



*Collection of Articles*  
*On Family*

Shaykh Şālih 'Āli Shaykh • Shaykh Muḥammad 'Ali Farkūs  
Shaykh 'Ali Yaḥyā al-Ḥaddādī

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ISBN: 978-1-6400-7681-5

**First Edition:** Jumada Thāni 1438 A.H. /March 2016 C.E.

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مكتبة الإرشاد  
Maktabatul-Irshad  
PUBLICATIONS



## Table of Contents

TRANSLITERATION TABLE .....	4
BIOGRAPHY OF SHAYKH ṢĀLIḤ 'ĀLĪ ASH-SHAYKH.....	7
BIOGRAPHY OF SHAYKH MUḤAMMAD 'ĀLĪ FARKŪS .....	11
BIOGRAPHY OF SHAYKH 'ĀLĪ YAḤYĀ AL-HADDĀDĪ.....	12
THE WIFE'S SERVICE TO HER HUSBAND AND ITS IMPACT ON FAMILY COHERENCE.....	15
DEALING WITH CHILDREN .....	29
INSTRUCTIONS ON RAISING DAUGHTERS.....	33
SECURING THE FAMILY AGAINST THE NINE PROHIBITIONS .....	51
KHADEEJAH BINT KHUWAYLID: A RIGHTEOUS EXAMPLE .....	70

## TRANSLITERATION TABLE

### Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

### Vowels

Short	ا	a	ي	i	و	u
Long	آ	ā	يِي	ī	وُو	ū
Diphthongs	أُو	aw	يَا	ay		

## Arabic Symbols & their meanings

حفظه الله

May Allāh preserve him

رَضِيَ اللهُ عَنْهُ

May Allāh be pleased with him (i.e. a male companion of the Prophet Muḥammad)

سُبْحَانَهُ وَتَعَالَى

Glorified & Exalted is Allāh

عَزَّ وَجَلَّ

(Allāh) the Mighty & Sublime

تَبَارَكَ وَتَعَالَى

(Allāh) the Blessed & Exalted

جَلَّ وَعَلَا

(Allāh) the Sublime & Exalted

عَلَيْهِ السَّلَامُ وَالسَّلَامُ

May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)

صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ

May Allāh send Blessings & Safety upon him and his family (i.e. Du'ā sent when

mentioning the Prophet  
Muḥammad)

رَضِيَ اللَّهُ

May Allāh have mercy on him

May Allāh be pleased with  
them (i.e. Du'ā made for the  
Companions of the Prophet  
Muḥammad)

رَضِيَ اللَّهُ

(Allāh) His Majesty is Exalted

جَلَّ جَلَالُهُ

May Allāh be pleased with her  
(i.e. a female companion of the  
Prophet Muḥammad)

رَضِيَ اللَّهُ

## BIOGRAPHY OF SHAYKH ṢĀLIḤ 'ĀLĪ ASH-SHAYKH

Biography for the Noble Shaykh Ṣāliḥ ibn Abdil Azīz ibn Muḥammad 'Alī Ash-Shaykh, the Minister of Islāmic Affairs, Endowments, Dawah, and Guidance – Ṣāliḥ ibn Abdil Azīz ibn Muḥammad ibn 'Ibrāhīm 'Alī Ash-Shaykh

He was born in the city of Riyādh in the year 1378 H, coinciding with 1959 on the solar calendar. He was raised in a home of knowledge and righteousness. His father is Shaykh 'Ibrāhīm (رَحْمَةُ اللَّهِ), one of the well-known scholars. His grandfather is the renowned Shaykh Muḥammad ibn 'Ibrāhīm (رَحْمَةُ اللَّهِ) who was from the most prominent scholars of his time and the Mufti of the kingdom of Saudi Arabia during his time.

### **His education:**

He completed his regular education in Riyadh and then enrolled in the University of Malik Saud, school of engineering. Then he was transferred to the University of Imām Muḥammad ibn Saud, school of Theology, which he graduated from.

### **He studied under a number of Shaykhs:**

His father Shaykh Abdul Azīz ibn Muḥammad ibn 'Ibrāhīm



Shaykh Abdul Azīz ibn Murshad

Shaykh Abdullāh Aquil

Shaykh Abdullah Ghudayan

Shaykh Salih Al Atram

Shaykh Hamad Al Ansārī

Shaykh Ismael Al Ansārī

He excelled in Islāmic knowledge since he was young and he adhered to taking it from the major scholars, along with giving great importance to research, reading, and authoring. He was granted the highest knowledge-based Ijāzah from a number of scholars in the kingdom of Saudi Arabia and in Tunisia, Morocco, Pakistan, and India.

**His education and teaching:**

He worked in service of academia in the Islāmic University of Imām Muḥammad ibn Saud, school of Theology until the year 1416 H.

He chaired some of the thesis committees and supervised some thesis as well. In addition to that, there are his continuous Islāmic lessons in the Masājid. His lessons have been reflected methodology, deep studies, scientific treatment of the material and his eagerness to take into account the educational aspects. He has a number of summarized lectures that follow

an educational, methodological framework, besides a discussion of Dawah-related issues. He has participated in a number of seminars and conferences inside and outside the kingdom of Saudi Arabia.

**Authored works:** He has a number of authored works, some of which have been printed, from them:

*Quenching the Thirst by Supplementing That Which Was Not Collected*

*The Encyclopedia of the Six Books of Aḥādīth*

*The Introduction to the Book of Tawheed*

*Address to the West from the Vision of Saudi*

**Positions held:**

Royal Decree issued appointing him Deputy Minister of Islāmic Affairs, Endowments, Dawah and Guidance  
1416 AH

Royal Decree was issued in 1420 AH, for his appointment as Minister of Islāmic Affairs and Endowments, Dawah and Guidance

Member of the Supreme Council for Islāmic Affairs

General Supervisor of King Fahd Complex for Printing the Holy Qur'ān

Chairman of the Supreme Council of endowments

Chairman of the Board, Dawah, and Guidance.

## BIOGRAPHY OF SHAYKH ŞĀLIḤ ʿĀLĪ ASH-SHAYKH

Chairman of the Supreme Council for charities for the memorization of the Qurʿān.

President of the World Assembly of Muslim Youth.

Chairman of the Executive Council of Ministers of Endowments and Islāmic Affairs.

Member of the World Islāmic Council for Daʿwah and Relief.

Member of the Supreme Committee for Education Policy.

Chairman of the Commission to Prevent Disabilities in Children.

Member of the Jurisprudence Assembly Arabia.

## BIOGRAPHY OF SHAYKH MUḤAMMAD ‘ĀLĪ FARKŪS

**Name:** Abū Abdul-Mu‘izz Muḥammad Ali bin Buzayd bin ‘Ālī Farkūs.

**Place and Date of Birth:** Rabee Awwal 29th 1374 A.H. (November 25<sup>th</sup>, 1954 C.E.), in the capital of Algeria.

**Formal Education:**

Islāmic University of Medina, Saudi Arabia, 1402 A.H.  
Faculty of Shariah.

**His official duties:**

He was appointed the Deen of the Islāmic Institute of Algerian Capital in 1402 A.H. (1990 C.E.)

**Some of the Scholars he benefited and studied with:**

Shaykh Atiyyah Sālim (رَحْمَةُ اللَّهِ) in which he attended his class on the Explanation of Imām Malik’s Muwatta

Shaykh Abdul Qadir Shaybah al-Hamd

Shaykh Abdur Ra’uf al-Labadee, a professor in the Faculty of Shariah.

Shaykh Abdul-Azīz bin Bāz (رَحْمَةُ اللَّهِ)

Shaykh Ḥammād bin Muḥammad al-Ansārī (رَحْمَةُ اللَّهِ)

## BIOGRAPHY OF SHAYKH 'ĀLĪ YAḤYĀ AL-ḤADDĀDĪ

**Name:** 'Alī bin Yaḥyā bin Muḥammad al-'Āmirī al-Haddādī.

**Place and Date of Birth:** Shawwal 3th 1390 A.H. (December 2<sup>nd</sup>, 1970 C.E.), Riyadh Saudi Arabia.

### **Formal Education:**

Malik Abdul-Azīz Elementary School in Riyadh, 1402 A.H.

Middle and Secondary School at Educational Institute in Riyadh, 1408 A.H.

He attained his Bachelor's Degree from Imām Muḥammad bin Saud University.

He attained his Master's Degree from al-Malik Saud University in the Faculty of Education, in the Department of Hadith and Tafsīr.

He attained his Ph.D. from Amrmaan Islāmic University in the Faculty of Usul Deen, in the Department of Sunnah and Hadith Science with high marks.

He attained his Ph.D. from Imām Muḥammad bin Saud University in the Faculty of Usul Deen, in the

Department of Sunnah and Hadith Science with high marks.

**His official duties:**

He is an assistant teacher at Imām Muḥammad bin Saud University in the Faculty of Usul Deen, in the Department of Sunnah and Hadith Science.

He is also an Imām and Khateeb at the main masjid Khalīl.

**Some of his Scholars:**

Shaykh Abdul-Azīz bin Bāz (رَحْمَةُ اللَّهِ)

Shaykh Abdullah bin Aqeel (رَحْمَةُ اللَّهِ)

Shaykh Salih bin Fawzan al-Fawzan (حَفِظَهُ اللَّهُ)

Shaykh Ahmad bin Yaḥyā an-Najmi (رَحْمَةُ اللَّهِ)

Shaykh Zayd bin Muḥammad al-Madkhalī (رَحْمَةُ اللَّهِ)

**He received recommendations and permission to teach from:**

Shaykh Hasan Ḥammād (حَفِظَهُ اللَّهُ) in Qurʾān.

Shaykh Abdullah bin Aqeel (رَحْمَةُ اللَّهِ)

Shaykh Ahmad bin Yaḥyā an-Najmi (رَحْمَةُ اللَّهِ)

BIOGRAPHY OF SHAYKH 'ĀLĪ YAḤYĀ AL-  
ḤADDĀDĪ

Shaykh Ismael al-Ansārī (رَحْمَةُ اللَّهِ)

Shaykh Yaḥyā al-Mudarris (حَفِظَهُ اللَّهُ)

Shaykh Rabee' bin Hādī al-Madkhali (حَفِظَهُ اللَّهُ)

Shaykh Wasiyallah 'Abbas (حَفِظَهُ اللَّهُ)

## THE WIFE'S SERVICE TO HER HUSBAND AND ITS IMPACT ON FAMILY COHERENCE

**Shaykh Muḥammad 'Ali Farkūs**

All praise is due to Allāh and may Allāh's peace and blessings be upon the Messenger whom Allāh sent as a mercy for the world, his family and Companions until the Day of Judgment.

### **To proceed:**

Allāh has obligated certain exchangeable rights upon the husband and the wife. Everyone's right is an obligation upon the other. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا



THE WIFE'S SERVICE TO HER HUSBAND AND ITS  
IMPACT ON FAMILY COHERENCE

**"Indeed! You have rights over your women and  
your women have rights over you."<sup>1</sup>**

However, man has been distinguished by Allāh with a degree over the women. Allāh says,

﴿ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ﴾

**"And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them." [Sūrah Al-Baqarah 2:228]**

The rights of marriage are three: the rights which are shareable between the husband and the wife, the rights of the wife over her husband and the rights of the husband over his wife. However, there is a problem imposing itself here regarding determining the exact description of the wife's service to her husband: is it a right for the husband; the result of which would hold the wife responsible for any failure or inadequate observance of that right? Or is it optional for her to

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<sup>1</sup> - Related by at-Tirmidhi (1163) on the authority of 'Amr ibn al-Ahwasl (رضي الله عنه); it was graded as Hasan (sound) by al-Albani in al-'Irwa' (7/96)

serve him because the only thing she is obliged to do towards him is the sexual pleasure?

This issue is debatable among Islāmic jurists, although it is needless of clarification that the normal duties of the wife are to serve the husband and children and to handle the affairs of her house. This is a natural duty required by the shareable rights between the married couple and one of the major factors in maintaining the integrity and coherence of the family, in addition to raising a fine and disciplined generation. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لَوْ تَعْلَمُ الْمَرْأَةُ حَقَّ الزَّوْجِ مَا قَعَدَتْ مَا حَضَرَ عَدَاؤُهُ وَعَشَاؤُهُ حَتَّى  
يَفْرُغَ مِنْهُ

**“Were the wife to know the right of the husband, she wouldn’t sit still until he finishes his lunch and supper.”<sup>2</sup>**

The female Companions (رَضِيَ اللهُ عَنْهُنَّ) had such awareness and duties of which they observed.

To give a practical example, Fātimah (رَضِيَ اللهُ عَنْهَا), the daughter of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to

<sup>2</sup> - Related by at-Tabari in al-Mu’jam al-Kabeer (20/160) on the authority of Mu’adh ibn Jabal (رَضِيَ اللهُ عَنْهُ); it was graded as authentic by al-Albani in Sahih al-Jami’ (5259).

## THE WIFE'S SERVICE TO HER HUSBAND AND ITS IMPACT ON FAMILY COHERENCE

serve her husband so much she complained to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about the corns on her hand created by excessive use of the hand-mill.<sup>3</sup> Furthermore, 'Asmā', the daughter of Abū Bakr (رَضِيَ اللهُ عَنْهُ) said,

كُنْتُ أَخْدُمُ الرَّبِيبَ خِدْمَةَ الْبَيْتِ وَكَانَ لَهُ فَرَسٌ وَكُنْتُ أُسْوِسُهُ، فَلَمْ  
يَكُنْ مِنْ الْخِدْمَةِ شَيْءٌ أَشَدَّ عَلَيَّ مِنْ سِيَاسَةِ الْفَرَسِ: كُنْتُ  
أَحْتَشُّ لَهُ وَأَقُومُ عَلَيْهِ وَأُسْوِسُهُ

**"I performed the household duties of Zubayr and he had a horse; I used to look after it. Nothing was more burdensome for me than looking after the horse, I used to bring grass for it and looked after it."**

In addition, Imām al-Bukhārī and Muslim related that she (رَضِيَ اللهُ عَنْهَا) said,

تَزَوَّجَنِي الرَّبِيبُ وَمَا لَهُ فِي الْأَرْضِ مِنْ مَالٍ وَلَا مَمْلُوكٍ وَلَا شَيْءٍ  
غَيْرَ فَرَسِهِ، قَالَتْ: فَكُنْتُ أَعْلِفُ فَرَسَهُ وَأَكْفِيهِ مَثْوَتَهُ وَأُسْوِسُهُ  
وَأَدُقُّ التَّوَى لِتَأْضِجِهِ وَأَعْلِفُهُ وَأَسْتَقِي الْمَاءَ وَأَخْرِزُ غَرَبَهُ وَأَعْجِنُ

<sup>3</sup> - Related by al-Bukhārī (5361) and Muslim (2727) on the authority of 'Alī ibn Abī Tālib (رَضِيَ اللهُ عَنْهُ), may Allāh be pleased with him.

وَلَمْ أَكُنْ أَحْسِنُ أَخْبِرُ وَكَانَ يَخْبِرُ لِي جَارَاتُ مِنَ الْأَنْصَارِ وَكُنْتُ  
 نِسْوَةَ صِدْقٍ، قَالَتْ: وَكُنْتُ أَنْقُلُ التَّوَى مِنْ أَرْضِ الرَّبِيعِ الَّتِي  
 أَقْطَعُهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَأْسِي وَهِيَ عَلَى ثُلُثِي  
 فَرَسِيخٍ

"I was married to Zubayr. He had neither land, wealth, slave, nor anything else like it except a horse. I grazed his horse, provided fodder to it, looked after it and ground dates for his camel. Besides this, I grazed the camel, made arrangements for providing it with water and patched up the leather bucket and kneaded the flour. But I was not proficient in baking the bread, so my female neighbors used to bake bread for me and they were sincere women. She further said: I was carrying on my head the stones of the dates from the land of Zubayr which Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had endowed him and it was at a distance of two miles (from Medina)."<sup>4</sup>

One of the customs of the Salaf is that they used to give advice to the newly-wedded woman to serve her

<sup>4</sup> - Related by Muslim (2182) on the authority of 'Asmā' Bint Abi Bakr (رَضِيَ اللَّهُ عَنْهَا).

## THE WIFE'S SERVICE TO HER HUSBAND AND ITS IMPACT ON FAMILY COHERENCE

husband, observe his right and educate his children.<sup>5</sup> The scholars debate over the service of the wife to her husband<sup>6</sup>, but the most likely right opinion, which corresponds to her natural duties, is that it is obligatory upon her to serve her husband according to the commonly known service depending on her circumstances, provided that no overburden is placed on her. In the same context, ibn al-Qayyim (رحمة الله) provided a good explanation on this regard by saying, “Islāmic jurists differed over this matter<sup>7</sup>; some early and later scholars obliged the woman to attend to the husband’s service in relation to the affairs of the house. Abū Thawr said, “The wife must serve her husband in everything.” In contrast, another group of scholars objected to the obligation of providing service for the husband in everything; some of who adopted this opinion are Malik, ash-Shaafi’ī, Abū Hanifah, and the Literalists (ahl -adh-Dhahir). They reasoned it on the basis that the marriage contract entailed the obligation of merely sexual pleasure, not exploiting her to do everything. Additionally, the related aḥadīth encourage the service provided voluntarily as a sign of

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<sup>5</sup> -. Related by al-Bukhārī (5224) and Muslim (2182) on the authority of ‘Asmā’ Bint Abī Bakr (رضي الله عنها).

<sup>6</sup> - Check ‘Fiqh as-Sunnah’ by Sayyid Sabiq (2/233) and ‘Mawsou’at al-Khutab al-Minbariyah; (1429).

<sup>7</sup> - Check this debate in ‘al-Mughni’ by ibn Qudamah (21/7).

ideal moral character, without any implication of obligation.

As for the first opinion— which stated it was an obligation— they reasoned it on the basis that it is the natural duty for those whom Allāh addressed with His Speech. In respect to providing services by the husband, such as sweeping, baking, washing, and the rest of the household chores, they are totally inappropriate. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾

**“And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable.”** [Sūrah al-Baqarah 2:228]

And,

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾

**“Men are the protectors and maintainers of women.”** [Sūrah An-Nisā’ 4:34]

In the case of the woman’s reluctance to serve her husband, who becomes the one to observe those services instead, this would mean she is His protector

## THE WIFE'S SERVICE TO HER HUSBAND AND ITS IMPACT ON FAMILY COHERENCE

and maintainer. Furthermore, dowry is paid in return for sexual intercourse, and every party enjoys the other sexually. Allāh obligated upon the husband to take care of her expenses and shelter in return for her services, sexual pleasure, and the usual obvious duties. Generally speaking, contracts are subjected to tradition, which maintains that the wife is to provide her service and attend to the affairs of the house. As for the service 'Asmā' and Fātimah (رَضِيَ اللَّهُ عَنْهُمَا) provided, which they call voluntary, this is rebutted by their complaints to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about the burdens of the service. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) didn't instruct 'Alī ibn Abī Tālib [her husband (رَضِيَ اللَّهُ عَنْهُ)] that she would no longer provide him service and he would have to serve himself. Certainly, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is not at all biased towards anyone when it comes to legal rulings. Likewise, he didn't say anything to az-Zubayr (رَضِيَ اللَّهُ عَنْهُ) when he saw 'Asmā' (رَضِيَ اللَّهُ عَنْهَا) carrying the animal feed on her head. He rather approved it. The same went for the rest of his Companions, whose wives were serving them, taking in consideration that, of course, there were women who did it with pleasure and without pleasure.

Significantly, there is no difference in this regard between a noble and a low woman, a rich or a poor woman. One of the noblest women in the world came

to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) complaining about the service, but he didn't support her complaint, despite the fact that he (رَضِيَ اللهُ عَنْهَا) called women as 'captives' in the hadith,

اتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّهُنَّ عَوَانٍ عِنْدَكُمْ

**"Fear Allāh [addressing men] in regards to women, for they are but captives with you."**<sup>8</sup>

The captive's duty is to serve the master; and there is no doubt that marriage is a kind of slavery, according to the statement of some of the Salaf,

النِّكَاحُ رِقٌّ فَلْيَنْظُرْ أَحَدُكُمْ عِنْدَ مَنْ يُرِيقُ كَرِيمَتَهُ

**"Marriage is slavery, so each one of you should consider the one under whom your honorable daughter would be a captive."**<sup>9</sup>

After this explanation, it is easy for the fair person to discern the preponderant and more convincing opinion."<sup>10</sup>

<sup>8</sup> - Related by at-Tirmidhi (1163).

<sup>9</sup> - Related by Sa'id ibn Mansour in 'Sunnan' (591) on the authority of Urwah ibn az-Zubayr (رَضِيَ اللهُ عَنْهُ).

<sup>10</sup> - Zad al-Maad by ibn al-Qayyim (5/187-189)



## THE WIFE'S SERVICE TO HER HUSBAND AND ITS IMPACT ON FAMILY COHERENCE

Notably, ibn Taymiyyah (رحمة الله), the teacher of ibn al-Qayyim (رحمة الله), has already preceded his student in explaining the matter at hand. He noted, "The scholars differed on whether or not the wife must serve her husband in regard to tidying his bed and serving food and drink for his children and cattle. Some of them maintained it is not obligatory, but this opinion is as weak as the opinion that maintained sexual intercourse is not obligatory upon the woman. The reason is that such an attitude wouldn't be reasonable. The person's companion on a journey, who is equal to one's life partner, wouldn't be reasonable if he refused cooperation.

The other opinion—which is the correct one—is said to obligate the service upon the woman, because the husband is her master according to the book of Allāh<sup>11</sup>. She is also a captive under him according to the Prophet's qualification of that description. Obviously, the captive and the slave must observe their obligated service, because it is what is reasonable. Others maintained that service is obligatory in certain matters. As for the correct opinion, which maintains it is obligatory upon her to serve the husband in a

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<sup>11</sup> - As found in the verse, "They both found her lord (i.e. her husband) at the door." [Yūsuf 12:25]. Check Fat-h al-Qadīr' (3/18).

reasonable manner, this service differs depending on the circumstances. The service of the Bedouin is different from the non-Bedouin, and the service of the strong woman is different from that of the weak one.

“12

Undoubtedly, the family's stability and happiness are retained when the wife observes such a noble mission. Bonds of friendliness and harmony are deepened in the light of cooperation upon goodness and righteousness. The husband, in return, must appreciate her condition in the sense that he doesn't overburden her and helps her in attending to some of her chores in order to forge integrity, especially when she is sick, disabled, or very involved in the increasing number of chores. The husband should take the example of the Prophet (ﷺ) who had never failed his wives in providing help for them. Al-Aswad (رضي الله عنه) asked 'Aishah (رضي الله عنها) about what the Prophet (ﷺ) used to do in the house? She (رضي الله عنها) answered,

كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ - تَعْنِي خِدْمَةَ أَهْلِهِ - فَإِذَا حَضَرَتِ  
الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ

12 - Majmoo' al-Fatwa by ibn Taymiyyah (34/90)

THE WIFE'S SERVICE TO HER HUSBAND AND ITS  
IMPACT ON FAMILY COHERENCE

**“He was busy in serving his family and he would leave to attend the prayer once its call was announced.”<sup>13</sup>**

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to serve his household, sweep the house, stitch his own cloth, patch his bucket<sup>14</sup>, mend his shoes, milk his sheep, and serve himself. He would leave once the prayer was announced.<sup>15</sup>

The proof of the responsibility of the wife to raise and educate her children is Allāh's saying,

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنَ كَامِلَيْنِ ﴾

**“The mothers shall give suck to their children for two whole years.” [Sūrah Al-Baqarah 2:233]**

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا

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13 - Related by al-Bukhārī (676) on the authority of ‘Aishah (رَضِيَ اللهُ عَنْهَا).

14 - Related by ibn Hibban (5676) on the authority of ‘Aishah (رَضِيَ اللهُ عَنْهَا).

15 - Check Fat-h al-Bari by Ibn Hajr (2/163).

**“And the wife is a guardian and is responsible for her husband’s house and his offspring.”<sup>16</sup>**

In conclusion, the wife who observes the right of her Lord, obeys her husband, protects herself in the absence of her husband and keeps his money and children safe and serves him in the commonly known manner typical of her circumstances, making sure to make him happy and avoid what displeases him, such a wife is indeed a righteous woman, a true educator of a promising generation and maker of true men. The words of the poet are very informative of this case:

الْأُمُّ مَدْرَسَةٌ إِذَا أَعَدَدْتَهَا \*

أَعَدَدَتْ شَعْبًا طَيِّبَ الْأَعْرَاقِ الْأُمُّ رَوْضٌ إِنْ تَعَهَّدَهُ الْحَيَا

بِالرِّيِّ أَوْرَقٌ أَيْمًا إِيْرَاقِ الْأُمُّ أُسْتَاذُ الْأَسَاتِدَةِ الْأَلَى \*

شَعَلَتْ مَا ثَرَهُمْ مَدَى الْأَفَاقِ

*Mother is a school if prepared properly,*

*She would raise a fine generation*

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<sup>16</sup> - Related by al-Bukhārī (893) and Muslim (1829) on the authority of ibn Umar (رضي الله عنه).

THE WIFE'S SERVICE TO HER HUSBAND AND ITS  
IMPACT ON FAMILY COHERENCE

*Mother is a garden if attended with irrigation*

*It will bloom magnificently<sup>17</sup>*

And the last of our speech is all praise is due to Allāh,  
and may ' Allāh's peace and blessings be upon  
Muḥammad, his family and Companions until the Day  
of Judgment.<sup>18</sup>

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<sup>17</sup> - From a poem by the poet of the Nile: Hafiz Ibrahim (رَحْمَةُ اللَّهِ).

<sup>18</sup> - <https://www.sahab.net/home/?p=165>.

## DEALING WITH CHILDREN

**Shaykh Ṣāliḥ 'Ālī Shaykh**

All praise is due to Allāh and may Allāh's peace and blessings be upon the Messenger of Allāh.

**To proceed:**

Children are either grown-up or young. The latter are treated with mercy while the former are treated with discipline. A wise man once said, "Discipline your child when he is a kid, befriend him when he is a teen, and advise him when he is a grown-up." In other words, the person should follow the above three manners of treatment with his children. Discipline is to be taken with children. However, it should be in a reasonable manner. Children, especially in this time, may turn away from the parent whenever the parent becomes harsh, after which they may turn away from acts of obedience and listening to their parents to the extent of leaving the prayer; for this is an era of distractions. The parent should discipline the child in a manner that doesn't lead to any dislike by the child whether towards the parent or acts of obedience. For

example, the parent shouldn't impose certain acts unrequired by a child under the age of reason. Girls under the age of reason, for example, have certain rulings related to covering their bodies that vary from the age of five and seven to ten.

Likewise, some parents may be inflexible in dealing with the children through banning lawful matters. Such inflexibility may backfire and incur unfavorable results such as the dislike of goodness by the child. Teenagers, for instance, have certain rulings whose knowledge is to be inquired about by the parents by way of asking the people of knowledge in this regard. To mention a few: what is the proper dress code for children of this age? How should they be allowed outside the house? In what manner, can the children deal with intermingling? What should they look at and what shouldn't they look at? The purpose is to endear goodness to the hearts of the children. Children under the age of puberty, however, enjoy a relative leeway in terms of rulings, since legal responsibilities start with puberty.

Our current reality proves there are parents who cannot deal with their children, religiously speaking. Children who have reached puberty are only advised in accordance with the rulings of Allāh. The parents should, as much as possible, steer their children away from the means of evil by advising their children to

obey Allāh and refrain from His prohibitions. Upon noticing inappropriate behavior, force shouldn't be the way to deal with the situation because it is simply unfruitful, especially in our time. In some cases, force may be counterproductive and drive many away from accepting the truth and guidance. Parents should continuously guide their teenagers to obey Allāh and drive them away from means of evil and the prohibitions in the house, the street, and their respective friends. Parents should use gentleness without force by employing convincing strategies and give-and-take methods. This is undoubtedly productive.

One of the ultimate means of raising children is to choose the right company for the children when they grow up. Of course, everyone needs a friend. The girl, for example, shouldn't just befriend her mother or older sister. She should have other friends which will probably be better for her guidance. Similarly, the father should choose someone with a good and trusted character to befriend his son. This is a manner of dealing with one's children the parents should realize, because, unfortunately, it is absent in many cases. You may notice some corruption inside some houses without understanding the cause. The cause is simply the parents' failure to perform their respective roles. Some parents do not pay the necessary attention to educating their children who have reached puberty,



but then they complain. Parents must follow an Islāmic-oriented method to deal with their children. They shouldn't abandon them until they notice something they don't want to see. Parents must learn how to deal with their children and how to educate them. Educating children must follow the prescribed purpose of Allāh.

**Source:** al-Usool ash-Shar'iyyah Li at-Ta'amoul ma'an-Nas. <sup>19</sup>

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<sup>19</sup> - Link: <https://www.sahab.net/home/?p=433>.

## INSTRUCTIONS ON RAISING DAUGHTERS

Shaykh 'Ālī Yahyā al-Haddādī

Dear Readers,

Each one of you will be resurrected by his Lord after one's death. Allāh will judge in accordance with what one put forward in this life. One's family and how he raised them will be among the questions Allāh asks the servant. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

الرَّجُلُ رَاعٍ فِي أَهْلِ بَيْتِهِ وَ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَ الْمَرْأَةُ رَاعِيَةٌ  
فِي بَيْتِ زَوْجِهَا وَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا

**"The man is a guardian in his house and responsible for his household, and the woman is a guardian in her husband's house and responsible for his children."**

The topic of family education is broad but I will limit myself to addressing the raising of daughters in particular, given their high status and their profound impact on society in relation to morals and behavior. The daughter, after growing up, becomes a wife, a mother, a teacher, etc. Obviously, if she is righteous, everyone else will be righteous, but if she is corrupt,

everyone else will be corrupt. There are three points that I shall discuss:

- 1- The virtue of the daughter and renouncing the pre-Islāmic depreciation of her.
- 2- Kindness to the daughter: its forms and guidelines.
- 3- Means of protection against the dangers of this time.

### 1. THE VIRTUE OF THE DAUGHTER AND RENOUNCING THE PRE-ISLĀMIC DEPRECIATION OF HER:

Reading the Book of Allāh carefully shows that it dispraises the pre-Islāmic people who used to become angry whenever they learned that the newborn baby was a girl. They would feel ashamed and wouldn't appear in public. Then, some of them would entertain the idea of whether to bury her alive or keep her alive. Allāh dispraised their behavior. Unfortunately, this pre-Islāmic idea is still entertained by some men, especially if their wives gave birth to many daughters, although the woman is just like a field that gives the crop of whatever seed is planted inside it. Some of them may even divorce their wives after she gives birth and we seek refuge in Allāh.

In the pre-Islāmic period, they despised women to the extent that they would bury their daughters alive, but keep the dog and feed the cattle. Allāh, however, invalidated this perception of inferiority, elevated the status of women, placed them in their rightful position, and guaranteed their rights. Allāh addressed them exactly as He addressed the men with regards to commands and prohibitions and specified certain rulings for women that suit their nature. Birth is purely a matter of the Decree and rests in the Hands of Allāh. He bestows daughters upon whomever He wills, bestows sons upon whomever He wills and bestows both sons and daughters upon whomever He wills while depriving others of children.

Allāh says,

﴿ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَن يَشَاءُ عَاقِمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾ ﴾

**“He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.”** [Sūrah Ash-Shūrā 42:49-50]

Consider carefully how Allāh fronted the mention of females over the males. This serves to refute those who belittle women and depreciate them. One should be content with what Allāh decrees because no one knows where goodness might be. Some are given male children who became a huge trouble for them and make their lives miserable. Others feel unhappy when they learn they have a daughter, but she turns out to be a caring, loving and a supporting daughter. This makes us realize that happiness, in reality, is not bound to a male or a female child. It is only achieved if the child is of good character, whether a male or a female. Allāh says describing His true servants,

﴿ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ  
أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾ ﴿٧٦﴾

**“And those who say: ‘Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqun (the pious).’” [Sūrah al-Furqān 25:74]**

## 2. KINDNESS TO THE DAUGHTER: ITS FORMS AND GUIDELINES:

Muslim brother, if Allāh blessed you with a daughter, make sure to do your best to raise, educate and handle

her affairs hoping for the reward of Allāh. Were you to realize the great reward Allāh saves for such responsibility, you will be rewarded the company of the Prophet (صلى الله عليه وسلم) in the Hereafter. The Prophet (صلى الله عليه وسلم) said,

من عال جاريتين \_ أي بنتين \_ حتى تبلغا جاء يوم القيامة أنا  
وهو وضم أصابعه

**“Whoever supports two girls [i.e. daughters] till they reach puberty, he and I will come on the Day of Resurrection like this.” The Messenger of Allāh (صلى الله عليه وسلم) joined his fingers illustrating this.” [Related by Muslim]**

He also said,

من ابتي من هذه البنات بشيء فأحسن إليهن كن له ستراً من  
النار

**“He who is involved (in the responsibility) of (bringing up) daughters and he is kind towards them, they will become protection for him against the Hell-fire.” [Agreed upon]**

KINDNESS TOWARDS THEM TAKES DIFFERENT FORMS:

- 1- Choosing a good mother, which is at the forefront, because the righteousness of the mother is a potential cause for the righteousness of the offspring if Allāh so wills.
- 2- Choosing a good name for her, because it has a great impact on its holder. Names vary with respect to their legal ruling; some are recommended, permissible or disliked while others are forbidden. People, today, look for new names with total disregard to their meanings or their respective rulings. Many girls hold a name with an unfavorable meaning while others hold a non-Arabic name despite her parents being Arabs and living in an Arab environment.
- 3- Providing basic needs such as food, clothing, and medicine. In addition, one should endeavor to make such provisions in order to enter Paradise. A woman entered upon 'Aishah (رضي الله عنها) with her two daughters. She was a poor woman in her waiting period (after either a divorce or the death of the husband). She asked 'Aishah to give her something, but she found nothing but a single date. The woman took it,

split it between her two daughters and ate nothing herself. Then, they left. Thereafter, the Prophet (ﷺ) entered. She narrated the story, to which he responded,

إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ وَأَعْتَمَهَا بِهَا مِنَ النَّارِ

**“Allāh has admitted her to Paradise and absolved her from the Hell-Fire because of her action.”** [Related by al-Bukhārī and Muslim].

- 4- To be kind, benevolent and merciful with them. The Prophet (ﷺ) used to warmly welcome his daughter Fātimah (رضي الله عنها) whenever she entered upon him. One time, he left to pray while carrying his granddaughter Umamah, the daughter of his daughter Zaynab (رضي الله عنها). He would put her on the floor whenever he knelt and would carry her whenever he stood up. It is as if he was afraid there was no one to attend to her. He also wanted to legislate for people to follow his example (ﷺ). He was the most kind to children, whether males or females. He used to kiss their foreheads, rub his hands on their heads, supplicate to Allāh for them and play with them; which brings abundant goodness.



The older the daughter grows, the more urgent the feeling of need for appreciation and respect. If such care is provided for her, and she feels she is valuable and respected in her parents' house, this would increasingly impart comfort, tranquility, and uprightness in her heart. In contrast, if she notices depreciation and lack of respect, this would impart on her a feeling of hatred for the house and her family; and the devil may whisper to her and encourage her to look for what she couldn't find somewhere else with prohibited means, which would definitely lead to her destruction.

- 5- Justice between her and her male and female siblings. The feeling of injustice and bias plant hatred in her heart towards her parents and resentment towards the person(s) to whom their care is directed at from among her siblings. So, fear Allāh and be just with your children. As for expenses, it is dependent on the need; while for gifts, the male is to be given twice as much as the female, but if they were given gifts equally, it is even better.
- 6- Raising her upon an Islāmic education from her early years. She is to be learned in the etiquettes

of permission, food, drink and clothing. She is to be taught whatever is feasible from the Book of Allāh and the legal forms of remembrance. She is to be taught the manner of making ablution and prayer; which she must be taught at the age of seven and obligated to it when she is ten. If the daughter is raised upon goodness, she will be accustomed to it, love it and it will become easy for her to do it.

- 7- Educating and training her in her duties after marriage such as the etiquettes of dealing with the husband and doing household chores like cooking and cleaning. Some families are reckless in this regard. The result of which is the failure of the daughter to deliver her duties in the proper manner. It may so happen that the husband is impatient and angry, which creates problems in the early stages of marriage which may end with divorce.
- 8- Hastening to marry her off when she reaches the age of marriage and a fitting suitor, whose religion, trustworthiness and morals are approved, has made a proposal. Such is a great form of kindness, because delay is one of the main causes of deviance, especially in this time of ours. The guardian of the daughter should ease all the procedures of marriage such as

dowry and other requirements. This encourages those proposing to make a step forward. The Muslim family should be warned from delaying the marriage due to reasons such as completion of her studies or because the daughter is still young and other invalid excuses because the impact would be unfavorable for the whole society.

- 9- Constant visitation after her marriage, keeping up with her needs, solving whatever problems that may arise and joining her in times of happiness and times of sadness. The family, particularly the mother, should not ever interfere in the affairs of her daughter's life, because it may destroy the married life of her daughter.

### 3. MEANS OF PROTECTION AGAINST THE DANGERS OF THIS TIME:

It is undeniable that we live in a time full of trials and temptations. Means of corruption are more abundant than ever before, which requires extra attention to the responsibility and double the effort in providing education, advice, and guidance. Some means of protection are briefly as follows:

- 1- Uprightness and righteousness of both parents, which is a major cause for the protection of the offspring. Allāh says in the story of Musa and al-Khidr,

﴿فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلُهَا  
فَأَبْوَأ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنْقُضَ  
فَأَقَامَهُ ۗ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾﴾

“Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Musa (Moses)] said: ‘If you had wished, surely, you could have taken wages for it!’” [Sūrah Al-Kahf 18:77]

Al-Khidr mentioned afterward that the reason he mended the wall without taking his due fare is,

﴿ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ  
وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ  
أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن  
رَّبِّكَ ﴾

"And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord." [Sūrah al-Kahf 18:82]

Allāh protected the children due to the righteousness of their parents.

- 2- Continuous supplication by the parents has a great effect on the children's righteousness. One great example in this regard is what is related by al-Fuḍayl ibn 'Iyādh, the Imām of the Makkan sanctuary during his time,

اللَّهُمَّ إِنِّي اجْتَهَدْتُ أَنْ أُؤَدِّبَ ابْنِي عَلِيًّا فَلَمْ أَقْدِرْ عَلَى  
تَأْدِيبِهِ فَأَدِّبْهُ أَنْتَ لِي

**“O Allāh! I have done my best in educating my son, ‘Alī, but I failed to set him right; so I ask You to do it for me.”**

His son changed to a totally different person so much that he became one of the most righteous people of his time. He died whilst he was praying Fajr when the Imām was reciting,

﴿وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ﴾

**“If you could but see when they will be held over the (Hell) Fire! They will say: “Would that we were but sent back (to the world)!” [Sūrah Al-‘An‘ām 6:27]<sup>20</sup>**

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught us to seek Allāh’s refuge from trials. The parents should teach their children how to make supplication.

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<sup>20</sup> - Check Siyar ‘Alam an-Nubalā’ (8/390).

When Yusuf was trialed with the test of the women,

﴿ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونِي إِلَيْهِ وَإِلَّا تَصْرِفْ

عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾

فَأَسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ

الْعَلِيمُ ﴿٣٤﴾

**“He said: ‘O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.’ So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.” [Sūrah Yusuf 12:33-34]**

Allāh (سُبْحَانَهُ وَتَعَالَى) reasoned his answer to Yusuf’s supplication with the fact that He is the All-Hearer and the All-Knower. This teaches the servant that supplication to his Lord in an honest, sincere manner will likely make it

happen as He is near and responsive to our supplication.

- 3- Regular advice and instruction to the daughter in a suitable manner, through the use of direct or indirect approaches depending upon the circumstances, for hearts do fall victims to heedlessness and that is fought by advice and reminders.
- 4- Guiding her to choose a good friend, because friendship has a significant impact on the behavior and way of thinking. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

الْمَرْءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ

**“The person follows whom he befriends, so each of you should examine [carefully] whom he befriends.”**

- 5- Removing the tools of destruction from the house, such as satellites and many of the internet's websites that are more harmful than useful. Great harm has taken place due to those websites that disgrace honor. Safety in such cases is to stay away from them. If these tools



are already in the house, the one responsible for the house shouldn't leave the door completely open for their children to do whatever they please and stay connected to the internet as long as they desire, because this will harm them eventually. The same goes for cell phones that have evolved nowadays from being used only to make phone calls to being much more equipped with means to record, take photos, video stream, and so on from the means that spread corruption.

- 6- Attention to the daughter's behavior because unqualified freedom is a potential cause for deviance. Don't let your household dress improperly, intermingle with men, and travel alone. Women are prone to do such things when their husbands and parents are reckless to pay attention to this regard.
  
- 7- The parents must be on guard to keep the family ties. Many families nowadays complain about a lack of cohesion in their midst. Each one, in this case, is only attentive to oneself without caring about the other. Of course, this gap creates huge problems that grow worse over time until the time come when it has grown beyond control,

after which the family wakes up to a new reality they cannot fix.

- 8- Don't think that the danger threatening women is limited to moral deviance such as committing fornication, drugs, etc. She is also threatened with another danger which is an ideological danger. The woman is liable to fall into the traps of deviant sects of whom the Prophet, (صلى الله عليه وسلم) informed us about, and whose number is 72 sects. A great number of women have fallen victims to the ideology of Khawārij. They influence their husbands, children, and students. Moreover, a great number of women have adopted the ideology of Sufism and attend their celebrations and meetings that are totally baseless. This is to warn the guardian of the house to take precautions and be mindful of the sources of ideological learning from which feed his family.

At last, I ask Allāh to bestow guidance upon all Muslims, males, and females and to grant them uprightness. I ask Him to guide the Muslim woman to commitment to her religion and firmness on the true methodology, and to save them from bad trials, the

## INSTRUCTIONS ON RAISING DAUGHTERS

apparent and the hidden of them; and all praise is due to Allāh. <sup>21</sup>

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21 - <https://www.sahab.net/home/?p=501>. It was delivered on 14/10/1426

## SECURING THE FAMILY AGAINST THE NINE PROHIBITIONS

**Shaykh Muḥammad 'Ālī Farkūs**

All praise is due to Allāh, and may Allāh's peace and blessings be upon the Messenger whom He sent as a mercy for the world, his family and Companions until the Day of Judgment. A righteous woman should be mindful not to anger her Lord, destabilize the marital foundation or spoil its purity by avoiding the following prohibitions:

### **1<sup>st</sup> Prohibition**

#### **Obedience to the husband which involves the disobedience of Allāh:**

It is known that obedience to the husband is conditioned to be in goodness only, which features the obedience to Allāh, kindness to people, observing recommended acts, and avoidance of prohibitions. But when the husband orders her to disobey Allāh or His legislation, the wife mustn't obey him, because the obedience to her Lord is more deserving of priority. The Prophet, (صلى الله عليه وسلم) said,

إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ

**“Obedience is limited to goodness;”<sup>22</sup>**

And,

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

**“Obedience to creation must be avoided if it  
involves the disobedience of the Creator.”<sup>23</sup>**

This requires that she learns the necessary religious knowledge in order to maintain her religion, purify her soul and be able to realize the limits beyond which she cannot obey her husband.

## **2<sup>nd</sup> Prohibition**

### **Hurting the husband:**

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<sup>22</sup> - Related by al-Bukhārī (7145) and Muslim (1840) on the authority of ‘Āli ibn Abī Tālib (رَضِيَ اللَّهُ عَنْهُ).

<sup>23</sup> - Related by Ahmad in ‘al-Musnad’ (5/66) and at-Tabarani in ‘al-Mu’jam al-Kabir’ (18/170) on the authority of ‘Imrān ibn Husayn (رَضِيَ اللَّهُ عَنْهُ). The hadith is graded as Authentic by al-Albani in ‘Sahih al-Jami’ (7520)

The wife must avoid hurting her husband whether with a word of the mouth or an action, whether in his honor, wealth or children. She mustn't belittle, backbite, mock, call him bad names or treat him in a manner he dislikes. It is sufficient a warning for the harmful wife the supplication of the Paradise companions (*Al-Huril-Ayn*) as reported by the Prophet (صلى الله عليه وسلم),

لَا تُؤْذِي امْرَأَةً زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ مِنَ الْحَوْرِ الْعَيْنِ:  
لَا تُؤْذِيهِ، قَاتَلِكِ اللَّهُ، فَإِنَّمَا هُوَ عِنْدَكَ دَخِيلٌ يُوشِكُ أَنْ يُفَارِقَكَ  
إِلَيْنَا

**“No woman annoys her husband in the world except that his wife among Al-Huril-Ayn said: ‘Do not annoy him, may Allāh destroy you, he is only like a guest with you, and soon he will part from you for us.”<sup>24</sup>**

A subtle way that hurts the husband is to remind him of the financial support she provided him and his children. Just as such action hurts the pride of the husband, it also removes the reward. Allāh says,

<sup>24</sup> - Related by al-Tirmidhi (1174), Ahmad in ‘al-Musnad’ (5/242) on the authority of Mu‘ādh ibn Jabal (رضي الله عنه). It is graded as authentic by al-Albani in ‘as-Silsilah as-Sahīhah’ (1/334), N. (173)

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى ﴾

**“O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury.” [Sūrah Al-Baqarah 2:264]**

Another way of hurting the husband is to overburden him. The wife should be content with the available means, however few they might be until Allāh eases their condition. Allāh says,

﴿ لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا ءَاتَاهُ اللَّهُ لَا يُلْفِئُ اللَّهُ نَفْسًا إِلَّا مَاءَ أَنفُسِهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ

﴿ يَسْرًا ﴾

**“Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease.” [Sūrah At-Talaq 65:7]**

### **3<sup>rd</sup> Prohibition**

#### **Displeasing the husband:**

The wife should avoid whatever angers the husband such as the manner in which she treats him and his family as long as he is reasonable in his anger. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتَهُمْ أَذَانَهُمْ: الْعَبْدُ الْآبِيُّ حَتَّى يَرْجِعَ، وَامْرَأَةٌ  
بَاتَتْ وَرَزُوجُهَا عَلَيْهَا سَاخِطٌ، وَإِمَامٌ قَوْمٌ وَهُمْ لَهُ كَارِهُونَ

**“There are three whose prayer would not rise up beyond their ears: the runaway slave until he returns, a woman who spends a night while her husband is angry with her and a people's Imām whom they dislike.”** <sup>25</sup>

The scholars commented on this hadith,

هذا إذا كان السخَطُ لسوء خُلُقِهَا، أو سوء أدبِهَا، أو قِلَّة طاعتِهَا،  
أما إن كان سخَطُ زَوْجِهَا من غير جُرْمٍ فلا إثمَ عَلَيْهَا

**“In relation to the anger of the husband, this result is effective as long as the husband’s anger is provoked by the wife’s inadequate behavior or lack of obedience but she would be**

<sup>25</sup> - Related by al-Tirmidhi (360) on the authority of Abū Umamah (رَضِيَ اللهُ عَنْهُ). The hadith is graded as Authentic by al-Albani in ‘Sahih al-Jami’ (3057)



blameless if her husband's anger were for an insignificant reason."<sup>26</sup>

#### 4<sup>th</sup> Prohibition

##### Ingratitude to the husband:

The wife should be mindful not to become ungrateful to the kindness of the husband. She must instead be appreciative and admit his kindness. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لَا يَنْظُرُ اللَّهُ إِلَى امْرَأَةٍ لَا تَشْكُرُ لِرَوْجِهَا وَهِيَ لَا تَسْتَغْنِي عَنْهُ

**"Allāh ignores the woman who is ungrateful to her husband despite being in constant need for him."**<sup>27</sup>

The reason is that paying the husband gratitude branches off paying gratitude to Allāh for His blessings;

مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ

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<sup>26</sup> - Tuhfat al-Ahwazi by al-Mubarakfoury (2/344).

<sup>27</sup> Related by al-Hakim in 'al-Mustadrak' (2/207) and al-Bayhaqi in 'al-Sunnan al-Kubra' (7/294). The hadith is graded as authentic by al-Albani in 'as-Silsilah as-Sahihah' (1/581) N. (289).

**“Whoever does not thank the people is ungrateful to Allāh.”<sup>28</sup>**

Every favor a husband confers upon his wife is actually a blessing from Allāh. Indeed, there has been a warning against ingratitude. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا  
النِّسَاءَ، قَالُوا: بِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «بِكُفْرِهِنَّ»، قِيلَ: أَيَكْفُرْنَ  
بِاللَّهِ؟ قَالَ: «بِكُفْرِ الْعَشِيرِ، وَبِكُفْرِ الْإِحْسَانِ: لَوْ أَحْسَنْتَ إِلَى  
إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ

“Then I saw the (Hell) Fire, and I have never before, seen such a horrible sight as that, and I saw that the majority of its dwellers were women.” The people asked, ‘O Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! What is the reason for that?’

He replied, ‘Because of their ungratefulness.’ It was said. ‘Do they disbelieve in Allāh (are they

<sup>28</sup> - Related by Abū Dawud (4811) and at-Tirmidhi (1954) and Ahmad (2/295) on the authority of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ). It is graded as authentic by Ahmad Shakir in his verification of Imām Ahmad’s Musnad (15/83). Also, Al-Albani graded it as authentic in ‘Sahih al-Jami’ (6601). On the authority of al-Ash’ath ibn Qays (رَضِيَ اللهُ عَنْهُ).

ungrateful to Allāh)?’ He replied, ‘They are not thankful to their husbands and are ungrateful for the favors done to them. Even if you do good to one of them all your life, when she sees some harshness from you, she will say, ‘I have never seen any good from you.’”<sup>29</sup>

Al-Munāwī (رَحْمَةُ اللَّهِ) commented,

لأنّ كفران العطاء، وترك الصبر عند البلاء، وغلبة الهوى،  
والميل إلى زخرف الدنيا، والإعراض عن مفاخر الآخرة فيهنّ  
أغلب لضعف عقلمنّ وسرعة انخداعهنّ

“Because women are more prone to ingratitude, impatience in the face of trials, the overwhelming desire, inclination to the glamor of this worldly life and turning away from the Hereafter.”<sup>30</sup>

## 5<sup>th</sup> Prohibition

### Asking for divorce:

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<sup>29</sup> - Agreed upon; related by a-Bukhārī (5197) and Muslim (1/405) N. (907) on the authority of ibn ‘Abbas (رَضِيَ اللَّهُ عَنْهُ).

<sup>30</sup> - Fayd al-Qadir by al-Manawi (1/545).

The wife shouldn't ask for divorce unless she feels she is at the end of her tether such that she no longer loves her husband and she is afraid she will not be able to observe Allāh's commands with him. It could be for other reasons such as he mistreats her, disobeys Allāh by leaving off the obligations, commits prohibitions, or any other recognizable reasons that drive the wife to ask for a divorce or for *Khula*. On the contrary, if there is an agreement and a lack of genuine reasons that require asking for divorce, this is unlawful due to the severe warning in the Prophet's statement,

أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا الطَّلَاقَ مِنْ غَيْرِ مَا بَأْسٍ فَحَرَامٌ عَلَيْهَا  
رَائِحَةُ الْجَنَّةِ

"Any woman who asks her husband for a divorce when it is not absolutely necessary, the fragrance of Paradise will be forbidden to her."<sup>31</sup>

## 6th Prohibition

### Refusal to have sexual intercourse with the husband:

<sup>31</sup> - Related by Abū Dawud (2226) and Ahmad (5/277) on the authority of Thawbān (رضي الله عنه). It is graded as authentic by al-Albani in 'al-Irwa' (7/100) N. (2035).

The wife mustn't refuse to allow her husband to have intercourse with her due to the severe warning of cursing and anger found in the Prophet's statement,

إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَلَمْ تَأْتِهِ فَبَاتَ غَضَبَانَ عَلَيْهَا  
لَعَنَّتُهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ

**"When a man calls his wife to come to his bed and she refuses and does not come to him and he spends the night angry, the angels curse her till the morning."**<sup>32</sup>

And,

وَالَّذِي نَفْسِي بِيَدِهِ مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهَا فَتُتْبَى  
عَلَيْهِ إِلَّا كَانَ الَّذِي فِي السَّمَاءِ سَاخِطًا عَلَيْهَا حَتَّى يَرْضَى عَنْهَا

**"By Him in Whose Hand is my life, when a man calls his wife to his bed and she does not respond, the One Who is in the heaven is displeased with her until he (her husband) is pleased with her."**<sup>33</sup>

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32 - Agreed upon; related by al-Bukhārī (5193) and Muslim (1/654) No. (1436) on the authority of Abū Hurayrah (رضي الله عنه).

33 - Related by Muslim (1/654) No. (1436) on the authority of Abū Hurayrah (رضي الله عنه).

Both aḥādīth stresses that the refusal to have intercourse with her lawful husband without any recognizable or acceptable cause is a major sin because the anger of the husband causes the anger of the Lord and the pleasure of the husband causes the pleasure of the Lord. It is worth noting that menstruation is not a valid excuse because the husband can still enjoy her without having intercourse. The Prophet (صلى الله عليه وسلم) said,

اصْنَعُوا كُلَّ شَيْءٍ إِلَّا التَّكَاخَ

**“Do everything else apart from sexual intercourse (with your wives).”<sup>34</sup>**

And the woman who is in her postpartum period shares the same ruling as the one who is having her menses. The one who refuses to have intercourse without a valid reason is cursed until the rise of dawn unless her husband forgives her or she joins him.

## **7<sup>th</sup> Prohibition**

### **Disclosing intimacy secrets:**

The wife must protect the honor of her husband by refraining from disclosing the secrets of their sexual

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<sup>34</sup> - Related by Muslim (1/150) No. (302) on the authority of Anas (رضي الله عنه).

intercourse. This prohibition is shared by both parties due to the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying,

إِنَّ مِنْ أَشْرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةَ يَوْمِ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى  
أَمْرَاتِهِ وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا

**“The most wicked among the people in the eye of Allāh on the Day of judgment is the man who goes to his wife and she comes to him and then he divulges her secret.”<sup>35</sup>**

And on the authority of 'Asmā' Bint Yazīd al-Ansariyah (رَضِيَ اللهُ عَنْهَا) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لَعَلَّ رَجُلًا يَقُولُ مَا يَفْعَلُ بِأَهْلِيهِ، وَلَعَلَّ امْرَأَةً تُخْبِرُ بِمَا فَعَلَتْ مَعَ  
زَوْجِهَا، فَأَرَمَ الْقَوْمُ [أي: سكتوا ولم يجيبوا]، فَقُلْتُ: إِي وَاللَّهِ يَا  
رَسُولَ اللَّهِ، إِنَّهُمْ لَيَفْعَلُونَ، قَالَ: «فَلَا تَفْعَلُوا، فَإِنَّمَا  
ذَلِكَ مِثْلُ الشَّيْطَانِ لَقِيَ شَيْطَانَةً فِي طَرِيقِ فَعَشِيهَا وَالنَّاسُ  
يَنْظُرُونَ

<sup>35</sup> - Related by Muslim (1/654) No. (1437) on the authority of Abū Sa'īd al-Khudri (رَضِيَ اللهُ عَنْهُ).

**“Perhaps a man divulges the secrets of intimacy with his wife, and perhaps the woman divulges the secrets of intimacy with her husband.” The audience remained silent. I [the narrator] said, “Indeed, by Allāh, they do, O Messenger of Allāh.”**

**He responded, “Then, don’t do it because this is similar to the male devil who met a female devil and had intercourse with her in public.”<sup>36</sup>**

This action is prohibited even if it is said by means of joking and jest. However, if the divulgence is necessary, such as for the purpose of seeking a fatwa, medical reasons or for Judgment, this is lawful to a certain extent. The proof is that the Prophet (ﷺ) was asked about the condition where one who has sexual intercourse with his wife and parts away (without orgasm) in the presence of ‘Aishah (رضي الله عنها). The Messenger of Allāh (ﷺ) said,

إِنِّي لَأَفْعَلُ ذَلِكَ أَنَا وَهَذِهِ ثُمَّ تَغْتَسِلُ

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<sup>36</sup> - Related by Ahmad in ‘Musnad’ (6/456). It is graded as authentic by al-Albani in ‘Adaab az-Zifaf’ (70).



SECURING THE FAMILY AGAINST THE NINE  
PROHIBITIONS

**“I and she (the Mother of the Faithful) do it and then take a bath.”<sup>37</sup>**

Furthermore, ‘Amr ibn Abi Salamah al-Humayri  
(رَضِيَ اللَّهُ عَنْهُمُ)

أَيَقْبَلُ الصَّائِمُ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سَلْ هَذِهِ»، لَأُمَّ سَلَمَةَ فَأَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ ذَلِكَ، فَقَالَ: يَا رَسُولَ اللَّهِ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَّا وَاللَّهِ إِنِّي لَأَنْتَقِئُكُمْ لِلَّهِ وَأَخْشَاكُمْ لَهُ

He asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about kissing while fasting. He asked, “Should one observing fast kiss (his wife)? The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to him:

**“Ask her (Umm Salama).”**

She (رَضِيَ اللَّهُ عَنْهَا) informed him that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did that, whereupon he said: “O Messenger of Allāh! Allāh pardoned you all your sins, the previous and the later

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<sup>37</sup> - Related by Muslim (1/168) No. (350) on the authority of ‘Aishah (رَضِيَ اللَّهُ عَنْهَا).

ones." Upon this the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

"By Allāh, I am the most conscious of Allāh among you and I fear Him most among you."<sup>38</sup>

## 8th Prohibition

### Fasting other than the month of Ramadān without the permission of the husband:

It is impermissible for the wife to voluntarily fast without the permission of her husband who is present due to the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) statement,

لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَرَوْجَهَا شَاهِدٌ إِلَّا بِإِذْنِهِ

"A woman is not to fast (even) for one day while her husband is present except with his permission."<sup>39</sup>

As for the obligatory fasting, she should ask his permission if that obligation is not tied to a certain

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<sup>38</sup> -. Related by Muslim (1/493) No. (1108) on the authority of 'Amr ibn Abi Salamah al-Humayri (رَضِيَ اللهُ عَنْهُ). He is not the step-son of the Prophet, peace and blessings be upon him. He shares the same name of 'Amr, the son of Abi Salamah al-Makhzoumi and Umm Salamah (رَضِيَ اللهُ عَنْهُ).

<sup>39</sup> - Related by al-Bukhārī (5195) on the authority of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ)

## SECURING THE FAMILY AGAINST THE NINE PROHIBITIONS

time, after which she should accede to his request to delay if he so tells her. 'Aishah (رَضِيَ اللهُ عَنْهَا) used to not be able to fast what she missed in Ramadan except in the month of Sha'ban in the next year, due to her duties with the Messenger of Allāh, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).<sup>40</sup> But if the time is too tight, as in the days remaining in the month of Sha'ban are exactly the number of days she has to fast, she must fast even if it is against her husband's wishes. The proof is the addition mention in the version of Abū Dawud,

غَيْرَ رَمَضَانَ

**"The woman is not to fast (even) for one day while her husband is present except with his permission unless it is during Ramaḍān."<sup>41</sup>**

One other reason is that fasting is the right of Allāh, which takes precedence over the right of the servant.

### **9<sup>th</sup> Prohibition**

**Taking off her clothes in other than her husband's house:**

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<sup>40</sup> - Related by al-Bukhārī (1950) and Muslim (1164).

<sup>41</sup> - Related by Abū Dawud (2458). It is graded as authentic in 'al-Majmū' (6/392) and al-Albani in 'Sahih Abī Dawud (7/219).

It is unlawful for the wife to take off her clothes in a house other than her husband's, her family's, or her Mahram's, because taking her clothes off in an insecure place, such as a public bathroom, party's hall, etc., exposes the woman to unnecessary risk, especially with the contemporary means of photos in wedding halls and so on. The Prophet (ﷺ) said,

أَيُّمَا امْرَأَةٍ نَزَعَتْ ثِيَابَهَا فِي غَيْرِ بَيْتِهَا خَرَقَ اللَّهُ عَنْهَا سِتْرَهُ

**"Any woman who takes off her clothes anywhere but in her husband's house, Allāh will tear His veil between him and her."**<sup>42</sup>

Abū al-Malih al-Hudhali (رضي الله عنه) reported,

أَنَّ نِسْوَةً مِنْ أَهْلِ حِمصَ اسْتَأْذَنَ عَلَى عَائِشَةَ فَقَالَتْ: لَعَلَّكُنَّ مِنَ اللّٰوَاتِي يَدْخُلْنَ الْحَمَامَاتِ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَيُّمَا امْرَأَةٍ وَصَعَتْ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا فَقَدْ هَتَكَتْ سِتْرَ مَا بَيْنَهَا وَبَيْنَ اللَّهِ»

**"Some women from the people of Hims asked permission to enter upon 'Aishah. She said, "Perhaps you are among those (women) who**

<sup>42</sup> - Related by Ahmad (6/301) and al-Hākim in 'al-Mustadrak (4/321) on the authority of Umm Salamah (رضي الله عنها). It is graded as authentic by al-Albani in 'Ghayat al-Mararm' (195).

enter bathhouses? I heard the Messenger of Allāh (ﷺ) say:

'Any woman who takes off her clothes anywhere but in her husband's house has torn the screen between her and Allāh.'<sup>43</sup>

Al-Munāwī (رحمه الله) commented,

"Taking off the clothes in other than her husband's house is a figure of speech implying the wife's exposition of herself to foreign people without seeking to veil herself from them. As for the screen between her and Allāh, Allāh has sent down the garment of righteousness for her so she can cover herself with it, which she has torn when she exposed herself and betrayed her husband."<sup>44</sup>

It may also happen that the woman takes off her clothes in an insecure place in the presence of another woman who describes how she looks for anyone interested in her and consequently this may lead to

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<sup>43</sup> - Related by ibn Majah (3750) and Ahmad (6/41) on the authority of 'Aishah (رضي الله عنها). It is graded as authentic by al-Albani in 'Sahih al-Jami' (2710).

<sup>44</sup> - Fayd al-Qadir (3/136).

unforeseeable fornication. The Prophet (صلى الله عليه وسلم) said,

لَا تُبَايِرِ الْمَرْأَةَ الْمَرْأَةَ فَتَنْعَتَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا

**“A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her.”<sup>45</sup>**

The above are the legal prohibitions that a woman must refrain from doing in order to secure a stable, cohesive family that enjoys comfort in this life and in the Hereafter. And the last of our speech is all praise is due to Allāh, and may Allāh’s peace and blessings be upon Muḥammad, his family and Companions until the Day of Judgment.<sup>46</sup>

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<sup>45</sup> - Related by al-Bukhārī (5240) on the authority of ibn Mas’ūd (رضي الله عنه).

<sup>46</sup> - Link: <https://www.sahab.net/home/?p=365>.

## KHADEEJAH BINT KHUWAYLID: A RIGHTEOUS EXAMPLE

**Shaykh 'Ali Yahyā al-Ḥaddādī**

Khadijah Bint Khuwaylid (رضي الله عنها) is a well-known figure in Islāmic history. She is a symbol of loyalty and truthfulness, reason, and wisdom, patience, and endurance. She married the Messenger of Allāh (صلى الله عليه وسلم). She was the best of wives, comforted his life and sought to please him at every chance. She noticed his admiration of her servant, Zayd ibn Harithah, so she gifted him to the Prophet (صلى الله عليه وسلم). She noticed his love for spending long periods of time in solitude in the cave of Hira before his Prophethood, so she willingly prepared all the necessary provisions for him and sent it with those who would serve him without interrupting his solitude. She did this even though his solitude would make her uncomfortable, as the wife prefers to be around her husband, especially during the night when she would feel his company and rest secured.

Suddenly, Jibril descended upon the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who thought it was his death, madness or another frightening affliction. He rushed back home, full of dread and fear. Khadijah (رَضِيَ اللهُ عَنْهَا) saw him in such a miserable condition. How did she react? Did she consider it a chance to gloat at that husband who spends a significant amount of time outside the house and who is distracted from overseeing his house and his daughters for the sake of his contemplation? Isn't this what would other women might have done had they been in the place of Khadijah?

Khadijah (رَضِيَ اللهُ عَنْهَا) was a completely different class of women who lacked the deficiencies commonly found in normal women. She had an eye for the future and celebrated a broad horizon, together with a pure soul and great transparency. She was extremely confident in her husband and his behavior. She even predicted a great future for him. Hence, she realized she must calm her husband and ease his dread. She intuitively said,

كَلَّا وَاللَّهِ، لَا يَجْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكُلَّ،  
وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الدَّهْرِ،

**“Never! By Allāh! Allāh will never disgrace you, for you keep good relations with your kin, help the poor and the destitute, serve your**



**guests generously and assist the deserving  
calamity-afflicted ones."**

She went beyond this comforting speech and took him to meet her cousin, who was a scholar of Makkah and a knowledgeable man with regard to the Old Testament. His name was Waraqah ibn Nawfal. The Prophet (ﷺ) narrated his story, and thereafter Waraqah stood up, kissed his head, and delivered to him the glad tidings of being the Prophet of this nation. Then, the Message was sent down. The Messenger (ﷺ) started to call his people to worship Allāh alone with no partner. Great minds deviated, yet Khadijah (رضي الله عنها) was the first to believe in him when everyone else denied him.

The Prophet (ﷺ) persevered in his Dawah and shunned all the distractions. Khadijah (رضي الله عنها) provided him with all the support she could muster, with firmness best described as equal to the firmness of the mountains of Makkah. Sometime after that, she stood along his side throughout the unjustified and oppressing boycott imposed on the tribe of Bani Hāshim, which lasted for three years. Khadijah (رضي الله عنها) moved to live with her husband in the residence [of Bani Hāshim] although she wasn't a member of that tribe. At that time, she passed sixty years old and she grew old and weak while her faith grew younger and

more solid over the days. She sacrificed everything she had for the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), her youth, wealth, and life for the sake of pleasing Allāh and for the sake of the completion of the mission of the Prophet, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

The oppressive boycott ended, but her journey with sickness had begun. Her Lord gave her the glad tidings as a reward similar to that awarded to the greats after delivering their final performance. Jibrīl (عَلَيْهِ السَّلَامُ وَالصَّلَاةُ وَالسَّلَامُ) conveyed the news to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who, in return, informed her of the awaiting reward; a palace in Paradise built of gold wherein there was neither noise nor fatigue. This is her reward for withstanding the noise of the deniers from the Qurayshi men and women. Her palace in Paradise has no fatigue; absolute rest as a reward for her toil when she was alive. She joined the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in his mission and paid the price of extreme effort and sacrifice. Hence, her Lord repaid her with the best of rewards.

Then, the angel of death came to take her life. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) felt painfully sad for her death. This is not a surprise as he lost his caring wife who had been his companion for a quarter of a century and had supported and consoled him. He was overwhelmingly grieved over losing her and because of the denial of his people to the extent that Allāh told him,

﴿لَعَلَّكَ بِبَعْضِ نَفْسِكَ﴾

**“It may be that you (O Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ))  
are going to kill yourself with grief.” [Sūrah ash-  
Shu‘arā 26:3]**

Years passed after the death of Khadijah (رَضِيَ اللهُ عَنْهَا), but he had never forgotten her amidst the burdens of his mission, the horror of wars and distraction of attending to the needs of ten wives. He was so loyal to her memory that he would send a piece of whatever animal he slaughtered to her friends, honoring the memory of Khadijah (رَضِيَ اللهُ عَنْهَا). His heart would start pounding every time the mention of Khadijah was made. One time, Halah Bint Khuwaylid asked permission to meet him. Her voice reminded him of Khadijah’s voice. He immediately stood up hoping it was Khadijah. Khadijah (رَضِيَ اللهُ عَنْهَا) reached the peak of timeless honor when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) put her in the rank of Maryam Bint ‘Imrān (رَضِيَ اللهُ عَنْهَا) when he said,

خَيْرُ نِسَائِهَا - يَعْنِي الْجَنَّةَ - مَرِيَمُ بِنْتُ عِمْرَانَ ، وَ خَيْرُ نِسَائِهَا  
خَدِيجَةُ بِنْتُ خُوَيْلِدٍ

**“The best of women in Paradise is Maryam Bint  
‘Imrān (Mary) and Khadijah Bint Khuwaylid.”**

Not only did she reach such a level of glory, but she also attained a level of perfection that very few women attained,

كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يُكْمِلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمَ بِنْتَ  
عِمْرَانَ، وَخَدِيجَةَ بِنْتَ خُوَيْلِدٍ، وَأَسِيَةَ بِنْتَ مُزَاهِمٍ

**“Many men reached perfection but none among the women reached perfection except Maryam, the daughter of `Imrān, Khadijah Bint Khuwaylid, and Aasiyah Bint Muzahim.”**

One time, he (ﷺ) heard one of his wives spoke ill of her out of jealousy. He immediately defended her, displayed his gratitude for her and recounted some of her virtues. He said,

صَدَقْتَنِي إِذْ كَذَّبَنِي النَّاسُ، وَآمَنْتَ بِي إِذْ كَفَرَنِي النَّاسُ، وَ  
وَاسْتَنِي بِمَالِهَا إِذْ حَرَمَنِي النَّاسُ، وَكَانَتْ، وَكَانَتْ ... وَكَانَ لِي  
مِنْهَا وَلَدٌ

**“She believed in me when everybody else denied and disbelieved in me, supported me with her wealth when people withheld theirs, and I had children from her and so on.”**

KHADEEJAH BINT KHUWAYLID: A RIGHTEOUS  
EXAMPLE

May Allāh be pleased with Khadijah, and may Allāh guide the Muslim women to take her as an example, and may Allāh's peace and blessings be upon our loyal and honorable Prophet.<sup>47</sup>



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<sup>47</sup> - Link of the article: <https://www.sahab.net/home/?p=189>