



The Characteristics of
A RIGHTEOUS WIFE
in Light of the Quran and Sunnah

BY ABU KHADEEJAH ABDUL-WĀHID
abukhadeejah.com

The Characteristics Of A Righteous Wife In Light Of The Qurān And Sunnah

(Part 1)

By Abu Khadeejah ‘Abdul-Wāhid Alam

All praise is due to Allah, the Lord of all creation; may Allah extol the mention of our noble Prophet Muhammad in the highest company of Angels and bless him, send him peace and security—and his family, his Companions and all those who truly follow him until the establishment of the Hour.

Al-Imām ‘Abdul-‘Azīz ibn Bāz (رَحْمَةُ اللَّهِ) was asked about the traits of 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 so on [from the sins], then this is the righteous woman. May Allah make our affair and your affair easy.”¹

He (رَحْمَةُ اللَّهِ) was asked on an occasion: “It is best for a Muslim youth to search for a righteous wife just as the Messenger

¹ Source: Nūrun ‘alad-Darb from <https://binbaz.org.sa/fatwas/8701/>

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): **“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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying: **“The best of the possessions of the world is a righteous wife.”** So strive to marry a righteous woman who abides by Allah’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.² So, you can marry her out of necessity: **“Fear Allāh and be dutiful as much as you are able.”** (At-Taghābun: 16) So long as she is a Muslimah, alhamdulillah. However, if it is possible to get a good wife, well-known for her steadfastness, and

² She must not, however be an open sinner, or a caller to her sins, or an innovator, or a caller to innovations.

praiseworthy characteristics then strive to attain her as much as you are able.”³

Allah (تَبَارَكَ وَتَعَالَى) stated:

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).” (An-Nisā: 34)

Ibn Katheer (رَحِمَهُ اللَّهُ) said regarding the verse above: “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.”⁴

Imām As-Sa’dī (رَحِمَهُ اللَّهُ) 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], and with prophethood and messengership. There are also acts of worship for which they are singled out such as Jihād, the ‘Eids⁵ and the Jumu’ah Prayer—and other affairs in which Allāh has

³ Source: Nūrun ‘alad-Darb from <https://binbaz.org.sa/fatwas/11496/>

⁴ Tasfeer Al-Qurān Al-Adheem, 1/194.

⁵ What is correct is that both men and women attend the ‘Eid prayer. However, the khutbah and leading the prayer is only for men.

given them precedence such as sounder intellect, composure, patience and endurance the like of which woman do not have. Furthermore, Allah has specifically obligated upon men to provide for and spend on their wives—indeed there are numerous types of spending that are the specifically the responsibility of men which distinguish them from women. So, perhaps this is the meaning of Allah’s saying, **“because they spend to support them from their means”**—and the amount the men spend is not stated but left general.

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 Allah has made him responsible for and in charge of—and her role is to show obedience to her Lord and obedience to her husband.”⁶

The saying of Allah: **“Men are the protectors and maintainers of women...”** This places men in authority and responsibility over the women, due to two reasons: Firstly, due to the nature with which Allah has created them and, secondly, due to the roles they carry out. So, males are predominantly stronger and bigger than women, and therefore able to protect, maintain and provide for women. They have greater physical and mental endurance in extreme situations whereas women, in general, do not have the same level of endurance. That is why, for millennia, almost exclusively men have been the hunters, gatherers, fighters, military campaigners, protectors of their families and breadwinners, defenders of forts, townships and villages from pillage, plunder, and rape—they have been leaders, chiefs, and rulers. History and reality bears witness to

⁶ Tayseer Al-Kareem Ar-Rahmān, 1/344.

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 the first point. 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 child. 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 her household—she manages the affairs of the home such as cooking, cleaning, managing 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. Allah’s Messenger (ﷺ) said: **“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.”**⁷

Women are a part of the Ummah, they are the twins of men as the Prophet (ﷺ) stated: **“Indeed the women are twins of men.”**⁸ And Allah (ﷻ) stated:

⁷ An-Nasā’ī in ‘Amal Al-Yawm wal-Laylah and authenticated by Al-Albānī in Sahīh Al-Jāmi’ As-Saghīr, no. 4441.

⁸ Ahmad, Abu Dāwūd, At-Tirmidhī from ‘Ā’ishah (رضي الله عنها). See Sahīh Al-Jāmi’, no. 2339.

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

And Allah knows them better than they know themselves, 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)

The Messenger ﷺ Encouraged Wives To Strive To Please Their Husbands

Once we understand the previous chapter, we can contextualise the statements and commands of Allah’s Messenger (ﷺ) that single out the wife and mother and her duties to her Lord, her husband and society.

Abu Hurairah (رضي الله عنه) narrated that Allah’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.’”**⁹ 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. Allah’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**

⁹ Ibn Hibbān in his Sahīh, 6/184 –Ihsān, and others. Declared sahīh by Al-Albānī due to witnessing narrations, see Ādāb Az-Zifāf, no. 287.

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 good, easy 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 companions; and narrow and constricted home with very little by way of facilities.”¹⁰

So, a woman should try her utmost to be a comfort to her husband, seeking to please him. Allah’s Messenger (ﷺ) said: **“Your women from the inhabitants of Paradise are those who are loving (al-wadūd), fertile (al-walūd)¹¹, 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.’”**¹²

¹⁰ It was reported by Al-Hākim 2/162. Shaikh Al-Albānī (رَحِمَهُ اللهُ) authenticated this narration in *Silsilatul-Ahādīth as-Saheehah* no. 1047 as *hasan*.

¹¹ i.e., She is happy to have many children, and her mother, grandmother and aunts are known to have had many children.

¹² Ar-Rāzī in Al-Fawā'id, 1/202 (Q) and from him Ibn 'Asākīr 2/87/2, Abu Nu'aym in Al-Hilyah 4/303 and others—declared saḥīḥ by Al-Albānī in As-Saḥīḥah no. 287.

The Rights Of The Husband

Abdullāh Ibn Abī ‘Awwfā (رضي الله عنه) narrated that Allah’s Messenger (صلى الله عليه وسلم) said: **“If I were to command anyone to prostrate to other than Allah, 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.”**¹³ 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 hadīth 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!¹⁴

Shaikh Al-Albānī (رحمه 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.”¹⁵

Allah’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**

¹³ Ibn Mājah no. 1853, Ibn Hibbān 6/186—Ihsān, Ahmad 4/381. Declared saḥīḥ by Al-Albānī in As-Saḥīḥah 3/202.

¹⁴ See An-Nihāyah.

¹⁵ See Ādāb Az-Zifāf p. 282.

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.”¹⁶

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 him and supports him without abandoning him—and for this her reward is immense. And when it comes to her welfare, care, 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 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 Allah (تَبَارَكَ وَتَعَالَى). Every man wants *“a wife who when*

¹⁶ Ahmad 3/159, Al-Mudhīrī graded the narration as jayyid (good) in Al-Targhīb wat-Tarhīb 3/55, see Sahīh Al-Jāmi’ As-Sagħīr no. 7602.

you look at her, she pleases you much, and when you are absent you can trust her with herself and your wealth” as Allah’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.”**¹⁷

Ibn Hajr stated in Al-Fath (9/296): “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.”

Shaikh Al-Islam Ibn Taymiyyah¹⁸ (رحمته 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 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 fard and wājib 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 nothing more obligatory upon a woman after obedience to**

¹⁷ Al-Bukhārī 9/15 Al-Fath, Muslim 1026.

¹⁸ Majmū’ Al-Fatawā 32/274-275.

Allah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) than her obligations to her husband.”

The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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.”**¹⁹

¹⁹ Al-Bazzār 2/180—Kashf, see Saḥīḥ Al-Jāmi’ As-Saghīr no. 5135.

Avoid Dishonouring Your Husband Or Angering Him, And Address Him In A Loving Manner

Fadālah Ibn ‘Ubayd (رَضِيَ اللهُ عَنْهُ) narrated that Allah’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.”**²⁰

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.

Allah’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 Allah, or to her husband in something that makes him rightfully angry—so beware of this affair my daughters and sisters, may Allah bless you. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

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

²⁰ Al-Bukhāri in Al-Adab Al-Mufrad no. 590, and it is saḥīḥ, see As-Sahīḥah no. 542.

“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 [due to his wrongdoing].”²¹

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. Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, **“Allah will not look at a woman who does not thank her husband yet [she knows that] she cannot do without him.”²²**

²¹ At-Tirmidhī no. 360, saḥīḥ as stated by Shaikh Ahmad Shākir.

²² See As-Saḥīḥah of Shaikh Al-Albānī, no. 289.

A Wife Should Not Refuse Intimate Relations With Her Husband Otherwise That May Sour Their Relationship And Be A Cause Of Corruption In Society

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.

Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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.”**²³ 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.”**²⁴ 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.”**²⁵

Implicit in these narrations is the fact that the wife cannot be forcibly approached and physically compelled to have intimate

²³ Mulsim no. 1432.

²⁴ Al-Bukhārī 9/294—Al-Fath.

²⁵ Al-Bukhārī 6/314—Al-Fath.

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.

Allah (سُبْحَانَهُ وَتَعَالَى) stated:

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ

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

Ibn Jarīr At-Tabarī (رَحِمَهُ اللهُ) said in his Tafsīr²⁶ that this includes, **“Lewd speech of a sexual nature.”**

Ibn Jarīr and Ibn Mundhir reported from Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا) that he said: **“Rafath means frequently coming to the wife, kissing her, winking at her and speaking with sexually explicit language.”**²⁷

‘Abd bin Humayd reported from ‘Atā (رَحِمَهُ اللهُ) in his explanation of this verse: **“Rafath means sexual intercourse and besides that from sexually explicit language.”**

Ibn Sīrīn (رَحِمَهُ اللهُ) d. 110H) 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.”**²⁸

²⁶ See Tafsīr of At-Tabarī, 3/488.

²⁷ Shaqā’iq al-Atrujj of As-Suyūṭī, p. 85.

²⁸ *Nawādir al-Ayk* of As-Suyūṭī, p. 48.

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. Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) allowed men to seek pleasure from their wives (on their monthly periods) through kissing and touching as long as the private part of the woman is avoided.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to them: **“You can do everything [with each other] except sexual intercourse.”**²⁹ And Ā'ishah (رَضِيَ اللهُ عَنْهَا) stated: **“When one of us was on her monthly period and Allah's Messenger wanted to take pleasure by touching her, he would put a garment over her private part, then he would touch and embrace her.”**³⁰

And Ibrāhīm An-Nakha'ī (a scholar among the Tābi'īn) said: **“A menstruating woman can be caressed by her husband in her soft places and between her thighs, and if he ejaculates on her, she should wash what pours onto her, and he should make ghusl.”** So, it is permitted for a man to gratify himself from the body of his wife however he wishes.

It is permitted for married couples to 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, or touching and caressing one another, or by conversations of an adult, sexual and intimate nature or by any other means of permissible enjoyment.

From the most important aspects of this pleasure is that the married couple can look at each other in order to arouse the

²⁹ Bukhāri, 1/64, Muslim, 1/242.

³⁰ Abu Dawūd, nos. 268, 272.

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, perfume and nice 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 Shari’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 Muslim communities 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, 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.

Allah (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 Allah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and helping each other to stay away from what is

harām and prohibited by Allah (عَزَّوَجَلَّ) 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.³¹ 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 millions for those who exploit them. They are sexually harassed (inappropriately spoken to, touched and groped) in the workplace, in 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.³²

³¹ Since approval of abortion in the UK in 1967 to 2014, 8,745,508 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 of the age of 21, and 81% were for those who were single women. (Source: [Abortion Statistics, England and Wales: 2018](#))

³² 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](#))

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.

And all praise is due to Allah, Lord of all creation, and may the peace and blessings of Allah be upon our Prophet Muhammad, his family, all his Companions and true followers.

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](#))