
Till death do us part-an explanation of a hadeeth about marriage

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All Praise belongs to Allaah and Praise and Peace be upon the one who was sent as a mercy for all the worlds and upon his Family and his Companions.

This hadeeth is one of the rarest authentic Prophetic hadeeth regarding strong exhortation to be good to women, being gentle with them, being patient with them, having a concern for them, encouragement not to divorce them, and to remain with them until death even if you have been her companion for a long time. Even if she has produced all the offspring that is possible for her, you should not divorce her unless you are certain (that it is the best thing to do), or it is impossible to live with her. Now we will look at this rare hadeeth and some of its benefits.

It has been collected by Ibn 'Aasakir in 'Tareekh Dimishq' from Yahya bin Jabir from al-Miqdam bin Ma'dee Karib al-Kindi that the Prophet (صلى الله عليه وسلم)¹ stood amongst the people and praised Allaah and exalted Him and said:

'Indeed Allaah advices you in the strongest possible terms to be good to women, indeed Allaah advices you in the strongest possible terms to be good to women, advices you in the strongest possible terms with regards to women, indeed they are your mothers, your daughters, your sisters, your paternal aunts (father's sisters) and your maternal aunts(mother's sisters). Indeed a man from the people of the two books (Jews & Christians) marries a woman and does not hit her, each one of them continues to desire his companion until he dies in old age.'

Aboo Salamah (رضي الله عنه)² said I narrated this hadeeth to al-Ala bin Sufyaan al-Ghassanee who said:

'Indeed it has reached me that from the evil hidden sins which Allaah has made *Haraam*, which are not clearly mentioned in the Qur'aan, are that a man marries a woman and when his companion becomes old and she has stayed with him for a long time, and has produced all that her womb can, then he divorces her without any reason to do so.'³

Then he quotes al-Harbee: 'The intent is to encourage the one being advised to have a concern for women, to have patience with them. I.e. and that the people of the Book behaved like this with their women.'

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ)⁴ said:

'This is how they (The Jews & the Christians) used to behave when they had manners, and were religious, even though they followed a religion that had changed, as for nowadays then they prohibit that which Allaah has made permissible of divorce, and they openly make *Zina*⁵ permissible! !'⁶

¹ (صلى الله عليه وسلم) May the peace and blessings of Allaah be upon him

² (رضي الله عنه) (rad iyallaahu `anhu) May Allaah be pleased with him

³ Shaykh al-Albaanee (رَحْمَةُ اللَّهِ) mentions: 'It is collected by Tabaraanee in 'al-Mu'jam al-Kabeer', Ibn 'Aasakir in 'Tareekh Dimishq'. And this Isnaad is Saheeh.'

⁴ (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

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This hadeeth is a clear refutation against those who do not treat their women in a good way. It is a reminder to everyone who is deceived by the so-called rights of women in the west!

From the benefits of this hadeeth:

1- Advice to be good to women and that the Messenger (صلى الله عليه وسلم) repeated this three times to emphasise this point: he said:

'Indeed Allaah advises you in the strongest possible terms to be good to women, indeed Allaah advises you in the strongest possible terms to be good to women, advises you in the strongest possible terms with regards to women'

The advice of being good to women and living with them in a good way is mentioned in the Book of Allaah Ta'ala⁷.

Allaah Ta'ala said :

[And live with them in kindness. For if you dislike them – perhaps you dislike a thing and Allaah makes therein much good].⁸

Imaam Bukhaaree (رَحْمَةُ اللهِ) mentioned a chapter in his Saheeh: 'chapter Advice with regard to women' then he mentioned a hadeeth from Aboo Hurairah (رضي الله عنه) from the Prophet (صلى الله عليه وسلم) who said:

'Whoever believes in Allaah and the last Day then he should not harm his neighbour, and I advise you strongly to be good to women, indeed women were created from the rib bone, and the most bent of the ribs is the top one, so if you tried to straighten it you would break it and if you left it then it would still continue to be bent, so I advise you strongly to be good to women.'

In the wording collected by Muslim from Aboo Hurairah (رضي الله عنه) from the Prophet (صلى الله عليه وسلم) who said:

'Whoever believes in Allaah and the last Day and testifies about a matter then he should speak good or remain silent and I advise you strongly to be good to women, indeed the woman was created from'

2- Then the Prophet (صلى الله عليه وسلم) explained that this advice is not specific for a certain type of woman. He explained her relationship with the Muslim male, thus she is a mother, and what will make you aware of what a mother is? The advice which is given concerning being good to the mother, is what you already know and is not hidden from you.

Bukhaaree (رَحْمَةُ اللهِ) mentions another chapter heading:

'Chapter: Who of the people are most deserving of good companionship?

From Aboo Zur'ah (رَحْمَةُ اللهِ) From Aboo Hurairah (رضي الله عنه) who said: A man came to the Messenger of Allaah (صلى الله عليه وسلم) and said: 'O Messenger of Allaah who from the people is the most deserving of my good companionship?

The Messenger (صلى الله عليه وسلم) replied: **'Your mother.'**

⁵ unlawful sexual intercourse

⁶ Siilsilah Saheehah no. 2871

⁷ Ta'aala (He, The Most High)

⁸ Soorah an-Nisaa [4:19]

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The man said: ‘then who?’

The Messenger (صلى الله عليه وسلم) replied: ‘Your mother.’

The man said: ‘then who?’

The Messenger (صلى الله عليه وسلم) replied: ‘Your mother.’

The man said: ‘then who?’

The Messenger (صلى الله عليه وسلم) said: ‘Your father.’

[In another narration the man’s name was mentioned clearly as is in ‘al-Adab al-Mufrad’ by Bukhaaree (رَحْمَةُ اللهِ) from Bahz bin Hakeem from his father from his grandfather [Mu’aaweeyah bin Haydah (رضى الله عنه)] I said: O Messenger of Allaah who **the next closest relative then those closest after them.**]⁹

In this narration there is an extra benefit which is the wording: ‘**the next closest relative then those closest after them.**’ Which can be used as an evidence for having good companionship with the wife, the daughter the sister and the aunt, and no one can doubt how closely related they are to you O Muslim slave of Allaah.

As for the saying: ‘The most deserving of my good companionship?’ Which means who are the foremost people with whom I should fulfil favours for, be good to and honour. Good companionship is connected to being gentle and kind, having good speech, having good dealings, implementing good manners all of which Islaam brought forth and has encouraged.

Al-Haafidh Ibn Hajr said in ‘Fath’¹⁰ that Ibn Battal said:

‘This warrants that the mother should have three times as much as the father, and that is because of the difficulty of pregnancy, then that of the delivery, then that of suckling, these things are specific to the mother and the hardships upon her, after which the father participates in the upbringing of the child. This was also indicated in the saying of Allaah Ta’ala:

[And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years.]¹¹

So Allaah equated the mother and the father in what is bequeathed, however, Allaah singled out the mother with these three things, pregnancy, giving birth and suckling the child.

• **She is a wife**, as has been mentioned in the texts¹², likewise the Prophet (صلى الله عليه وسلم) said: ‘**The best of you, is the one who is best to his wife and I am the best to my wife and if your companions should die then make Dua’ for them.**’¹³

⁹ Collected in ‘Adab al-Mufrad’ no.3, Tirmidhee and ‘Irwaa al-Ghaleel’ 829/2232, declared Hasan by Shaykh al-Albaanee (رَحْمَةُ اللهِ).

¹⁰ Haafidh Ibn Hajr al-Asqalane (رَحْمَةُ اللهِ) (May Allaah have mercy on him) wrote the famous explanation of Saheeh al Bukhaaree called Fath ul-Baree.

¹¹ Soorah Luqmaan [31:14]

¹² From Aboo Hurairah (rad iyallaahu `anhu) who said: The Messenger of Allaah (صلى الله عليه وسلم) said: ‘Every person from the children of Aadam is a master, so the man is the master of his family and the woman is the mistress of her home.’ No. 2041

¹³ Shaykh al-Albaanee (رَحْمَةُ اللهِ) said in ‘Silsilah Saheehah’ no. 285, ‘it is collected by Tirmidhee, Daraqutnee and Ibn Hibbaan from ‘Aaishah, the Mother of The Believers (رضى الله عنها). Its *Isnaad* is authentic upon the conditions of Bukhaaree and Muslim.’

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Here the wording means ‘wives’ due to the hadeeth in which the Prophet (صلى الله عليه وسلم) said: **‘The most complete of the Believers in their *Eemaan* are those who have the best manners, and the best of you are those who are best to their women.’**¹⁴

• **She is a daughter** and there are Aayaat¹⁵ and ahadeeth¹⁶ which explain the advice of being good to daughters. As for the Aayah¹⁷ it is the saying of Allaah Ta’ala:

[Allaah instructs you concerning your children: for the male, what is equal to the share of two females.]¹⁸

This is the advice of Allaah for being good to daughters, so that they are not neglected, as they were in Jaahiliyyah¹⁹. So much so that at that time they used to bury their daughters alive. Likewise, it was not as the enemies of Islaam behave today (with their daughters), by only looking after them when they are young, but when they reach maturity they leave them to the streets to deal with themselves, astray, struggling in depravity and committing vile and shameful deeds in the most disgusting manner and offensive form, the like of which the history of mankind has not known.

The Prophet (صلى الله عليه وسلم) said:

‘Whoever has three daughters and was patient with them, fed them and gave them drink and clothed them from his wealth then they will be a screen for him from the Hell-Fire on the Day of Judgement.’²⁰

Bukhaaree (رَجَمَهُ اللهُ) mentions in a chapter heading in ‘al-Adab al-Mufrad’: ‘Chapter whoever is responsible for supplying sustenance for two daughters or even one.’

In the narration of Ahmad (رَجَمَهُ اللهُ):

‘No one has three daughters, or three sisters, or two daughters, or two sisters, and he fears Allaah regarding them and is good to them, except that he will enter Paradise.’²¹

From Ibn Abbaas (رضي الله عنه) from the Prophet (صلى الله عليه وسلم) who said:

‘There is no Muslim who has two daughters, and he has good companionship with them except that they will cause him to enter Paradise.’²²

She is a sister, a paternal aunt (father’s sister) and a maternal aunt (mother’s sister), and they have all been mentioned with the advice of being good to them.

As for the paternal aunt and the maternal aunt then Islaam has encouraged Muslims greatly to have good relations with them and to be good to those who are the closest of relatives and then the next

¹⁴ Shaykh al-Albaanee (رَجَمَهُ اللهُ) said in ‘Silsilah Saheehah’ no. 284, ‘it is from the hadeeth of Aboo Hurairah (رضي الله عنه) collected by Tirmidhee and Ahmad and the first part of the hadeeth is collected by Aboo Daawood, Ibn Abee Shaybah in ‘al-Musannaf’, Aboo Na’eeem in ‘al-Hileeyah’ and Haakim and he said it is Saheeh upon the conditions of Muslim and Dhahabee agreed with him.’

¹⁵ Verses

¹⁶ From Anas (rad iyallaahu `anhu) who said: There was a man who was with the Messenger of Allaah (صلى الله عليه وسلم) and the man’s son came, he kissed him and sat him on his lap. His daughter came and he just sat her next to him. The Messenger (صلى الله عليه وسلم) said: ‘If only you had been just between them!’ No.3098

¹⁷ Verse

¹⁸ Soorah an-Nisaa [04:11]

¹⁹ Jaahiliyyah: Literally means “ignorance.” Usually refers to pre-Islaamic Arabia in which people lived in a pagan and lawless society.

²⁰ Collected by Ibn Maajah, Bukhaaree in ‘al-Adab al-Mufrad’ & Ahmad. Shaykh al-Albaanee (رَجَمَهُ اللهُ) declared it Saheeh in Silsilah Saheehah no. 294

²¹ This is the wording Bukhaaree (رَجَمَهُ اللهُ) mentioned in ‘al-Adab al-Mufrad’ & in his ‘Saheeh’.

²² Collected by Bukhaaree (رَجَمَهُ اللهُ) in ‘al-Adab al-Mufrad’, Ibn Maajah, al-Hakim, Ahmad & Ibn Hibbaan. Shaykh al-Albaanee said it was good. Silsilah Saheehah no. 2776.

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and then the next. No one can doubt that the paternal aunt and maternal aunt are connected to a Muslim from the direction of his mother and his father; therefore the paternal aunt and maternal aunt are of the same status as the mother and the father. Due to this, it becomes obligatory to have good relations with them and to be good to them and to honour them.

The Prophet (صلى الله عليه وسلم) said:

‘The maternal aunt is of the status of the mother.’²³

Tirmidhee (رَحْمَةُ اللهِ) mentions in ‘Sunnan Tirmidhee’: ‘Chapter: being good to the maternal aunt, with a chain to al-Bara bin ‘Aazib (رضي الله عنه) from the Prophet (صلى الله عليه وسلم) who said:

‘The aunt is of the status of the mother.’²⁴

From Ibn Umar (رضي الله عنه) who said: ‘A man came to the Prophet (صلى الله عليه وسلم) and said: ‘Indeed I have committed a major sin, is there any repentance for me?’

The Prophet (صلى الله عليه وسلم) said: **‘Do you have a mother?’**

He answered: ‘No.’

The Prophet (صلى الله عليه وسلم) said: **‘Do you have an aunt (mother’s sister)?’**

He answered: ‘Yes.’

The Prophet (صلى الله عليه وسلم) said: **‘Then be good to her.’²⁵**

In Sunnan Darmee, from Ibn Umar (رضي الله عنه) who said:

‘a maternal aunt is of the same status of the mother, and a paternal aunt is of the same status of the father, a niece is of the same status of the uncle, and every relative is of the same status of his relation who is the equivalent thereof, if that person is not an inheritor due to the way they are related.’

In Sunnan Daraqutnee, from Sha’abee who said: Ziyad bin Aboo Sufyaan said to a person who would sit with him: ‘Do you know how Umar (رضي الله عنه) judged regarding the paternal aunt and the maternal aunt?’

He said: ‘No.’

Ziyad said: ‘Indeed I am the most knowledgeable of the creation of Allaah about how Umar (رضي الله عنه) judged them, he placed the maternal aunt at the same status of the mother, and the paternal aunt at the same status of the father.’

3 – The Prophet (صلى الله عليه وسلم) encouraged his Ummah with the advice of being good to women, to honour them, to look after them, and to be patient with them in a general sense and **especially** with the wife. Just as you would like your daughter, or your sister, or your paternal aunt and your

²³ Collected by Bukhaaree, Ahmad and Aboo Daawood.

²⁴ Tirmidhee (رَحْمَةُ اللهِ) said: ‘And this hadeeth has a long story behind it and it is Saheeh.’

²⁵ [Collected by Tirmidhee (رَحْمَةُ اللهِ), and declared Saheeh by Shaykh al-Albaanee (رَحْمَةُ اللهِ) and in the wording collected by Ibn Hibbaan and Hakim: ‘Do you have parents?’ ‘Saheeh Targheeb wa Tarheeb’ p.658 no. 2504]

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maternal aunt to be honoured, and it would make you happy. In the same way you should honour someone else's daughter (who is your wife) she is like a captive given to you and she has given the flower of her life to you.

4 – The Prophet (صلى الله عليه وسلم) mentioned in the above mentioned hadeeth that the people of the two books (Jews and Christians) would honour their wives, and a man would remain with his wife all his life, loving her and being good to her, this is despite the fact that they are the people of sin, disbelief and Shirk. Therefore, O *Ummah* of Muhammad you are the people of *Deen, Taqwaa*²⁶ and *Istiqamah*²⁷ therefore you should be the foremost in adopting these great manners.

²⁶ Taqwaa: To fear Allaah the Almighty, to adhere to His commandments, to follow doing a bad deed with a good deed to wipe it out, and to deal with others in a good manner and good character are all aspects of the concept of Taqwaa. Source: <http://theclearsunnah.wordpress.com>

²⁷ steadfastness