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Home Sweet Home

Phase 1:

The Art of Choosing Your Spouse

4 x 4 Factor's

You're invited on a journey of life – married life, that is. We'll take you on a tour of a virtual family; let's call them Adam's family. We'll take you through various phases in their lives:

- Looking to gain wisdom and learn lessons; in order for you to be proactive in your approach to your married life.

In this phase you will learn:	<ul style="list-style-type: none"> • The four conditions desired to look for in a husband • Other factors • The four conditions desired to look for in a wife • The “back home” syndrome • Compatibility • The four-point method of decision-making: <ol style="list-style-type: none"> 1. <i>Istishārah</i> 2. <i>Istikhārah</i> 3. Determination 4. Trust
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Choosing a partner

<p>Qur'an</p>	<p>﴿ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاَتُوا حَرْثَكُمْ اَنَّى شِئْتُمْ وَقَدِّمُوا لَانْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاَعْلَمُوا اَنَّكُمْ مُلْقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴾</p> <p><i>"Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth (righteousness) for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers."</i> (Sūrat al-Baqarah, 2:223)</p>
<p>Sunnah</p>	<p>تَخَيَّرُوا لِبَنَاتِكُمْ وَلِأَوْلَادِكُمُ الْفَتَى وَالْفَتَا</p> <p><i>"Choose carefully for your children; marry the suitable and give in marriage to them."</i> (Reported by Ibn-Majah (1/633) and others; graded hasan by al-Albani)</p>

👍 When it comes to root-cause analysis, choosing a partner is number one on the list of things to do for a happy married life.

👍 What is your number one duty toward your children?

The Husband (Adam)

Now that you know that choosing the spouse is the most important right of your children upon you, let us talk about the man (Adam).

<p>Qur'an</p>	<p>قَالَتْ إِحْدَاهُمَا يَتَّابِتِ اسْتَجْرَهُ إِنَّ خَيْرَ مَنْ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾</p> <p><i>"One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." (Sūrat al-Qaṣaṣ, 28:26)</i></p>
<p>Sunnah</p>	<p>"If a man comes [and asks for your daughter's hand in marriage] who possesses ethical conduct and religious origin, then marry him [to her]. If you do not, it will be a great trial and mischief on the face of the earth." (al-Tirmidhī, Ibn Majah and al-Hakim with a sound chain of narrators.)</p>

The Four Conditions

First: Strength

According to...

- (a) al-Ṭabarī: the strength here refers to the strength of *īmān*
- (b) the contemporary scholars say this is overall strength.

Second: Trustworthy

Trustworthiness: as the transfer of guardianship takes place, you become an *amānah* in your husband's care

Third: Moral Conduct

<p>Qur'an</p>	<p>﴿وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾﴾</p> <p><i>"And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing." (Sūrat al-Nūḥ, 24:32)</i></p>
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<p>Prophetic Sunnah</p>	<p>Why would Rasūl Allāh ﷺ stipulate ethical conduct as a condition for marriage?</p> <ul style="list-style-type: none"> • A woman is full of emotions; if you marry her to a man who does not possess moral conduct, he may not treat her with the sensitivity she deserves. • The man also has to realize the hormonal imbalance that any woman endures because of the menstrual cycle, so he should treat her with extra tenderness and kindness during this time. • The difference between men and women in debate and discussion. Umm al-Mu'mineen ʿĀʾishah (may Allah be pleased with her) was not able to defend herself properly at the time of the great lie or even remember the name she was trying to recall (so she had to say “Abu Yusuf” instead of “Ya’qub”). This means that she needs extra patience and forbearance, which she is more likely to get from a man of ethics and courtesy than from a man who is deficient in these qualities. <p>Qur’an:</p> <p>﴿ الْحَيِّثُ لِلْحَيِّثِينَ وَالْحَيِّثُونَ لِلْحَيِّثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴾</p> <p><i>“Evil words are for evil men, and evil men are (subjected) to evil words. And good words are for good men, and good men are (an object) of good words. Those (good people) are declared innocent of what the slanderers say. For them is forgiveness and noble provision.” (Sūrat al-Nūḥ, 24:26)</i></p> <p>Sunnah</p> <p>Jābir narrated that he ﷺ said:</p> <p>“Indeed, the most beloved to me among you, and the closest company to me on Judgement Day, is the best of you in ethical conduct” (al-Tirmidhī and others)</p> <p>He ﷺ dismissed one of three seekers of marriage, when he was asked for his opinion, because the man used to mistreat women:</p> <p>“He strikes women; he does not rest his stick on his shoulder.” (Bukhari and Muslim)</p>
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Fourth - Religious Background

<p>Sunnah</p>	<p>It is sufficient for us to know that there is an opinion to the effect that, if a man does not pray, he is not a Muslim, it is based on this <i>ḥadīth</i>:</p> <p>“The difference between the man and the state of disbelief and ascribing partners unto Allah is leaving the prayer.” (Narrated by Muslim)</p> <p>(There are also other <i>aḥādīth</i> that support this one strongly; it is not an isolated text.)</p>
<p>Qur'an</p>	<p>﴿يَنَّايُهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مَهَاجِرَاتٍ فَاِمْتَحِنُوهُنَّ ۚ اَللّٰهُ اَعْلَمُ بِاِيْمَنِهِنَّ ۚ فَاِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ اِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۚ وَاَتُوهُنَّ مَّا اَنفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ اَنْ تَنكِحُوهُنَّ اِذَا ءَاتَيْتُمُوهُنَّ اُجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعَصَمِ الْكُوفَرِ وَاسْأَلُوا مَّا اَنفَقْتُمْ وَلْيَسْأَلُوا مَّا اَنفَقُوا ۚ ذٰلِكُمْ حُكْمُ اللّٰهِ تَحْكُمُ بَيْنَكُمْ ۚ وَاللّٰهُ عَلِيمٌ حَكِيمٌ ۝۱۰﴾</p> <p>“O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful (wives) for them, nor are they lawful (husbands) for them. But give the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah; He judges between you. And Allah is Knowing and Wise.” (Sūrat al-Mumtaḥanah, 60:10)</p>

👍 Moral conduct is the fruit of the ‘Acts of Worship’

The Building of Dreams (the content)



Fantasy (Knight in shining armour)

Vs



Reality

Think!

- Have you ever pondered and reflected upon the question of how, if a man is negligent of his duties towards Allah ﷻ, he is going to perform his duties towards his wife?
- Do any of you want to take a chance that even though you might be legally married (i.e. according to Western law), in fact you could be committing zina (adultery) according to the Shari'ah (i.e. in Allah's sight)?
- What will you say to your children on Judgement Day? Are you willing to tell them that they are really illegitimate?

Other Factors to Consider

Means	<p>He ﷺ also dismissed one of the three seekers of marriage when he was asked by Fāṭimah bint Qays for his opinion, because he did not have the means to get married.</p> <p>“He has no merit; he does not possess any money.” (Bukhari and Muslim)</p>
Appearance	<p>He ﷺ recommended that a woman see her future husband so that she can be content with his appearance.</p> <p>Habibah bint Sahl came to complain to Prophet Muhammad ﷺ about her husband Thabit ibn Qais, may Allah be pleased with both of them, and said, “We shall never be together again. When I look at him among other men, I see him to be the darkest, the shortest, and ugliest.” So Allah’s Messenger ﷺ said: “It is better to see who you are going to marry, so that your heart will be content” (in ṣaḥīḥ al-Tirmidhī; authenticated by al-Albani)</p>
Fertility	<p>He ﷺ denied Ma’qal ibn Yasar’s request to marry a woman who was high-born because she was known to be barren. So it is only befitting for a man to marry a fertile woman, because she can be the source of children. Likewise a woman should marry a virile husband, else she would see a divorce in order to marry another man for the sake of children.</p> <p>The Messenger of Allah ﷺ said: “Marry the fertile and loving; verily, I am going to be boasting of your abundance among other nations on Judgement Day.” (Abū Dāwūd and al-Nasa’i)</p>
Piety	<p>Piety is an important factor in the selection of a husband (i.e. in the selection of a son-in-law, often).</p> <p>A man came to al-Hasan ؓ for advice and said, “O Hasan, a few men have come to ask for my daughter’s hand in marriage; to whom should I marry her?” He ؓ replied, “Marry her to the pious one, because if he loves her he will treat her well, and if he dislikes her he will not treat her unfairly.”</p>

The Wife (Eve)

Let us look at the big picture, i.e. the Ummah. The Ummah is made of nations, nations are made of communities, communities are made of families, and the core of the family is the woman.

Indeed the woman is the mother, the sister, the daughter, the aunt, the wife, and most of all, the teacher for our children – who are the future of the Ummah. So let us look at the criteria for the cornerstone of the Ummah.

Criteria	<p>Most of us know the following <i>ḥadīth</i>, but unfortunately only a few heed the recommendation of Allah’s chosen <i>ḥabīb</i> (beloved) ﷺ. He ﷺ said:</p> <p>“A woman is married for four reasons: her wealth, her lineage, her beauty and her dīn. So choose the one with [good practice of] the dīn, may your hands be rubbed in dust.” (Bukhari 5090; Muslim 1466)</p> <p>It must not be understood from the above <i>ḥadīth</i> that it is not correct to look for beauty during marriage. Imam Ibn Ḥajr (<i>raḥimahu’llāh</i>) says: “We understand from the [above] <i>ḥadīth</i> a recommendation to marry beautiful women except in the case where in there is a beautiful woman who is not religious vs. a religious woman who is not beautiful. Indeed, if they are similar in their dīn, then the beautiful one is more worthy of marriage!” (Fath al-Bari, 9/134)</p> <p>This is also understood from the recommendation of the shari’ah to look at the prospective bride before marrying. (Ihyaa’ Ulum ad-Dīn 2/35)</p>
	<p>It is because of this that Imam Ahmed <i>raḥimahu’llāh</i> said: “If a man seeks to get married, then he should ask about her beauty first. If she is beautiful, then he should ask regarding her dīn. If she is praised for her dīn, then he can proceed to marry her. If she is not praised for her practice of the dīn, then his rejecting her would be on the basis of religion. He should not ask first about her dīn and then her beauty. This is because he would then reject based on beauty, not religion.” (Sharh Muntaha al-Iradat 3/5)</p>

The Four Conditions

First: Wealth

Wealth	<p>Now that you know about the best pleasure in life, how about the best treasure in life?</p> <p>The Messenger ﷺ said:</p> <p>“Have I not told you about the best treasure that a person possesses? The righteous woman: if he looks at her, she pleases him; if he asks her, she answers; and if he travels, she protects her chastity.” (Abū Dāwūd)</p>
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Second: Lineage

Lineage	<p>It is also preferable to marry a woman with good lineage. This is inferred from the ḥadīth of the four reasons for which a woman is married (this ḥadīth is given on p.16) (see Kashshāf al-Qana’ 3/4).</p> <p>So it is recommended to marry a woman possessing good lineage if possible; however, if she does not practise the dīn well, then the one who does practise the dīn well but does not have a good lineage should be given precedence (See Fath al-Bari 9/135).</p>
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Third: Beauty

Beauty	<p>Islam is a practical dīn; it does not deprive a man of the right to look for beauty in his wife. However, you should not build your married life on beauty alone without the other supporting factors.</p> <p>Rasūl Allāh ﷺ said:</p> <p>“Woe to you from Khadraá Eddemin.” He was asked about it and replied, “The beautiful woman who was raised in a bad environment.” (al-Qudá’y, al-Daraqutni and others; weak)</p>
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Fourth: Dīn

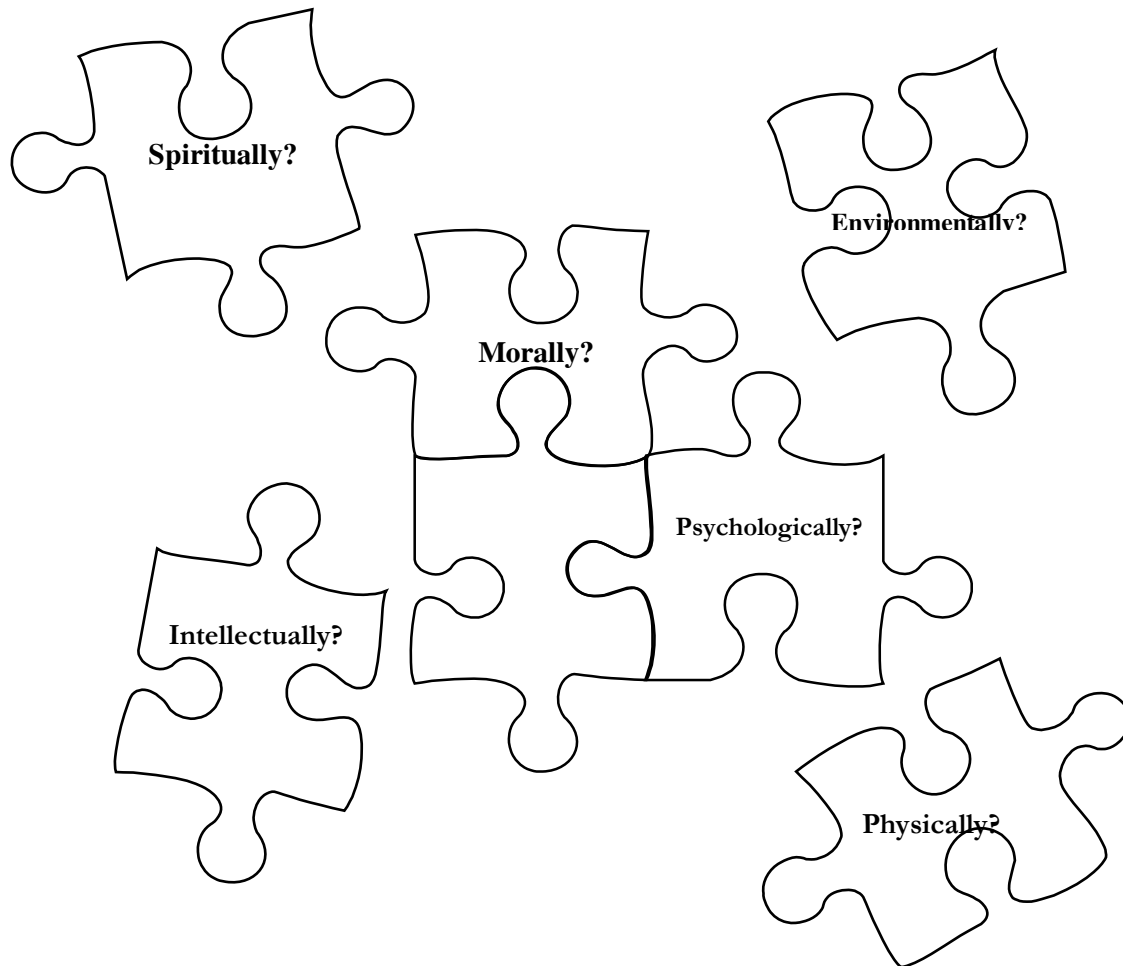
<p>Qur'an</p>	<p>﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مِهْجِرَاتٍ فَأَمْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۚ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَأَتَوْهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَسَأَلُوا مَا أَنفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفَقُوا ۚ ذَلِكُمْ حُكْمُ اللَّهِ تَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾﴾</p> <p>“O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful (wives) for them, nor are they lawful (husbands) for them. But give the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah; He judges between you. And Allah is Knowing and Wise.” (Sūrat al-Mumtahānah, 60:10)</p>
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Other Factors to Consider

Pleasure	<p>Most of us want to be happy and enjoy the pleasures of life. However, you might be surprised by the dīn's definition of the best pleasure in life:</p> <p>Allah's Messenger ﷺ said:</p> <p>“Life is a form of pleasure; and the best form of pleasure in this life is a righteous woman.” (Muslim)</p>
Fertility	<p>If you are marrying for the first time and you know that a woman is barren from the evidence of a previous marriage of hers, then you should look instead for a woman who is known to be from a fertile family (unless you are infertile yourself).</p> <p>Allah's Messenger ﷺ said:</p> <p>“Marry the fertile and loving; verily, I am going to be boasting about your abundance among other nations on Judgement Day.” (Abū Dāwūd and al-Nasā'ī)</p>
Virgin	<p>You may also look for virgin, according to the recommendations of Prophet Muhammad ﷺ to Jābir ibn 'Abd Allah ؓ; when he was informed that Jābir had married a woman who was not, even though it was his first marriage, He ﷺ said:</p> <p>“Should you not have married a virgin woman, so that you could be playful with her, and she could be playful with you?” (al-Bukhārī)</p> <p>You should also see your future wife beforehand, even though there are cultures and traditions that discourage this practice. However, we must aim to distinguish between cultural practices and the dīn.</p> <p>Islam accepts traditions as long as they do not contradict its principles and teachings.</p>

Compatibility

In relation to the “back home” syndrome, we have to keep in mind the issue of compatibility, particularly in light of the following items:



- Are the two of you compatible intellectually?
- Are the two of you compatible physically?
- Are the two of you compatible financially?
- Are the two of you compatible spiritually?
- Are the two of you compatible morally?
- Are the two of you compatible environmentally?
- Are the two of you compatible psychologically?

There are many variables to consider in choosing the right partner for you.

I hope you make the right decision.

Speaking of making a decision, let us go to the decision-making process.

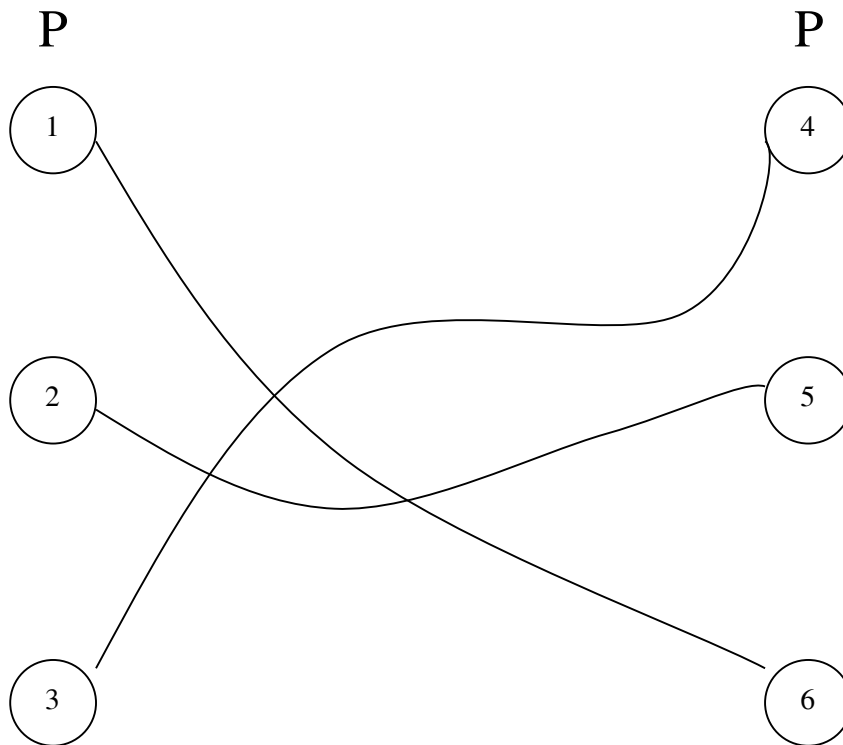
Dr Tariq Al Habib Theory

The human being goes through three phases:

Phase 1: Parent

Phase 2: Adulthood

Phase 3: Childhood



Fill in the circles

- 1- Parent
- 2- Adulthood
- 3- Childhood
- 4- Parent
- 5- Adulthood
- 6- Childhood

The “Back Home” Syndrome

One time or another you must have heard somebody telling you, “I went back home to get married.”

Although the intention is good, this practice may do more harm than good.

Certainly there are exceptions; however, one cannot build a general theory on exceptions.

Seeing is more difficult	<p>Allah’s Messenger ﷺ recommended for us to see whom we are going to marry in person, so that there will not be any shocks at later time, and to put our hearts and minds at ease.</p> <p>He ﷺ said:</p> <p>“It is better to see whom you are going to marry, so that your heart will be content” (authenticated by al-Albani in ṣaḥīḥ al-Tirmidhī)</p>
Evidence is more difficult to obtain	<p>Not only to see her in person, but to find out what would help him to make a decision, and to go forth to ask for her hand in marriage. Rasūl Allāh ﷺ said:</p> <p>“If any of you intends to get engaged, he should look for whatever is going to aid him in making his decision if possible.” (Muslim)</p>

Most of us know what we want for ourselves, which is great.

It is good to be decisive. However, we cannot do everything ourselves, and sometimes we all need a little help.

لَا هُمْ لِي لِتُخَيَّرَ لِقَابُكُمْ، وَلِيُقَدَّرَ لِقَابُكُمْ، وَلِلَّهِ لِكُلِّ مَفْضَلِك
لِعَظِيمِكُمْ فَلِئَلَّا تُقَدَّرَ وَلَا قُدْرٌ وَتَقْتَلَمَ وَلَا أَهْلُكُمْ وَأَنْتَ عِلَامُ الْعُيُوبِ،
لَا هُمْ إِنْ لُقِيتَهُمْ أَنْ مَذَا الْأَمْرُ - تُخَيَّرُ لِي فِي يَدِي وَمَعْنِي
وَعَاجِلُ أَمْرِي وَالْجَاهُ فَقَدْ دُرِّلَ فِي يَدِي وَتَجَبَّرَ كَلِّ لِي فِي يَدِي. وَإِنْ
لُقِيتَهُمْ أَنْ مَذَا الْأَمْرُ شَرُّ لِي فِي يَدِي وَمَعْنِي وَعَاجِلُ أَمْرِي
وَالْجَاهُ فَكُلُّهُ عَرِيٌّ وَلِصَوْنِي عَرُهُ، وَقَدْ دُرِّلَ لِي لِتُخَيَّرَ حَيْثُ كَانَ
شَأْنُ أَرْضِي يَبْقَى: قَالَ: فَيَلْزَمِي حَاجَتُهُ.

	<p>O Allah, I seek Your help in finding the best course of action (in this matter) by invoking Your knowledge; I ask You to empower me, and I beseech Your favour. You alone have the absolute power, while I have no power. You alone know it all, while I do not. You are the One who knows the hidden mysteries. O Allah, if You know this thing (I am embarking on) [here mention your case] is good for me in my religion, worldly life, and my ultimate destiny, then facilitate it for me, and then bless me in my action. If, on the other hand, You know this thing is detrimental for me in my religion, worldly life, and ultimate destiny, turn it away from me, and turn me away from it, and decree what is good for me, wherever it may be, and make me content with it. (Based on the ḥadīth reported by Al-Bukhārī, Abū Dāwūd, An-Nasai and others)</p>
Determination:	<p>After you have done your istishārah and istikhārah, you should act accordingly.</p> <p>However; make sure that you get a clear sign, and that you do not have a preconceived idea about the matter.</p>
Trust:	<p>If everything has fallen into place and you have committed yourself in good faith, then you should put your trust in Allah ﷻ and not hesitate.</p>

Personality test (200 questions): Appendix 3

14 Things Every Couple MUST Discuss Before Getting Married

Husbands and wives have drastically different ideas on where they'd like to raise a family are, sadly, not uncommon. But they'd be much more of a rarity if couples would discuss these 15 issues before getting married:

1. Outstanding debt.

Who has some and what is the plan for paying it off?

2. Children.

Do you want them? If so, how many? If not, are you sure enough about that decision to take permanent steps to ensure you don't have them; and if it's Halal or Haram? If you do want them, when do you want to have your first? Are you open to adoption or fertility treatments if you're unable to conceive naturally? How long do you want to try to conceive naturally before trying different options?

3. Location, location, location.

Where do you want to put roots down? And if you don't want to put roots down and would prefer to stay on the move indefinitely -- make sure your partner is on board with that idea. How would you rank location in terms of importance for your well-being? If you love where you live, what would persuade you to move -- a job offer, desire to be closer to family, better schools for your kids, or priority goes to the Masjid?

4. Deen.

If you are a practicing Muslim, how important is it that your partner share the faith and practice it with you? How does your Deen affect your lifestyle? If you plan to have kids, what environment and company, if any, do you want to raise them in and with?

5. IKEA.

Marriages are broken in the aisles of IKEA every day. Do not underestimate the power of the Swedish smorgasbord of cheap, disposable home goods. If you and your partner plan to spend even a minute of your marriage in IKEA, decide whether a \$40 book shelf is worth the two or three years from your life it may cost you.

6. Dream home.

Do you want a McMansion in the 'burbs? A cozy condo in the sky? A beach bungalow? A cabin in the woods? A macked-out tree house? A ranch in the country? You may never live in your dream home, but knowing whether you and your significant other share common long-term goals will help solidify your roles as partners in each other's lives and confirm that you're working toward the same thing.

7. Bank accounts and bill-sharing.

Will you share a bank account? Keep individual accounts? Both? And what bills will be paid by what accounts? Will you each put a certain percentage of your income toward shared bills? Do you have an emergency fund? What if one person is out of work or decides to stay home to raise the kids? What's your plan for affording that?

8. Division of household labor.

Dishes, laundry, yada, yada, yada. Barter, negotiate and plead if you have to so that you aren't stuck doing the thing you least like all the time. If you hate, hate, hate washing dishes, but don't mind cooking, suggest to your partner that you head meal preparation if he or she agrees to take on the dishes. This works best if the thing you hate with a passion isn't also the same thing your partner hates with a passion. If it is, find a way to compromise, using your best negotiation tactics "Okay, I'll empty the litter box and do the laundry if you please wash the dishes..."

9. Hard or soft.

Your mattress! You will (hopefully) be sleeping in the same bed as this person for a very, very long time, and a comfortable mattress is imperative for a good night's rest. Rack up too many sleepless nights and your relationship will suffer. So, if you and your partner have different ideas of what makes a comfortable mattress, how will you compromise?

10. Family obligations.

How much time do you spend with your family now, how much do you expect to spend with them once you're married and potentially have children, and how much time do you expect your spouse to spend with them (and vice versa)? How do you plan to spend your holidays and what's your plan for giving both sets of families equal time with you/your children during the major holidays? Are you the type of person who likes to vacation with your family, and if so, how often?

11. Vacations.

In addition to extended family vacations, you and your partner need to discuss what other types of vacations you do or don't enjoy. If you're a Disneyland fan and your significant other hates Mickey Mouse with a passion, that may cause some friction. If one of you only likes camping and the other prefers staying in chic boutique hotels, there's an issue. Likewise, if the workaholic in your relationship can't bear to be too far away from the office while the other would like to get as far away from home as possible, you need to talk through how you're going to compromise. You can't expect to plan all your vacations for the rest of your life together, but discussing some solutions that you're both OK with will help you address friction in the future. Or have you considered to perform Hajj and Umrah together?

12. The name game.

What's your family name going to be? Keeping in mind the Halal and Haram implications that comes with it. Will one spouse take the other spouse's last name? And if not, what surname will you give any kids you have?

13. Career.

How committed is each of you to your careers? Do you live to work or work to live? How will your respective careers affect family life? Where are you in terms of living a "dream career"? Do you have more schooling and apprenticing to finish? If so, what's the time frame for completing these steps toward obtaining the kind of job you hope for? What kind of personal sacrifices will you have to make to climb the career ladder of your choice?

14. TV in the bedroom: Yay! Or nay?

Think of the TV in the bedroom as a metaphor for your whole marriage. Do you want a method of escape or to protect the intimacy? Neither answer is right or wrong, but answering yourselves the question before you get married could provide a valuable insight into how you picture your married life together. Or do you even watch TV at all?!...

Appendix 4 - The Marriage Cycle

Different points in a marriage where common stressors occur.

