

الانصافُ للحقِّ والمؤمناتِ

تأليف  
أم سلمة السلفية

SUPPORTING THE  
RIGHTS  
OF THE BELIEVING  
WOMEN

تقديم  
أبي عبد الرحمن مقبل بن هادي الوادعي

Written by  
Umm Salamah As-Salafiyyah

Including: Introduction by  
Imaam Muqbil bin Haadee Al-Waadi'ee

# الانتصار أحقوق المؤمنات

## *Supporting the Rights of the Believing Women*

*Written by  
Umm Salamah A. Salafiyah*

*Including: Introduction by  
Imaam Abu Abdur-Rahmaan Muqbil bin Haadee A. Waadie*

*Translated by  
Shaheef Abdur-Rahmaan*

All Rights Reserved®

No part of this Publication from Tarbiyyah Bookstore Publishing & Distribution may be reproduced in any form, whether it is through electronic means, mechanical means or other than that. Again, no part of this publication may be changed by any means possible without the explicit written approval of Tarbiyyah Bookstore Publishing & Distribution.

First Edition: December 2005

ISBN: 0-9770581-7-4

Cover Design: Aboo Faarooq 'Abdus-Salaam al-Kanadee

Published by: Tarbiyyah Bookstore Publishing  
PO Box 398075  
Dallas, Texas 75339  
United States of America

E-mail: [orders@tarbiyyahbookstore.com](mailto:orders@tarbiyyahbookstore.com)

Please visit our site for free on-line publications:  
[www.Tarbiyyahbookstore.com](http://www.Tarbiyyahbookstore.com)

# Table of Contents

<i>I</i> maam Muqbil's Introduction .....	9
<i>A</i> uthor's Introduction.....	12
<i>P</i> reface.....	17
<b>Chapter 1:</b>	
<i>R</i> ights of the Daughter Upon Her Father .....	19
<i>D</i> islike of the Father's Discontent Toward Daughters .....	19
<i>B</i> urying Daughters is from the Major Sins.....	22
<i>T</i> he Merit of Raising Daughters .....	23
<i>A</i> -Tahneek & Naming .....	25
<i>T</i> he Preference of the 'Aqeeqah.....	26
<i>T</i> he Obligation of Giving Sustenance to Daughters.....	29
<i>T</i> he Merit of this Sustenance.....	30
<i>T</i> he Permissibility of Kissing & Joking with your Daughters .....	32
<i>B</i> eing Fair Between Children.....	34
<i>E</i> ducating your Daughter & Refining her Character.....	35



## 1<sup>st</sup> Sub Chapter:

<i>When the Daughter Reaches the Age of Marriage</i> .....	41
<i>Who are Suitable Partners in Marriage?</i> .....	42
<i>In Defense of the Women of Banee Haashim</i> .....	45
<i>Presenting the Woman for Marriage to People of Goodness</i> .....	50
<i>Excess in the Mahr (Dowry)</i> .....	53
<i>Seeking Permission in Marriage</i> .....	55
<i>Invalidation of the Marriage of the Woman who does not Approve of it</i> .....	57
<i>The Marriage of the Orphan Girl</i> .....	57
<i>There is No Marriage to An Orphan Except with her Permission</i> .....	58
<i>The Man Advising His Daughter After Her Marriage</i> .....	60
<i>The Father Visiting His Daughter</i> .....	63



## Chapter 2:

<i>The Rights of the Wife Upon Her Husband</i> .....	64
<i>The Obligation of the Mahr (Dowry)</i> .....	65
<i>The Conditions of Marriage &amp; Praise for the One Who Fulfills Those Conditions</i> .....	66
<i>The Obligation of Giving Her Money &amp; Housing</i> .....	69
<i>The Issue of Money &amp; Housing for Those Women Who Give Their Day to a Co-Wife</i> .....	71
<i>Companionship with Kindness &amp; Good Character</i> .....	73

<i>The Rights of Housing &amp; Companionship</i> .....	78
<i>Revealing the Woman's Secrets</i> .....	80
<i>Staying Away from Forbidden Sex</i> .....	81
<i>Sexual Intercourse in the Anus</i> .....	83
<i>Teaching &amp; Refining Her</i> .....	90
<i>Levels of Discipline</i> .....	93
<i>Where Does Abandonment Occur?</i> .....	95
<i>If the Husband Strikes His Wife He Should Avoid the Face</i> .....	97
<i>Replying to Their Questions &amp; Not Scorning Them</i> .....	98
<i>Kind Treatment of the Wife</i> .....	101
<i>The Man Beautifying Himself For His Wife</i> .....	104
<i>Helping Her With Housework</i> .....	105
<i>The Jealousy of the Man for His Wife</i> .....	106
<i>Her Additional Rights Upon Him</i> .....	110
<i>From Her Rights If That You Respect Her, Appreciate Her, &amp; the Work That She Does</i> .....	111
<b>1<sup>st</sup> Sub-Chapter</b>	
<i>More Than One Wife</i> .....	113
<i>Every Wife Gets a House Based on The Example of the Prophet (صلى الله عليه و سلم)</i> .....	115
<i>What the Husband Does the Morning of the Wedding</i> .....	118

The Right of the Virgin & Matron with Respect to the Amount of Time the Husband Should Stay with Her After the Wedding .....	118
The Obligation of Equally Dividing Time Between Wives.....	119
With Respect to Equal Division Between Wives, He is Equal Between the Sick Wife & the Menstruating Wife Or Any Other Condition.....	121
He Does Not Leave the House of the Wife He is With to Go to Another Wife's House Except Due to a Serious Need .....	121
He Does Not Have Sex with His Wife During the Time of a Different Wife Except With the Permission & Willingness of the Other Wife .....	124
2 <sup>nd</sup> Sub-Chapter	
Allaah ﷻ saying, "And you will never be able to treat them fairly..." .....	126
The Obligation of Equality Between Wives In Giving Them Money.....	130
Short Athar From the Fairness of the <i>Salaf</i> .....	131
Drawing Lots for Travel.....	131
The Case of Quarrelling Between Co-Wives.....	133
Money & Housing For the Women Who Are Divorced (But Not For the Final Time).....	136
Money for the Woman Given Her Final Divorce if She is Pregnant .....	137
Maintenance for the Divorced Woman .....	139
The Definition of Maintenance.....	140
From the Advice That the Prophet (ﷺ) Gave the Women.....	140



### Chapter 3:

<i>The Rights of the Wife Upon Her Children .....</i>	144
<i>Being Dutiful to Them Takes Precedence Over Jihaad &amp; Hijrah.....</i>	146
<i>Seeking the Permission of the Parents to Seek Knowledge.....</i>	148
<i>Seeking Permission to Enter Upon the Parents .....</i>	149
<i>The Effects of Obedience .....</i>	150
<i>The Best Act of Kindness .....</i>	153
<i>Disobedience is from the Major Sins.....</i>	154



### Chapter 4:

<i>The Rights of the Woman's Mahram's Ties of the Womb.....</i>	159
<i>Obedience to the Aunt .....</i>	161
<i>The Rights of the Women with Respect to Inheritance .....</i>	161
<b>1<sup>st</sup> Sub-Chapter</b>	
<i>Women Seeking Knowledge .....</i>	170
<i>Rulings Taken from Women .....</i>	176
<i>Enjoining the Good &amp; Forbidding the Evil.....</i>	179
<b>2<sup>nd</sup> Sub-Chapter</b>	
<i>The Believing Men &amp; the Believing Women are Friends &amp; Supporters of one another within the Limits of Islaamic Law.....</i>	182
<i>The Man Giving Greetings to a Woman .....</i>	187
<i>Obedience is Only in What is Permissible.....</i>	189



Mixing Between Men & Women & its Evil Consequences.... 192

**Conclusion:**

Wis (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Patience with Women ..... 199

Glossary ..... 202



# Introduction of *Imaam Muqbil*

By The Major Scholar Ash-Shaykh Muqbil bin Haadee Al-Waadi'ee

All praise is due to Allaah the Lord of the worlds, the Most Merciful, the Bestower Mercy and peace and blessings be upon our Prophet Muhammad (ﷺ) his family, and his companions. I bear witness that there is no deity worthy of worship except Allaah who is alone without any partners, and I bear witness that Muhammad is His Slave and Messenger.

To proceed:

I am familiar with what the author, Umm Salamah bint 'Alee Al-'Abaasee has written entitled *Al-Intisaaru li Huqooqee al-Mu'minaat* (Supporting the Rights of the Believing Women). I found it to be a beneficial book, as it contains verses from the Book of Allaah and traditions from the Messenger of Allaah (ﷺ). The Qur'aan and the *Sunnah* are beneficial knowledge. Whoever does not seek guidance from them will not find guidance in anything else as our Lord (ﷻ) says:

﴿ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ ﴾

“In what other speech except Allaah and His Proofs will you believe?”

[Sooratul-Jaathiyah 45:6]

She performed a great duty in selecting the topic of the believing women's rights. Many people are neglectful in this area, or they leave it off altogether. Therefore, she reminded the fathers, close male family members, and husbands about what Allaah has made obligatory upon them, as well as what He has strongly suggested for them to do. Allaah (ﷻ) says:

﴿ يَتَأْتِيَا الَّذِينَ ءَامَنُوا قَوْلًا أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقَوْلُهَا النَّاسُ  
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ

﴿ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾

“Oh you who believe, save yourselves and your family from a Fire which is fueled by men and stones.”

[Sooratut-Tahreem 66:6]

In Saheeh Al-Bukhaaree and Saheeh Muslim, it is reported that Ma'aqul bin Yassaar (رضي الله عنه) said, the Messenger of Allaah (ﷺ) said:

مَا مِنْ رَاعٍ يَسْتَرِعِيهِ اللَّهُ رَعِيَّةً ثُمَّ لَمْ يُحِطْهَا بِنَصَحِهِ إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ

“There is no shepherd whom Allaah has given a flock (for him to lead) then ignores his advice except that he will never smell paradise.”

Also, found in the books of Al-Bukhaaree and Muslim, from the Hadeeth of Ibn 'Umar (رضي الله عنه):

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“All of you are shepherds and all of you will be asked about your flock.”

I hope that Allaah gives benefit with this book and that it benefits both men and women. There is no greater need then to judge by Allaah's Law in our family problems and our marital problems. This book clarifies the solution to many family problems.

Allaah (ﷻ) says:

﴿ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

“Whenever you differ about something, the Judgment (answer) is with Allaah.”

[Sooratush-Shoora 42:10]

He (ﷻ) also says:

﴿ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ

﴿ وَالْيَوْمِ الْآخِرِ ﴾

“If you dispute with each other about something, return

**(the affair) to Allaah and the Messenger if you believe in  
Allaah and the Last Day.”**

[Sooratun-Nisaa' 4:59]

Verily in the author are gathered some praiseworthy traits: these include abstaining from worldly pleasures, exemplary character, spreading beneficial knowledge, and not wasting her time. She spends her time by herself in the women's library, substitute teaching for Umm 'Abdillaah Al-Waadi'iyyah when she is absent, and effective lecturing.

Verily, the Islaamic community is in great need of righteous women who can care for their Muslim sisters so that the corrupted and corrupting callers do not lead them astray. The wives of the Prophet (ﷺ) as well as the female companions played a major role in spreading the prophetic traditions.

In conclusion, I advise the author and her sisters to make a great effort in spreading beneficial knowledge from the Noble Qur'aan, the prophetic traditions, and the 'Arabic Language, to become knowledgeable in Allaah's Religion, to place an importance on spreading that knowledge by writing and inviting to Allaah, and teaching the ignorant women. If Allaah guides one woman by your hand, it is better for you than a red camel.

May Allaah firmly establish us all on what He loves and pleases Him.

Aboo 'Abdir-Rahmaan Muqbil bin Haadee Al-Waadi'ee

## Author's Introduction

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَ نَعُوذُ بِاللَّهِ مِنْ  
شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَ مَنْ  
يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ حْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ  
أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

Verily, all praise is due to Allaah, the Most High. We seek His aid and we ask His forgiveness. We seek refuge with Allaah from the evils within ourselves and from our wicked deeds. Whomever Allaah has guided none can misguide, and whoever Allaah has allowed to be misguided none can guide him. I bear witness that there is no deity worthy of worship except Allaah who is alone with no partners and I bear witness that Muhammad is His Slave and Messenger.

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

﴿ مُسْلِمُونَ ﴿٣١﴾

“Oh you, who believe, fear Allaah as He has the right to be feared and do not die except as Muslims.”

[Soorah Aali 'Imraan 3:102]

﴿ يَتَأَيُّهَا 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 ﴿٤١﴾

“Oh mankind, Fear your Lord who created you from a single soul and created from that soul its mate and spread from them many men and women; and fear Allaah who you seek your rights from and do not cut off family ties.

Verily, Allaah is an Ever-Watcher over you.”

[Sooraturun-Nisaa' 4:1]

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧﴾ يُصْلِحْ  
لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ  
فَوْزًا عَظِيمًا ﴿٨﴾ ﴾

“Oh you, who believe, fear Allaah and speak the truth.  
Your good deeds will be accepted and your sins forgiven;  
and whoever obeys Allaah and His Messenger has indeed  
achieved a great victory.”

[Sooratul-Ahzaab 33:70-71]

فَأَمَّا بَعْدُ: فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَ خَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ  
وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا وَ كُلُّ مُحْدَثَةٍ بِدْعَةٌ وَ كُلُّ بِدْعَةٍ وَ كُلُّ ضَلَالَةٍ  
فِي النَّارِ، أَمَّا بَعْدُ:

To Proceed, Verily, the most truthful speech is the Book of Allaah,  
the best guidance is the guidance of Muhammad (r), and the worst  
of affairs are newly invented affairs as every newly invented affair is  
an innovation, every innovation is a straying, and every straying is in  
the Fire. To Proceed:

I have gathered in this book some of the proofs from the Book of  
Allaah and the *Sunnah* in establishing the rights of women. The  
right of women is a topic, which many people neglect either because  
of ignorance, or because of lack of caring for women. When we ask  
men for our rights, we are talking about those rights established in  
Islaamic Law. We do not mean that the woman has complete  
freedom. Rather, Allaah (ﷻ) says:

﴿ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ  
وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ﴿٦٠﴾ ﴾

“Men are given power of women by what favor Allaah has given some over others and by what they spend of their wealth.”

[Sooratun-Nisaa 4:34]

He (ﷺ) says:

﴿ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاؤِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْزَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ

﴿ تَفْلِحُونَ ﴾

“Say to the believing women to lower their gazes and protect their private parts and to not expose their beauty except what is readily apparent from it; and to pull their outer coverings down over their bosoms and to not expose their beauty except to their husbands, or their fathers, or their husbands’ fathers, or their sons, or their husbands’ sons, or their brothers, or their brothers’ sons, or their sisters’ sons, or their women, or their right hand possessions, or their male servants who have no need of women, or children who have not attained knowledge of what is hidden of women, and to not stamp their feet so that what they hide of their beauty is known. And repent to Allaah all of you, oh believers, so that you may be successful.”

[Sooratun-Noor 24: 31]

He (ﷺ) says:

﴿ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ  
 عَلَيْهِنَّ مِنْ جَلَبِيبِهِنَّ ۚ ذَلِكَ أَذْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ  
 غَفُورًا رَحِيمًا ﴾

“Oh Prophet! Say to your wives and the believing women to lower their veils over themselves. That is the least so that they are known but not harmed; and Allaah is Oft-Forgiving, Merciful.”

[Sooratul-Ahzaab 33:59]

He (ﷺ) says:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ  
 الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ ﴾

“And close yourselves in your houses and do not attract attention to yourselves as was done in the time of ignorance, and establish the prayer, and pay the charity and obey Allaah and His Messenger.”

[Sooratul-Ahzaab 33:33]

The Messenger of Allaah (ﷺ) said in the *Hadeeth* of Abee Moosaa (رضي الله عنه) in the book “*Sunan Abee Daawood*”,

إِذَا اسْتَعْطَرَتِ الْمَرْأَةُ فَمَرَّتْ عَلَى الْقَوْمِ لِيَجِدُوا رِيحَهَا فَهِيَ كَذَا  
 وَكَذَا

“If a woman perfumes herself then passes by people who smell her, then she is a so and so.”

These limits and legal standards do not oppress women, nor do they make her less than what she is; rather, if we reflect upon them, we find that they vindicate the woman and protect her extremely well. These limits are in opposition to those who call for giving the woman what they consider complete freedom. Is unveiling herself and calling attention to herself by stamping her feet and exposing herself to the corruption and vileness of human devils freeing her? Is going to work and to toil by women, mixing with men outside the house, and abandoning her home and children freeing her? Is her



leaving the house to join parliament and congress and the military and the police freeing her? Rather, by Allaah this is true injustice and oppression for the woman. Allaah, the Possessor of Might and Majesty, knows best and is wisest and more merciful to her than her own self. He has guided to what vindicates, protects, and dignifies her in this life and in the Hereafter.

Nothing endures except following the Book and the *Sunnah*. They are the foundations in establishing a happy community upon cooperation, mercy, piety, and togetherness; and Allaah is the One from who we seek aid.

For that reason, I ask Allaah that He makes my deeds purely for His sake and that He benefits Islaam and the Muslims. Verily, He is their protector and able to benefit them.

Umm Salamah As-Salafiyah

# Preface

As-Shaykh Muhammad ibn Saalih Al-'Uthaymeen (رحمته الله) <sup>1</sup> said, "Reforming the Muslim community could be divided into two categories:

- **The First Category: Open Reformation**

This is what occurs in the malls, the mosques, and other public places. The men most commonly handle this type of reformation because they are the ones who go out of the home.

- **The Second Category: Private Reformation**

This occurs in the houses and women handle this important reformation.

This is because the woman's place is in the home, as Allaah (ﷻ) has aimed His Speech towards the affair of the women when He said,

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

'And close yourselves in your houses and do not attract attention to yourselves as was done in the time of ignorance, and establish the prayer, and pay the charity and obey Allaah and His Messenger. Verily, Allaah wishes to rid you of unseemliness, O people of the house (of Muhammad (ﷺ)), and to purify you.'

[Sooratul-Ahzaab 33: 33]

We presume after reading this verse that there is no harm upon us if we say that half or more than half of work in reforming the Muslim community falls on the shoulders of the women, and that is for two reasons:

- **The First Reason: Women are as numerous as men are, if not more numerous. The progeny of Aadam is mostly**

---

<sup>1</sup> Taken from his book: *The Place of Women in Reforming the Muslim Community*

women as the prophetic traditions prove. However, this differs from country to country and from time to time.

Consequently, it may be the case that women in one country are more than men and maybe the opposite is true in another country. Just as women might have outnumbered men in one period, and the opposite could have been true in another. In any case, the woman has a big role in maintaining the Muslim community.

- **The Second Reason:** The first period of life occurs in the care of women and in that is proof of the importance of what is obligatory on the women in reforming the Muslim community.”<sup>2</sup>

Allaah (ﷻ) says:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ  
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ ﴿

“The believing men and women are protectors of one another, they enjoin the good and forbid the evil, they establish the prayer and pay the charity, and they obey Allaah and His Messenger. They will be under the mercy of Allaah. Verily, Allaah is Mighty, Wise”

[Sooratut-Tawbah 9:71]

Al-Haafidh Ibn Katheer (رحمته) said about this verse: “The meaning is that they support each other and lend a hand to each other.”

In order for the woman to realize her importance in reforming the community, it is a necessity for her to have someone who supports and lends her a hand and that someone should be the man. Indeed, the Lord of honor and glory clarified this to us in His Noble Book and in the *Sunnah* of Prophet Muhammad (ﷺ) when he brought it to our attention and guided us to some of the rights that the woman has over the man. I will list some of them:

<sup>2</sup> End of Shaykh Muhammad ibn Saalih al-Uthaymeen’s speech.

# The Rights Of The Daughter Upon Her Father

---

Desiring children is the greatest of the purposes of marriage because in children is the continuation of humanity. Indeed, the Prophet (ﷺ) encouraged his companions toward marriage by saying:

تَزَوَّجُوا الْوَدُودَ الْوَدُودَ...

*“Marry the affectionate, fertile women...”*

Some fathers imagine that the responsibility for bringing up the child falls merely on the mother and that nothing is requested of him except to provide material things for his wife and child. Therefore, he spends most of his time outside of his home working or with his friends. Even when he returns to his house, he sits by himself in his room warning his wife not to allow the child to trouble the purity of his thoughts or of his dreams if he is sleeping.

---

## Dislike of the Father's Discontent toward Daughters

---

Allaah (ﷻ) said:

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ خَلَقَ مَا يَشَاءُ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾﴾

**“To Allaah belongs the possession of the heavens and the earth. He creates what He wants. He grants as He wishes females, and He grants as He wishes males. Or He grants both males and females and He makes who He wills barren. Verily, He is All Knowing, All Powerful.”**

[Sooratush-Shooraa 42:49-50]

A-Imaam Ibn Qayyim Al-Jawziyyah (رحمته الله) said, "Allaah divided the condition of the wives into four types. These four types contain every condition that is present in women and he informed us that whatever children he destines for them would be given to them and that if the servant only shows his dislike, which is enough to show that he is discontent with what he has been given."

Allaah (ﷻ) began this verse by mentioning the females. It is said that the reason for doing this is to honor them in order to strengthen their position with their fathers. In addition, it is said (and this saying is better) that they were mentioned first because the phrasing indicates that Allaah (ﷻ) does what He wants and not what the parents want. The parents usually only want boys and He (ﷻ) has informed them that He creates what He wishes. He began by mentioning the sex that He wishes and not the one the parents wish. I have another opinion, which is that He (ﷻ) mentions first that which was the least liked thing in the times of ignorance, which were daughters. Parents detested their daughters so much that they buried them alive. Allaah (ﷻ) preferred them (females) although the female sex was worthless to these people.

Let us reflect upon how Allaah (ﷻ) uses the indefinite article (not using the word 'the') with women and the definite article (using the word 'the') with men. He repairs the deficiency of womanhood by mentioning women first and He repairs the deficiency of mentioning men last by using the definite article. The definite article used here is intentional as if He said, He gives what He wishes of the most famous well-known horses, which are not concealed from you. Then when He mentions the two groups together, He mentions males first giving everyone their rights of preference. Allaah knows best what He desires by that.

The meaning of the verse is that disgruntlement with daughters is from the character of pre-Islaamic times, which Allaah (ﷻ) dispraises when He says:

﴿ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥١﴾  
يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَبِهِ ۗ أَيَسْكُرُ عَلَىٰ هُونٍ أَمْرٌ  
يُدْسُهُ فِي الرِّبَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٢﴾ ﴾

**“If one of you is given the glad tidings of a daughter his face becomes dark and he is full of anger. He hides from his people the evil of what he has been given glad tidings of, saying to himself do I take it and be humiliated or bury it in the ground. Is not their judgment evil?”**

[Sooratun-Nahl 16: 58-59]

He dispraises them again when they claim about Him what they detest themselves. Allaah (ﷻ) says:

﴿ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا

﴿ وَهُوَ كَظِيمٌ ﴿٢٧﴾

**“And if one of them is given glad tidings with what they claim about The Most Merciful, their faces become dark and they are full of anger.”**

[Sooratu-Zukhruf 43: 17]

Allaah (ﷻ) says:

﴿ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٨﴾

**“Is it that for you is the male and for Him the female, that then is an unjust division.”**

[Sooratun-Najm 53: 21-22]

Allaah (ﷻ) says:

﴿ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونُ الْمُتَنَبِّهَةَ تَسْمِيَةَ الْأُنثَىٰ ﴿٢٩﴾

**“Verily those who do not believe in Allaah and the Last Day name the angels with female names.”**

[Sooratun-Najm 53: 27]

---

## Burying Daughters is from the Major Sins

---

Allaah (ﷻ) says:

﴿ وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴾

“When the girl who was buried will be asked for what sin she was killed?”

[Sooratut-Takweer 81: 8-9]

Ibn Katheer (رحمته) said: سُئِلَتْ (Su'ilat) is the reading of the majority of scholars. The word الْمَوْءُودَةُ (al-Maw'oodatu) means the girl that pre-Islaamic people buried in the ground because they hated daughters. As a result, on the Day of Judgment the buried daughters will be asked for what sin were you killed in order to establish the punishment for their deaths. So if the oppressed is the one being asked, what will the oppressor think?!

On the authority of Al-Mugheerah ibn Shu'bah (رحمته) that the Prophet (ﷺ) said,

إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ، وَ مَنَعًا وَ هَاتِ، وَ وَأُدُّ  
الْبَنَاتِ، وَ كَرِهَ لَكُمْ قَيْلَ وَ قَالَ وَ كَثْرَةَ السُّؤَالِ وَ إِضَاعَةَ الْمَالِ

“Verily, Allaah has prohibited you from being undutiful to your mothers and burying your daughters alive, and He dislikes that you spread rumors or ask too many questions or waste your wealth.”<sup>3</sup>

An-Nawwawee (رحمته) said in his explanation of Saheeh Muslim, “As for burying daughters, its meaning is to bury them alive until they die under the ground. It is from the major sins because it is killing someone without a legal reason and it amounts to cutting off the

---

<sup>3</sup> Saheeh Bukhaaree and Muslim

ties of the womb. It is also oppression of the girls, as it is a pre-Islamic custom and Allaah (ﷻ) said:

﴿ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنْ قَتَلْتُمْ

كَانَ خَطِيئَةً كَبِيرًا ﴾ ﴿١٦٨﴾

‘And do not kill your children fearing poverty. We give sustenance to them and you. Verily, killing them is a major sin.’”

[Sooratul-Israa' 17:31]

Ibn Mas'ood (رضي الله عنه) who said, “I asked the Prophet (ﷺ) Which sin is the greatest to Allaah to which he (ﷺ) replied,

أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ قُلْتُ: إِنَّ ذَلِكَ لَعَظِيمٌ. قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: وَأَنْ تَقْتُلَ وَلَدَكَ تَخَافَ أَنْ يَطْعَمَ مِنْكَ قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ

“That you associate partners with Allaah when He alone created you”. I said, indeed, that is the greatest. Then I said, what is next after that? He said, “That you kill your child fearing that he will share food with you”. Then I said, what is next after that? He said, “That you commit adultery with your neighbor’s wife”.<sup>4</sup>

---

### The Merit of Raising Daughters

---

On the authority of Anas ibn Maalik (رضي الله عنه) who said, The Messenger of Allaah (ﷺ) said:

مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ هَكَذَا

“Whoever provides for two girls until they reach adulthood, he and I will be like this on the Day of Judgment.” Then he put his fingers together.<sup>5</sup>

<sup>4</sup> Saheeh Bukhaaree and Saheeh Muslim

<sup>5</sup> Saheeh Muslim



On the authority of ‘Aa’ishah (رضي الله عنها) who said:

دَخَلَتْ عَلَيَّ امْرَأَةٌ وَمَعَهَا ابْتِنَانِ لَهَا تَسْأَلُ، فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتَهَا إِيَّاهَا، فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَ لَمْ تَأْكُلْ مِنْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ، فَدَخَلَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ: مَنْ ابْتَلَى مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ

“A woman and her two daughters came to me asking for some charity. However, she did not find anything from me except one date. Therefore, I gave it to her, she divided it between her two daughters, and she did not eat anything herself. Then, she stood and left. After which the Prophet (ﷺ) came in, I told him what happened, and he said, “Whoever is tested by their daughters and is kind to them, they will be a shield for him from the fire”.<sup>6</sup>

An-Nawwawee (رحمته الله) said, “Verily, they are referred to as a test because they are disliked by custom and Allaah (ﷻ) said,

﴿ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴾

‘When one of you is given glad tidings of a daughter his face becomes dark and he is full of rage.’”

[Sooratur-Nahl 16:58]

He (An-Nawwawee) said: “In these Ahaadeeth are merits of being kind to daughters and sustaining them and being patient with them and their affairs.”<sup>7</sup>

On the authority of ‘Uqbah ibn ‘Aamir (رضي الله عنه) who said: “I heard the Messenger of Allaah (ﷺ) say:

مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ وَ صَبَرَ عَلَيْهِنَّ وَ كَسَاهُنَّ مِنْ جَدَّتِهِ  
كُنَّ لَهُ حِجَابًا مِنَ النَّارِ

‘Whoever has three daughters and is patient with them and clothes

<sup>6</sup> Saheeh Bukhaaree and Saheeh Muslim

<sup>7</sup> In Imaam An-Nawwawee’s Explanation of Saheeh Muslim

them from his wealth, they will be a veil for him from the Fire.”<sup>8</sup>

Allaah (ﷻ) said about the rights of women,

﴿ فَإِنْ كَرِهْتُمُوهُمْ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَجَعَلَ اللَّهُ فِيهِ خَيْرًا

كَثِيرًا ۝﴾

“And if you dislike them perhaps it is that you dislike a thing in which Allaah has put much good.”

[Sooratu-Nisaa’ 4:19]

Moreover, the servant might find much good in them in this life and in the Hereafter. It is sufficient that whoever dislikes them dislikes something that Allaah likes and has given him to benefit him.

---

### At-Tahneek & Naming

---

Narrated in the *Hadeeth* of Abee Burdah on the authority of Abee Moosaa (رضي الله عنه) who said:

وُلِدَ لِي غُلَامٌ فَأَتَيْتُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمَّاهُ  
إِبْرَاهِيمَ وَحَنَكُهُ بِتَمْرَةٍ

“A son was born to me and I took him to the Prophet (ﷺ) who named him Ibraaheem and did At-Tahneek for him with a date.”

Al-Bukhaaree added, and he supplicated to Allaah to bless him and returned him to me and he was the oldest of Abee Moosaa’s children.<sup>9</sup>

On the authority of Anas (رضي الله عنه) who said: “Aboo Talha had a child who was sick. Once, while Aboo Talha was out, the child died. When Aboo Talha returned home, he asked, ‘How does my son

---

<sup>8</sup> Imaam Al-Bukhaaree collected it in his book *Al Adabul Mufrad* and it is authentic.

<sup>9</sup> Saheeh Muslim and Saheeh Bukhaaree

fare?" Umm Sulaym, his wife replied, 'He is quieter than he has ever been.' She served him dinner, he ate it, and then he slept with her. When he was finished, she said: 'Bury the boy.' When morning came Aboo Talhah went to the Messenger of Allaah (ﷺ) and informed him about what happened, and then he said:

أَعْرَسْتُمْ اللَّيْلَةَ؟ قَالَ: نَعَمْ قَالَ: اللَّهُمَّ بَارِكْ لَهُمَا” فَوَلَدَتْ  
 غُلَامًا فَقَالَ لِي أَبُو طَلْحَةَ: احْمِلْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيَّ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ فَقَالَ: أَمَعَهُ شَيْءٌ؟ قَالُوا: نَعَمْ، تَمْرَاتٍ. فَأَخَذَهَا  
 النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَضَعَهَا ثُمَّ أَخَذَهَا مِنْ فِيهِ فَجَعَلَهَا  
 فِي فِي الصَّبِيِّ ثُمَّ حَنَّكَهُ وَ سَمَّاهُ عَبْدَ اللَّهِ مُتَّفِقٌ عَلَيْهِ

'Did you sleep with your wife last night? He said: 'Yes'. He said: 'May Allaah bless you two with a child'. So, a boy was born. He said to me, 'Carry him until you reach the Prophet (ﷺ)'. So, he said: 'Does he have anything?' They said. 'Yes, some dates'. Therefore, the Prophet took it, he chewed it in his mouth and then put it in the child's mouth and did At-Tahneek and named him 'Abdallaah.'<sup>10</sup>

---

### The Preference of the 'Aqeeqah

---

On the authority of Yoosuf ibn Maalik (رضي الله عنه) that they came to Hafsa bint 'Abdir-Rahmaan (رضي الله عنها) and asked her about the 'Aqeeqah.

فَأَخْبَرْتُهُمْ أَنَّ عَائِشَةَ أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ  
 سَلَّمَ أَمَرَهُمْ عَنِ الْغُلَامِ شَاتَانِ مُكَافِئَتَانِ وَ عَنِ الْجَارِيَةِ شَاةٌ

"So, she told them that 'Aa'ishah told her that the Messenger of Allaah (ﷺ) ordered them to sacrifice two sheep for a boy and one for a girl."<sup>11</sup>

<sup>10</sup> Agreed upon

<sup>11</sup> Sunan At-Tirmidhee and it is authentic

On the authority of 'Abdillaah ibn 'Amr (ﷺ) who said: "The Messenger of Allaah (ﷺ) was asked about the 'Aqeeqah. So he said:

لَا يُحِبُّ اللَّهُ الْعُقُوقَ كَأَنَّهُ كَرِهَ الْإِسْمَ قَالَ لِرَسُولِ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا نَسَأَلُكَ أَحَدُنَا يُوَلِّدُ لَهُ؟ قَالَ: مَنْ أَحَبَّ  
 أَنْ يُنْسِكَ عَنْ وَلَدِهِ فَلْيُنْسِكَ عَنْهُ، عَنِ الْغُلَامِ شَاتَانِ مَكَافِئَتَانِ وَ  
 عَنِ الْجَارِيَةِ شَاةٌ

'Allaah does not like ungratefulness'-as if he did not like the word-  
 He said to the Messenger of Allaah (ﷺ). 'What should we do when  
 one of us has a child?' He said: 'Whoever wishes to sacrifice for him  
 then sacrifice. For a boy two sheep and for a girl one.'<sup>12</sup>

At-Tirmidhee narrated from the way of Al-Hasan on the authority of  
 Samarah who said: The Messenger of Allaah (ﷺ) said:

الْغُلَامُ مُرْتَهَنٌ بِعَقِيْقَتِهِ يُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَ يُسَمَّى وَ يُحْلَقُ  
 رَأْسُهُ

"The boy is pledged with the 'Aqeeqah. Sacrifice for him on the  
 seventh day after his birth and name him and shave his head"<sup>13</sup>

The meaning of "pledged with the عَقِيْقَتِهِ ('Aqeeqah)" is that he is  
 endowed with intercession for his parents. The word رَهْن (Rahn)  
 (which means pledge) in 'Arabic means (Habs) (which means  
 endow).

And Allaah (ﷻ) said:

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ﴾

"Every soul is a pledge for what he has earned."

[Sooratul-Muddathir 74:38]

<sup>12</sup> An-Nasaa'ee and it is sound

<sup>13</sup> This Hadeeth is authentic and Al-Hasan heard it from Samarah. Imaam Al-  
 Bukhaaree said in *Al-Fath* (Volume 9, Page 590): 'Abdullaah ibn Abee AL-Aswad  
 told us that Quraysh ibn Anas informed him on the authority of Habeeb ibn As-  
 Shaheed who said: Ibn Sireen ordered me to ask Al-Hasan where he heard the  
 Hadeeth of Al'Aqeeqah, so I asked him and he said: from Samarah ibn Jundab.

The literal meaning of the *Hadeeth* is that he is dependant upon himself. Forbidden and blocked from the good that is meant for him. That does not necessitate that he is punished for that in the Hereafter and that he is blocked by his parent's action of leaving off *Al'Aqeeqah* from what he earns, due to the undutifulness of his parents. Goodness has passed by the child due to his parents neglect and he does not profit from it. Just as if his father says the *basmalah* before sex, Shaytaan cannot harm his child, and if he neglects saying it, this protection does not reach the child. <sup>14</sup>

Al-Imaam An-Nawwawee (رحمته) said: "Al'Aqeeqah is *Sunnah* and it is sacrificing for the newborn child". <sup>15</sup> Buraydah narrated the Prophet (ﷺ) performed it for Al-Hasan and Al-Hussayn (رضي الله عنهما) and it is not obligatory based on what was narrated by 'Abdillaah ibn Abee Sa'eed (رضي الله عنه) from his father that the Prophet (ﷺ) was asked about *Al'Aqeeqah* and he said:

لَا أَحِبُّ الْعُقُوقَ، وَ مَنْ وُلِدَ لَهُ وَكَلْدٌ فَأَحَبَّ أَنْ يَنْسِكَ لَهُ  
فَلْيَفْعَلْ

"I do not like ungratefulness. Whoever is given a child and wishes to sacrifice for it, then sacrifice."

Therefore, he linked it to desire, which is proof that it is not obligatory. Furthermore, it is the spilling of blood for other than a crime, or an oath, and it is not obligatory like sacrificing for 'Eed *Al-Adhaa*.

<sup>14</sup> Al-Imaam Ahmad (رحمته) said this in the book *Zaad Al-Ma'aad* (Volume 2 Pg 325).

<sup>15</sup> *AlMajmoo'* (Volume 8 Pg 406)

---

## The Obligation of Giving Sustenance to Daughters

---

Aboo Hurayrah (رضي الله عنه) informed us that the Messenger of Allaah (ﷺ) said:

أَفْضَلُ الصَّدَقَةِ مَا تَرَكَ غَنِيٌّ وَ الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى  
وَ اِبْدَأُ بِمَنْ تَعُولُ

*“The best charity is that which is left by the rich and the hand that gives is better than the hand that takes and start with your dependants.”<sup>16</sup>*

The woman says: ‘Feed me or divorce me.’ The slave says: ‘Feed me and use me.’ The son says: ‘Feed me to whoever is gentle with me!’ The people said: ‘Oh Abaa Hurayrah, you heard this from the Messenger of Allaah (ﷺ)?’ He said: “No, that is from the pocket of Abee Hurayrah.”

On the authority of Abee Hurayrah (رضي الله عنه) the Messenger of Allaah (ﷺ) said:

خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غَنِيٍّ وَ اِبْدَأُ بِمَنْ تَعُولُ

*“The best charity is that which is from the most prized wealth and begin with your dependants.”<sup>17</sup>*

---

<sup>16</sup> Al-Bukhaaree (رضي الله عنه) titled a chapter in “Al-Fath” (Volume 9 Pg 500): Chapter: The Obligation of Giving Sustenance to Family and Dependants

<sup>17</sup> Saheeh al-Bukhaaree

---

## The Merit of This Sustenance

---

The Prophet (ﷺ) said:

إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ دَقَّةٌ

"If a Muslim gives sustenance to his family and he is content in doing so, then it is charity for him."<sup>18</sup>

On the authority of 'Aamir ibn Sa'd on the authority of his father (رضي الله عنه) who said: "The Prophet (ﷺ) was visiting me in Makkah when I was sick so I said:

لِي مَالٌ أَوْصِي بِمَالِي كُلِّهِ؟ قَالَ: لَا قُلْتُ: فَالْشَطْرُ؟ قَالَ: لَا قُلْتُ: فَالثُّلُثُ؟ قَالَ: الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ إِنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ، وَ مَهْمَا أَنْفَقْتَ فَهُوَ لَكَ صَدَقَةٌ، حَتَّى اللَّقْمَةَ فِي فِيٍّ امْرَأَتِكَ، وَ لَعَلَّ اللَّهَ يَرْفَعُكَ يَنْتَفِعُ بِكَ نَاسٌ وَ يَضُرُّ بِكَ آخَرُونَ

I have wealth, may I give away all of it? He said: "No." I said: Half of it? He said: "No" I said: A third of it? He said: "A third and a third is a lot. Verily if you make your descendants rich, it is better than if you make them needy, begging from people. Whenever you give your wealth, it is charity; even the morsel that you put in your wife's mouth. It is as if Allaah benefits some people by you while harming others by you."<sup>19</sup>

On the authority of Thoobaan (رضي الله عنه) who said: the Messenger of Allaah (ﷺ) said:

---

<sup>18</sup> Saheeh al-Bukhaaree

<sup>19</sup> Saheeh al-Bukhaaree and Saheeh Muslim

أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ، وَ دِينَارٌ يُنْفِقُهُ  
الرَّجُلُ عَلَى دَائِيَّتِهِ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ ، وَ دِينَارٌ يُنْفِقُهُ عَلَى  
أَصْحَابِهِ فِي سَبِيلِ اللَّهِ

“The best deenaar that a man can give is the deenaar that a man gives to his dependants and the deenaar that a man spends on his sustenance for the sake of Allaah, and the deenaar that he gives to his companions for the sake of Allaah.”

Aboo Qulaabah said: “Begin with your dependants.” Then he said: “Which person gets a greater reward than the person who gives sustenance to his young dependants, is virtuous to them, or Allaah benefits them by him, and he makes them rich?”

On the authority of Abee Hurayrah (رضي الله عنه) who said: the Messenger of Allaah (ﷺ) said:

دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ، وَ دِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَ دِينَارٌ  
تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ، وَ دِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ، أَعْظَمُهَا  
أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ

“Of the deenaar that you give for the sake of Allaah, or the deenaar that you give to sustain his slave, or the deenaar that you give in charity to the poor, or the deenaar that you give to your family, the one the gets the most reward is the one which you give to your family.”<sup>20</sup>

On the authority of Khaythamah who said: “We were sitting with ‘Abdillaah ibn ‘Amr when Qahrmaan came to him, entered and said: ‘Did you give your slaves their sustenance?’ He said: ‘No.’ He said: ‘Go and give it to them’. He said: The Messenger of Allaah (ﷺ) said:

<sup>20</sup> Saheeh Muslim



كَفَى بِالْمَرْءِ إِثْمًا أَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ قُوَّتَهُ

*'The man is sufficient as a sinner if he keeps the sustenance away from who he has power over.'*<sup>21</sup>

---

### The Permissibility of Kissing Daughters & Joking with Them

---

On the authority of 'Aa'ishah (رضي الله عنها) who said: "Some desert people came to the Messenger of Allaah (ﷺ) and he asked them:

تَقْبَلُونَ صِبْيَانَكُمْ؟ فَقَالُوا: نَعَمْ. فَقَالُوا: وَاللَّهِ لَكِنَّا مَا نَقْبَلُ.  
فَقَالَ: أَوْ أَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْ قُلُوبِكُمُ الرَّحْمَةَ.

*"Do you kiss your children? They said: 'yes.' They said: 'By Allaah, we do not kiss our children.' So he (ﷺ) said: "There is nothing that I can do if Allaah takes the mercy from your hearts."*<sup>22</sup>

On the authority of Abee Hurayrah (رضي الله عنه) who said: "The Messenger of Allaah (ﷺ) kissed Al-Hasan ibn 'Alee while Al-Aqra'a ibn Haabis At-Tameeme were sitting nearby so Al-Aqra'a said: I have ten children and I have never kissed any of them. The Messenger of Allaah (ﷺ) looked at him and said:

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

*"Whoever is not merciful will not be shown mercy."*<sup>23</sup>

From the *Hadeeth* of Anas ibn Maalik (رضي الله عنه) who said: "We entered with the Messenger of Allaah (ﷺ) upon Abee Sayf Al-Qayyin and he was taking care of Ibraaheem. As a result, he took Ibraaheem, kissed

---

<sup>21</sup> Saheeh Muslim

<sup>22</sup> Saheeh Bukhaaree and Saheeh Muslim

<sup>23</sup> Saheeh Bukhaaree and Saheeh Muslim

him and smelled him.”<sup>24</sup>

On the authority of Al-Baraa’ who said: “I entered with Abee Bakr upon his family and ‘Aa’ishah was lying down sick with a fever. Hence, I saw her father kiss her cheek and say: ‘How are you my beloved daughter?’”<sup>25</sup>

On the authority of ‘Aa’ishah (رضي الله عنها) that she said: “I never saw anyone that resembled the Messenger of Allaah (ﷺ) more in character, manner and disposition than Faatimah (Karramallaah wajhahaa).<sup>26</sup> When she came to visit him he got up to welcome her, took her by the hand, kissed her and made her sit where he was sitting; and when he went to visit her, she got up to welcome him, took him by the hand, kissed him, and made him sit where she was sitting.”<sup>27</sup>

On the authority of Abee Qataadah who said: “The Messenger of Allaah (ﷺ) came out to us while Umaamah bint Abee Al’Aas was on his shoulder. Then, he prayed. When he bowed, he would put her down, and when he rose up from bowing he would pick her up.”<sup>28</sup>

On the authority of Usaamah ibn Zayd (رضي الله عنه), that the Messenger of Allaah (ﷺ) would take me and sit me on his thigh and sit Al-Hasan on his other thigh and then hug them and say:

اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أُرْحَمُهُمَا

“Oh Allaah have mercy upon them, as I have mercy upon them.”<sup>29</sup>

From the *Hadeeth* of Umm Khaalid bint Khaalid who said:

---

<sup>24</sup> Saheeh Bukhaaree

<sup>25</sup> Saheeh Bukhaaree

<sup>26</sup> Al-Hasan said: speech, words, and Al-Hasan did not mention character, and manner and disposition.

<sup>27</sup> Aboo Daawood and it is sound

<sup>28</sup> Saheeh Bukhaaree

<sup>29</sup> Saheeh Bukhaaree

أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشَابُ فِيهَا خَمِيصَةٌ سَوْدَاءُ صَغِيرَةٌ فَقَالَ: مَنْ تَرَوْنَ أَنْ نَكْسُوَ هَذِهِ؟ فَسَكَتَ الْقَوْمُ، فَقَالَ: اتُّونِي بِأُمَّ خَالِدٍ فَأَتِيَنِي بِهَا تُحْمِلُ. فَأَخَذَ الْخَمِيصَةَ بِيَدِهِ فَأَلْبَسَهَا وَقَالَ: أَبِي وَأَخْلَقِي وَكَانَ فِيهَا عَلَمٌ أَخْضَرٌ أَوْ أَصْفَرٌ فَقَالَ: يَا أُمَّ خَالِدٍ هَذَا سَنَاهُ

The Prophet (ﷺ) was given some clothes and among them was a small black shirt. He said:

“Who will get this to wear?” The people remained silent, so he said: “Go get Umm Khaalid”. She was carried to him. He took the shirt in his hands, put it on her, and said: “May you live so long that your shirt wears out. On the shirt, there were some green or pale designs so, he said: “Oh Umm Khaalid this is Sanaah”.<sup>30 31</sup>

### Being Fair Between Children

On the authority of Nu'maan ibn Basheer (رضي الله عنه) who said:

تَصَدَّقَ عَلَيَّ أَبِي بَبَعْضِ مَالِهِ، فَقَالَتْ أُمِّي عُمْرَةُ بِنْتُ رَوَاحَةَ: لَا أَرْضِي حَتَّى تُشْهَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْطَلَقَ أَبِي إِلَيَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُشْهَدَهُ عَلَيَّ صَدَقَتِي فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفَعَلْتَ هَذَا بَوْلَدِكَ كُلِّهِمْ؟ قَالَ: لَا. قَالَ: اتَّقُوا اللَّهَ وَاعْبُدُوا فِي أَوْلَادِكُمْ، فَرَجَعَ أَبِي فَرَدَّ تِلْكَ الصَّدَقَ

“My father gave some of his wealth to me as charity and my mother

<sup>30</sup> Sanaah is an Ethiopian word which means nice.

<sup>31</sup> Saheeh al-Bukhaaree

'Amrah bint Rawaahah said: 'I will not be happy with this unless the Messenger of Allaah (ﷺ) bears witness to it.' My father went to the Messenger of Allaah (ﷺ) so that he could be a witness to the charity given to me. So, the Messenger of Allaah (ﷺ) said to him, "Have you this with all of your children?" He said: no. He said: "Fear Allaah and be fair between your children." So, my father returned and took back the money that he had given me in charity."

32

Al-Imaam An-Nawwawee (رحمته) said: "From this Hadeeth we understand that it is obligatory for him to be equal in donating to his children and that he gives to every one of them that which he gave to the others, and that he not prefer one over the other and that he must be equal between boys and girls."

---

### Educing Your Daughter & Refining Her Character

---

Allaah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ  
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ  
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾

“Oh you who believe, save yourselves and your families from a Fire whose fuel is men and stones. Over it are Angels who are harsh and severe and they do not disobey Allaah’s Commands and they do as they are ordered.”

[Sooratur-Tahreem 66:6]

In the Hadeeth on the authority of Abee Hurayrah (رضي الله عنه): The Messenger of Allaah (ﷺ) said:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَانِهِ أَوْ يُنَصْرَانِهِ أَوْ

---

<sup>32</sup> Saheeh al-Bukhaaree and Saheeh Muslim

يُمَحْسِنُهُ، كَمِثْلِ الْبَيْهَمَةِ تُنْتِجُ الْبَيْهَمَةَ، هَلْ تَرَى فِيهَا جِدْعَاءَ؟

"Every child is born as a Muslim, then his parents make him a Jew or a Christian, or a Magian, just like the animal produces an animal. Do you see any deficiency in it?"<sup>33</sup>

The child who is born on pure Islaam is exposed to good and bad, so he requires someone to teach, refine, and lead him in the right direction on the path of Islaam.

So Beware! Beware of neglecting this poor girl until she lives like the animals; not knowing the affairs of her religion nor the affairs of her world when you have the Messenger of Allaah (ﷺ) as a good example.

Al-Bukhaaree mentioned the *Hadeeth* of Abee Moosaa (رضي الله عنه) who said: The Messenger of Allaah (ﷺ) said:

ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ  
بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ  
اللَّهِ وَحَقَّ مَوْلَاهُ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ  
تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا، فَلَهُ  
أَجْرَانِ

"There are three who will get a double reward: A man from the People of the Book who believes in his prophet and believes in Muhammad (ﷺ); the owned slave who observes the right of Allaah and the right of his owner; and the man who has a slave girl and refines her in a good way, teaches her in a good way then frees her, then marries her, then for him is double reward."<sup>34</sup>

On the authority of 'Abdillaah ibn 'Amr (رضي الله عنه) who said: The Messenger of Allaah (ﷺ) said:

<sup>33</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>34</sup> Al-Imaam Al-Bukhaaree (رضي الله عنه) titled a chapter in his Saheeh in the Book of Knowledge: "Chapter: The Man teaching his slave girl and his family"

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَ اضْرِبُوهُمْ  
عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ، وَ فَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

“Order your children to pray when they reach the age of seven and beat them about it when they reach the age of ten and separate their beds.”<sup>35</sup>

In this *Hadeeth* is a great lesson in child rearing, which is that the way of raising them is different from one time to another and children are commanded based on its ability.

In addition, the method of refinement differs from one child to another. For some, hitting disciplines them and for some, a nice word has the same effect. For every situation, there is a proper way to correct behavior.

From the *Hadeeth* of ‘Umar ibn Abee Salamah (رضي الله عنه) who said:

كُنْتُ غُلَامًا فِي حُجْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ  
كَانَتْ يَدَيَّ تَطْيِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: يَا غُلَامُ، سَمِّ اللَّهَ، وَ كُلْ بِيَمِينِكَ، وَ كُلْ مِمَّا  
يَلِيكَ فَمَا زَالَتْ تِلْكَ طُعْمَتِي بَعْدَ

“I was a young boy in the house of the Messenger of Allaah (ﷺ) and my hand (while I was eating) was taking food from every place on the plate. So, the Messenger of Allaah (ﷺ) said to me, “Oh young man! Say Bismillaah, and eat with your right hand, and eat from what is close to you.” I have always eaten as he told me since then.<sup>36</sup>

On the authority of Hudhayfah (رضي الله عنه) who said:

<sup>35</sup> Sunan Abee Daawood with a sound chain.

<sup>36</sup> Saheeh al-Bukhaaree and Saheeh Muslim

كُنَّا إِذَا حَضَرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا، لَمْ نَضِعْ أَيْدِينَا حَتَّى يَبْدَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَضِعَ يَدَهُ، وَإِنَّا حَضَرْنَا مَعَهُ مَرَّةً طَعَامًا، فَجَاءَتْ جَارِيَةٌ كَأَنَّهَا تُدْفَعُ فَذَهَبَتْ لِتَضِعَ يَدَهَا فِي الطَّعَامِ، فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهَا، ثُمَّ جَاءَ أُعْرَابِيٌّ كَأَنَّهُ يُدْفَعُ فَأَخَذَ يَدَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذْكَرَ اسْمُ اللَّهِ عَلَيْهِ، وَإِنَّهُ جَاءَ بِهَذِهِ الْجَارِيَةَ لِيَسْتَحِلَّ بِهَا فَأَخَذْتُ يَدَهَا، فَجَاءَ هَذَا الْأُعْرَابِيُّ لِيَسْتَحِلَّ بِهِ فَأَخَذْتُ يَدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ إِنْ يَدُهُ فِي يَدِي مِنْ يَدَهَا

When we attended a dinner along with the Messenger of Allaah (ﷺ) we did not place our hands on the food until The Messenger of Allaah (ﷺ) started eating. Once we went with him to a dinner when a girl came in as if she was being pushed. She was about to put her hand on the food, when the Messenger of Allaah (ﷺ) took her hand. Then a desert person came in as if he was being pushed. He caught his hand, and then the Messenger of Allaah (ﷺ) said: "Satan considers that food upon which Allaah's Name has not been mentioned as lawful. He brought this girl so that she would make the food lawful for him, so I took her hand. Then he brought this desert person so that he would make the food lawful for him, so I took his hand. I swear by whose Hand my soul is in that his hand was in my hand along with hers."<sup>37</sup>

Therefore, we should not be neglectful of the rights of the young. We must spend time in educating them not to exceed their rights or be harsh with him. Allaah (ﷻ) says:

﴿ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا

الْحَقَّ ﴿۝۱۱۸﴾

“Oh People of the Book do not be extreme in your

<sup>37</sup> Saheeh Muslim

religion and do not speak about Allaah except the truth.”

[Sooratur-Nisaa' 4:171]

The Messenger of Allaah (ﷺ) said:

يَسِّرُوا وَلَا تُعَسِّرُوا وَبَشِّرُوا وَلَا تَنْفُرُوا

“Make things easy, and do not make them difficult and attract, do not repel.”

Therefore, if this *Hadeeth* is directed towards adults, how much more so should it be for the children.

Furthermore, the adult is not at a point that he does not need teaching. On the authority of 'Alee (رضي الله عنه), Faatimah went to the Prophet complaining about the bad effect of the stone hand-mill on her hand. She heard that the Prophet received a slave. Therefore, she went to him to ask him to serve her and he did not agree so she mentioned it to 'Aa'ishah. When the Prophet (ﷺ) returned 'Aa'ishah mentioned the story to him. After which, he came to us but we had already gone to bed, so we started to stand up and he said:

عَلَى مَكَانِكُمْ حَتَّى وَجَدْتُ بَرْدَ قَدَمِهِ عَلَى صَدْرِي، فَقَالَ:  
أَلَا أَدُلُّكُمْ عَلَى خَيْرٍ مِمَّا سَأَلْتُمَنِي؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا  
فَكَبَّرَا اللَّهَ أَرْبَعًا وَثَلَاثِينَ، وَاحْمَدَا اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَ  
سَبَّحَا اللَّهَ ثَلَاثًا وَثَلَاثِينَ؛ فَإِنَّ ذَلِكَ خَيْرٌ لَكُمَا مِمَّا سَأَلْتُمَاهُ

“Stay where you are,” until I could feel the coldness of his foot on my chest, then he said: “Shall I inform you of something that is better than what you asked for?” When you go to bed say ‘Subhaan Allaah’ thirty-three times, ‘Alhamdulillah’ thirty three times, and ‘Allaahu Akbar’ thirty four times, for that is better for you than a servant.”

On the authority of Usaamah bin Zayd (رضي الله عنه) who said:

أَرْسَلَتْ إِحْدَى بَنَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِ تَدْعُوهُ وَ  
تُخْبِرُهُ أَنْ صَبِيًّا لَهَا أَوْ ابْنًا فِي الْمَوْتِ فَقَالَ لِلرَّسُولِ: ارْجِعْ



إِلَيْهَا فَأَخْبِرْهَا أَنَّ اللَّهَ تَعَالَى مَا أَخَذَ وَ لَهُ مَا أُعْطِيَ، وَ كُلُّ  
 شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَمُرْهَا فَلْتَصْبِرْ وَ لْتَحْتَسِبْ وَ ذَكَرَ  
 تَمَامَ الْحَدِيثِ

*One of the daughters of the Prophet (ﷺ) asked him to come and see her son who was dying. So he said to the one sent to him: "Go back and tell her that whatever Allaah takes is His, and whatever He gives is His, and He gives everything a fixed time. So, tell her to be patient and to be content...."* <sup>38</sup>

There remains a warning, which Ash-Shaykh Mustafaa<sup>39</sup> mentions, in his valuable book *Understanding Child-Raising* in which he states, "A child makes a mistake and is in need of chastisement so his mother comes and chastises him. Then the unwise husband forbids the mother from chastising the child. The child hears the father telling the mother this, which has an effect on him. As a result, the respect for the mother is gone. Therefore, do not forbid the mother to chastise her child while the child can hear the conversation. Speak soothingly to her and give her a proper level of awe and respect. For example, if you see the child does not deserve to be hit, ask Allaah to forgive him this time, you forgive him this time, and if he does it again, you and I will punish him together.

Verily, if a father hits the mother or forbids her from chastising their children while the children can hear him, he sends a clear message to the children and affects the condition of their souls. The children may express anger and hatred towards the mother and some may carry the memory inside of them. Perhaps the next time they make a mistake and their mother admonishes them, the child will say to her, 'I will tell my father to hit you and do this and that to you.' This will have the negative effect of splitting the house."

<sup>38</sup> *Saheeh al-Bukhaaree* and *Saheeh Muslim*

<sup>39</sup> [TB] In order to maintain the original text we have left the quotes of Mustafaa al-'Adawee. What's more, we maintain that if there were any mistakes in the statements made specifically in the text of this book, we are sure that Imaam Muqbil would have had them changed since he reviewed the work as stated in his introduction.

1<sup>st</sup> Sub-Chapter to:  
The Rights Of The Daughter Upon Her Father

## When the Daughter Reaches the Age of Marriage

---

Allaah (ﷻ) said:

﴿ هُنَّ لِبَاسٍ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ﴾

“They are a covering for you and you are a cover for  
them.”

[Sooratul-Baqarah 2:187]

Just as the man is in need of the woman, the woman is also in need of a noble, munificent man to maintain her, protect her honor, lower her gaze, and become her tranquility.

Allaah (ﷻ) says:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا  
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴾

﴿ ﴿ ﴾

“And from His Signs is that He created mates for you from  
yourselves that you may find tranquility in them, and He  
has placed between you love and compassion; Verily, there  
are signs in this for those people who reflect.”

[Sooratur-Room 30:21]

However, it remains for the father to make the best choice for his daughter (which is) the righteous, sanctimonious man who will love her and be generous to her and even if he dislikes her, will not deteriorate her.

---

## Who are the Suitable Partners in Marriage?

---

Allaah (ﷻ) said:

﴿يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

“Oh mankind, verily We created you from a man and a woman and made you into nations and tribes so that you may know each other. Verily, the best of you with Allaah are the pious ones; Verily Allaah is All-Knowing, Ever-Aware.”

[Sooratul-Hujuraat 49:13]

Ibn Katheer (رحمته) said: “Indeed, the scholars have used this Noble Verse as proof that parity is not a condition in marriage, and that there are no conditions in it except religion. This is based on Allaah’s Saying,

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ ﴿١٣﴾﴾

‘Verily, the best of you with Allaah are the pious ones.’<sup>40</sup>

[Sooratul-Hujuraat 49:13]

Also Allaah (ﷻ) says:

﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ

﴿قَدِيرًا ﴿٥٤﴾﴾

‘And He is the One who created man from water and made for him relations of family and marriage and your Lord is Powerful.’”

[Sooratul-Furqaan 25:54]

Aboo Al-Yamaan informed me that Shu'ayb informed him on the

---

<sup>40</sup> Condensed from Tafseer Ibn Katheer

authority of Az-Zuhree who said: 'Arwah ibn A-Zubayr informed me on the authority of 'Aa'ishah (رضي الله عنها) that Abaa Hudhayfah ibn 'Utbah ibn Rabee'ah ibn 'Abd Shams <sup>41</sup> adopted Saalim and married him to his niece who was named Hind bint Al-Waleed ibn 'Utbah ibn Rabee'ah and he was the freed servant of a woman from Al-Ansaar, just as the Prophet (ﷺ) adopted Zayd. Whoever adopted someone in the times of ignorance would call him by his adopted father's name and he would be his heir until Allaah revealed the verse,

﴿ اَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ

فَادْعُوا نُسُوبَكُمْ فِي الدِّينِ وَمَوَالِكُمْ ﴾

**“Call them by the names of their fathers as that is more just to Allaah. If you do not know their fathers’ names then call them your brothers in religion and your freed slaves.”**

[Sooratul-Ahzaab 33:5]

Therefore, they are referred to by their fathers’ names and whoever does not know his father’s name then he is a freed slave and brother in the religion. Thus, Sahlah bint Suhayl ibn 'Amr Al-Qurashee then Al-'Aamaree <sup>42</sup> came to the Prophet (ﷺ) and said: Oh Messenger of Allaah, Verily we saw Saalim as our son and indeed Allaah revealed about him what you know. So, the *Hadeeth* was mentioned.<sup>43</sup>

On the authority of Abee Hurayrah (رضي الله عنه), that Abaa Hind preformed cupping on the Prophet (ﷺ) in Al-Yaafookh so the Prophet (ﷺ) said:

يَا بَنِي بَيَّاضَةَ أَنْكِحُوا أَبَا هِنْدَ وَ أَنْكِحُوا إِلَيْهِ...

“Oh Tribe of Bayyaadah Get Abaa Hind married, and marry him to...”<sup>44</sup>

Al-Khattaabee said: <sup>45</sup> “In this *Hadeeth* is proof for Imaam Maalik and those who follow his opinion that equality in religion, and not anything else, is a condition of marriage as Aboo Hind was the freed

<sup>41</sup> He was one of the people who fought with the Messenger of Allaah (ﷺ) at Badr

<sup>42</sup> She was the wife of Abee Hudhayfah

<sup>43</sup> Imaam al-Bukhaaree (رضي الله عنه) titles a chapter in his *Saheeh*: Chapter: *Equality in Religion*.

<sup>44</sup> *Aboo Daawood* with a sound chain

<sup>45</sup> *Ma'aalim As-Sunan*, Vol .13 Pg .188

slave of the Tribe of Bayyaadah and was not from them.”

On the authority of Abee Hurayrah (رضي الله عنه) who said: that it was asked,

يَا رَسُولَ اللَّهِ، مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: أَتَقَاهُمْ مَتَّفِقٌ عَلَيْهِ

“Oh Messenger of Allaah who are the best people? And he said :  
‘The pious ones.’”<sup>46</sup>

On the authority of Sahl ibn Sa’d as-Saa’idee (رضي الله عنه), who said:

مَرَّ رَجُلٌ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِرَجُلٍ عِنْدَهُ  
جَالِسٌ: مَا رَأَيْتُكَ فِي هَذَا؟ فَقَالَ رَجُلٌ مِنْ أَشْرَفِ النَّاسِ،  
هَذَا وَاللَّهِ حَرِيٌّ إِنْ خَطَبَ أَنْ يَنْكِحَ، وَإِنْ شَفَعَ أَنْ يَشْفَعَ.  
فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ مَرَّ رَجُلٌ آخَرَ  
فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا رَأَيْتُكَ فِي هَذَا؟  
فَقَالَ: يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ، هَذَا حَرِيٌّ  
إِنْ خَطَبَ أَنْ لَا يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لَا يَشْفَعَ، وَإِنْ قَالَ لَا  
يُسْمَعُ لِقَوْلِهِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَذَا  
خَيْرٌ مِنْ مَلَأِ الْأَرْضِ مِثْلُ هَذَا

“A man passed by the Prophet (ﷺ) and the Prophet (ﷺ) asked a man sitting beside him, “What is your opinion of him?” He replied, “He is from the noble class of people. By Allaah, if he should ask for a woman’s hand in marriage, he ought to be given her in marriage, and if he intercedes for somebody, his intercession will be accepted.” The Messenger of Allaah (ﷺ) was quiet. Then another man passed by and the Messenger of Allaah (ﷺ) asked him again, “What is your opinion of him?” He replied, “O Messenger of Allaah! This man is one of the poor Muslims. If he should ask a woman’s hand in marriage, nobody would accept him, if he intercedes for somebody, no one would accept his intercession, and if he talks, nobody would listen to him. Then the Messenger of Allaah (ﷺ) said: “If there were enough of the first man to fill the earth the second one would still be better.”<sup>47</sup>

<sup>46</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>47</sup> Saheeh al-Bukhaaree

---

## In Defense of the Women of Baanee Haashim

---

It is important after mentioning equality in marriage that I draw attention to the women from *Baanee Haashim* who are prohibited from the pleasure of marriage. The reason is either ignorance or evil slyness that is perpetrated without specific proof from the *Qur'aan* or from the *Sunnah*. If we search for proof, we will find that it is different from what this foolish scholar says:

On the authority of 'Aa'ishah (ﷺ) who said:

دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ضِبَاعَةَ بِنْتِ الزُّبَيْرِ  
فَقَالَ لَهَا: لَعَلَّكَ أَرَدْتِ الْحَجَّ؟ قَالَتْ: وَاللَّهِ لَا أَجِدُنِي إِلَّا  
وَجَعَةً. فَقَالَ لَهَا: حُجِّي وَاشْتَرِطِي قَوْلِي اللَّهُمَّ مَحَلِّي حَيْثُ  
حَبِسْتَنِي وَكَأَنْتَ تَحْتَ الْمِقْدَادِ بْنِ الْأَسْوَدِ

The Messenger of Allaah (ﷺ) entered upon Dubaa'ah bint az-Zubayr and said to her, "Do you wish to perform al-Hajj?" She said: "By Allaah I am always in pain." So, he said to her, "Perform al-Hajj and make a condition by saying, "O Allaah! I will go until you stop me." She was the wife of al-Miqdaad ibn al-Aswad."<sup>48</sup>

Al-Haafidh Ibn Hajr said al-Miqdaad is Ibn 'Amr al-Kindee. His name is taken from al-Aswad ibn 'Abd Yagooth due to his adoption, and he was from the allies of *Quraysh*. He married Dubaa'ah and she was from *Bani Haashim*.<sup>49</sup> Therefore, if it was not the case that equality is not important with respect to caste, then how was he allowed to marry her when her tribe was higher than his?

The Prophet (ﷺ), who was from the tribe of *Baanee Haashim*, married his two daughters to 'Uthmaan ibn 'Affaan (ﷺ) and he was *Qurayshee*.

The Prophet (ﷺ) married Zaynab bint Jahsh, and she was *Asadiyyah*,

---

<sup>48</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>49</sup> Fath Al-Baaree, Vol. 9, pg. 135

to Zayd ibn Haarithah and he was a freed slave.

Usaamah ibn Zayd, and he was a freed slave - was married to Faatimah bint Qays, and she was *Qurayshee*.

Muhammad ibn Ismaa'eel al-Ameer as-San'aanee said <sup>50</sup> in the Chapter of Suitability and Goodness:

People are amazing in this issue, as they do not base their opinion upon proofs other than pride and haughtiness and there is no deity worthy of worship except Allaah. How many believing women have been prohibited from marriage due to the haughtiness of their caretakers as well as their caretakers thinking of themselves as great? O Allaah! Verily, we ask you to free us from the desires that brought this about and the pride that allowed it to grow. Indeed the *Faatimiyyah* in a part of Yemen were forbidden from marriage that Allaah allowed for them due to the saying of some of the people who follow the methodology of *al-Haadawiyyah* that says that the *Faatimiyyah* women are forbidden to marry anyone except the *Faatimee* men and this is without any proof that they mentioned.

What's more, this is not the methodology of the *Imaam* of this methodology *al-Haadawiyyah*; rather he married his daughter to a man from the *Tabaree* tribe. This saying originated after him during the days of al-*Imaam* Ahmad ibn Sulaymaan. In addition, the house of the chief followed them by saying what translated to their present day speech that their chiefs forbade the *Faatimee* men from marrying except for their equals. All of this is without knowledge nor guidance nor a Luminous Book; rather the opposite of what they say was authentically reported from the best of humanity.

Ash-Shaykh Saalih al-Muqbil al-Yamanee (رحمته) said: The affair now is to mention the evils of this simple issue. Firstly, that the Prophet (ﷺ) placed importance of his forefathers and on his offspring saying, **“Every forefather and offspring is cut-off except for my forefather and my offspring.”** This is what the righteous people narrated of his offspring to their rivals. The *Faatimiyyah* added on to it a little bit (by saying) that if there was no man who was seeking them in marriage such as the old women or the disfigured. Now in Yemen many of the women have become old without a husband leading to more corruption, which has branched out and caused worse and

---

<sup>50</sup> *Subus-Salaam* (pg. 1008)

worse kinds of corruption and whoever does not speak out against this vileness should himself be spoken out against and he should hurry to shield himself from every horror. It is certainly known that women outnumber men and it is an evil sign of the end of time. So, where are the *Faatimiyyah* living with them? Why are they not crying out with their chivalry and zeal for living with them and preferring them? Rather they have accepted what their desires have granted them from the daughters of the common people. So, you see the *Faatimiyyah* women today, with there being so many of them in Yemen, are swallowed up by this oppression with what is known from the affairs of Islaamic Law of hastening to get married with those present that love the Islaamic Law.

﴿إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ﴾

**“If you do not do so there will be a trial on the earth and great corruption.”**

[Sooratul-Anfaal 8:73]

By Allaah, I was informed by some of the people who made *Hajj* who heard from a fair righteous man that he came across (*al-Luhiyyah*). Therefore, a woman who was from the *Haashim* tribe saw him, and was interested in him and wished to marry him. Consequently, she desired to know him as he was strange and his lineage was unknown. She said: “Are you of noble birth? He did not respond and she continued asking him and he said: “No.” She left and supplicated to Allaah saying, “May Allaah do away with you, O Mu’ayyid.” She meant *al-Imaam al-Mu’ayyid Muhammad ibn al-Qaasim*; because he is very strict on this issue and *Ibn Sa’d ad-Deen* is the well aware of this! Thus, his students and his right hand man are aware of it as well. How many wombs have they cut off due to their nearness to the Messenger of Allaah (ﷺ) and what is better than this saying about extremism, ‘Whatever exceeds a limit resembles its opposite?’ We are not able to give a special analogy to this problem because it is very new. Perhaps the followers of this methodology, or most of them, have not heard about it. It was born, I think, about the time of *Ahmad ibn Sulaymaan* and the days of *al-Mansoor* and it gained strength in the time of *Saalih ibn ‘Alee*. What has happened because of it has already happened, but with respect to *al-Haadamee* and other than him, nothing has been narrated from them except the opposite of this.



It is said that a woman wrote the following poem from *al-Baahah* Mountain. It was written because she was forbidden from marriage until she became so old that few were interested in marrying her. She said:



*When* my fingertips wrote my letter, tears were flowing from my eyes.

*I* sent it to my affluent father who embraced me with protection and affection.

*I* sent it, and it contained that which I could not say: but what my heart and soul desires.

*I* sent it and tears fell upon its ink and I wrote it from a puzzling situation.

*I* kept it hidden from the most important one, but it did not prevent me from breaking from this concealment.

*When* I think of my drowning indeed my gray hair ignites as if my gray hair was luminous.

*O* you who are not put off due to my old age.

*Indeed*, years of sadness have already passed.

*When* I see children, my tears flow, my heart burns from the fire of my deprivation.

*When* I see another woman living with her husband and her child

sleeping in the nursery.

*When I see her and her love with her child.*

*Your hand afflicts my heart with something.*

*O you who have not been killed by sorrow killed without a bow  
and arrow?*

*O you who make the Laws of my Lord like this.*

*Is a requirement to have a husband and a child?*

*This is the fair and wise judgement of Allaah?*

*Indeed my Lord required it of mankind.*

*If you desire my salary and my profession then take what you  
like without any sin.*

*But you who seek to sell your daughter to whoever will pay a  
large sum, which is a different matter.*

*This by the Lord of the House is a terrible sale.*

*Like the sale of a sheep and two lambs.*

*By flaunting your gain do not waste my future or what time is  
sufficiently wasted.*

And you do not stop and do not heed my letter know that Allaah will never forget me.

The Day of Judgement we will be called to hold account by the one God, *ad-Dayyaan*.

And Hell will come with the angels around it and you will see tongues from fire.

There you will know the rights of every daughter that you jailed without right under your authority.



---

Presenting the Woman for Marriage to People of Goodness

---

'Abdul 'Azeez ibn 'Abdillaah informed me that Ibraaheem ibn Sa'd informed him, on the authority of Saalih ibn Keesaan, on the authority of Ibn Shihaab who reported that Saalim ibn 'Abdillaah informed him that 'Abullaah ibn 'Umar (رضي الله عنه) reported that 'Umar ibn al-Khattaab, after his daughter Hafsah lost her husband, Khanees ibn Hithaafah as-Sahamee <sup>51</sup> said:

I came to 'Uthmaan ibn 'Affaan and presented Hafsah to him in marriage. He said: "I will think about it." Hence, I waited a few days and met him again. He said: "I do not think I will marry her in the near future." As a result, 'Umar said: "I met Aboo Bakr as-Siddeeq and said: 'If you wish, I will marry Hafsah bint 'Umar to you.'" Therefore, Aboo Bakr remained silent and did not respond to me at all and I was angrier with him than with 'Uthmaan. After a couple

---

<sup>51</sup> He was one of the companions of the Messenger of Allaah (ﷺ) and died in Madeenah

of days the Messenger of Allaah (ﷺ) asked to marry her, so, I married her to him. Aboo Bakr came to me and said: “Were you angry with me when you presented Hafsa to me and I did not respond to you?” ‘Umar said: “Yes”. Aboo Bakr said: “Nothing prevented me from replying to you except that I knew that the Messenger of Allaah (ﷺ) had mentioned her. I did not want to tell the secret of the Messenger of Allaah (ﷺ), but if the Messenger of Allaah (ﷺ) would have left her, I would have taken her.”<sup>52</sup>

From the Hadeeth of Umm Habeebah (رضي الله عنها) who said:

يَا رَسُولَ اللَّهِ، انكِحْ أُخْتِي بِنْتَ أَبِي صُفْيَانَ قَالَ: أَتَحِبِّينَ؟  
قَالَتْ: قُلْتُ: نَعَمْ، لَسْتُ لَكَ بِمَخْلِيَةٍ وَ أَحَبُّ مَنْ شَارَكَنِي  
فِي خَيْرِ أُخْتِي. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ ذَلِكَ لَا  
يُجِلُّ لِي قُلْتُ: يَا رَسُولَ اللَّهِ، فَوَ اللَّهُ إِنَّا لَنَتَحَدَّثُ أَنَّكَ تُرِيدُ  
أَنْ تَنْكِهَ ذُرَّةَ بِنْتِ أَبِي سَلَمَةَ. قَالَ: فَوَ اللَّهِ لَوْ لَمْ تَكُنْ فِي  
حِجْرِي مَا حَلَّتْ لِي، إِنَّهَا لِابْنَةُ أُخْتِي مِنَ الرِّضَاعَةِ أَرْضَعْتَنِي وَ  
أَبَا سَلَمَةَ ثَوْبِيَّةً، فَلَا تَعْرِضَنَّ عَلَيَّ بِنَاتِكُنَّ وَ لَا أَخَوَاتِكُنَّ

I said: “O Messenger of Allaah! Marry my sister, the daughter of Abee Sufyaan.” The Prophet (ﷺ) said: “Would you like that?” I replied, “Yes, I am your only wife, and I wish for my sister to share in this goodness”. The Prophet (ﷺ) said: “But she is not lawful for me”. I said: “O Messenger of Allaah, by Allaah we have heard that you want to marry the daughter of Abee Salamah.” He said: “You mean the daughter of Umm Salamah?” I said: “Yes”. He said: “Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Aboo Salamah were suckled by Thuwaybah, so you should not present to me your daughters or your sisters in marriage.”<sup>53</sup>

On the authority of ‘Alee (رضي الله عنه) who said:

قُلْتُ: يَا رَسُولَ اللَّهِ، مَا لَكَ تَتَوَقَّعُ فِي قُرَيْشٍ وَ تَدْعُنَا؟ قَالَ:

<sup>52</sup> Imaam al-Bukhaaree (رحمته الله) titled a chapter in his Saheeh: Chapter: The Man Presenting his Daughter or his Sister in Marriage to the People of Goodness.

<sup>53</sup> Saheeh al-Bukhaaree

وَ عِنْدَكُمْ شَيْءٌ؟ قُلْتُ: نَعَمْ، بِنْتُ حَمْزَةَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهَا لَا تُحِلُّ لِي إِنَّهَا ابْنَةُ أَخِي مِنَ الرُّضَاعَةِ

*I said: "O Messenger of Allaah! Why do you select your wives from Quraysh and leave off our family?" He said: "Do you have someone for me?" I said: "Yes, the daughter of Hamzah". The Messenger of Allaah (ﷺ) said: "She is not lawful to me as she is my foster niece."<sup>54</sup>*

On the authority of Abee Hurayrah (رضي الله عنه) who said:

I was with the Prophet (ﷺ) when a man came and informed him that he had married a woman of the Ansaar.

So, the Messenger of Allaah (ﷺ) said to him,

أَنْظَرْتُ إِلَيْهَا؟ قَالَ: لَا قَالَ: فَاذْهَبْ فَانظُرْ إِلَيْهَا فَإِنَّ فِي أَعْيُنِ الْأَنْصَارِ شَيْئاً

*"Have you looked at her?" He said: "No." He said: "Go and look at her, for there is something in the eyes of the Ansaar."<sup>55</sup>*

Hence, looking at the woman that one wishes to marry is something that the Messenger of Allaah (ﷺ) has directed us towards. Some women are embarrassed to show themselves and have erred in this matter. However, it is necessary that the man not be strict in this matter, for it is possible that he will send a trustworthy woman to go and see the woman that he wishes to marry and then describe her to him. Likewise, it is necessary for the father of the woman to not be strict in this matter and reject letting the man see his daughter. There are also limits to the man seeing the woman. So do not follow the westerners who are alone with the woman and travel with the woman and kiss the woman, and play around with her. All of that is prohibited, as she remains unlawful to him until they are married. Additionally, it is necessary for both parties to not expose any deficiencies that they find out about the other.

The Prophet (ﷺ) said:

<sup>54</sup> Saheeh Muslim #1446

<sup>55</sup> Saheeh Muslim.

مَنْ عَشَّنَا فَلَيْسَ مِنَّا

“Whoever cheats us is not from us.”<sup>56</sup>

Exposing the flaws and being open about them is safer than your heart feeling bad after the marriage.

---

### Excess in Mahr (Dowry)

---

The problem of the excessive dowry is one of the greatest problems that our young men and women suffer. The man desires to marry and the woman desires to marry but the excessive dowry is a huge barrier between them.

Rather, the woman has become a commodity that the fathers do business with however they want. So fear Allaah O you fathers! Do you wish that your daughter became like a sheep that is bought and sold? Fear Allaah! She is a trust on your neck and you will be asked about this trust on the Day of Judgment.

Ahlu Sunnah wal Jamaa'ah pays attention to this matter, addresses it, and advises about it.

وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً كَانَ لَهُ أَجْرُهَا وَ أَجْرُ مَنْ عَمَلَ بِهَا  
إِلَى يَوْمِ الْقِيَامَةِ لَا يَنْقُصُ مِنْ أَجْرِهِمْ شَيْئًا

“Whoever establishes a good tradition in Islaam will get the reward for it and the reward for everyone who practices it until the Day of Judgement with no decrease in his reward.”

'Alee ibn 'Abdullaah informed us that Sufyaan said to him that he heard Aboo Haazim say that he heard Sahl bin Sa'd as-Saa'idee say: while I was among the people who were with the Messenger of Allaah (ﷺ) a woman stood up and said:

يَا رَسُولَ اللَّهِ، إِنَّهَا قَدْ وَهَبَتْ نَفْسُهَا لَكَ، فَرَفِيهَا رَأْيِكَ، فَلَمْ

---

<sup>56</sup> Muslim from the Hadeeth of Abee Hurayrah (رضي الله عنه)

يُجِبُّهَا شَيْئًا ثُمَّ قَامَتْ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهَا قَدْ وَهَبَتْ  
نَفْسَهَا لَكَ، فَرَفِيهَا رَأَيْكَ، فَلَمْ يُجِبِّهَا شَيْئًا، ثُمَّ قَامَتْ الثَّلَاثَةَ  
فَقَالَتْ: إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ، فَرَفِيهَا رَأَيْكَ. فَقَامَ رَجُلٌ  
فَقَالَ: يَا رَسُولَ اللَّهِ أَنْكِحْنِيهَا. قَالَ: هَلْ عِنْدَكَ مِنْ شَيْءٍ؟  
قَالَ: لَا. قَالَ: اذْهَبْ فَاطْلُبْ وَ لَوْ خَاتِنًا مِنْ حَدِيدٍ فَذَهَبٌ  
فَطَلَبَ، ثُمَّ جَاءَ فَقَالَ: مَا وَجَدْتُ شَيْئًا، وَ لَا خَاتِنًا مِنْ حَدِيدٍ.  
فَقَالَ: هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟ قَالَ: مَعِيَ سُورَةٌ كَذَا وَ  
سُورَةٌ كَذَا. قَالَ: اذْهَبْ، فَقَدْ أَنْكِحْتَكِهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ

“O Messenger of Allaah! She has given herself to you in marriage, what do you think of her?” He did not give her any reply. She again stood up and said: “O Messenger of Allaah! She has given herself to you in marriage, what do you think of her?” He did not give her any reply. She again stood up for the third time and said: “She has given herself to you in marriage, what do you think of her?” Therefore, a man stood up and said: “O Messenger of Allaah! Marry her to me.” He asked him, “Do you have anything to give her as dowry?” He said: “No.” He said: “Go and search for anything, even if it were only an iron ring”. The man went and searched and then returned saying, “I could not find anything, not even an iron ring.” Then he said: “Have you memorized any of the Qur’aan?” He replied, “I have memorized such and such.” He said: “Go! I have married her to you for what you have memorized of the Qur’aan.”<sup>57</sup>

On the authority of Abee Salamah ibn ‘Abdir-Rahmaan who said:

سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَمْ كَانَ  
صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ: كَانَ صَدَاقُهُ  
لَأَزْوَاجِهِ ثِنْتِي عَشْرَةَ أُوقِيَةً وَ نَشِيٌّ، قَالَتْ: أَتَدْرِي مَا النَّشِيُّ؟  
قَالَ: قُلْتُ: لَا. قَالَتْ: نِصْفُ أُوقِيَةٍ، فَتِلْكَ خَنْسُ مَعَةٍ دِرْهَمٍ،  
فَهَذَا صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَزْوَاجِهِ

I asked ‘Aa’ishah, the wife of the Prophet (ﷺ) “How much was the

<sup>57</sup> Imaam al-Bukhaaree (ﷺ) titled a chapter in his Saheeh: “Chapter: Marriage for the Qur’aan and those without (other) Dowry.”

dowry of the Messenger of Allaah when he married you?" She said: "It was twelve 'Uqiyah and one Nash." She said: "Do you know what a Nash is?" I said: "No." She said: "It is half of an 'Uqiyah, which is equal to five hundred Dirhams, and that was the dowry that the Messenger of Allaah (ﷺ) gave to his wives." <sup>58</sup>

On the authority of Ibn 'Abbaas (رضي الله عنه) who said:

When 'Alee married Faatimah, the Messenger of Allaah (ﷺ) said to him,

أَعْطَهَا شَيْئًا؟ قَالَ: مَا عِنْدِي شَيْءٌ. قَالَ: أَيْنَ دَرْعُكَ الْحَطَمِيَّةُ

"Have you given her anything as dowry?" He said: "I do not have anything to give." He said: "Where is your broken armor?" <sup>59</sup>

On the authority of Anas ibn Maalik (رضي الله عنه) that the Prophet (ﷺ) saw the traces of yellow on 'Abdir-Rahmaan ibn 'Awf and said:

مَا هَذَا؟ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى نَوَاقٍ  
مِنَ الذَّهَبِ قَالَ: فَبَارِكَ اللَّهُ لَكَ أُوْلِمَ وَ لَوْ بِشَاةٍ

"What is this?" He said: "O Messenger of Allaah, I have married a woman for a stone's weight of gold." So, he said to him, "May Allaah bless you. Offer a wedding feast even if it were with only one sheep." <sup>60</sup>

---

## Seeking Permission in Marriage

---

Al-Imaam al-Bukhaaree (رحمته الله) titled a chapter in his *Saheeh*, "The Father or other than Him should not Give the Virgin Girl or the non-virgin Girl in Marriage without Her Consent".

Mu'aadh ibn Fadaalah informed us that Haashim informed him on

<sup>58</sup> Saheeh Muslim.

<sup>59</sup> Sunan Aboo Daawood with an authentic chain.

<sup>60</sup> Saheeh al-Bukhaaree and Saheeh Muslim.



the authority of Yahyaa on the authority of Abee Salamah that Aboo Hurayrah (رضي الله عنه) informed them that the Prophet (ﷺ) said:

لَا تُنكِحَ الْاَيِّمَ حَتَّى تُسْتَأْمَرَ، وَ لَا تُنكِحَ الْبِكْرَ حَتَّى تُسْتَأْمَرَ  
فَقَالُوا: يَا رَسُولَ اللَّهِ، وَ كَيْفَ إِذْنُهَا؟ قَالَ: أَنْ تَسْكُتَ

"A matron should not be given in marriage except after consulting her, and a virgin should not be given in marriage except after her permission." They asked, "O Messenger of Allaah! What is the sign of her permission?" He said: "Her silence." <sup>61</sup>

On the authority of 'Aa'ishah (رضي الله عنها) who said: I asked the Messenger of Allaah (ﷺ) "When a family gives its daughter in marriage should they consult her or not?"

فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ: نَعَمْ تُسْتَأْمَرُ  
فَقَالَتْ عَائِشَةُ: قُلْتُ لَهُ: فَإِنَّهَا تَسْتَحْيِي. فَقَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَ سَلَّمَ: فَذَلِكَ إِذْنُهَا إِذَا هِيَ سَكَتَتْ

The Messenger of Allaah (ﷺ) said: "Yes, she is to be consulted." Additionally 'Aa'ishah said: "Verily she is too shy." So, the Messenger of Allaah (ﷺ) said: "That is her permission, that she remains silent." <sup>62</sup>

On the authority of Ibn 'Abbaas (رضي الله عنهما) that the Prophet (ﷺ) said:

التَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَ الْبِكْرُ تُسْتَأْمَرُ وَ إِذْنُهَا سُكُوتُهَا

"The matron knows better than her guardian what is good for her and the virgin is consulted and her permission is her silence." <sup>63</sup>

On the authority of 'Aa'ishah (رضي الله عنها) that the Prophet (ﷺ) said:

اسْتَأْمِرُوا النِّسَاءَ فِي بَضَائِعِهِنَّ  
"Consult the women about marriage."

<sup>61</sup> Imaam al-Bukhaaree (رضي الله عنه) titled a chapter in his Saheeh: "Chapter: The Father or other than Him should not Give the Virgin Girl nor the Non-virgin Girl in Marriage without Her Consent."

<sup>62</sup> Saheeh al-Bukhaaree and Saheeh Muslim.

<sup>63</sup> Saheeh Muslim

It was said: "Verily the virgin is shy and silent." He said:

هُوَ إِذْنُهَا

"That is her consent." <sup>64</sup>

---

### *I*nvalidation of the Marriage of the Woman Who Does Not Approve of It

---

I was informed by Ismaa'eel who said that Maalik informed me on the authority of 'Abdir-Rahmaan ibn al-Qaasim, on the authority of his father, on the authority of 'Abdir-Rahmaan and of group of Yazeed ibn Jaariyyah's children, on the authority of Khanasaa'a bint Khidaam al-Ansaariyyah that her father gave her in marriage and she was a matron, and she disliked it. So, she went to the Messenger of Allaah (ﷺ) and he invalidated the marriage. <sup>65</sup>

On the authority of Ibn Buraydah, on the authority of his father who said:

"A young woman came to the Prophet (ﷺ) and said: "Verily my father married me to my cousin which caused me to dislike him." Therefore, he invalidated her marriage. Accordingly, she said: "I am free from what my father did, and I want the women to know that the fathers do not control this affair." <sup>66</sup>

---

### *T*he Marriage of the Orphan Girl

---

I was informed by Aboo al-Yamaan, who was informed by Shu'ayb,

---

<sup>64</sup> An-Nasaa'ee with an authentic chain

<sup>65</sup> Imaam al-Bukhaaree (رحمته) titled a chapter in his Saheeh: Chapter: *If a Man Gives his Daughter in Marriage to a Man that she does not want to marry, the Marriage is Invalid*

<sup>66</sup> Ibn Maajah with an authentic chain

on the authority of az-Zuhree - and he said al-Layth - who was informed by 'Aqeel, on the authority of Ibn Shahaab, who was informed by 'Urwah ibn az-Zubayr, who asked 'Aa'ishah about Allaah's Saying,

﴿ وَإِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ  
الْيَسَاءِ مَتَىٰ وَتَلَّتْ وَرَبَعٌ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةٌ أَوْ مَا  
مَلَكَتْ أَيْمَانُكُمْ ۖ ﴾

“And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) 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 only one or (the captives and the slaves) that your right hands possess.”

[Sooratun-Nisaa 4:3]

Hence, 'Aa'ishah said: “O nephew, this orphan girl lives in the house of her caretaker. So he desires her beauty and her wealth and wishes to marry her for less than her value, so these caretakers are forbidden from marrying them unless they give them their proper dowry, and they are ordered to marry women other than them.”<sup>67</sup>

---

### There is No Marriage to An Orphan Girl Except with Her Permission

---

On the authority of Abee Hurayrah (رضي الله عنه) who said: The Messenger of Allaah (ﷺ) said:

تُسْتَأْمَرُ الْيَتِيمَةُ فِي نَفْسِهَا، فَإِنْ سَكَتَتْ فَهُوَ إِذْنُهَا، وَإِنْ أَبَتْ  
فَلَا جَوَازَ عَلَيْهَا

“The orphaned girl is consulted about her marriage. Verily, her silence is her permission and if she rejects it then it is not

---

<sup>67</sup> AlFath Vol. 9, pg. 197

On the authority of ‘Abdillaah ibn ‘Amr who said that ‘Uthmaan ibn Math’oon died and was survived by his daughter from Khuwaylah bint Hakeem ibn Umayyah ibn Haarithah ibn al-Awqas. He said that his brother Qudaamah ibn Math’oon was appointed as guardian - ‘Abdullaah said: “They are my uncles.” - He said:

I asked Qudaamah ibn Math’oon for the hand of ‘Uthmaan ibn Math’oon’s daughter and he allowed it. Then al-Mugheerah ibn Shu’bah entered - meaning upon his mother - and he desired to marry her for her wealth so he stopped him from marrying her and the girl stopped the carrying out of her mother’s desire for her to marry him. They both rejected this marriage until the Messenger of Allaah (ﷺ) came to know about the affair. So Qudaamah ibn Math’oon said to him:

يَا رَسُولَ اللَّهِ ابْنَةُ أُخِي أُوصِي بِهَا إِلَيَّ فَزَوَّجْتُهَا ابْنَ عَمَّتَيْهَا عَبْدَ  
اللَّهِ بْنِ عُمَرَ فَلَمْ أَقْصِرْ بِهَا فِي الصَّلَاحِ وَلَا فِي الْكِفَاءَةِ، وَ  
لَكِنَّهَا امْرَأَةٌ وَإِنَّمَا حَطَّتْ إِلَيَّ هَوَىٰ أُمِّهَا، قَالَ: فَقَالَ رَسُولُ  
اللَّهِ لِي اللَّهُ عَلَيْهِ وَسَلَّمَ: هِيَ يَتِيمَةٌ وَلَا يُنكِحُ إِلَّا بِإِذْنِهَا.  
قَالَ: فَانْتَزَعْتُ وَاللَّهِ مِنِّي بَعْدَ أَنْ مَلَكَتُهَا فَزَوَّجُوهَا الْمَغِيرَةَ بْنَ  
شُعْبَةَ

“O Messenger of Allaah! It was bequeathed that I be my niece’s guardian, so I married her to her cousin ‘Abdullaah ibn ‘Amr and I did not wrong her in keeping family ties nor in equality, but she is a woman and she rejects her mother’s desire.” So, he said that the Messenger of Allaah (ﷺ) said: “She is an orphan girl and she is not to be married except with her permission.” He said: “So, she was taken from me after I possessed her and she was married to al-Mugheerah Ibn Shu’bah.”<sup>69</sup>

<sup>68</sup> Aboo Daawood with an authentic chain.

<sup>69</sup> Ahmad with a sound chain.

## The Man Advising His Daughter after Marriage

Al-Imaam Muslim (رحمه الله) reported that Qutaybah ibn Sa'eed informed me that 'Abdul 'Azeez - meaning Ibn Abee Haazim - informed him, on the authority of Abee Haazim, on the authority of Sahl ibn Sa'd who said:

A man from the Marwaan family was appointed as governor of Madeenah. Subsequently, he called Sahl ibn Sa'd and told him to insult 'Alee. Sahl refused to do so. When he refused the governor said: "May Allaah curse Aboo Turaab." Sahl said: "There is no name more beloved to 'Alee than Abee Turaab and he is happy to be called by it. Therefore, he said to him, "Inform us of the story of how he was named Aboo Turaab". Sahl said:

جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَ فَاطِمَةَ، فَلَمْ يَجِدْ  
عَلِيًّا فِي الْبَيْتِ فَقَالَ: أَيْنَ ابْنُ عَمِّكَ؟ فَقَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ  
شَيْءٌ فَعَاظِبَنِي فَخَرَجَ فَلَمْ يَقُلْ عِنْدِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ لِإِنْسَانٍ: أَنْظِرْ أَيْنَ هُوَ فَجَاءَ فَقَالَ: يَا رَسُولَ  
اللَّهِ، هُوَ فِي الْمَسْجِدِ رَاقِدٌ. فَجَاءَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ وَهُوَ مَضْطَجِعٌ قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ فَأَصَابَهُ تُرَابٌ،  
فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسُهُ عَنْهُ وَيَقُولُ:  
قُمْ أَبَا التُّرَابِ، قُمْ أَبَا التُّرَابِ

The Messenger of Allaah (ﷺ) came to Faatimah's house. When he did not find 'Alee in the house he said: "Where is my nephew?" She said: "He and I had a disagreement, so he became angry with me and left, and he did not tell me where he was going". So, the Messenger of Allaah (ﷺ) said to the people, "Find out where he is". Thus, a man came and said: "O Messenger of Allaah, he is laying down in the mosque". After which, the Messenger of Allaah went to him and found him lying in the mosque and his lower garment had fallen from his back so that his back became covered with dirt. So, the Messenger of Allaah (ﷺ) wiped off his back and said: "Stand

up, O Aboo Turaab, stand up O Aboo Turaab.”<sup>70</sup>

On the authority of ‘Umar ibn Al-Khattaab who said:

“When the Messenger of Allaah (ﷺ) separated from his wives I entered the mosque and found people striking the ground with pebbles saying, “The Messenger of Allaah (ﷺ) has divorced his wives.” This was before they were ordered to veil themselves. I said to myself, “I must find out the real story today.” Therefore, I entered upon ‘Aa’ishah and said to her, “O daughter of Abee Bakr, have you reached the point that you have caused harm to the Messenger of Allaah (ﷺ)? She said: “O Ibn al-Khattaab it is none of your business, worry about your own flaws.” So, I entered upon Hafsah and said: “O Hafsah, have you reached the point that you have caused harm to the Messenger of Allaah (ﷺ)? Indeed, I was informed that the Messenger of Allaah (ﷺ) does not like you and if it were not for the fact that I am your father, he would have divorced you. So, she wept bitterly.”<sup>71</sup>

On the authority of ‘Aa’ishah (رضي الله عنها) who said:

“We went with the Messenger of Allaah (ﷺ) on some of his journeys until we reached *al-Banda*’ or *Datum-Jays*, where I lost my necklace. The Messenger of Allaah (ﷺ) stayed there to search for it, and so did the people along with him. There was no water there nor did the people have water with them, so the people went to Abee Bakr and said: “Do you not see what ‘Aa’ishah has done? She has caused the Messenger of Allaah and the people to stay where there is no water when they have no water with them. Aboo Bakr came to the Messenger of Allaah (ﷺ) while he was sleeping with his head on my thigh, and he said: to me, “You have caused the Messenger of Allaah and the people to stay where there is no water when they have no water with them. As a result, he admonished me and said what Allaah wished him to say and hit me on my side with his hand. Nothing prevented me from moving except the position of the Messenger of Allaah on my thigh. The Messenger of Allaah slept until morning and there was no water. Hence, Allaah revealed the

---

<sup>70</sup> [Editor’s Note] Aboo Turaab means the ‘Father of Dust’ or the ‘Father of Dirt.’ The Messenger of Allaah (ﷺ) is calling ‘Alee by this name in a playful and jestful manner because ‘Alee is covered with dirt and not sleeping in his own house due to the disagreement with his wife. Therefore we see that even the best of the married companions had disagreements.

<sup>71</sup> Saheeh Muslim.

verse of *Tayammum*.<sup>72</sup> Everybody performed *Tayammum*. Usayd bin Hudayr - who was one of the leaders said: "O family of Aboo Bakr! This is not the first blessing of yours. Then we called the camel that I was riding and found the necklace beneath it."<sup>73</sup>

Al-Imaam an-Nawwawee (رحمه الله) said:

"In this *Hadeeth* is the man chastising his child with words, actions, hitting, and its like. In this *Hadeeth* is the man chastising his daughter even though she is an adult and married and living outside of his house."

On the authority of Nu'maan Ibn Basheer who said:

جَاءَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَ عَائِشَةَ وَهِيَ رَفَعَتْ صَوْتَهَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَذَّنَ لَهُ، فَدَخَلَ فَقَالَ: يَا ابْنَةَ أُمِّ رُومَانَ وَتَنَاوَلَهَا أْتَرَفَعِينَ صَوْتِكَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟! قَالَ: فَحَالَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُ وَبَيْنَهَا، قَالَ: فَلَمَّا خَرَجَ أَبُو بَكْرٍ جَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَهَا يَتَرَضَّاهَا: أَلَا تَرِينَ أَنِّي قَدْ حَلْتُ بَيْنَ الرَّجُلِ وَبَيْنِكَ يَعْنِي أَبَا بَكْرٍ الصَّدِيقِ وَابْنَتَهُ عَائِشَةَ قَالَ: ثُمَّ جَاءَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْهِ فَوَجَدَهُ يُضَاحِكُهَا فَأَذَّنَ لَهُ، فَدَخَلَ فَقَالَ لَهُ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، أَشْرَكَانِي فِي سَلْمِكُمْ كَمَا أَشْرَكَانِي فِي حَرْبِكُمْ.

"Aboo Bakr came to the Prophet (ﷺ) asking his permission to enter. While waiting he heard Aa'ishah raising her voice to the Messenger of Allaah (ﷺ). He was given permission to enter and said: "O daughter of Umm Roomaan (examining her) are you raising your voice to the Messenger of Allaah (ﷺ)? So, the Prophet (ﷺ) positioned himself between the two of them. He said: pacifying her, "Did you not see that I positioned myself between a man and his

<sup>72</sup> [Editor's Note] *Tayammum* is the act of ablution in preparation for the prayer that is performed with dirt or dust when there is no water available for purification.

<sup>73</sup> *Saheeh al-Bukhaaree* and *Saheeh Muslim*.

daughter-meaning Aboo Bakr as-Siddeeq and his daughter 'Aa'ishah. A different time Aboo Bakr came to him and asked his permission to enter. While waiting he heard them laughing. He was given permission to enter and said: "O Messenger of Allaah, you two made me a partner in your peace just as you made me a partner in your war."<sup>74</sup>

---

### The Father Visiting His Daughter

---

On the authority of the Mother of the Believers, 'Aa'ishah (رضي الله عنها) who said:

مَا رَأَيْتُ أَحَدًا كَانَ أَشْبَهَ سَمْتًا وَ دَلًّا وَ هَدْيًا بِرَسُولِ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَ سَلَّمَ نَ فَاطِمَةَ رَمَّ اللَّهُ وَجْهَهَا، كَانَتْ إِذَا دَخَلَتْ  
 عَلَيْهِ قَامَ إِلَيْهَا فَأَخَذَ بِيَدِهَا فَقَبَّلَهَا وَ أَجْلَسَهَا فِي مَجْلِسِهِ، وَ  
 كَانَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ إِلَيْهِ فَأَخَذَتْ بِيَدِهِ فَقَبَّلَتْهُ وَ أَجْلَسَتْهُ  
 فِي مَجْلِسِهَا

"I never saw anyone more like the Messenger of Allaah (ﷺ) in character, manner, and disposition than Faatimah. When she came to visit him he got up, took her by the hand, kissed her and made her sit where he was sitting; and when he went to visit her, she got up, took him by the hand, kissed him, and made him sit where she was sitting."<sup>75</sup>

---

<sup>74</sup> Ahmad with an authentic chain.

<sup>75</sup> Aboo Daawood with an authentic chain.



## Chapter 2

# The Rights of the Wife upon Her Husband

Allaah says:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا  
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ



“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. Verily, in that are indeed signs for a people who reflect.”

[Sooratur-Room 30:21]

Al-Haafidh Ibn Katheer (رحمه الله) said:

“From the completeness of His Mercy to the children of Aadam is that He gave them spouses from their own kind and placed between them and those spouses *مَوَدَّةً* (Muwaddah), which is affection, and *رَحْمَةً* (Rahmah), which is mercy and compassion. Verily, the man possesses the woman with his affection toward her or his mercy toward her in that he gives her a child from him, or he gives her what she requires of sustenance, or due to the closeness between, or for other reasons.”

On the authority of ‘Amr ibn al-‘Aas (رضي الله عنه) that the Messenger of Allaah (ﷺ) said:

الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ

“The world is enjoyment and the best enjoyment is a righteous wife.”

On the authority of Abee Hurayrah (رضي الله عنه) that the Messenger of  
:Allaah (ﷺ) said

تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَ لِحَسَبِهَا وَ لِجَمَالِهَا وَ لِدِينِهَا، فَ  
ظَفِرُ بَدَاتِ الدِّينِ تَرِبَتْ يَدَاكَ

*“Women are married for four reasons: For her wealth, for her lineage, for her beauty, or for her religion. So marry the religious one or you will lose.”*

These are the characteristics that the woman must possess in order that she is chosen to be the woman of your house and the nurturer of your children. She must be a woman of religion and good character who assists you in obeying Allaah. She reminds you of something if you forget it, she helps you when she is called to do so, she tends to you when you are present, she protects your wealth and your honor when you are gone, she is accepting when you are angry, she obeys your commands, and she is dutiful when you swear an oath.

Verily, the virtuous, honorable woman is not boastful to you about money, beauty, status, or lineage. However, I am sorry to say that we do not see some of our *Salafee* brothers looking for these characteristics, but instead they are rushing after the beautiful woman, or the woman of high status or money, and they are leaving the virtuous, modest, female students of knowledge. Verily, we belong to Allaah and verily, we will return to Him.

---

### Obligation of the *Mahr* (Dowry)

---

Allaah says:

﴿وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ﴿٦٠﴾﴾

**“And give the women as a present their dowry.”**

[Sooratun-Nisaa' 4:4]

Al-Qurtubee (رحمته) said in explaining this verse,

“This verse is proof of the obligation of dowry for the woman. It is something that is agreed upon by everyone and there is no opposition to it except for what is narrated from some of the people of knowledge from 'Iraaq, who say that if an owner marries his slave-girl then the dowry is not obligatory upon him, but this opinion has no strength to it due to the general meaning of this verse.”

He (رحمته) says:

﴿ فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ ﴾

**“Marry them with the permission of their family and give them what is reasonable as their dowry.”**

[Sooratun-Nisaa' 4:25]

Al-Haafidh Ibn Katheer (رحمته) said in the explaining this verse after mentioning their saying,

“Their saying is significant in that it is certainly an obligation on the man to pay the dowry to the woman and that his soul feels good in doing so, just as he favors her with a favor or gives her a gift happily. Likewise, it is obligatory on the man that he gives the woman her dowry happily. If she is pleasing to him after he says 'Basmalah' or gives her something from him, then eat from that which is good and lawful.”

---

### The Conditions of Marriage & Praise for the One Who Fulfills Those Conditions

---

Al-Imaam al-Bukhaaree (رحمته) reported that 'Abdullaah ibn Yoosuf informed us, that al-Layth informed him that Yazeed ibn Abee

Habeeb informed him on the authority of Abee al-Khayr, on the authority of 'Uqbah ibn 'Amir (رضي الله عنه) who said:

The Messenger of Allaah (ﷺ) said:

أَحَقُّ الشَّرْطِ أَنْ تَوْفُوا بِهَا مَا اسْتَحَلَّتُمْ بِهِ الْفُرُوجَ

*The most important condition that must be fulfilled is that which makes sexual intercourse lawful.”<sup>76</sup>*

Al-Imaam al-Bukhaaree (رحمته الله) reported that Aboo al-Yamaan informed him, that Shu'ayb informed him, on the authority of az-Zuhree, who reported that 'Alee ibn al-Hussayn informed him that al-Miswar ibn Mukhrimah reported, that 'Alee proposed to the daughter of Abee Jahl, so Faatimah heard about it and came to the Messenger of Allaah (ﷺ) and said: “Your people think that you do not get angry concerning your daughters, and 'Alee is going to marry the daughter of Aboo Jahl.” So, the Messenger of Allaah (ﷺ) stood up - and I heard him reciting *at-Tashahud* and said:

أَمَّا بَعْدُ، أَنْكَحْتُ أَبَا الْعَاصِ بْنِ الرَّبِيعِ فَحَدَّثَنِي وَصَدَّقَنِي، وَ  
إِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي، وَإِنِّي أَكْرَهُ أَنْ يَسُوءَهَا وَاللَّهُ لَا تَجْتَمِعُ  
بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ  
رَجُلٍ وَاحِدٍ فَتَرَكَ عَلَيَّ الْخِطْبَةَ

*“To Proceed. I married my daughter to Aboo al'Aas ibn ar-Rabee' and when he spoke to me, he spoke truthfully, and verily Faatimah is a part of me, and I do not like that a trial befalls her. By Allaah the daughter of the Messenger of Allaah (ﷺ) and the daughter of the enemy of Allaah can never be joined in one man.” As a result, 'Alee withdrew his proposal.<sup>77</sup>*

Al-Haafidh Ibn Hajr (رحمته الله) said that al-Khattaabee said:

<sup>76</sup> Saheeh Muslim

<sup>77</sup> Saheeh Muslim

“The conditions of marriage are of different types. Some of them are obligatory that they be fulfilled and the scholars have agreed upon them, such as what Allaah has commanded, such as taking her with kindness, and divorcing her with kindness, and some of them mention this *Hadeeth*. Some of the conditions are not obligatory that they be fulfilled and the scholars have agreed upon them. Such as asking the divorce of her sister and some of the conditions have a difference of opinion about them, such as the condition that he not marry again, nor have a mistress (from his right hand possessions), or that he does not move her from her house to his house.”<sup>78</sup>

An-Nawwawee (رحمه الله) said that ash-Shaafi’ee and most of the scholars say:

“Verily this narration about the conditions do not negate the prerequisites of marriage, rather the conditions are from its meanings and requirements, such as the condition of companionship with kindness and sustaining her and clothing her, and housing her in kindness. Verily, this narration does not reduce her rights at all. They are given to her just as they are for anyone else. Verily, she does not leave her house without his permission, she does not argue with him, she does not fast the voluntary fasts without his permission, she does not allow anyone to enter the house without his permission, and she does not spend his money without him being pleased with it and so on.

However, the condition that opposes its requirements, such as the conditions that he not take another wife, nor a mistress (from his right hand possessions), or that he does not sustain her, that he does not travel with her and so on. Then it is not obligatory to fulfill these conditions; rather it has nullified the condition and the lawfulness of the marriage by being perfectly in tune with the saying of the Messenger of Allaah (ﷺ),

كُلُّ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ

“Every condition that is not from the book of Allaah is void.”

Imaam Ahmad and a group of scholars said that it is obligatory to fulfill all of the conditions with no exception due to the *Hadeeth*,

<sup>78</sup> *al-Fath* (Vol. 9, pg. 217)

“Verily the most important condition...” and Allaah knows best.<sup>79</sup>

(End of an-Nawwawee’s words)

Ash-Shaykh Aboo ‘Abdir-Rahmaan Muqbil bin Haadee al-Waadi’ee (رحمته) said:

“The saying of Ahmad and those who are with him that it is obligatory to fulfill all of the conditions...” until the end of his statement is correct based on the *Hadeeth* that he mentioned as well as on the saying of Allaah,

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ ﴾

“O you who believe fulfill your contracts”

[Sooratul-Maa’idah 5:1]

O, Allaah! Except for those conditions that oppose the purposes of marriage, such as the condition that the man not have sex with the woman and she has the ability to do it - excluding the small woman who does not have the ability to have sex - then fulfill the condition. And Allaah knows best.

---

### The Obligation of Giving Her Money & Housing

---

Allaah says:

﴿ أَشْكُوهُمْ مِّنْ حَيْثُ سَكَنْتُمْ مِّنْ وُجْدِكُمْ ﴾

“House them in your dwelling according to your means.”

[Sooratur-Tallaaq 65:6]

Allaah says:

---

<sup>79</sup> *Sharh Muslim* (Vol. 9, pg. 205)

﴿ وَعَلَى الْوَالِدِ لَهُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ﴾

“And upon the father is their sustenance and clothing according to what is reasonable.”

[Sooratul-Baqarah 2:233]

On the authority of Mu'aawiyah ibn Heedah (رضي الله عنه) who relayed: I said: “O Messenger of Allaah, what is the right of our wives upon us? He said:

أَنْ تَطْعِمَهَا إِذَا طَعَمْتَ وَتَكْسُوَهَا إِذَا اكْتَسَيْتُ، وَ لَا  
تَضْرِبُ الْوَجْهَ، وَ لَا تَقْبِحُ، وَ لَا تَهْجُرُ إِلَّا فِي الْبَيْتِ

“That you feed her if you have food, that you clothe her if you have the means, and that you do not hit her in the face, and that you do not rebuke her, nor abandon her except in the house.”<sup>80</sup>

On the authority of 'Aa'ishah (رضي الله عنها) that Hind bint 'Utbah said: “O Messenger of Allaah, verily Aboo Sufyaan is a stingy man. He does not give enough for my child and me, except for what I take from him while he does not know it.” So, he (ﷺ) said:

خُذِي مَا يَكْفِيكَ وَوَلَدِكَ بِالْمَعْرُوفِ

“Take enough for yourself and your child from what is reasonable.”

<sup>81</sup>

On the authority of Abee Hurayrah (رضي الله عنه) who relayed that the Messenger of Allaah (ﷺ) said:

أَفْضَلُ الصَّدَقَةِ مَا تَرَكَ غَنِيٌّ وَ الْيَدِ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَ  
أَبْدَأُ بِمَنْ تَعُولُ

“The best charity is that which is given by the rich person, and the

<sup>80</sup> Aboo Daawood with a sound chain.

<sup>81</sup> Saheeh al-Bukhaaree.

hand that gives is better than the hand that takes, and start with your dependants.”

He went on to say: “The woman says: ‘Either feed me or divorce me.’ The slave says: ‘Feed me and use me.’ Then the child says: ‘Feed me to whoever is kind to me.’ They said: O Aboo Hurayrah, you heard this (the last part) from the Messenger of Allaah (ﷺ)? He said: “No, this is from the pocket of Abee Hurayrah.”<sup>82</sup>

On the authority of Abee Mas’ood al-Ansaaree that the Prophet (ﷺ) said:

إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ  
صَدَقَةً

“If a Muslim gives sustenance to his family and he is content in doing so, then for him it is charity.”<sup>83</sup>

---

### The Issue of Money & Housing Those Women Who Give Their Day to a Co-Wife

---

Allaah says:

﴿ وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾

“And if a woman fears cruelty or desertion on her husband’s part, there is no sin on them both if they make terms of peace between themselves; and making peace is

---

<sup>82</sup> Saheeh al-Bukhaaree

<sup>83</sup> Saheeh al-Bukhaaree and Saheeh Muslim



**better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allaah is Ever-Watchful of what you do.”**

[Sooratun-Nisaa' 4:128]

Ibn Jareer at-Tabaree (رحمته) said:

“The meaning of Allaah’s Saying, “and if a woman fears from her husband” is that she knows from her husband نُشُوْرًا (Nushooz) which means his soul’s preference of another woman over her having an effect upon her; and preferring the other woman over her by showing his detest or dislike. Some of its reasons include her fierceness, or her age, or her experience, or anything else. أَوْ إِعْرَاضًا (Aw ‘Iraadh) means separating from her either physically or cutting off some of the benefits that she used to get from him.

فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا He says means that there is no problem for them; that is, for the women who is scared of discord or abandonment from her husband. أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا is that she gives up her day, or she gives up some of her rights that are obligatory upon him seeking his affection for her doing so and seeking a place in his life and adhering to the marriage contract that is between them.<sup>84</sup>

Ibn Katheer (رحمته) said in his explanation of this verse,

If the woman fears that her husband will dislike her, or abandon her, then it is upon her to cancel her rights upon him or some of them, such as money, or clothing, or housing, or other things from her rights upon him, and it is for him to accept that. Therefore, there is no problem for her in doing so, and there is no problem in his accepting it from her.

---

<sup>84</sup> Tafseer at-Tabaree (Vol. 9, pg. 268)

---

## Companionship with Kindness & Good Character

---

Allaah (ﷻ) says:

﴿وَعَايَشُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا  
وَجَعَلَ اللَّهُ فِيهِ كَثِيرًا خَيْرًا ﴿١٩﴾﴾

**“Live with them in kindness. If you dislike them, it may be that you dislike a thing and Allaah brings through it a great deal of good.”**

[Sooratun-Nisaa' 4:19]

Al-Haafidh Ibn Katheer (رحمته الله) said in his explanation of this verse,

It means, beautify your speech to them your actions and deeds towards them based on your ability. Just as you would like her to do towards you, then do the same towards her.

As Allaah (ﷻ) says:

﴿وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ﴿٢٢٨﴾﴾

**“And they (women) have rights similar (to those of their husbands) over them (according) to what is reasonable.”**

[Sooratul-Baqarah 2:228]

The Messenger of Allaah (ﷺ) said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِيهِ وَ أَنَا خَيْرُكُمْ لِأَهْلِي

*“The best of you is the best to his family, and I am the best of you to my family.”*

From his character (ﷺ) was that he was a beautiful companion and in good spirits. He always played around with his family and showed kindness towards them. He was generous with his spending, and joked with his wives even to the point that he challenged 'Aa'ishah - the Mother of the Believers - to a race endearing him to her by doing so. She said:

The Messenger of Allaah (ﷺ) challenged me to a race and I beat him, but that was before I became heavy. Then, after that, when I became heavy, I challenged him and he beat me and said:

هَذِهِ بِتِلْكَ

*"This (defeat) is for that (defeat)."*

The Messenger of Allaah (ﷺ) gathered his wives every night in the house that he was staying in. He ate dinner with them sometimes. Then, he would walk each one back to her house. He would sleep with his wives in one way, putting his upper garment over his shoulders and sleeping in his lower garment. After he prayed the evening prayer, he would enter the house and chat with his family a little bit before sleeping, creating a good atmosphere by doing so.

Indeed Allaah said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

**"Certainly, you have in the Messenger of Allaah a good example."**

[Sooratul-Ahzaab 33:21]

On the authority of 'Amr ibn al-Ahoos al-Jushamee (رضي الله عنه) that he heard the Prophet (ﷺ) during his farewell pilgrimage say: after praising Allaah and reminding and admonishing (the people):

أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ، لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئاً غَيْرُ ذَلِكَ إِلَّا أَنْ تَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ؛ فَإِنْ

فَعَلْنَ فَاهْجَرُوهُنَّ فِي الْمَضَاجِعِ وَ اضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِجٍ  
 فَإِنْ أَطَعْتَكُمْ فَلَا تَبْعُوا عَلَيْهِنَّ سَبِيلًا، أَلَا إِنَّ لَكُمْ عَلَى نِسَاءِكُمْ  
 حَقًّا، وَ لِنِسَاءِكُمْ عَلَيْكُمْ حَقًّا، فَحَقُّكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ  
 فَرَشِكُمْ مِنْ تَكَرُّهُنَّ، وَ لَا يَأْذُنُ فِي بَيْتِكُمْ لِمَنْ تَكَرَّهُونَ، أَلَا  
 وَ حَقُّهُنَّ عَلَيْكُمْ أَنْ تَحْسِنُوا إِلَيْهِنَّ فِي كَسْوَتِهِنَّ وَ طَعَامِهِنَّ

“Treat your women kindly. Verily, they are your helpers. Do not treat them badly unless they commit open lewdness. So, if they do that then seclude them in their rooms and hit them, but not violently. If they obey, you do not oppress them. It is the case that you have rights over your women and your women have rights over you. Your right over them is that they do not cheat on you and that they do not let anyone in your house whom you do not like and it is the case that their right over you is that you clothe and feed them from what is reasonable.”<sup>85</sup>

In the chain of narrators of this *Hadeeth* is Sulaymaan ibn ‘Amr and al-Haafidh said about him that he is acceptable. However, the *Hadeeth* in the *Musnad* of Imaam Ahmad (رحمته الله) there is a point of interest in the chain. He (رحمته الله) recorded that ‘Affaan Thanaa Hamaad ibn Salamah relayed to us, that ‘Alee ibn Zayd informed him on the authority Abee Hurrah ar-Raqqashee, on the authority of his uncle who said:

I was taking the reins of the camel of the Messenger of Allaah (ﷺ) in the middle of the days of *Trashes*. The people were surrounding him so he said: “Oh People...” and in the *Hadeeth*, he continued:

فَاتَّقُوا اللَّهَ عَزَّ وَ جَلَّ فِي النِّسَاءِ فَإِنَّهُنَّ عِنْدَكُمْ عَوَانٌ، لَا يَمْلِكُنَّ  
 لِأَنْفُسِهِنَّ شَيْئًا، وَ إِنَّ لَهُنَّ عَلَيْكُمْ وَ لَكُمْ عَلَيْهِنَّ حَقًّا، لَا  
 يُوطِئْنَ فَرَشِكُمْ أَحَدًا غَيْرُكُمْ، وَ لَا يَأْذُنُ فِي بَيْتِكُمْ لِأَحَدٍ!  
 تَكَرَّهُونَهُ، فَإِنْ حِفْتُمْ نُشُوْزَهُنَّ فَعَطُّوهُنَّ وَ اهْجَرُوهُنَّ فِي

<sup>85</sup> At-Tirmidhee

الْمُضَاجِعِ وَاضْرِبُواهُنَّ ضَرْبًا غَيْرَ مُبْرِجٍ

“Fear Allaah with respect to your women. Verily they are your helpers. You do not own them. They have rights upon you and you have rights upon them. (From them is) That they do not cheat on you, and they do not allow anyone in your house that you do not like. If you fear their disobedience admonish them and seclude them in their rooms and hit them, but not harshly.” - Hameed asked al-Hasan, “What is the meaning of harshly?” He said: “That which leaves a mark.” -

وَلَهُنَّ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ، وَإِنَّمَا أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ عَزَّ وَجَلَّ، وَمَنْ كَانَتْ عِنْدَهُ أَمَانَةٌ فَلْيُؤَدِّهَا إِلَى مَنْ أُتِمَّتْ عَلَيْهَا فَبَسْطَ يَدَيْهِ فَقَالَ: أَلَا هَلْ بَلَغْتَ أَلَا هَلْ بَلَغْتَ؟ ثُمَّ قَالَ: لِيُبَلِّغَ الشَّاهِدَ الْغَائِبَ، فَإِنَّهُ رَبٌّ مُبْلِغٌ أَسْعَدُ مِنْ سَامِعٍ

“And it is the case that you provide their sustenance and clothing from what is reasonable, for verily you take them as a trust from Allaah. And sex with them is allowable only by the Word of Allaah and whoever is given a trust must return it to whoever entrusted it to him.” Then he extended his hand and said: “Have I not informed you? Have I not informed you?” Then he said: “Those who are present should inform those who are absent for verily the Lord is happier with the informer than the one being informed.” Hameed relayed that al-Hasan said when he was informed of these words, “Indeed, by Allaah, inform the people, they will be happier for it”.

The Hadeeth has in its chain ‘Alee ibn Zayd ibn Jad’aan who is weak however, the Hadeeth is accepted based on the two ways that it was narrated from al-Hassan and Allaah knows best.

O you husband! It is not from good companionship that you overburden your wife and wear her out in fulfilling your rights upon her, but rather that you behave in the proper way and overlook some of your rights in order to fulfill that which is important, which is good companionship and being easy with your wife.

On the authority of Abee Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said:

اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّ الْمَرْأَةَ خُلِفَتْ مِنْ ضِلْعٍ، وَإِنْ  
 أَعْوَجَ شَيْءٌ فِي الضِّلْعِ أَعْلَاهَا، إِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ  
 تَرَكْتَهُ لَمْ يَزُلْ أَعْوَجَ، اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

“Act kindly towards your women. Verily the woman is created from a rib. The most crooked part of the rib is the top of it. If you try to straighten it, it will break, and if you leave it, it will remain crooked. Act kindly towards your women.”<sup>86</sup>

The woman has a deficiency in the religion and intellect, as the Prophet (ﷺ) has informed us in the Hadeeth of Abee Sa'eed al-Khudree who said:

The Messenger of Allaah (ﷺ) went outside to the Musallah on 'Eedul-Adhaa or 'Eedul-Fitr. He passed by a group of women and said:

يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ؛ فَإِنِّي أُرِيْتُكُمْ أَكْثَرَ أَهْلِ النَّارِ فَقُلْنَ:  
 وَبِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا  
 رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَ دِينَ أَذْهَبَ لِلْبِ الرَّجُلِ الْحَازِمِ مِنْ  
 إِحْدَاكُنَّ

“O women, give in charity. For, certainly I see you as the most numerous (dwellers) in the Fire.” They said: “Why O Messenger of Allaah?” He said: “You curse a lot and are ungrateful to your husbands. I have not seen anyone as deficient as you, in religion and intellect. One of you could lead a steadfast man astray.”<sup>87</sup>

Deficiency in intellect must have someone who knows the proper way to deal with it, which is with kindness and leniency, and to overlook some of its shortcomings.

<sup>86</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>87</sup> Saheeh al-Bukhaaree

Forgive your brother if he mixes an injury with harshness and turn away from his scolding. If he ceases a day or regrets, then who is it that is always evil and who is it that is always good?

---

## The Rights of Housing & Companionship

---

Al-Bukhaaree (رحمه الله) narrated in the *Hadeeth* of Anas ibn Maalik (رضي الله عنه) who said:

“Three people came to the houses of the wives of the Prophet (ﷺ) and asked about the worship of the Prophet. When they were informed, it was as if they considered their worship insufficient and said: “What are we compared to the Prophet (ﷺ)? Allaah has forgiven his past and future sins.” One of them said: “I will pray all night.” Another one said: “I will fast every day.” The last one said: “I will never marry women.” Later, the Prophet (ﷺ) came to them and said:

أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟ أَمَا وَاللَّهِ إِنِّي لِأَخْشَاكُمْ لِلَّهِ وَ  
أَتْقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأُفْطِرُ وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ  
النِّسَاءَ، فَمَنْ رَغِبَ غَيْرَ سُنَّتِي فَلَيْسَ مِنِّي

“You are the ones who said these things? By Allaah, I fear Allaah more than you do and I am more pious than you. However, I fast some days, and I do not fast others. I pray at night and I sleep at night, and I marry women. So whoever does not desire my example is not from me.”

On the authority of ‘Abdullaah ibn ‘Amr who said:

“My father married me to a noble-born woman then made an agreement with his daughter-in-law to ask her about her husband and she said: “O what a man! He does not come to my bed and he has not approached me since we were married.” As these

circumstances continued, he mentioned it to the Prophet (ﷺ) who said:

الْقِنِيِّ بِهِ فَلَقَيْتُهُ بَعْدَ. فَقَالَ: كَيْفَ تَصُومُ؟ قُلْتُ: أَصُومُ كُلَّ  
يَوْمٍ. قَالَ: وَكَيْفَ تَخْتَمُ؟ قُلْتُ: كُلُّ لَيْلَةٍ. قَالَ: صُومُ  
فِي كُلِّ شَهْرٍ ثَلَاثَةً، وَاقْرَأِ الْقُرْآنَ فِي كُلِّ شَهْرٍ...

“Bring him to me.” As a result, I came and he said to me, “How often do you fast?” I said: “I fast every day.” He said: “How often do you finish reading the Qur’aan?” I said: “Every night”. He said: “Fast three days a month, and read the Qur’aan in every month...”

In another narration from al-Bukhaaree (رحمته الله) he said:

“The Prophet (ﷺ) was informed about me swearing to fast everyday and praying every night. Therefore, he sent for me and when I came to him he said:

أَلَمْ أَحْبَبْ أَنْكَ تَصُومُ وَلَا تَفْطِرُ وَتُصَلِّي؟ فَصُومْ وَأَفْطِرْ، وَ  
قُمْ نَوْمًا، فَإِنَّ لِعَيْنَيْكَ عَلَيْكَ حَقًّا وَإِنَّ لِنَفْسِكَ وَأَهْلِكَ عَلَيْكَ  
حَقًّا...

“Is what I heard true, that you fast everyday and pray every night? Fast some days and do not fast others. Pray some nights and sleep others. For verily your eyes have rights over you and your body and your family has rights over you...”

On the authority of ‘Awn ibn Abee Juheefah on the authority of his father who said:

“The Prophet (ﷺ) developed a bond of friendship between Salmaan and Abee Dardaa’. One time Salmaan visited Abee Dardaa’. He saw Umm Dardaa’ in cheap clothes and said to her, “Why are you dressed like that?” She said: “Your brother Aboo Dardaa’ does not require the luxuries of this world.” Aboo Dardaa’ came home and he (Salmaan) cooked him some food and said: “Eat”. He said: “I am



fasting". He said: "I will not eat until you do." Therefore, he ate. Then when night came Aboo Dardaa' stood up and (Salaam) said: "Sleep." Therefore, he slept. Then at the end of the night, Salmaan got up and said: "Get up now". Then they prayed. Then Salmaan said to him, "Your Lord has rights upon you and your body has rights upon you and your family has rights upon you! So, give everyone their rights." Hence, the Prophet (ﷺ) came and he mentioned the story to him. So, the Prophet (ﷺ) said to him,

صَدَقَ سَلْمَانُ

"Salmaan is correct." <sup>88</sup>

In this *Hadeeth* is confirmation of the woman's right of good companionship over her husband. The confirmation of her right to sex is taken from his saying (ﷺ) "Your family has rights upon you" then he (ﷺ) said: "Go to your family". In addition, the Prophet (ﷺ) agreed with that. <sup>89</sup>

---

### *R*evealing the Woman's Secrets

---

On the authority of Abee Sa'eed al-Khudree (رضي الله عنه) that the Messenger of Allaah (ﷺ) said:

إِنَّ مِنْ أَشْرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةَ يَوْمِ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَيَّ  
امْرَأَتِهِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا

"The most wicked person in the sight of Allaah on the Day of Judgment is the man who comes to his wife, and she comes to him (for intercourse) and then he spreads her secrets." <sup>90</sup>

---

<sup>88</sup> Saheeh al-Bukhaaree

<sup>89</sup> Al-Haafidh Ibn Hajr (رحمته الله) in *Al-Fath* (Vol. 4, pg. 212)

<sup>90</sup> Saheeh Muslim

In another narration by Muslim on the authority of Abee Sa'eed al-Khudree (رضي الله عنه) that the Messenger of Allaah (ﷺ) said:

إِنَّ مِنْ أَعْظَمِ الْأَمَانَةِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى  
امْرَأَتِهِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا

“Certainly, the greatest trust that Allaah will ask about on the Day of Judgment is the man that comes to his wife, she comes to him, and then he spreads her secrets (thus violating this trust).”

---

### Staying Away from Forbidden Sex

---

Allaah (ﷻ) says:

﴿ وَتَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي  
الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ  
حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٠١﴾  
نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْى شِئْتُمْ وَقَدِّمُوا لَأَنْفُسِكُمْ  
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوُهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٠٢﴾ ﴾

“They ask you concerning menstruation. Say that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allaah has ordained for you. Truly, Allaah loves those who turn unto Him in repentance and loves those who purify themselves. Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in

the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allaah to bestow upon you pious offspring) before you for your own selves. And fear Allaah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad).”

[Sooratul-Baqarah 2:222-223]

Al-Haafidh Ibn Katheer (رحمه الله) said:

“‘So keep away from the women during their menses,’ means from their private area. Based on his saying (رحمه الله),

صَنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ

“Do anything with them except intercourse.”

Based upon this, many of the scholars - or most of them - have the opinion that it is allowable to start anything with the menstruating women except that, which involves her private parts.”<sup>91</sup>

(End of Ibn Katheer’s words)

Imaam Muslim narrated in his *Saheeh* from the *Hadeeth* of Anas,

“The Jews did not eat with their women, nor did they stay in the same house as them while they were menstruating. As a result, the companions of the Prophet (ﷺ) asked him and Allaah Revealed the verse,

﴿ وَدَسَّوْا نَكَاحَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾

“They ask you concerning menstruation. Say that is an *Adha* (a harmful thing for a husband to have a sexual

<sup>91</sup> Tafseer ibn Katheer (Vol. 1, pg. 477)

intercourse with his wife while she is having her menses), therefore keep away from women during menses and do not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allaah has ordained for you. Truly, Allaah loves those who turn unto Him in repentance and loves those who purify themselves.”

[Sooratul-Baqarah 2:222]

Then the Messenger of Allaah (ﷺ) said:

اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ

“Do anything with them except intercourse.”<sup>92</sup>

The Jews were informed of this and said: “This man does not desire anything except differing with us in our affairs.” So, Usayd ibn Hudayr and ‘Abbaad ibn Bashr came to the Prophet (ﷺ) and said: “Oh Messenger of Allaah, The Jews say this and that. Should we stay in the same house as our women?” The face of the Messenger of Allaah (ﷺ) changed to such a degree that we thought he was mad at them. They left, the Prophet (ﷺ) was given a gift of *Laban* (a yogurt drink made from milk) so he sent for them and gave them some to drink so we knew that he was not mad at them.

---

### Sexual Intercourse in the Anus

---

Muslim narrated in his *Saheeh* on the authority of Jaabir (رضي الله عنه) who said:

The Jews said: “If a man comes to his wife from behind her his child will be cross-eyed”. So, the verse was revealed,

---

<sup>92</sup> Saheeh Muslim Hadeeth #302

﴿ نَسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ﴾

“Your women are your tilth so go to your tilth as you wish.”

[Sooratul-Baqarah 2:223]

In another narration is the addition,

إِنْ شَاءَ مُجِبِّيٌّ وَإِنْ شَاءَ غَيْرَ مُجِبِّيٍّ، غَيْرَ أَنْ ذَلِكَ فِي صِمَامٍ  
وَاحِدٍ

“If he wishes he may go to her from the back or from the front, but only through one opening.”<sup>93</sup>

Al-Imaam Ahmad (رحمه الله) collected<sup>94</sup> by the way of Hamaam who reported that Qataadah was asked about the one who comes to his wife from her anus. Qataadah relayed that ‘Amr ibn Shu’ayb informed him on the authority of his father, on the authority of his grandfather that the Prophet (ﷺ) said:

هِيَ اللَّطِيَّةُ الصُّغْرَى

“It is the minor sodomy”

‘Uqbah ibn Wasaaj informed me on the authority of Abee Dardaa’ said: “Who would do that except a disbeliever?” This *Hadeeth* is sound.

Al-Imaam Ahmad (رحمه الله) narrated on the authority of Ibn ‘Abbaas (رضي الله عنه) who reported that ‘Umar ibn al-Khattaab came to the Messenger of Allaah (ﷺ) and said: “O Messenger of Allaah I am destroyed. He (ﷺ) said:

وَمَا الَّذِي أَهْلَكَكَ؟

<sup>93</sup> Musnad Hadeeth #1435

<sup>94</sup> Musnad Vol. 2, pg. 210

“What is it that destroyed you?”

He replied, “I flipped over my mount (I had sex with my wife from behind her). The Messenger of Allaah did not say anything to him in reply. Then Allaah revealed the following verse to his Messenger (ﷺ),

﴿ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ﴾

“Your women are your tilth, so go to your tilth as you wish.”

[Sooratul-Baqarah 2:223]

Then he (ﷺ) said:

أَقْبِلَ وَ أَدْبَرَ، وَ اتَّقِ الدُّبَيْرَ وَ الْحَيْضَةَ

“From the front or from the back but beware of the anus and menstruation.”<sup>95</sup>

This *Hadeeth* is by way of Ja'far ibn Abee al-Mugheerah on the authority of Sa'eed ibn Jubayr. Adh-Dhahabee said in his book *al-Meezaan* that Ibn Mundah said that Sa'eed ibn Jubayr is not strong.

So, this *Hadeeth* is weak but is raised up due to other evidences.

Al-Imaam Ahmad (رحمته الله) also narrated from the *Hadeeth* of Ibn 'Abbaas (رضي الله عنه) who said that the verse,

﴿ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ ﴾

“Your women are your tilth.”

[Sooratul-Baqarah 2:223]

It was revealed about a group from *al-Ansaar* who came to the Prophet (ﷺ) and asked him about it and he said:

---

<sup>95</sup> *Musnad* Vol. 1, pg. 297

اَتَيْهَا عَلَى كُلِّ حَالٍ إِذَا كَانَ فِي الْفَرْجِ

“Go to them as you like as long as it is from the vagina.”<sup>96</sup>

This *Hadeeth* has Rashdayn ibn Sa'd in its chain and al-Haafidh said that he is weak. Aboo Haatim is more correct about him than Ibn Lahee'ah, and Ibn Yoonus said: “He is strong in his religion, but I found him forgetful and incorrect in *Hadeeth*.”

On the authority of Jaabir ibn 'Abdillaah al-Ansaaree from the Messenger of Allaah (ﷺ) who said:

اسْتَحْيُوا فَإِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، لَا بَحْلٌ مَأْتَاكَ النِّسَاءُ  
فِي حَشُوشِهِنَّ

“Be ashamed, for verily Allaah is not ashamed of the truth. It is not allowable for you to go to your women through their anuses.”

It is narrated by ad-Daaruuqutnee<sup>97</sup> and it is by the way of Ismaa'eel ibn 'Eyyaash al-Hamasee. He is truthful when narrating from the people in his region and he errors when narrating from other than them and the narration of this *Hadeeth* is from other than them.

On the authority of 'Abullaah ibn 'Amr who said that the Messenger of Allaah (ﷺ) said:

سَبْعَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَ يَقُولُ:  
ادْخُلُوا مَعَ الدَّاحِلِينَ: الْفَاعِلُ وَالْمَفْعُولُ بِهِ، وَ النَّاِكِحُ يَدُهُ، وَ  
نَاِكِحُ الْبَهِيْمَةِ، وَ نَاِكِحُ الْمَرْأَةِ فِي دُبْرِهَا، وَ جَامِعُ بَيْنَ الْمَرْأَةِ  
وَ ابْنَتَيْهَا، وَ الزَّانِي بِحَلِيْلَةِ جَارِهِ، الْمُؤَدِّي جَارُهُ حَتَّى يَلْعَنَهُ

“There are seven people who Allaah will not look at nor purify on

<sup>96</sup> Musnad Vol. 1, pg. 268

<sup>97</sup> Ad-Daruqutnee, *Hadeeth* #3708

the Day of Judgment and He will say: 'Enter hell with the others!' The two who commit adultery together, the one who masturbates and one who has sex with animals, the one who has sex with his wife through the anus, the one who marries a woman and her daughter, the one who commits adultery with his neighbors wife, and the one who harms his neighbor so much that the neighbor curses him."

Al-Haafidh Ibn Katheer mentions his explanation of this verse then after it; he says that Ibn Lahee'ah and his Shaykh are weak. He means by 'his Shaykh' 'Abdir-Rahmaan ibn Ziyaad ibn An'am. These two *Hadeeths* are raised due to supporting evidence.

On the authority of Abee Hurayrah (رضي الله عنه) who said that the Messenger of Allaah (ﷺ) said:

لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَى رَجُلٍ جَامَعَ امْرَأَتِهِ فِي دُبْرِهَا

"Allaah The Mighty and Magnificent will not look at the man who has sex with his wife through her anus." <sup>98</sup>

On the authority of Abee Hurayrah (رضي الله عنه) who said that the Messenger of Allaah (ﷺ) said:

مَلْعُونٌ مَنْ أَتَى امْرَأَتَهُ فِي دُبْرِهَا

"Whoever has sex with his wife through the anus is cursed." <sup>99</sup>

Not all of these proofs are free from weakness; however with all of it grouped together from the different paths that it was transmitted from is proof of the certainty of the ruling that sex through the anus is forbidden.

Allaah (ﷻ) says:

<sup>98</sup> Ahmad, Volume 2, pg. 244 and in the chain is al-Haarith ibn Mukhalid whose situation is unknown.

<sup>99</sup> Also in this chain is al-Haarith ibn Mukhalid whose situation in unknown.



﴿ فَاتُّوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ﴾

“Go to them in the way Allaah has ordered you.”

[Sooratul-Baqarah 2:222]

Ibn al-Qayyim said:<sup>100</sup>

This verse is proof of the forbiddance of sex through the anus from two angles. First, He allows coming to them in the fertile area that is the place of the child and not in the bowels, which is the place of harm. In addition, the place of fertility is meant according to His Saying,

﴿ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ﴾

“The way Allaah has ordered you.”

He (ﷻ) said:

﴿ فَاتُّوْا حَرَثَكُمْ أَنْيْ شِئْتُمْ ﴾

“Go to your tilth as you wish.”

So, going to her from behind is also a benefit gained from this verse because He (ﷻ) said:

﴿ أَنْيْ شِئْتُمْ ﴾

“As you wish.”

Meaning from wherever you prefer, from the front or behind. Ibn ‘Abbaas said: فَاتُّوْا حَرَثَكُمْ means from her vagina.

If Allaah has forbidden sexual intercourse in the vagina due to a harm, which comes and goes, what do you think about the anus? It is a place of harm continuously and with the increasing evil of exposure to abortion as it is a very close path from the anus of the

<sup>100</sup> Zaadul-Ma‘aad, Vol. 3, pg. 261

mother to the anus of the child.

In addition, the woman has rights upon her husband during sex. Having sex with her through the anus neglects her rights and does not fulfill her desire and does not achieve her goal.

- The anus was not formed for this action, nor was it created for it. Rather the vagina was formed for this action. Those who equate its function with the anus are leaving both the wisdom of Allaah and His Law.
- That action harms the man. Because of that the most distinguished doctors from all branches of medicine have forbidden it because the vagina is specialized in extracting all of the seminal fluids and relieving the man. However, sex through the anus does not help in extracting all of the seminal fluids and all of them are not released which is opposed to the natural way of things.
- It is harmful in another way in that it necessitates very tiring movements that are opposed to the natural way of things.
- It is very harmful to the woman, as it is something strange and unnatural and she is very disinclined towards it.
- Verily, it is a place of filth and excrement yet the man faces it and mixes with it.
- It causes grief and sadness and repulsion for the two people.
- It darkens the face, constricts the chest, extinguishes the heart's light, and covers the face with a sign that is visible to even the layman.
- It severely damages the status of the two people to such a degree that it cannot be repaired after that except with sincere repentance, if Allaah wills.
- Verily, the goodness from them is gone and they are covered by its opposite. Just as the affection between them is gone and is replaced with mutual hatred and cursing one another.
- It is from the biggest reasons of Allaah's Favors leaving you and being replaced by malice towards you. It obligates Allaah's curse and hatred, and His shunning the perpetrator and causes Him not to look at the perpetrator. What goodness can he hope for after that? What evil can he be safe from? How is the life of the servant who has been afflicted with the curse and hatred of Allaah and Him turning His Face from him and not looking at him?

- Verily shyness leaves completely, and shyness is the life of the heart; if it loses it, evil and ugliness start to seem good and good starts to become evil and ugly. By doing this, you have given life to its (the heart) corruption.
- Verily he leaves the natural way that Allaah set up for him and changes his natural way to the natural way of the animals that Allaah did not set up for him. It is the opposite way, and if he opposes his nature then his heart is opposed, as well as his deeds and his guidance. As a result, he has made the bad deeds and actions seem good. He has destroyed his condition, his deeds, and his speech without choice.
- He has inherited what no one has inherited due to his shamelessness and boldness.
- He has inherited what no one except him has inherited due to his degradation, vileness, and worthlessness.
- Verily, the slave is covered with hatred and anger and people have contempt for him. They view him as worthless from what is seen by the senses. So peace and blessings upon the one who is given the happiness of guidance and the happiness to those who follow what he (ﷺ) came with in this world and the Hereafter. Whoever opposes his (ﷺ) guidance and does not follow what he came with has destroyed this life and the Hereafter.

---

### *Teaching & Refining Her*

---

On the authority of Hind bint al-Haarith al-Firasiyyah that Umm Salamah, the wife of the Prophet (ﷺ) said:

The Messenger of Allaah (ﷺ) woke up terrified one night and said:

سُبْحَانَ اللَّهِ، مَاذَا أَنْزَلَ اللَّهُ مِنَ الْخَزَائِنِ؟ وَ مَاذَا أَنْزَلَ مِنْ  
الْفِتَنِ؟ مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ يُرِيدُ أَزْوَاجَهُ لِكَيْ يُصَلِّينَ

## رُبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٍ فِي الآخِرَةِ

"Glory be to Allaah! How many bounties have Allaah sent down and how many trials? Who will wake the companions of these rooms (He meant his wives so that they could pray)? Perhaps the one who is clothed in this life will be naked in the Hereafter." <sup>101</sup>

On the authority of the Mother of the Believers, Juwayriyyah (رضي الله عنها), that the Prophet (ﷺ) left her in the early morning, while she was performing the morning prayer. When he (ﷺ) came back later in the morning she was still sitting there. He said to her:

مَا زَلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا؟ قَالَتْ: نَعَمْ، قَالَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ قُلْتُ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ  
ثَلَاثَ مَرَّاتٍ، لَوْ وَزَنْتَ بِمَا قُلْتَ مِنْذُ الْيَوْمِ لَوَزَنْتَهُنَّ: سُبْحَانَ  
اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِينَةَ عَرْشِهِ وَمِدَادَ  
كَلِمَاتِهِ

"Have you been in the same seat since I left you?" She said: "Yes." Then, the Messenger of Allaah (ﷺ) said: "After I left you, I said four words three times, and if you were to weigh what you have said this entire morning against them they would outweigh what you have said. The words are, 'Glory be to Allaah' and 'praise be to Allaah' according to the number of His creation and the pleasure of His Self and the weight of His Throne and the ink of His Words." <sup>102</sup>

On the authority of 'Aa'ishah (رضي الله عنها), who said that one day the Messenger of Allaah (ﷺ) set out on a journey. I hung up a curtain that had pictures on it. When the Messenger of Allaah (ﷺ) saw it, he ripped it up, and his face changed color. He said:

يَا عَائِشَةُ، أَشَدُّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُصَاهَوْنَ

<sup>101</sup> Saheeh al-Bukhaaree

<sup>102</sup> Saheeh Muslim

## بِخَلْقِ اللَّهِ

“O ‘Aa’ishah! Those who Allaah will punish the severest on the Day of Judgment are those who try to make a resemblance to the creation of Allaah.”<sup>103</sup>

On the authority of ‘Aa’ishah (رضي الله عنها) who said “A group of Jews came to the Messenger of Allaah and said: ‘Poison be upon you.’ I understood them and said: ‘Upon you poison and damnation.’ So, the Messenger of Allaah (ﷺ) said:

مَهْلًا يَا عَائِشَةُ فَإِنَّ اللَّهَ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ قُلْتُ: يَا رَسُولَ اللَّهِ أَوْلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَقَدْ قُلْتُ: وَعَلَيْكُمْ

“Calm down O ‘Aa’ishah, verily Allaah loves leniency in all affairs.” She said: “Did not you hear what they said?” The Messenger of Allaah (ﷺ) said: “And I said ‘and upon you.’”<sup>104</sup>

On the authority of ‘Aa’ishah who said: I said to the Prophet (ﷺ), “It is enough for you that Safiyyah is such and such (a narrator other than Masaddad said this means that she is short).” So, he said:

لَقَدْ قُلْتُ كَلِمَةً لَوْ مَزَجَتْ بِمَاءِ الْبَحْرِ لَمَزَجَتْهُ قَالَتْ: وَحَكَيْتُ لَهُ إِنْسَانًا، فَقَالَ: مَا أَحَبُّ إِلَيَّ حَكَيْتُ إِنْسَانًا وَأَنْ لِي كَذَا وَكَذَا

“You have just said a word that would change (poison) the sea if it was mixed with it. She said: “I imitated someone to him.” He said: “I do not like that I imitate someone even if I only get such and such.”<sup>105</sup>

On the authority of Juwayriyyah bint al-Haarith (رضي الله عنها) that the

<sup>103</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>104</sup> Saheeh al-Bukhaaree

<sup>105</sup> Abou Daawood and the chain is authentic.

Prophet (ﷺ) entered upon her on Friday while she was fasting and said to her:

أَصُمْتِ أَمْسِي؟ قَالَتْ: لَا. قَالَ: تُرِيدِينَ أَنْ تَصُومِي غَدًا؟  
قَالَتْ: لَا. قَالَ: فَأَفْطِرِي

*"Did you fast yesterday?" She said: "No." He said: "Do you want to fast tomorrow?" She said: "No." He said: "Then break your fast."*  
106

On the authority of the Mother of the Believers, Maymoonah bint al-Haarith (رضي الله عنها) relayed that she freed a slave-girl without asking the permission of the Prophet (ﷺ). So, when it was her day with him she said: "Did you realize that I freed my slave girl?" He said:

أَوْ فَعَلْتِ؟ قَالَتْ: نَعَمْ. قَالَ: أَمَّا إِنَّكَ لَوْ أُعْطَيْتَهَا أَخْوَالَكَ كَانَتْ  
أَعْظَمَ لِأَجْرِكَ

*"Really?" She said: "Yes." He said: "If you had given her to one of your uncles you would have gotten more reward."* 107

---

## Levels of Discipline

---

Allaah (ﷻ) said:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ  
وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۖ فَالْصَّالِحَاتُ قَنِينَتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا  
حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ ۖ فَعِظُوهُنَّ ۖ وَاهْجُرُوهُنَّ فِي  
الْمَضَاجِعِ وَاصْرِبُوهُنَّ ۗ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ

<sup>106</sup> Collected by al-Bukhaaree.

<sup>107</sup> Agreed upon.

﴿ اللَّهُ كَانَ عَلِيًّا كَبِيرًا ﴾

“Men are the protectors and maintainers of women, because Allaah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore, the righteous women are devoutly obedient (to Allaah and to their husbands), and guard in the husband’s absence what Allaah orders them to guard (e.g. their chastity, their husband’s property, etc.). As for 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, Allaah is Ever Most High, Most Great.”

[Sooratun-Nisaa’ 4:34]

Al-Haafidh Ibn Katheer (رحمه الله) said with respect to Allaah’s Saying,

﴿ وَأَضْرِبُوهُنَّ ﴾

“And strike them.”

It means that if they do not listen to your admonishment, nor are they affected by your abandonment of their beds, then it is for you to strike them. This striking is not done violently as is established in *Saheeh Muslim* on the authority of Jaabir (رضي الله عنه) from the Prophet (ﷺ) that he said during the farewell pilgrimage:

وَأَتَقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّهُنَّ عِنْدَكُمْ عَوَانٌ، وَ لَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرَجٍ وَ لَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَ كِسْوَتُهُنَّ بِالْمَعْرُوفِ

“Fear Allaah with respect to your women. Verily, they are your partners. You have rights over them that they do not allow anyone to sit on your bed whom you do not like and if they do that then strike them, but not violently, and their right over you is that you sustain and clothe them from what is reasonable.”

---

## Where Does Abandonment Occur?

---

The Most High (ﷻ) says:

﴿ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ ﴾

“And abandon their beds.”

[Sooratun-Nisaa' 4:34]

Some of the people of knowledge say that the meaning of abandonment here is abandoning sexual intercourse. This means that you sleep with her in one bed, but do not have sexual intercourse with her. Some of them say that the meaning of abandonment here is abandoning both the bed and sexual intercourse. Some of them say it means abandoning the bed only.

The majority of scholars are of the second opinion that the meaning of abandonment is the apparent meaning of the verse, which is to not go to her, nor live with her in the same area. This is the opinion of al-Haafidh (Ibn Hajr).<sup>108</sup>

As for the *Ahaadeeth* that pertain to abandonment, I will mention some of them:

1. Al-Imaam al-Bukhaaree said: Khaalid ibn Mukhalid informed me that Sulaymaan informed him that he said that Hameed informed me on the authority of Anas (رضي الله عنه) who said that the Messenger of Allaah (ﷺ) swore an oath that he would not go to his wives for a month. So, he stayed in one of his upper rooms. Then after 29 days, he came down and it was said to him, “O Messenger of Allaah, you made an oath to not go to your wives for a month.” He said:

---

<sup>108</sup> *al-Fath al-Baaree*, Vol. 9, pg. 301



إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ

"29 days is a month."<sup>109</sup>

2. Al-Imaam al-Bukhaaree said: Aboo 'Aasim informed me on the authority of Ibn Jareej and (also) Muhammad ibn Muqaatil informed me that 'Abdullaah informed him, that Ibn Jareej said that Yahyaa ibn 'Abdullaah ibn Sayfee informed me, that 'Ikhramah ibn 'Abdir-Rahmaan ibn al-Haarith informed him, that Umm Salamah informed him, that the Prophet (ﷺ) swore an oath that he would not go to some of his wives for one month. So, after 29 days had passed he went to them and it was said to him, "Prophet of Allaah, you swore that you would not go to them for a month?" He said:

إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا

"It is possible for a month to be 29 days."<sup>110</sup>

3. Aboo Daawood reported: Moosaa ibn Ismaa'eel informed me that Hammaad informed him that Aboo Qa'imah al-Baahalee informed him on the authority of Hakeem ibn Mu'aawiyah al-Qushayree on the authority of his father who said to the Prophet, "O Messenger of Allaah, what is the right that the wife has over us?" He said:

أَنْ تَطْعَمَهَا إِذَا طَمَعْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلاَ تَضْرِبَ  
الْوَجْهَ وَلاَ تُقْبِحَ وَلاَ تَهْجُرَ إِلاَ فِي الْبَيْتِ

"That you feed her when you eat, and you clothe her when you have the means and that you do not strike her face and that you do not denounce her and that you do not abandon her except in the house."<sup>111 112</sup>

<sup>109</sup> *al-Fath al-Baaree*, Vol. 9, pg. 300

<sup>110</sup> *al-Fath al-Baaree*, Vol. 9, pg. 300

<sup>111</sup> *Hadeeth* Number 2142

<sup>112</sup> Bahaz quoted Aboo Qaz'ah in another *Hadeeth* as recorded by Abee Daawood in *Hadeeth* number 2143

In the previous *Hadeeth* is clarification that the Prophet (ﷺ) abandoned his wives outside of the house, yet in this *Hadeeth* is proof that abandonment outside of the house is not permissible. If these two *Hadeeths* are combined we find that they are different based on different conditions, which are present. Therefore, if abandonment outside of the house is necessary, he did it, and if it was not then he did it inside of the house. Al-Imaam al-Bukhaaree is inclined toward the previous *Hadeeth* of Anas (رضي الله عنه) and he mentions that it is more correct than the *Hadeeth* of Bahaz. His opinion was in line with the *Hadeeth* of Anas (رضي الله عنه) which is that abandonment is outside of the house and Allaah knows best.

It is narrated in the *Hadeeth* of ‘Abdullaah ibn Zum’ah (رضي الله عنه) that he heard the Messenger of Allaah (ﷺ) address the people - and among the things he said was,

يَعْمَدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ، فَلَعَلَّهُ يَضَاجِعُهَا مِنْ  
 آخِرِ يَوْمِهِ

“Any of you are unwise if he beats his wife like a slave girl and then has sexual intercourse with her at the end of that day.”<sup>113</sup>

---

### ✦ the Husband Strikes His Wife, He Should Avoid the Face

---

On the authority of Mu’aawiyah Al-Qushayree who said to the Messenger of Allaah, “O Messenger of Allaah, what is the right of the wife upon us?” He said:

أَنْ تَطْعِمَهَا إِذَا طَمَعَتْ، وَ تَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَ لَا تَضْرِبَ  
 الْوَجْهَ وَ لَا تُقَبِّحَ وَ لَا تَهْجُرَ إِلَّا فِي الْبَيْتِ

<sup>113</sup> Saheeh Al-Bukhaaree and Saheeh Muslim

“That you feed her when you eat, that you clothe her if you are able, and that you do not strike her face, nor denounce her, and that you do not abandon her except in the house.”

On the authority of Abee Hurayrah (رضي الله عنه) who said that the Messenger of Allaah (ﷺ) said:

إِذَا ضَرَبَ أَحَدُكُمْ أَخَاهُ فَلْيَجْتَنِبِ الْوَجْهَ

“If one of you hits his brother he should avoid the face.”<sup>114</sup>

---

### Replying To Their Questions & Not Scorning Them

---

Sa'eed ibn Abee Maryam informed him, that Naafi' ibn 'Umar informed him, that Ibn Abee Malakiyyah informed him, that 'Aa'ishah the wife of the Prophet (ﷺ) did not hear anything that she did not understand except that she would ask questions about it until she understood.

Also the Prophet (ﷺ) said:

مَنْ حُوسِبَ عَذِبَ

“Whoever is called to account will be punished.”<sup>115</sup>

So 'Aa'ishah said: “Did not Allaah say:

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

‘He will receive an easy reckoning?’

So, he (ﷺ) said:

---

<sup>114</sup> Saheeh Muslim

<sup>115</sup> Imaam al-Bukhaaree (رضي الله عنه) reported (number 103)

إِنَّمَا ذَلِكَ الْعَرَضُ، وَ لَكِنَّ مَنْ نُوقِشَ الْحِسَابَ يُهْلِكُ

'That is referring to the presentation, but whoever's account is argued will be destroyed.'

On the authority of 'Aa'ishah (رضي الله عنها) who reported,

I said: "O Messenger of Allaah, will the believers multiply?" He said:

هُم مِّنْ آبَائِهِمْ فَقُلْتُ: يَا رَسُولَ اللَّهِ بِلَا عَمَلٍ؟ قَالَ: اللَّهُ أَعْلَمُ  
بِمَا كَانُوا عَامِلِينَ قُلْتُ: يَا رَسُولَ اللَّهِ، فَذَرَارِي الْمُشْرِكِينَ؟  
فَقَالَ: مِّنْ آبَائِهِمْ قُلْتُ: بِلَا عَمَلٍ؟ قَالَ: اللَّهُ أَعْلَمُ بِمَا كَانُوا  
عَامِلِينَ

"They will come from their fathers." I said: "O Messenger of Allaah without deeds?" He said: "Allaah knows best who the doers of good deeds are." I said: "O Messenger of Allaah, will the polytheists multiply?" He said: "From their fathers". I said: "Without deeds?" He said: "Allaah knows best who the doers of bad deeds are." <sup>116 117</sup>

On the authority of 'Aa'ishah (رضي الله عنها) who said to the Messenger of Allaah, "O Messenger of Allaah! I do not know of a harsher verse in the Book of Allaah." He said:

أَيُّ آيَةٍ يَا عَائِشَةُ؟

"What is the verse O 'Aa'ishah?" She said: "The saying of Allaah,

<sup>116</sup> Aboo Daawood

<sup>117</sup> [T.N.]: Ash-Shaykh Aboo 'Abdir-Rahmaan Muqbil ibn Haadee al-Waadi'ee (رضي الله عنه) said:

This Hadeeth is authentic with respect to the chain of narrators, but with respect to the text it is referring to the ruling in this life in that if the Muslims live with the disbelievers and they are not able to distinguish between (the religion of) the adult and (the religion of) the child, then the children follow their fathers. However, the ruling in the Hereafter is that they are in Paradise as is found in the Hadeeth of Samarah ibn Jundab.

﴿ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ ﴾

'Whoever does evil deeds will be recompensed for them.'  
[Sooratun-Nisaa' 4:123]

He said:

أَمَّا عَلِمْتَ يَا عَيْشَةُ أَنَّ الْمُسْلِمَ تُصِيبُهُ التَّكْبَةُ أَوْ الشَّوْكَةُ فَيُكَافَأُ  
بِأَسْوَأِ عَمَلِهِ، وَمَنْ حُوسِبَ عَذَّبَ؟

"But you know O 'Aa'ishah, that the Muslim who is afflicted with a calamity or a difficulty then it will make up for the worst of his deeds, and whoever is called to account will be punished?"

She said: "Did not Allaah say:

﴿ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴾

'He will receive an easy reckoning.'  
[Sooratul-Inshiqaaq 84:8]

He said:

إِنَّمَا ذَلِكَ الْعَرَضُ، وَ لَكِنَّ مَنْ نُوقِشَ الْحِسَابَ يَهْلِكُ

"That is referring to the presentation, but whoever's account is argued will be punished." <sup>118 119</sup>

On the authority of Zaynab bint Jahsh (رضي الله عنها) that the Prophet (ﷺ) entered upon her frightened and said:

لَا إِلَهَ إِلَّا اللَّهُ، وَيَلُّ لِلْعَرَبِ مِنْ شَرِّ قَدْ اقْتَرَبَ، فَتَحَ الْيَوْمَ مِنْ  
رَدْمٍ يَأْجُوجَ وَ مَأْجُوجَ مِثْلُ هَذَا وَ حَلَقَ بِإِصْبَعِيهِ الْإِبْهَامَ وَ الَّتِي  
تَلِيهَا قَالَتْ زَيْنَبُ ابْنَةُ جَحْشٍ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَنَهْلِكَ  
وَ فِينَا الصَّالِحُونَ؟ قَالَ: نَعَمْ إِذَا كَثُرَ الْخَبْثُ

<sup>118</sup> Aboo Daawood

<sup>119</sup> Ash-Shaykh Aboo 'Abdir-Rahmaan (رضي الله عنه) said that this Hadeeth is authentic as it meets the conditions of Muslim and al-Bukhaaree and Muslim narrated part of it.

“There is no deity worthy of worship except Allaah. Woe be to the ‘Arab from this evil that is coming. Today, a hole like this - he made a circle with his thumb and index fingers - was made in the prison of Ya’jooj and Ma’jooj.” Zaynab bint Jahsh said: “O Messenger of Allaah will the righteous people among us be destroyed?” He said: “Yes, if evil increases”.<sup>120</sup>

On the authority of ‘Aa’ishah the wife of the Prophet (ﷺ) who said that Salmaa, the freed slave girl of the Messenger of Allaah (ﷺ) came to the Messenger of Allaah (ﷺ) asking his intercession with Abee Raaf’i who had hit her. The Messenger of Allaah (ﷺ) said to Abee Raaf’i,

مَا لَكَ وَ لَهَا يَا أَبَا رَافِعٍ؟ قَالَ: تُؤْذِنِي يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِمِ آذَيْتَهُ يَا سَلْمَى؟

“What happened between you two, O Aboo Raaf’i?” He replied, “She harmed me, O Messenger of Allaah.” The Messenger of Allaah (ﷺ) said: “How did you harm him, O Salmaa?”

She said: “O Messenger of Allaah I did not harm him at all, but he broke his *Wudhoo*’ while he was praying, so I said to him, ‘O Aboo Raaf’i, the Messenger of Allaah (ﷺ) has ordered the Muslims to make *Wudhoo*’ if they pass gas.’ Then, he hit me.” So, the Messenger of Allaah (ﷺ) laughed and said:

يَا أَبَا رَافِعٍ ، إِنَّهَا لَمْ تَأْمُرْكَ إِلَّا بِخَيْرٍ

“O Aboo Raaf’i, verily she was only telling you to do something good.”<sup>121</sup>

---

### Kind Treatment of the Wife

---

Allaah (ﷻ) says: in describing His believing worshippers:

<sup>120</sup> Agreed upon

<sup>121</sup> Ahmad with a sound chain

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَن دِينِهِ ۚ فَسَوْفَ يَأْتِي اللَّهَ  
 بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۗ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ  
 يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ  
 يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

“O you who believe! Whoever from among you turns back from his religion (Islaam), Allaah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allaah, and never afraid of the blame of the blamers. That is the Grace of Allaah that He bestows on whom He wills. And Allaah is All-Sufficient for His creatures’ needs, the All-Knowing.”

[Sooratul-Maa'idah 5: 54]

And the Prophet (ﷺ) said:

إِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ أَخْلَاقًا

“Verily, the best of you are the best in character.”

From cruelty and injustice is that the man comes to the first meeting with this poor woman and he only thinks about deflowering her and satisfying his desires. This action amounts to one of the strongest reasons for her dislike towards him until this dislike stretches for a very long time. What is it that prevents the Muslim man from coming to his wife by way of a nice word, or joking and playing with her? Verily that is more appropriate in that it brings the two hearts together and facilitates mercy and compassion between them, and we have in the Messenger of Allaah (ﷺ) a good example.

From the *Hadeeth* of Jaabir ibn ‘Abdillaah (رضي الله عنه) who said that the Messenger of Allaah (ﷺ) said to him,

هَلَا جَارِيَةٌ تُلَاعِبُكَ وَتُلَاعِبُهَا

*“Why not (marry) a young girl so that she could play with you and you could play with her?”* <sup>122</sup>

On the authority of ‘Urwah ibn az-Zubayr who reported that, Aa’ishah said:

By Allaah, indeed I saw the Messenger of Allaah (ﷺ) stand at the door of my room while some Ethiopian men were playing with their spears in the mosque. The Messenger of Allaah (ﷺ) covered me with his upper garment so that I could watch their show and he stood like that until I was finished. <sup>123</sup>

So, be sympathetic toward the young girl’s love of amusement.

On the authority of ‘Aa’ishah (رضي الله عنها) who said:

The Messenger of Allaah (ﷺ) challenged me to a race and I defeated him, and that was before I became heavy. Then, he challenged me after I had become heavy and he beat me. So, he said:

هَذِهِ بِتِلْكَ

*“This is for that.”* <sup>124</sup>

On the authority of ‘Aa’ishah (رضي الله عنها) who said:

The Messenger of Allaah (ﷺ) came with a container and I drank from it while I was menstruating, then he took it and placed his mouth on the place where I drank from it. Then I took the ‘Araq and ate from it, then he took it and put his mouth on the place where I ate from. <sup>125</sup>

On the authority of ‘Aa’ishah (رضي الله عنها) who said:

---

<sup>122</sup> Saheeh al-Bukhaaree

<sup>123</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>124</sup> Abou Daawood with an authentic chain

<sup>125</sup> Saheeh Muslim



The Messenger of Allaah (ﷺ) and I bathed together using one bowl of water between us. He would begin before me until I would say: "Save some for me! Save some for me!" And we were both in a state of sexual impurity.<sup>126</sup>

On the authority of 'Aa'ishah (رضي الله عنها) who said:

The Prophet (ﷺ) rested in my room while I was menstruating and then he read the *Qur'aan*.<sup>127</sup>

---

### The Man Beautifying Himself For His Wife

---

Allaah says:

﴿ وَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْعُرْفِ ﴾

**"And the women have the same rights as those that are over them from what is reasonable."**

[Sooratul-Baqarah2: 228]

Al-Haafidh Ibn Katheer (رحمته الله) in his explanation of this verse said:

"It means that they have rights over the men similar to the rights that the men have over them. So giving each other their mutual rights is obligatory from what is reasonable... Wakee' said on the authority Basheer ibn Sulaymaan, on the authority of 'Ikramah, on the authority of Ibn 'Abbaas who said: "Verily I love to beautify myself for women just as I love women to beautify themselves for me because Allaah says:

﴿ وَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْعُرْفِ ﴾

---

<sup>126</sup> Saheeh Muslim

<sup>127</sup> Saheeh al-Bukhaaree

**‘And the women have the same rights as those that are over them from what is reasonable.’**

[Sooratul-Baqarah2: 228]

If a man beautifies himself, it helps the woman in lowering her gaze and it helps to bring the hearts close together. Some men go to their wives and they are unkempt, dirty, and foul smelling. He bathes and perfumes himself to go out with his friends, but when he returns he is as I mentioned earlier which causes dislike in the heart and disgust in the soul. Just as you ask your wife, when she is in front of you, to be beautiful looking and pleasant smelling, she also asks this of you. She has feelings just as you do, and she has senses just as you do. Men, fear Allaah in yourselves and in your women.”

---

### Helping Her with Housework

---

‘Aa’ishah (رضي الله عنها) was asked, “What does the Messenger of Allaah (ﷺ) do with his family?” She said: “He was busy with his family until it was time to pray and then he prayed.”<sup>128</sup>

On the authority of al-Qaasim, on the authority of ‘Aa’ishah (رضي الله عنها) that he asked, “What did the Messenger of Allaah do in his house?” She said: “He was a man among men, he cleaned his garment, he milked his sheep and he served himself”.<sup>129</sup>

On the authority of ‘Urwah ibn az-Zubayr, on the authority of ‘Aa’ishah (رضي الله عنها) that he asked, “What did the Messenger of Allaah do in his house?” She said: “He mended his garment, patched his shoes and he did in his house what men do in their houses.”<sup>130</sup>

The female student of Islaamic knowledge especially needs her husband’s help in raising the children and caring for them, in order

---

<sup>128</sup> *Saheeh al-Bukhaaree*

<sup>129</sup> *Ahmad with an authentic chain.*

<sup>130</sup> *Ahmad with an authentic chain.*

for her to study from the *Qur'aan* and *Sunnah* what is needed for her to practice her religion and assist her in bringing up her children in a proper and sound way. We ask Allaah to guide our men.

---

## The Jealousy of the Man for His Wife

---

'Iyyaad and others said that it (jealousy) is taken from the verb to change, as in changing the heart and arousing anger. The reason for it being that is it shares something that is special, and the most severe type is that which is between husband and wife, and that is with respect the rights between humans.<sup>131</sup>

As for the rights of Allaah, al-Khattaabee said that the best explanation of it is the explanation given in the *Hadeeth* of Abee Hurayrah in which the Prophet (ﷺ) said:

إِنَّ اللَّهَ يُعَارُ وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللَّهُ

*"Verily Allaah is jealous and the jealousy of Allaah is that a believer does that which Allaah has forbidden."*

The meaning of jealousy is that a man protects the woman from speaking with men who are not a Mahram for her, gazing at them, adorning herself for them, and unveiling herself in front of them. The meaning is not that you question her in her religion and her honor and spy on her. We have in the Messenger of Allaah (ﷺ) and his companions (رضي الله عنهم) a good example, and here are examples of their jealousy:

On the authority of al-Mugheerah who reported that Sa'd ibn 'Ibaadah said: "If I saw a man with my wife I would strike him with the sharp side of the sword." So, the Prophet (ﷺ) was informed of that and said:

---

<sup>131</sup> Al-Haafidh records this in *al-Fath*, Vol. 9, pg. 321

أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ لِأَنَّا أَغْيَرُ مِنْهُ وَاللَّهُ أَغْيَرُ مِنِّي

*"Are you surprised by the jealousy of Sa'd? Because I am more jealous than him and Allaah is more jealous than me."<sup>132</sup>*

He also narrated on the authority of 'Aa'ishah (رضي الله عنها) that the Messenger of Allaah (ﷺ) said:

يَا أُمَّةَ مُحَمَّدٍ، مَا أَحَدٌ أَغْيَرُ مِنَ اللَّهِ أَنْ يَرَى عَبْدَهُ أَوْ أُمَّتَهُ تَزْنِي  
يَا أُمَّةَ مُحَمَّدٍ

*"O nation of Muhammad! No one is more jealous than Allaah when He sees His servant or His nation commit adultery."*

On the authority of Asmaa' bint Abee Bakr (رضي الله عنها) who said:

Az-Zubayr married me and he did not have any wealth or any possessions at all except for a camel, which helped him to take water, and his horse. I used to feed and water his horse, fix the bucket for getting water, and make dough, but I was not good at baking bread. So our Ansaaree neighbor girls used to bake bread for me, and they were honorable women. I used to carry the date stones - from the land that the Messenger of Allaah (ﷺ) had given az-Zubayr - on my head, and this land was about two miles from my house. One day, while I was coming with the date stones on my head, I met the Messenger of Allaah (ﷺ) who was with some Ansaaree men. He called me and then said: "Eekh! Eekh!" in order for me ride behind him (on his camel). I felt shy to go with the men and I remembered az-Zubayr's jealousy (as he was one of the most jealous people). The Messenger of Allaah (ﷺ) knew that I felt shy, so he moved on. So, I came to az-Zubayr and said: "I met the Messenger of Allaah (ﷺ) while I was carrying date stones on my head and he had a group of companions with him, and I was offered a ride, but I was shy from him and I remembered your jealousy." He said: "By Allaah, the fact that you carry date stones on your head is much more embarrassing to me than you riding with him." She continued, until Aboo Bakr sent me a servant to look after the

<sup>132</sup> Saheeh Al-Bukhaaree

horse, and then it was as if I had been set free. <sup>133</sup>

Muhammad ibn Abee Bakr al-Muqaddamee informed him, that Mu'tamar informed him, on the authority of 'Ubaydillaah ibn Muhammad ibn al-Munkadir, on the authority of Jaabir ibn 'Abdillaah (رضي الله عنه) from the Prophet (ﷺ) who said:

دَخَلْتُ الْجَنَّةَ أَوْ أَتَيْتُ الْجَنَّةَ فَأَبْصَرْتُ قِصْرًا، فَقُلْتُ: لِمَنْ هَذَا؟ قَالُوا: لِعُمَرَ ابْنِ الْخَطَّابِ فَأَرَدْتُ أَنْ أَدْخَلُهُ فَلَمْ يَمْنَعْنِي إِلَّا عِلْمِي بِغَيْرَتِكَ

"I entered Paradise, or I came to Paradise, and I saw a palace. So, I said: 'Who is this for?' They said: 'It is for 'Umar ibn al-Khattaab.' So, I wanted to enter it and the only thing that stopped me from doing so is my knowledge of your jealousy."

'Umar ibn al-Khattaab said: "O Messenger of Allaah, let my father and my mother be sacrificed for you. How dare my jealousy offend you?" <sup>134</sup>

'Abdaan informed me that 'Abdullaah informed him, on the authority of Yoonus, on the authority of az-Zuhree who reported that Ibn al-Musayb informed me on the authority of Abee Hurayrah who said:

We were sitting with the Messenger of Allaah (ﷺ) who said:

بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَيَّ جَانِبِ قِصْرٍ، فَقُلْتُ: لِمَنْ هَذَا؟ قَالَ: لِعُمَرَ، فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا

"When I was sleeping I saw into Paradise. So, there was a woman making Wudhoo' beside a palace. Therefore, I said: 'Who is this for?' He said: "This is for 'Umar.' I remembered his jealousy and I

<sup>133</sup> Saheeh al-Bukhaaree

<sup>134</sup> Saheeh al-Bukhaaree

turned away from it.” ‘Umar who was sitting with us started crying and then said: “How dare my jealousy offend you, O Messenger of Allaah?”

From the jealousy that we are talking about is that the man prevents the woman from exposing her adornments to men that are not lawful to her such as his brothers and other than them.

On the authority of ‘Uqbah ibn ‘Aamir that the Messenger of Allaah (ﷺ) said:

يَا كُمْ وَ الدُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ، أفرَأَيْتُ الْحَمُو؟ قَالَ: الْحَمُو الْمَوْتُ

“It is forbidden to you to enter upon (unlawful) women.” So, a man from the Ansaar said: “O Messenger of Allaah, can we see our sister-in-laws?” He said: “The in-laws are death.”<sup>135</sup>

Al-Imaam an-Nawwawee said concerning the meaning of in-laws: Its meaning here is the close relatives of the husband excluding his fathers and his children - because they are *Mahrams* for his wives, and it is allowable for them (wives) to be alone with them (his father and his children) and they are not described with death. The meaning is his brother, or his nephew, or his uncle and those like them, from those who are not *Mahrams*. Most people are tolerant in this, and stay alone with the wife of his brother although he is death; and he is the first person who should be blocked from unlawful women.

Also from the jealousy, that we are talking about is not exposing her to trials. Those trials come with his extended absence from her or by his presenting her with something that Allaah has forbidden like the television and so on. Also, that he does not require her to go out a lot to the mall or the hospital.

---

<sup>135</sup> Agreed upon

## Her Additional Rights upon Him

Allaah said:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ  
وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۖ فَالْصَّالِحَاتُ قَنِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا  
حَفِظَ اللَّهُ ۗ وَالَّتِي نُخَافُ مِنْ نُشُوزِهِنَّ فَعِظُوهُنَّ ۖ وَاهْجُرُوهُنَّ فِي  
الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۖ فَإِنِ اطَّعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ  
اللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾

“Men are the protectors and maintainers of women, because Allaah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore, the righteous women are devoutly obedient (to Allaah and to their husbands), and guard in the husband’s absence what Allaah orders them to guard (e.g. their chastity, their husband’s property, etc.). 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, Allaah is the Most High, Most Great.”

[Sooratun-Nisaa’ 4:34]

However, this does not mean that he is above her. Rather, it is more appropriate and more suitable that this verse increases him in mercy for her, because she is a poor, sensitive woman under his power. So, he should not praise other women in front of her, nor strike her especially in front of his family or her family. Similarly, he should keep whatever problems are between him and his wife private. He should try his utmost to cover things up so that he does not break her heart or shatter her soul. It particularly affects her soul if her relatives know her situation with her husband.

From the most dangerous, worst, and most harmful of affairs is when he hits her especially in front of her children so that it lowers her in their view and weakening her person, which prevents her from carrying out that which is obligatory upon her to carry out in raising the children. You must remember before you raise your hand to hit her that Allaah is stronger than you are! So, if your power calls you to oppress her, then remember the Power of Allaah over you.

On the authority of Abee Mas'ood al-Ansaaree who said: I hit young slave, then I heard a sound behind me,

إِعْلَمْ أَبَا مَسْعُودٍ لِلَّهِ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ

"Know Aboo Mas'ood that Allaah has more power over you than you have over him (the child)." Therefore, I turned around and it was the Messenger of Allaah (ﷺ), so I said: "O Messenger of Allaah, I will free him for the sake of Allaah." So, he said:

أَوْ لَمَسْتِكَ النَّارُ أَمَا لَوْ لَمْ تَفْعَلْ لَلْفَحْتِكَ النَّارُ

"If you had not done that the Fire would burn you - or the Fire would touch you." <sup>136</sup>

---

*F*rom Her Rights Is That You Respect Her, Appreciate Her, & the  
Work That She Does

---

When you notice with pleasure and happiness what she has done, it motivates her to do more good deeds.

On the authority of Abee Hurayrah (رضي الله عنه) that the Messenger of Allaah (ﷺ) said:

---

<sup>136</sup> Saheeh Muslim



لَا يَشْكُرُ اللَّهُ مَنْ لَا يَشْكُرُ النَّاسَ

*“Allaah does not thank the one who does not thank the people.”<sup>137</sup>*

---

<sup>137</sup> *Aboo Daawood with an authentic chain*

1<sup>st</sup> Sub-Chapter to: The Rights of the Wife Upon Her  
Husband

## More than One Wife

Allaah said:

﴿ فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبْعًا فَإِنْ خِفْتُمْ

﴿ أَلَّا تَعْدِلُوا فَوَاحِدَةً ﴾

“Marry from the women that are pleasing to you, two or three or four. If you are afraid that you cannot be just, then one.”

[Sooratun-Nisaa' 4:3]

**Question:** Is having more than one wife preferable?

**Answer:** Ash-Shaykh Mustafa al-'Adawee said:

It is preferable if the man is able to be fair between his wives as Allaah says:

﴿ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً ﴾

“If you are afraid you cannot be just, then one.”

If he thinks his soul is safe from their enchantments, safe from the Rights of Allaah becoming more on him because of them, and that he will work hard to worship his Lord in spite of her, indeed Allaah says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ

﴿ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ﴾

“O you who believe! Verily, among your wives and your children are enemies for you, so beware of

them.”

[Sooratut-Taghaaboon 64:14]

In addition, that he sees in himself the ability to help them remain virtuous and to strengthen them so that he does not bring corruption to them, as Allaah does not love corruption.

Furthermore, that he has sufficient means to sustain them. Indeed Allaah said:

﴿وَلَيْسَتَعَفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

“Those who are not able to get married should remain chaste until Allaah enriches them from His bounty.”

[Sooratun-Noor 24:33]

Ash-Shaykh Muqbil bin Haadee al-Waadi'ee (رحمته) was asked about the ruling of multiple wives - Is it *Sunnah*? He answered, “No it is not. It is not *Sunnah*, but it is permissible.”<sup>138</sup>

---

<sup>138</sup> [Editor's Note]: Shaykh Ibn Baaz was asked a similar question to which he answered, Polygamy is a prescribed *Sunnah* for the one who has the ability to do so, as Allaah says,

﴿وَإِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ الْيَسَاءِ مَتَىٰ وَتِلْكَ وَرِثَعٌ وَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْرَأَ أَلَّا تَعُولُوا﴾

“And if you fear that you shall not be able to deal justly with the orphangirls, then marry (other) 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 only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.”

[Sooratun-Nisaa' 4:3]

This is also from the *Sunnah* because of the actions of the Prophet of Allaah. He combined nine women in marriage, by whom Allaah benefited the Ummah and this is something special for him.

As for other than the Prophet, they may not marry more than four wives at a time. It is also a prescribed *Sunnah*, because in plurality of wives, there are great benefits for men and women and for the whole Islaamic Ummah. Through

---

## Every Wife Gets a House Based on the Example of the Prophet (ﷺ)

---

Allaah (ﷻ) said:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ ﴾

“And stay in your houses.”

[Sooratul-Ahzaab 33:33]

Allaah (ﷻ) said:

﴿ وَأَذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ ﴾

“And remember what is recited in your houses.”

[Sooratul-Ahzaab 33:34]

Allaah (ﷻ) said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ

﴿ لَكُمْ ﴾

“O you who believe! Do not enter the houses of the Prophet (ﷺ) unless he gives you permission.”

---

plurality of wives they are able to avert their glances and to protect their private parts (from illegal sexual acts) and to increase the birthrate. Also, men have to take responsibility for many women, by which they are made to be righteous and protected from causes of evil and deviation. As for anyone who is unable to do so and fears that he will not be able to be just, he should try to be content with one according to the Words of Allaah, The Most Glorified:

﴿ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً ﴾

...but if you fear that you shall not be able to deal justly (with them), then only one.

[Sooratur-Nisaa' 4:3]

Allaah mentions in these verses “houses” and not one house.

On the authority of ‘Aa’ishah (رضي الله عنها) that the Messenger of Allaah (ﷺ) would ask while he was ill with the sickness that he would die from:

أَيْنَ أَنَا غَدًا؟ أَيْنَ أَنَا غَدًا؟

“Where will I be tomorrow? Where will I be tomorrow?”

He wanted ‘Aa’ishah’s day. Therefore, his wives permitted him to go where he wanted. He stayed in ‘Aa’ishah’s house until he died while he was with her. She said: “He died on the day that he would have been in my house. Allaah took him while his head was against my chest and my saliva was mixed with his.”<sup>139</sup>

On the authority of Anas (رضي الله عنه), that the Prophet (ﷺ) was with some of his wives when one the Mothers of the Believers sent a plate of food. So, the wife whose house the Prophet (ﷺ) was in hit the hand of the servant, so the plate of food fell to the ground and broke. So the Prophet (ﷺ) collected all of the pieces then gathered all of the food and put it in the bowl and said:

غَارَت أُمُّكُمْ

“Your mother is jealous.”

He kept the servant there until a new dish could be brought. Then he took a new dish from the house of the one who broke the old dish and gave it to the servant. Then he kept the broken dish in the house of the one who broke it.”<sup>140</sup>

‘Ubbaad ibn al-‘Awwaam informed me on the authority of Ghaalib who said:

I asked al-Hasan - or he was asked - about a man who has two wives in one house? He said: “They did not like *al-Wajs*. *Al-Wajs* is that he has sex with one while the other is looking.”<sup>141</sup> This narration is

<sup>139</sup> Saheeh al-Bukhaaree

<sup>140</sup> Saheeh al-Bukhaaree

<sup>141</sup> Ibn Abee Shaybah (رضي الله عنه) said in his *Musnaf* Vol. 3, pg. 388

authentic.

It is not for the man to have two women living in one house without their approval. It does not matter if the house is big or small. That is because of the harm that will befall this house due to enmity and jealousy. Having them live together will lead to arguing and fighting and each of them will hear his feelings when he goes to the other one, or she will see what happens between them. If they both agree to it then it is allowable as they have rights, and they have permitted him to leave off those rights. What's more they have approved of him sleeping between them in one bed and they have agreed that he has sex with one of them at a time as it is not allowable to have sex with one while the other can see. Because it is vile and absurd, it destroys his integrity and it is impermissible even with their approval.<sup>142</sup>

Al-Qurtubee (رحمہ) said:

Do not have them living in one house without their approval.<sup>143</sup>

In the book *al-Majmoo' Sharh al-Madhaab*:

If he has more than one wife, they cannot live in one house unless each of them approves of it individually and arguing can come as a result of this. Do not have sex with one of them while the other one is present because that is terrible manners and evil companionship.<sup>144</sup>

**Take Notice:** Among those things that are required along with every woman having her own separate house, is that there is no combining of the food. The proof of that is the previous *Hadeeth*,

**“One of the Mothers of the Believers sent a plate of food”.**

Understand that every wife must have her own food that is separate from the others. However, with their approval, there is no problem in combining food in that case, and Allaah knows best.

---

<sup>142</sup> Ibn Qudaamah (رحمہ) said in *al-Mughnee*, Vol. 7, pg. 26

<sup>143</sup> Vol. 14, pg. 217

<sup>144</sup> *al-Majmoo' Sharh al-Madhaab*, Vol. 16, pg. 415

---

## What the Husband Does the Morning of the Wedding

---

From the *Hadeeth* of Anas (رضي الله عنه) who said:

When the Messenger of Allaah (ﷺ) married Zaynab bint Jahsh, he had a wedding, giving the people bread and meat. Then he went to the houses of the Mothers of the Believers, as he always did on the morning of his weddings, greeted them, and supplicated for them and they would greet him and supplicate for him.<sup>145</sup>

---

## The Right of the Virgin & Matron with Respect to the Amount of Time the Husband Should Stay with Her After the Wedding

---

From the *Hadeeth* of Anas (رضي الله عنه) who said:

It is from the *Sunnah* when a man marries a virgin and already has a matron that he should stay with her for seven days, and if he marries a matron and already has a virgin, he should stay with her for three days.<sup>146</sup> Abou Qulaabah said: "If I may, indeed I say: 'Verily Anas got it from the Prophet (ﷺ)'"

On the authority of Umm Salamah (رضي الله عنها) that the Messenger of Allaah (ﷺ) when he married Umm Salamah stayed with her for three days and said:

إِنَّهُ لَيْسَ بِكَ عَلَى أَهْلِكَ هَوَانٌ، إِنْ شِئْتَ سَبَعْتُ لَكَ، وَإِنْ  
سَبَعْتُ لَكَ سَبَعْتُ لِنِسَائِي

"Your husband has no problem with you. If you wish I will stay with you for seven days, but if I stay with you for seven days, I will have to stay with all of my wives for seven days."<sup>147</sup>

---

<sup>145</sup> Saheeh al-Bukhaaree

<sup>146</sup> Saheeh al-Bukhaaree

<sup>147</sup> Saheeh Muslim

---

## The Obligation of Equally Deviding Time between Wives

---

Allaah (ﷻ) says:

﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِّنَ  
النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعًا فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا  
مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٤﴾ ﴾

“And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) 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 only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.”

[Sooratun-Nisaa' 4:3]

Allaah (ﷻ) says:

﴿ فَلَا تَتَّبِعُوا أَهْوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْنَا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ  
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ ﴾

“Do not follow your desires and avoid being just, and do not distort your testimony nor withhold it. Verily, Allaah is Ever-Aware of what you do.”

[Sooratun-Nisaa' 4:135]

Allaah (ﷻ) says:

﴿ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ  
لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٨﴾ ﴾

“And let not the enmity and hatred of others make you avoid justice. Be just! That is nearer to piety, and fear Allaah. Verily, Allaah is Ever-Aware of what you do.”

[Sooratul-Maa'idah 5:8]



Allaah (ﷻ) says:

﴿ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ﴾

“So, do not incline too heavily towards one of them so as to leave the other hanging.”

[Sooratun-Nisaa' 4:129]

On the authority of Anas (رضي الله عنه) - who stated,

The Prophet (ﷺ) had nine wives. When he divided his time among them he would only return to the first one after nine days. They would all gather every night in the house of the wife he was staying with. He was in 'Aa'ishah's house when Zaynab came there. He stretched his hand toward her when 'Aa'ishah said: "It is Zaynab." The Prophet retracted his hand away from her. They argued until their voices became loud. While this was going on the *Iqaamah* was called for prayer. At that time Aboo Bakr passed by and heard their voices and said: "O Messenger of Allaah come out and pray, and put dirt in their mouths." As a result the Prophet (ﷺ) exited the house and 'Aa'ishah said: "Now, when the Prophet (ﷺ) finishes his prayer Aboo Bakr will come and he will do what he always does". Consequently, when the Prophet (ﷺ) finished his prayer Aboo Bakr came to her and said to her harshly, "Is this how you behave?"<sup>148</sup>

On the authority of 'Aa'ishah (رضي الله عنها) who stated,

When the Prophet (ﷺ) wished to travel, he would draw lots among his wives and whichever one of the lots fell upon; he would take her with him. He would also give every one of his wives one day and one night except when Sawdah bint Zam'ah would give her day and night to 'Aa'ishah the wife of the Prophet (ﷺ) seeking the pleasure of the Messenger of Allaah in doing so."<sup>149</sup>

---

<sup>148</sup> Saheeh Muslim

<sup>149</sup> Saheeh al-Bukhaaree

---

*With* Respect to Equal Division between Wives, He is Equal  
between the Sick Wife & the Menstruating Wife or any other  
Condition

---

On the authority of 'Aa'ishah (رضي الله عنها) who reported, If one of us was menstruating and the Messenger of Allaah (ﷺ) wanted to play with her, he would order her to wrap a lower garment around herself during the time of profuse bleeding and then play with her. Then she said: "And who among you can control his sexual desires like the Prophet (ﷺ) could control his?"<sup>150</sup>

---

*He* Does Not Leave the House of the Wife He is With to Go to  
Another Wife's House except Due to a Serious Need

---

Related by way of Haroon bin Sa'eed al-Aylee, that 'Abdullaah ibn Wahb informed him, that Ibn Jareeh informed him, on the authority of 'Abdillaah ibn Katheer ibn al-Mutlab that he heard Muhammad ibn Qays say:<sup>151</sup>

I heard 'Aa'ishah talking and she said: "Shall I inform you of something about me and the Prophet (ﷺ)?" We said: "Yes".<sup>152</sup> She said: 'When it was my turn for the Messenger of Allaah (ﷺ) to spend the night with me, he put on his upper garment and took off his

---

<sup>150</sup> Agreed upon

<sup>151</sup> In another narration from *Muslim* it reads that a person that heard Hajaaj al-A'oor informed me - and the wording is his - that Hajaaj ibn Muhammad informed him, that Ibn Jareeh informed him, that 'Abdullaah, a man from Quraysh, informed him, on the authority of Muhammad ibn Qays ibn Mukhramah ibn al-Mutlab that he said one day, "Shall I inform you of something about me and my mother?" He said, "We thought that he meant his mother who gave him birth." He said, "Aa'ishah said, 'Shall I inform you of something about me and the Messenger of Allaah (ﷺ)?' We said, 'Yes.'

<sup>152</sup> *Saheeh Muslim*

shoes and put them by his feet. He spread the corner of his lower garment on his bed and then laid down on it until he thought that I had gone to sleep. He took his upper garment slowly and put on his shoes slowly, and then he opened the door, went out, and closed the door slowly. I covered my head, put on my veil, and tightened my lower garment, and then I followed his steps until he reached *al-Baqee*<sup>153</sup>. He stood there for a very long time, and then lifted his hands three times, and then he started to head back, so I started to head back. He hurried up, so I hurried up. He ran, so I ran. He came to the house and I came to the house, however I beat him there, so I entered, and as I lay down in the bed, he entered the house and said:

مَا لَكَ يَا عَائِشَةُ حَشِيئًا رَأَيْتُ

“O ‘Aa’ishah why are you out of breath?”

I said: “It is nothing.” He said:

لَتُخْبِرْنِي أَوْ لِيُخْبِرُنِي اللَّطِيفُ الْخَبِيرُ

“Tell me, or the Most Kind, the Ever Aware will tell me.”

I said: “Messenger of Allaah, may my father and mother be a ransom for you, and then I told him”. He said:

فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُ أَمَامِي

“Was it your shadow that I saw in front of me?”

I said: “Yes”. He struck me on the chest, which hurt me and said:

أَطَنْتِ أَنْ يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ

“Did you think that Allaah and his Messenger would wrong you?”

---

<sup>153</sup> A graveyard close to the Prophet’s Mosque in Madeenah.

I said: "Whatever people conceal Allaah, the Mighty, and Majestic knows." He said:

نَعَمْ قَالَ: فَإِنَّ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتِ، فَنَادَانِي فَأَخْفَاهُ مِنْكَ،  
فَأَجَبْتُهُ فَأَخْفَيْتُهُ مِنْكَ، وَ لَمْ يَكُنْ يَدْخُلُ عَلَيْكَ وَ قَدْ وَضَعْتَ  
يَتَابِكَ، وَ ظَنَنْتُ أَنْ قَدْ رَقَدْتَ، فَكَرِهْتُ أَنْ أَوْقِظَكَ وَ خَشِيتُ  
أَنْ تَسْتَوْحِشِي، فَقَالَ: إِنَّ رَبُّكَ يَأْمُرُكَ أَنْ تَأْتِي أَهْلَ الْبَقِيعِ  
فَتَسْتَغْفِرُ لَهُمْ

"Yes. Jibreel came to me when you saw me. He called me and hid from you. I responded to his call, but I hid from you. He did not come in because you were not dressed. I thought that you had gone to sleep, and I did not want to wake you up because I was afraid that you would feel abandoned." He said: "Your Lord has commanded you to go to the inhabitants of al-Baqee' and seek forgiveness for them."

I said: "How can I speak to them O Messenger of Allaah?" He said:

قَوْلِي: السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ، وَ  
يَرْحَمُ اللَّهُ الْمُسْتَأْخِرِينَ وَ الْمُسْتَأْخِرِينَ، وَ إِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ  
لَلْآحِقُونَ

"Say: Peace be upon the inhabitants of this city from among the Believers and the Muslims, and may Allaah have mercy on those who have gone ahead of us, and those who will come later, and we shall, God willing, join you."

Going to the residence of her co-wife during her time is not allowed at night except for necessity. An example of this type of necessity is when he is staying with one of his wives, and he needs to accompany another wife some place (such as the hospital) or she wishes to give her final testament to him or anything else that he must be present for. If he does that and does not stay away too long then this night is not forfeited. However, if he leaves one wife to care for another that is sick during her night, he must make up

however many nights she missed.<sup>154</sup>

---

*He* Does Not Have Sex with His Wife During the Time of a  
Different Wife Except With the Permission & Willingness of the  
Other Wife

---

On the authority of Hishaam ibn 'Urwah, on the authority of his father who reported that 'Aa'ishah said: "O nephew, the Messenger of Allaah (ﷺ) did not prefer any of us over the others with respect to his time with us. As the day finished he would go to all of us. He would come close to every woman without touching her, until he got to the woman whose turn it was and then he stayed the night with her. Sawdah bint Zam'ah, when she became old, was scared that the Messenger of Allaah (ﷺ) would divorce her, and said: 'I give my day to 'Aa'ishah.' The Messenger of Allaah (ﷺ) accepted that from her, then she said: 'We say about him accepting this that Allaah revealed a verse about it and situations like it' - meaning He said:

﴿ وَإِنْ أَمْرَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾

“And if a woman fears cruelty or desertion on her husband’s part, there is no sin on either of them if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allaah is Ever-Aware of what you do.”

[Sooratun-Nisaa' 4:128] <sup>155</sup>

---

<sup>154</sup> Ibn Qudaamah (رحمته) said in *al-Mughnee* Vol. 8, pg. 146

<sup>155</sup> *Aboo Daawood* with a sound chain

Ibnul-Qayyim (رحمه الله) said that it is permissible for the man to enter upon all of his wives during the day of one of them, but he cannot have sex except with the compliance of that one.

2<sup>nd</sup> Sub-Chapter to: The Rights of the Wife Upon Her Husband

Allaah تَعَالَى saying, “And you will never be able to treat them fairly...”

﴿ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا  
كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ  
كَانَ غَفُورًا رَحِيمًا ﴾

“And you will never be able to treat your women fairly even if you desire it. So, do not incline too heavily towards one of them so as to leave the other hanging. And if you do justice and become pious, then Allaah is Oft-Forgiving, Most-Merciful.”

[Sooratun-Nisaa' 4:129]

Ibn Katheer (رحمه الله) said about the meaning of this verse:

“O Men! You will never be able to be equal in every way with your wives. Therefore, even if you are able to divide your nights equally, it is a fact that there will be a difference between them in love and desire.”

In addition, he said about Allaah's Saying,

﴿ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ ﴾

‘So, do not incline too heavily toward one of them’,

“The meaning of this Ayah is if you incline toward one of them, then do not be excessive in your inclination.

﴿ فَتَدْرُوهَا كَالْمُعَلَّقَةِ ﴾

‘So as to leave the other one hanging,’ means that you leave the other one hanging. Some of the people of knowledge say that it means that she is neither married nor divorced.

In addition, he (ﷺ) said about Allaah’s Saying,

﴿ وَإِنْ تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾

“And if you do justice and become pious, then Allaah is Oft-Forgiving, Most-Merciful.”

“This means that if you fix your affairs and your division between your wives with justice and you become pious towards Allaah in all of your conditions, Allaah will forgive you for your inclination towards some of your women.”

**Concern:** It is not Obligatory for Men to be Equal between their Wives with Respect to Love and Sex

‘Abdul ‘Azeez ibn ‘Abdullaah informed him, that Sulaymaan informed him, on the authority of Yahyaa, on the authority of ‘Ubayd ibn Hunayn, who heard Ibn ‘Abbaas, on the authority of ‘Umar (رضي الله عنه) who entered upon Hafsah and said: “O my beloved daughter, do not be misled by the woman who is proud of her beauty because of the Messenger of Allaah’s (ﷺ) love for her (meaning ‘Aa’ishah).” So, I told this story to the Messenger of Allaah (ﷺ) and he smiled.<sup>156</sup>

On the authority of ‘Aa’ishah (رضي الله عنها) who said: When the Messenger of Allaah (ﷺ) was sick he would repeatedly ask:

---

<sup>156</sup> Saheeh al-Bukhaaree



أَيْنَ أَنَا الْيَوْمَ؟ أَيْنَ أَنَا غَدًا؟

“Where am I today? Where will I be tomorrow?”

He meant ‘Aa’ishah’s day. So, when my day came he was taken while he was in my lap and he was buried in my house.”<sup>157</sup>

On the authority of ‘Aa’ishah (رضي الله عنها) who said: The wives of the Prophet (ﷺ) sent Faatimah the daughter of the Messenger of Allaah (ﷺ) to the Messenger of Allaah. She asked permission to enter while he was lying with me under my garment. Therefore, he gave her permission to enter and she said: “O Messenger of Allaah, your wives sent me to you to ask you to be fair with respect to the daughter of Abee Quhaafah.” I remained quiet. The Messenger of Allaah (ﷺ) said to her,

أَيُّ بِنْتِ أَلَيْسَتْ تُحِبُّنَ مَا أَحَبُّ قَالَتْ: بَلَى. قَالَ: فَأَحِبِّي هَذِهِ

“O my beloved daughter, do you not love who I love?” She said: “Yes”. He said: “I love her.”

As a result, Faatimah got up when she heard that from the Messenger of Allaah (ﷺ) and returned to the wives of the Prophet. She informed them of what she said and what the Messenger of Allaah (ﷺ) said to her. They said to her, “We do not think that you have helped us at all. So, return back to the Messenger of Allaah (ﷺ) and say to him, ‘Your wives seek equity with respect to the daughter of Abee Quhaafah.’” Therefore, Faatimah said: “By Allaah! I will never say that about her to him.” Thus, the wives of the Prophet (ﷺ) sent Zaynab bint Jahsh, the wife of the Prophet (ﷺ), and her position with respect to the Messenger of Allaah was similar to mine. I never saw a woman better than Zaynab in this world and she feared Allaah the most, was the most truthful in speech and she was the best at keeping family ties. She was the most generous, had the most complete sense of self-sacrifice in practical life, and had the most charitable disposition and due to this, she became closer to Allaah. However, she would lose her temper quickly and then become calm quickly. She asked the Messenger of Allaah (ﷺ) for permission to enter and the Messenger of Allaah (ﷺ) was with ‘Aa’ishah under her clothes in the same position that she was in

<sup>157</sup> Saheeh al-Bukhaaree and Saheeh Muslim

when Faatimah entered upon her. The Messenger of Allaah (ﷺ) granted her permission to enter and she said: “O Messenger of Allaah, your wives sent me to you to ask you for equality with respect to the daughter of Abee Quhaafah.” She then came to me and was harsh towards me and I looked at the eyes of the Messenger of Allaah (ﷺ) to see if he would allow me to respond. Zaynab continued until I knew that the Messenger of Allaah (ﷺ) would allow me to respond. Then I exchanged words with her until she became quiet. Then the Messenger of Allaah (ﷺ) smiled and said:

إِنَّهَا ابْنَةُ أَبِي بَكْرٍ

“She is the daughter of Abee Bakr.”<sup>158</sup>

Ibn al-Qayyim (رحمته) said: It is not obligatory to love your wives equally as love cannot be controlled. ‘Aa’ishah (رضي الله عنها) was the most beloved wife to him, and it can be taken from that, that it is not obligatory to be equal in sexual relations among them because that is something that stems from love and affection, which is in the Hand of the changer of hearts (Allaah). However, the point that must be made is if he leaves for no reason and without any explanation then he is wrong in doing so. However, if he leaves her for a reason, even if that reason is bad, then this enters under his ability and his possession. If he carries out those things that are obligatory to him then she has no more rights over him and he is not required to be equal. However, if he leaves off something that he is obliged to do, then she has the right to ask for it.<sup>159</sup>

Ash-Shaykh Mustafaa Al’Adawee draws attention to two points:

1. Equality in sexual relations, even though it is not obligatory, fairness in it is strongly desired, as it is the best, most complete, and farthest from inclination. Many of the people of knowledge have said so. Ibn Qudaamah (رحمته) said that if equality between them in sex is possible, it is better and more proper as it leads to fairness.<sup>160</sup> And in *al-Majmoo Sharh al-Madhaab* it says that it is strongly desired that the one who has more than one wife be equal among them in sexual

<sup>158</sup> Saheeh Muslim

<sup>159</sup> (Vol. 5, pg. 151)

<sup>160</sup> *al-Mughnee* (Vol. 5, pg. 35)

relations, because it is closer to fairness.<sup>161</sup> In the same book, it also says that it is also strongly desired that he is equal between them in sexual relations, as that is the design of marriage.<sup>162</sup>

2. It is upon the man to fulfill his wife's need for sex as much as he is able. If he does not do so, then he has not protected his wife from corruption, and maybe that is a reason for enmity and loathing and dissension between them.

---

### The Obligation of Equality between Wives in Giving Them Money

---

Ibn Taymiyyah (رحمته) said in *al-Fataawaa*: With respect to fairness in money and clothing, it is also a *Sunnah* patterned after the Prophet (ﷺ), as he was fair between his wives in money within the same realm as he was in division of days. People have debated about whether the division of days is obligatory or optional. In addition, they have debated about whether fairness in giving money to ones wives is obligatory or optional. Its obligation is the stronger opinion as it more closely coincides with the Book and the *Sunnah*.<sup>163</sup>

Ash-Shaykh Mustafa al-'Adawee said: "That which is apparent - and Allaah knows best - is that the opinion that it is an obligation is stronger and more closely coincides with the book and the *Sunnah* just as Ibn Taymiyyah (رحمته) said: and the knowledge is with Allaah (ﷻ).

On the authority of Anas ibn Maalik (رضي الله عنه), that Umm Saleem sent him to the Messenger of Allaah (ﷺ) with a mask that had a date on it. Therefore, he took it to him. He took a piece of it and sent it to some of his wives, then he took another piece and sent it to some of his wives, then he sat and ate the rest of it like a person who knows what it is like to crave it.<sup>164</sup>

---

<sup>161</sup> *al-Majmoo' Sharh al-Madhaab*, Vol. 16, pg. 430

<sup>162</sup> *al-Majmoo' Sharh al-Madhaab*, Vol. 16, pg. 433

<sup>163</sup> *al-Fataawaa*, Vol. 23, pg. 270

<sup>164</sup> *Ahmad*

---

## Short Athar from the Fairness of the Salaf

---

Ibn Abee Shaybah (رضي الله عنه) said that Aboo Daawood at-Tiyyaalasee informed me, on the authority of Haroon ibn Ibraaheem who said that he heard Muhammad say to those who have two wives that he disliked to make *Wudhoo'* in one of their houses and not the other.  
165 166

Ibn Abee Shaybah (رضي الله عنه) said that Jareer informed him on the authority of Mugheerah, on the authority of Abee Ma'shar, on the authority of Ibraaheem about the man who had more than one wife, so he said: "He was fair to them, even to the point that if there remained some extras from what was weighed of flour and food, he would divide it piece by piece until what was left could not be weighed." 167 168

---

## Drawing Lots for Travel

---

On the authority of 'Aa'ishah (رضي الله عنها) who said: that when the Messenger of Allaah (صلى الله عليه وسلم) wanted to travel, he would draw lots between his wives. So, whoever the lot fell on would go with him; and he gave each one of his wives one day and one night with him, except when Sawdah bint Zam'ah who gave her day and night to 'Aa'ishah the wife of the Prophet (صلى الله عليه وسلم) seeking the pleasure of the Messenger of Allaah in doing so." 169

On the authority of 'Aa'ishah (رضي الله عنها) that the Messenger of Allaah (صلى الله عليه وسلم) would draw lots between his wives when he wanted to travel.

---

<sup>165</sup> *al-Musnaf* Vol. 4, pg. 387

<sup>166</sup> This narration is authentic and Allaah knows best.

<sup>167</sup> *al-Musnaf* Vol. 4, pg. 387

<sup>168</sup> This narration is authentic. Aboo Ma'shar is Ziyaad ibn Kaleeb and he is trustworthy.

<sup>169</sup> *Saheeh al-Bukhaaree*

Therefore, the lot fell on 'Aa'ishah and Hafsa. The Prophet (ﷺ), when it was night, would ride next to 'Aa'ishah and talk to her. So Hafsa said: "How about if you ride my camel, and I ride yours so that you can see what my position is like, and I can see what your position is like?" So, she said: "That is fine." Consequently, they traded camels and the Prophet (ﷺ) came to 'Aa'ishah's camel and found Hafsa on it. Therefore, he greeted her and rode next to her until they dismounted. 'Aa'ishah missed him, so when they dismounted she put her feet in the grass and said: "Lord, make a scorpion or a snake bite me so I cannot say anything".<sup>170</sup>

Ibn Qudaamah (رحمته الله) said: In summary, if the husband wants to travel it is more liked that he bring all of his wives with him or that he leaves them all and does not need to draw lots. Because drawing lots is for specifically singling out some of them to travel and in this case they are on a level playing field. If the man desires to travel with some of them, then it is not allowed except if he draws lots between them. This is the saying of the majority of the people of knowledge, and it is reported on Maalik that he allowed this without drawing lots and that is not correct.<sup>171</sup> Verily, 'Aa'ishah (رضي الله عنها) narrated that the Prophet (ﷺ) would draw lots between his wives when he wanted to travel, and whoever the lot fell upon would travel with him.<sup>172</sup>

This is because traveling with some of them without drawing lots indicates preference towards some of them, and inclination towards one or some of them is not allowed without drawing lots, just like giving preference to the wives in the division of nights.

Verily, it is preferred to travel with more than the one who the lot fell upon as 'Aa'ishah narrated that the Prophet (ﷺ) would draw lots between his wives when he wanted to travel. Hence, the lots fell on 'Aa'ishah and Hafsa."<sup>173</sup>

Whenever traveling with more than one wife, treat them equally just as they would be treated equally at home.

---

<sup>170</sup> *Saheeh al-Bukhaaree and Muslim*

<sup>171</sup> *al-Mughnee*, Vol. 8, pg. 40

<sup>172</sup> Agreed upon

<sup>173</sup> *Saheeh al-Bukhaaree*

---

## The Case of Quarrelling Between Co-wives

---

Umm Roomaan - the mother of 'Aa'ishah (ﷺ) - said to 'Aa'ishah, "Oh my beloved daughter! Do not worry yourself. By Allaah, there is never a charming woman with co-wives, who is loved by her husband except that they gang up on her." <sup>174</sup>

On the authority of 'Aa'ishah (ﷺ) that she said: "I was never jealous of a wife of the Messenger of Allaah (ﷺ) like I was jealous of Khadeejah, because of the Messenger of Allaah constantly mentioning that she was given glad tidings of a house in paradise made of gold." <sup>175</sup>

On the authority of 'Urwah ibn az-Zubayr who relayed that 'Aa'ishah (ﷺ) said: I was not aware (of Zaynab's jealousy) until Zaynab entered upon me without permission and she was angry and said: "O Messenger of Allaah, would it be sufficient for you if the daughter of Abee Bakr toppled you with her two hands?" Then she faced me and I turned away from her until the Prophet (ﷺ) said:

دُونِكَ فَأَنْتَصِرِي

"Turn and defend yourself."

Therefore, I faced her and saw dried saliva on her mouth and she did not say anything. As a result, I saw the Prophet's (ﷺ) face beam with joy. <sup>176</sup>

On the authority of Yahyaa ibn 'Abdir-Rahmaan ibn Haatib that 'Aa'ishah (ﷺ) said: I came to the Prophet (ﷺ) with some food that I had cooked for him. So, I said to Sawdah (while the Prophet (ﷺ) was between her and I), "Eat." She refused. For this reason, I said: "You

---

<sup>174</sup> Saheeh al-Bukhaaree in the Hadeeth of slander

<sup>175</sup> Saheeh al-Bukhaaree

<sup>176</sup> Ibn Maajah with an authentic chain

had better eat it, or I will rub it all over your face". She refused. That is why; I put my hand in the food and painted her face with it. The Prophet (ﷺ) laughed. Then he put his hand in the food and said to me ('Aa'ishah):

الطَّحِي وَجْهَهَا فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهَا، فَمَرَّ  
عُمَرُ فَقَالَ: يَا عَبْدَ اللَّهِ يَا عَبْدَ اللَّهِ. فَظَنَّ أَنَّهُ سَيَدْخُلُ فَقَالَ:  
قَوْمًا فَاغْسِلًا وَجُوهَكُمْمَا فَقَالَتْ عَائِشَةُ: فَمَا زَلَّتْ أَهَابُ عُمَرَ  
لِهَيْبَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

"I will rub it all over your face." The Prophet (ﷺ) laughed at me. 'Umar passed by and said: "O 'Abdullaah, O 'Abdullaah." He thought that 'Umar would enter. So, he said: "Go, and clean your faces". So the Messenger of Allaah (ﷺ) did not lose his dignity in front of 'Umar.<sup>177</sup>

On the authority of 'Aa'ishah (رضي الله عنها) who said: I said to the Prophet (ﷺ), "Is it enough for you that Safiyyah is this and that - Masaddad said: "It means short." So, he said:

لَقَدْ قُلْتُ كَلِمَةً لَوْ مَزَجَتْ بِهَا الْبَحْرُ لَمَزَجَتْهُ...

"You have indeed said a word that if it was mixed with the sea, this mixing..."<sup>178</sup>

On the authority of Anas (رضي الله عنه) who said: The Prophet (ﷺ) was with some of his wives when one of his other wives sent him a dish of food. The wife whose house the Prophet (ﷺ) was in hit the hand of the servant causing the food to fall and the dish to shatter. The Prophet (ﷺ) gathered all of the pieces of the dish and then began to gather the food that had been in the dish and said:

غَارَتْ أُمُّكُمْ

"Your mother is jealous."

<sup>177</sup> Collected by Aboo Ya'laa with a sound chain

<sup>178</sup> Aboo Daawood with an authentic chain

Then, he kept the servant until an unbroken dish from the house of the wife whom he was with was brought to her. He took the broken dish and left it in the house of the one who broke it.<sup>179</sup>

On the authority of 'Aa'ishah (رضي الله عنها) who said: I missed the Messenger of Allaah (ﷺ) one night thinking that he had gone to some of his wives. So, I went out to spy and then I returned and found him in *Rukoo'* - or *Sujood* -saying,

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ

*"You are above all defects, you are worthy of all praise, and there is no deity worthy of worship except you."*

So, I said: "May my mother and father be sacrificed. You were involved in one affair while I was involved in another."<sup>180</sup>

**Take Notice:** There are those men who hasten to act upon their desire for more than one wife without thinking or pondering. As a result, they destroy the happiness of the family and destroy the unity and they become just like the Bedouin poet who says:



*I* married two to escape my ignorance about what makes a husband of two unhappy.

*I* said: "I will become like a lamb between them giving my blessings between the most respected two female lambs."

*So*, I became as the female sheep slaughtered and attacked passed around between the two wickedest wolves.

*Re*asing one caused the other to be unhappy, so I cannot be saved from the unhappiness of one that is hit in life with every injury such as the injury between two evils.

---

<sup>179</sup> Saheeh al-Bukhaaree

<sup>180</sup> Saheeh Muslim



To this one a night and to the other the night after but the bleeding continues both of the nights.

Hence, if you were to remain generous from the goodness filling the two hands, then, live alone; and if you are not able then one is better for you than the evil of the two evils.

---

The Bedouin who said this is not entirely correct. However, whoever wishes in his heart to marry more than one and he does not have the ability financially nor the ability to educate, nor the right preparations, then it is better for him to listen to the advice of the Bedouin and stay away from this misery and unhappiness.

---

Money & Housing for the Women who are Divorced (but not for the final time)

---

Allaah (ﷻ) said:

﴿ يَأْتِيهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا  
الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا  
تُخْرِجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ  
حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِثُ بَعْدَ ذَلِكَ  
أَمْرًا ﴿۝﴾

“O Prophet (ﷻ)! If you divorce your wives, then divorce them during their prescribed periods, count those periods, and fear Allaah your Lord. Do not make them leave their houses. They should not leave unless they are guilty of open adultery and that is the limits that Allaah has set and whoever exceeds the limits that Allaah has set has indeed oppressed himself. You do not know that perhaps Allaah

will cause something more after this affair.”

[Sooratur-Talaaq 65:1]

Al-Haafidh Ibn Katheer (رحمته الله) said in the explanation of this verse, “Its meaning is that during her waiting period, her husband is obliged to give her housing and aggression from him should not continue. It is not for the man to make her leave and it is not allowed for her to leave either because she is confined under the rights of her husband also.

We are talking about the wife who is divorced but not given her final divorce because the one who has been given her final divorce is not given money as found in the *Hadeeth* of Faatimah bint Qays that Aboo ‘Umar ibn Hafs divorced her irrevocably (for the third time) while he was absent. Consequently, he sent his representative to her with some wheat, which she was not content with. Therefore, he said: “By Allaah, you have no right over us.” Hence, she went to the Messenger of Allaah (ﷺ) and told him the story. He said:

لَيْسَ لَكَ عَلَيْهِ نَفَقَةٌ

‘You do not have the right to money...’” to the end of the *Hadeeth*.<sup>181</sup>

---

Money for the Woman Given Her Final Divorce if she  
is Pregnant

---

Allaah (ﷻ) said:

﴿ أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُوهُنَّ لِتُضَيِّقُوا

عَلَيْهِنَّ ﴾

“Let them live where you live according to your means,

---

<sup>181</sup> Saheeh Muslim

**and do not cause evil to them so that they must flee from you.”**

[Sooratu-Talaaq 65:6]

Al-Haafidh Ibn Katheer (رحمه الله) said:

“Allaah (ﷻ) commands His servants if one of them divorces his wife that he house her in his house until her waiting period is finished by His Saying,

﴿ أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ ﴾

**‘Let them live where you live.’**

Meaning that they live with you,

﴿ مِنْ وُجَدِكُمْ ﴾

**‘According to your means.’**

Ibn ‘Abbaas, Mujaahid, and many others said that it means your capacity and Qataadah even said: ‘If you do not have anything except a corner of your house then let her live in it.’

Allaah (ﷻ) said:

﴿ وَإِنْ كُنَّ أَوْلَاتٍ حَمَلْنَ فَانْفِقُوا عَلَيْنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ ﴾

﴿ ١ ﴾

**‘And if they are pregnant than provide money for them until they give birth.’**

[Sooratu-Talaaq 65:6]

Many of the scholars including Ibn ‘Abbaas and a group of the *Salaf* and a majority of those who came after them said:

This clarifies that if she is pregnant then the man must provide

money for her until she gives birth. They said: 'With the proof that it is obligatory to provide money for the woman who is divorced but not for the final time if she is pregnant or not.'

---

## Maintenance for the Divorced Woman

---

Allaah (ﷻ) said:

﴿وَالْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾

“And maintenance for the divorced women from what is reasonable is established upon the people of piety.”

[Sooratul-Baqarah 2:241]

Ash-Shaykh Mustafa al'Adawee said that, “This Noble Verse informs us that every divorced woman is maintained. It does not matter if her husband has had relations with her or not and it does not matter if you have given her the dowry or not.”

Sa'eed ibn Jubayr (رضي الله عنه) agreed with this as at-Tabaree narrated it from him with an authentic chain.<sup>182</sup>

Ibn Jareer at-Tabaree (رضي الله عنه) and also al-Haafidh Ibn Hajr (رضي الله عنه) said that this was the correct opinion and it is the saying of al-Imaam ash-Shaafi'ee (رضي الله عنه).<sup>183</sup>

---

<sup>182</sup> *al-Fath* Vol. 5, pg. 263

<sup>183</sup> *al-Fath* Vol. 9, pg. 496

---

## The Definition of Maintenance

---

At-Tabaree (رحمته) said: "It is anything the woman benefits from such as clothes, food, money, a servant, or anything else that the woman can gain a benefit." <sup>184</sup>

As for the length of the maintenance, Allaah (ﷻ) said:

﴿ عَلَى الْمَوْسِعِ قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَعًا بِالْمَعْرُوفِ حَقًّا

﴿ عَلَى الْاِحْسَانِ ﴾

"Maintenance from what is reasonable is a right on the good-doers, the rich according to their means and the poor according to their means."

[Sooratul-Baqarah 2:236]

At-Tabaree (رحمته) said: "It means that she is given what can benefit her from your wealth, according to your ability and according to whether you are rich or poor, and Allaah knows best." <sup>185</sup>

---

From the Advice That the Prophet (صلى الله عليه وسلم) Gave to the Women

---

﴿ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ﴾

"And do not forget kindness between you."

[Sooratul-Baqarah 2:237]

---

<sup>184</sup> al-Fath Vol. 5, pg. 262

<sup>185</sup> al-Fath Vol. 5, pg. 120

From the advice that the Prophet (ﷺ) gave to the women is what has been narrated from the Hadeeth of Abee Hurayrah (رضي الله عنه) who said that the Messenger of Allaah (ﷺ) said:

اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ، وَإِنْ  
 أَعْوَجَ شَيْءٌ فِي الضِّلْعِ أَعْلَاهَا، إِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ  
 تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجُ، اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

“Act kindly towards the women. Verily, the woman is created from the upper part of the rib, which is the most crooked part. If you try to straighten it, it will break and if you leave it, it will remain crooked.”<sup>186 187</sup>

Some of them said: “She is a crooked rib so do not try to straighten her because you cannot straighten a rib with out breaking it. Can you combine strength and weakness in a youngster? Are not her weakness and her strength strangers?”

On the authority of ‘Abdillaah ibn Zam’ah (رضي الله عنه), that he heard the Prophet (ﷺ) speak and mention the she-camel and the one who killed it. The Messenger of Allaah (ﷺ) said:

﴿ إِذِ انْبَعَثَ أَشْقَاهَا ﴾

“When the most evil of them was sent forth.”

[Sooratush-Shams 91:12]

<sup>186</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>187</sup> Agreed upon

اتَّبَعَتْ لَهَا رَجُلٌ عَزِيزٌ عَارِمٌ مَنِيعٌ فِي رَهْتِهِ. ثُمَّ ذَكَرَ النِّسَاءَ  
فَوَعِظَ فِيهِنَّ فَقَالَ: يَعْمَدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ فَلَعَلَّهُ  
يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ ثُمَّ وَعَظَهُمْ فِي ضَحْكِهِمْ مِنَ الضَّرْطَةِ  
وَقَالَ: لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ؟

“A strong enormous man who was secure in his tribe was sent forth to her.” Then he turned to the women and warned the men about them by saying, “Do not hit your wife like you would hit a servant girl because maybe you will sleep with her at the end of the night.” Then he warned them about laughing at someone who passes gas by saying, “Why would one of you laugh at something which he himself does?”<sup>188</sup>

On the authority of Abee Hurayrah (رضي الله عنه) who reported that the Messenger of Allaah (ﷺ) said:

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

“A believing man should not hate a believing woman. If he dislikes one of her characteristics he will like another of them”, or he said “a different one”.<sup>189</sup>

On the authority of ‘Amr ibn al-Ahoos al-Jushamee (رضي الله عنه) that he heard the Prophet (ﷺ) during his farewell pilgrimage say: after praising Allaah and reminding and admonishing (the people),

أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ، لَيْسَ  
تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرُ ذَلِكَ إِلَّا أَنْ تَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ؛ فَإِنْ  
فَعَلْنَ فَاهْجُرُواهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُواهُنَّ ضَرْبًا غَيْرَ مُبْرَجٍ  
فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا، أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ

<sup>188</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>189</sup> Saheeh Muslim

حَقًّا، وَ لِنِسَاءِكُمْ عَلَيْكُمْ حَقًّا، فَحَقُّكُمْ عَلَيْهِنَّ أَنْ لَا يُؤْطِفْنَ  
 فَرَشِكُمْ مَنْ تَكْرَهُونَ، وَلَا يَأْذِنُ فِي بَيْتِكُمْ لِمَنْ تَكْرَهُونَ، إِلَّا  
 وَ حَقُّهِنَّ عَلَيْكُمْ أَنْ تَحْسِنُوا إِلَيْهِنَّ فِي كَسْوَتِهِنَّ وَ طَعَامِهِنَّ

“Treat your women kindly. Verily, they are your helpers. Do not treat them badly unless they commit open lewdness. So, if they do that then seclude them in their rooms and hit them, but not violently. If they obey you, do not oppress them. It is the case that you have rights over your women and your women have rights over you. Your right over them is that they do not cheat on you and that they do not let anyone in your house whom you do not like and it is the case that their right over you is that you clothe and feed them from what is reasonable.”<sup>190</sup>

On the authority of Abee Hurayrah (رضي الله عنه) who reported that the Messenger of Allaah (ﷺ) said:

أَكْمَلُ الْمُؤْمِنِينَ إِمَانًا نَا أَحْسَنُهُمْ خُلُقًا وَ خَيْرُهُمْ خِيَارُهُمْ  
 لِنِسَائِهِمْ

“The believer with the best character has completed his belief and the best of you is the one who is best to his wives.”<sup>191</sup>

<sup>190</sup> This Hadeeth is sound due to its supporting evidence as was mentioned in the section on good companionship.

<sup>191</sup> at-Tirmidhee with a sound chain



# The Rights of the Mother upon her Children

Allaah (ﷻ) say:

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿٣١﴾ ﴾

“And We have ordered man to be dutiful to his parents. His mother bore him in severe weakness and severe hardship, and he should be weaned in two years. Give thanks to Me and to your parents. I am the final destination.”

[Sooratul-Luqmaan 31:14]

Allaah (ﷻ) says:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٣٢﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٣٣﴾ ﴾

“And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them ‘Uff’ (a word of disrespect), nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: ‘My Lord! Bestow on them Your Mercy as they did bring me up when I was small.’”

[Sooratul-Israa’ 17:23-24]

Ibn Katheer (رحمته) said regarding His saying,

﴿ فَلَا تَقُلْ هُمَا أَفْرٌ ﴾

'Say not to them 'Uff', means that you should not let them hear you say a bad word to them, not even grumbling which is the most minor of bad sayings.<sup>192</sup>

On the authority of Abee Hurayrah (رضي الله عنه) who said: a man came to the Messenger of Allaah (ﷺ) and said:

يَا رَسُولَ اللَّهِ، مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: أُمُّكَ  
 قَالَ: ثُمَّ مَنْ؟ قَالَ: أُمُّكَ قَالَ: ثُمَّ مَنْ؟ قَالَ: أُمُّكَ قَالَ:  
 ثُمَّ مَنْ؟ قَالَ: أَبُوكَ مُتَّفِقٌ عَلَيْهِ

"O Messenger of Allaah, which person is the most worthy of my good companionship?" He said: "Your mother." He said: "Then who?" He said: "Your mother." He said: "Then who?" He said: "Your father."<sup>193</sup>

On the authority of Abee Hurayrah (رضي الله عنه) who reported that the Messenger of Allaah (ﷺ) said:

لَا يَحْزِي وَلَدٌ وَالِدًا إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ

"A son cannot repay his father unless he was to find him as a slave, buy him, and free him (on his behalf)."<sup>194</sup>

On the authority of Abee Hurayrah (رضي الله عنه) from the Prophet (ﷺ) who said:

رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ  
 الْكِبَرِ أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ

"Let him be humbled, let him be humbled, let him be humbled who sees one of his parents, or both of his parents, reach old age and does not enter paradise."<sup>195</sup>

<sup>192</sup> Explanation of Saheeh Muslim Vol. 3, pg. 39

<sup>193</sup> Agreed upon

<sup>194</sup> Saheeh Muslim

<sup>195</sup> Saheeh Muslim

---

## Being Dutiful to Them Takes Precedence over *Jihaad* & *Hijrah*

---

I mean by *Jihaad*, the kind of *Jihaad* that is obligatory upon some of the Muslims, because the *Jihaad* that is obligatory upon some of the Muslims does not require your parents' approval.

On the authority of 'Abdillaah bin 'Amr (رضي الله عنه) who said: a man came to ask the Prophet (ﷺ) to allow him to go fight *Jihaad*. So, the Messenger of Allaah (ﷺ) said to him,

أَحْيُ وَالِدَاكَ؟ قَالَ: نَعَمْ. قَالَ: فَفِيهِمَا فَجَاهِدْ

"Are your parents still alive?" He said: "Yes." He said: "Then exert yourself in serving them."<sup>196</sup>

As-San'aanee (رضي الله عنه) said:<sup>197</sup> "The apparent meaning of the *Hadeeth* is that it is the same whether the *Jihaad* is obligatory upon all of the Muslims, or only upon a group of them, and it is the same whether his parents are harmed by his leaving, or not. The majority of scholars hold the opinion that it is forbidden for a man to go fight *Jihaad* if both or his parents, or one of his parents forbids it on the condition that his parents are Muslims. That is because obedience to him or her is obligatory upon every person whereas *Jihaad* is only obligatory upon some of the people. If *Jihaad* becomes obligatory upon every Muslim then their permission is not required."

So, if it is said that obedience to the parents is obligatory upon all of the Muslims and *Jihaad* when it reaches that level, is also obligatory upon all the Muslims, the two are the same, so why is *Jihaad* given preference? I say it is because its advantages are more widespread, such as protecting the religion and defending the Muslims. So, the widespread advantage takes precedence over everything else. Even moreso, it takes precedence over protecting the body. In this *Hadeeth* is proof of the greatness of obedience to the parents as it is better than *Jihaad*.

On the authority of 'Abdillaah ibn 'Amr al'Aas (رضي الله عنه) who reported

---

<sup>196</sup> *Saheeh al-Bukhaaree* and *Saheeh Muslim*

<sup>197</sup> *Subus-Salaam*, Vol. 3, pg. 78

that a man came to the Prophet of Allaah (ﷺ) and said: "I pledge my allegiance to you for emigration and *Jihaad* seeking reward from Allaah." He (ﷺ) then said:

فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟ قَالَ: نَعَمْ، بَلْ كِلَاهُمَا. قَالَ:  
فَتَبْتَغِي الْأَجْرَ مِنَ اللَّهِ؟ قَالَ: نَعَمْ. قَالَ: فَارْجِعِي إِلَى وَالِدَيْكَ  
فَأَحْسِنِ صُحْبَتَهُمَا

"Are either of your parents alive?" He said: "Yes, both of them are alive." He said: "Do you seek a reward from Allaah?" He said: "Yes." He said: "Return back to your parents and treat them with kindness." <sup>198</sup>

On the authority of 'Abdillaah ibn Mas'ood who said: I asked the Messenger of Allaah (ﷺ),

أَيُّ الْعَمَلِ أَحَبُّ إِلَيَّ اللَّهُ؟ قَالَ: الصَّلَاةُ فِي وَقْتِهَا قُلْتُ: ثُمَّ  
أَيُّ؟ قَالَ: بِرُّ الْوَالِدَيْنِ قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ  
اللَّهِ

"What is best deed is the sight of Allaah?" He said: "The prayer which is preformed on time." I said: "Then what?" He said: "Obedience to the parents." I said: "Then what?" He said: "Jihaad in the path of Allaah." <sup>199</sup>

On the authority of 'Abdillaah ibn 'Amr (رضي الله عنه) who said: A man came to the Messenger of Allaah (ﷺ) and said: "I came to make allegiance to you upon emigration, and I left my parents crying." So, he said:

ارْجِعْ عَلَيْهِمَا فَأَضْحَكُهُمَا كَمَا أَبْكَيْتُهُمَا

"Return to them and you will make them smile just as you made them cry." <sup>200</sup>

<sup>198</sup> Saheeh Muslim

<sup>199</sup> Agreed upon

<sup>200</sup> Abou Daawood with a sound chain

---

## Seeking the Permission of the Parents to Seek Knowledge

---

Ash-Shaykh Aboo 'Abdir-Rahmaan Muqbil bin Haadee al-Waadi'ee (رحمه الله) said:

“Beware! Beware! The ignorant parents will prevent you from seeking beneficial knowledge. Verily, the hearts of many parents are filled with love of this life and they are shortsighted. They only think about the future of their child in this life.” In *Masaa'il Ibn Haani*: I heard Aboo 'Abdir-Rahmaan - he meant Ahmad ibn Hanbal - when he was asked about the man who sought permission from his parents to travel and seek *Ahaadeeth* and by so doing, benefit them say: ‘With respect to seeking knowledge, I do not see any problem with it, because he does not need their permission to seek knowledge, nor to benefit from it.’

I am not ordering you to disobey your parents nor to cut yourselves off from them, but I am ordering you to do what is better, which is to benefit Islaam and the Muslims. However, if they require you to provide money for them or you to serve them, then it is not permissible for you to leave them based on the *Hadeeth*,

فَفِيهِمَا فَجَاهِدْ

‘Exert yourselves in serving them.’”<sup>201</sup>

He (رحمه الله) also said:<sup>202</sup>

In answering a questioner who asked, “I have a desire to seek knowledge and my father prevents me from doing so. So, it is allowable for me to disobey him and leave to seek knowledge? Or do we obey them, and Allaah willing, get rewarded for doing so?”

Ash-Shaykh (رحمه الله) answered:

“You have a desire to seek knowledge and your father is stopping you? Is it permissible for you to leave and seek knowledge when your father is stopping you, or not? If your father needs you to provide

---

<sup>201</sup> *Masaa'il Ibn Haani*, Vol. 2, pg. 163

<sup>202</sup> *Ijaabah as-Saa'il 'Alaa Aham al-Masaa'il*, Page 510

money and to assist him and he does not have any other source except Allaah and you, then it is not permissible for you to leave your father, and the Prophet (ﷺ) said: “Man is sufficient as a sinner if he neglects those who he provides for.”

The Prophet (ﷺ) said when a man sought his permission to wage *Jihaad*,

أَحْيُ وَالذَّاك؟ قَالَ: نَعَمْ. قَالَ: فَفِيهِمَا فَجَاهِدُ

“Are your parents alive?” He said: “Yes.” He said: “Strive hard in serving them.”

﴿ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴾

“And whoever fears Allaah, a way out will be provided for him.”

[Sooratut-Tallaaq 65:2]

If you fear Allaah perhaps Allaah will deliver to you someone who can teach you, or you can purchase some tapes from which to learn.

### Seeking Permission to Enter upon the Parents

Al-Imaam al-Bukhaaree narrated from the *Hadeeth* of Abee Sa'eed al-Khudree (رضي الله عنه) who said:

“I was in one of the sittings of *al-Ansaar* when Aboo Moosaa came looking as if he was scared and said: ‘I knocked on ‘Umar’s door three times and he did not answer, so I left.’ So, he (‘Umar) said: ‘Why did you go?’ I (Aboo Moosaa) said: ‘I knocked three times and you did not answer, so I left, as the Messenger of Allaah (ﷺ) said:

إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنَ لَهُ فَلْيَرْجِعْ...

‘If one of you knocks on a door three times and there is no reply, then leave...’” until the end of the *Hadeeth*.

Al-Imaam Muslim narrated from the *Hadeeth* of ‘Aa’ishah (رضي الله عنها) who said:

“The wives of the Prophet (ﷺ) sent Faatimah the daughter of the Messenger of Allaah (ﷺ) to the Messenger of Allaah. She sought his permission to enter while he was lying with me on my clothes. So, he gave her permission to enter and she said: “Verily, your wives sent me to you to ask you to be equal with respect to the daughter of Abee Quhaafah...” the rest of the Hadeeth was previously mentioned.

Al-Imaam al-Bukhaaree (رحمته الله) recorded<sup>203</sup> that Aadam informed him, saying that Shu'bah informed him, on the authority of Abee Ishaq who said that he heard Muslim ibn Natheer say that a man asked Hudhayfah, “Should I seek my mothers permission before entering upon her?” He said: “If you do not ask her permission you will see that which you dislike.”<sup>204</sup>

Al-Imaam al-Bukhaaree (رحمته الله) reported<sup>205</sup> that Muhammad ibn Yoosuf informed him, saying that Sufyaan informed him, on the authority of al-A'mash, on the authority of Ibraaheem, on the authority of 'Alaqamah who said:

A man came to 'Abdillaah and said: “Should I seek my mother's permission before entering upon her?” He said: “There occurs times that you would not like to see her.”<sup>206</sup>

---

### The Effects of Obedience

---

On the authority of 'Aa'ishah (رضي الله عنها) who reported that the Messenger of Allaah (ﷺ) said:

نَمْتُ فَرَأَيْتَنِي فِي الْجَنَّةِ فَسَمِعْتُ صَوْتَ قَارِيٍّ يَقْرَأُ فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هَذَا حَارِثَةُ بْنُ التُّعْمَانَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَذَلِكَ الْبِرُّ، كَذَلِكَ الْبِرُّ وَكَانَ أَبْرُ النَّاسِ بِأُمَّه

<sup>203</sup> *al-Adab al-Mufrad*, pg. 1060

<sup>204</sup> This narration is sound

<sup>205</sup> *al-Adab al-Mufrad*, pg. 1059

<sup>206</sup> This narration is authentic

“I was sleeping when I dreamed that I was in paradise and I heard the sound of a reader who was reading and I said: ‘Who is this?’ They said: ‘That is Haarithah ibn an-Nu’maan.’ So, the Messenger of Allaah (ﷺ) said: ‘That is someone who is obedient, that is someone who is obedient.’ He was the most obedient person to his mother.”<sup>207</sup>

On the authority of ‘Abdillaah ibn ‘Umar (رضي الله عنه) who reported that the Messenger of Allaah (ﷺ) said:

بَيْنَمَا ثَلَاثَةٌ رَهَطَ يَتَمَاشُونَ أَخَذَهُمُ الْمَطَرُ فَأَوَّوْا إِلَى غَارٍ فِي جَبَلٍ، فَبَيْنَمَا هُمْ فِيهِ انْحَطَّتْ عَلَيْهِمْ صَخْرَةٌ فَأَطْبَقَتْ عَلَيْهِمُ الْعَارِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: انظُرُوا إِلَى أَفْضَلِ أَعْمَالٍ عَمِلْتُمُوهَا فَسَلُّوهُ بِهَا لَعَلَّهُ يُفْرِجُ عَنْكُمْ، فَقَالَ أَحَدُكُمْ: اللَّهُمَّ إِنَّهُ كَانَ لِي وَلَدَانِ كَبِيرَانِ وَكَانَتْ لِي امْرَأَةٌ وَأَوْلَادٌ صِغَارٌ، وَكُنْتُ أُرْعَى عَلَيْهِمْ فَإِذَا أَرَحْتُ غَنَمِي بَدَأْتُ بِأَبَوَيَّ فَسَقَيْتُهُمَا، فَلَمْ آتِ حَتَّى نَامَ أَبُوَيَّ فَطَيَّبْتُ الْإِنَاءَ ثُمَّ حَلَبْتُ ثُمَّ قُمْتُ بِحَلَابِي عِنْدَ رَأْسِ أَبِي وَيَّ وَالصَّبِيَّةِ يَتَضَاغُونَ عِنْدَ رِجْلِي أُكْرَهُ أَنْ أَبْدَأَ بِهِمْ قَبْلَ أَبِي وَيَّ وَأُكْرَهُ أَنْ أَوْقِظَهُمَا، فَلَمْ يَزَلْ كَذَلِكَ قَائِمًا حَتَّى أَضَاءَ الْفَجْرُ، اللَّهُمَّ إِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَأَفْرِجْ لَنَا فَرْجَةً نَرَى مِنْهَا السَّمَاءَ فَفَرَّجَ اللَّهُ لَهُمْ فَرْجَةً فَرَأَوْا مِنْهَا السَّمَاءَ...

“While three men were walking, it started raining, so they took shelter in a mountain cave. While they were inside the cave a boulder fell over the mouth of the cave trapping them inside. They said to each other, ‘Think about the best of the deeds which you did and ask Allaah because of them to remove the rock from you.’ One of them said: ‘O Allaah! I had old parents, I had a wife and small children, and I used to graze the sheep for them. When I milked my sheep, I would start by giving the milk to my parents. Once, I did not return until after my parents had gone to sleep. I got a

<sup>207</sup> Ahmad with an authentic chain.



container, put milk in it, and then stood by their heads. My children were crying at my feet, but I did not want to begin with them, and I did not want to wake up my parents. I stayed standing like that until the light of dawn came. O Allaah! If You know that I did that only for Your sake, then move the rock a little bit so that we can see the night.' So, Allaah moved the rock a little bit so that they could see the night..."<sup>208</sup>

On the authority of Usayr ibn Jaabir who reported that 'Umar ibn al-Khattaab, when a group of reinforcements from the people of Yemen came to him, asked them, "Is Uways ibn 'Aamir with you?" He kept asking until he came upon Uways, then he said: "Are you Uways ibn 'Aamir?" He said: "Yes." He said: "From Maraad and then Qaran?" He said: "Yes." He said: "Did you have leprosy until it was cured except for a place the size of a Dirham?" He said: "Yes." He said: "Is your mother alive?" He said: "Yes." He said: "I heard the Messenger of Allaah (ﷺ) say:

يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مِنْ أُمَّدَادِ أَهْلِ الْيَمَنِ مِنْ مَرَادٍ ثُمَّ  
 مِنْ قَرْنٍ، كَانَ بِهِ بَرَصٌ قَبْرًا مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ  
 بِهَا بَرٌّ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ  
 فَافْعَلْ

'There will come to you Uways ibn 'Aamir with the reinforcements from the people of Yemen and he will be from Maraad and then Qaran. He had leprosy until it was cured except for a spot the size of the Dirham. He has a mother that he treats very well. If he were to swear by Allaah, he would fulfill his oath. If it is possible for you to have him ask Allaah to forgive you, then ask him.'" So, 'Umar asked him to ask Allaah to forgive him which he did. Then 'Umar said to him, "Where do you wish to go?" He said: "To Koofah". He said: "Shall I write a letter to the governor of your behalf?" He said: "I love to live with the poor people." The following year, a man from the leaders of Koofah performed Hajj. When 'Umar met him, he asked about Uways. He said: "I left him in a shabby house, with only a little sustenance." 'Umar said: "I heard the Messenger of Allaah (ﷺ) say:

<sup>208</sup> Saheeh al-Bukhaaree and Saheeh Muslim

يَأْتِ عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مِنْ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مَرَادٍ ثُمَّ  
 مِنْ قَرَنِ، كَانَ بِهِ بَرَصٌ فَبُرّاً مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ  
 بِهَا بَرٌّ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ، فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ  
 فَافْعَلْ

*‘There will come to you Uways ibn ‘Aamir with the reinforcements from the people of Yemen and he will be from Maraad and then Qaran. He had leprosy until it was cured except for a spot the size of the Dirham. He has a mother that he treats very well. If he were to swear by Allaah, he would fulfill his oath. If it is possible for you to have him ask Allaah to forgive you, then ask him.’*

So, when he met Uways he said: “Ask Allaah to forgive me.” He said: “You have just come from a sacred journey, so ask Allaah to forgive me.” He said: “Did you meet ‘Umar?” He said: “Yes”. So he asked Allaah to forgive him. The people started to know about him, so he left that place. Usayr said: “He had only cold weather clothes. So, anytime someone saw him they would say: “Where did Uways get those clothes?”<sup>209</sup>

---

### The Best Act of Kindness

---

On the authority of ‘Abdillaah ibn Deenaar, on the authority of ‘Abdillaah ibn ‘Umar (رضي الله عنه), that a desert man met him on the road in Makkah. ‘Abdillaah ibn ‘Umar said: “As-Salaamu ‘Alaykum,” to him and then let him ride with him on his donkey and gave him the turban that he was wearing on his head. Ibn Deenaar reported that we said to him, “May Allaah give you goodness. Verily, they are desert people, and they are satisfied with small things”. ‘Abdillaah ibn ‘Umar said: “Verily, the father of this man was a close friend of ‘Umar ibn al-Khattaab (رضي الله عنه) and I heard the Messenger of Allaah (صلى الله عليه وسلم)

---

<sup>209</sup> Saheeh Muslim

say:

إِنَّ أَبْرَّ الْبِرِّ صِلَةُ الرَّجُلِ أَهْلَهُ وَدِ أَيْبِهِ

“The best act of kindness is a man who keeps good relations with the friend of his father.”<sup>210</sup>

---

### Disobedience is from the Major Sins

---

On the authority of ‘Abdillaah ibn ‘Amr ibn al-‘Aas (رضي الله عنه) from the Prophet (ﷺ) who said:

الْكِبَائِرُ: الْإِشْرَاكُ بِاللَّهِ، وَ عُقُوقُ الْوَالِدَيْنِ، وَ قَتْلُ النَّفْسِ، وَ  
الْيَمِينُ الْعَمُوسُ

“The Major Sins are: associating partners with Allaah, being disobedient to your parents, murder, and bearing false witness.”<sup>211</sup>

On the authority of Abee Bakr (رضي الله عنه) who related that the major sins were mentioned to the Prophet (ﷺ) who said:

الْإِشْرَاكُ بِاللَّهِ وَ عُقُوقُ الْوَالِدَيْنِ وَ كَانَ مُتَكِيًا فَجَلَسَ فَقَالَ:  
“وَ شَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ

“To associate partners with Allaah and disobedience to the parents.” He was resting, so he sat up and said: “Bearing false witness and telling a lie.”<sup>212</sup>

On the authority of ‘Abdillaah ibn ‘Amr ibn al-‘Aas (رضي الله عنه) that the

---

<sup>210</sup> Saheeh Muslim

<sup>211</sup> Saheeh al-Bukhaaree

<sup>212</sup> Agreed upon

Messenger of Allaah (ﷺ) said:

مِنْ الْكَبَائِرِ شَتَمَ الرَّجُلُ وَالِدَيْهِ قَالُوا: يَا رَسُولَ اللَّهِ، وَ هَلْ  
يَشْتُمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: نَعَمْ يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ، وَ  
يَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ

"From among the major sins is a man insulting his father." They said: "O Messenger of Allaah! Does a man insult his father?" He said: "Yes, the father insults the son, so the son insults his father, and the mother insults the son, so the son insults his mother."<sup>213</sup>

On the authority of al-Mugheerah ibn Shu'bah (رضي الله عنه) from the Prophet (ﷺ) who said:

إِنَّ اللَّهَ تَعَالَى حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ، وَ مَنَعًا وَ هَاتَ، وَ  
وَأَدَ الْبَنَاتِ، وَ كَرِهَ لَكُمْ قَيْلَ وَ قَالَ، وَ كَثْرَةَ السُّؤَالِ، وَ إِضَاعَةَ  
الْمَالِ

"Verily, Allaah has forbidden you from being disobedient to your mothers, withholding charity, demanding that which is not yours, and burying your daughters alive, and He dislikes that you gossip too much, ask too many questions, and to waste your wealth."<sup>214</sup>

Al-Imaam Ahmad narrated from the Hadeeth of Abee Dardaa' from the Prophet (ﷺ) who said:

لَا يَدْخُلُ الْجَنَّةَ عَاقٌ وَ لَا مَدْمِينٌ خَمْرٍ وَ لَا مُكَذِّبٌ بِقَدْرِ

"The disobedient child will not enter paradise, nor will the alcoholic, nor will the one who disbelieves in pre-destination."<sup>215</sup>

On the authority of Abee Hurayrah (رضي الله عنه) from the Prophet (ﷺ) who

---

<sup>213</sup> Agreed upon

<sup>214</sup> Agreed upon

<sup>215</sup> This Hadeeth is sound as in the book *as-Saheeh al-Musnad Min Ma Laysa fee as-Saheehayn*

said:

لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةً: عَيْسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، وَ  
صَاحِبُ جُرَيْجٍ، وَ كَانَ جُرَيْجٌ رَجُلًا عَابِدًا فَاتَّخَذَ صَوْمِعَةً  
فَكَانَ فِيهَا، فَأَتَتْهُ أُمُّهُ وَ هُوَ يُصَلِّي فَقَالَتْ: يَا جُرَيْجُ. فَقَالَ:  
يَا رَبُّ أُمِّي وَ صَلَاتِي. فَأَقْبَلَ عَلَيَّ صَلَاتِي فَأَنْصَرَفْتُ، فَلَمَّا كَانَ  
مِنَ الْعَدِ أَتَتْهُ وَ هُوَ يُصَلِّي فَقَالَتْ: يَا جُرَيْجُ. فَقَالَ: يَا رَبُّ  
أُمِّي وَ صَلَاتِي. فَأَقْبَلَ عَلَيَّ صَلَاتِي فَأَنْصَرَفْتُ فَلَمَّا كَانَ مِنَ الْعَدِ  
أَتَتْهُ وَ هُوَ يُصَلِّي فَقَالَتْ: يَا جُرَيْجُ. فَقَالَ: أَيُّ رَبُّ أُمِّي وَ  
صَلَاتِي. فَأَقْبَلَ عَلَيَّ صَلَاتِي. فَقَالَتْ: اللَّهُمَّ لَا تَمْتُهُ حَتَّى يَنْظُرَ  
إِلَى وُجُوهِ الْمُؤْمِسَاتِ. فَتَذَاكَرَ بَنُو إِسْرَائِيلَ جُرَيْجًا وَ عِبَادَتَهُ وَ  
كَانَتْ امْرَأَةٌ بَغِيٌّ يُتَمَثَّلُ بِحُسْنِهَا فَقَالَتْ: إِنْ شِئْتُمْ لِأَفِئْتِهِ لَكُمْ.  
قَالَ: فَتَعَرَّضْتُ لَهُ فَلَمْ يَلْتَفِتْ إِلَيْهَا، فَأَتَتْ رَاعِيًا كَانَ يَأْوِي إِلَيَّ  
صَوْمِعَتِهِ فَأَمَكَّتَهُ مِنْ نَفْسِهَا فَوَقَعَ عَلَيْهَا فَحَمَلَتْ، فَلَمَّا وُلِدَتْ  
قَالَتْ: هُوَ مِنْ جُرَيْجٍ. فَأَتَوْهُ فَاسْتَنْزَلُوهُ وَ هَدَمُوا صَوْمِعَتَهُ وَ  
جَعَلُوا يَضْرِبُونَهُ، فَقَالَ: مَا شَأْنُكُمْ؟ قَالُوا: زَيْنَتْ بِهَذِهِ الْبَغِي  
فَوُلِدَتْ مِنْكَ. فَقَالَ: أَيْنَ الصَّبِيِّ؟ فَجَاءُوا بِهِ فَقَالَ: دَعَوْنِي  
حَتَّى أَصَلِّي. فَصَلَّى فَلَمَّا انْصَرَفَ أَتَى الصَّبِيَّ فَطَعَنَ بَطْنَهُ وَ  
قَالَ: يَا غُلَامُ مَنْ أَبُوكَ؟ قَالَ: فُلَانُ الرَّعِي قَالَ: فَأَقْبَلُوا عَلَيَّ  
جُرَيْجٍ يُقْبَلُونَهُ وَ يَتَمَسَّحُونَ بِهِ وَ قَالُوا: نُبْنِي لَكَ صَوْمِعَتَكَ مِنْ  
ذَهَبٍ. قَالَ: لَا أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ فَفَعَلُوا...

"None except for three spoke in the cradle. 'Eesaa ibn Maryam (عليه السلام), the companion of Jurayj, and Jurayj was a monk. So he built a temple, and closed himself in it. His mother came to him while he was praying and she said: "O Jurayj!" He said (to himself), "O Lord! Should I pray or answer my mother?" He completed his prayer, so she left. The next day she came again while he was praying and she said: "O Jurayj!" So, he said (to himself), "O Lord!

Should I pray or answer my mother!" He completed his prayer so she left. The next day she came again while he was praying and said: "O Jurayj!" He said (to himself), "Which one Lord, my mother or my prayer?" He completed his prayer, so she said: "O Allaah! Let him live until he sees the faces of prostitutes (faces a trial by them)." The tale of Jurayj and his worship became widely known to Baneh Israa'eel. There was an extremely beautiful woman among them who said: "If you like I will seduce him for you." So, she tried to seduce him, but he was not interested. So, she came to a shepherd who lived near the temple and offered herself to him. He had sex with her, and she became pregnant. When she gave birth she said: "He is from Jurayj." So, they came to his temple, asked him to leave and tore it down and beat him. So, he said: "Why are you doing this?" They said: "You committed adultery with this prostitute and made her pregnant". So, he said: "Where is the child?" So, they brought it to him and he said: "Wait for me to pray." He prayed and after he finished the prayer, he went to the child and he poked its stomach and said: "O boy, who is your father?" He said: "So and so, the Shepard." He (ﷺ) said that they believed Jurayj, kissed him, and started touching him and they said: "We will build you a temple out of gold." He said: "No, rebuild it from clay just like it was". So, they did..."<sup>216</sup>

One of the amazing things that we see from some of the young men is that they obey their wives and disobey their mothers and they mock their mothers in whatever they do. A day will come when they will need the obedience of their children just as their parents needed their obedience. The reward or punishment will come based on their deeds.

What is better than the following saying?



Visiting your parents and standing over their graves, it is to me as  
if I had to carry you to them.

Only it was, still the time and they were still alive crawling and  
not walking to visit you.

<sup>216</sup> Saheeh al-Bukhaaree and Saheeh Muslim

*How* was it that they wronged you and for a long time did not  
bestow affection upon you from their souls?

*Even* then, they did not look at your faults; they were affectionate  
when you caused them heartache.

*Even* then, they listened to your moaning, shedding their tears  
and seeking forgiveness for their shortcomings.

*And* they hope they might come across you resting with all of the  
possessions they hold in their hands.

*O*, follow them tomorrow or the day after obediently, just as  
they followed their parents.

*O*, properly arrange your affairs just as they also properly  
arranged theirs.



## The Rights of the Woman upon Her Mahram's Ties of the Womb

---

Allaah (ﷻ) said:

﴿ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ﴾

“And fear Allaah who you seek your mutual rights  
from and do not cut-off family relations.”

[Sooratur-Nisaa' 4:1]

Allaah (ﷻ) said:

﴿ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ ﴾

“And those who cut off the ties that Allaah has  
ordered them to maintain.”

[Sooratur-Ra'd 13:21]

On the authority of Abee Hurayrah (رضي الله عنه) who reported that the  
Messenger of Allaah (ﷺ) said:

إِنَّ اللَّهَ تَعَالَى خَلَقَ الْخُلُقَ حَتَّى إِذَا فَرَغَ مِنْهُمْ قَامَتِ الرَّحْمُ،  
فَقَالَتْ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ. قَالَ: نَعَمْ، أَمَا  
تَرْضِينَ أَنْ أَصِلَ مِنْ وَصْلِكَ وَأَقْطَعُ مَنْ قَطَعَكَ؟ قَالَتْ: بَلَى.  
قَالَ: فَذَلِكَ لَكَ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
اقْرَعُوا إِنْ شِئْتُمْ:

“Verily, Allaah (ﷻ) created His creation. When He was finished,  
the womb stood up and said: ‘I seek refuge with You from the one  
who cuts family ties.’ He said: ‘Yes, would you like if I show mercy  
to the one who is connected to you and to withhold mercy from the



one who is cut off from you?’ It said: ‘Yes.’ He said: ‘Then that is for you.’” Then, the Messenger of Allaah (ﷺ) said: “Read, if you like:

﴿ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ  
 ﴿٢٢﴾ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ﴾ ﴿٢٣﴾

**‘If you were given authority, would you cause mischief on the earth and cut off family ties? Those are the ones that Allaah has cursed and made them deaf and blinded their sight.’”**

[Soorah Muhammad 47: 22-23] <sup>217</sup>

On the authority of Abee Hurayrah (رضي الله عنه) that a man said: “O Messenger of Allaah! Verily I have close kin that I maintain ties with, but they cut off ties from me, and I am kind to them and they are unkind towards me, and I am sweet to them and they are harsh towards me.” So, he said:

لَئِنْ كُنْتُ كَمَا قُلْتَ فَكَأَنَّمَا تَسْفُهُمُ الْمِلَّةُ وَلَا يَزَالُ مَعَكَ مِنْ  
 اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا دَمْتُ عَلَى ذَلِكَ

*“If it is as you say and if you were to feed them hot ashes Allaah would not remove your dominion over them as long as you continued as you are doing.”* <sup>218</sup>

On the authority of Asmaa’ bint Abee Bakr as-Siddeeq (رضي الله عنها) who said: my mother came to me during the lifetime of the Messenger of Allaah (ﷺ) and she was a disbeliever. So, I sought a religious ruling from the Messenger of Allaah (ﷺ) saying, “My mother came to me desiring something from me. Should I keep relations with my mother?” He said:

نَعَمْ، صِلِي أُمَّكَ

<sup>217</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>218</sup> Saheeh Muslim

---

## Obedience to the Aunt

---

On the authority of al-Baraa' ibn 'Aazib (رضي الله عنه) who said: The Messenger of Allaah (ﷺ) made 'Umrah in the month of Dhul-Qa'dah... until he said that when he entered Makkah and the time had passed they came to 'Alee and said: “Tell your companion to leave us as the time has expired”. Therefore, the Prophet (ﷺ) left and the daughter of Hamzah followed them saying, “O Uncle, O Uncle.” So, 'Alee met her and took her by the hand, and he said to Faatimah (رضي الله عنها), “Here is your cousin, take her.” So, 'Alee and Zayd and Ja'far argued about her. 'Alee said: “I have the most right to her because she is the daughter of my uncle.” Ja'far said: “She is the daughter of my uncle and her aunt is my wife”. Zayd said: “She is the daughter of my brother.” So, the Prophet (ﷺ) gave her to her aunt and said:

الْحَالَةَ بِمَنْزِلَةِ الْأُمِّ وَ قَالَ لِعَلِيِّ: أَنْتَ مِنِّي وَ أَنَا مِنْكَ وَ قَالَ  
لِجَعْفَرٍ: أَشْبَهْتَ خَلْقِي وَ خُلُقِي، وَ قَالَ لِزَيْدٍ: أَنْتَ أَخُونَا وَ  
مَوْلَانَا

“The aunt has the station of the mother.” He said to 'Alee, “You are from me and I am from you.” Then he said to Ja'far, “You resemble me in appearance and character.” Then he said to Zayd, “You are our brother and our freed slave.”<sup>220</sup>

---

## The Rights of the Women with Respect to Inheritance

---

---

<sup>219</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>220</sup> Saheeh al-Bukhaaree and Saheeh Muslim

The people have divided this right into the middle of the two extremes. Some of them have made it a custom, just like that of the period of ignorance before Islaam when they forbade the woman from her right of inheritance. However, Islaam came, raised the condition of the woman, and gave her the right of inheritance.

Allaah (ﷻ) says:

﴿ لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴾

“For the men is a share from what was left by the parents and close relatives and for the women is a share from what was left by the parents and close relatives. Whether it is small or large, it is a legal share.”

[Sooratun-Nisaa' 4:7]

Al-Haafidh (رحمته) reported that Sa'eed ibn Jubayr and Qataadah said:

The Polytheists gave the inheritance to the adult men and did not give any part of the inheritance to the women or the children, so Allaah Revealed the verse,

﴿ لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ﴾

“For the men is a share from what was left by the parents and close relatives...” until the end of the verse.

This means that all of them are the same in the ruling of Allaah. They are equal in that they both have rights of inheritance although they are different with respect to what Allaah has decreed for each one of them as determined by who dies from the close family, spouse or guardians as verily it is a relationship just like the family relationship.

Al-Imaam al-Bukhaaree (رحمته) mentions the *Hadeeth* of Sa'd ibn Abee

Waqqaas (ؓ) who said: I became very sick in Makkah and it left me on the verge of death. So, the Prophet (ﷺ) came to me and visited me. So, I said: “O Messenger of Allaah! I have a lot of money and I have no heirs except for my two daughters. Can I give two-thirds of my wealth in charity?”

لَا. قَالَ: قُلْتُ: فَالْشَّطْرُ؟ قَالَ: لَا. قُلْتُ: الثُّلُثُ؟ قَالَ:  
 “الثُّلُثُ كَبِيرٌ، إِنَّكَ إِنْ تَرَكْتَ وَلَدَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَتْرُكَهُمْ  
 عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا أُجِرْتَ عَلَيْهَا  
 حَتَّى اللَّقْمَةِ تَرْفَعُهَا إِلَى فِيِّ امْرَأَتِكَ فَقُلْتُ: يَا رَسُولَ اللَّهِ،  
 أَخْلَفُ عَنْ هِجْرَتِي؟ فَقَالَ: لَنْ تُخْلَفَ بَعْدِي فَتَعْمَلُ يُرِيدُ بِهِ  
 وَجْهَ اللَّهِ إِلَّا أزدَدْتَ بِهِ رَفْعَةً وَدَرَجَةً، وَ لَعَلَّكَ أَنْ تُخْلَفَ  
 بَعْدِي حَتَّى يَنْتَفِعُ بِكَ أَقْوَامٌ وَ يَضُرُّ بِكَ آخَرُونَ، وَ لَكِنَّ الْبَأْسُ  
 سَعْدُ بْنُ خُوْلَةَ

He said: “No.” I said: “Can I give half?” He said: “No” I said: “Can I give a third?” He said: “A third is a lot. Verily, leaving your children wealthy is better than leaving them poor, begging from the people. Verily, you do not give money in charity except that you are rewarded for it, even the morsel of food that you put in your wife’s mouth.” I said: “O Messenger of Allaah, will I be left behind in the land that I made emigration from?” He said: “You will not be left behind after me. So, do good deeds seeking the pleasure of Allaah so that you will be increased in highness and level because of them. Perhaps you will live long after me until you benefit some people, and cause harm to others, but the problem is Sa’d ibn Khoolah.”

The Messenger of Allaah (ﷺ) felt bad for him as he died in Makkah. Sufyaan said: “Sa’d ibn Khoolah was a man from the family of ‘Aamir ibn Lu’ay.”<sup>221</sup>

A narration on the authority of al-Aswad ibn Yazeed who said: Mu’aadh ibn Jabal came to us in Yemen as a teacher and a leader. Therefore, we asked him about a man who dies and leaves behind

<sup>221</sup> In Saheeh al-Bukhaaree under “Chapter: The Inheritance of the Daughters.”

his daughter and his sister. Therefore, the daughter takes half and the sister gets half.

Al-Imaam al-Bukhaaree also narrated, on the authority of Huzayl ibn Shurhabeel who reported that Aboo Moosaa was asked about a daughter, a granddaughter, and a sister. So, he said: "For the daughter is half, and for the sister is half. Go to Ibn Mas'ood and he will tell you the same thing." So, Ibn Mas'ood was asked and informed of the saying of Abee Moosaa. He said: "I would indeed misguide you then and not be from those who are guided. My ruling is the ruling of the Prophet (ﷺ) that for the daughter is half and for the granddaughter is a sixth which amounts to two thirds and what is left goes to the sister." So, we went to Aboo Moosaa and we informed him of what Ibn Mas'ood had said. So, he said: "Do not ask me after you have been informed of that saying."

On the authority of Ibn 'Abbaas (رضي الله عنه) who said: "The wealth was given to the son and the testament was given to the parents. Allaah abrogated from that what He wished so it became that the male was given the same share as two females, and it became that for every one of the parents was a sixth and it became for the wife an eighth or a fourth, and for the husband a half or a fourth."<sup>222</sup>

On the authority of Jaabir ibn 'Abdillaah (رضي الله عنه) who said: The Prophet (ﷺ) entered upon me and I was sick. So, he asked for water for *Wudhoo'* and then he made *Wudhoo'* then he sprinkled me with the water from his *Wudhoo'* so I grumbled and then I said: "O Messenger of Allaah, I have sisters. Then Allaah revealed the verse of Inheritance."

The second group is those that have given the right of inheritance to women but they make it the same as the rights of men calling those who do not make women equal with men in inheritance oppressors, but they do not realize that they in fact are the oppressors. Verily, they are oppressing both the woman and the man as true rights and true fairness is found in the Speech of Allaah, as He has indeed given the woman her rights and not oppressed her, and He has given the man his rights and not oppressed him in the division by the All-Wise, the Ever-Aware. Allaah (ﷻ) says:

---

<sup>222</sup> Saheeh al-Bukhaaree

﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ﴿١١﴾ ﴾

**“Allaah has ordered you with respect to your children that for the male is the same as the share of two females.”**

[Sooratun-Nisaa' 4:11]

Al-Haafidh Ibn Katheer (رحمته) said: He made the share of the male like the share of two females, and that is because of the need of the male to provide monetary sustenance, to pay the bills, the costs of business and profit, and for undergoing difficulties. So, it is appropriate that he is given two times what the woman takes.

So, in the pages of the *Qur'aan* and the *Sunnah* the woman gets her complete right of inheritance and she does not oppress others with this right nor is she oppressed, and Allaah (ﷻ) says:

﴿ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمَ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾ ﴾

**“You do not know whether your fathers or your children are closer to you in benefit, so it is ordained by Allaah. Verily, Allaah is All-Knowing, Most-Wise.”**

[Sooratun-Nisaa' 4:11]

Allaah (ﷻ) says:

﴿ فَرِيضَةٌ مِّنَ اللَّهِ ﴾

**“So it is ordained by Allaah.”**

Al-Haafidh Ibn Katheer (رحمته) said that this is that verse which we have mentioned with respect to the division of inheritance. Some of the inheritors have been given more than others and Allaah ordained that. His is the ruling and Command; and Allaah is All Knowing, Most-Wise. It is He who gives things in their proper way and gives everything its right that is deserves depending upon its particular situation and based upon this He said:

﴿ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴾

“Verily, Allaah is All Knowing, Most-Wise.”

Allaah (ﷻ) has indeed warned those who forbid the women from their rights of inheritance or those who take away some of her rights oppressively, with enmity or who rule with respect to her rights by other than what Allaah has revealed.

Allaah (ﷻ) said:

﴿ وَلِيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴾

“And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allaah and speak truthful words. Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!”

[Sooratun-Nisaa' 4:9-10]

Al-Haafidh Ibn Katheer (رحمته) said that the meaning of His Saying,

﴿ وَلِيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ ﴾

‘Be fearful just like how you would be fearful if you left behind weak offspring and fear Allaah,’ is directed towards the wealth of the orphans as in the verse,

﴿ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا ﴾

**“And do not eat it wastefully and hastily before they come of age.”**

[Sooratun-Nisaa' 4:6]

Ibn Jareer mentions a story by way of al-'Awfee from Ibn 'Abbaas and it is a beautiful saying that helps those who came after him from threatening to eat the wealth of the orphans oppressively. Meaning, that just as you love that your offspring are dealt with in a just manner, then deal justly with other peoples' offspring if you are put in charge of them. Then he informs them that whoever eats the wealth of the orphans oppressively then he is not eating anything in his stomach except fire and based on this He (ﷺ) said:

﴿ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴾ ﴿١٠﴾

**“Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!”**

[Sooratun-Nisaa' 4:10]

Meaning, if they eat the wealth of the orphans without any reason they are not eating anything except fire burning in their stomachs on the Day of Judgement.

It is authentically established in the two *Saheehs* from the *Hadeeth* of Sulaymaan ibn Bilaal, on the authority of Thawr ibn Zayd, on the authority of Saalim Abee al-Ghayth, on the authority of Abee Hurayrah that the Messenger of Allaah (ﷺ) said:

اجْتَنِبُوا السَّبْعَ الْمُؤَيَّبَاتُ قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: الشِّرْكُ بِاللَّهِ، وَ السَّخَرُ، وَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَ أَكْلُ الرِّبَا، وَ أَكْلُ مَالِ الْيَتِيمِ، وَ التَّوَلَّى يَوْمَ الزَّحْفِ، وَ قَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ

**“Stay away from the seven deadly sins.” It was said: “O Messenger of Allaah what are they?” He said: “Associating partners with**



Allaah, magic, killing another person which Allaah has forbidden without a legal reason, eating usury, eating the wealth of the orphans, turning your back during battle, and falsely accusing a chaste believing innocent woman of adultery.”

Allaah (ﷻ) said at the end of the verses of inheritance,

﴿ تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣٠﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٣١﴾ ﴾

“These are the limits (set by) Allaah (or ordainments as regards to the laws of inheritance), and whosoever obeys Allaah and His Messenger will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. And whosoever disobeys Allaah and His Messenger and transgresses His Limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.”

[Sooratun-Nisaa' 4:13-14]

Al-Haafidh Ibn Katheer (رحمته) said that these verses mean that these are the limits that Allaah has set, so do not fall short of them and do not go beyond them. These are Laws and Commandments that Allaah has established with respect to inheritance, with respect to their closeness to the deceased; and how necessary the wealth is to them and their loss of wealth in his absence; and He said:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ ﴾

“And whosoever obeys Allaah and His Messenger,” means to not increase the inheritance of some and decrease the inheritance of others by conniving and expediency, but leave all of that for the Rule of Allaah and His Legislation and His division,

﴿ يُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ  
 وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ  
 حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾ ﴾

“He will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. And whosoever disobeys Allaah and His Messenger and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.”

[Sooratun-Nisaa' 4:13-14]

Meaning that whoever goes outside of what Allaah has ruled and opposes Allaah in His ruling - and this does not occur except with the absence of happiness in what Allaah has divided and ruled by - then the reward for this is humiliation in the painful, eternal, punishment.

As for the person who takes the middle path, then they are those who are pleased with what Allaah has ruled and His division just as the sign was presented to them during the Speech (of Allaah) about inheritance.

1<sup>st</sup> Sub-Chapter to: The Rights of the Woman upon Her  
Mahram's Ties of the Womb

## Women Seeking Knowledge

---

Allaah (ﷻ) said:

﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ ﴾

“Allaah will increase the levels of those who believe  
from you and those who have understanding.”

[Sooratul-Mujaadilah 58:11]

Allaah (ﷻ) said:

﴿ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ  
أُولُو الْأَلْبَابِ ۗ ﴾

“Say, ‘Are those who know equal with those who do not  
know?’ Only the people of understanding remember.”

[Sooratu-Zumar 39:9]

Allaah (ﷻ) said:

﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ۗ ﴾

“And say: ‘Lord, increase me in knowledge.’”

[Soorah Taa Haa 20:114]

On the authority of ‘Uthmaan (رضي الله عنه) that the Messenger of Allaah (ﷺ)  
said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَ عِلْمَهُ

“The best of you is whoever studies the Qur’aan and teaches it.”<sup>223</sup>

On the authority of Zayd ibn Thaabit, that he heard the Messenger of Allaah (ﷺ) say:

نَضَرَ اللَّهُ امْرَأًا سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ مَتَى يُبْلَغُهُ، فَرُبُّ حَامِلٍ  
فَقَّهَهُ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرُبُّ حَامِلٍ فَقَّهَهُ لَيْسَ بِفَقِيهِ

“May Allaah illuminate the man who hears a saying from us and then memorizes it when he hears it. So, maybe he passes the knowledge to one that is more knowledgeable than him and maybe he passes the knowledge to one who does not know.”<sup>224</sup>

These proofs and other proofs like it are general without specification and gathering together for seeking knowledge in the mosques is good and better.

On the authority of Abee Hurayrah (رضي الله عنه) who reported the Messenger of Allaah (ﷺ) said:

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كَرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً  
مِنْ كَرْبِ يَوْمِ الْقِيَامَةِ، وَ مَنْ يَسَّرَ عَلَى مَعْسَرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي  
الدُّنْيَا وَ الْآخِرَةِ، وَ اللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ  
أَحِبِّهِ، وَ مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا  
إِلَى الْجَنَّةِ، وَ مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ  
كِتَابَ اللَّهِ يَتَدَارَسُونَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَ  
غَشِيَتْهُمُ الرَّحْمَةُ وَ حَفَّتْهُمُ الْمَلَائِكَةُ وَ ذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ،  
وَ مَنْ بَطَأَ بِهِ عِلْمَهُ لَمْ يَسْرِعْ بِهِ نَسَبُهُ

“Whoever alleviates a suffering from a believer in this world, Allaah will alleviate a suffering from him on the Day of Judgment.

<sup>223</sup> Saheeh al-Bukhaaree

<sup>224</sup> Aboo Daawood with an authentic chain

And whoever eases a difficulty, Allaah will make ease for him in this world and the Hereafter, and Allaah is at the aid of the servant as long as the servant is aiding his brother. Whoever sets forth on a path to seek knowledge Allaah will make easy a path for him to paradise. There is not a group of people who gather in a house from the Houses of Allaah to read the Book of Allaah and study it amongst them, except that tranquility descends upon them and mercy covers them and the angels surround them. Allaah mentions them to those near Him and whoever is slow in seeking knowledge then knowledge does not quickly come to him.”<sup>225</sup>

He also narrated from the Hadeeth of ‘Uqbah ibn ‘Aamir who reported that the Messenger of Allaah (ﷺ) came out while we were in Suffah and said:

أَيُّكُمْ يُحِبُّ أَنْ يَخْرُجَ كُلَّ يَوْمٍ إِلَى بَطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِي مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ مِنْ غَيْرِ إِثْمٍ وَلَا قَطْعِ رَحِمٍ؟ فَقُلْنَا: يَا رَسُولَ اللَّهِ نَحِبُّ ذَلِكَ. قَالَ: أَفَلَا يَخْرُجُ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ أَوْ يَقْرَأُ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ وَثَلَاثٌ خَيْرٌ لَهُ مِنْ ثَلَاثٍ، وَارْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ مِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ

“Which of you would like to go out every day to Buthaan or to al-’Aqeeq and come return with two large female camels without committing a sin or cutting off family ties?” We said: “O Messenger of Allaah! We would all love that.” He said: “If one of you should go to the Mosque and study or read two verses from the Book of Allaah it would be better for him than two female camels, and three verses are better than three female camels and four verses are better than four female camels and so on, as the number of camels increase.”

These proofs are general and they are not specific to the men, but indeed the women in the time of the Prophet (ﷺ) went to the

<sup>225</sup> Saheeh Muslim

Mosques seeking knowledge, rather he (ﷺ) advised them specifically.

Al-Imaam Muslim collected on the authority of Faatimah bint Qays (رضي الله عنها) that she said in her long *Hadeeth* about the story of gathering information:

When my waiting period was over, I heard the caller of the Messenger of Allaah (ﷺ) call out by saying, "The prayer is in the main Mosque." Therefore, I went to the Mosque and prayed with the Messenger of Allaah (ﷺ). I was in the rows for the women that were located at the back. When the Messenger of Allaah (ﷺ) finished his prayer, he sat on the podium and laughed, saying:

لَيَلِرِمُ كُلُّ إِنْسَانٍ مُصَلَّاهُ ثُمَّ قَالَ: أَتَذَرُونَ لِمَ جَمَعْتُكُمْ قَالُوا:  
اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: إِنِّي وَاللَّهِ مَا جَمَعْتُكُمْ لِرَغْبَةٍ وَلَا  
لِرَهْبَةٍ وَ لَكِنْ جَمَعْتُكُمْ لِأَنَّ تَمِيمًا الدَّارِيَّ كَانَ رَجُلًا نَصْرَانِيًّا  
فَجَاءَ وَبَايَعَ وَأَسْلَمَ...

"Everyone stay in his place." Then he said: "Do you know why I gathered you all here?" They said: "Allaah and his Messenger know best." He said: "Verily, By Allaah I did not gather you all to warn you or to give glad tidings to you, rather I gathered all of you because Tameem ad-Daaree, who was a Christian man, came and gave his pledge and accepted Islaam..."

On the authority of 'Umrah bint 'Abdir-Rahmaan, on the authority of a sister of 'Umrah who reported: I heard

﴿ ق وَالْقُرْآنِ الْمَجِيدِ ﴾

[Soorah Qaaf 50:1]

from the mouth of the Messenger of Allaah (ﷺ) on Friday, and he read it on the pulpit every Friday. <sup>226</sup>

<sup>226</sup> Saheeh Muslim

On the authority of Ibn al-'Abbaas (رضي الله عنه) who reported:

I bear witness on the Prophet (ﷺ) (or 'Ataa' said), "I bear witness upon the authority of Ibn 'Abbaas that the Messenger of Allaah (ﷺ) came out and Bilaal was with him. So, he thought that the women had not heard him. So, he gave a warning to them and ordered them to give charity. So, the women gave earrings and necklaces and Bilaal collected it in the corner of his clothes."<sup>227</sup>

On the authority of Abee Sa'eed Al-Khudree who relayed that the Messenger of Allaah (ﷺ) came out for 'Eed al-Adhaa or al-Fitr to the place for prayer and passed by the women saying,

يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي أَرَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ فَقُلْنَ: وَ  
بِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: تَكْثُرُنَّ اللَّعْنَ، وَ تَكْفُرُنَّ الْعَشِيرَ، وَ مَا  
رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَ دِينٍ أَذْهَبَ لِلْبَّ الرَّجُلِ الْحَازِمِ مِنْ  
إِحْدَاكُنَّ قُلْنَ: وَ مَا نُقْصَانِ دِينِنَا وَ عَقْلِنَا يَا رَسُولَ اللَّهِ؟ قَالَ:  
أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلُ نِصْفِ شَهَادَةِ الرَّجُلِ؟ قُلْنَ: بَلَى، قَالَ:  
فَذَلِكَ مِنْ نُقْصَانِ عَقْلِهَا، أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّيْ وَ لَمْ  
بَسُوْمٌ؟ قُلْنَ: بَلَى، قَالَ: فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا

"O group of women! Give charity, as I see you as the most numerous of the people in the fire." So, they said: "Why O Messenger of Allaah?" He said: "You speak bad words a lot, and you disobey your husbands and I have never seen such a deficiency in intellect and religion so that a good man could be lead astray by any one of you". They said: "What is our deficiency in religion and intellect, O Messenger of Allaah?" He said: "Is not the testimony of the woman equal to half the testimony of the man?" They said: "Yes". He said: "That is the deficiency in her intellect. Is it not the case that if one of you is menstruating that she does not pray and does not fast?" They said: "Yes". He said: "That is the deficiency in her religion."<sup>228</sup>

On the authority of Abee Sa'eed al-Khudree who reported that the

<sup>227</sup> Saheeh al-Bukhaaree

<sup>228</sup> Saheeh Al-Bukhaaree and Saheeh Muslim

women said to the Prophet (ﷺ), “The men are monopolizing your time. So, give us a day from yourself.” So, he promised them a day in which he would meet with them. So, he gave them a sermon and commandments and among the things that he said was:

مَا مِنْكُنَّ امْرَأَةٌ تَقْدَمُ ثَلَاثَةَ مِنْ وَلَدِهَا إِلَّا كَانَ لَهَا حِجَابًا مِنْ  
النَّارِ فَقَالَتْ امْرَأَةٌ: وَ اثْنَيْنِ، فَقَالَ: وَ اثْنَيْنِ

“There is not a woman among you who loses three of her children except that it shields her from the fire.” After which, a woman said: “What about two?” He said: “Even two”.<sup>229</sup>

Only one of these many proofs is sufficient for the ruling that the following statement is false:

“Reading and writing are not for women, they are for us. And for them from us is that they are the origin of ritual impurity.”

It is also false when someone says that it is an innovation that women seek knowledge in the Mosques. Rather I am amazed that the one who says this would prevent his wife from going to the Houses of Allaah to seek knowledge yet at the same time he allows her to go from house to house and from shop to shop.

The Prophet (ﷺ) said:

لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ

“Do not prevent the Slaves of Allaah from the Houses of Allaah.”

So, which proof establishes this ignorant person’s claim that it is an innovation for the women to seek knowledge in the Mosques, when its allowance in the Houses of Allaah is known?

---

<sup>229</sup> Saheeh al-Bukhaaree



Our scholars, the scholars of Ahlus-Sunnah wal-Jamaa'ah, and we do not like that the Mosques are free from study circles and that they are instead established in the houses. We do not get the reward of knowledge and teaching except in the Mosques. This is for both the men and the women; and whoever wishes to make a division between them, then he must present his proof and we seek Aid in Allaah. We ask Allaah the Greatest, to establish us firmly in our religion and that He uses us to benefit Islaam and the Muslims. Verily He is the Guardian and able to do that.

---

### *Rulings Taken from Women*

---

On the authority of 'Aa'ishah who reported that two old Jewish women from *Madeenah* entered upon me and said to me, "Verily, the inhabitants of the graves are punished in their graves." So, I did not believe them, as it did not make me happy to believe them. So, they left and the Prophet (ﷺ) entered upon me and I said to him, "O Messenger of Allaah, verily two old Jewish women..." and then I mentioned to him the story. He said:

صَدَقْنَا إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبِهَائِمُ كُلُّهُمْ فَمَا رَأَيْتُهُ بَعْدَ  
فِي صَلَاتِهِ إِلَّا يَتَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ

*"They were correct. They will be punished to such an extent that all the animals will hear it." I did not see him praying after that except that he sought refuge with Allaah from the punishments of the grave.* <sup>230</sup>

On the authority of Umm Salamah (رضي الله عنها) who said to the Messenger of Allaah, "O Messenger of Allaah! I am a woman that has tightly plaited hair. Must I undo it to purify myself after sexual intercourse?" He said:

---

<sup>230</sup> Saheeh al-Bukhaaree

لَا، إِنَّمَا يَكْفِيكَ أَنْ تَحْتَبِي عَلَى رَأْسِكَ ثَلَاثَ حَبَّاتٍ ثُمَّ  
تُفِيضِينَ عَلَيْكَ الْمَاءَ فَتَطْهَرِينَ

“No, it is sufficient if you to put three handfuls of water on your head and then pour water over yourself for you to become pure.”<sup>231</sup>

On the authority of ‘Aa’ishah who reported that a woman asked the Prophet (ﷺ), “How does a woman purify herself after her mense?” I mentioned that he taught me how a woman should purify herself, she takes a piece of cotton with perfume on it and purifies herself with it. The she said: “How do I purify myself with it?” He (ﷺ) said:

تَطْهَرِي بِهَا سُبْحَانَ اللَّهِ

“Purify yourself with it, Subhaana Allaah!”

He covered himself. Then, Sufyaan ibn ‘Uyaynah signaled with his hand to his face and said that ‘Aa’ishah said: “I pulled her to me and showed her what the Prophet (ﷺ) meant. So, I said: ‘Use it to take away the marks of blood.’”<sup>232</sup>

On the authority of Mu’aathah who asked ‘Aa’ishah saying, “Why is it that the women must make up her fasting, but she does not have to make up her prayers?” She said: “Are you from *Hurawra*?”<sup>233</sup> I said: “I am not from *Hurawra* but I am asking you”. She said: “When we got our menses we were ordered to make up our fasting and we were not ordered to make up our prayers”.<sup>234</sup>

On the authority of Zaynab bint Abee Salamah, on the authority of the Mother of the Believers ‘Aa’ishah that she reported:

Umm Saleem, the wife of Abee Talhah came to the Messenger of Allaah (ﷺ) and said: “O Messenger of Allaah! Verily Allaah does not shy away from the truth. Must the woman take a shower if she has a

<sup>231</sup> Saheeh Muslim

<sup>232</sup> Saheeh Muslim

<sup>233</sup> [Editor’s Note] Hurawra is an area that the deviant sect known as the *Khawaarij* came from (see glossary).

<sup>234</sup> Saheeh al-Bukhaaree and Saheeh Muslim

sexual dream?” So, he said:

نَعْمُ إِذَا رَأَتْ الْمَاءَ

“Yes, if she sees fluid.”<sup>235</sup>

On the authority of Faatimah bint Qays, that Aboo ‘Amr ibn Hafs gave her the final divorce and sent his representative to her with some wheat. She was angry and said: “By Allaah! You do not provide me with anything.” So, she went to the Messenger of Allaah (ﷺ) and mentioned the situation to him. He said to her,

لَيْسَ لَكَ عَلَيْهِ نَفَقَةٌ وَ أَمْرَهَا أَنْ تَعْتَدَّ فِي بَيْتِ أُمِّ شَرِيكَ، ثُمَّ  
قَالَ: إِنَّ تِلْكَ الْمَرْأَةَ يَعْشَاهَا أَصْحَابِي، اعْتَدِّي فِي بَيْتِ ابْنِ أُمِّ  
مَكْتُومٍ فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيْبَكَ وَإِذَا حَلَلْتَ فَأَذْنِبِي.

“He does not have to provide you with sustenance.” And he ordered her to stay in the house of Umm Sareek, then he said: “Verily my companion has cheated that woman, stay in the house of Ibn Umm Maktoom as he is blind so it is allowable for you to take off your garments in his presence and when your waiting period has finished let me know.”

When her waiting period had finished, she mentioned to him that Mu’aawiyah ibn Abee Sufyaan and Aboo Jahm had proposed to her. So, the Messenger of Allaah (ﷺ) said:

أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عَصَاهُ عَنِ عَاتِقِهِ، وَإِمَّا مُعَاوِيَةَ فَصَعْلُوكِ  
لَا مَالَ لَهُ، انكِحِي أُسَامَةَ بْنَ زَيْدٍ قَالَتْ: فَكْرَهْتُهُ ثُمَّ قَالَ:  
انكِحِي أُسَامَةَ بْنَ زَيْدٍ فَنَكَحْتُهُ فَجَعَلَ اللَّهُ تَعَالَى فِيهِ خَيْرًا كَثِيرًا  
وَ اغْتَبَطْتُ

“As far as Aboo Jahm is concerned he beats his women, and as far as Mu’aawiyah is concerned, he is poor and does not

<sup>235</sup> Saheeh al-Bukhaaree

have any money, marry Usaamah ibn Zayd.” She said: “I do not like him.” He said: “Marry Usaamah bint Zayd.” She later said: “So I married him and Allaah put much goodness in him, and I was very happy”.<sup>236</sup>

---

## Enjoining the Good & Forbidding the Evil

---

Allaah (ﷻ) says:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ ﴾

**“You are the best nation of mankind, as you enjoin the good and forbid the evil.”**

[Sooratul Aali ‘Imraan 3:110]

Allaah (ﷻ) says:

﴿ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴾

**“Those who disbelieved from the children of Israa’eel were cursed upon the tongues of Daawood and ‘Eesaa ibn Maryam and that is because of their disobedience and transgression.”**

[Sooratul-Maa’idah 5:78]<sup>237</sup>

---

<sup>236</sup> Saheeh Muslim

<sup>237</sup> [Editor’s Note]: The author cites the following Aayah in her footnotes:

﴿ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴾

**“They used not to forbid one another from Al-Munkar (wrongdoing) which they committed. Vile indeed was what they used to do.”**

[Sooratul Maa’idah 5:79]

On the authority of Abee Sa'eed al-Khudree (رضي الله عنه), that he heard the Messenger of Allaah (ﷺ) say:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ،  
فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أضعفُ الإِمانِ

*"Whoever sees something evil should change it with his hand, and if he is not able then with his tongue, and if he is not able then with his heart, and that is the weakest part of faith."* <sup>238</sup>

On the authority of Abee Sa'eed al-Khudree (رضي الله عنه) from the Prophet (ﷺ) who said:

إِيَّاكُمْ وَالْجُلُوسَ بِالطَّرَفَاتِ قَالَ: يَا رَسُولَ اللَّهِ، مَا لَنَا بُدٌّ مِنْ  
مَجَالِسِنَا نَتَحَدَّثُ فِيهَا. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
إِذَا أَبِيْتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ قَالُوا: وَمَا حَقُّهُ؟  
قَالَ: غَضُّ الْبَصَرِ، وَكَفُّ الْأَدَى، وَرَدُّ السَّلَامِ، وَ الْأَمْرُ  
بِالْمَعْرُوفِ، وَ النَّهْيُ عَنِ الْمُنْكَرِ

*"It is forbidden for you to sit in the streets." He responded, "O Messenger of Allaah, do not forbid us from it, as it is the place where we talk." The Messenger of Allaah (ﷺ) said: "If you must gather there than give the street its rights." They said: "What are its rights?" He said: "Lowering the gaze, not causing harm, returning greetings, enjoining the good, and forbidding the evil."* <sup>239</sup>

On the authority of Anas (رضي الله عنه), that the Prophet (ﷺ) passed by a woman who was crying over a grave and He said:

اتَّقِيَ اللَّهَ وَ اصْبِرِي

*"Fear Allaah and be patient."*

<sup>238</sup> Saheeh Muslim

<sup>239</sup> Saheeh al-Bukhaaree and Saheeh Muslim

So, she said: “Go away! You have not been afflicted with a calamity like mine.” She did not recognize him. So, it was said to her, “That was the Prophet (ﷺ).” So, she went to the door of the Prophet (ﷺ) and did not find a guard there. So, she said: “I did not recognize you.” He said:

إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى

“Verily patience is at the first sign of an affliction.”<sup>240</sup>

On the authority of Umm ad-Dardaa’ that the Messenger of Allaah (ﷺ) met her one day and said:

مِنْ أَيْنَ جِئْتِ يَا أُمَّ الدَّرْدَاءِ؟ فَقَالَتْ: مِنَ الْحَمَامِ. فَقَالَ لَهَا  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ امْرَأَةٍ تَنْزِعُ ثِيَابَهَا إِلَّا  
هَتَكَتْ بَيْنَهَا وَبَيْنَ اللَّهِ عِزًّا وَجَلَّ مِنْ سِتْرِ

“Where are you coming from O Umm ad-Dardaa’? She said: “From the bathroom”. So, the Messenger of Allaah (ﷺ) said to her, “There is not a woman that removes her clothing except that she tears apart the veil between her and Allaah (ﷻ).”<sup>241</sup>

<sup>240</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>241</sup> Ahmad with a sound chain

## The Believing Men & the Believing Women are Friends & Supporters of one Another within the Limits of Islaamic Law

---

Allaah (ﷻ) said:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ  
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ

﴿ حَكِيمٌ ﴾

“And the believing men and believing women are friends  
and supporters of one another, they enjoin the good and  
forbid the evil and establish the prayer and pay the charity  
and obey Allaah and His Messenger. Those will have  
Allaah bestow His Mercy upon them. Verily, Allaah is All-  
Powerful, Most-Wise.”

[Sooratut-Tawbah 9:71]

Al-Imaam ash-Shawkaanee (رحمته) said about the verse,

﴿ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ﴾

“Friends and supports of one another.”

“This verse means that their hearts unite upon affection for each  
other, love for each other, and empathy for each other due to the  
affairs of the religion that have brought them together and united  
them in the belief in Allaah.”

On the authority of Nu'maan ibn Basheer (رضي الله عنه) who reported the Messenger of Allaah (ﷺ) said:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ،  
إِذَا اشْتَكَى مِنْهُ عَضُوهُ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحَمَى

*"The example of the believers in their affection for each other, their mercy towards each other, and their empathy for each other is like a body. If one part of it is in pain then all of it cannot sleep and has a fever."* <sup>242</sup>

On the authority of Abee Qataadah (رضي الله عنه) who reported that the Messenger of Allaah (ﷺ) said:

إِنِّي لِأَقُومُ إِلَى الصَّلَاةِ وَ أُرِيدُ أَنْ أَطَوَّلَ فِيهَا فَاسْمَعُ بُكَاءَ  
الصَّبِيِّ فَاتَجَوَّزُ فِي صَلَاتِي كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ

*"Verily, I stood in prayer and I wished to prolong it. Then, I heard the crying of a baby. So, I shortened my prayer out of dislike that its mother should feel hardship."* <sup>243</sup>

On the authority of Abee Hurayrah (رضي الله عنه) who related that the Messenger of Allaah (ﷺ) said:

السَّاعِيُ عَلَى الْأَرْمَلَةِ وَ الْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ  
الْقَائِمِ اللَّيْلِ الصَّائِمِ النَّهَارِ

*"The one who cares for a widow and a poor person is like that one who fights in the way of Allaah or the one who prays at night and fasts during the day"* <sup>244</sup>

On the authority of 'Aa'ishah (رضي الله عنها), that she made wedding preparation for a woman who was going to marry a man from al-

<sup>242</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>243</sup> Saheeh al-Bukhaaree

<sup>244</sup> Saheeh al-Bukhaaree and Saheeh Muslim



Ansaar. So, the Prophet (ﷺ) said:

يَا عَائِشَةُ، مَا كَانَ مَعَكُمْ لَهْوٌ فَإِنَّ الْأَنْصَارَ يُعَجِّبُهُمُ اللَّهُ

“O ‘Aa’ishah, do you have anything for amusement, for verily, Allaah is fond of the Ansaar.”<sup>245</sup>

Anas ibn Maalik (رضي الله عنه) reported that the Prophet (ﷺ) noticed a woman and her two children heading for a wedding ceremony. So, he stood eagerly and said:

اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ

“O Allaah! You (al-Ansaar) are the most beloved people to me.”<sup>246</sup>

On the authority of Jaabir (رضي الله عنه), that the Messenger of Allaah (ﷺ) entered upon Umm as-Saa’ib or Umm al-Musayyib and said:

مَا لَكَ يَا أُمَّ السَّائِبِ أَوْ يَا أُمَّ الْمُسَيْبِ تَزْفَرِينَ؟

“Why are you shivering O Umm as-Saa’ib or Umm al-Musayyib?”

She said: “It is the fever. Allaah has put no blessing in it.” He said:

لَا تَسُبِّي الْحَمَى فَإِنَّهَا تَذْهَبُ خَطَايَا بَنِي آدَمَ كَمَا يَذْهَبُ  
الْكَبِيرُ الْحَدِيدَ

“Do not speak evil of the fever for verily, it removes the sins of the children of Aadam just as the fire removes the imperfections of iron.”<sup>247</sup>

On the authority of Umm al-'Alaa who reported that, the Messenger of Allaah (ﷺ) visited me when I was sick and he said:

---

<sup>245</sup> Saheeh al-Bukhaaree

<sup>246</sup> Saheeh al-Bukhaaree

<sup>247</sup> Saheeh Muslim

أَبشِرِي يَا أُمَّ الْعَلَاءِ فَإِنَّ مَرَضَ الْمُسْلِمِ يَذْهَبُ اللَّهُ بِهِ خَطَايَاهُ  
 كَمَا تَذْهَبُ النَّارُ خُبثَ الذَّهَبِ وَالْفِضَّةِ

*"Be happy O Umm al'Alaa for verily, when a Muslim is sick Allaah takes away his sins just as fire takes away the imperfections of gold and silver."* <sup>248</sup>

On the authority of Anas (رضي الله عنه) who related that Aboo Bakr said to 'Umar (رضي الله عنه) after the death of the Messenger of Allaah (ﷺ), "Come with us to Umm Ayman (رضي الله عنها); we will visit her as the Messenger of Allaah (ﷺ) used to visit her." When they arrived, she started to cry. They said to her, "Why do you cry? There is nothing better for the Messenger of Allaah than what Allaah has given him." She said: "I am not crying because I do not know that there is nothing better for the Messenger of Allaah than what Allaah has given him; but I am crying because the revelation has stopped." Therefore, they understood why she was crying and began to cry with her. <sup>249</sup>

On the authority of 'Ataa' who reported,

'Ubayd ibn 'Umayr and I entered upon 'Aa'ishah and she said to 'Ubayd ibn 'Umayr, "The time has come for you to visit me?" He said: "I say: O Mother, that which was said by he who came before me, 'Visiting periodically increases your love.'" She said: "You visit me based on this idea?" Ibn 'Umayr said: "Tell us of some amazing thing that you saw from the Messenger of Allaah (ﷺ)." She was silent and then she said: "One night he said:

يَا عَائِشَةُ ذَرِينِي أَتَعْبُدُ اللَّيْلَةَ لِرَبِّي!

*"O 'Aa'ishah, leave me so that I may spend the night worshipping my Lord!"*

I said to him, 'By Allaah! Verily, I love to be close to you, and I love that which makes you happy.' For this reason, he stood up and purified himself and then he prayed. He did not stop crying until his cheeks became wet." She said: "Then, he cried and he did not

<sup>248</sup> Aboo Daawood with a sound chain

<sup>249</sup> Saheeh Muslim

stop crying until his beard became wet. Then he cried and he did not stop crying until the ground became wet. Afterward Bilaal came to call the Adhaan for prayer and when he saw him crying he said: 'O Messenger of Allaah, you are crying when Allaah has forgiven your past and future sins?' He said:

أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟ لَقَدْ نَزَلَتْ عَلَيَّ اللَّيْلَةَ آيَةٌ وَبِئْسَ لِمَنْ  
قَرَأَهَا وَ لَمْ يَتَفَكَّرْ فِيهَا

'Am I not able to be a thankful servant? Indeed, a verse was revealed to me tonight and woe to those who read it and do not reflect upon it.'

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾

'Verily in the creation of the heavens and the earth... to the end of the verse.'

[Soorah Aali' Imraan 3:190] <sup>250</sup>

On the authority of 'Uqbah ibn 'Aamir (رضي الله عنه) that the Messenger of Allaah (ﷺ) said:

إِيَّاكُمْ وَ الدُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَفَرَأَيْتَ الْحُمُوتُ؟  
قَالَ: الْحُمُوتُ الْمَوْتُ.

"It is forbidden for you to enter upon women." So, a man from al-Ansaar said: "Can I see my sister-in-law?" He said: "The sister-in-law is death." <sup>251</sup>

On the authority of Ibn 'Abbaas (رضي الله عنه) that the Messenger of Allaah (ﷺ) said:

لَا يَخْلُونِ أَحَدُكُمْ بِأَمْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ

"None of you should seclude yourself alone with a woman except with a Mahram present." <sup>252</sup>

<sup>250</sup> Ibn Hibbaan

<sup>251</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>252</sup> Saheeh al-Bukhaaree and Saheeh Muslim

On the authority of Buraydah (رضي الله عنه) who reported that the Messenger of Allaah (ﷺ) said:

حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ، مَا مِنْ  
رَجُلٍ مِنَ الْقَاعِدِينَ يُخَلِّفُ رَجُلًا مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ  
فَيُخَوِّنُهُ فِيهِمْ إِلَّا وَقَفَ لَهُ يَوْمَ الْقِيَامَةِ فَيَأْخُذُ مِنْ حَسَنَاتِهِ مَا شَاءَ  
حَتَّى يَرْضَى ثُمَّ التَفَتَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَقَالَ: مَا ظَنُّكُمْ

*“The sanctity of the wives of those who leave for Jihaad to those who do not leave for Jihaad is like the sanctity of their mothers. There is none from amongst those that stay behind that violate the trust of any man that leaves for Jihaad except that he will stand before that man on the Day of Judgment and that man will take whatever he wishes from the good deeds of the one who broke his trust.” Then the Messenger of Allaah (ﷺ) turned to us and said: “What do you think?”<sup>253</sup>*

---

### The Man giving Greetings to a Woman

---

Ash-Shaykh Mustafa al-'Adawee said that it is known that this is permissible if there is no fear of *Fitnah* and it is known that this greeting is without shaking hands. Shaking hands with a foreign woman (i.e. a woman permissible to marry) is not permissible.

On the authority of Asmaa' bint Yazeed who said that the Messenger of Allaah (ﷺ) passed by the Mosque one day while a group of women were sitting there and raised his hand to greet them.”<sup>254</sup>

---

<sup>253</sup> Saheeh Muslim

<sup>254</sup> At-Tirmidhee

With respect to the women then they are all greeted, but if there is one woman by herself, she is greeted by other women and her husband and her master and her other *Mahrams* regardless of whether she is beautiful or not. With respect to a foreign man (i.e. a man she is permitted to marry), if she is an old woman that is not shy, then greeting her is preferred and it is preferable for her to greet him as well and whoever greets the other then returning the greeting becomes obligatory upon them. However, with the young girl, or the old woman who is shy, then the foreign man does not greet her nor does she greet him and whoever greets the other, then they are not deserving of a reply and the reply to the greeting in this case is disliked, this is our opinion and the opinion of the majority of scholars.<sup>255</sup>

Rabee'ah said: "The men do not greet the women, nor do the women greet the men, this is incorrect." The scholars of *Koofah* said: "The men do not greet the women if they do not have a *Mahram* with them." And Allaah knows best.

Ash-Shaykh Mustafa al-'Adawee said:

The Saying of Allaah (ﷻ),

﴿ وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ ﴾

"If you are greeted then answer with that which is better than it, or reply to it with its equal."

[Sooratu-Nisaa' 4:86]

This verse conflicts with an-Nawwawee's (رحمته) opinion as does the fact that Umm Haani' greeted the Messenger of Allaah (ﷺ).

On the authority of Abee Haazim, on the authority of Sahl who said: "We were happy on Friday." I said to Sahl, "Why?" He said: "There was an old woman that we knew that used to send someone to *Budaa'ah*.<sup>256</sup> She would pull out vegetables from their roots, and then cook them in a pot after adding powdered barley. So, after we

<sup>255</sup> An-Nawwawee (رحمته) said in Vol. 5, pg. 12

<sup>256</sup> a garden of date-palms in *Madeenah*

prayed the Friday Prayer, we would go and greet her and she would give us the vegetables. We were happy because of this and we never took a nap or ate lunch except after the Friday Prayer.”<sup>257</sup>

On the authority of ‘Aa’ishah (رضي الله عنها), the wife of the Prophet (ﷺ) who reported that the Messenger of Allaah (ﷺ) said:

يَا عَائِشَةُ، هَذَا جِبْرِيلُ يَقْرِيكَ السَّلَامَ

“O ‘Aa’ishah! This is Jibreel and he is sending a greeting to you.”

I said: “Peace and the Mercy of Allaah be upon him.” He said: “He (ﷺ) saw that which we could not see.”<sup>258</sup>

Al-Bukhaaree (رحمته الله) used this *Hadeeth* as proof of the permissibility of the man greeting the woman as is mentioned in *Fath al-Baaree*.<sup>259</sup>

An-Nawwawee (رحمته الله) said:

In this *Hadeeth* is the issuing of greeting from a foreign man (i.e. one who is not related to the woman) to a pious foreign woman if he is not fearful of evil consequences and that the one to whom the greeting was given replies to it.<sup>260</sup>

---

## Obedience Is Only In What Is Permissible

---

From her rights upon the man is that he does not order her to do something that is a sin. If he orders her to commit a sin, then she is not obliged to obey him. It does not matter whether it is her father, her husband, or her guardian.

---

<sup>257</sup> *Saheeh al-Bukhaaree* and *Saheeh Muslim*

<sup>258</sup> *Saheeh al-Bukhaaree* and *Saheeh Muslim*

<sup>259</sup> Explanation of *Saheeh Muslim*, Vol. 11, pg. 33

<sup>260</sup> Explanation of *Saheeh Muslim*, Vol. 5, pg. 302

On the authority of ‘Abdullaah ibn ‘Umar (رضي الله عنه) that the Prophet (ﷺ) said:

السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ  
يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ

“It is upon the Muslim man to listen and obey in what he likes and dislikes as long as he is not ordered to commit a sin. If he is ordered to commit a sin then he does not listen nor does he obey.”<sup>261</sup>

On the authority of ‘Alee (رضي الله عنه) who related that the Messenger of Allaah (ﷺ) said:

إِنَّمَا طَاعَةٌ فِي الْمَعْرُوفِ

“Verily, obedience is only in what is permissible.”<sup>262</sup>

On the authority of Qays who reported that he heard Sa’eed ibn Zayd say to the people, “If you only saw me and my sister being forced by ‘Umar to leave Islaam before he embraced Islaam, and if *Uhud* could move from its place due to what you did to ‘Uthmaan it would be correct in doing so.”<sup>263</sup>

On the authority of ‘Aa’ishah (رضي الله عنها) that a woman from *al-Ansaar* gave her daughter in marriage, then her hair began to fall out. So, the mother came to the Prophet (ﷺ) and mentioned this to him. She said: “Verily, her husband ordered me to make a wig.” He said:

لَا، إِنَّهُ قَدْ لَعَنَ الْمُوصِلَاتِ

“No, verily whoever attaches something to their hair is cursed.”<sup>264</sup>

Al-Imaam Ahmad (رضي الله عنه) recorded in his *Musnad* that ‘Abdur-Razzaaq informed him, from Mu’mar, on the authority of Thaabit al-

---

<sup>261</sup> Agreed upon

<sup>262</sup> Agreed upon

<sup>263</sup> *Saheeh al-Bukhaaree*

<sup>264</sup> Agreed upon

Banaanee, on the authority of Anas who reported that the Prophet (ﷺ) asked for the hand of an *Ansaaree* woman on behalf of Julaybeeb. Her father said: "Wait until her mother is consulted." So, the Prophet (ﷺ) said:

فَنَعَمَ إِذَا  
 "Okay then."

The man went to his wife and mentioned this to her. She said: "May Allaah protect her if the Messenger of Allaah could only find Julaybeeb when we had prevented her from marrying these others (who had more wealth)." The girl heard this discussion from behind a veil. So, the man went to inform the Prophet (ﷺ). His daughter said: "Do you wish to refuse the request of the Messenger of Allaah? If he is happy with this man, then let us get married." It was as if she gave clarity to her parents. They said to her, "You are correct." Her father went to the Prophet (ﷺ) and said: "If you are pleased with him, then we are pleased with him." He said:

فَإِنِّي قَدْ رَضِيْتُهُ  
 "Verily, I am pleased with him."

As a result, he married her. Then the people of *Madeenah* were called out for war and Julaybeeb went with them. Afterward, they found him and he had been killed; and he was surrounded by a large number of disbelievers who he had killed. Anas said: "I saw her and verily she was with one who donated a house in *Madeenah*."

Ash-Shaykh Aboo 'Abdir-Rahmaan Muqbil ibn Haadee al-Waadi'ee (رحمته) said:

"It is not permissible that she obeys him in partisanship if he orders her to do that, even when she goes out to become a candidate against evil. It is the same whether she is a candidate herself or if another man or another woman is a candidate. Every party is disliked except for the party of the Most Merciful. This party consists of those who do not enter into these tyrannical elections that are organized to destroy Islaam. So, you O Nation of Allaah! You will be asked in your grave and you will be alone. Your husband



or your son will not be with you. Rather, on the Day of Judgment they will flee from you as Allaah says:

﴿ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٦﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٧﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٨﴾

﴿ لِكُلِّ أُمَّرٍ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٩﴾

‘A day when the man will flee from his brother and his mother and his father and his wife and his children. For every person that day will be an affair that will keep him occupied.’”

[Sooratul-'Abasa 80: 34-37]

---

### *Mixing between Men & Women & its Evil Consequences*

---

Verily, the call for women to leave their homes and work in the arena of men leads to intermingling. It is the same whether this is openly mentioned or if it is cloaked under the title of a necessity as (it is said that) this is a necessity of in modern times and a requirement of societal advancement; it is still a very dangerous thing. Its nature is dangerous, its results are bitter, and its consequences are evil. Furthermore, it conflicts with the texts of Islaamic Law that order the woman to remain in her house and to do the work specified for her in the house. Whoever wishes to clearly understand the evil results of intermingling which are not insignificant, then look at those groups which are entangled in this great trial. Their entanglement either is by choice or coerced by their souls to do justice so that they are kept away from the truth by what is in fact the enemy of the truth.

Also, we find them grumbling on both the individual and group level for the yearning for the woman to escape from her house and to unshackle her, and we find that clearly stated on the tongues of many authors and indeed, in all of the forms of media. The result of which is the destruction of the society and the ruining of our daughters. There are clear, undeniable, authentic proofs that it is forbidden to be secluded with a foreign woman (i.e. one who is

permissible to marry), that it is forbidden to look at them. Allaah forbids all of the paths that lead to these things. The proofs are numerous and decisive that intermingling is forbidden. That is because it leads to a result, that which is not praiseworthy.

Allaah (ﷻ) said:

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

“And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform the prayer, and give charity and obey Allaah and His Messenger. Allaah wishes only to remove *ar-Rijs* (evil deeds and sins, etc.) from you, O members of the family (of the Prophet), and to purify you with a thorough purification. And remember (O you the members of the Prophet’s family, the graces of your Lord), that which is recited in your houses of the verses of Allaah and *al-Hikmah* (i.e. Prophet’s *Sunnah*, legal ways, etc.). So, give your thanks to Allaah and glorify His Praises (for this *Qur’aan* and the *Sunnah*). Verily, Allaah is Most-Generous, All-Aware of all things.”

[Sooratul-Ahzaab 33:33-34]

Allaah (ﷻ) said:

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ﴿٣٤﴾

“Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allaah is All Aware of what they do. And tell the believing women to lower their gazes and to protect their private

parts and to not expose their beauty except for what is apparent and to draw their veils all over Juyoobihinna (i.e. their bodies, faces, necks and bosoms).”

[Sooratun-Noor 24:30-31]

Allaah ordered his Prophet (ﷺ) to inform the believing men and women that it is obligatory for them to lower their gazes and protect their private parts from illegal sexual intercourse, then He clarifies that this is more pure for them. It is known that protecting the private parts from unseemliness only occurs by staying away from the means to commit such acts. There is no doubt that not lowering the gaze and the intermingling between men and women in the places of work - as well as other places - is from the greatest of the means that lead to unseemliness. It is impossible to obey these two commands (lowering your gaze and protecting your private parts) when you are working with a foreign woman (i.e. one permissible for you to marry) who is your co-worker or your partner at work. Subsequently, by her entering into these places of work with the men, and by the men entering into these places of work with the women, there is no doubt that these are from the affairs that make it impossible for them to lower their gazes and protect their private parts and obtain a level of purity for their souls.

On the authority of ‘Uqbah ibn ‘Aamir (رضي الله عنه) that the Messenger of Allaah (ﷺ) said:

إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَفَرَأَيْتَ  
الْحَمُو؟ قَالَ: الْحَمُو الْمَوْتُ

“It is forbidden for you to enter upon the women.” So, a man from al-Ansaar said: “O Messenger of Allaah, can I see my sister-in-law?” He said: “The sister-in-law is death.”<sup>265</sup>

On the authority of Ibn ‘Abbaas (رضي الله عنه) from the Prophet (ﷺ) who said:

لَا يَخْلُونَ أَحَدَكُمْ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ فَقَامَ رَجُلٌ فَقَالَ:

<sup>265</sup> Saheeh al-Bukhaaree and Saheeh Muslim

يَا رَسُولَ اللَّهِ امْرَأَتِي خَرَجَتْ حَجَّةً وَ اِكْتَبَّتْ فِي غَزْوَةٍ كَذَا وَ  
 كَذَا قَالَ: اَرْجِعْ فَحُجِّ مَعَ امْرَأَتِكَ

*"It is not permissible for a man to seclude himself alone with a woman unless he is a Mahram for her." Therefore, a man stood and said: "O Messenger of Allaah! My wife left to make the pilgrimage and assisted during a couple of battles." He said: "Go and perform the pilgrimage with your wife."* <sup>266</sup>

On the authority of 'Abdullaah ibn 'Amr ibn al-'Aas (رضي الله عنه), that a person from Bane Haashim went and saw Asmaa' bint 'Amees. So, Aboo Bakr as-Siddeeq entered - she was his slave at that time - and saw them together, which he disliked. Therefore, he mentioned that to the Messenger of Allaah (ﷺ) by saying, "I did not see from them anything except what was good". So, the Messenger of Allaah (ﷺ) said:

إِنَّ اللَّهَ قَدْ بَرَّأَهَا مِنْ ذَلِكَ ثُمَّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ  
 سَلَّمَ عَلَى الْمَنْبَرِ فَقَالَ: لَا يَدْخُلُ رَجُلٌ بَعْدَ يَوْمِي هَذَا عَلَى  
 مُغَيَّبَةٍ إِلَّا وَ مَعَهُ رَجُلٌ أَوْ اثْنَيْنِ

*"Verily, Allaah has freed her from blame for that." Then the Messenger of Allaah (ﷺ) went on the pulpit and said: "No man shall enter upon a woman after this day unless there is another man or two men with him."* <sup>267</sup>

On the authority of Umm Salamah (رضي الله عنها), that the Prophet (ﷺ) was present with her while there was an effeminate man in the house. The effeminate man said to Umm Salamah's brother 'Abdullaah ibn Abee Umayyah, "If Allaah gives you victory in the conquest of Taa'if tomorrow, I suggest that you take the daughter of Ghaylaan because she shows four folds of flesh when she is facing you and eight when her back is to you." So, the Prophet (ﷺ) said:

لَا يَدْخُلَنَّ هَذَا عَلَيْكُمْ

<sup>266</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>267</sup> Saheeh Muslim

“Do not let this man enter upon you again.”<sup>268</sup>

On the authority of Usaamah ibn Zayd (رضي الله عنه) who reported that the Messenger of Allaah (ﷺ) said:

مَا تَرَكْتُ بَعْدِي فِتْنَةٌ هِيَ أَضْرُّ عَلَى الرَّجُلِ مِنَ النِّسَاءِ

“There will not come a more dangerous test for the men who come after me than the women.”<sup>269</sup>

On the authority of Aboo Sa’eed al-Khudree (رضي الله عنه) from the Prophet (ﷺ) who said:

إِنَّ الدُّنْيَا حُلْوَةٌ خُضْرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ

“Verily, this world is sweet and green, and verily Allaah has put you all in charge of it to see what you will do. So, fear this world and fear the women. Verily, women were the first trial for Banee Israa’eel.”<sup>270</sup>

The woman leaves the house, which is her kingdom and dashes out for what is essential in this life; and by doing so, leaves what has been established as her nature and her natural way that Allaah has set up for her. So, the call for the woman to enter into the arenas that are specifically for men is an affair which is a danger to the Islaamic Society and whose greatest effect is to force the intermingling between men and women. It is the greatest means to adultery and fornication, which kills the society and destroys its values and its character.

It is known that Allaah has assembled the woman in a particular

<sup>268</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>269</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>270</sup> Saheeh Muslim

way that is completely different than how He assembled the men. This makes it easy for her to accomplish her work inside of the house as well as the types of work that are specifically for her kind. The meaning of that is that when the woman rushes into the arenas of work that are specifically for the men, she is leaving from that which she was made for, in addition to leaving her natural state. In that is a big crime against the woman, which kills her purpose in life and smashes her personality. This effects the next generation of male and female children because they are deprived of education, sympathy, and compassion since the one who does these jobs - which is the mother - has separated herself at her job and completely left her kingdom, and by doing so, it is impossible for her to find rest, stability, and peace of mind. Those communities that have drowned in this truth can bear witness to what we are saying.

Indeed, we have mentioned some of the legal Islaamic proofs and physical realities showing the prohibition of the women intermingling and joining in the work of the men and this proof is sufficient and persuasive enough to establish the truth. However, if we look at some people that have taken the words of men from the west and the east to heart more than they have taken to heart the words of Allaah and the words of the Muslim scholars. We desire to pass on to them the admissions of men from the east and west describing the evils of intermingling and its negative effects. That is because they are persuaded by that while they know what has come in this great Religion with respect to forbidding intermingling, in that it preserves the dignity of women and safeguards them from those ways that can be harmful to them and violate their honor.

The English Writer, Lady Cook said:

“Assuredly, men invented intermingling and it gives the woman desires that are opposed to her nature. Also, increased intermingling leads to increased children out of wedlock, which is a severe trial for women.” She went on to say: “Teach them to stay far away from men and inform them to be on the lookout for the results of this hidden evil plan”.

The Englishman, Samuel Smiles said:

“Without a doubt, the system that is in place that women enter the

workplace was originated with the idea of improving the society. The result of this is the destruction of the foundation of the life at home. This is because it is an attack on the framework of the home and it demolishes the pillars of the family and shatters the connections between family members. The wives are separated from their husbands and the children are separated from their close relatives. The result is that a new type of woman develops with no result except for lowering her character. The job of the woman in truth is doing those jobs in the house. Such as cleaning the house, bringing up the children, and economizing in the means of her life with doing those things that are necessary in the house.

However, joining the workforce separates her from all of these tasks as the houses become other than houses, the children are sacrificed, and they grow up without proper upbringing. They are cast away in neglected seclusion and the spousal compassion is extinguished for the man. She becomes his partner in work and labor and she becomes exposed to those influences which generally erase the humility of thought and character, which are those things that, to him, preserve her virtue.”

If we wish to examine what the Western writers have concerning the intermingling between men and women, which are the result of the women entering the arenas of work of the men, it would be extremely lengthy. These are just small signs that benefit us and are sufficient without the need for us to expound upon them.

## Conclusion

# His صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Patience with Women

On the authority of Muhammad Sa'd, on the authority of his father who reported that 'Umar ibn al-Khattaab (رضي الله عنه) asked the Messenger of Allaah (ﷺ) to permit him to enter his house and with him were women from Quraysh asking him questions and making demands of him, and they were raising their voices above his voice. So, when 'Umar sought permission to enter they quickly went behind a curtain and then the Prophet (ﷺ) gave him permission to enter, and then he entered and found the Prophet (ﷺ) laughing. So, he said: "May Allaah cause you to laugh all of your life, O Messenger of Allaah. Let my father and mother be sacrificed for you." So, he said:

عَجَبْتُ مِنْ هَؤُلَاءِ اللَّاتِي كُنَّ عِنْدِي لَمَّا سَمِعْنَ صَوْتَكَ تَبَادِرْنَ  
الْحِجَابَ

*"I am amazed that these women who were with me would quickly go behind the curtain when they heard your voice."*

Subsequently, he said: "You have more right that they fear you O Messenger of Allaah." Then he turned toward them and said: "O enemies to yourselves! Do you fear me and not fear the Messenger of Allaah (ﷺ)?"

So, they said: "Verily, you are more strict and harsh than the Messenger of Allaah (ﷺ)." The Messenger of Allaah (ﷺ) said:

إِيَّهْ يَا بْنَ الْخَطَّابِ، وَ الَّذِي نَفْسِي بِيَدِهِ مَا لَقَيْكَ الشَّيْطَانُ  
سَالِكًا فَجًّا إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ

*"O Ibn al-Khattaab, by Him whose Hand my soul is in; if Satan was to encounter you upon a road he would take a different*



On the authority of Anas that there was a woman that had a mental problem, so she said: “O Messenger of Allaah, I have need for you.” So, he said:

يَا أُمَّ فُلَانٍ، انظُرِي أَيَّ السَّكِّكِ شِئْتِ حَتَّى أَقْضِيَ لَكَ  
حَاجَتَكَ

“O Umm so and so! Decide which side of the road you want to stand on so that I can help you with what you need.” So, he walked together with her down some of the roads until her need was fulfilled.”<sup>272</sup>

On the authority of Anas ibn Maalik (رضي الله عنه), who reported that the Messenger of Allaah (ﷺ) was traveling and he had a black slave with him named Anjashah who was driving the camels quickly. So, the Messenger of Allaah (ﷺ) said to him,

وَيَحِكْ يَا أَنْجَشَةَ، رَوَيْدَكَ بِالْقَوَارِيرِ

“Drive slowly O Anjashah, as you are driving with glass objects (i.e. the women).”<sup>273</sup>

On the authority of Abee Hurayrah (رضي الله عنه) from the Prophet (ﷺ) who said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ يَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ، وَ اسْتَوْصُوا  
بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ خَلْقَنَ مِنْ ضَلْعٍ وَ إِنْ أَعْوَجَ شَيْءٌ فِي  
الضُّلْعِ أَعْلَاهُ، فَإِنْ ذَهَبَتْ ثَقِيمُهُ كَسَرَتْهُ، وَ إِنْ تَرَكْتَهُ لَمْ يَزَلْ  
أَعْوَجًا، فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

“Whoever believes in Allaah and the Last Day should not harm

<sup>271</sup> Saheeh al-Bukhaaree and Saheeh Muslim

<sup>272</sup> Saheeh Muslim

<sup>273</sup> Saheeh al-Bukhaaree and Saheeh Muslim

*his neighbor and I advise you to treat your women kindly as they are created from a rib and the most crooked part of the rib is the top of it. If you try to straighten it, it will break and if you leave it, it will remain crooked. So, I advise you to treat your women kindly.”*<sup>274</sup>

In conclusion, I say:

By Allaah! O you, who look at this and benefit from it, ask Allaah to grant success to its writer and ask that the Lord of the Throne accepts it. Forgive and accept His call and abstain from His prohibitions. I ask Allaah, The Great, from His bounty and His generosity that He makes my work purely for His sake and that He uses it to benefit Islaam and the Muslims.

And our final supplication is all praise is due to Allaah, the Lord of the Worlds.

Written by the one who needs forgiveness from her Lord:

Umm Salamah bint ‘Alee al’Abaasee 5 Jumaadaa II, 1418

---

<sup>274</sup> Saheeh al-Bukhaaree and Saheeh Muslim

# Glossary

(ﷻ): Pronounced, “*Radhiyallaahu ‘anhu.*” An ‘Arabic phrase usually mentioned after naming a Companion of the Prophet Muhammad, meaning “May Allaah be pleased with him”.

(﷼): Pronounced, “*Radhiyallaahu ‘anhum.*” An ‘Arabic phrase usually mentioned after naming three or more Companions of the Prophet Muhammad, meaning “May Allaah be pleased with them”.

(﷽): Pronounced, “*Subhaanahu wa Ta’aalaa.*” An ‘Arabic phrase often mentioned after the name of Allaah, meaning, “Glorified and high is He above all imperfections”.

(﷾): Pronounced, “*Sallallaahu ‘alayhi wa Sallam.*” An ‘Arabic phrase often mentioned after referring to the Prophet Muhammad, meaning, “May Allaah send peace and prayers upon him.” It is also said that it refers to Allaah praising Prophet Muhammad among the angels.

(﷿): Pronounced, “*Azza wa Jall.*” An ‘Arabic phrase mentioned after the name of Allaah, meaning “Honorable and glorified.”

(ﻻﻩ): Pronounced, “*Alayhi as-Salaam.*” An ‘Arabic phrase usually mentioned after naming one of Allaah’s Prophets or Messengers, meaning, “Upon him be peace and safety”.



**‘Aqeedah:** The creed and beliefs of a person, usually referring to the correct belief in Allaah, His angels, His books, His Messengers, the last day, and in Allaah’s pre-decree of everything, the good and bad.

**Aadam:** The ‘Arabic name for Adam, the first Prophet, and man created by Allaah.

**Ahaadeeth:** The plural form of the word Hadeeth.

**Ahlu-Sunnah wal-Jamaa'ah:** The people who follow the *Sunnah* of the Prophet Muhammad (ﷺ) and stick to the main group of Muslims. Shaykh Muhammad Ibn Saalih al-'Uthaymeen explained the term in his book "*Muthakkirah 'alaa 'Aqeedah al-Waasitiyyah*," by saying, "They are those who are upon and follow what Allaah's Messenger (ﷺ) was upon and his Companions in everything regarding beliefs, statements, and actions. They are referred to by this name for their strict adherence to this and their uniting upon it."

**Allaah:** The proper name of God in 'Arabic.

**ash-Shaam:** A former name for the areas of Syria, Iraq, Jordan, and other lands.



**Fataawaa:** The plural form of *Fatwaa*, a religious verdict, or edict.

**Faatimiyyah:**



**Hadeeth:** Shaykh Muhammad Ibn Saalih al-'Uthaymeen explained *Hadeeth* to mean, "Anything that is attributed to the Prophet (ﷺ) of statement, action, approval, or description".<sup>275</sup> Some of the most famous scholars who have collected and recorded *Hadeeth* (and often referred to in this book) are *al-Bukhaaree*, Muslim, an-Nasa'ee, Aboo Daawood, at-Tirmidhee, Ibn Maajah, Imaam Ahmad, and many others.

**Hijrah:** The migration of the Prophet (ﷺ) from Mecca to Medina. When associated with a date, it refers to the number of years after this migration.



---

<sup>275</sup> From his book, "*Mustalah al-Hadeeth*".

**Iblees:** The proper name of Satan.

**Ibraaheem:** The 'Arabic name for Abraham, the Prophet, and Messenger of Allaah.

**Imaam:** A leader or scholar.



**Jaahiliyyah:** A pre-Islamic state of ignorance.

**Jihaad:** Striving or fighting to defend or promote Islaam which must only be carried out under the leadership of a legitimate government and in accordance with the utmost humanitarian means as explicitly outlined by Islaam.



**Ka'bah:** The honored, black, cubical structure in the center of the central mosque in Mecca.



**Manhaj:** A way or methodology.

**Masjid al-Haraam:** The central mosque in Mecca.

**Mubaah:** A ruling that something is not prohibited in Islaam nor is it explicitly commanded. Shaykh Muhammad Ibn Saalih al-'Uthaymeen explained it as, "Anything that is not associated with a command nor an explicit prohibition, such as eating at night in *Ramadhaan*." <sup>276</sup>

**Muttaqeen:** Those believers who possess *Taqwaa*.

---

<sup>276</sup> See his book, "*al-Usool min 'Ilm al-Usool*."



**Qur'aan:** The actual speech of Allaah, revealed to His Messenger and final Prophet, Muhammad (ﷺ). It is the final, uncreated revelation from Allaah to all humanity, beginning with *Soorah al-Faatihah* and concluding with *Soorah an-Naas*.

**Quraysh:** The name of the affluent Meccan tribe from which the Prophet Muhammad (ﷺ) came.



**Ramadhaan:** The ninth month in the Islaamic calendar in which most Muslims are required to fast throughout its days.



**Salaf (as-Salaf as-Saalih):** Literally, predecessors. It is a term referring to the first three best generations of Islaam: The Prophet (ﷺ) and his Companions, the successors to the Companions, and the students of those successors. See also the similar and complimentary term, *Ahlus-Sunnah wal-Jamaa'ah*.

**Salafee:** A person who ascribes and follows the way of the *Salaf* - the Prophet (ﷺ) and his Companions and those who followed them in righteousness.

**Salafee Da'wah:** The call and propagation of returning to the pure sources of Islaam - following the Prophet (ﷺ) and his Companions and those who followed them in righteousness.

**Sharee'ah:** The pure legislation of Islaam.

**Shaykh:** Usually referring to a religious scholar.

**Shaytaan:** Satan or any wicked being from the devils or mankind.

**Shirk:** Ascribing partners to Allaah in His lordship, regarding His names and attributes, or in acts of worship that are due only to Allaah. The opposite of *Shirk* is *Tawheed*.

**Sunnah:** Usually referring to the way or methodology of the Prophet Muhammad (ﷺ) including his statements, actions, or approvals.



**Taqwaa:** A constant, fearful, consciousness of and obedience to Allaah. A famous successor to the Companions, Talq Ibn Habeeb, was asked the meaning of *Taqwaa* to which he replied, “*Taqwaa* is that you act in obedience to Allaah hoping for His mercy, upon a light from Allaah; and *Taqwaa* is that you leave acts of disobedience to Allaah out of fear of Him, upon a light from Allaah.”<sup>277</sup>

**Tawheed:** Shaykh Muhammad Ibn Saalih al-'Uthaymeen defined *Tawheed* as, “Singling out Allaah alone in anything that is specific to Him regarding His Lordship, His sole right to be worshipped alone, or His Names and Attributes.”<sup>278</sup>

---

<sup>277</sup> Related by Ibn Abee Shaybah in *Kitaab al-Eemaan* (no. 99) and Shaykh al-Albaanee declared it to be authentic.

<sup>278</sup> See Shaykh Ibn al-'Uthaymeen's explanation of *Kitaab at-Tawheed* (by Muhammad Ibn 'Abdul-Wahhaab) titled, *al-Qawl al-Mufeed 'alaa Kitaab at-Tawheed*.

## -Also, purchase our other Publications-

*Explanatory Notes on Imaam an-Nawawee's Forty Ahaadeeth*

*Imaam Muhammad Ibn Saaleh al-'Uthaymeen (رَحْمَةُ اللَّهِ)*

*Retail price \$17.00 USD, 135pgs*

---

*Tawheed First O Callers To Islaam*

*Imaam Muhammad Naasiruddeen al-Albaanee (رَحْمَةُ اللَّهِ)*

*Retail Price \$9.00 USD, 96pgs*

---

*Explanation of A Summary of al-'Aqeedatul-Hamawiyyah of Ibn  
Taymiyyah*

*Imaam Muhammad ibn Saaleh al-'Uthaymeen (رَحْمَةُ اللَّهِ)*

*Retail Price \$15.00 USD, 208pgs*

---

*Sins and Their Punishments*

*Imaam ibnul Qayyim al-Jawziyyah (رَحْمَةُ اللَّهِ)*

*Retail Price \$8.00 USD, 80pgs*

---

*The Methodology of the Salaf in 'Aqeedah and Its Influence on  
Muslim Unity*

*Shaykh Saaleh as-Suhaymee (رَحْمَةُ اللَّهِ)*

*Retail price \$9.00 USD, 96 pgs*



---

*The Khawaarij & Their Recurring Ideology*

Shaykh Saaleh as-Suhaymee (رحمته الله)

Retail price \$15.00 USD, 240 pgs

---

<http://www.tarbiyyahbookstore.com/store/home.php>