



MARRIAGE IN ISLAM





In the Name of Allah,
the Most Gracious,
the Most Merciful



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Sayyid Saabiq, may Allah have mercy on him, said in his book, *Fiqh as-Sunnah*:

Islam has not legalized discharging sexual desire except through marriage, for Allah, the Exalted, did not want to equate man with other creatures, such that he fulfills his desire without understanding, or that his relationship with the female be a chaotic one without regulation.

Islam has instituted a system that safeguards man's honor and dignity. The relationship between man and woman only occurs after the mutual consent of both parties is sought, and the marriage is attested and witnessed by others and that both spouses belong to each other. In this right, a proper and safe way for this relationship is established, progeny would be safeguarded from going astray and preserved, and the woman is also safeguarded from all evil. Islam has preserved the core of the family that is nourished by motherly care, and taken care of by fatherly affection. Thereafter children would grow up in a suitable environment. This is the system that Islam has instituted and it has effaced all others besides it.

It is appropriate to mention in brief the steps taken in Islam in order to marry a woman.



1ST STEP:

Choosing The Wife

In Islam, there is a specific way to choose a wife, for the purpose of marriage in Islam is not only to satisfy one's sexual desire; rather, marriage is the first step in forming a family. For this reason, a Muslim should choose a wife with whom family relations can be maintained. This cannot happen unless a man marries a pious wife, who fears Allah, and fulfills her rightful duties, without ignoring other aspects, such as beautifying herself for her husband. Allah says:

“And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and knowing.”
(24:32)

The Prophet ﷺ clarified the things that attract one to get married, and as we previously stated the most important factor among them is piety and Deen. He said:

“A woman is married for one of four reasons: for her wealth, her lineage, her beauty and her Deen. Marry on account of Deen, may you prosper!” (Bukhari)

Islam seeks to prepare men to be husbands, who fit the description of the Prophet. The Prophet ﷺ:

“The believers with the most complete and strong faith are those who possess good character and manners, and the best of you is he who is the best to his family.” (Tirmidhi)

Islam also seeks to prepare women to be wives, who fit the description of the Prophet ﷺ. He was asked, “Which women are the best?”

He said, “[She is] the one who pleases [her husband] when he looks at her, follows him when he instructs her⁽¹⁾, and does not disobey him when he calls her [to satisfy his sexual desire] and helps him [as long as that matter is not unlawful].” (Nasa’ee)

Islam seeks to prepare the family to be a helpful element in the society. The Prophet ﷺ said:

“May Allah have mercy on a man who performed night prayers and awoke his wife, and if she refused to do awaken, he sprinkled some water on her face. May Allah have mercy on a woman who performed night prayers, awoke her husband, and if he refused, sprinkled some water on his face.” (Ibn Khuzaimah)



2ND STEP:

Looking At The Woman

Islam seeks to establish lasting marital relations. A person should seek an attractive spouse who has good character and manners, so that both would be committed in this relationship. Therefore, Islam has allowed both spouses to look at each other.

A man came to the Prophet ﷺ and informed him that he was engaged to a woman from the Ansaar. He ﷺ said to him, “Have you looked at her?” He said, ‘No!’ Thereupon the Prophet ﷺ said to him:

‘Go and look at her, for indeed there is something in the eyes of the Ansar [women].’ (Muslim)

The Prophet ﷺ mentioned the wisdom for seeing a woman in this regard. Anas reported that Al-Mughira b. Shu’bah engaged him self to a woman and the Prophet ﷺ said to him:

“Go and look at her, for this will bring you closer together.” (Ibn Majah)

The Islamic society is one that is safe and secure from social problems. Love and affection, between husband and wife, are normal feelings [in Islam]. As long as this love is pure, innocent, and lawful, Islam acknowledges it. The Prophet ﷺ said:

“There is nothing better for two who love one another than marriage.” (Ibn Majah)

Islam encourages that one intercede for a pious man to marry a pious woman who love each other.

Ibn Abbas said that the husband of Bareerah, may Allah be pleased with her, a serv-

ant named Mugeeth, used to walk behind her weeping, while his tears would be falling off his beard. The Prophet ﷺ said to Abbas:

“O Abbas, are you not amazed at how much Mugeeth loves Bareerah, and at how much she dislikes him?”

He then said to her, “Why don’t you go back to him?” She asked him, “Are you ordering me to do so?” He ﷺ said, “I am only interceding on his behalf.” She said, “I have no need for him.” (Bukhari)



Islam also encourages male guardians to propose for women under their guardianship to suitable, pious men, after taking their consent. For the guardian should be keen on acquiring what is best for those under him. Allah says:

“And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, ‘What is your circumstance?’ They said, ‘We do not water until the shepherds dispatch [their flocks], and our father is an old man.’ So he watered [their flocks] for them, and then he went back to the shade and said, ‘My Lord, indeed I am, for whatever good You would send down to me, in need.’ Then one of the two women came to him walking with shyness. She said, ‘Indeed, my father invites you that he may reward you for having watered for us. So when he came to him and related to him the story, he said, ‘Fear not. You have escaped from the

wrongdoing people.’ One of the women said, ‘O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.’ He said, ‘Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years, but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous.’ [Moses] said, ‘That is [established] between me and you. Whichever of the two terms I complete - there is no injustice to me, and Allah, over what we say, is Witness.’” (28:23-28)

Salim b. Abdullah said that he heard Abdullah b. Umar say that Umar b. al-Khat’ab said:

“When [my daughter] Hafsa b. Umar lost her husband Khunais bin Hudahaafah as-Sahmi, I met Uthman b. Affan and suggested that he marry Hafsah, saying, ‘If you wish, I will marry Hafsah bint Umar to you.’ On that, he said, ‘I will think about

it.' I waited for a few days and then he said to me, 'I am of the opinion that I shall not marry at present.' Then I met Abu Bakr and said, 'If you wish, I will marry Hafsa bint Umar to you.' He kept quiet and did not give me any reply, and I became angrier with him than I was with Uthman. Some days later, the Messenger of Allah requested her hand in marriage, and I married her to him. Later on, Abu Bakr met me and said, 'Perhaps you were angry with me when you offered me Hafsa for marriage and I gave no reply to you?' I said, 'Yes.' Abu Bakr said, 'Nothing prevented me from accepting your offer except that the Messenger of Allah had referred to the issue of Hafsa, and I did not want to disclose the secret of the Messenger of Allah ﷺ but had he [i.e. the Prophet ﷺ] given her up, I would surely have accepted her.'" (Bukhari)



3RD STEP:

Marriage Contract, Dowry And Wedding Feast

The Pillars and Preconditions of Marriage:

01 Both parties accept and approve of the marriage. The Prophet ﷺ said:

“The widowed woman or divorcee is not to be married unless she approves, and the virgin is not to be married until her permission is sought.’ The Companions said, ‘O Messenger of Allah ﷺ how is her permission sought?’ He said, ‘If she remains silent.’” (Bukhari)

If a woman is forced into marrying someone, she has the right to seek annulment of that marriage. Khansaa bin Jidhaam al-Ansaariyah told the Prophet ﷺ that her father forced her to marry someone, while she disliked him, so the Prophet ﷺ annulled the marriage. (Bukhari)

These precautionary measures are taken so that the family would not fall apart, and to prevent evil from spreading in society (i.e. cheating on the other spouse) which results when one of the spouses dislikes the other.





02

The guardian is a prerequisite for the validity of marriage. The Prophet ﷺ said:

“No marriage is valid unless one has a guardian and two trustworthy witnesses [to attest the marriage]. If marriage is completed without these elements it is a false marriage, and if they dispute with one another, then the ruler is the guardian for the woman who has no guardian.” (Ibn Hibban)

This measure is taken so that the relationship of the kith and kin would not be severed. Usually, the guardian is more knowl-

edgeable and keen to benefit those under his care. He would choose a suitable person who would keep her happy.

In the event the woman has no male guardian or her family prevented her from marrying a suitable person, the ruler becomes her guardian. The Prophet ﷺ said, “The ruler is the guardian for the woman who has no guardian.”

Ibn Abbas said on the commentary of the ayah:

“O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them – perhaps you dislike a thing and Allah makes therein much good.”

(4:19)

In the Pre-Islamic Era of Ignorance, when a man died, his guardians were the rightful heirs of his wife. The woman was part of the man’s property and inherited along

with his property. Whoever of them wanted to marry her would marry her, or they would not allow her to get married, so Allah revealed the aforementioned ayah.

03

When both parties agree, it becomes a duty upon the husband to give his spouse her due dowry.

Allah says:

“And give the women [upon marriage] their dowry graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.” (4:4)

The Mahr (dowry) should be reasonable. The Prophet ﷺ said:

“A sign of woman’s Barakah (blessing), is ease in her engagement, dowry and [child birth].” (Haakim)

Umar b. al-Khattab, the second Caliph, said:

“Do not make the marital dowry excessive. Were it praiseworthy or a means of piety, the Messenger of Allah would have done

so. He did not give any of his wives or take for his daughters more than twelve Ooqi-yah.” (Tirmidhi, Abu Dawood & Ibn Majah)

If any conditions were placed in the marriage contract, they must be fulfilled and the husband or wife must abide by them. The Prophet ﷺ said:

“The most rightful conditions one must fulfill are those that relate to marriage.” (Bukhari)

In order for happiness to spread, one must invite family and friends to a wedding banquet. Its purpose is to publicize the marriage.



Anas b. Malik said that Abdurrahman b. Auf came from Makkah to Madinah and the Prophet ﷺ made a bond of brotherhood between him and Sa'd b. ar-Rabi al-Ansari. Al-Ansari had two wives, so he suggested that Abdurrahman take half, from his wives and property.

Abdurrahman replied, "May Allah bless you with your wives and property. Kindly show me the market." So Abdurrahman went to the market and gained some dried yoghurt and some butter. After a few days the Prophet ﷺ saw Abdurrahman with some yellow stains on his clothes and asked him, "What is that O Abdurrahman?" He replied, "I have married a woman from the Ansar." The Prophet ﷺ asked, "How much dowry did you give her?" He replied, "The weight of one date stone of gold." The Prophet ﷺ said,

"Offer a Walimah (wedding banquet) if even with one sheep." (Bukhari)

One should not be wasteful and extravagant in this banquet. Allah says:

“Verily the wasteful are brothers of the devils, and the devil is ever ungrateful to his Rubb.” (17:27)

It is necessary upon the person who is invited to attend the banquet, unless he has a valid reason. The Prophet ﷺ said:

“Whoever is invited to a wedding banquet should attend.” (Bukhari)

The guests who attend the wedding banquet should supplicate for their hosts, as in the Hadeeth of the Prophet ﷺ:

اللَّهُمَّ اغْفِرْ لَهُمْ وَاَرْحَمْهُمْ

وَبَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ

Al’laahum’magh fir la-hum wur-ham-hom
wa baarik la’hom fee’maa razaqtahom

“O Allah, forgive them, and have mercy on them, and bless them in that which You have provided them.” (Ibn Hibban)

The guests should also supplicate Allah for both the spouses saying:

بَارَكَ اللهُ لَكَ وَبَارَكَ عَلَيْكَ

وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

Baarakal-laawho laka wa baaraka alaika
wa ja'ma'a bainakoma fee khair

“May Allah bless you both and gather you in goodness.” (Haakim)

Using the tambourine (duff) and singing innocent songs that do not excite a person sexually during this occasion are lawful for women in order to publicize the marriage.

The Prophet ﷺ said to A'ishah who had prepared a woman for a man from the Ansaar as his bride:

“O A'ishah! Weren't you amused [during the marriage ceremony]? Indeed, the Ansaar like amusement.” (Bukhari)



Etiquettes of the Wedding Night

When the groom and bride meet for the first time, the bridegroom is advised to present himself in a pleasant manner, and talk sweetly to the bride in order to start a good relationship and to stop uneasiness and nervousness.

Asmaa bint. Yazeed b. as-Sakan, may Allah be pleased with her, said, "I prepared A'ishah for the Messenger of Allah and then called him. He ﷺ came and sat beside her. A jug of milk was brought to him,

which he drank from, and gave A'ishah. She lowered her head, and was embarrassed. Asmaa' said, "I reproached her and said to her, 'Take it from the hand of the Prophet ﷺ!' She then took it and drank from it. The Prophet ﷺ then said to her, 'Give it to your companion.' Asmaa said, 'I said, 'O Messenger of Allah, take it yourself, drink from it, and then give it to me with your hand.' He took it and drank from it, and then gave it to me. I sat, and moved the utensil around so that I would drink from the same spot the Prophet ﷺ drank from. He then said, 'Give it to [the other women that were with me].' They said, 'We do not fancy it!' The Prophet ﷺ said, 'Do not gather between hunger and lies.'" (Ibn Majah)

It is also an act of Sunnah (practice of the Prophet) for the groom to place his hand on the forelocks of the bride and supplicate Allah, as in the Hadeeth:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جُبِلَتْ عَلَيْهِ
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جُبِلَتْ عَلَيْهِ

Al'lahum'ma in'nee asa'loo-ka khai'raha
wa khair maa jo'be'lat alaih wa a'oodthu
be'ka min shar're'haa wa shar'ree maa
jo'be'lat alaih

“O Allah! I seek of you [to grant me] the best of this woman and the best of her characteristics. O Allah! I seek refuge in you from all the evils of this woman and her evil characteristics.” (Bukhari)



Foreplay Between Spouses

Islam regards the satisfaction of sexual desire a natural instinct that should be fulfilled in an appropriate manner following certain regulations. The aim of marriage is that both spouses find comfort and spiritual stability in each other.

Allah says:

“And of His signs is that He created for you wives from among yourselves, so that you may find tranquility in them, and He engenders love and mercy between you. Indeed in that are signs for a people who reflect.” (30:21)

Marriage is encouraged in Islam. Jabir b. Abdullah said, ‘My father died and left seven or nine girls and I married a matron. The Messenger of Allah said:

“O Jabir! Have you just got married?’ I said, ‘Yes.’ He said, ‘A virgin or a matron?’ I replied, ‘A matron.’ He said, ‘Why not a virgin, so that you might play with her and she with you, and you might amuse her and she amuses you.’ I said, ‘Abdullah [my father] died and left girls, and I dislike marrying a girl like them, so I married a lady (matron) so that she may look after them.’ On that he said, ‘May Allah bless you.’” (Bukhari)

Foreplay with the spouse is an important matter, for this increases the love, care and concern each has for the other. The Messenger of Allah ﷺ said:

“Everything besides the remembrance of Allah is an idle and vain pursuit except for four things: A man’s playing with his wife, training his horse, target practicing, and learning swimming.” (Saheeh al-Jami as-Saghir)

Each spouse should groom themselves for the other. They should also clean themselves hygienically, wear pleasant scents, and appear in good attire. This increases one's love for the other. The Prophet ﷺ said:

“Allah is beautiful and loves beauty.”
(Muslim)

Na'fi', may Allah have mercy on him, said that Abdullah b. Umar used to perfume himself with pure Oud and Oud mixed with camphor, and say, “This is how the Prophet ﷺ perfumed himself.” (Muslim)

A'ishah said, “I used to perfume the Prophet ﷺ with the best perfumes he brought, and see its shine on his head and beard.”
(Bukhari)

Ibn Abbas said, “I beautify myself for my wife, as she beautifies herself for me. I do not demand from her all my rights, for I would have to give her all her rights, for Allah says, ‘And due to the wives is similar to what is expected of them, according to what is reasonable.’” (2:228)



Types of Foreplay Between Spouses

A On the Bed

Each spouse is allowed to undress completely in front of the other, and they are allowed to enjoy looking at each other. Bahz b. Hakeem reported that his father said that his grandfather said, “I said, ‘Messenger of Allah, from whom should we conceal our private parts and to whom can we show?’ He replied, ‘Conceal your private parts except from your wife...’ I then asked, ‘Messenger of Allah, (what should we do), if the people are assembled

together?’ He replied, ‘If it is within your power that no one looks at your private parts, then no one should look at it.’ I then asked, ‘Messenger of Allah, if one of us is alone, (what should he do)?’ He replied, ‘Allah is more entitled than people that bashfulness should be shown to him.’”
(Abu Dawood)

Both spouses can enjoy each other the way they like, as long as the husband approaches the wife in the appropriate place (the vagina).

Ibn Abbas said that Umar b. al-Khattab came to the Prophet ﷺ and said, “O Messenger of Allah! I am destroyed!” The Messenger of Allah ﷺ said, “What has destroyed you?” He said, “I approached my wife in a different manner last night.” The Messenger of Allah did not say anything to him, and Allah revealed:

“Your wives are a tilth for you, so go to your tilth, when or how you will.” (2:223)

The Prophet ﷺ said:

“Approach your wives in any manner as long as it is in the vagina, and as long as she is not in her menses.” (Tirmidhi)

This Hadeeth does not mean that the husband should stay away from his wife, and abstain eating or drinking with her if she is menstruating. A’ishah said:

“While I was in my menstrual period, I drank from a cup, and the Prophet ﷺ drank from the same spot I drunk from and I ate meat from a bone, and the Prophet ate from the same place.” (Nasai)

One may enjoy his wife while she is in her menstrual period, but should avoid having intercourse with her. Anas b. Malik said, “When a Jewess was in her menstrual period, [the Jews] would not eat or drink with her, and they would not approach her while they were in their houses.’ The Companions asked the Prophet ﷺ about this, and Allah revealed: ‘Your wives are a tilth for you, so go to your tilth, when or how you will, and put forth [righteousness] for yourselves. And fear Allah and know that

you will meet Him. And give good tidings to the believers.” (2:223)

The Prophet ﷺ said:

“Enjoy your wives (during their menses), but do not have intercourse.” (Muslim)

When the Jews heard this, they said, “This man wants to differ with us in every matter!”

Usaid b. Hudhair and Ab’baad b. Bishr informed the Prophet ﷺ of what the Jews had said, and said, “Shall we not have intercourse with our wives while they are menstruating?” (Upon hearing that) the Prophet ﷺ was angry, and the two Companions left. Someone brought some milk as a gift for the Prophet ﷺ and he called them back, so that the Companions would not think that he was angry with them.” (Muslim & Abu Dawood)

Jabir said, the Jews said, “If a man approaches his wife from behind (but in the vagina) the child would be born cross-eyed.” So Allah revealed the following verse:

“Your wives are a tilth for you, so go to your tilth, when or how you will.” (2:223)

Jabir then said, “If the man wishes he may approach his wife from any position, as long as he approaches her in the vagina.” (Muslim)

It is a Sunnah practice to mention the name of Allah, when a man approaches his wife, and to say the supplication that has been reported in the Hadeeth:

“If someone wants to approach his wife, and says:

بِسْمِ اللّٰهِ اللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ
وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

‘Bismillah, Al’laahum’ma jan’nib’nash-shaitan wa jan’nib ash-Shaitan maa razaqtana.’

‘I begin with the name of Allah. O Allah ward away Satan from us and from that which You bless us with.’

If Allah wills that a child be born, Shaitan would never harm him.” (Bukhari)

He should also engage in foreplay with her, by kissing and touching her, to make her sexually aroused. A husband must wait for his wife to satisfy her sexual desire. Anas said that the Messenger of Allah said:

“If a husband has intercourse with his wife he must be truthful with her. If he got sexually satisfied before her, then he should wait for her to get her satisfaction.” (Abu Ya’la)

Umar b. Abdul-Aziz reported that the Prophet ﷺ said:

“Do not have intercourse with your wife right away. Wait until she is as sexually aroused as you are.” The man asked, “O Messenger of Allah, what should I do [in order to achieve that?]” He ﷺ replied, “Kiss her, touch her, and try to arouse her. If you notice that she is as ready [sexually] as you are, then engage in the intercourse.” (Al-Mughni)

In addition, it is also an act of Sunnah to perform a complete ablution by taking a full bath, or a partial ablution, as one does

to offer a prayer, if the husband desires to have another round of intercourse with her. The Prophet ﷺ said:

“If a man has intercourse with his wife, and thereafter wants to approach her again, let him perform ablution.” (Muslim)

This practice is purer, more hygienic and enables the person to have stronger sexual strength and desire.





B When bathing

Foreplay with one's wife is not confined to the bed. A husband may sport with his wife at any time, if privacy for both is secured and maintained.

A'ishah said:

“The Messenger of Allah and I bathed from the same pot of water. He ﷺ (playfully) rushed to take the water and I said to him, ‘Leave some for me! Leave some for me!’” (Muslim)

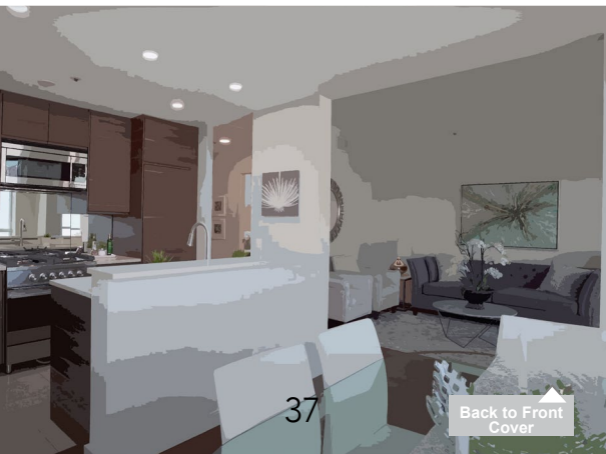
C In the house

A'ishah was asked:

“What did the Messenger of Allah do upon entering his home?” She said, ‘He used the tooth stick (siwak) to purify his mouth to kiss and hug his family.’”

A'ishah said:

“The Messenger of Allah kissed one of his wives and went to the Masjid to perform his prayers, and he did not make ablution in between.” (Ahmed)



D Outside the house

As we pointed out earlier, fun with the wife is permitted at all times and places if full privacy is ensured. Nobody must see a husband and wife having fun with each other in public.

A'ishah said:

“While I was young, before I put much weight on, the Messenger of Allah and I were on a trip. He asked his Companions ﷺ to go ahead of him and asked me to race with him. I beat him in that race. Thereafter the Messenger of Allah ﷺ did not ask me to race with him. Later on, after I had put on some weight and forgotten that I had beaten him in a race, he asked his Companions, while I was traveling with him, to go ahead of him. He then asked me to race with him, I said, ‘O Messenger of Allah! How can I race with you and I have put on weight?’ He ﷺ said, ‘You will do it.’ We raced and he beat me. He ﷺ said, ‘O A'ishah this win [of mine] by that win [of

yours] in the (previous) race!”” (As-Silsilah as-Saheehah)

It is unlawful to reveal marital secrets or to talk about what takes place between a husband and his wife in private. The Prophet ﷺ said:

“The greatest betrayal on the Day of Resurrection is that of a man who approaches his wife and she approaches him, and he fulfills his desire, and then tells people what he did with her.” (Muslim)

In order for matrimonial life to be maintained, and the family to be protected, Islam has designated certain rights each spouse owes to the other.

The Rights of the Wife over the Husband

The following verses from the Qur'an and Prophetic traditions clarify the rights of the wife in Islam.

01 Allah says:

“And live with them in kindness. For if you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.” (4:19)

02 Allah says:

“And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.” (2:228)

03 The Prophet ﷺ said:

“The best of you is he who is the best to his family.” (Ibn Majah)

04

Hakeem b. Mu'awiyah al-Qushairi said that his father said:

“O Messenger of Allah, what is the right of one of our wives over us?” He said, ‘To feed and clothe her as one feeds and clothes himself. Do not slap her on the face, or say evil and nasty things to her. He should only forsake her in the bed [and not send her away to a separate house].’” (Abu Dawood)

05

The Prophet ﷺ said:

“The most complete believers are the best mannered, and the best of you is he who is the best to his family.” (Ibn Hibban)

06

The Prophet ﷺ said:

“...Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can rap them, but not severely. Their

rights upon you are that you should provide them with food and clothing in a fitting manner...” (Muslim)

07

The Prophet ﷺ said:

“Let a believer not completely hate a believing woman [to whom he is married], for if he hates a trait of hers, he might like another one [in her].” (Muslim)

Indeed perfection belongs to Allah alone.





The Rights of the Husband over the Wife

01 Allah says about the pious wives:

“So righteous women are devoutly obedient, guarding in [the husband’s] absence what Allah would have them guard.” (4:34)

02 A’ishah, may Allah be pleased with her, said, “I asked the Messenger of Allah:

‘Whose right is greatest upon the woman?’ He said, ‘Her husband’s right.’ I then

asked, ‘Whose right is greatest upon the man?’ He said, ‘His mother’s.’” (Haakim)

03 Husain b. Muhsan said my paternal aunt told me:

I went to the Messenger of Allah ﷺ asking him about a certain matter. Thereafter he ﷺ asked me, “Do you have a husband?” I replied affirmatively. He ﷺ asked, “How do you treat him?” I replied, “I do my best serving him, until I cannot.” He ﷺ said, “Take care of him, for he is either your [means to] Jannah (Paradise) or the Hell-Fire.”” (Haakim)

04 The Prophet ﷺ said:

“If a [wife] performs her five daily prayers, observes the fast of the month of Ramadan, is chaste and safeguards herself, and obeys her husband, she would be given the choice to enter Jannah through any of its gates.” (Ibn Hibban)

Mu'aadh b. Jabal said that he went to Shaam and saw the Christians prostrating to their priests and ministers. He saw the Jews prostrating to their rabbis and scholars. He asked them, "Why do you do this?" They replied, "This is the greeting due to the Prophets." He said, "Our Prophet is more deserving of this honor!"

The Prophet ﷺ then said:

"They have forged lies against their prophets as they distorted their books. If I were to order anyone to prostrate to another human, I would have asked the woman to prostrate to her husband, due to the great right she owes him. A woman would not taste the sweetness of Iman unless she fulfills the right of her husband." (Haakim)

This is an excerpt
of a larger book titled
«**Islamic Perspective on Sex**»
by Abd Ar- Rahman
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