

Part 1

**The Characteristics of
A RIGHTEOUS WIFE**
in Light of the **Qurān and Sunnah**

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The Characteristics of a Righteous Wife in Light of the Qur'ān and Sunnah¹

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ
أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Indeed, all praise is due to Allāh. We praise Him, we seek His aid and His forgiveness. We seek refuge with Allāh from the evil of our souls and from our evil actions. Whomsoever Allāh guides, none can misguide and whomsoever He misguides, no one can guide. I testify that none has the right to be worshipped except Allāh alone without any partners, and I testify that Muhammad is His slave and His Messenger.

To proceed:

Imām ‘Abdul-‘Azīz ibn Bāz رَضِيَ اللَّهُ عَنْهُ was asked about the traits of a righteous wife, so he answered, “A righteous wife is one who is steadfast upon the commands of Allāh. She guards her Prayers by praying them at the correct times. She keeps herself far away from displaying her beautification when she goes out to the marketplaces. She is well-known for her fine conduct, appearance and behaviour. This is the righteous wife. So, the woman you want to marry, ask concerning her [character] due to the saying of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, **“Marry the one with the religion and you will be successful.”** So, if she informs you that she guards her prayers, that she covers herself and does not display her beautification – and she does not involve herself in lying and

¹ In writing this book, I benefitted from the works of the scholars who have spoken and authored in this subject matter such as Shaikh Ibn Bāz, Shaikh Al-Albānī, Shaikh Muqbil ibn Hādī and Shaikh Al-Fawzān. I also benefitted and translated portions from the short treatise entitled, *Sifātuz-Zawjah As-Sālihah* of Muhammad Shūmān.

so on [from the sins], then this is the righteous woman. May Allāh make our affair and your affair easy.”²

He ﷺ was asked on an occasion, “It is best for a Muslim youth to search for a righteous wife just as the Messenger ﷺ said, **“The best of the possessions of the world is a righteous wife.”** But if he cannot find such a woman, but he finds a woman he can influence (i.e., teach her to become more pious), should he marry her?”

So, he answered: “If it is easy for him to find a righteous wife, then he should strive keenly to marry her due to the saying of the Prophet ﷺ, **“A woman is married for four reasons: her wealth, her lineage, her beauty and her Religion. So, marry the one with the Religion and you’ll be successful.”** And due to his ﷺ saying, **“The best of the possessions of the world is a righteous wife.”** So, strive to marry a righteous woman who abides by Allāh’s Religion, guards her Prayers, who is far away from accusations of lewd conduct, immoral behaviour, and the rest of the acts of disobedience. Be ardent in your search, perhaps you will find her. If you cannot find such a woman, then marry the one whom it is easy to marry so long as she is a Muslimah, chaste, modest and virtuous – marry her, even if she has some shortcomings, even if she is not known among the well-known people to be from those who races and competes to do good deeds, or she is not known to be completely free from some aspects of disobedience to Allāh.³ So, you can marry her out of necessity, **“Fear Allāh and be dutiful as much as you are able.”**⁴ So long as she is a Muslimah, all praise is for Allāh. However, if it is possible to get a good wife, well-known for her steadfastness, and praiseworthy characteristics then strive to attain her as much as you are able.”⁵

Allāh تبارك وتعالى stated:

² *Nūrun ‘alad-Darb* from binbaz.org.sa/fatwas/8701.

³ She must not, however be an open sinner, or a caller to her sins, or an innovator, or a caller to innovations.

⁴ Sūrah At-Taghābun: 16.

⁵ *Nūrun ‘alad-Darb* from binbaz.org.sa/fatwas/11496/

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

“Men are the protectors and maintainers of women because Allāh 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, and guard in the husband’s absence what Allāh orders them to guard (i.e., their honour and their husband’s property).”
(Sūrah An-Nisā’: 34)

Imām Ibn Katheer رَضِيَ اللهُ عَنْهُ explained this verse saying, “The man is in charge over the woman meaning that he is her leader, her chief and the one having authority – and he corrects her when she turns away from correct behaviour.”⁶

Imām As-Sa’dī رَضِيَ اللهُ عَنْهُ said: **“Allāh has made one of them to excel the other, and because they spend to support them from their means,”** meaning: due to the excellence given to men over women – and this excellence is from numerous angles. Men are singled out with rulership [over nations], with prophethood and messengership. There are also acts of worship for which they are singled out such as Jihād, the two ‘Eids⁷ and the Jumu‘ah Prayer – and other affairs in which Allāh has given them precedence such as possessing sounder intellect, composure, patience, and endurance the like of which woman do not have. Furthermore, Allāh has specifically obligated upon men to provide for and spend on their wives – indeed there are numerous types of spending that are specifically the responsibility of men which distinguish them from women. So, perhaps this is the meaning of Allāh’s saying, **‘because they spend to support them from their means’** – and the amount the men spend is not specified but left unrestricted.

From the above, it is ascertained that the man is like the one in authority, and the master of his wife, and she is with him like a servant. So, his duty is to take care of what Allāh has made him responsible for and

⁶ *Tasfīr Al-Qurān Al-‘Adhīm* (1/194).

⁷ What is correct is that both men and women are obligated to attend the ‘Eid prayer. However, the *khutbah* and leading the prayer is only for men.

placed him in charge of – and her role is to show obedience to her Lord and obedience to her husband.”⁸

“Men are the protectors and maintainers of women,” so Allāh gives men responsibility of protection and maintenance over the women. This is firstly due to the nature with which Allāh has created each of them and secondly, due to their roles and duties. It is not disputed that men are stronger than women in general and have a bigger physical stature therefore able to protect, maintain and provide for women. They also have mental endurance in extreme situations which exceeds that of women in general. It is for this reason that for millennia men have been the hunters, gatherers, fighters, military campaigners and defenders of forts, townships and villages from pillage, plunder, and rape – they have been the breadwinners, leaders, chiefs, and rulers. History and reality bears witness to the fact that these roles have been almost exclusively for men for thousands of years. And that remains the case in most of the world even today. So, the role of the man is clear from this aspect. As for the role of the woman, then she is a wife, a mother, one who raises and nurtures her children. She is the one singled out with pregnancy, giving birth and breastfeeding – these three stages alone take up nearly three years for each of her children.

Even after that, her duty of care does not end because she must nurture them, raise them, love, and care for them. This is alongside her responsibility and charge over the home of her husband and their household – she manages the affairs of the home such as purchasing essentials with the wealth her husband provides, cooking, cleaning, and maintaining. Without her, generations of children would be lost, neglected and uncared for. This is why there is so much emphasis placed on the woman in Islam: as a wife, mother, daughter and sister – she is essential to the Muslim Ummah. Allāh’s Messenger ﷺ said,

كُلُّ نَفْسٍ مِنْ بَنِي آدَمَ سَيِّدٌ فَالرَّجُلُ سَيِّدُ أَهْلِهِ وَالْمَرْأَةُ سَيِّدَةُ بَيْتِهَا

⁸ *Taysir Al-Karim Ar-Rahman* (1/344).

“Every person from the children of Ādam is a master (sayyid). The man is a master of his family, and the woman is a mistress of her household.”⁹

Women are half of the Ummah, they are the twins of men as the Prophet ﷺ stated,

نَعَمْ إِنَّمَا النِّسَاءُ شَقَائِقُ الرِّجَالِ

“Yes, indeed the women are twins of men.”¹⁰ And Allāh عزَّوجلَّ 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

“The believing men and believing women are friends, supporters and allies of one another. They enjoin what is right, forbid what is wrong, establish prayer, give the zakāh and obey Allāh and His Messenger. They are the ones upon whom Allāh will have mercy. Indeed, Allāh is Exalted in Might and Wise.” (At-Tawbah: 71)

Allāh knows men and women better than they know themselves since He created them, so it is He who defined their roles,

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

“Should He who has created not know? And He is the Most Kind and Courteous, All-Aware of everything.” (Al-Mulk: 14)

⁹ Ibn As-Sunnī in ‘Amal Al-Yawm wal-Laylah (no. 388) graded *sahīh* by Shaikh Al-Albānī in *Sahīh Al-Jāmi‘ As-Saghūr*, (no. 4565).

¹⁰ Abu Dāwūd (no. 236) from ‘Ā’ishah رضي الله عنها. See *Sahīh Al-Jāmi‘* (no. 2339).

The Messenger ﷺ Encouraged Women to Strive to Please their Husbands

Once we have understood the previous chapter, we can contextualise the statements and commands of Allāh’s Messenger ﷺ that single out the woman and her duties to her Lord, her husband and society.

Abu Hurairah رضي الله عنه narrated that Allāh’s Messenger ﷺ said, **“Whichever woman prays her five Prayers, fasts the month of Ramadān, guards herself from fornication and she obeys her husband – it will be said to her on the Day of Resurrection, ‘Enter Paradise through whichever of its gates you wish.’”**¹¹ This is due to her fulfilling the duty to her Lord, her husband and herself.

The pious wife recognises the nature of a man and behaves in a manner that brings about love and affection between her and her husband. He is kind to her and cares for her, when he looks at her, she pleases him; he trusts her, respects her and honours her. He is happy to provide for her and loves to return home at the end of the day to be with her and their children because the home is a place of comfort, tranquillity, and a refuge from the toil and stresses of the world.

Allāh’s Messenger ﷺ explained to women the nature of men and what makes them happy. He ﷺ said, “There are three things that bring about happiness and three that bring about misery. From happiness is to have a wife who, when you look at her, pleases you much – and when you are absent you can trust her with herself and your property; and to have a good easy-going riding beast that enables you to reach your companions; and a spacious home that has much by way of facilities.

And from misery is to have a wife who, when you look at her, displeases you – she uses her tongue to speak against you, and when you are absent, you cannot trust her with herself or your property; and to have a difficult and disinclined riding beast – if you whip it, you only tire yourself out and if you leave it alone it will not carry you to your

¹¹ Ibn Hibbān in his *Sahīh* (6/184 – *Ihsān*), and others. Graded *sahīh* by Al-Albānī due to witnessing narrations, see *Ādāb Az-Zifāf* (no. 287).

companions; and a narrow and constricted home with very little by way of facilities.”¹²

So, a woman should try her utmost to be a comfort to her husband, seeking to please him. Allāh’s Messenger ﷺ said, **“Your women from the inhabitants of Paradise are those who are loving (*al-wadūd*), fertile (*al-walūd*)¹³ – and she is an asset to her husband. And if her husband becomes angry, she places her hand in his hand and says: ‘I will not taste sleep until you are pleased.’”**¹⁴

¹² It was reported by Al-Hākim (2/162). Shaikh Al-Albānī رحمه الله graded this narration as *hasan* in *Silsilatul-Ahādīth as-Sahīhah* (no. 1047).

¹³ i.e., She is happy to have many children, and her mother, grandmother and aunts are known to have had many children.

¹⁴ Ar-Rāzī in *Al-Fawā'id* (1/202/Q) and from him, Ibn ‘Asākir (2/87/2), Abu Nu‘aym in *Al-Hilyah* (4/303) and others – declared *sahīh* by Shaikh Al-Albānī in *As-Sahīhah* (no. 287).

The Rights of the Husband

Abdullāh ibn Abī ‘Awfā رضي الله عنه narrated that Allāh’s Messenger صلى الله عليه وسلم said, **“If I were to command anyone to prostrate to other than Allāh, I would have commanded the woman to prostrate to her husband. By the One in whose Hand is the soul of Muhammad, a woman has not fulfilled the rights of her Lord until she has fulfilled the rights of her husband. And were he to call her to marital relations while she was sitting on the saddle of a camel, she should not refuse him.”**¹⁵

And it is said that the reference to the saddle of a camel is to the place where the Arab women used to sit and give birth. So, the *hadith* refers to the fact that even if a woman is in the late stages of pregnancy, she should respond to the request of her husband. And if the woman is obligated to answer her husband at this difficult time, then how much more so at other times?

Al-‘*Allāmah* Al-Albānī رحمته الله stated, “If it is obligatory upon the woman to obey her husband when it comes to his desire for her, then it is even more obligatory upon her to obey him in that which is more important than that, such as the cultivation and education of their children, rectification of their family and other than that from the rights and obligations.”¹⁶

Allāh’s Messenger صلى الله عليه وسلم said, **“It is not right that any person should prostrate to another but if it was allowed for one person to prostrate to another, then I would have commanded the wife to prostrate to her husband due to his great right over her. By the One in whose Hand is my soul, if there was a wound pouring forth pus from his feet to the crown of his head and his wife came [to his aid] and licked that, she would still not have fulfilled all of his rights.”**¹⁷

So, regardless of whether an illness strikes him, or he is afflicted by a calamity or injured in battle, the wife stands by her husband and aids

¹⁵ Ibn Mājah (no. 1853), Ibn Hibbān (6/186 – *Ihsān*), Ahmad (4/381). Declared *saḥīh* by Al-Albānī in *As-Sahīhah* (3/202).

¹⁶ See *Ādāb Az-Zifāf*, (p. 282).

¹⁷ Ahmad (3/159), Al-Mundhirī graded the narration as *jayyid* (good) in *Al-Tarḡīb wat-Tarhīb* (3/55), see *Saḥīh Al-Jāmi’ As-Saghīr* (no. 7602).

him and supports him without abandoning him – and because of this, her reward is immense. And when it comes to her welfare, safety, security, shelter, food and clothing, he does not turn away from his responsibility. They remain united and caring for one another in times of ease and hardship until one of them or both leave this world.

So, the rights between spouses extend far beyond the marital bed. The bond of marriage is an immense blessing, and it is hated by Iblīs and his followers who make every effort to destroy marriages and come in between a man and his wife. Sometimes he will use the enticement of sins which one of them falls into, or by sending an evil adviser to cause discord between them, or through close relatives who are afflicted with whisperings from Shaytān to create animosity between a man and his wife – it can be the mother who feels that her son made the wrong choice or the parents of the bride who think their daughter could've done better, or that she is being over-burdened with housework and so on. So, the wife should remind herself of her duties before Allāh ﷻ since a man desires a wife “who, when you look at her, pleases you much, and when you are absent you can trust her with herself and your wealth” just as Allāh’s Messenger ﷺ stated.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, **“It is not right for a woman to fast while her husband is present except with his permission, and whatever she spends of her wealth in charity without his permission, then half of the reward is for him.”**¹⁸

Al-Hāfidh Ibn Hajr stated, “This *hadīth* shows that the right of the husband upon the wife is given priority over performing optional good deeds because fulfilling his rights is an obligation – and fulfilling the obligations takes precedence over the optional deeds.”¹⁹

Shaikh Al-Islām Ibn Taymiyyah²⁰ رحمه الله was asked about a man whose wife fasts in the day and stands in prayer during the night, and when he calls her to the bed she refuses. She gives precedence to optional fasting in the days and prayer during the nights over the obedience to her husband. So, is this permissible? He responded, “This is not

¹⁸ Al-Bukhārī, *Al-Fath* (9/15), Muslim (no. 1026).

¹⁹ *Al-Fath* (9/296).

²⁰ *Majmū' Al-Fatawā* (32/274-275).

permitted for her by the agreement of the Muslims. Rather, she is obligated to obey him if he calls her to the bed, that is obligatory upon her. As for praying in the night and fasting in the day, they are optional – so how can a believing woman give precedence to something optional over an obligation?” He also said, “There is nothing more obligatory upon a woman after obedience to Allāh and His Messenger ﷺ than her obligations to her husband.”

The Messenger ﷺ made this obligation clear in his saying, **“If the woman knew the true right of the husband, she would not sit down when her husband is served his morning and evening meals until he has finished.”**²¹

²¹ Al-Bazzār (2/180 – *Kashf*) and see *Sahīh Al-Jāmi‘ As-Saghīr* (no. 5135).

Avoid Dishonouring your Husband or Angering Him – Treat Him Respectfully

Fadālah ibn ‘Ubayd رَضِيَ اللهُ عَنْهُ narrated that Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stated, “There are three who are not to be asked about: A man who abandons the *jamā‘ah* and disobeys the ruler and dies in a state of disobedience – so do not ask about him; a slave, female or male, who flees from his master; **and a woman whose husband is away, and he has provided for her worldly needs yet she adorns herself, displays herself and roams around freely behind his back. So do not ask about them.**”²² So, this is the woman who, when her husband is not present, displays herself to non-mahram men so that they may gaze at her and be enticed by her. This is a major sin and lewd conduct that leads to adultery and corruption in society.

Also, Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ admonished the woman who goes to sleep while her husband is displeased with her for a justified reason such as her showing bad manners, or disobedience to Allāh, or to her husband in something that makes him rightfully angry – so beware of this affair my daughters and sisters, may Allāh bless you. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتَهُمْ أَذَانَهُمُ الْعَبْدُ الْأَيْقُ حَتَّى يَرْجِعَ وَامْرَأَةٌ بَاتَتْ وَرَوْجُهَا عَلَيْهَا
سَاخِطٌ وَإِمَامٌ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ

“There are three whose prayers will not be raised above their ears: the runaway slave, until he returns, **a woman who spends the night while her husband is angry with her**, and the man who leads the prayer while people dislike him [for a good reason].”²³

A woman knows what her husband does for her, she knows that he looks after her and maintains her according to his ability, so she should be grateful – and this expression of gratitude is an obligation upon her. Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “**Allāh will not look at a woman who**

²² Al-Bukhārī in *Al-Adab Al-Mufrad* (no. 590). Graded *sahīh*, by Shaikh Al-Albānī, see *As-Sahīhah* (no. 542).

²³ At-Tirmidhī (no. 360), graded *hasan* by Al-Imām Al-Albānī.

does not thank her husband yet [she knows that] she cannot do without him."²⁴

²⁴ Reported by An-Nasā'ī in *'Ishratun-Nasā'ī* from *As-Sunan Al-Kubrā* (1/84/1). See *As-Sahīhah* of Shaikh Al-Albānī (no. 289).

The Wife Should not Refuse Intimate Relations with Her Husband as it may Sour their Relationship and be a Cause of Corruption

A man calls his wife to himself desiring permissible and rewardable intimacy with her that protects him and her from adultery. Sexual relations bring them closer together physically and emotionally – and this proximity closes the door from becoming distant in their hearts and bodies. It is the greatest act of nearness between a man and his wife, wherein words of love and intimacy are exchanged that would not be normally uttered, so a woman should not deny him this intimacy as he likewise should not refuse her.

Allāh's Messenger ﷺ said, **“By Him in whose Hand is my soul, there is no man who calls his wife to his bed and she refuses except that the One who is above the Heavens is angry with her until her husband is pleased with her.”**²⁵ In a narration he said, **“When a woman spends the night having abandoned the bed of her husband, the angels curse her until she returns.”**²⁶ And he said, **“If a man calls his wife to his bed and she refuses and he spends the night angry with her, the angels curse her until the morning.”**²⁷

Implicit in these narrations is the fact that the wife cannot be forcibly approached and physically compelled to have intimate relations. The Prophetic narrations do not mention physical coercion of any sort. If she abandons sexual relations with her husband and refuses to share the marital bed without a valid reason, then she is considered sinful. And the same applies to the husband who abandons intimate relations with his wife and abandons her bed without just cause. Allāh ﷻ stated,

أُجِلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثِ إِلَى نِسَائِكُمْ

“Allāh has permitted for you sexual relations (*rafath*) with your wives in the nights of Fasting.” (Al-Baqarah: 187)

²⁵ Muslim (no. 1432).

²⁶ Al-Bukhārī (9/294 – *Al-Fath*).

²⁷ Al-Bukhārī (6/314 – *Al-Fath*).

Ibn Jarīr At-Tabarī رحمته الله said in his *Tafsīr*²⁸ that this includes, **“Lewd speech of a sexual nature.”** And Ibn Jarīr and Ibn Mundhir reported from Ibn ‘Abbās رضي الله عنه that he said, **“Rafath means frequently coming to the wife, kissing her, winking at her and speaking with sexually explicit language.”**²⁹

‘Abd ibn Humayd reported from ‘Atā رحمته الله in his explanation of this verse, **“Rafath means sexual intercourse and besides that from sexually explicit language.”** And Ibn Sīrīn رحمته الله (d. 110 AH) was asked, **“Can a person use sexually explicit language during intercourse?”** He responded, **“The most pleasurable intercourse is the one with the most sexually explicit speech.”**³⁰

Even when a woman is on her monthly period, she is allowed to enjoy foreplay and caressing from her husband, and it is known that men take pleasure in this. Allāh’s Messenger صلی الله علیه وسلم allowed men to seek pleasure from their wives (on their monthly periods) through kissing and touching. Anas ibn Mālik said, **“When a woman among the Jews menstruated, the men did not dine with her, nor did they live with them in their houses. The Companions asked the Messenger of Allāh صلی الله علیه وسلم about that. So, he صلی الله علیه وسلم said to them, ‘You can do everything [with each other] except sexual intercourse.’”**³¹

‘Ā’ishah رضي الله عنها stated, **“When one of us was on her monthly period and Allāh’s Messenger صلی الله علیه وسلم wanted to take pleasure by touching her, he would put a garment over her private part, then he would touch and embrace her.”**³² So, it is permitted for a man to gratify himself from the body of his wife however he wishes.

Married couples can enjoy themselves with complete satisfaction when they are in seclusion with one another; whether it is by taking pleasure at looking at each other’s body, or kissing, touching and caressing one another, or by conversations of an adult, sexual and intimate nature or by any other means of permissible enjoyment.

²⁸ See *Tafsīr of At-Tabarī* (3/488).

²⁹ *Shaqā’iq Al-Atrujj* of As-Suyūṭī (p. 85).

³⁰ *Nawādir Al-Ayk* of As-Suyūṭī (p. 48).

³¹ Al-Bukhāri (1/64), Muslim (1/242).

³² Abu Dawūd (nos. 268, 272).

From the most important aspects of this pleasure is that the married couple can look at each other in order to arouse the desire and passion in themselves for their partner—especially when they are in seclusion and alone—and they should make themselves presentable for that purpose in terms of bathing, perfuming and with attractive garments. So, taking enjoyment from looking at each other is permissible, and it prevents their eyes from wandering and looking at that which is disallowed outside the marriage. It is permitted for them to look at the nakedness and intimate parts of their spouse and take pleasure from that when they are secluded or in bed together—there is no *Sharī‘ah* prohibition in this nor is it prohibited from the customs of the people. Rather, it is from the complete fulfilment of enjoyment between them—and it protects Muslims from the corruption of fornication, lewdness, immorality and pornography.

So, the fulfilment of intimate pleasures between the couple is good for the marriage, it brings happiness to the family, increases the number of offspring, it keeps the gazes lowered and under control—and it prevents the hearts from desiring what is *harām* because what they have at home is purer and their spouses more than suffice them, *inshā‘-Allāh*.

Allāh تَبَارَكَ وَتَعَالَى stated,

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression.” (Al-Mā‘idah: 2)

So, the husband and wife must cooperate and help one another in maintaining obedience to Allāh and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and helping each other to stay away from what is *harām* and prohibited by Allāh عَزَّ وَجَلَّ and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

We are living in times of loose morals where fornication, adultery, nudity, sexual deviancy and immodesty are celebrated—and each year millions of babies are aborted (terminated in the wombs of their mothers) across Europe and North America because of unwanted

pregnancies.³³ Women are seen as sexual objects and are constantly represented as such in the media, and by the fashion, music and movie industries – they are targeted for prostitution, pornography and trafficking that make huge sums of money for those who exploit them. They are sexually harassed, inappropriately spoken to, touched, and groped in the workplace, shopping malls, on public transport and in educational institutions while being told (sold the myth) that they are safe, free and liberated. So regardless of what mainstream media tells us, these are not easy times for women, they do not feel safe and protected in their communities.³⁴

So, it is of paramount importance that the believer protects himself and herself from the traps of modern society, its enticements, and tribulations by holding fast to the guidance of Islam and the *Sunnah* which teaches us the importance of piety, chastity, modesty in dress, humbleness, humility, abstinence until marriage, the role of the family in building a society, having self-respect, honour and loyalty to one's spouse and family.

³³ Since approval of abortion in the UK in 1967 to 2014, over 8.5 million abortions have been performed. In 2018, the total abortions in England and Wales were 205,295. In this year, the abortion rate was highest for those aged 21, and 81% were for those who were single women. (Source: Abortion Statistics, England and Wales: 2018)

³⁴ In the year to the end of March 2020, 58,856 cases of rape were recorded by police forces in England and Wales. Victims' commissioner Dame Vera Baird said in her annual report that the level of prosecutions has got so low that "what we are witnessing is the de-criminalisation of rape". She said that some victims withdrew their complaints because "they cannot face the unwarranted and unacceptable intrusion into their privacy". (Source bbc.co.uk) Official figures for England and Wales state that victims of sexual assault (including attempts) in the last year among female was 618,000. (Source: Sexual offences in England and Wales overview)

Showing Gratitude to the Husband Because of the Good He Does

When a woman is reluctant to show gratitude to her husband for the good that he does for her, this is an indication of her poor character – and it is displeasing to Allāh ﷻ that a believing woman should behave in such a manner.

Asmā' bint Zayd رَضِيَ اللهُ عَنْهَا stated that Allāh's Messenger ﷺ passed by her while she was with some girls of her own age. So, he ﷺ said to them: **"Beware of being ungrateful to those who have been favoured."** She asked him: "What is being ungrateful to those who have been favoured?"³⁵ He replied: **"Perhaps one of you young women stays with her parents for a long time [before getting married]. Then Allāh grants her a righteous husband and grants her children from him. Then, for some reason, she gets angry with him and becomes ungrateful, and says to him: 'I have never seen any good from you!'"**³⁶

And a good husband is the one who looks after his wife and family. Allāh's Messenger ﷺ said: "Allāh has enjoined upon you to be good to your women for indeed they are your mothers, your daughters and your maternal aunts. Indeed, a man from the People of the Book would marry a woman who hardly knows how to even tie a string yet neither of them would want to depart from their partner."³⁷

Take the example of the mother of the believers, Khadījah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ. She was wealthier than the Messenger of Allāh ﷺ, yet that did not cause her to be proud or arrogant, instead she was kind, caring, modest, generous, and grateful for the virtuous and pious husband that Allāh had granted her. And the Prophet

³⁵ This proves women can and should ask a person of knowledge if something is unclear to them or concerns them from the affairs of the Religion.

³⁶ Al-Bukhārī in *Al-Adab Al-Mufrad* (no. 1048) and authenticated by Shaikh Al-Albānī in *As-Sahīhah* (no. 823).

³⁷ Reported by At-Tabarānī declared *hasan* by Shaikh Al-Albānī as is pointed out in the footnote to the narration in *Da'īf Al-Jāmi'* (no. 1763).

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would continue to speak of her virtues after her death and throughout his life.

Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed the believing women and said: “O women, give in charity and be plentiful in seeking forgiveness for I have seen that you are the majority of the inhabitants of the Fire. That is because you frequently curse and are ungrateful to your husbands. I have not seen a people with such deficient intellect and religion and yet still able to overcome a man of reason than you women! As for the deficiency in intellect, it is that the testimony of two women equates the testimony of one man [in the Qurān]. As for deficiency in religion, it is that she has to stay a number of days without praying and fasting in Ramadān [due to her menses and post-natal bleeding].”³⁸

The physical, emotional, and sometimes religious fragility of a woman is not an excuse for any man to mistreat her or take advantage of her. Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, “**I strongly admonish you with respect to the rights of the two fragile ones: the orphan and the woman.**”³⁹ He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, “**Indeed you have rights over your women and your women have rights over you!**”⁴⁰

The rights of the wife must not be neglected because these rights are enjoined upon the husband by Allāh, and Allāh عَزَّ وَجَلَّ will call him to account if he is unjust, harsh, and cruel towards his wife, his daughters, his sister or his mother. Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated: “Fear Allāh with respect to women, for indeed you married them upon a trust from Allāh—and intercourse with them was made lawful for you by the word of Allāh... So, they have a right over you that you feed them and clothe them in a manner that is befitting.”⁴¹

He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, “**The right of the woman over her husband is that he gives her to eat when he eats, he buys her clothing when he buys clothing for himself—and he does not hit her in the face, he is**

³⁸ Al-Bukhārī (nos. 304, 1462).

³⁹ Ibn Mājah (no. 3678), Al-Hākim (no. 1/63 and 4/128), graded *hasan* by Shaikh Al-Albānī in *As-Sahīhah* (no. 1015).

⁴⁰ Ibn Mājah (no. 1851) and graded *hasan* by Shaikh Al-Albānī.

⁴¹ Muslim (no. 1218).

not horrible towards her in speech or action, and he does not boycott her – and if he must, it is within the same house.”⁴²

So, it is a duty upon the man to go out, work and provide for his family. The men of Sunnah and Salafiyyah take their duty to their families seriously. Abu Hurairah رضي الله عنه narrated that Allāh’s Messenger صلى الله عليه وسلم said, “By Allāh, for one of you to go out in the morning, carrying firewood on his back, and then sell it to suffice himself and to give in charity from it, is better for him than going to a man asking him for help – who may give him something or may not. That is because the upper hand (i.e., the giving hand) is better than the lower hand (i.e., the taking hand). And begin by giving to those for whom you are responsible.” A man asked him, “For whom am I responsible, O Messenger of Allāh?” He صلى الله عليه وسلم said, “**Your wife is from those for whom you are responsible as well as your slave girl and your child.**”⁴³

Allāh’s Messenger صلى الله عليه وسلم said, “**A *dīnār* that you spend in the cause of Allāh, a *dīnār* you spend in freeing a slave, a *dīnār* you spend as charity upon a poor person and a *dīnār* that you spend on your family. The one that earns you the greatest reward is what you spent on your family.**”⁴⁴

And he صلى الله عليه وسلم said, “**It is sufficient as a sin upon you that you withhold from feeding those for whom you are responsible.**”⁴⁵

So, the point here is that a marriage is about responsibilities, duties, and cooperation between the spouses. A wife should be grateful when she has a husband who strives to seek knowledge, worship Allāh and look after his family – a man who works and earns a salary. She is thankful to her husband for the efforts he makes for his family even if the wage is small and they struggle through hard times. How often was the case that the *Salaf* would suffer with hunger and poverty, yet they would constantly show gratitude to Allāh, praise Him and Glorify

⁴² At-Tabarānī in *Al-Kabīr* from Mu’āwiyah ibn Haydah رضي الله عنه, Ibn Hibbān and Al-Bayhaqī. Graded saḥīḥ by Shaikh Al-Albānī in *Saḥīḥ Al-Jāmi’* (no. 3149).

⁴³ Al-Bukhārī (4/585), Muslim (3/96), Abu Dawūd (no. 1676) and others. Declared saḥīḥ by Shaikh Al-Albānī in *Irwā’ Al-Ghalīl* (no. 834).

⁴⁴ Muslim (no. 995).

⁴⁵ Muslim (no. 996).

Him. So, seek nearness to Allāh *رَبِّكَ حَادُّهُ وَتَعَالَى*, my sister, by calling upon Him (*du‘ā*), worshipping Him, remembering Him constantly (*dhikr*), seeking His forgiveness a hundred times a day or more, and being grateful. This will bring tranquillity to your heart and comfort to your soul, may Allāh bless you.

END OF PART 1

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