in marriage or business, studies or work, we won't be able to improve if we cannot improve our relationship with Allah.
- Hijab is a great honour. Sayyidi ash-Shaykh Muhammad spoke about the Hijab in a recent khutba, which can be heard online in Arabic: <http://www.naseemalsham.com/>

- One of the benefits of marriage is the continuity of the human race. This becomes before lust and protecting each others chastity.
- Allah put haya in women. When you speak to them about marriage, they go red, and will be shy and get embarrassed. A girls silence is considered an agreement/acceptance when her parents ask for her consent, or at the time of nikkah.
- Eating pork affects ghayra (jealousy). The pig has no ghayra and allows other male pigs to enjoy his female.
- Allah placed lust in us for a higher purpose. Allah placed in one gender the "seeking" and in the other the "sought". Allah placed the "seeking" in the male and the "sought" in the female.
- In our journeys to Allah, we are the seekers and Allah is the one who is sought. Run to Allah, away from dunya, not because you are frightened but because He is your goal. Turn to Him and He will protect you. Trust is all you need.
- Forget the past after you have done tawba. Remorse is a course of struggle; do not sit and weep. Do not be led to desperation. Repent and move forward to Allah.
- There is no memory that cannot memorise! You all have capability but it just requires training. Train yourself, but it will be worth it.
- Sayyidi ash-Shaykh mentioned how often people will say things like oh what did you see in that girl? Or what did you see in that guy that made you marry him/her?! Just remember that what is perfect for you is not perfect for another.

### **Benefits of Marriage:**

**1. Having children.** The original benefit of marriage is for this reason. In having children, there are **4** arguments:

1. Agreeing with what Allah loves in that to guarantee the continuity of the

human race.

2. Agreeing with RasulAllah *sallaAllahu 'alayhi wasalam* in making his ummah the largest.
3. Seeking barakah in the du'as of the offspring.
4. In having children, there is a possibility that they may die at an earlier age and in that there is shafa'a (intercession) for the parents.

### **Everyone who avoids marriage is avoiding planting!**

2. The Prophet *sallaAllahu 'alayhi wasalam* encourages people to get married, especially to women who can give children. When you have children in terms of lineage and obligations, they are attached to you, but you do not own them. Only Allah owns them- you do not have the right to object if Allah decides to take one away from you. No matter how advanced healthcare is, if Allah decrees, He will take the child away.

Calamities come to you according to your rank and righteousness.

3. For getting married, you break the desire and fulfill the natural instinct Allah put in the body; you protect yourself from shaytan and push away the whims of your lust. It helps you lower your gaze and protect your chastity. Desire is not put in human beings for the very reason of fulfilling your desire- it is put for a higher purpose- being children.

- It is not haram to take the dunya to help us concentrate on our ibadah/journey to Allah. That is why in the Shadhili path, there is no abandonment of the dunya. Zuhd is an instrument, not a goal. The real zuhd is in the heart- you cannot reach Allah when the dunya is in the heart. You need to do your ibadah whilst your heart is at ease. If lust affects it, you need to get rid of it by getting married.
- Some Sufis eat a lot and some do not eat a lot. Some who eat a lot, but it does not show i.e. they are not large because dhikr burns it up! The brain and heart takes up more energy.
- If we are required to worship all of our life, we would find it hard and get bored. Allah gave us opportunities to do other things.
- There is a difference in your heart when you pray in the night. In every

single word of the Qur'an, there is a difference- the impact of the words on the heart will be different.

- In Hizb ul-Bahr, the Ha-Meem is mentioned 7 times; they are not all the same. Each Ha-Meem is the beginning of different Surats. Ha-Meem is the secret of different Surats. The secret of Surat al-Baqarah is in Alim Lam Meem.
- When you say "Allah", it is going to be different to when you say "Ar-Rahman".
- Achieving lust is sadaqah in marriage. This is a hadith based on this. If you put it in haram, you will be punished, so if you do it in halal, would you not be rewarded?
- Sakina is different to tranquillity. It is one of the meanings but tranquillity of the heart is not having disturbing thoughts in them.
- The men seeks sustenance and the women helps at home- this way, they will have more barakah and time for each other and enable them to do more ibadah. Allah gave every gender characteristics. Men working outside, and women working inside. There is nothing that gives the man more authority beyond the Shariah. The best education for the women is studying the Qur'an, Seerah, Fiqh to help the children.
- If the woman is 1-2 years older than the man, it does not make a difference! The Prophet *sallaAllahu 'alayhi wasalam* married Sayyida Khadija, who was 15 years older.

**Imam al-Ghazali *rahmatullah alayh* mentioned three points about disease/defects/undesirable outcomes of marriage:**

1. Not being able to support your family with halal income
2. Not being able to do them right and being patient with their character
3. Your wife and children will be a source of distraction from Allah and will pull you to the dunya.

There are other undesirable effects of marriage which are unpredictable. These three things will sum up marital conflicts. Most conflicts between couples are caused by shaytan- he does not work until we find some acceptance/room to influence. Change of time, expectation, lack of belief, huge demands, lack of understanding, lack of wisdom are causes of conflicts. Nowadays you do not sit with and listen to older people, your parents/grandparents and listen to their wisdom.

- Ibn 'Ata Allah al-Iskandari *rahmatullah alayh* said how we have become nation of shakwa instead of shukr- instead of looking at what we have, we look at what we do not have. (Shakwa means complain).
- We do not like understanding the wisdom, the wisdom of Allah.
- No one in this world lives without calamity. Some quarrels between spouses are the easiest form of calamity so be thankful to Allah that you do not have cancer, or are blind, and you have enough food and shelter. We need to be happy with what we have.
- Sayyidi ash-Shaykh never heard of, or saw a couple who got everything they wanted in their spouse- he advised that we must always make room for concessions.
- Do not make yourself aware, or your partner aware of their faults/deficiencies. When something your wife/husband does and you do not like, just quickly remind yourselves of the good things about them and say Alhumdulilah.
- Expecting high before marriage becomes difficult. Have a high opinion of your partner and do not make him/her know that you have noticed something bad in them, their weaknesses or faults. Shaykh then mentioned a case where a person came to his father, Shaykh Ibrahim *rahmatullah alayh* and told him how he married a woman who claimed she had never been married before. On the night of their wedding, he discovered that she had been married before. He went and told Shaykh Ibrahim *rahmatullah alayh* about what had happened. Shaykh Ibrahim *rahmatullah alayh* asked him whether he loved her, he replied yes. Shaykh Ibrahim then advised him to go back to her and stay with her,



but do not make her realise that you discovered this. The man continued on in his marriage and it was a successful one. Shaykh mentioned this story to emphasise that the past does not affect the present; it is only you who will bring the past and create it a problem. We accept worse from our bosses but not from our spouse?

- If you discover your husband has been to another woman, then ask yourself why did he need anyone else other than me? Why is he looking for another wife?
- The easiest forms of problems are the marital ones, and even Walis have marital conflicts!
- When you leave home, do not leave home angry; leave happy and smiling. Do not blame your children first thing in morning or last thing at night.
- Do not be upset if your wife does not obey/trust you. If your partner is not manageable, do you think Allah will not compensate you?
- Every small calamity pushes away a higher calamity.
- If your wife truly loves you, respects you, that means you are good.

## **Farewell session**

### **Walima**

- When getting married, you have a party, slaughter a lamb and offer it. It is sunnah to slaughter lamb.
- Make marriage contracts known public; do them in masjid and play the tambourine.
- Have husn al-khuluq (good character) with women.

The Prophet *sallaAllahu 'alayhi wasalam* said three things in his last speech:

1. Prayer- give attention to it
2. Slaves- do not task them with things they cannot do
3. Fear Allah with women- when you get married, a woman does not want to get divorced. Divorce is not liked by Allah and is permitted

in extreme cases where there are no solutions.

- Sayyidi ash-Shaykh warned against swearing the word *talaq* when angry.
- Keep yourselves neat and well-selected, do not insult one another. If you call your wife stupid, it is only a matter of time before she will turn around and call you stupid!
- There is no benefit in recalling the past so forgive each other and have good character.
- A poet said how cuts caused by spears may heal, but cuts caused by the tongue cannot heal- therefore be careful with your choice of words. This comes from wisdom stemming from your heart and having *taqwa*.
- Sayyidi ash-Shaykh narrated a moving story about Shaykh Ibrahim al-Yaqoubi *rahmatullah alayhi* and when he was alive, and Shaykh Muhammad was a young boy. They were on their way to Shaykh Ibrahim's dars in Damascus where he used to teach. At the time, Syria was at war and there was chaos in the streets, with missiles/bombs causing heavy debris to fall everywhere and people, overwhelmed by fear, were frantically running for safety. Shaykh Ibrahim however did not let his resolve waiver, and remained steadfast. He walked with determination through as-Souq al-Hamidiyyah in the midst of the attack and holding Shaykh Muhammad's hand, uttered words of encouragement to him to dispel his fear. They continued to the masjid where Shaykh Ibrahim delivered his dars and thus it is that sacred knowledge reaches us today. The Shaykh reminded us how much we owe to the Awliya like Shaykh Ibrahim, may Allah elevate his rank.

### **Action and Reaction**

- You won't be able to journey to Allah until you control your reaction! Many people plan their action but they do not get ready for the reaction. It is very easy to plan to do something and have a control of your actions. When we visit people to offer our condolences, we learn from their patience and prepare ourselves for the reaction.

- Sayyidi ash-Shaykh mentioned that amongst the miracles of the Prophet *sallaAllahu 'alayhi wasalam* was that he had control over his actions and reactions. Shaykh then narrated a story where a woman was weeping at the grave of her loved one and RasulAllah *salla'Allahu 'alayhi wasalam* was walking past and saw her, so advised her to have sabr. Due to the state she was in, she quickly responded in an angry way, not realising who she was speaking to. The Prophet *sallaAllahu 'alayhi wasalam* left her as he understood her physiological state, and how she was not willing to accept his advice. He left her. Then another Sahabi came to the woman and told her that it was RasulAllah *sallaAllahu 'alayhi wasalam* that she had spoken to like that! The woman quickly ran to find RasulAllah *sallaAllahu 'alayhi wasalam* and apologised for the way she behaved. The Shaykh advised how in response to a calamity, we will eventually have sabr, but this is known as "second sabr". However, Sabr should be our first reaction, and not our second. We do not want to plan our actions but our reactions- therefore control your reactions!
- We are forbidden to say "Uff" to our parents, what about saying "Uff" to Allah- so be mindful when a calamity strikes.
- A wife who is not demanding- it comes from her background and the way she has been brought up. You have to train yourself but the way people are comes from their background and upbringing.
- Sayyidi ash-Shaykh narrated another beautiful story about Shaykha Rabiyyah al-Shaamiyya (not Rabiyyah al-Adawiyy) and her marriage to Shaykh Ahmed ibn Abi al-Hawwari, who was a student of Shaykh Sulayman ad-Derrani. Shaykh Ahmed had refused to marry for a very long time, citing his devotion to Allah ta'ala as a more worthy pre-occupation. Shaykh Rabiyyah, who was equally a devoted and pious individual, proposed to Shaykh Ahmad. He refused saying he was interested in nothing other than his spirituality and being concerned with Allah. The Shaykha responded saying, "I am more pre-occupied with Allah than you and that I only want to marry you to spend my wealth (inherited from an earlier marriage) on your murids and to know the Ulema and Awliya Allah through you". Shaykh Ahmad sought the

advice of Shaykh Sulayman ad-Derrani who advised that he should accept the proposal as she herself was from amongst the Awliya! They married and lived happily ever after!

## **Don't be demanding- men and women!**

- Your husband is your Jannah, the Prophet *sallaAllahu 'alayhi wasalam* said.
- We were advised that in matters of Dunya, we should look to those who are below us and in matters of the Deen we look to those above us.
- If you divorced a wife wrongly/unjustly, then you should not sleep well at night! Maybe your prayers might not be accepted. If your husband is not happy with you or you make him angry intentionally, then maybe your ibadah will not be accepted.