

RIGHTS OF *the Spouses*

AUTHORED BY SHAYKH SULAYMAN RUHAYLEE



RIGHTS OF
the Spouses

A decorative flourish consisting of a large, elegant scroll that starts under the 'S' of 'Spouses', loops around, and ends with a smaller flourish under the 'es'.

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كل الحق
محموطاً

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THE IMPORTANCE OF THE FAMILY

Verily all the praises belong to Allah. We praise Him and we seek His assistance and we seek His forgiveness. And we seek refuge in Allah from the evil of our souls and from the evil of our actions. Whoever Allah guides, none can misguide him, and whoever is misguided, there is no guide for him. I bear witness that nothing has the right to be worshipped except for Allah alone, without partners, and I bear witness that Muhammad is His slave and His Messenger ﷺ.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾﴾

O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.¹

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

﴿١﴾﴾

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.²

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾﴾

¹ (Soorah Aali Imraan 3:102)

² (Soorah An Nisaa 4:1)

O you who believe! Fear Allah, and (always) say a word directed to that which is correct

﴿ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ

فَوْزًا عَظِيمًا ﴿٧١﴾

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger he has indeed achieved a great achievement (i.e., he will be saved from the Hell-fire and made to enter Paradise).³

As to what follows: verily the most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad ﷺ and the most evil of affairs are newly invented matters, and every newly invented matter is an innovation and every innovation is astray and every straying is in the fire.

O brothers, O notables:

We gather this night—the blessed night of Jumah, in which I ask Allah, ﷻ, to bless it, and to bless those in it, and to bless what we say in it—we gather for a tremendous affair. And how could this not be the case while it is connected to the family? And the family has the position in the community as the heart has in the body. Therefore, just like the heart, if it is good, the entire body is good, and if it is corrupted, the entire body is corrupted. ⁴ Therefore, such is the family, if it is good, the rest of the town is good, and if it is corrupted, the rest of the town will be corrupted.

And how can this affair not be of the utmost importance while it is connected to the establishment of mankind? And, if the heart of

³ (Soorah Ahzab 33:71)

⁴ This has been narrated from the hadith collected in Al Bukharee (25) and Muslim (1099)

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man is established and his life is established, his worship is established; thus, he has humility in his prayer and vigor in his fasting, and his paths for worship will be enlightened.

And how can this subject not be worthy of being spoken about by the students of knowledge while it is important to the husband and the wife, the young man and the young woman, and the sons and the daughters? It is important to those whom are married and those seeking to get married. Thus, in summary, it is important to the entire community, and its establishment has come in the Book of our Lord and the Sunnah of our Prophet ﷺ .

Verily, our Islamic religion is a mercy for all the creation; a religion of goodness, happiness, success, and rectification. It brings that which will benefit the people in this worldly life and the next, during every time and place. There is no happiness for man except by way of the religion of the best of creation, the religion of Muhammad ﷺ .

Allaah ﷻ did not command anything except that it contains benefits and advantages which are not enumerated. And Allah has not prohibited anything except that it contains harms and corruption, that which is not counted or limited.

Islam gives importance to every affair of life. Thus, there is not an aspect of your life—O Muslim—except that Islam clarifies and explains it. And this is from its concern for rectifying and unifying the community. And because the rectification of the community follows the rectification of the family, and the unity of the community is a result of the unity of the family, and the happiness of the family is connected to the spouses, Islam gives a great deal of importance to the spouses.



MARRIAGE IN ISLAM

Allaah ﷻ has commanded marriage in His Book. He ﷻ said:

﴿فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبْعًا فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً﴾

Marry women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then (marry) only one.⁵

And the beloved, the truthful, the trustworthy ﷺ commanded marriage. He addressed the young men; he said:

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ

O young men, whoever among you can afford to get married, let him do so, for it is more effective in lowering the gaze and in guarding one's chastity.⁶

Marriage—O beloved brothers—contains tranquility for the soul, happiness for the heart, guarding of the chastity, protection of the honor, and a lowering for the gaze. It contains goodness for the individual and goodness for the community. It has tremendous attributes and major traits. It increases the Ummah of Muhammad ﷺ and gives our Prophet ﷺ the right to boast of his Ummah on the Day of Judgment. It is the reason mankind remains in existence. It is a path of unity and cooperation between the individual and the community. It spreads love between the family and unites the hearts and closes the distance (between people).

⁵ Soorah An Nisā 4:3

⁶ Collected by Al Bukharee (5077) and Muslim (1400)

How many families have not known other families except with a distant relationship, and then they became in-laws; thus, the families became close and became as though they were one collective family. Thus, marriage, all of it is beneficial and the soul of which the community revolves around. For this reason, Islam brings everything that will establish compassion between the spouses, as marriage in Islam is compassion, mercy and love, tranquility for the soul, ease from stress, and relief for the heart.

Marriage in our religion—O beloved—is not a contract between two parties which becomes merely from affection; rather, it is a contract which the Muslim embarks upon while he knows that it requires the harmony of love, serenity, tranquility, and happiness for both parties. Our Lord ﷻ said:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ﴾

And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.⁷

If the people would adhere to what Islam brings regarding marriage, compassion would be obtained between them, and happiness would stir throughout their homes and to those around them.

Due to everything which has been presented, Islam has given both spouses rights; guaranteeing for them both a life which is carefree, quiet, happy, and stable; all of it is love, truthfulness and sincerity.



⁷ Soorah Ar Rum 30:21

THE RIGHTS BEFORE ENGAGEMENT

As it relates to the rights of the spouses—O brothers, O beloved—there are rights before the engagement, rights at the time of the engagement, rights at the time of the marriage contract, and rights which remain throughout the affair of marriage.

From the rights before the engagement is the right of choice, such that the person chooses someone upon religious commitment, rectification, and good character. Thus, the man desires the woman due to her righteousness, her religion, and her good character. And the woman desires the man due to his righteousness, his religion, and his good character, because this is the foundation of goodness and happiness. And whoever is void of his or her religion is void of good. There is no good in a person who does not have religion, even if he possesses whatever qualities of goodness he may possess. For that reason our Lord ﷻ said:

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾

Allah will exalt in degree those of you who believe, and those who have been granted knowledge.⁸

Thus, Allaah ﷻ will elevate the person in degrees by way of knowledge if that knowledge is accompanied by faith, because it is not possible to have good unless it is accompanied with the religion. Thus, if the religion is missing, the good is missing even if many good qualities are found in the person. Therefore, beauty will be of no benefit in the face of life's burdens without religious

⁸ Soorah Mujadilah 58:11

commitment. And wealth will not benefit without religious commitment. Noble descent will not benefit without religious commitment. There must be religious commitment such as good character. This is because the marital life is long, and it has in it requirements and constant companionship. It requires strength and persistence, such that it is based upon religious commitment and good character.

Marriage—O brothers—is not fascination. Marriage—O brothers—is constant interaction. The person removes that which he was hiding himself with outside of his home. He will come in contact with a female who will request from him demands, and he will have demands of her. They will live together for a long period of time. It is not possible to fortify this affair of marriage, or establish it correct, constantly renewing it with love and happiness except with the religion and good character. Everything—O beloved—will fade away with interaction and cohabitation except for religious commitment and good character. It will remain firm, shining renewing for its companion goodness and happiness.

For this reason there comes direction from our beloved and our Prophet ﷺ to the spouses concerning this affair. He said, addressing the spouse:

تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ : لِمَالِهَا ، وَ لِحَسَبِهَا ، وَ
لِجَمَالِهَا ، وَ لِدِينِهَا ، فَاطْفَرِ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ

“A woman may be married for four things: her wealth, her lineage, her beauty and her religious commitment. Seek

the one who is religiously-committed, may your hands be rubbed with dust (i.e., may you prosper).⁹

And he incited the husband to marry the religiously-committed woman. He ﷺ said:

لِيَتَّخِذَ أَحَدُكُمْ قَلْبًا شَاكِرًا وَ لِسَانًا ذَاكِرًا وَ زَوْجَةً
صَالِحَةً تُعِينُهُ عَلَى أَمْرِ الْآخِرَةِ

“Let one of you acquire a thankful heart, a tongue that remembers Allah and a believing wife who will help him with regard to the Hereafter.”¹⁰

Three affairs, if they are fulfilled for you, you will prosper with all aspects of good: a thankful heart, a tongue that remembers Allah, and a good religious woman who will help you with regard to the Hereafter. The Prophet ﷺ said:

الدُّنْيَا مَتَاعٌ وَ خَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ

“This world is temporary joys, and the best temporary joy of this world is a righteous wife.”¹¹

لَيْسَ الْفَتَاةُ بِمَالِهَا وَ جَمَالِهَا ... كَلًّا وَ لَا بِمَفَاخِرِ
الْآبَاءِ

The woman is not according to her wealth or her beauty or by the boast of her parents

⁹ Collected by Al Bukharee (5090) and Muslim (1466)

¹⁰ Collected by At Tirmidhi (3094) and Ahmad (278/5)

¹¹ Collected by Muslim (1467)

لَكِنَّهَا بَعْفَافِهَا وَبَطُّهْرِهَا ... صَلَاحِهَا لِلزَّوْجِ وَالأَبْنَاءِ

But rather by her chastity and her purity and her righteousness to her husband and children

And the Prophet ﷺ said concerning the rights of the wife here, he explained what is for the husband. So, did the Prophet ﷺ clarify anything concerning the rights of the wife?

We say: yes, the Prophet ﷺ addressed the guardians, ordering them to choose the religious person with good character. He ﷺ said:

إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الأَرْضِ
وَفَسَادٌ عَرِيضٌ

If there comes to you one whom you are pleased with his religion, and his manners, then marry him off, if you do not do so there will be fitna in the land and wide spread corruption.¹²

I swear by the Lord of the Ka'ba—the Messenger of Allaah ﷺ spoke the truth.

إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ وَفَسَادٌ كَبِيرٌ

If you do not do so, there will be fitna and major corruption.

If the men do not marry the women to men who have religious commitment and character then it is a must that fitna occurs because they will either marry her off to a man without any

¹² Narrated by At Tirmidhi (1084) and ibn Maja (1967)

religion with them or any character with them; therefore, what will he do with her? He may punish her; he may request from her that which Allah has prohibited. So a man will protect his daughter from the impermissible things while she is with him, then he hands her over to a man who will plunge her into what Allah, the Exalted, has prohibited her from.

تَكُنْ فِتْنَةً وَفَسَادٌ كَبِيرٌ

There will be fitna and major corruption

If the man with good character and religious commitment is not married off, if the man with good character and religious commitment is not chosen, it is a must that fitna will occur and major corruption. A man said to Al Hasan ibn Ali, may Allah be pleased with him: "A group of men have proposed to my daughter, so whom shall I marry her to?" He responded by saying:

رَوَّجَهَا مَنْ يَخَافُ اللَّهَ، فَإِنْ أَحَبَّهَا أَكْرَمَهَا، وَإِنْ أَبْغَضَهَا
لَمْ يَظْلِمَهَا

Marry her off to the one who fears Allah. If he loves her, he will honor her, and if he dislikes her, he will not oppress her.¹³

Thus, she will be with him upon goodness. If he loves her, and Allah, the Exalted, places in his heart love for her, he will honor her and elevate her. And if he dislikes her and love for her was not placed in his heart, he will not demean her and he will not return her to her family, and he will not oppress her; rather, he will treat her in a manner which is befitting.

¹³ Collected by ibn Abi Ad Dunya in Al I'yal (173/1)

THE RIGHTS AT THE TIME OF THE ENGAGEMENT

From the rights of the spouses during the engagement is that if the man desires engagement, and Allah knows in his heart he honestly, truthfully wants to propose to her, it is recommended for him to look at her so that his proposal to her will be upon clarity and knowledge. And this is from the means for love to remain between the spouses, and to unite both of their hearts if Allah has decreed that they should marry. Thus, if the woman knows, it was not made for him as a matter already decided. Rather he saw her, and he was sure about his affair; thus, he went forth to marry her, desiring her. It will attach her heart to him, and she will love him more.

For this reason, it has been narrated from Al Mugheerah ibn Shu'bah, may Allah be pleased with him, he said: **"I went to the Prophet ﷺ and I mentioned to him a woman, and I proposed to her."** He said: **"Go and look at her."** What is the wisdom, O Messenger of Allah?

فَإِنَّهُ أَجْدَرُ أَنْ يُؤَدَّمَ بَيْنَكُمَا

For verily, this is more likely to create love between you.

And the Messenger of Allah ﷺ said:

إِذَا خَطَبَ أَحَدُكُمْ الْمَرْأَةَ فَإِنْ اسْتَطَاعَ أَنْ يَنْظُرَ إِلَى مَا
يَدْعُوهُ إِلَى نِكَاحِهَا فَلْيَفْعَلْ

When one of you proposes to a woman, if he is able to look at what will entice him to marry her, then let him do so.¹⁴

And a man came to the Messenger of Allah ﷺ and informed him that he had married a woman from the Ansar—meaning he wanted to marry a woman from the Ansar—thus, the Messenger of Allah ﷺ said to him:

أَنْظَرْتَ إِلَيْهَا قَالَ لَا قَالَ فَاذْهَبْ فَانظُرْ إِلَيْهَا فَإِنَّ فِي
أَعْيُنِ الْأَنْصَارِ شَيْئًا

Did you look at her? He responded: No. He said: Go and look at her. For verily, there is something in the eyes of the Ansar.

Meaning small; the eyes of the women from the Ansar are small. Thus, the Messenger of Allah ﷺ said to him:

فَازْهَبْ فَانظُرْ إِلَيْهَا

Go and look at her.

This is so his affair could be upon clarity.

And the condition for this viewing—O my brothers—is that it is done without any seclusion. This is based upon the general

¹⁴ Narrated by Abu Dawood (2082) and Ahmad (3/334, 360) Shaykh Al Albani declared it Hassan.

narrations that prohibit seclusion between a man and a woman who is not a Mahram for him. Thus, he is not able to see her except in the presence of her Mahram.

And there is no proof for particularizing this situation. Thus, we see the error in two groups from among the people. Some of the people: if a man says: **"I want to propose to your daughter, and Allah knows that I am truthful in this affair, and I want to see her."** They respond: **"We do not have any daughters to be seen!"** As for the other group: if a man comes to propose, it is said to him: **"Take her, drive her around, and take her to a restaurant; take her wherever you want, sit with her, get to know one another, get acquainted with one another, learn each other's character; here is a room, sit alone and converse!"**

Both of these groups are blameworthy, and the middle course is what the Prophet ﷺ has directed to. Thus, the man looks at the woman without seclusion. He sees her while she is with her guardian. And it is permissible to observe her and watch her while she is not aware of it. This is based upon the hadith of Jabir, may Allah be pleased with him, he said:

فَخَطَبْتُ جَارِيَةً فَكُنْتُ أَتَخَبَّأُ لَهَا حَتَّى رَأَيْتُ مِنْهَا
مَا دَعَانِي إِلَى نِكَاحِهَا فَتَزَوَّجْتُهَا

I proposed to a girl so I used to hide until I saw from her that which enticed me to marry her, so I married her.¹⁵

Narrated from Muhammad ibn Maslamah, may Allah be pleased with him, he said:

¹⁵ Collected by Abu Dawood (2082) Declared Hassan by Shaykh Al Albani

خَطَبْتُ امْرَأَةً فَجَعَلْتُ أَتَخَبُّ لَهَا حَتَّى نَظَرْتُ إِلَيْهَا فِي نَخْلٍ لَهَا فَقِيلَ : أَتَفْعَلُ هَذَا وَ أَنْتَ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ ؟ قَالَ : فَقُلْتُ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ يَقُولُ : إِذَا أَلْقَى اللَّهُ فِي قَلْبِ امْرِئٍ مِنْكُمْ خِطْبَةَ امْرَأَةٍ فَلَا بَأْسَ أَنْ يَنْظُرَ إِلَيْهَا

I proposed to a woman, so I began to hide until I saw her in a garden of hers.¹⁶ It was said: Do you do such a thing while you are a companion of the Messenger of Allah ﷺ ?

Do you hide from a woman while she is not aware; although you are a companion of the Messenger of Allah ﷺ ? So he responded:

"I heard the Messenger of Allah ﷺ say: 'If Allah places in the heart of one of you the desire to propose to a woman then there is no problem with looking at her.'"¹⁷

And the Prophet ﷺ said:

إِذَا خَطَبَ أَحَدُكُمْ امْرَأَةً فَلَا جُنَاحَ عَلَيْهِ أَنْ يَنْظُرَ إِلَيْهَا إِذَا كَانَ يَنْظُرُ إِلَيْهَا لِخِطْبَتِهِ وَإِنْ كَانَتْ لَا تَعْلَمُ

If one of you proposes to a woman, there is no harm upon him if he looks at her, if he looks at her to propose to her, even if she does not know.¹⁸

¹⁶ Collected by ibn Maajah (1864) Declared authentic by Shaykh Al Albani

¹⁷ Collected by ibn Maajah (1864)

This is an important restriction—O my brothers. As the Prophet ﷺ said: if he looks at her to propose to her. He does not look at her for entertainment, he does not look at her to examine her, and he does not look at her for enjoyment; but rather, he is truthful in his speech, resolved to propose to her. If this is not the case, then looking at her is not permissible. And if he says, “I want to propose to her;” then, O Muslim, then it is a condition to make this looking permissible that Allah knows—and He is the Watcher over him, and He is the One who knows the fraud of the eyes and what the hearts conceal—that He knows that inside your heart is a truthful desire to propose to this woman.

And from the rights at the time of engagement is truthfulness and explaining matters pertaining to the two spouses from those matters which are in need of being clarified in a marriage. Our Prophet ﷺ said:

الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيْنَا
بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَذَبَا وَكَتَمَا مُحِقَتْ
بَرَكَتُهُ بَيْعِهِمَا

The two parties to a transaction have the choice so long as they have not separated. If they are honest and open, their transaction will be blessed, but if they tell lies and conceal anything the blessing of their transaction will be lost.¹⁹

If the Prophet ﷺ said this concerning buying and selling with wealth then what do you think, O slave of Allah, concerning marriage that which is a continuous relationship? There is no

¹⁸ Collected by Ahmad (5/424) Declared authentic by Shaykh Al Albani

¹⁹ Collected by Al Bukharee (2079) and Muslim (1532)

doubt that honesty and clarification is a must. This is because concealing that which needs to be clarified, whether it is from the affairs connected to the woman, or the affairs connected to the man, is deceit from whichever party it comes from. And the Prophet ﷺ said:

مَنْ غَشَّنَا فَلَيْسَ مِنَّا

Whoever deceives us is not from us.²⁰



²⁰ Collected with this wording in At Tirmidhi (1315) and collected in Muslim with the wording: 'Whoever deceives is not from me.'

THE RIGHTS AT THE TIME OF THE MARRIAGE CONTRACT

From the rights of the spouses at the time of the marriage contract is for the woman to be lenient with the dowry, without extravagance. And she should not place upon the husband a burden above his ability because from the means of happiness for the spouses are that they are not laden with debt and concerns. And that the man does not feel that this woman—whom he lives with under one roof—was the reason for placing this worry and stress upon him, which has no period of relief and he is not able to handle. Umar رضي الله عنه said:

لَا تُغَالُوا فِي صُدُقِ النِّسَاءِ فَإِنَّهَا لَوْ كَانَتْ مَكْرَمَةً فِي
الدُّنْيَا أَوْ تَقْوَى عِنْدَ اللَّهِ كَانَ أَوْلَاكُمْ بِهَا رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَصْدَقَ امْرَأَةً مِنْ نِسَائِهِ وَلَا أَصْدَقَتْ
امْرَأَةٌ مِنْ بَنَاتِهِ فَوْقَ اثْنَتَيْ عَشْرَةَ أُوقِيَّةً إِلَّا وَ إِنِّ أَحَدَكُمْ
لَيُعَالِي بِصَدَاقِ امْرَأَتِهِ حَتَّى يَبْقَى لَهَا فِي نَفْسِهِ
عَدَاوَةٌ حَتَّى يَقُولَ كَلِيفْتُ إِلَيْكَ عَلَقَ الْقُرْبَةَ

“Do not go to extremes with regard to the dowries of women. For if that were a sign of honor and dignity in this world or a sign of piety before Allah, then Muhammad (peace and blessings of Allah be upon him) would have

done that before you. But he did not give any of his wives, and none of his daughters were given, more than twelve uqiyah (meaning five hundred dirham). A man may increase the dowry until he feels resentment against her and says, 'You cost me everything I own, and caused me a great deal of hardship.'"²¹

From the rights at the time of the marriage contract is from the man to pay the woman her dowry in full, without decreasing it, based upon what the two of them have agreed upon. Allah, the Exalted, said:

﴿وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً﴾

And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart.²²

And the Exalted said:

﴿وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا﴾

﴿فَلَا تَأْخُذُوا مِنْهُ شَيْئًا﴾

But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything.²³

From the rights of the spouses during the marriage contract is whoever placed a condition upon oneself, for an act of obedience without being force, then it is upon him to fulfill conditions which

²¹ Collected with this wording by ibn Majah (1887)

²² Soorah An Nisā 4:4

²³ Soorah An Nisā 4:20

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have been placed upon him and he agreed to. The Prophet ﷺ said:

إِنَّ أَحَقَّ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحَلَلْتُمْ بِهِ الْفُرُوجَ

“The most deserving of conditions to be fulfilled are those by means of which sexual intercourse becomes permissible for you.”²⁴

And it has been affirmed that a man married a woman and made her house a condition; meaning he made it a condition for her that he would not expel her from her home, and she made it a condition upon him that she would remain in her home. So, he accepted the conditions. Thus, after he was intimate with her, he wanted to move her so they took their dispute to Umar, may Allah be pleased with him. He responded:

لَهَا شَرْطُهَا

For her is the condition.

Meaning: it is upon you to fulfill her conditions. The man responded: Thus, we will divorce! Thus, Umar, may Allah be pleased with him, responded:

مَقَاطِعُ الْحُقُوقِ عِنْدَ الشُّرُوطِ

Rights are connected to conditions.²⁵

From the conditions upon the spouses during the marriage contract is that both parties are pleased. It is not permissible for

²⁴ Collected by Al Bukharee (2721)

²⁵ Collected by Al Bukharee in the book of conditions (16339)

the guardian to force the woman upon marriage – whether she is a virgin or previously married – with any type of forceful coercion. O beloved, it is not consent to get the woman to say, “yes” by using any available method even if she is being forced. This is done by some of the ignorant guardians--those who beat the girl and threaten her: if she does not marry this particular person then she will never marry at all. Or, they threaten to divorce her mother if she does not accept this particular man; making these threats perchance she will accept this person. And the ignorant person believes if she gives in then she is pleased while Allah knows she has been forced. The Prophet ﷺ said:

تُسْتَأْمَرُ الْيَتِيمَةُ فِي نَفْسِهَا فَإِنْ سَكَتَتْ فَهُوَ إِذْنُهَا وَ
 إِنْ أَنْكَرَتْ فَلَا جَوَازَ عَلَيْهَا

The orphan girl's consent is sought from her. If she is silent then this is her permission, and if she rejects then there is no compulsion upon her.²⁶

And he also said:

لَا تُنْكَحُ الثَّيِّبُ حَتَّى تُسْتَأْمَرَ، وَ لَا الْبِكْرُ حَتَّى
 تُسْتَأْذَنَ ، قَالُوا : يَا رَسُولَ اللَّهِ وَ كَيْفَ إِذْنُهَا ؟ قَالَ :
 الصَّمْتُ

Do not marry off the previously married woman until she gives her consent, or the virgin until she gives her

²⁶ Collected by Abu Dawood (2093) and At Tirmidhi (1109)

permission. They said: "O Messenger of Allah, what is her consent?" He replied: "Her silence."²⁷

And it has been narrated from ibn Abbass, may Allah be pleased with him:

أَنَّ جَارِيَةَ بَكْرًا أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَتْ: أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ كَارِهَةٌ، فَخَيَّرَهَا
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

A young virgin girl came to the Prophet ﷺ and said her father had married her off while she was not pleased. So the Prophet ﷺ gave her a choice (to remain married or not).²⁸

From the rights of the spouses during the marriage contract is to announce the marriage, proclaim and display it; and it should not be secret. This is based upon the statement of the Prophet ﷺ:

أَعْلِنُوا النُّكَاحَ

Announce the marriages²⁹

And included in that is displaying happiness and joy by establishing the wedding party without placing a heavy burden upon the husband and without placing him in debt; rather, it should be based upon his ability without extravagance and

²⁷ Collected by Al Bukharee (5136)

²⁸ Collected by Abu Dawood (2096) and Ahmad (273/1) Shaykh Al Albani declared it authentic

²⁹ Collected by ibn Habaan (4066/9)

exaggeration. The Prophet ﷺ said to Abdur Rahman ibn Uwf:

أَوْلِمَ وَ لَوْ بِشَاةٍ

Establish the wedding party even if it is with one sheep.³⁰

The Prophet ﷺ gave the wedding party – while he is the best of Allah’s creation and the most pious of Allah’s creation – he gave a wedding party for Saffiyah bint Huyaa with saweeq (powdered roasted wheat or barley) and dates. And this was the wedding party of whom? This was the wedding party of the Messenger of Allah ﷺ. And it has been narrated from Anas ibn Malik, may Allah be pleased with him, he said:

مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى شَيْءٍ مِنْ نِسَائِهِ مَا أَوْلِمَ عَلَى زَيْنَبَ

I have not seen the Messenger of Allah ﷺ give a Walimah for his wives like the Walimah he gave for Zaynib.³¹

The Walimah for Zaynib was a huge Walimah. The Prophet ﷺ did not give a Walimah like it for his other wives. What kind of Walimah was it? What was the extent of it? And how great was it? And what extent did it reach? Anas, may Allah be pleased with him, said:

فَإِنَّهُ ذَبَحَ شَاةً

³⁰ Collected by Al Bukharee (5167) and Muslim (1427)

³¹ Collected by Al Bukharee (5168) and Muslim (1428)

Verily, he sacrificed one sheep.³²

One sheep was the Walimah of the Messenger of Allah ﷺ .

And related to this issue of announcing the marriage, displaying happiness and joy is for the women and young girls to beat the duff and wholesome singing. It has been narrated from Ar Rubayyi' bint Mu'awwidh, may Allah be pleased with her, she said:

دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاةَ بُنَيَّ عَلَيَّ
فَجَلَسَ عَلَيَّ فِرَاشِي كَمَا جَلَسَ مِنِّي وَ جُوَيْرِيَاتُ
يَضْرِبْنَ بِالذُّفِّ يَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِهِنَّ يَوْمَ بَدْرٍ
حَتَّى قَالَتْ جَارِيَةٌ وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ فَقَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُولِي هَكَذَا وَ قُولِي
مَا كُنْتِ تَقُولِينَ

“After the consummation of my marriage, the Prophet (peace and blessings of Allah be upon him) came and sat on my bed as far from me as you are sitting now, and our little girls started beating the duff and reciting verses mourning my father, who had been killed in the battle of Badr. One of them said, ‘Among us is a Prophet who knows what will happen tomorrow.’ On that the Prophet said, ‘Omit this (saying) and keep on saying the verses which you had been saying before.’”³³

³² This is included in the previous hadith collected in Al Bukharee and Muslim

³³ Collected by Al Bukharee (4001)

Thus, the Prophet ﷺ consented to her singing but he disapproved of what she said. And it has been narrated from Aisha, may Allah be pleased with her:

أَنَّهَا زَفَّتْ امْرَأَةً إِلَى رَجُلٍ مِنَ الْأَنْصَارِ فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ مَا كَانَ مَعَكُمْ لَهُوَ فَإِنَّ الْأَنْصَارَ يُعْجِبُهُمُ اللَّهُوَ

She took a woman (and she was an orphan girl in her room) on her wedding night to a man from among the Ansar, and the Prophet (peace and blessings of Allah be upon him) said to her, "O Aisha, was there any entertainment (in the gathering)? For the Ansar love entertainment."³⁴

And in a narration he said:

فَهَلْ بَعَثْتُمْ مَعَهَا جَارِيَةً تَضْرِبُ بِالْدُفِّ وَ تُغَنِّي؟
 قُلْتُ: تَقُولُ مَاذَا؟ قَالَ تَقُولُ: أَتَيْنَاكُمْ أَتَيْنَاكُمْ
 فَحَيَّانَا وَ حَيَّاكُمْ وَ لَوْ لَا الذَّهَابُ الْأَحْمَرُ مَا حَلَّتْ
 بِوَادِيكُمْ وَ لَوْ لَا الْحِنْطَةُ السَّمْرَاءُ مَا سَمِنَتْ
 عَدَارِيكُمْ.

"Did you send with a girl to hit the duff?" She said, "What is she singing?" He replied, "She says: 'We come to you, we come to you so welcome us; we welcome you. Were it not for the red gold we would not take resident in your

³⁴ Collected by Al Bukharee (5162)

valley and if not for the brown wheat your cheeks would not have become fat."³⁵

The Messenger of Allah ﷺ taught her. And the Prophet ﷺ said:

فَصَلُّ مَا بَيْنَ الْحَرَامِ وَالْحَلَالِ : الصَّوْتُ بِالذُّفِّ

The distinction between the impermissible and the permissible is the sound of the Duff.³⁶

The bottom line: The rights of the spouses in the marital home, begins when the two spouses embark upon one boat in the sea of life. And life is a sea of colliding waves; there are winds. There are delights to rejoice in and sorrows to grieve over, and there is anger and happiness. Thus, the ship requires cooperation from those aboard it and abundant means of safety upon it, in order for the spouses to sail with ease, happiness, and safety to the abode of the next life which we pray to Allah ﷻ that it will be the paradise of the Lord of all that exists. The spouses will unite there just as they united in this worldly life. This journey in this life requires the two spouses to learn the mutual rights shared between them. The rights of the spouses in Islam—O brothers—is established upon drawing nearer to Allah ﷻ thus, fulfilling these rights. This is an affair by which the person seeks the reward from Allah ﷻ .



³⁵ Collected by At Tabaree (3265/3)

³⁶ Collected by ibn Maajah (1896)

THE RIGHTS OF THE HUSBAND

The Muslim woman draws closer to Allahﷻ by fulfilling the rights of her husband which are upon her. And she anticipates the reward, and a good ending from her Lordﷻ. Thus, she does not give her husband his rights from the perspective of compensation—if he gives her, she gives him, and if he does not give her, she does not give him. Rather, she gives him his rights based upon the statement of the Prophet ﷺ :

إِنَّمَا عَلَيْكُمْ مَا حُمِّلْتُمْ وَعَلَيْهِمْ مَا حُمِّلُوا

Your responsibility is upon you and their responsibility is upon them.³⁷

She fulfills the rights while she knows Allahﷻ will not lose the reward of those who perform righteousness. This is because the blessed Muslim wife knows that her religion has magnified the rights of the husband in a tremendous way. Verily, her Prophet and her beloved ﷺ said:

لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا وَلَا تُؤَدِّي الْمَرْأَةُ حَقَّ زَوْجِهَا حَتَّىٰ لَوْ سَأَلَهَا نَفْسَهَا عَلَىٰ قَتَبٍ لَأَعْطَتْهُ

If I were to command anyone to prostrate to anyone (other than Allah); I would have commanded the woman to prostrate to her husband. And the woman has not fulfilled

³⁷ Collected by Muslim (1846)

her husband's rights until if he were to ask her for herself upon a saddle she would give herself to him.³⁸

And the noble Prophet ﷺ said:

لَا تَجِدُ امْرَأَةً حَالَاوَةَ الْإِيمَانِ حَتَّى تُؤَدِّيَ حَقَّ زَوْجِهَا

A woman will not find the sweetness of faith until she fulfills the rights of her husband.³⁹

Thus, the path towards finding the sweetness of faith for the Muslim woman is to fulfill the rights of her husband. And the Prophet ﷺ said:

الْمَرْأَةُ لَا تُؤَدِّي حَقَّ اللَّهِ حَتَّى تُؤَدِّيَ حَقَّ زَوْجِهَا

The woman will not fulfill the rights of Allah until she fulfills the rights of her husband.⁴⁰

The righteous woman is dedicated to fulfill the rights of her husband, and she does not deem anything she does for her husband to be too great. Why? This is because she knows her Prophet ﷺ said a tremendous statement which proves that regardless of what the woman does for her husband he is entitled to greater than that. The Prophet ﷺ said:

لَا يَصْلُحُ لَيْسَرٌ أَنْ يَسْجُدَ لَيْسَرٍ لِأَمْرَتِ الْمَرْأَةِ أَنْ تَسْجُدَ لِرَوْجِهَا لِعِظْمِ حَقِّهِ عَلَيْهَا

³⁸ Collected by At Tabaree (5117 and 5116/5)

³⁹ Collected by Al Haakim (7325/4)

⁴⁰ Collected by At Tabaree (5084/5)

If it were correct for a human to prostrate to another human, I would have surely commanded the woman to prostrate to her husband due to his tremendous right over her.⁴¹

And the Prophet ﷺ said:

لَوْ تَعَلَّمُ الْمَرْأَةُ حَقَّ الزَّوْجِ مَا قَعَدَتْ مَا حَضَرَ غَدَاءَهُ وَعَشَاءَهُ حَتَّى يَفْرَغَ

If the woman knew the rights of her husband upon her, she would not sit while his lunch and dinner were present until he finished.⁴²

The righteous Muslim woman, when she fulfills her husband's rights, she does not view that she is doing him a favor; rather, she knows her husband has a virtue over her because she is applying her religion and looking towards the statements of her Prophet, the truthful and trustworthy. The one whom his Lord said concerning him:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَحِيمٌ

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.⁴³

She does not look to the enticements of the devils from mankind and Jinn, that which presents itself as mercy and human rights while its hidden reality is a clear punishment. Verily, Shaytaan

⁴¹ Collected by Ahmad (158/3) Shaykh Al Albani declared it authentic

⁴² Collected by At Tabaree (333/20)

⁴³ Soorah At Tawbah 9:128

utilizes his allies from mankind and Jinn to destroy the household of the woman.

The blessed righteous knows that she is not merely a lackey in her home; rather, she has status in her home. She is a guardian in her home; she fulfills the rights of her husband with this guardianship. The Prophet ﷺ said:

الْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا

The woman is a guardian in her husband's home and she is responsible for those under her care.⁴⁴

And the Prophet ﷺ said:

مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

There is no person whom Allah entrust with a responsibility and he dies while betraying that responsibility except that Allah will prevent him from paradise.⁴⁵

It is upon us to teach the women what has been narrated from the Prophet ﷺ concerning the rights of the husband, so the woman may please her Lord and attain happiness in her home.

From the rights of the husband upon his wife is that she should obey him in what is not disobedience to Allah, and she should not preoccupy herself from thus neglecting that. The Prophet ﷺ was asked about the best women, he said:

⁴⁴ Collected by Al Bukharee (893) and Muslim (1829)

⁴⁵ Collected by Muslim (142)

الَّتِي تَطِيعُ زَوْجَهَا إِذَا أَمَرَهَا

The one who obeys her husband, if he orders her.⁴⁶

Thus, the blessed righteous wife obeys her husband if he orders her, hoping to obtain this invaluable, lofty testament of good from the Messenger of Allah ﷺ. And she hopes to enter the paradise of her Lord, which Allah has prepared for His righteous slaves, the likes of which no eye has seen and no ear has heard and has never been imagined by any human. She knows that her Prophet ﷺ said:

إِذَا صَلَّتِ الْمَرْأَةُ حَمْسَهَا ، وَصَامَتْ شَهْرَهَا ، وَحَصَّنَتْ فَرْجَهَا ، وَأَطَاعَتْ
زَوْجَهَا ، قِيلَ لَهَا ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ شِئْتَ

If the woman prays her five daily prayer, and fasts her month, and guards her chastity, and obeys her husband, it will be said to her: enter paradise from any door you like.⁴⁷

She fears from the anger of her Lord and His punishment if she disobeys her husband. The Prophet ﷺ said:

أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ اثْنَانِ امْرَأَةٌ عَصَتْ زَوْجَهَا وَإِمَامٌ قَوْمٍ وَهُمْ لَهُ
كَارَهُونَ

The most severely punished people on the Day of Judgment will be two: a woman who disobeys her husband and an Imaam of a people who hate him.⁴⁸

⁴⁶ Collected by An Nisaai' (3231)

⁴⁷ Collected by Ahmad (1661)

⁴⁸ Collected by At Tirmidhi (359)

The Muslim woman devotes herself to obeying her husband, and she fears disobeying her husband because she wants the reward of Allah and she fears His punishment. But along with obeying her husband, she does not obey him in disobedience to Allah. If he orders her to disobey Allah then she does not obey him. Such as, if he ordered her to allow him to enjoy that which is not permissible then she does not obey him. And if he orders her to beautify herself with that which was not permissible, such as plucking⁴⁹ for example, then she does not obey him. Some of the women call and say: "O Shaykh my husband says: 'Surely your eyebrows need to be plucked; so pluck your eyebrows.' My husband says: 'You need a hair weave.' My husband says: 'Wear a wig for me.' Do I obey him O Shaykh?"

Verily, the rights of the husband are great. Let us listen to this story so we will know that it is not permissible for the woman to obey her husband in this. A woman came to the Messenger of Allah ﷺ and mentioned that she had married off her daughter, and then hair on her head had been pulled out. And she said her husband has ordered me to put weave in her hair. So the Prophet ﷺ responded:

فَدُّ لَعْنِ الْمَوْصَلَاتِ

Those who add extensions to their hair have been cursed.⁵⁰

And the Prophet ﷺ said:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

There is no obedience to the creation in disobedience to the Creator.⁵¹

⁴⁹ This is to remove the hair of the eyebrows.

⁵⁰ Collected by Al Bukharee (5202) and Muslim (2123)

O brothers, from the rights of the husband upon his wife is for her to thank him for what he gives to her and to not be ungrateful of their relationship. And the Prophet ﷺ said:

لَا يَنْظُرُ اللَّهُ إِلَى امْرَأَةٍ لَا تَشْكُرُ لِزَوْجِهَا ، وَهِيَ لَا تَسْتَغْنِي عَنْهُ

Allah does not look at a woman who does not thank her husband while she cannot manage without him.⁵²

The righteous, blessed wife fears being ungrateful towards her companion, and she cultivates herself and censures herself to not be ungrateful towards the companionship of her husband, ever; why? This is because the Prophet ﷺ said:

أُرِيتُ النَّارَ فَلَمْ أَرَ قَطُّ كَالْيَوْمِ أَفْظَعَ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ

I was shown the fire and I have never seen anything more horrible than today, and I saw most of its companions were women.

قَالُوا بِمِ يَا رَسُولَ اللَّهِ ؟ قَالَ بِكُفْرِهِنَّ قِيلَ : يَكْفُرْنَ بِاللَّهِ ؟ قَالَ : يَكْفُرْنَ الْعَشِيرَ ، وَيَكْفُرْنَ الْإِحْسَانَ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا ، قَالَتْ : مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ

They said: "Why, O Messenger of Allah? He said, "Because of their ingratitude (Kufr)." It was said, "Are they ungrateful to Allah?" He said, "They are ungrateful to their companions (husbands) and ungrateful for good treatment. If you are kind to one of them for a lifetime

⁵¹ Collected by Ahmad (426/4)

⁵² Collected by An Nisaai (9135/5)

then she sees one (undesirable) thing in you. She will say, 'I have never had anything good from you.'⁵³

From the rights of the husband upon his wife is that she is diligent in not angering him and not become angry with him. And if she becomes angry with him or she makes him angry, she returns, returning to him seeking to please him. The Prophet ﷺ said:

نِسَائِكُمْ مِنْ أَهْلِ الْجَنَّةِ الْوُدُودُ الْوُلُودُ الْعُودُ عَلَى زَوْجِهَا الَّتِي إِذَا أَدْبَتْ أَوْ
 آدَتْ جَاءَتْ حَتَّى تَضَعَ يَدَهَا فِي يَدِ زَوْجِهَا ثُمَّ فَتَقُولُ : لَا أَذُوقُ غَمًّا حَتَّى
 تَرْضَى

Your women from paradise are the loving, childbearing, those returning to their husbands, those whom if they cause harm (meaning if she harms her husband) or are harmed (meaning if her husband harms her) - (and in another narration: if her husband becomes angry)—she places her hand in her husband's hand. Then she says: I will not taste sleep until you are pleased.⁵⁴

The righteous, blessed wife avoids causing her husband to become angry with her because she knows the Prophet ﷺ said:

ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتُهُمْ أَذَانَهُمُ الْعَبْدُ الْآبِقُ حَتَّى يَرْجِعَ وَامْرَأَةٌ بَاتَتْ وَرَزْوَجِهَا
 عَلَيْهَا سَاخِطٌ وَإِمَامٌ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ

There are three whose prayer will not go pass their ears: the runaway slave until he returns, a woman who passes

⁵³ Collected by Al Bukharee (1052) and Muslim (907)

⁵⁴ Collected by An Nisaai (9139/5)

the night while her husband is angry with her, and an Imaam of a people who hate him.⁵⁵

The blessed woman, if she becomes angry with her husband, she does not boycott him, and she never abandons his bed, even if she is angry because she knows her Prophet, the truthful, the trustworthy ﷺ said:

إِذَا بَاتَتِ الْمَرْأَةُ مُهَاجِرَةً لِفِرَاشِ زَوْجِهَا لَعَنَتَهَا الْمَلَائِكَةُ ، حَتَّى تُصْبِحَ أَوْ
تُرَاجِعَ

If a woman passes the night abandoning her husband's bed, the Angels curse her until she reaches the morning or she returns to the bed.

Thus, where are the women like this? Where are the women of this era? Where are some of the women? If she becomes angry, she grabs her purse and goes to her family's house, and she remains in her family's home for a number of days; and her family blocks her husband, and prevents him from his rights. And they do not encourage her to return to him, nor do they reprimand her or teach her. Is this not abandoning the bed of her husband? I swear by Allah, verily, she is abandoning the bed of her husband. While her Prophet ﷺ informed her:

إِذَا بَاتَتِ الْمَرْأَةُ مُهَاجِرَةً لِفِرَاشِ زَوْجِهَا لَعَنَتَهَا الْمَلَائِكَةُ ، حَتَّى تُصْبِحَ أَوْ
تُرَاجِعَ

If a woman passes the night abandoning her husband's bed, the Angels curse her until she reaches the morning or she returns to the bed.

⁵⁵ Collected by At Tirmidhi (360) Declared Hassan by Shaykh Al Albani

And he ﷺ said:

إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ عَلَى فِرَاشِهِ ، فَأَبَتْ فَبَاتَ غَضَبَانَا لَعْنَتَهَا الْمَلَائِكَةُ حَتَّى
تُصْبِحَ

If a man calls his wife to his bed and she refuses; thus, he passes the night angry, the Angels curse her until she reaches the morning.⁵⁶

From the rights of the husband upon his wife is for her to be affectionate with him, and to be merciful towards him, and to be a source of ease for him. The Exalted said:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً﴾

And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy.⁵⁷

Thus, the blessed woman is affectionate towards her husband with her tongue and her statements, even if she exaggerates in this and lies to him with what he will be happy to hear. And the Prophet ﷺ permitted lying in a man's speech to his wife and the wife's speech with her husband. So there is no problem with a woman lying to her husband and mentioning her love for him, which is not in her heart, and to say things to him that he would love to hear, even if she knows she is lying—as it is allowable in this situation.

⁵⁶ Collected by Al Bukharee (3237)

⁵⁷ Soorah Ar Rum 30:21

And the righteous wife is affectionate to her husband by her good appearance. And the Prophet ﷺ was asked about the best women; he responded:

الَّتِي تُطِيعُ إِذَا أَمَرَ ، وَتَسْرُّ إِذَا نَظَرَ

The one who obeys him when he orders her; and she pleases him when he looks at her.⁵⁸

She does not let her husband hear, and she does not show him what will harm him, ever. The righteous, blessed woman fears harming her husband with a word, or a look, or a request, or an action, or a bad appearance; why? Because she knows the Prophet ﷺ said:

لَا تُؤْذِي امْرَأَةٌ زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ مِنَ الْخُورِ الْعَيْنِ : لَا تُؤْذِيهِ
قَاتَلَكِ اللَّهُ فَإِنَّمَا هُوَ عِنْدَكَ دَخِيلٌ يُوشِكُ أَنْ يَفَارِقَكَ إِنِّيْنَا

No woman harms her husband in this world except that his wife from the Hoor al-'iyn says: Do not offend him, may Allah fight you, for he is only with you for a short time and soon he will leave you and come to us.⁵⁹

From the rights of the husband upon his wife is to protect his honor by preserving herself and protecting his honor as it relates to him, and not expose him to fitna. The Prophet ﷺ was asked about the best women; he said:

الَّتِي تُطِيعُ إِذَا أَمَرَ ، وَتَسْرُّ إِذَا نَظَرَ ، وَتَحْفَظُهُ فِي نَفْسِهَا وَمَالِهِ

⁵⁸ Collected by An Nisaai (3231)

⁵⁹ Collected by At Tirmidhi (1174)

The one who obeys him when he orders her, and she pleases him when he looks at her, and she protects him as it relates to her honor and his wealth.

The Prophet ﷺ said:

أَيُّ امْرَأَةٍ وَضَعَتْ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا فَقَدْ هَتَكَتْ سِتْرَ مَا بَيْنَهَا وَمَا بَيْنَ

الله

Any woman who takes off her clothes anywhere but in her husband's house has torn the veil between her and Allah.⁶⁰

And all of this, O beloved, is to preserve the honor of her husband. Thus, the woman is prohibited from taking off her clothes in other than her husband's home, or what takes the place of it, such as a place he resides in or her family's home, if she goes there with his permission. If she does so, she has torn down the covering between her and Allah. The Prophet ﷺ said:

ثَلَاثَةٌ لَا تَسْأَلُ عَنْهُمْ

There are three; do not ask me about them.

For verily, their destination is terrible; and their sin is major.

ثَلَاثَةٌ لَا تَسْأَلُ عَنْهُمْ : رَجُلٌ فَارَقَ الْجَمَاعَةَ وَعَصَى إِمَامَهُ وَمَاتَ عَاصِيًا ،

وَعَبْدٌ أَبَقَ مِنْ سَيِّدِهِ فَمَاتَ ، أَوْ امْرَأَةٌ غَابَ عَنْهَا زَوْجُهَا ، وَقَدْ كَفَّاهَا مَوْنَةٌ

الدُّنْيَا فَتَبَرَّجَتْ وَتَمَرَّجَتْ بَعْدَهُ

⁶⁰ Collected by Abu Dawood (4010)

There are three; do not ask me about them: a man who leaves the jamaa'ah, disobeys his leader and dies disobedient; a slave who runs away, then dies; and a woman whose husband is absent and left her with all her worldly needs, and after he left she made a wanton display of herself and wanders about.⁶¹

A woman whose husband is absent from her on business; her husband travels from his land desiring what? He wants to provide all her worldly needs. So once he becomes absent from her, she displays her beauty and shows it to unrelated men, and wanders about, and she falls into betrayal—and with Allah refuge is sought. Verily, she has fallen into a major sin because she did not preserve the right of her husband and she did not preserve the honor of her husband.

The righteous, blessed wife is diligent in protecting her husband and not exposing him to fitna even by way of one word. The Prophet ﷺ said:

لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ فَتَنْتَعَتَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا

No woman should touch another woman's body and then describe the details of her figure to her husband in such a manner as if he was looking at her.⁶²

If the woman—O beloved—is prohibited from describing another woman to her husband to preserve the honor of the Muslims and to protect the honor of her husband then how about those women who take pictures of their friends and places pictures of her friend in her home? How about the one who takes pictures of the women

⁶¹ Collected by Ahmad (19/6)

⁶² Collected by Al Bukharee (5240) and (5241)

with her phone, then shows the pictures to her husband? And there is no might or power except with Allah.

If the wife is prohibited from describing another woman to her husband then there is no doubt that she is prohibited from requesting from her husband that which will expose her or him to fitna such as satellite channels, pictures, magazines and the like. There is no doubt that it is prohibited for the woman to request from her husband that which will expose both of them to fitna.

From the rights of the husband upon his wife is that she protects his secrets and not to speak about that which he has closed the door upon, especially that which is connected to the intimacy, even to her mother, her sister, her friend or relatives. The Prophet ﷺ said:

أَلَا عَسَتْ امْرَأَةٌ أَنْ تُخْبِرَ الْقَوْمَ بِمَا يَكُونُ مِنْ زَوْجِهَا إِذَا خَلَا بِهَا ، أَلَا هَلْ
عَسَى رَجُلٌ أَنْ يُخْبِرَ الْقَوْمَ بِمَا يَكُونُ مِنْهُ إِذَا خَلَا بِأَهْلِهِ " . قَالَ : فَقَامَتِ امْرَأَةٌ
، فَقَالَتْ : وَاللَّهِ إِيْتَهُمْ لَيَفْعَلُونَ ، وَإِيْتَهُنَّ لَيَفْعَلْنَ . قَالَ : " فَلَا تَفْعَلُوا ذَلِكَ ،
أَفَلَا أُنبِئُكُمْ مَا مِثْلُ ذَلِكَ ؟ مِثْلُ شَيْطَانٍ لَقِيَ شَيْطَانَهُ بِالطَّرِيقِ ، فَوَقَعَ بِهَا ،
وَالنَّاسُ يَنْظُرُونَ

Is it possible for a woman to inform people of what her husband does when he is alone with her? Is it possible for a man to inform people of what he does when he is alone with his family? A woman stood and said: I swear by Allah, verily, the men do this, and verily, the women do this. So he responded: Do not do this. Shall I not inform you of what this is like? The example of this is if a male

devil meets a female devil upon the path and they are intimate while the people watch. ⁶³

And the Prophet ﷺ said:

إِنَّ مِنْ شَرِّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ ، ثُمَّ يَنْشُرُ سِرَّهَا

Among the most evil of people before Allah on the Day of Resurrection will be a man who is intimate with a woman and she with him, then he spreads her secret. ⁶⁴

From the rights of the husband upon the wife is for her to protect his home, and to not allow anyone to enter whom he does not want to enter. The Prophet ﷺ said:

لَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ

Your rights over them are that they should not allow anyone whom you dislike to sit on your furniture. ⁶⁵

And he ﷺ said:

فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئَنَّ فُرُشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ

As for your rights over your women, they should not allow anyone to sit on your furniture that you dislike, and they should not allow into your home anyone you dislike. ⁶⁶

⁶³ Collected by Abu Dawood (2176)

⁶⁴ Collected by Muslim (1437)

⁶⁵ Extracted from the long hadith of Jaabir concerning Hajj, collected by Muslim (1218)

From the rights of the husband upon his wife is for her to protect his wealth and to not spend from it except with his permission. And we have heard that the Prophet ﷺ said concerning the best women:

وَتَحْفَظُهُ فِي نَفْسِهَا وَمَالِهِ

And she protects him as it relates to her honor and his wealth.

And the Prophet ﷺ said:

وَلَا يَحِلُّ لِمَرْأَةٍ أَنْ تُعْطِيَ مِنْ مَالِ زَوْجِهَا شَيْئًا إِلَّا بِإِذْنِهِ

It is not permissible for a woman to give anything from her husband's wealth except with his permission.⁶⁷

If he allows her to spend from it, then she spends from it without harming it; thus, they are both rewarded. The Prophet ﷺ said:

إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ ،
وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ

If the woman gives food from her house without causing harm, for her is her reward for what she has given, and for her husband is his reward for what he has earned.⁶⁸

And the Prophet ﷺ said:

⁶⁶ Collected by At Tirmidhi (1163)

⁶⁷ Collected by Ahmad (267/5)

⁶⁸ Collected by Al Bukharee (2065)

إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا كُتِبَ لَهَا بِهِ أَجْرٌ، وَلِزَوْجِهَا مِثْلُ ذَلِكَ لَا
يُنْقُصُ وَاحِدٌ مِنْهُمَا مِنْ أَجْرِ صَاحِبِهِ شَيْئًا

If the woman spends from her husband's home, a reward is written for her, and a similar reward is written for her husband without decreasing the reward of either of them at all.⁶⁹

The scholars have said: The woman spending from her husband's home or from her husband's wealth has three scenarios:

The first scenario: The man gives his wife permission to spend for a particular situation. In this case, she receives the full reward and he receives the full reward without decreasing the reward of either of them.

The second scenario: The man gives his wife general permission to spend from his wealth. In this scenario, she receives half of the reward and he receives half of the reward.

The third scenario: The man does not give his wife permission to spend from his wealth. In this case, the reward will be for the husband if she spends—meaning: when she takes something from his wealth—and upon her will be the sins; and with Allah refuge is sought.

From the rights of the husband upon his wife is she should not fast an optional fast if he is present except with his permission. The Prophet ﷺ said:

لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ وَلَا تَأْدَنْ

⁶⁹ Collected by Ahmad (99/6)

It is not permissible for a woman to fast while her husband is present except with his permission.⁷⁰

The righteous, blessed woman's knowledge of her husband's rights: she forgives her husband if he falls short, and turns a blind eye to his lapses. She honors his family, cleans his home, washes his clothes, and cooks his food. If he comes close to her, she comes close to him. She protects his nose and his hearing. Thus, he does not smell from her except that which is good, and he does not hear from her except that which is good, and he does not look towards her except that she is beautified. She pays attention to the time of his meals; she becomes tranquil during his time of sleep. If she sees him angry, she does not refuse to speak to him. She implements the statement of the wise person:

If you pardon me, you will cause my affection to last

Do not speak about my tantrum when I become angry

And do not tap me as you would tap your tambourine even once

Because verily, you do not know that which is concealed

Do not complain a lot because you will go like the wind

Thus, my heart will refuse you and the hearts fluctuate

Verily, I saw love in the heart and harm

If they gather together, love will not remain; it will go away

This is Islamic guidance for the woman towards her husband and the rights of her husband. If the women would adhere to it, the homes would live in complete happiness. But some of the women today do not know these rights; therefore, there is an increase in divorce, beatings and separation. Today, it has become such that

⁷⁰ Collected by Al Bukharee (5195)

we hear about some of the women. Those who are heedless of gentleness and have forgotten about the subtleties of her femininity; thus, she transforms into an arrogant brute. She rules over her weak husband and dominates him. If she gives him something from her wealth, she is doing him a favor, and if she requests something from him and he is unable to do it, she denigrates him with insults of poverty and weakness. She insults and frowns in his faces when he enters and pushes him in the back when he leaves. Her husband does not fill her eyes, and her soul is not content with him and it shows from every door and appears in every window. She reveals her face or some of it to non-related men. And when she speaks to her husband her speech is: "The husband of so and so did such and such for her, and the husband of so and so did this and that for her. I am unfortunate. The noblest people proposed to me, but that is just my fate." If she remains in the home with her husband, she sees herself as a prisoner. And she abandons perfume and beautification. When her husband looks at her, he is harmed by what he sees. Her hair is disheveled, and the clothes are splattered with filth. If she stays at home, she is dirty and undressed. When she goes out, she perfumes and beautifies herself. This is the wretched woman; the one who presents her best to the people and her worst to her husband. If she goes out to her friends, she is smiling; with sweet speech, she is the charmer of the gathering. Her speech is not boring nor is her company. And when she returns to her house, she is a lion. When she speaks, fire comes out. When she acts, she is not dignified. She is no good to her husband. This is truly the wretched woman. Where does she want happiness from? She has opposed her religion, and angered her Lord, and made her husband miserable. Thus, it is upon her to take account of herself because life is short.



THE RIGHTS OF THE WIFE

Verily, the husband is the captain of the ship, the supervisor of the home; just as he has rights, there are also rights upon him. The Muslim husband draws near to Allah by fulfilling the rights of his wife which are upon him. He fulfills her rights because he is responsible for her. The Prophet ﷺ said:

كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ، الإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ ،
وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ

All of you are shepherds and responsible for his flock. The Imaam is a shepherd and he is responsible for his flock, and the man is a shepherd for his family and he is responsible for his flock.⁷¹

Thus, the righteous man knows that he has been made responsible for his wife, and he will be questioned about her. So, he exerts himself in advising her and fulfilling her rights because he knows this is from Taqwa of Allah. And the Prophet ﷺ said:

فَاتَّقُوا اللَّهَ فِي النِّسَاءِ

Fear Allah, concerning the women.⁷²

The righteous man fulfills the rights of his wife because he knows this is the command from the Messenger of Allah ﷺ, and he fears and is afraid of neglecting the command ordered by his

⁷¹ Collected by Al Bukharee (893)

⁷² Collected by Muslim (1218)

beloved, his Messenger, and his leader ﷺ. Our beloved ﷺ said:

اسْتَوْضُوا بِالنِّسَاءِ خَيْرًا

Treat the women kindly.⁷³

The righteous, blessed man fulfills the rights of his wife because he knows she is a trust with him; from whom? From Allah, the Lord of the heavens and the earth. And the Prophet ﷺ said:

فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ

Verily, you have taken them as a trust from Allah.⁷⁴

The blessed, Muslim husband does not fulfill the rights of his wife in exchange for his rights; rather, he fulfills the rights which are upon him because he is responsible for the responsibility he is carrying before Allah ﷻ.

It is upon us, O assembly of men, to learn the rights of our wives and to teach that to our sons so we can fulfill the obligatory trust upon us.

From the rights of the wife upon the husband is for him to spend upon her according to the customary practices, and to feed her when he eats, and to clothe her when he clothes himself. The man is required to spend upon his wife, and to feed his wife according to the common practices, without extravagance and without being miserly. Thus, he is not stingy with his wealth in his dealings with her, giving her less than that which is common practice. And he

⁷³ Collected by Al Bukharee (5186)

⁷⁴ Extracted from the long hadith of Jaabir collected by Abu Dawood (1905)

does not increase above his ability, going above that which is common practice. This is because the Prophet ﷺ said:

وَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

Their rights over you are that you should provide for them and clothe them in a reasonable manner.⁷⁵

From the rights of the wife upon the husband is that he is kind to her with every means which is common practice. He is kind to his wife with methods which do not oppose the legislation of the Lord of all that exists. The Prophet ﷺ said:

أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ

Their rights over you are that you should treat them well.⁷⁶

From the rights of the wife upon the husband is that he should not hit her. And he is not allowed to hit his wife except if he fears her disobedience, and she disobeys him. Hitting is specified as a means to discipline her after she has been warned and she does not benefit from the warning, and he has boycotted her and she does not benefit from the boycott. Then he is able to hit her. But, he hits her, a hitting of discipline and benefit; not a hitting of revenge. And it is absolutely not permissible for him to hit her in her face. Hitting the wife where it is not allowable and when it is not allowable is oppression. The Prophet ﷺ said:

مَنْ ضَرَبَ سَوْطًا ظَلَمًا اقْتَصَرَ مِنْهُ يَوْمَ الْقِيَامَةِ

Whoever hits someone with a whip unjustly will have the score settled against him on the Day of Resurrection.⁷⁷

⁷⁵ See footnote 74

⁷⁶ Extracted from the hadith collected by At Tirmidhi (1163)

And the Prophet ﷺ said concerning the rights of the wife over the husband:

وَلَا يُضْرَبَ الْوَجْهَ

And let him not strike the face.⁷⁸

The Exalted said:

﴿ وَاللَّيِّ تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴾

As to those women on whose part you see ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.⁷⁹

The scholars of Tafseer have said: If the woman obeys her husband, then there is no possibility for her to be hit or for her to be boycotted. Allah, the Exalted, said in the end of the verse:

﴿ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴾

Surely, Allah is Ever Most High, Most Great

This is a warning for the husbands if they violate the women. Verily, the Ever Most High and the Most Great, He is their

⁷⁷ Collected by Al Bukharee (186)

⁷⁸ Collected by Ahmad (467/5)

⁷⁹ Soorah An Nisaa 3:34

Protector; thus, He will take revenge against those who oppress them.

Therefore, O husbands, if you view yourselves as strong, and if you view you are able to beat your wife, and you want to beat her for no reason and when Allah has not allowed it, then remember that her Guardian, the One who has power over all things, her Guardian is the Ever Most High, the Most Great. Thus, beware of angering her Lord – O slave of Allah. The Prophet ﷺ said:

وَإِنَّ لَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ ، فَإِنْ فَعَلَنَّ ذَلِكَ
فَأَضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ

Your right over them is that they should not allow anyone to sit on your furniture that you dislike; if they do that then hit them but not in a harsh manner.

The Prophet ﷺ said:

لَا تَضْرِبُوا إِمَاءَ اللَّهِ

Do not hit the female slaves of Allah

This is the legislative principle: do not hit the female slaves of Allah. Then Umar came to the Messenger of Allah ﷺ and said:

ذَئِرْنَ النِّسَاءَ عَلَىٰ أَزْوَاجِهِنَّ

The women have become bold towards their husbands.

So, the Prophet ﷺ said:

لَا بَأْسَ فِي ضَرْبِهِنَّ

There is no problem with hitting them.

Why did he allow hitting them? This is because when the Prophet ﷺ prohibited hitting women, when he prohibited hitting the wives, he completely restricted the hand of the men. As a result, some of the women began to disobey their husbands. Thus, the Prophet ﷺ permitted hitting them. So a great number of women came to the family of Muhammad complaining about their husbands. The Prophet ﷺ said:

Last night, seventy women came to the family of Muhammad; each woman complaining about her husband. These are not the best of you; these are not the best of you.⁸⁰

Therefore, it is not from goodness—O husbands—to hit your wives for that which Allah has allowed.

From the rights of the wives upon the husbands is for him to be affectionate towards her with his tongue and his actions, even if he exaggerates in his speech and compliments her with qualities she does not have. And he can express his love for her in his heart, expressing a greater love than that which is actually present. And the Prophet ﷺ has allowed lying when a man has a conversation with his wife or in the wife's conversation with her husband. There is no problem—O beloved—with the man lying to his wife with that which will bring about happiness in his home. Thus, he mentions to her, her beauty although he does not see this in her. And he mentions to her his love for her, although he does not find this love for her in his heart. And if she requests something from him and he is not able to get it for her, and he fears if he says to her he is not able to provide it, the wife will be

⁸⁰ Collected in Al Bukharee (5363)

displeased and their life will turn into pandemonium, then he can say to her: I will get it Insha'Allah. If the request is repeated, he says: I did not find it. Or, he says: I found it for a price I am not able to pay at the moment. This lying is good if it brings about happiness between the spouses.

The righteous husband—O beloved—grooms himself for his wife according to what is appropriate for a man to do—by using fragrance and having a good appearance. This is because Allah, the Exalted, said:

﴿وَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ﴾

And they (women) have rights similar (to those of their husbands) over them to what is reasonable.⁸¹

And ibn Abbass رَضِيَ اللَّهُ عَنْهُ—the interpreter of the Quran—said:

إِنِّي أَتَزَيَّنُّ لِلْمَرْأَةِ كَمَا أَحِبُّ أَنْ تَتَزَيَّنَ لِي

Verily, I beautify myself for my wife just as I love for her to beautify herself for me.

And from his affection to his wife is for him to share the household duties with her. And the Prophet ﷺ—and he is the Messenger of Allah, the one who received revelation—it was said about him:

كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ وَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَيْهَا

He used to be in the service of his family, and when the time for prayer came, he would go out to it.⁸²

⁸¹ Soorah Al Baqarah 2:228

Our Prophet ﷺ had beautiful sociability: always smiling, he played with his family, and he was gentle with them. He used to race Aisha رَضِيَ اللَّهُ عَنْهَا while he was fifty-three years older than her. It has been narrated by Aisha رَضِيَ اللَّهُ عَنْهَا that she was with the Messenger of Allah ﷺ on a journey—while she was a young girl—so he said to his companions: “Go ahead.” So they proceeded ahead. Then he said:

تَعَالَى أَسَابِقُكَ

Come; I will race you.

فَسَابَقْتَهُ فَسَبَقْتَهُ

So I raced him, and I beat him.

There is no deity worthy of worship except for Allah. The Messenger of Allah ﷺ was over fifty years old. He was leading some of his companions; he was traveling with them while his wife Aisha was with him. Then he said to his companions: “Go ahead.” So they went ahead. Then he said to his wife: “Come; I will race you.” So he raced her, and he is the Messenger of Allah ﷺ. So she beat him.

Look at the companionship of the Messenger of Allah ﷺ.

Aisha رَضِيَ اللَّهُ عَنْهَا said:

فَسَكَّتْ، حَتَّى إِذَا حَمَلْتُ اللَّحْمَ وَبَدُنْتُ وَنَسِيتُ مَا كَانَ خَرَجْتُ مَعَهُ فِي سَفَرٍ فَقَالَ لِأَصْحَابِهِ تَقَدَّمُوا فَتَقَدَّمُوا، ثُمَّ قَالَ: تَعَالَى حَتَّى أَسَابِقُكَ فَقُلْتُ:

كَيْفَ أُسَابِقُكَ؟ وَأَنَا عَلَى هَذِهِ الْحَالِ؟ قَالَ: "لَتَفْعَلَنَّ"، فَسَابَقْتُهُ، فَسَبَقَنِي،
فَجَعَلَ يَضْحَكُ فَقَالَ: "هَذِهِ بَيْتَكَ السَّبِقَةَ"

So he was quiet for a while. Then when I became heavier and bulkier and forgot the previous incident, I went out with him on a journey. He said to his companions. "Go ahead." So they proceed ahead. Then he said to me: "Come so I can race you." I replied: "How can I race you, while I am like this?" He said: "You will do so." So I raced him and he defeated me. So he began to laugh. He said: "This is for the previous race."

Aisha رَضِيَ اللَّهُ عَنْهَا forgot what had occurred but the Messenger of Allah ﷺ did not forget. He played with his wife, and aroused love in her, and raced her. And it is most likely that this occurred at the end of his life ﷺ.

From the good companionship of our Prophet ﷺ; Aisha رَضِيَ اللَّهُ عَنْهَا said one day:

وَأَرَأُسَاهُ

My head is aching.

So the Messenger of Allah ﷺ replied:

بَلْ أَنَا وَأَرَأُسَاهُ

No, rather, my head is aching.⁸³

Aisha رَضِيَ اللَّهُ عَنْهَا said:

⁸³ Collected by Al Bukharee (5666)

كُنْتُ أَتَعَرَّقُ اللَّحْمَ وَأَنَا حَائِضٌ فَأَعْطِيهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ
فَمَهُ فِي الْمَوْضِعِ الَّذِي فِيهِ وَضَعْتُهُ وَأَشْرَبُ الشَّرَابَ فَأَنَاؤِلُهُ فَيَضَعُ فَمَهُ فِي
الْمَوْضِعِ الَّذِي كُنْتُ أَشْرَبُ

I used to cook meat while I was menstruating so I gave it to the Prophet ﷺ so he put his mouth in the same place I put mine. And I drank from a vessel and I gave it to him, so he placed his mouth in the place I was drinking from.⁸⁴

Aisha رَضِيَ اللَّهُ عَنْهُ said:

يَضَعُ رَأْسَهُ فِي حِجْرِي فَيَقْرَأُ وَأَنَا حَائِضٌ

He used to place his head in my lap and read while I was menstruating.⁸⁵

And he ﷺ used to spend the night with his wife in one cloth even if she was menstruating. If any blood from her fell on him, he would wash the spot the blood fell.⁸⁶

The Messenger of Allah ﷺ used to bathe with his wife in one tub.⁸⁷

This is the companionship of our Prophet ﷺ and he is the Messenger of Allah ﷺ and he is an excellent example for us. Some of the husbands moan, saying: "We do not have any time; we are older; and we are advanced in age, so we have no need for

⁸⁴ Collected by Muslim (300)

⁸⁵ Collected by Al Bukharee (297)

⁸⁶ Collected by Abu Dawood (269)

⁸⁷ Collected by Al Bukharee (273)

this.” This is the Messenger of Allah ﷺ, he carried the burdens which a million men could not carry. He carried the responsibility of the Ummah. He carried the responsibility of the message, and he had advanced to a senior age (but yet and still) he raced his wife and took time out for this. How beautiful is it— O beloved—for a man to go out with his wife to a place and play with her and race her, and bring her pleasure!

From the rights of the wife upon her husband is he should not insult her, and he should not abuse her, and he should not revile her appearance, or her actions. The Prophet ﷺ said concerning the rights of the woman upon her husband:

وَلَا يُقْبِحُ

Let him not disgrace her.⁸⁸

From the rights of the wife upon her husband is he should not boycott her unless there arrives a reason for him to boycott her as a means of discipline. And if there is an allowable reason for the man to boycott his wife then he should not abandon the home; rather, he should only boycott her in her home. The Prophet ﷺ said concerning the rights of the woman over her husband:

وَلَا يَهْجُرُ إِلَّا فِي الْبَيْتِ

And let him not boycott her except in the home.

From the rights of the wife upon her husband is that he not disclose her secrets, and that he not speak about that which she

⁸⁸ Collected by Abu Dawood (2132)

has closed the door on; especially that which is connected to intimacy. And we have already mentioned the text concerning this in the rights of the husband upon his wife.

From the rights of the wife upon the husband is that he not become angry with her, and look at her bad qualities; rather, he should look at her good qualities. He magnifies her good qualities and minimizes her bad qualities. And he tries as much as possible to only see good in her. The Prophet ﷺ said:

لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ ، أَوْ قَالَ غَيْرُهُ

“No believing man should hate a believing woman; if he hates one of her characteristics, he will be pleased with another.”⁸⁹

From the rights of the wife upon her husband is that he takes from her that which is easy for her, and he is pleased from her with that which is easy for her, keeping in mind her nature. The Prophet ﷺ said:

اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ
أَعْلَاهُ فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا بِالنِّسَاءِ
خَيْرًا

Treat the women kindly; for verily, they were created from the rib, and the most crooked part of the rib is the top part. If you try to straighten it out, you will break it, and if you

⁸⁹ Collected by Muslim (1469)

leave it alone it will remain crooked. Treat the women kindly.⁹⁰

And he ﷺ said:

إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ ، لَنْ تَسْتَقِيمَ لَكَ عَلَى طَرِيقَةٍ ، فَإِنْ اسْتَمْتَعْتَ بِهَا
اسْتَمْتَعْتَ بِهَا وَفِيهَا عَوْجٌ ، وَإِنْ ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا وَكَسْرُهَا طَلَاقُهَا

“Woman is created from a rib that will never become straight. So if you enjoy her then enjoy her with the crookedness that is in her. For if you try to straighten her, you will break her, and breaking her means divorcing her.”⁹¹

The intent behind this hadith—O beloved—is that the man know the nature of the woman and he is pleased with that which is easy for her. And he should not burden her beyond her capability, and he should look over her faults because, verily, she was created from the rib.

From the rights of the wife upon her husband is that he have good manners with her. And the best of him should be apparent towards her. Some of the men have the best of manners in the market place and they have the best manners with their friends and the best manners with the people in general—showing them their best—but when he enters the home, he is an aggressive lion, and no good is seen from him. Rather, he is only angry and abusive. A kind voice is not heard from him, or a good word. The Prophet ﷺ said:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِأَهْلِهِ

⁹⁰ Collected by Al Bukharee (3331) and Muslim (1468)

⁹¹ Collected by Al Bukharee (3331) and Muslim (1468)

The most complete believer in faith is the one with the best manners and the best of you is the one who is best to his family.⁹²

There is no good in you—O slave of Allah—that you are seen helping your friends. There is no good in you—O slave of Allah—that you are seen being good to the people, as long as you are not good to your family. If you are good to your family and you combine that with being good to the people, then have glad tidings that you are upon good. The Prophet ﷺ said:

وَأَنَا خَيْرُكُمْ لِأَهْلِي

The best of you are the best of you to his family and I am the best of you to my family.⁹³

From the rights of the wife upon her husband is that he be a reason for her protection from the fire. He teaches her and he enjoins her with good and forbids her from evil, and enjoins upon her patience in that. He prevents her from what could be a reason for her entering the fire. Allah ﷻ said:

﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones.⁹⁴

And our Lord ﷻ said:

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

⁹² Collected by At Tirmidhi (11162)

⁹³ Collected by At Tirmidhi (3895)

⁹⁴ Soorah At Tahreem 66:6

And enjoin prayer upon your family [and people] and be steadfast therein.⁹⁵

From the rights of the wife upon the husband is that he should have jealousy for her. She should see from her husband's jealousy for her, but it is a rational jealousy. It brings good and repels evil. He is jealous of his wife lest she reveal something of her body. He is jealous of his wife lest she turn her glance towards unrelated men, and mixes with unrelated men, and speaks with unrelated men without a necessity. As for the jealousy which equates to doubt and tracking her without any cause for doubt, this is jealousy which is haram. Some of the husbands, you find them being jealous; thus, they spy on their wives without there being any cause for doubt, and they have doubt concerning her without there being any cause for doubt. When they enter, they rush to her cell phone looking at the call log. And if the phone rings, they go sit next to her, listening to see with whom she is speaking. They track her and search through her things and are suspicious of her. If he hears her words, he says: **"What did you mean by that?"** If he hears outside criticism from the people, he says: "They want my wife." He doubts his wife and says verily he is jealous. This type of jealousy is haram. The Prophet ﷺ said:

إِنَّ مِنَ الْغَيْرَةِ مَا يُحِبُّ اللَّهُ وَمِنْهَا مَا يُبْغِضُ اللَّهُ وَإِنَّ مِنَ الْغَيْرَةِ مَا يُبْغِضُ اللَّهُ فَأَمَّا
الْغَيْرَةُ الَّتِي يُحِبُّهَا اللَّهُ، فَالْغَيْرَةُ فِي الرَّيْبَةِ وَأَمَّا الْغَيْرَةُ الَّتِي يُبْغِضُ اللَّهُ، فَالْغَيْرَةُ
فِي غَيْرِ الرَّيْبَةِ

There is protective jealousy that Allah loves and there is protective jealousy which Allah hates. The protective jealousy that Allah loves is protective jealousy where there

⁹⁵ Soorah Taha 20:132

is cause for doubt, and the protective jealousy that Allah hates is protective jealousy when there is no cause for suspicion.⁹⁶

This, O brothers, is legislative guidance in building the family and fulfilling the rights of the wife. If the husbands implement this, the entire community will be blessed with great happiness.

I mentioned to you—O brothers—something from the rights of the spouses and I did not mention to you a hadith except that I stopped at its chain of narration, and reviewed it, and reviewed the speech of the scholars concerning it. Thus, I arrived at the speech of the scholars stating that the hadith was good to utilize. Therefore, I did not mention a hadith except that it was at the level of Hassan or higher than that. Thus, they are hadith—and all praises belong to Allah—which are affirmed and good to utilize, and use them for guidance because they are the speech of our Messenger ﷺ.

The righteous spouse, this is his condition. As for the spouse who is not righteous, he requests his rights while he does not know that his wife has rights, and he is an evil companion. He quickly becomes hostile. If his wife requests something from him, he complains about it and becomes hostile. If she asks again, he frowns and scowls. And if she insists, he beats her and becomes violent. When he is inside the home, he wears tattered clothes without an adornment. When he leaves the home, he adorns himself and perfumes himself. He brushes his hair and his beard; he combs his beard out. But when he returns to his home, he is like someone who is working at his job. And there is no doubt—O brothers—this is from the reason for the occurrence of discord, divorce, and strife.

⁹⁶ Collected by Abu Dawood (2659)

O brothers, I complete this speech with some general guidelines from the rights of the spouses, which is companionship between them according to what is normal among the people. The Exalted said:

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾

And live with them in kindness.⁹⁷

And the Exalted has said:

﴿وَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ﴾

And due to the wives is similar to what is expected of them, according to what is reasonable.⁹⁸

The scholars have said the meaning of “what is reasonable” is that which is according to the custom. Therefore, what is reasonable according to the customs of the people then this should occur between the spouses. Included in this is consultation between the spouses, respecting each other’s opinions, and cooperating upon what will bring about happiness and joy. The woman is a good companion to her husband by consulting him in her affairs and to accept and respect his opinion. And she honors his family and establishes his home. She cooperates with him to bring about happiness and joy. And the man is a good companion to his wife by consulting her and accepting her opinion, if she is correct. And he should be good to her family, and he should see good in her based upon what is normally accepted.

⁹⁷ Soorah An Nisā 4:19

⁹⁸ Soorah Al Baqarah 2:228

CONCLUSION

I concluded with advice which is necessary for both spouses to adhere to. There greatest thing which requires cooperation between the spouses is for the home to be established upon the religion. And both spouses must be concerned with the religion and righteousness and they must assist each other upon the religion. This will bring about ease to the mind and contentment to the heart and the utmost tranquility to the home. I swear by the One who has my soul in His Hand, nothing brings about tranquility in the home of the spouses greater than the tranquility which is brought about by the spouse cooperating upon the obedience of the Lord of all that exists. The Prophet ﷺ said:

رَحِمَ اللهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ فَصَلَّتْ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ ، رَحِمَ اللهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ وَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا فَصَلَّى، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ

May Allah have mercy on a man who gets up at night and prays, and he wakes up his wife and she prays, and if she refuses (to get up), he sprinkles water in her face. And may Allah have mercy on a woman who gets up at night and prays, and she wakes up her husband and he prays, and if he refuses (to get up), she sprinkles water in his face.⁹⁹

If the spouses cooperate upon the religion and establish remembrance of Allah in their home, then the life of the home will be a good stable life. The Prophet ﷺ said:

⁹⁹ Collected by Abu Dawood (1308)

مثل البَيْتِ الَّذِي يُذَكَّرُ اللهُ فِيهِ ، وَالْبَيْتِ الَّذِي لَا يُذَكَّرُ اللهُ فِيهِ ، مثل الحيِّ
وَالْمَيِّتِ

The likeness of a home wherein Allah is remembered and the home wherein Allah is not remembered is like the living and the dead.¹⁰⁰

If righteousness is found in the home, happiness will be found in the home, and this is a must to occur. The Prophet ﷺ said:

سَعَادَةٌ لِابْنِ آدَمَ ثَلَاثَةٌ ، وَشَقَاوَةٌ لِابْنِ آدَمَ ثَلَاثَةٌ ، فَمِنْ سَعَادَةِ ابْنِ آدَمَ :
الزَّوْجَةُ الصَّالِحَةُ ، وَالْمَرْكَبُ الصَّالِحُ ، وَالْمَسْكَنُ الْوَاسِعُ ، وَشَقَاوَةُ ابْنِ آدَمَ :
الْمَسْكَنُ السُّوءُ ، وَالْمَرْأَةُ السُّوءُ ، وَالْمَرْكَبُ السُّوءُ

The happiness for man is found in three, and the misery of man is found in three. From the happiness of man is a righteous wife, and good riding beast, and a spacious home. From the misery of man is an evil home, an evil wife, and an evil riding beast.¹⁰¹

Thus, from the happiness of man is for his home to be built upon righteousness. I implore you by Allah, O husbands, cooperate with your wives upon the religion and establish your homes upon the religion. I swear by the Lord of the Ka'ba that will actualize your living a good life.

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّاهُ حَيَاةً طَيِّبَةً

¹⁰⁰ Collected by Al Bukharee (6407)

¹⁰¹ Collected by ibn Haban (4033/9)

Whoever does righteousness, whether male or female, while he is a believer, we will surely cause him to live a good life.¹⁰²

The good life: Allah has taken upon the responsibility to give this to the male and female if they do righteous actions, and that is based upon Imaan. So, I implore you by Allah, O slaves of Allah, cooperate upon righteousness and piety and do not cooperate upon sin and transgression.

I ask Allah ﷻ by His Beautiful Names and Lofty Attributes to soften all of our hearts to His obedience and to give us all success to follow Muhammad ﷺ. O Allah, O our Lord, O Ever-Living, O Sustainer of all existence, O Generous One, we ask You to give success to the spouses to every good. O Allah, descend happiness upon the homes. O Allah, bring about good between the spouses, O Lord of all that exists. O Allah, O our Lord, O Ever-Living, O Sustainer of all existence, we ask You to give us success to love the Sunnah of Muhammad ﷺ and teach it to us, and make us firm upon it until we meet You, O Lord of all that exists.

And Allah knows best, and may the prayers and peace be upon Muhammad ﷺ and upon his family.



¹⁰² Soorah An Nahl 16:97

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Islam gives importance to every affair of life. Thus, there is not an aspect of your life - O Muslim - except that Islam clarifies and explains it. And this is from its concern for rectifying and unifying the community. And because the rectification of the community follows the rectification of the family, and the unity of the community is a result of the unity of the family, and the happiness of the family is connected to the spouses, Islam gives a great deal of importance to the spouses.

As it relates to the rights of the spouses - O brothers, O beloved - there are rights before the engagement, rights at the time of the engagement, rights at the time of the marriage contract, and rights which remain throughout the affair of marriage.



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