



لطائف و فوائد الحياة الزوجية في بيت النبوة

Lessons and Benefits from

*The Marital Life*  
of the Prophet ﷺ



By Dr. Khaalid Ibn 'Abdur-Rahmaan ash-Shaayi'

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The Marital Life of the Prophet (*sallallaahu 'alayhi wa sallam*)  
By Dr. Khaalid Ibn 'Abdur-Rahmaan ash-Shaayi'



“The fact that arguments occur between spouses should not seem strange, however they both must hasten to solve their problem(s) even if it means one of them compromising for the other. This is why one finds that when marital problems, which were initiated by his wives - *may Allaah be pleased with them* - occurred in the homes of the Prophet (ﷺ), because of his outstanding character, he was properly equipped to solve them; and this is how men should be.”

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First Edition: Rajab 1431 | July 2010

ISBN: 978-0-9809635-8-8 | Printed in Hong Kong

**Published by:**

TROID Publications

874-A Weston Rd.

Toronto, ON, Canada, M6N 3R6

N. America 1.416.243.5320

UK & Europe (+44) 0121 2709453

General Enq.: [shop@troid.org](mailto:shop@troid.org)

Shipping: [shipping@troid.org](mailto:shipping@troid.org)

**Cover Design:**



[usuldesign.com](http://usuldesign.com)

independent design

**Our Websites:**

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# فہرست

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## Translator's Foreword

All praise is due to Allaah. May He raise the rank of His final Messenger Muhammad, and all his righteous family members, Companions and followers until the Day of Judgement, and grant them peace.

After reading this booklet<sup>1</sup> by Shaykh Khaalid Ibn 'Abdur-Rahmaan ash-Shaayi' a few years ago, I was immediately impressed with the style of the author and his approach in presenting the numerous benefits from the marital life of the Prophet (*sallallaahu 'alayhi wa sallam*) in a very simple way. My hope is that the English-speaking Muslim, husband or wife, and the reader in general, would utilise this book as a standard for their interaction with each other. Indeed in the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) you will find a complete and perfect example to follow, for those who hope to meet their Lord upon goodness.

I decided to translate this book, seeking the pleasure of Allaah, the All-Mighty, after much encouragement from my brother Ahmad Abu Sakeenah, who has aided me in this and many other projects. Thanks are also due to everyone who helped with this project: 'Umar Abu Zakee and Hamzah Abu Nu'aim of TROID, to Naheem Abu Bilaal, Umm Zakee and 'Abdus-Salaam Abu Faarooq. May Allaah reward them all generously for their contributions, help and advice.

We have rearranged the order of the benefits (*hadeeth*) to increase readability and have added minimal footnotes where necessary. We hope

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<sup>1</sup> Original Arabic title: لطائف و فوائد من الحياة الزوجية في بيت النبوة

## **Translator's Foreword**

that Allaah blesses this book and causes it to reach the open hearts of some of His submissive servants.

I pray that Allaah grants us all - the author, translator, editor, publisher, and reader - knowledge of sound beliefs and righteous actions, and that He grants us success in this worldly life and in the Hereafter and forgives our sins. Surely He is the One who answers our supplications, Most Generous and Kind.

Hisham Assing

1431/4/20

(April 5<sup>th</sup> 2010)



## Author's Introduction

All praise is due to Allaah, Lord of everything that is created, and may salutations and blessings be on our Prophet Muhammad, his family and his companions. As to what follows:

No doubt the mannerism and the character of the Messenger of Allaah (*sallallahu 'alayhi wa sallam*) is an example that Muslims - generation after generation - have tried to emulate, and this is because of the exemplary traits and qualities that Allaah bestowed upon him. And from these noble characteristics is the manner in which he treated his wives and his children. The one who ponders on this aspect of his life stands in awe and admiration for this noble Prophet (*sallallahu 'alayhi wa sallam*).

Ever so often whilst reading the books of *hadeeth*, I would come across many of these edifying incidents and situations and I would take note of them for personal benefit and as a future reference. However, when it reached a point where I felt I had compiled a sufficient amount of these notes, I decided to make this compilation into a book format and publish it so everyone can benefit, bearing in mind that I only placed herein that which has been confirmed to be authentic from the preeminent scholars of *hadeeth*. I then realized that it would be more befitting if I added some additional benefit to each *hadeeth* citing from the works of the scholars whereby these points of benefit would be of practical value and applicable to our everyday lives. I hope that this effort would be a means towards rectifying whatever antagonisms, wrongs, or mistakes that may occur between spouses, and also a means by which some of the societal problems can be remedied.



## **Author's Introduction**

I ask Allaah to make my intentions purely for Him, I ask Him for steadfastness in speech and action, and that He rewards and benefits the one who wrote the book and the one who reads the book, for indeed He is the best to ask. And may salutations and blessings be on our Prophet Muhammad, his family, his chaste, honourable wives, his companions, and those who follow them in goodness until the day of judgement.

Written by:

**Abu 'Abdur-Rahman Khaalid Ibn 'Abdur-Rahmaan  
Ibn Hamd ash-Shaayi'<sup>2</sup>**

May Allaah forgive him and his parents.

Saturday, 8/26/1412<sup>3</sup>

Riyadh, Saudi Arabia

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<sup>2</sup> He studied under al-'Allaamah Ibn Baaz from the year 1405 (1984) until he passed away 1420 (1999) may Allaah have mercy on him. He has also studied under many eminent scholars such as 'Abdul-'Azeez Aalush-Shaykh, 'Abdullaah al-Ghudayaan, Saalih al-Luhaydaan, and Saalih al-Fawzaan. He currently works as a superintendent for the Ministry of Education (KSA) and also as an assistant lecturer (Islamic Studies) in the King Fahd College of Medicine, Riyadh, Saudi Arabia.

<sup>3</sup> Approximately 1992/03/01 in the Gregorian calendar.



## The 1<sup>st</sup> Benefit: A Father Offering His Daughter in Marriage to a Righteous Man

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حُدَافَةَ السُّهَمِيِّ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ شَهِدَ بَدْرًا تُوفِّيَ بِالْمَدِينَةِ قَالَ عُمَرُ فَلَقَيْتُ عُثْمَانَ بْنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقُلْتُ إِنَّ بِنْتِي أَنْكَحْتِكَ حَفْصَةَ بِنْتَ عُمَرَ قَالَ سَأَنْظُرُ فِي أَمْرِي فَلَبِثْتُ لَيْالِي فَقَالَ قَدْ بَدَأَ لِي أَنْ لَا أَنْزُوجَ بِيَوْمِي هَذَا قَالَ عُمَرُ فَلَقَيْتُ أَبَا بَكْرٍ فَقُلْتُ إِنَّ بِنْتِي أَنْكَحْتِكَ حَفْصَةَ بِنْتَ عُمَرَ فَصَمَّتْ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ فَلَبِثْتُ لَيْالِي ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْكَحْتُهَا إِيَّاهُ فَلَقَيْتَنِي أَبُو بَكْرٍ فَقَالَ لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ قُلْتُ نَعَمْ قَالَ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ ذَكَرَهَا فَلَمْ أَكُنْ لِأَفْشِي سِرَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَوْ تَرَكَهَا لَقَبَلْتُهَا

'Abdullaah Ibn 'Umar (*radiyallaahu 'anhu*) narrated from 'Umar Ibn al-Khattaab that when Hafsaah Bint 'Umar's husband, Khunays Ibn Hudhayfah - who was one of the companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and was present at the battle of Badr and died in Madeenah (i.e. she became widowed) - said: I met 'Uthmaan Ibn 'Affaan and offered Hafsaah to him in marriage. I said, "If you wish, I will marry Hafsaah Bint 'Umar to you." He said, "I will think about it." Several nights passed, then he said, "I think that I do not want to get married at this time." 'Umar said: Then I met Abu Bakr and I said, "If you wish, I will marry Hafsaah bint 'Umar to you." Abu Bakr kept quiet and did not give me any response. I was more upset with him than I was

with 'Uthmaan. Several nights passed, then the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) proposed to her and I married her to him. Then Abu Bakr met me and said, "Perhaps you felt upset when you offered Hafsah in marriage to me and I did not reply?" I said, "Yes." He said, "Nothing prevented me from responding to your offer but the fact that I knew that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) had mentioned her, and I did not want to disclose the secret of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). If he had decided not to marry her, I would have accepted your offer."<sup>4</sup>

### Benefits from this *hadeeth*

- ❁ The permissibility for a man (*walee* [guardian]) to offer his daughter in marriage to a righteous man, and that it is not something a father should be ashamed of. In fact this is indicative of his care and concern for her, unlike leaving her by herself exposed to fall into regrettable mistakes, or giving her the feeling that she is being held captive in the house - in addition to being depressed - simply because she does not have a husband.
- ❁ There is nothing wrong with a father offering his daughter for marriage to a righteous man even if he is already married. Here you have 'Umar offering his daughter to Abu Bakr who was married at that time, in spite of the fact that Hafsah's age at that time was approximately twenty, for it has been reported that she was born five years before the Prophet (*sallallaahu 'alayhi wa sallam*) received revelation.
- ❁ Some women have this notion that it is not permissible for one of them to propose to a man who wants to have more than one wife because they perceive this as a type of oppression and

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<sup>4</sup> Narrated by al-Bukhaaree (*hadeeth* no. 3783)

transgression, but without doubt this is a misconstrued notion. Here we notice 'Umar making intensive efforts to get his daughter married to a righteous man even if that man himself was already married. Whereas realistically speaking, the one who strives to help others get married – male or female – he/she has done a good deed that will be rewarded by the will of Allaah. And this in no way is a transgression against the first wife as long as the one who wants to get married to another wife is considered from among those who are just and has the capability to do so. And this is one of the aspects of assisting each other in righteousness and *taqwaa* (piety) as Allaah says,

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى ﴾

**“And assist each other in righteousness and taqwaa.”**

[Sooratul-Maa'idah, 5:2]

- ❁ It is the duty of everyone to cooperate in the facilitation of marriages, especially the hastening of it in our present times wherein *fitnah* (trial and tribulation) has become more widespread, and because the number of women is increasing daily (relative to that of men) according to the statistics; to the point that in some places for every man there are three women.
- ❁ The fact that a lot of men do not consider the option of marrying a widow or divorcee is a clear mistake that oftentimes becomes burdensome on the society as a whole. Hence if the men do not marry those women, who then will fulfil their physical, financial, and social needs? By the same token, these women should not be choosy with regards to the married men who propose to them as long as they have good *deen* and character. Because in the long run, the fact that a woman has a husband who takes care of her – even if he is already married – and even though she may be the second, third or fourth wife, is

considerably better than to live the rest of her life without a husband, and in some cases dependant on others.



## The 2<sup>nd</sup> Benefit: The Type of Entertainment Permitted for the Wedding

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا فَعَلْتُ فَلَانَةَ لَيْتِيْمَةً كَانَتْ عِنْدَهَا فَقُلْتُ أَهْدَيْتَاهَا إِلَى زَوْجِهَا قَالَ فَهَلْ بَعَثْتُمْ مَعَهَا بِجَارِيَةٍ تَضْرِبُ بِالذُّفِّ وَتُغْنِي قَالَتْ تَقُولُ مَاذَا قَالَ تَقُولُ أَتَيْنَاكُمْ أَتَيْنَاكُمْ فَحَيُّونَا نُحْيِيكُمْ وَلَوْلَا الذَّهَبُ الْأَحْمَرُ لَمَا حَلَّتْ بِوَادِيكُمْ وَلَوْلَا الْحَبَّةُ السُّودَاءُ مَا سَرَتْ عَدَارِيكُمْ

Aa'ishah (*radiyallaahu 'anhaa*) narrated that the Prophet (*sallallaahu 'alayhi wa sallam*) asked her, "What did you do with the orphaned relative of yours?" I said "we took her to meet her husband." He said, "How come you did not send along a little girl with her who can beat the duff and sing for her?" I asked "what would she say?" He said she would sing, "We came to you, we came to you, so greet us and we will greet you. And if it was not for the red gold we would not have settled in your valley, and was it not for the black seed your virgin girls would not be happy."<sup>5</sup>

### Benefits from this *hadeeth*

- ❁ This *hadeeth* is an evidence for the permissibility of beating drums for a wedding ceremony. Moreover, this is supported by the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), "What

<sup>5</sup> Narrated by at-Tabaraanee in *al-Awsat* (*hadeeth* no. 3277) and Shaykh al-Albaanee said the *hadeeth* itself is weak but there are other chains of narrations that corroborate it (*Adaab az-Zifaaf* pg. 109). The basis of the *hadeeth* can be found in al-Bukhaaree (*hadeeth* no. 4868)



differentiates between *haraam* and *halaal* is (beating) the *duff* and raising the voices (in song) at the time of marriage"<sup>6 7</sup>

❁ Now there are a few important issues that must be discussed regarding this matter:

1. The instrument being played must only be a *duff* which is a hollow, cylindrical instrument that has a top cover made of dried skin whereas the bottom is uncovered. As for all other musical instruments, then it is not permissible to use any of them because there isn't any text from the Divine Legislator that indicates that they are permissible, hence the premise remains which is - that they are all *haraam* based on his statement (*sallallaahu 'alayhi wa sallam*), **"There will be a group from my ummah who will make permissible**

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<sup>6</sup> Narrated by at-Tirmidhee (*hadeeth* no. 1094) and Shaykh al-Albaanee said the *hadeeth* is *hasan*. (*Saheeh al-Jaami': hadeeth* no. 4206)

<sup>7</sup> On the authority of 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*) who said, the Prophet (*sallaallaahu 'alayhi wa sallam*) said: "I have not concerned myself with that which the people of *jaahiliyyah* (pre-Islamic ignorance) used to do except twice. In both cases, Allaah has prevented me from doing them since. One night, I said to some young men of Makkah - when we were tending to the sheep of our people - I said to my companions: "Watch my sheep for me so that I may enter and talk therein as the young men sit and talk." So he agreed. He said: "So I entered and I came to the first house from which I heard musical wind and stringed instruments. So I said: "What is this?" It was said: "A marriage (party) of such and such man to such and such woman" So I sat and observed then Allaah caused me to faint and by Allaah, nothing awoke me except the heat of the Sun. By Allaah! Since that incident, I have not concerned myself with the evil which the people of *jaahiliyyah* do up until Allaah honoured me with His prophethood." [Ibn Hibbaan 8/56 as is in *Al-Ihsaan* and Abu Nu'aym in *Ad-Dalaa'il* page 186; and al-Bayhaqee in *ad-Dalaa'il* 2/33 and Ibn Hajr declared it to be *Hasan*. However, it is by way of Muhammad Ibn 'Abdullah Ibn Qays Ibn Makhramah. A group narrated from him, but no one known certified him (his narration).]

**fornication, silk, alcohol, and musical instruments...”<sup>8</sup>**

The point of relevance here being the fact that musical instruments are all devices of *lahw* (idle amusement), and there is no difference of opinion amongst the scholars of the Arabic language regarding this issue. Thus, if it was *halaal* (permissible) they would not have been chastised for making it permissible, nor would their legitimization of musical instruments have been mentioned in the same sentence that prophesies the legalization of alcohol and fornication. And the evidences illustrating the impermissibility of music and singing are numerous; however the intent here is not to delve into this matter.

2. The words that are being sung or chanted should be free of suggestive or offensive lyrics. Rather it should be based on pleasant speech with an uplifting message.
3. Men should not be able to hear the singing and chanting of women.
4. Beating the *duff* should not occupy such a long period of time that it lasts late into the night whereby it can lead to missing the *fajr* prayer, nor should money be spent to pay people to beat drums as is the case these days for wedding receptions.<sup>9</sup>

A professor in the college of *Sharee'ah* in Riyadh added, “There is nothing wrong with beating a *duff* for a wedding as a means of expressing one’s happiness as long as certain conditions are met:

- a) The beating of the *duff* should be a light beating and not a noisy type of drumming.

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<sup>8</sup> al-Bukhaaree (5590)

<sup>9</sup> Note: For those of us who live in the West, this would be the equivalent of hiring a DJ or a singer/musician.

- b) It should be done exclusively by females and not males. Shaykhul-Islaam Ibn Taymiyyah said, "Since it is only the women who have traditionally engaged in beating the *duff* and clapping, the *salaf* used to refer to men who sing and partake in such activities as effeminate, and this is something that is well-known from their statements."
- c) It should be done with *duffs* that do not have rattles or bells (i.e. like the tambourine). Included in this prohibition is listening to and playing any other type of musical instrument – old or modern.
- d) The men should not mix with the women

As for what we witness these days as it relates to excessiveness regarding this matter such as spending the whole night singing songs that are sexually suggestive, then under no circumstance is this permissible, and this can often lead to very unpleasant consequences. Ibn Rajab said in '*Nuzhatu-Samaa*', "Their songs and chants were composed of pre-Islamic war poetry and the likes of it, thus the one who analogizes this with singing romantic songs and beating drums with bells has indeed made a horrible mistake by analogizing two things that are distinctly different."

al-'Izz Ibn 'Abdus-Salaam said, "As for the guitar and other stringed instruments such as the piano and the violin, then what is well-known from the four schools of thought is that it is *haraam* to play them or listen to them being played."<sup>10</sup>

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<sup>10</sup> **The Madhhab of Imaam Aboo Haneefah (d. 150) Concerning Music:** From Abut-Tayyib at-Tabaree who said, "Aboo Haneefah used to hate music and he used to place the one ☞

Ibn Qudaamah said in al-Mughnee, “As for men beating the *duff*; in any event it is disliked. For verily it was the women who would do so, whereas for men to beat the *duff* would be an imitation of women. And the

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who listened to music along with the sinners.” And he said, “Likewise, this was the *madhhab* of the rest of the people of al-Koofah.” [Refer to *Talbees Iblees* (p. 282) of Ibnul-Jawzee and *Ighaathatul-Lahfaan* (p. 347) of Ibnul-Qayyim.]

**The Madhhab of Imaam Maalik Ibn Anas (d. 179) Concerning Music:** From Ishaq Ibn ‘Eesaa at-Tabbaa’ who said, ‘I asked Maalik Ibn Anas about what the people of al-Madeenah from the musicians. So he said, ‘Indeed, those who do that are considered *fussaaq* (disobedient sinners) according to us!!!’ [Saheeh: Related by al-Khallaal in *al-Amr bil-Ma’roof wan-Nahee ‘anil-Munkar* (p. 142) and Ibnul-Jawzee in *Talbees Iblees* (p. 282) by way of ‘Abdullaah Ibn Ahmad from his father, from Ishaq. I say: this *isnaad* is *saheeh*, it was authenticated by al-Albaanee in *Tahreemul-Aalaatit-Tarab* (p. 98).]

**The Madhhab of Imaam ash-Shaafi’ee (d. 204) Concerning Music:** From ash-Shaafi’ee – *rahimahullaah* – who said, “I left something in al-Iraq called *at-taghbeer* which was invented by the heretics (*zanaadiqah*) to lure the people away from the *Qur’aan*.”

**at-Taghbeer:** It is poetry denouncing the worldly life that is sung by a singer. Then some of the attendees strike bars once the singing stops. Refer to *Ighaathatul-Lahfaan* (1/351). And according to the language of the *Salaf*, *at-taghbeer* is singing and asking to be listened to. Refer to *Ighaathatul-Lahfaan* (p. 123). [Saheeh: Related by Aboo Nu’aym in *al-Hilyah* (9/146), al-Khallaal in *al-Amr bil-Ma’roof wan-Nahee ‘anil-Munkar* (p. 151) and Ibnul-Jawzee in *Talbees Iblees* (p. 283) by way of al-Hasan Ibn ‘Abdul-‘Azeez who said, ‘I heard ash-Shaafi’ee saying...’ I say: this *isnaad* is *saheeh*.]

**The Madhhab of Imaam Ahmad Ibn Hanbal (d. 241) Concerning Music:** From ‘Abdullaah Ibn Ahmad Ibn Hanbal who said, ‘I asked my father about music, so he said, ‘It does not surprise me that music cultivates hypocrisy in the heart.’ [Saheeh: Related by al-Khallaal in *al-Amr bil-Ma’roof wan-Nahee ‘anil-Munkar* (p. 142). I say: this *isnaad* is *saheeh*. And Ibnul-Jawzee mentioned it as well in *Talbees Iblees* (p. 280).]

Taken from the article ‘The Ruling Concerning Music According to the Four Imaams (*rahimahumullaah*)’ [www.troid.org](http://www.troid.org)

Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) indeed cursed the men who imitate women."<sup>11</sup>

Ibn Hajr said, "The premise is that a Muslim should be dignified enough not to engage in idle fun and amusement, and if one engages in this, then he should limit himself to that which the texts permits with regards to its time and its manner; so as to avoid as much as possible any contradictions to this premise."<sup>12</sup>

❁ Lastly, the issue of importance in this regard is that of dancing at wedding receptions and parties; and what I mean by dancing is that which is amongst the women only - without there being men or young boys in their presence. There are a few things women should be careful not to fall into:

1. Some women, whenever they dance, they expose that which should not be exposed by wearing revealing clothing that is either too tight, too short or too transparent. Dancing in this type of clothing is *haraam* and it is also *haraam* for the other women to look at them. The proof of this is the authentic *hadeeth* that is narrated by Abu Sa'eed al-Khudree (*radiyallaahu 'anhu*) who said the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "A man should not look at the *'awrah* of another man and a woman should not look at the *'awrah* of another woman. And nor should two naked men sleep under the same blanket and nor should two naked women sleep under the same blanket."<sup>13</sup> al-Imaam an-Nawawee said, "Therein is a prohibition against a man

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<sup>11</sup> Note: He is alluding to the *hadeeth* that is narrated by al-Bukhaaree (5885)

<sup>12</sup> Class notes from the third level of *fiqh* at the college of *Sharee'ah*, Riyadh, Saudi Arabia

<sup>13</sup> Narrated by Imaam Ahmad and Shaykh Ahmad Shaakir classified the *hadeeth* as *saheeh* in his checking of the Musnad (8/222)

looking at the 'awrah of a man and a woman looking at the 'awrah of a woman, and there is no difference of opinion regarding this."<sup>14</sup>

2. Some women like to imitate the promiscuous women from amongst the *kuffaar* by dancing in a suggestive manner that arouses the sexual desires, and this falls under the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), "Whoever imitates a people is from them."<sup>15</sup> It is also considered an aspect of cooperating in sin and transgression whereas Allaah has indeed stated,

﴿ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ﴾

**"But do not help one another in sin and transgression."**  
[Sooratul-Maa'idah, 5:2]

And looking at or partaking in such type of dancing is *haraam*.

3. In addition to this, some women expose themselves to being afflicted by the 'evil-eye' whilst they dance and show off their figure to the other women. This is because in such a situation, some womens' hearts become attached to a particular sister with whom they are impressed and hence they forget to remember Allaah and seek His blessings (by making *du'aa* for that particular sister) and as a result she gets afflicted with the 'evil-eye'.<sup>16</sup> The Messenger of Allaah (*sallallaahu*

<sup>14</sup> *Sharh Saheeh Muslim* (4/30)

<sup>15</sup> [al-Albaanee's] *Saheeh Abee Daawood* (*hadeeth* no. 4031)

<sup>16</sup> Note: The scholars of the Standing Committee were asked:

**[Q]: What is the definition of the evil-eye?**

Allaah says:

﴿



﴿ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

“And from the evil of the envier when he envies.”

[Sooratul-Falaq, 113:5]

Is the *saheeh hadeeth* of the Prophet (*sallallaahu ‘alayhi wa sallam*) in which it says that “One third of those who are in the grave are there because of the evil eye”? If a person thinks that someone is envying him, what should the Muslim do and say? If the person who put the evil eye on someone washes himself, will the water he used bring healing to his victim? And should he drink the water or wash himself with it?

[A]: They replied:

The Arabic word (العين) *al-‘ayn* (translated as the evil-eye) refers to when a person harms another with his eye. It starts when the person likes a thing, then his evil feelings affect it by means of his repeated looking at the object of his jealousy. Allaah commanded His Prophet Muhammad (*sallallaahu ‘alayhi wa sallam*) to seek refuge with Him from the envier, as He said:

﴿ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

“And from the evil of the envier when he envies”

[Sooratul-Falaq, 113:5]

Everyone who puts the evil-eye on another is envious, but not every envier puts the evil eye on another. The word *haasid* (envier) is more general in meaning than the word *‘ayn* (one who puts the evil eye on another), so seeking refuge with Allaah from the one who envies includes seeking refuge with Him from the one who puts the evil-eye on another. The evil-eye is like an arrow which comes from the soul of the one who envies and the one who puts the evil-eye on another towards the one who is envied and on whom the evil-eye is put; sometimes it hits him and sometimes it misses. If the target is exposed and unprotected, it will affect him, but if the target is cautious and armed, the arrow will have no effect and may even come back on the one who launched it. Adapted from *Zaad al-Ma’aad*.

There are *ahaadeeth* from the Prophet (*sallallaahu ‘alayhi wa sallam*) which speak of the effects of the evil eye. For example it is narrated in *as-Saheehayn* that ‘Aa’ishah (*radiyallaahu ‘anhaaaa*) said: The Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) used to tell me to recite *ruqyah* for protection against the evil eye.

Muslim, Ahmad and at-Tirmidhee narrated from Ibn ‘Abbaas (*radiyallaahu ‘anhu*) that the Prophet (*sallallaahu ‘alayhi wa sallam*) said: “The evil-eye is real and if anything were to overtake the divine decree, it would be the evil-eye. When you are asked to take a bath ﴿

(to provide a cure) from the influence of the evil-eye, you should take a bath." This was classed as *saheeh* by at-Tirmidhee, and also by al-Albaanee in *as-Silsilah as-Saheehah* (*hadeeth* no. 1251).

Imaam Ahmad and at-Tirmidhee (*hadeeth* no. 2059) whereby he classed it as *saheeh*, narrated that Asmaa' bint 'Umayy said: "O Messenger of Allaah, the children of Ja'far have been afflicted by the evil-eye, shall we recite *ruqyah* for them?" He said, "Yes, for if anything were to overtake the divine decree it would be the evil eye." Classed as *saheeh* by al-Albaanee in *Saheeh at-Tirmidhee*.

Abu Daawood narrated that 'Aa'ishah (*radiyallaahu 'anhu*) said: The person who had put the evil-eye on another would be ordered to make *wudhoo'*, then the person who had been afflicted would wash himself (with that water). This was classed as *saheeh* by al-Albaanee in *Saheeh Abee Daawood*.

Imaam Ahmad (*hadeeth* no. 15550), Imaam Maalik (*hadeeth* no. 1811), an-Nasaa'ee and Ibn Hibbaan narrated from Sahl Ibn Haneef that the Prophet (*sallallaahu 'alayhi wa sallam*) came out and traveled with him towards Makkah, until they were in the mountain pass of al-Kharaar in al-Jahfah. There Sahl Ibn Haneef made *ghusl*, and he was a handsome white-skinned man with beautiful skin. 'Aamir Ibn Rabee'ah, one of Banu 'Adee Ibn Ka'b looked at him whilst he was doing *ghusl* and said: "I have never seen such beautiful skin as this, not even the skin of a virgin," and Sahl fell to the ground. They went to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and said, "O Messenger of Allaah, can you do anything for Sahl, because by Allaah he cannot raise his head." He said, "Do you accuse anyone with regard to him?" They said, "'Aamir Ibn Rabee'ah looked at him." So the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) called 'Aamir and rebuked him strongly. He said, "Why would one of you kill his brother? If you see something that you like, then pray for blessing for him." Then he said to him, "Wash yourself for him." So he washed his face, hands, forearms, knees and the sides of his feet, and inside his *izaar* (lower garment) in the vessel. Then that water was poured over him, and a man poured it over his head and then from behind. He did that to him, then Sahl got up and joined the people and there was nothing wrong with him. Classified as *saheeh* by al-Albaanee in *al-Mishkaat* (*hadeeth* no. 4562)

The majority of scholars are of the view that people can indeed be afflicted by the evil-eye, because of the *ahaadeeth* quoted above and others, and because of the corroborating reports and other evidence.

With regard to the *hadeeth* that you mention, "One third of those who are in the grave are there because of the evil eye," we do not know how sound it is, but the author of *Nayl al-Awtaar* said that al-Bazaar narrated with a *hasan isnaad* from Jaabir (*radiyallaahu 'anhu*) that the Prophet (*sallallaahu 'alayhi wa sallam*) said: "Most of those who die among my *ummah* die because of the will and decree of Allaah, and then because of the evil-eye." ﷺ

The Muslim has to protect himself against the devils among the evil *jinn* and mankind, by having strong faith in Allaah and by putting his trust in Him and seeking refuge with Him and beseeching Him, reciting the prayers for protection narrated from the Prophet (*sallallaahu 'alayhi wa sallam*), reciting *al-Mi'wadhatayn* [the last two soorahs of the Qur'aan], *Sooratul-Ikhlaas*, *Sooratul-Faatihah*, and *Aayat al-Kursee*.

*Ad'iyaa* (supplications) for protection include the following:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

*a'oodhu bi kalimaatil-llaahit-taammaati min sharri maa khalaqa*

(I seek refuge in the perfect words of Allaah from the evil of that which He has created)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ ، وَمِنْ شَرِّ عِبَادِهِ وَمِنْ شَرِّ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ

*a'oodhu bi kalimaat-illaahit-taammati min ghadabihi wa 'iqaabihi, wa min sharri*

*'ibaadihi wa min hamazaatish-shayaateen wa an yahduroon*

(I seek refuge in the perfect words of Allaah from His wrath and punishment, from the evil of His slaves and from the evil promptings of the devils and from their presence).

And one may recite the words of Allaah:

*"Hasbi Allaahu laa ilaaha illa huwa, 'alayhi tawakkaltu wa huwa Rabb ul-'arsh il-'adheem"*

﴿ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾ ﴾

**" (Allaah is sufficient for me. Laa ilaaha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne)"**

[Sooratut-Tawbah, 9:129]

And there are other similar *ad'iyaa* (supplications) that are prescribed in the *sharee'ah*. This is what was meant by Ibn al-Qayyim in the words quoted at the beginning of this answer.

If it is known or suspected that a person has been afflicted by the evil-eye, then the one who put the evil-eye on him should be ordered to wash himself for his brother. So a vessel of water should be brought, and he should put his hand in it, rinse out his mouth into the vessel. Then he should wash his face in the vessel, then put his left hand into the vessel and wash his right knee, then put his right hand in the vessel and wash his left knee. Then he should wash inside his garment. Then the water should be poured over the head of the one on whom he put the evil eye, pouring it from behind in one go. Then he will be healed, by Allaah's leave.

'alayhi wa sallam) said, "The evil-eye is a reality and if anything was to precede the divine decree it would have been the evil eye."<sup>17</sup> He (sallallahu 'alayhi wa sallam) also said, "Most of those who die among my ummah die because of the will and decree of Allaah, and then because of the evil eye."<sup>18</sup> Therefore the *Muslimah* should be far removed from exposing herself to such problems for all that she will hear from the other women is 'so and so' is a good dancer...' and so forth. Furthermore, there is a strong possibility of there being cameras – hidden or apparent, and this by itself can lead to a tremendous amount of corruption and evil, the extent of which only Allaah knows. Thus, the wise *Muslimah* should have such dignity in herself whereby she is able to safeguard herself from these aforementioned dangers.

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*Fataawa al-Lajnah al-Daa'imah li'l-Buhooth al-'Ilmiyyah wa'l-Ifta*, 1/186.

<sup>17</sup> Muslim (2188)

<sup>18</sup> Narrated by at-Tayaalisee (*hadeeth* no. 1760), al-Bukhaaree in *at-Taareekhul-Kabeer* (4/360), and al-Bazaar (3/403). The following scholars of *hadeeth* have all graded the *hadeeth* to be *hasan*: Ibn Hajr (*Fathul-Baaree*: 10/211), as-Sakhaawee (*al-Maqaasid al-Hasanah*: pg. 349), and al-Albaanee (*Silsilah as-Saheehah*: *hadeeth* no. 747).





## The 3<sup>rd</sup> Benefit: The Prophetic Guidance of the Messenger (*sallallaahu 'alayhi wa sallam*) with Regards to Marital Relations

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُبَّ إِلَيَّ مِنَ الدُّنْيَا النَّسَاءُ وَالطَّيِّبُ وَجُعِلَ  
قُرَّةُ عَيْنِي فِي الصَّلَاةِ

It has been authentically reported from the *hadeeth* of Anas that he (*sallallaahu 'alayhi wa sallam*) used to say, “Women and scented oils were made beloved to me from this worldly life of yours, and *salaah* (prayer) was made the coolness of my eyes.”<sup>19</sup>

### Benefits from this *hadeeth*

- ❁ He used to go to all of his wives in one night, and he was given the stamina of thirty men, hence Allaah permitted him to have more wives than anyone else from his *ummah*. He used to spend equal time and money on each of them. As for love...he used to say, “O Allaah this is (from) my spending which I can control, so do not chastise me for that which I cannot control.”<sup>20</sup> Some scholars have said this refers to love and intimacy, meaning that

<sup>19</sup> Narrated by Ahmad (3/128), an-Nasaa'ee (7/61), and al-Haakim (2/160). Shaykh al-Albaanee classified the *hadeeth* to be *saheeh*. *Saheeh an-Nasaa'ee (hadeeth no. 3950)*.

<sup>20</sup> Narrated by Abu Daawood (*hadeeth no. 2134*), at-Tirmidhee (*hadeeth no. 1140*), an-Nasaa'ee (7/63), and Ibn Maajah (*hadeeth no. 1971*). Shaykh al-Albaanee classified the *hadeeth* to be *da'eef*. *Da'eef Abee Daawood (hadeeth no. 2134)*.



it is not obligatory to establish equality in this regard because this is something beyond a person's control. He (*sallallaahu 'alayhi wa sallam*) had the most wives from this *ummah*, as Ibn 'Abbaas said, "Marry, for indeed the best of this *ummah* is the one who had the most wives."<sup>21</sup> He divorced, and he reconciled after having divorced, he did an *eelaa* (إيلاء) for a month, he never did *dhihaar* (ظهار), and whoever said he did this has made a terrible mistake.<sup>22</sup>

- ❁ The manner with which he lived with his wives was one of a cordial nature and good character. He used to invite the young girls from the Ansaar to come over so that Aa'ishah could play with them. And whenever she wanted to do something for which there was no prohibition, he would partake with her. Whenever she drank from a cup he would place his mouth on the same place she placed her mouth. He used to recite the Qur'aan whilst he laid his head on her thighs, and in some instances he used to do this whilst she was menstruating. He would also engage in foreplay with her whilst she was menstruating, however he would ensure that she wore a lower garment. He would sometimes kiss her whilst he was fasting.

<sup>21</sup> al-Bukhaaree (4782)

<sup>22</sup> The meaning of divorce is well-known, likewise to reconcile. *Eelaa* (إيلاء) occurs when the husband makes an oath that he will not have sexual relations with his wife, and this becomes *haraam* if it should exceed four months. As for *dhihaar* (ظهار), this occurs when a man says to his wife 'you are like my mother's back to me' or what is similar in meaning. This is also *haraam* based on His statement,

﴿ إِن يَتَّفِقُوا كُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَهُمْ بِالسُّوْءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴾

"Those among you who make their wives unlawful (*az-dhihaar*) to them by saying to them "You are like my mother's back." They cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie."

[Sooratul-Mumtahinah, 60:2]

- ❁ Another aspect of his gentleness and good character with his wives is that he used to allow Aa'ishah to play, and he used to allow her to watch the young Ethiopian girls play in the *masjid* from his shoulders whilst he looked on. They raced each other twice whilst on a journey. Whenever he wanted to travel he would make his wives 'draw lots' and whosever's lot was the one that was picked, she would travel with him.
  
- ❁ He used to say, "The best of you are those who are best to their wives and I am the best to my wives."<sup>23</sup> After praying *Salaatul-Asr*, he would usually visit his wives to ensure that everything was fine with them. Then when the night fell he would go to the house of that particular wife whose night it was and spend the rest of the night with her. Aa'ishah said, "He did not give any of us preferential treatment with regards to the time that was allotted for each of us. It was rare indeed that he would not visit all of us on the same day."<sup>24</sup> He used to spend Sawdah's day with Aa'ishah because when Sawdah grew old she gave her day to Aa'ishah. He used to go to his wife at the beginning of the night and at the end of the night, and whenever he had relations with his wife at the beginning of the night he would sometimes perform *ghusl* (ritual bath) afterwards and then sleep or sometimes he would make *wudhoo* (ablution) then sleep. Sometimes he would have relations with all of his wives, and then he would make one single *ghusl*. Other times he would make *ghusl* after (being intimate with) each one.
  
- ❁ Whenever he travelled and then returned, he would never go to the homes of his wives once it became dark. He used to prohibit this based on the *hadeeth* that has been narrated by Anas that, "He would never go to any of his wives homes once it became

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<sup>23</sup> Narrated by at-Tirmidhee (*hadeeth* no. 3892) and Shaykh al-Albaanee said the *hadeeth* is *saheeh*. (*Saheeh at-Tirmidhee hadeeth* no. 3895)

<sup>24</sup> *Saheeh Abu Daawood* no. 2135

dark (i.e. after returning from travel), rather he used to go to them in the morning or the afternoon.”<sup>25</sup> He (*sallallaahu ‘alayhi wa sallam*) said, “Whenever any of you returns from traveling, he should not go to his wife until she grooms and beautifies herself.”<sup>26</sup> In another narration narrated by al-Bukhaaree, “Whenever any of you is away from his wife for a lengthy period of time, he should not go to her house when it is night.”<sup>27</sup>

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<sup>25</sup> al-Bukhaaree (1706) and Muslim (19287)

<sup>26</sup> Muslim (715)

<sup>27</sup> Al-Haafidh Ibn Hajr mentioned the following in his explanation of the *hadeeth*: ‘Whenever any of you is away from his wife for a lengthy period of time...,’ the conditional clause therein is indicative of the reason behind the ruling, hence the applicability of the ruling or the lack of it hinges on this clause. For the one who leaves in the morning to go about his business and returns at night does not expect much of an unpleasant surprise – in comparison to the one returning home (from travel) – with regards to his wife being unprepared (for him) as it relates to her appearance and upkeep, and this in turn can be a source of withdrawn affection for the husband. And this is what he (*sallallaahu ‘alayhi wa sallam*) alluded to in the *hadeeth* of this chapter when he said, “...until she grooms and beautifies herself.” Thus one learns from this that it is disliked to be intimate with a woman in a state wherein she has not prepared herself lest you see something about her that causes disinterest. Or you find her in a displeasing condition, whereas Islaam encourages the concealment of one’s faults and shortcomings, and this is what he meant when he (*sallallaahu ‘alayhi wa sallam*) said, “Snooping on them (i.e. on the wives) or seeking to discover their hidden faults.” So based on this *hadeeth* any person whose wife knows that he usually arrives at such and such particular time, then this prohibition does not apply to him. Ibn Khuzaymah also alluded to this in his Saheeh wherein he narrated the *hadeeth* of Ibn ‘Umar who said, “One day the Messenger (*sallallaahu ‘alayhi wa sallam*) returned from a battle and he said: Do not go to your wives’ house at night. And he sent someone to announce that they are approaching.” In a similar narration from Ibn ‘Umar also reported by Ibn Khuzaymah, “The Messenger (*sallallaahu ‘alayhi wa sallam*) prohibited the men from going to their wives’ homes at night, so two men went to their wives homes at night and they found both their wives with other men.”

Thus from the lessons learnt from this *hadeeth* is that both spouses should strive to constantly strengthen the bonds of love between themselves, for this religion places a strong emphasis on this matter even though both spouses may be able to conceal their faults and shortcomings from others, but for the most part they are unable to hide them ☞

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from each other. Nonetheless it is still prohibited for a man to go to his wife's home at night unannounced lest this leads to him seeing that which displeases him. The fact that it is highly recommended for a woman to beautify herself does not contradict the *hadeeth* regarding the prohibition of changing Allaah's creation, and finally this *hadeeth* is an encouragement to avoid seeking that which would necessitate having negative thoughts regarding a fellow Muslim.





## The 4<sup>th</sup> Benefit: Being Kind to One's Wife and Gaining Her Love

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: دَخَلَ الْخَبَشَةَ الْمَسْجِدَ يَلْعَبُونَ فَقَالَ لِي يَا حُمَيْرَاءُ أَتُحِبُّينَ أَنْ تَنْظُرِي إِلَيْهِمْ فَقُلْتُ نَعَمْ فَقَامَ عَلَيَّ الْبَابُ وَجِئْتُهُ فَوَضَعْتُ ذَقْنِي عَلَى عَاتِقِهِ فَأَسْتَدْتُ وَجْهِي إِلَى خَدِهِ قَالَتْ وَمِنْ قَوْلِهِمْ يَوْمَئِذٍ أَبَا الْقَاسِمِ طَيِّبًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَسْبُكَ فَقُلْتُ يَا رَسُولَ اللَّهِ لَا تَعْجَلْ فَقَامَ لِي ثُمَّ قَالَ حَسْبُكَ فَقُلْتُ لَا تَعْجَلْ يَا رَسُولَ اللَّهِ قَالَتْ وَمَا لِي حُبُّ النَّظَرِ إِلَيْهِمْ وَلَكِنْ أَحَبَّبْتُ أَنْ يَبْلُغَ النِّسَاءَ مَقَامَهُ لِي وَمَكَانِي مِنْهُ

Aa'ishah (*radiyallaahu 'anhaa*) the wife of the Prophet (*sallallaahu 'alayhi wa sallam*) narrated: The Ethiopians were in the masjid playing, so he said to me, "Yaa Humayraa, would you like to look at them?" So I said, "Yes." So he stood by the door and he placed my chin on his shoulders and I leaned my face on his cheeks. They were saying (singing) Abul-Qaasim is a good man. So the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "Is that enough for you?" So I said, "O Messenger of Allaah, do not be hasty." Then she said, "I did not really care to look at them but I wanted it to be conveyed to the other women the way that I felt towards him and the way he felt towards me."<sup>28</sup>

### Benefits from this *hadeeth*

❁ The importance of being kind to one's wife and gaining her love.

<sup>28</sup> Narrated by an-Nasaa'ee in the chapter: Living amicably with one's spouse: *hadeeth* no. 25. Ibn Hajr as well as al-Albaanee said it is *saheeh*: *Fathul-Baaree* 2/444, *Adaab az-Zifaaf* pg. 272. And its basis can be found in al-Bukhaaree and Muslim

- ❁ It is highly recommended to create an atmosphere of fun and happiness for one's dependents during the time of 'Eed by having activities that would allow them to relax their bodies and souls. Of course, all this should be within the boundaries of what Allaah has permitted for the aforementioned event (in the *hadeeth*) was on the day of 'Eed.
- ❁ Publicly displaying signs of joy and happiness is from the distinguishing characteristics of the religion.
- ❁ The compassion, kindness, mercy and the overall good character that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) showed to his wives, his family and other than them, is an example that all husbands should strive to emulate.
- ❁ The love of the Prophet (*sallallaahu 'alayhi wa sallam*) for Aa'ishah (*radiyallaahu 'anhaa*) and her high status with him due to her merits. This is why when he was asked, "Who is the most beloved person to you?" He said, "Aa'ishah."<sup>29</sup>
- ❁ Calling someone by a name that they love or by a name you think that they will love is a very effective means of increasing the feelings of fondness and compassion between a couple especially if it's a name that signifies strong affection.<sup>30</sup> That is why the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) called Aa'ishah 'Humayraa' which is the pet name for 'Humraa' which means light complexion. He (*sallallaahu 'alayhi wa sallam*) used to call her by various pet names which illustrated their love and closeness. Hence he once said to her, "Yaa 'Aa'ish, that was Jibreel conveying to you the salaams."<sup>31</sup>

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<sup>29</sup> Muslim (2384)

<sup>30</sup> Note: what we commonly refer to as 'pet names' (i.e. sweetheart, honey etc.)

<sup>31</sup> al-Bukhaaree (3557) and Muslim (2447)



## The 5<sup>th</sup> Benefit: Paying Close Attention to the Special Traits of One's Spouse

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَعْلَمُ إِذَا كُنْتُ  
عَنِّي رَاضِيَةً وَإِذَا كُنْتُ عَلَيَّ غَضَبِي قَالَتْ فَقُلْتُ مِنْ أَيْنَ تَعْرِفُ ذَلِكَ فَقَالَ أَمَا إِذَا كُنْتُ عَنِّي  
رَاضِيَةً فَإِنَّكَ تَقُولِينَ لَا وَرَبِّ مُحَمَّدٍ وَإِذَا كُنْتُ عَلَيَّ غَضَبِي قُلْتُ لَا وَرَبِّ إِبْرَاهِيمَ قَالَتْ قُلْتُ  
أَجَلٌ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا أَهْجُرُ إِلَّا اسْمَكَ

Aa'ishah (*radiyallaahu 'anhaa*) narrated that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said to her, "Indeed I know when you are pleased with me and when you are angry at me." So I asked him, how do you know that? He said, "Whenever you are pleased with me you say 'No! By the Lord of Muhammad.' And whenever you are angry at me you say 'No! By the Lord of Ibraaheem.'" I said that is true 'O Messenger of Allaah I only boycott your name."<sup>32</sup>

### Benefits from this *hadeeth*

- ❁ Once both spouses are aware of each other's specific traits, especially that which makes the other happy or unhappy - then by Allaah's permission - they have established the foundation for a fruitful marriage, whilst at the same time knowing what to avoid from those things that can be a source of ill feelings and contention within a couples' life. Hence we see from this *hadeeth* the close attention the Messenger (*sallallaahu 'alayhi wa sallam*)

<sup>32</sup> al-Bukhaaree (4930) and Muslim (2439)



used to pay to the feelings and habits of Aa'ishah (*radiyallaahu 'anhaa*) to the point that he would know whether or not she was happy or sad simply from her speech and her oaths.

- ❁ It is quite possible that disagreements can occur between spouses, however if any boycotting should take place between them it should not be of a cold-hearted nature. Rather it should be to the extent that is allowed by the religion whereby it does not go beyond not speaking whilst at the same time maintaining a pleasant face. Even the disobedient wife - Allaah has legislated that after admonishment - the man should avoid sexual relations with her, but as the same time they should share the same bed.<sup>33</sup>

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<sup>33</sup> Translator's note: Shaykh 'Abdullaah ar-Rukbaan (A member of the permanent committee of senior scholars, Saudi Arabia) was asked regarding the following ayah:

﴿ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ ﴾

'... and refuse to share their beds...'

[Sooratun-Nisaa', 4:34]

**Question:** One of the brothers who lives in Riyadh says, "It is well known that boycotting one's Muslim brother for more than three days is impermissible. Hence what is the ruling regarding that which occurs between the husband and his wife as far as boycotting is concerned whether or not he intends to discipline her or otherwise?"

**Answer:** The husband boycotting his wife is legislated for specified circumstances, and that is when he fears her disobedience (*nushooz*). Thus, in that case he admonishes her and if that does not work then he boycotts her in the bed. This does not mean that he sleeps in another bed other than the one they both sleep in, rather what is meant is that whenever he sleeps in his bed, he should turn his back towards her. Hence he sleeps with his back towards her as an indication of his anger towards her and his reprimanding of her. However he should not boycott her as far as speaking is concerned. Thus the children should not sense cold-heartedness or a lack of communication between their father and their mother. That should only occur in the bed with intent of rectifying her incorrect behaviour. However that does not mean if the wife does not respond to the request of the husband from the things that are not obligatory on her. Because sometimes the shortcoming stems from the husband himself when he wants his wife to do things she is either incapable of doing, or is very difficult for her, or it is an act that is impermissible to ☞

- ❁ The anger Aa'ishah (*radiyallaahu 'anhaa*) sometimes had against the Messenger (*sallallaahu 'alayhi wa sallam*) was not considered a sin on her behalf for it is not permissible for anyone to be angry at the Messenger (*sallallaahu 'alayhi wa sallam*), but that was a result of her jealousy and jealousy is a sign of love. Nonetheless, she did not let her anger overwhelm her; hence she chose to mention Ibraaheem (*'alayhis-salaam*) whereby she would say, 'By the Lord of Ibraaheem' because our Prophet (*sallallaahu 'alayhi wa sallam*) has a stronger claim to him than anyone else. Thus she did not completely abandon her attachment to him. This is how spouses should be whereby even in a state of anger, it should not be extreme nor of a cold-hearted nature.
- ❁ Some Muslims make the mistake of swearing by other than Allaah; this is *haraam* and is considered a form of minor *shirk*, even if that thing a person swears by is very great such as the *Ka'bah* or the Prophet (*sallallaahu 'alayhi wa sallam*). The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "Whoever swears then he should swear by Allaah or remain quiet"<sup>34</sup> and he also said, "Whoever swears by other than Allaah has committed *shirk*."<sup>35</sup>

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do. If she does not do these things then he boycotts her. No. Boycotting is only legislated if he sees *nushooz*, disobedience from her, or she does an act that is clearly incorrect. As for making that a weapon that he uses to get at her or humiliate her, then this is impermissible. Some people understand the issue of boycotting – even in bed – with an incorrect understanding. [Transcribed from: *Noor 'Alaa Darb*: 06/25/1430. One can also refer to Ibn Katheer's *tafseer* of *Sooratun-Nisaa'*, 4:34]

<sup>34</sup> al-Bukhaaree (5757) and Muslim (1646)

<sup>35</sup> Narrated by Imaam Ahmad and Shaykh Ahmad Shaakir classified the *hadeeth* as *saheeh* in his checking of the Musnad (8/222)





## The 6<sup>th</sup> Benefit: Overlooking the Mistakes of One's Spouse

عَنْ أَبِي الْمُتَوَكَّلِ عَنْ أُمِّ سَلَمَةَ أَنَّهَا يَغْنِي أَنْتَ بِطَعَامٍ فِي صَحْفَةٍ لَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ فَجَاءَتْ عَائِشَةُ مُتَزِرَةً بِكِسَاءٍ وَمَعَهَا فَهْرٌ فَفَلَقَتْ بِهِ الصَّحْفَةَ فَجَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ فَلَقَتِي الصَّحْفَةَ وَيَقُولُ كُلُوا غَارَتْ أُمُّكُمْ مَرَّتَيْنِ ثُمَّ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَحْفَةَ عَائِشَةَ فَبَعَثَ بِهَا إِلَى أُمِّ سَلَمَةَ وَأَعْطَى صَحْفَةَ أُمِّ سَلَمَةَ عَائِشَةَ

Umm Salamah narrated that one day she took a plate of food to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and his companions. 'Aa'ishah then came out with a porcelain utensil, so she used it to overturn the plate. So the Prophet (*sallallaahu 'alayhi wa sallam*) began to pick up the broken pieces of the plate whilst he said, "Eat, your mother became jealous, eat your mother became jealous." The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) then took the plate of 'Aa'ishah and sent it to Umm Salamah and he took the plate of Umm Salamah and gave it to Aa'ishah.<sup>36</sup>

### Benefits from this hadeeth

- ❁ The fairness, tolerance and overall noble character of the Messenger (*sallallaahu 'alayhi wa sallam*).
- ❁ The wise manner in which he (*sallallaahu 'alayhi wa sallam*) resolved this incident by making a plausible excuse for Aa'ishah

<sup>36</sup> Narrated by al-Bukhaaree, however this is the wording of an-Nasaa'ee: *Saheeh an-Nasaa'ee: hadeeth* no. 3966

(*radiyallaahu 'anhaa*) by saying, '...your mother became jealous...' apologising on her behalf so that her actions would not be held against her. Rather this should be looked at as a typical reaction of a co-wife due the woman's innate disposition of being jealous.

- ❁ The Prophet (*sallallaahu 'alayhi wa sallam*) did not reprimand Aa'ishah (*radiyallaahu 'anhaa*) for breaking the plate because it was Umm Salamah (*radiyallaahu 'anhaa*) who started the incident whereby she sent some food to the Messenger (*sallallaahu 'alayhi wa sallam*) whilst he was in the house of Aa'ishah, and this in a sense is a form of transgression on Umm Salamah's behalf. This is why the Messenger (*sallallaahu 'alayhi wa sallam*) only replaced the plate itself and not the food because the food was presented as a gift to him. In another narration he replaced her food also and he said, "A utensil is a utensil and food is food."<sup>37</sup>
- ❁ By having such forbearance and displaying such wisdom, a husband is able to overcome many hurdles in his marital life. Hence the key is to be forbearing, acting wisely and not hastily. This is a hint to those whom Allaah has blessed with multiple wives that they should tread the path of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) as it relates to his fairness and good character so that they can avoid the plots that stems from their wives' jealousy. This is so they can also avoid showing preferential treatment to one wife over the other(s) as it has been authentically narrated regarding the severe threat of punishment for the man who does this - for the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "Whoever has two wives and shows preferential treatment to one of them, he would come on the day of judgment with his body lopsided."<sup>38</sup>

<sup>37</sup> Ibn Hajr said its *isnaad* is *hasan*: *Fathul-Baaree* (5/149)

<sup>38</sup> Narrated by al-Tirmidhee (1141), Abu Daawood (2133), al-Nasaa'ee (3942) and Ibn Maajah (1969). Classed as *saheeh* by al-Albaanee in *Saheeh at-Targheeb wal-Tarheeb* (no. 1949)



## The 7<sup>th</sup> Benefit: Reconciling Marital Disputes

عَنِ الثُّعْمَانَ بْنِ بَشِيرٍ قَالَ جَاءَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَ عَائِشَةَ وَهِيَ رَافِعَةٌ صَوْتَهَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَذِنَ لَهُ فَدَخَلَ فَقَالَ يَا ابْنَةَ أُمِّ رُوْمَانَ وَتَنَاوَلَهَا أَتَرْفَعِينَ صَوْتِكَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَحَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُ وَبَيْنَهَا قَالَ فَلَمَّا خَرَجَ أَبُو بَكْرٍ جَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَهَا يَتَرَضَّاهَا أَلَا تَرَيْنِ أَنِّي قَدْ خَلْتُ بَيْنَ الرَّجُلِ وَبَيْنِكَ قَالَ ثُمَّ جَاءَ أَبُو بَكْرٍ فَاسْتَأْذَنَ عَلَيْهِ فَوَجَدَهُ يُضَاحِكُهَا قَالَ فَأَذِنَ لَهُ فَدَخَلَ فَقَالَ لَهُ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ أَشْرِكُنِي فِي سِلْمِكُمْ كَمَا أَشْرَكْتُمَانِي فِي حَرْبِكُمْ

Nu'maan Ibn Basheer narrated: [One day] Abu Bakr came and sought permission from the Prophet (*sallallaahu 'alayhi wa sallam*) (to enter his house). So he heard (his daughter) Aa'ishah raising her voice at the Prophet (*sallallaahu 'alayhi wa sallam*). He was then given permission to enter. So he said to her, "Yaa Ibanata Umm Rumaan (i.e. the daughter of her mother - Umm Rumaan)!" He then grabbed her and continued, "Are you raising your voice at the Prophet (*sallallaahu 'alayhi wa sallam*)?" So the Prophet (*sallallaahu 'alayhi wa sallam*) then came between him and her. So when Abu Bakr left the Prophet (*sallallaahu 'alayhi wa sallam*) began to appease her by saying, "Didn't you see that I intervened between you and the man." Abu Bakr then returned and sought his permission (to enter) once again and he heard him making her laugh. Permission was given to him so he entered, Abu bakr then said, "Yaa Rasoolallaah let me

partake in your 'peace' just as you both allowed me to partake in your 'war'." <sup>39</sup>

### Benefits from this *hadeeth*

- ❁ This *hadeeth* is indicative of the exceptional forbearance and humility of the Prophet (*sallallaahu 'alayhi wa sallam*). Thus neither his status nor his authority would induce him to behave arrogantly or harshly towards his wife. And if they made a mistake or did something wrong, he would be the first to rectify things.
- ❁ The fact that arguments occur between spouses should not seem strange, however they both must hasten to solve their problem(s) even if it means one of them compromising for the other. This is why one finds that when marital problems, which were initiated by his wives - may Allaah be pleased with them - occurred in the homes of the Prophet (*sallallaahu 'alayhi wa sallam*), because of his outstanding character, he was properly equipped to solve them; and this is how men should be.
- ❁ The permissibility of a father disciplining his daughter if she 'steps out of bounds' with regards to her husband, and this should be done on the condition that it will help her improve her marital life.
- ❁ The husband should display forbearance and intelligence whenever his wife makes a mistake or does something wrong. He should strive to correct the mistake(s) with wisdom and not rush to hurt her or dissolve the bonds of marriage. He should overlook her mistakes/wrongdoings bearing in mind the other good qualities his wife has, for indeed the Messenger of Allaah

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<sup>39</sup> Narrated by Abu Daawood (*hadeeth* no. 4999), and an-Nasaa'ee (*al-Kubraa*: vol. 5/pg. 365). Classified as *saheeh* by Shaykh al-Albaanee: *Silsilah as-Saheehah* (*hadeeth* no. 2901).

(*sallallaahu 'alayhi wa sallam*) said, "A believing man should not hate a believing woman; for if he dislikes some of her characteristics then there are others he will like."<sup>40</sup>

- ❁ Whenever there occurs discord between spouses, they should hasten to resolve it and not let it settle in their hearts, for this leads to them holding grudges against one another thus making it more difficult to rectify the situation (in the long-term). Hence it is highly recommended that they (both of them) overlook each other's shortcomings – as long as it is not in disobedience to Allaah – in order to resolve and overcome their differences.
  
- ❁ The father should not get involved in the internal problems between his daughter and her husband except if there is benefit in doing so. Rather he should advise her to be patient and to strive hard to make her husband content. An illustration of this would be the *hadeeth* that is narrated by Sahl Ibn S'ad (*radiyallaahu 'anhu*) whereby he said: The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) came to the house of Faatimah and he did not find 'Alee in the house, so he asked, "Where is the son of your uncle?" She replied, "There was something between me and him (of dispute), and he became angry with me and he left; he did not take a nap in my house." The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said to someone, "Go and look for him." The man came back and said, "O Messenger of Allaah, by Allaah, he is in the *masjid*, sleeping." The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) came to him and he was lying down. His cloak had fallen from his back and he had gotten dusty. The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) started wiping the dust from him, saying, "Get up, Abut-Turaab, get up Abut-Turaab (*turaab* - dust)."<sup>41</sup>

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<sup>40</sup> Muslim (1369)

<sup>41</sup> Narrated by al-Bukhaaree (4300) and Muslim (2409). Ibn Hajr said, "From amongst the benefits derived from this *hadeeth*: being diplomatic with one's in-laws and (the ☪



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permissibility of) making a joke with someone who is angry in order to calm him/her down.”



## The 8<sup>th</sup> Benefit: Making It a Duty to Teach One's Family

عَنْ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ، وَهِيَ فِي مَنْسَجِدِهَا. ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى، وَهِيَ جَالِسَةٌ. فَقَالَ "مَا زِلْتُ عَلَى الْحَالِ الَّتِي فَارَقْتُكَ عَلَيْهَا؟" قَالَتْ: نَعَمْ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَقَدْ قُلْتُ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ، ثَلَاثَ مَرَّاتٍ. لَوْ وُزِنَتْ بِمَا قُلْتُ مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ وَرِضًا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ

Ibn 'Abbaas (*radiyallaahu 'anhu*) narrated that Umm al-Mu'mineen (the Mother of the Believers) Juwayrirah Bint al-Haarith (*radiyallaahu 'anhaa*) said that one day whilst she was in her place of prayer, the Prophet (*sallallaahu 'alayhi wa sallam*) left her house around the time of the *fajr* prayer and he returned when the sun had fully risen. So he said to her, "Are you still saying that which you were saying before I left?" She said "Yes." So the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Since leaving you I have said four words, repeating them each three times. If you were to compare them to what you have been saying since the morning they would be equal to it all:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ وَرِضًا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَ مِدَادَ كَلِمَاتِهِ

*subhaanallaah wa bihamdihi 'adada khalqihi wa ridhaa nafsihi wa zinah 'arshihi wa midaad kalimaatihi*"<sup>42</sup>

<sup>42</sup> Narrated by Ahmad (6/324) and (Muslim 2727)

Benefits from this *hadeeth*

- ❁ A clear illustration of the care and concern that the Prophet (*sallallaahu 'alayhi wa sallam*) had for his wives whereby he was always keen on teaching them and guiding them to that which is best.
- ❁ Likewise the husbands should also be keen on teaching their wives and guiding them to that which is best. This can be further illustrated by his (*sallallaahu 'alayhi wa sallam*) statement, "May Allaah have mercy on the man who gets up to pray at night, and he wakes up his wife, if she refuses he sprinkles some water on her face. May Allaah have mercy on the woman who gets up to pray at night, and she wakes up her husband, if he refuses she sprinkles some water on his face."<sup>43</sup> A home in which these are the traits of its dwellers is indeed a home that is filled with true love and happiness, for from amongst the causes of marital prosperity between the spouses is that they both assist each other towards the obedience of Allaah.
- ❁ The remembrance of Allaah is of immense importance and reward, this is why Shaykhul-Islam Ibn Taymiyyah said, "Generally speaking, from the matters that can be considered a consensus amongst the scholars, is that the best deed the servant can preoccupy himself with is the constant remembrance of Allaah at all times."<sup>44</sup> Hence, the remembrance (*dhikr*) of Allaah is a source of tremendous reward that we cannot imagine as has been reported by S'ad Ibn Abee Waqqaas (*radiyallaahu 'anh*): One day we were with the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and he said, "Is anyone of you able to earn a

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<sup>43</sup> Narrated by Abu Daawood (*hadeeth* no. 1308), an-Nasaa'ee (3/205), and Ibn Maajah (*hadeeth* no. 1336). Shaykh al-Albaanee classified the *hadeeth* to be *saheeh*. *Saheeh Abee Daawood* (*hadeeth* no. 1308).

<sup>44</sup> *Majmoo' al-Fataawaa* (10/660)

thousand good deeds in one day?" So one of them asked the person next to him: "How is it a person can earn a thousand good deeds?" So he said, "[That] a person says *subhaanallaah* (Exalted be Allaah) a hundred times, and this will be written for him as a thousand good deeds or it will expiate a thousand of his sins."<sup>45</sup>

For more information regarding this topic one can refer to books such as *The Noble Word* by Ibn Taymiyyah, *The Fortress of a Muslim* and other similar books.

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<sup>45</sup> Muslim (2698)





## The 9<sup>th</sup> Benefit: Purifying the Home from Things that are Impermissible

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سَفَرٍ وَقَدْ سَتَرْتُ بِقِرَامٍ لِي عَلَى سَهْوَةٍ لِي فِيهَا تَمَائِيلُ فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَتَكَهُ وَقَالَ أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهَوْنَ بِخَلْقِ اللَّهِ قَالَتْ فَجَعَلْنَاهُ وِسَادَةً أَوْ وِسَادَتَيْنِ

Aa'ishah (*radiyallaahu 'anhaa*) narrated: One day the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) came back from a journey and I had placed a curtain of mine that had pictures on it over (the door of) a room of mine. When the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the likes of Allaah's creation." So we turned it (the curtain) into one or two cushions.<sup>46</sup>

### Benefits from this *hadeeth*

- It is quite possible that one of the spouses can attempt to do something that he or she considers good, however he or she unintentionally ends up doing something that is impermissible. At this point the (other) spouse should not be so gentle that he or she is nonchalant towards that evil. Rather he or she should try to change the evil in the best manner possible, whilst it is upon the other spouse to humble himself or herself and submit to the truth once it has been made clear to him or her.

<sup>46</sup> al-Bukhaaree (*hadeeth* no. 5610) and Muslim (*hadeeth* no: 2105)

- ❁ This *hadeeth* is a clear evidence of the prohibition of taking pictures or keeping them. Rather they should be erased or destroyed and the only exception to this is that which is done out of necessity. As for the custom of some people whereby they hang pictures on their walls or in their rooms, then this is *haram* based on the statement of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), "Verily the people who make these pictures would be punished."<sup>47</sup> And this is in addition to the fact that from the negative repercussions of pictures is that the angels do not enter a house in which there are pictures.<sup>48</sup> Consequentially, one realises that the prevalence of pictures of beings with souls on people's clothing, especially that of children, is something that must be corrected. As for if the picture is in a lowly place such as one that is on the ground and is used as a floor mat, then this is something that is OK, because it is treated in an abase manner, for in one of the narrations of this *hadeeth*, it states that Jibreel came to the Prophet (*sallallaahu 'alayhi wa sallam*) and said, "Go and make two pillows out of the curtain that will be thrown on the floor and stepped on ..."<sup>49</sup>

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<sup>47</sup> al-Bukhaaree (10/392)

<sup>48</sup> al-Bukhaaree (10/391)

<sup>49</sup> Narrated by Abu Daawood (*hadeeth* no. 4158) and at-Tirmidhee (*hadeeth* no. 2958). Shaykh al-Albaanee graded the *hadeeth saheeh* in his checking of *al-Halaal wal-Haram fil-Islaam* [The lawful and the prohibited in Islam] pg. 146.



## The 10<sup>th</sup> Benefit: Safeguarding Oneself from the Suspicion of Others

عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّهَا جَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزُورُهُ فِي اغْتِكَافِهِ فِي الْمَسْجِدِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً ثُمَّ قَامَتْ تَنْقَلِبُ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهَا يَقْلِبُهَا حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ مَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ فَسَلَّمَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رِسْلِكُمَا إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ فَقَالَا سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ وَكَبَّرَ عَلَيْهِمَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الْإِنْسَانِ مَبْلَغَ الدَّمِ وَإِنِّي خَشِيتُ أَنْ يَقْدِفَ فِي قُلُوبِكُمَا شَيْئًا

'Alee Ibn Husayn (*radiyallaahu 'anhu*) narrated from Safiyyah - the wife of the Prophet (*sallallaahu 'alayhi wa sallam*) - who informed him: One day she came to visit the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) whilst he was making *'itikaaf* in the masjid during the last ten days of Ramadaan. She spoke to him for about an hour, then got up to go back to her house. The Prophet (*sallallaahu 'alayhi wa sallam*) also got up to walk her back to her house, until she reached the door of the *masjid* which was adjacent to the door of Umm Salamah. Two men from the Ansaar happened to pass by. They both gave salaams to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), the Prophet (*sallallaahu 'alayhi wa sallam*) said to them, "Slow down, indeed this is Safiyyah bint Huyayy." They both said, "Subhaanallaah!" as it was a very uneasy situation for them both. So the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Indeed the



Shaytaan flows through a person like that of his blood, and I was afraid that he would insinuate something in your hearts.”<sup>50</sup>

### Benefits from this *hadeeth*

- ❁ Both the male and female Muslim should always safeguard himself or herself from the suspicion of others. Thus they should avoid displaying actions in public that could arouse the suspicions of people. Indeed what one witnesses from the actions of some married couples in public oftentimes makes one question the very nature of their relationship, and this is most likely because they lack basic social etiquettes such as failing to cover themselves properly when in public. An example of this would be seeing a husband and his wife in the street or in the mall, however the wife is not covered according to the laws of Islaam, yet the husband does not object to this.
- ❁ Some people do certain acts in public whilst such behaviour is only suitable for inside the home; however the true problem arises when they fail to realize that such actions have a very negative effect on the moral wellbeing of a society.
- ❁ This *hadeeth* is the foundation regarding taking precautionary measures to safeguard oneself from fostering the suspicion of others, for we see in this *hadeeth* that the Messenger (*sallallaahu ‘alayhi wa sallam*) made a pre-emptive clarification to the two Companions that this woman is his wife Safiyyah, mother of the Believers (*radiyallaahu ‘anhaa*), even though the Messenger's (*sallallaahu ‘alayhi wa sallam*) household is one of impeccable modesty and honour.

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<sup>50</sup> al-Bukhaaree (1930) and Muslim (2175)



## The 11<sup>th</sup> Benefit: Handling Jealousy

عَنْ عَائِشَةَ قَالَتْ التَّمَسْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَدْخَلْتُ يَدِي فِي شَعْرِهِ فَقَالَ قَدْ جَاءَكَ شَيْطَانُكَ فَقُلْتُ أَمَا لَكَ شَيْطَانٌ فَقَالَ بَلَى وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ

Aa'ishah (*radiyallaahu 'anhaa*) narrated: One day I was with the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and I began to move my hands trying to touch him thus my hand touched his hair. So he said, "Indeed your Shaytaan has come within you." So I said, "Don't you have a Shaytaan?" So he said, "Of course, but Allaah assisted me against him so I am safe from him."<sup>51</sup>

### Benefits from this *hadeeth*

- ❁ Jealousy is an emotion that is ever-present within a woman – whilst asleep and awake. This is why the Prophet (*sallallaahu 'alayhi wa sallam*) said, "The jealous woman cannot differentiate between the top of a valley and its bottom."<sup>52</sup> Meaning that whenever a woman becomes jealous she essentially loses her sense of rationality and awareness. This is probably why Aa'ishah (*radiyallaahu 'anhaa*) placed her hand on the head of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) to make sure that he was there beside her for fear that he had left to go to one of his other wives. This is surely from the whisperings of

<sup>51</sup> Narrated by an-Nasaa'ee (*hadeeth* no. 3960). Shaykh al-Albaanee classified the *hadeeth* to be *saheeh*. *Saheeh an-Nasaa'ee* (*hadeeth* no. 3970).

<sup>52</sup> Ibn Hajr said its' chain of narration is good. *Fathul-Baaree* (325/9)

Shaytaan because the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) is the most just and it is not possible that he would unjustly deprive any of his wives of their allotted time. As was previously mentioned, the husband must be level-headed in dealing with this issue.

- ❁ This *hadeeth* illustrates the degree of kindness of the Messenger (*sallallaahu 'alayhi wa sallam*): Firstly by the manner in which he rebuked Aa'ishah for her actions and secondly by the answer he gave her. And this is from the things that cause a woman to love her husband. al-Qaadee 'Iyaadh said: There has been many authentically narrated *ahaadeeth* which illustrate the very loving relationship the Messenger (*sallallaahu 'alayhi wa sallam*) used to have with his family, his cheerful and upbeat character. Likewise this was how the righteous *Salaf*<sup>53</sup> used to be. Imaam Maalik used to say regarding having a kind, loving relationship with one's spouse, "It pleases your Lord, it gains the love of your wife, it increases your wealth and it expands your lifespan – this is what has reached us from the statements of some of the Companions of the Prophet (*sallallaahu 'alayhi wa sallam*)." Incidentally, during his time, Imaam Maalik was amongst those who were well-known for treating their wives and children very well. And he used to say, "A man should always strive to make the people of his household love him (more), to the point that he becomes the most beloved person to them."<sup>54</sup>

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<sup>53</sup> "The Salaf are those who traverse the methodology of the Companions, and those who followed them in goodness by holding onto the Book and the Sunnah, and biting onto it with their molar teeth, and giving precedence to the two of them over any other statement or guidance, whether it is in beliefs, acts of worship, dealings or manners. So they affirm the foundations of the Religion and its subsidiary affairs (*furoo'*) upon that which came in the Book and the Sunnah." Refer to *Makaanah Ahlil-Hadeeth* (p. 10), of Shaykh Rabee' Ibn Haadee al-Madkhalee, slightly adapted, and refer to *al-'Aqaa'idus-Salafiyyah* of Ibn Hajar. [Excerpted from *The Creed of the Four Imaams 2<sup>nd</sup> Edition* – TROID Publications]

<sup>54</sup> Al-Qaadhee 'Iyaadh's *Bughyatu-Raa'id* (pg. 32)



## The 12<sup>th</sup> Benefit: A Warning to the Spouses and Other than Them against Backbiting

عَنْ عَائِشَةَ قَالَتْ قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَسْبُكَ مِنْ صَفِيَّةَ كَذَا وَكَذَا قَالَ غَيْرُ  
مُسَدِّدٍ تَعْنِي قَصِيرَةً فَقَالَ لَقَدْ قُلْتَ كَلِمَةً لَوْ مَرَجَتْ بِمَاءِ الْبَحْرِ لَمَزَجَتْهُ قَالَتْ وَحَكَيْتُ لَهُ  
إِنْسَانًا فَقَالَ مَا أَحَبُّ أَنْي حَكَيْتُ إِنْسَانًا وَأَنْ لِي كَذَا وَكَذَا

Aa'ishah (*radiyallaahu 'anhaa*) narrated that she said to the Prophet (*sallallaahu 'alayhi wa sallam*): It is enough that Safiyyah is 'such and such.'<sup>55</sup> So he said, "You said a statement that if it was to be placed in the ocean it would have polluted all of it." I then mimicked the actions of someone else, so he said, "I do not like to mimic anyone even if I was given such and such (in wealth)."<sup>56</sup>

### Benefits from this *hadeeth*

- ❁ This *hadeeth* is an evidence for the prohibition of backbiting, for indeed the scholars have considered it from amongst the major sins. Allaah (تعالى) says,

<sup>55</sup> The sub-narrator Musadad said she meant short

<sup>56</sup> Narrated by Abu Daawood (*hadeeth* no. 4875), and at-Tirmidhee (*hadeeth* no. 2638). Graded *saheeh* by Shaykh al-Albaanee: *Saheeh Abu Daawood* (*hadeeth* no. 4875)

﴿ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَنُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا ﴾

**“And neither backbite one another. Would one of you like to eat the flesh of his dead brother?”**

[Sooratul-Hujuraat, 49:12]

The Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) said, “*Ribaa* (usary/interest) is of seventy two levels, the least of which is that a man has relations with his mother and the worst of which is that a man violates the honour of his Muslim brother.”<sup>57</sup> The Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) also said, “When I was taken up into the heavens (the *Mi’raaj*), I passed by some people who had nails of copper with which they were scratching their faces and chests. I said, ‘Who are these people ‘O Jibreel?’ He said, ‘These are the ones who used to eat the flesh of the people and slander their honour.’”<sup>58</sup>

- ❁ The Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*) illustrated to Aa’ishah (*radiyallaahu ‘anhaa*) the danger of the statement she made – even if what she said regarding her co-wife Safiyyah was true – that it was so repugnant that if it was to mix with the waters of the ocean it would change its taste and its colour due to its filth, and this is one of the most emphatic deterrents against backbiting. So just imagine the extent of the sin and the evil that people nowadays fall into whenever they backbite. How many loved ones have the backbiters caused to cut ties with one other? How many married couples have they caused to separate? They destroy families by spreading lies and slander, especially some women who make insinuating remarks about others just so that they can satisfy themselves. Don’t such people fear the *du’aa*

<sup>57</sup> Narrated by at-Tabaraanee in *al-Awsat* (*hadeeth* no. 7151) and ‘Abdur-Razzaaq in his *Musannaf* (*hadeeth* no. 15345), and Shaykh al-Albaanee said the *hadeeth* is *saheeh*. (*Silsilah as-Saheehah: hadeeth* no. 1871).

<sup>58</sup> Narrated by Abu Daawood (*hadeeth* no. 4878). Graded *saheeh* by Shaykh al-Albaanee: *Saheeh Abu Daawood* (*hadeeth* no. 4878).

made in the depths of the night by those whom they backbite and slander? That Allaah will elevate that importune *du'aa* above the clouds at night whilst the people are asleep asking: "Is there anyone making *du'aa* so that I can answer him?" And the answer to it will be, "By my might and my majesty, I will indeed give victory to you even if it is after some time."<sup>59</sup> They should also keep in mind the severe threat from the Prophet (*sallallaahu 'alayhi wa sallam*) whereby he said, "Whoever says something about a believer that is not true, Allaah will make him dwell in the excretions of the people of the Fire."<sup>60</sup>

- ❁ It is upon the Muslim that whenever he hears someone backbiting someone else he should stop that person from backbiting others because listening to it is *haraam*. In fact, the one who defends the honour of his Muslim brother in his absence is promised a very pleasing reward. The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "Whoever defends the honour of his brother in his absence, then it is a right on Allaah that He will free him from the fire."<sup>61</sup>

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<sup>59</sup> Note: He is alluding to the *hadeeth* that is narrated by at-Tirmidhee (*hadeeth* no. 2646): Three people whose *du'aa* would not be rejected: A fasting person when he breaks his fast, a just leader (Imaam), and the *du'aa* of the oppressed one. [Their supplications] will be carried by the clouds and the doors of Heavens will open up for it, and Allaah will say..." Ibn Hajr declared the *hadeeth saheeh*. (*al-Futihaat ar-Rabbaaniyyah*: 4/338).

<sup>60</sup> Narrated by Abu Daawood (*hadeeth* no. 3597) and Ibn Maajah (*hadeeth* no. 3377). Shaykh al-Albaanee classified the *hadeeth* to be *saheeh*. *Saheeh Abee Daawood* (*hadeeth* no. 3066).

<sup>61</sup> Narrated by Imaam Ahmad (*hadeeth* no. 26328). Shaykh al-Albaanee graded the *hadeeth saheeh* in his checking of *al-Halaal wal-Haraam fil-Islam* [The lawful and the prohibited in Islam] pg. 246.





## The 13<sup>th</sup> Benefit: Reconciling Between the Co-Wives

عَنْ أَنَسٍ قَالَ بَلَغَ صَفِيَّةَ أَنَّ حَفْصَةَ قَالَتْ بِنْتُ يَهُودِيٍّ فَبَكَتُ فَدَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ تَبْكِي فَقَالَ مَا يُبْكِيكِ فَقَالَتْ قَالَتْ لِي حَفْصَةُ إِنِّي بِنْتُ يَهُودِيٍّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ لَابْنَةُ نَبِيِّ وَإِنَّ عَمَّكَ لَنَبِيِّ وَإِنَّكَ لَتَحْتِ نَبِيِّ فِيمَ تَفْخَرُ عَلَيْكَ ثُمَّ قَالَ أَتَقِي اللَّهَ يَا حَفْصَةُ

Anas narrated: Safiyyah<sup>62</sup> was told that Hafsa referred to her as 'the daughter of a Jew' so she began to cry. The Prophet (*sallallaahu 'alayhi wa sallam*) entered her presence whilst she was crying. So He (*sallallaahu 'alayhi wa sallam*) asked, "Why are you crying?" She said, "Hafsa said to me that I am the daughter of a Jew." The Prophet (*sallallaahu 'alayhi wa sallam*) said, "Indeed you are the daughter of a Prophet, verily your uncle was a Prophet and you are married to a Prophet so what (right) do they have to belittle you?" He then said, "Fear Allaah, *yaa* Hafsa."<sup>63</sup>

<sup>62</sup> Safiyyah Bint Huyay Bin Akhtab (the mother of the believers). She is a descendant from the tribe of Levi, from the Prophet of Allaah, Israa'eel (Ya'qoob [Jacob] Ibn Ishaq [Isaac] Ibn Ibraaheem), may peace be upon them all. Her lineage also goes back to Prophet Haaron (Aaron), may peace be upon him. Before she became a Muslim, she was previously married to Salaam Ibn Abee al-Haqeeq, then afterwards Kinaanah Ibn Abee al-Haqeeq who was killed in the battle of Khaybar. Hence, she was taken by Dihyah al-Kalbee as a female captive of war. She was then handed over to the Prophet (*sallallaahu 'alayhi wa sallam*) who married her, and he made her dowry her freedom. She was a woman of noble lineage, wealth, beauty and intelligence. May Allaah be pleased with her. *Siyar 'alaam an-nubalaa* (2/231)

<sup>63</sup> Narrated by at-Tirmidhdee (*hadeeth* no. 3894) and Ahmad (3/135). Shaykh al-Albaanee classified the *hadeeth* to be *saheeh*. *Saheeh at-Tirmidhdee* (*hadeeth* no. 3894).



**Benefits from this *hadeeth***

- ❁ The permissibility of engaging the husband as a mediator whenever there occurs a conflict between the co-wives.
- ❁ A woman should be careful not to let the speech of others negatively affect her - even if this speech is from a person of good, moral character - as long as she safeguards her *deen*, honour and she is confident of herself. This is because she will become preoccupied with their speech which in turn would make her life miserable. At the same time, one should verify the news that is brought to him or her before he or she accepts it.
- ❁ The husbands should reconcile such situations with wisdom, deliberation and fairness. For the Prophet (*sallallaahu 'alayhi wa sallam*) indeed clarified to Safiyyah her merits and her high status - which is her *eemaan* (faith) and her *taqwaa* (fear and consciousness of Allaah) in addition to being a descendant of two Prophets - to the extent that no one can detract from her stature. Then he reprimanded Hafsa.
- ❁ This *hadeeth* illustrates the permissibility of the husband reprimanding his wife for the purpose of reminding her of Allaah.
- ❁ The remarks that Hafsa made were most likely said at a time of anger, but the Muslim is still obligated to withhold his tongue from making inadvertent comments regardless of the situation. Allaah says,

﴿ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ

كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴾

“And say to My slaves that they should (only) say those words that are the best. (Because) *Shaytaan* (Satan) verily, sows disagreements among them. Surely, *Shaytaan* (Satan) is to man a plain enemy.”

[Sooratul-Israa, 17:53]





## The 14<sup>th</sup> Benefit: Being Kind to One's Daughters

عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: جَاءَتْنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا. فَأَطْعَمْتُهَا ثَلَاثَ تَمَرَاتٍ. فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً. وَرَفَعَتْ إِلَيَّ فِيهَا تَمْرَةً لِتَأْكُلَهَا. فَاسْتَطَعَمْتُهَا ابْنَتَاهَا. فَشَقَّتِ التَّمْرَةَ، الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا، بَيْنَهُمَا. فَأَعْجَبَنِي شَأْنُهَا. فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ. أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ. وَفِي رِوَايَةٍ أُخْرَى: مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا، فَأَحْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِتْرًا مِنَ النَّارِ

Aa'ishah (*radiyallaahu 'anhaa*) narrated: One day a poor woman with two daughters came to me and I gave her three dates so she gave each of them a date. She then raised the date to her mouth to eat it, but her two daughters wanted it so she broke the date and gave each of her daughters half. Thus I was truly amazed by her act of kindness. So I mentioned to him (*sallallaahu 'alayhi wa sallam*) what she did, and he said, "Because of that Allaah made it incumbent that He enters her into *Jannah* (Paradise), and He saves her from the fire." And in other narration it states, "Whoever is tested with these daughters, and he/she is kind to them, then that will be a protection for him/her against the fire."<sup>64</sup>

### Benefits from this *hadeeth*

- ❁ This *hadeeth* illustrates Aa'ishah's (*radiyallaahu 'anhaa*) generosity, kindness, and the love to do good for others. For in some narrations its states that all she had to eat were those dates that she gave the poor woman. And this was something well known

<sup>64</sup> al-Bukhaaree (1352) and Muslim (2629)

about her, for one time Mu'aawiyah (*radiyallaahu 'anhu*) sent her a hundred thousand dirhams and before the day was over she gave it all away to the poor and needy.<sup>65</sup>

- ❁ The reward of being good to one's children, especially the daughters, for some people become disappointed with the fact that they have been granted daughters (alone) and not sons, this discontentedness is not permissible. This is why Allaah chastised the people of *jaahiliyyah* who used to hate when they gave birth to daughters, as He says,

﴿ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ  
مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ ۗ أَمْرٌ يُدْشِرُهُ فِي التَّرَابِ ۗ أَلَا سَاءَ مَا  
يَحْكُمُونَ ﴿٥٩﴾ ﴾

**“And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? Certainly, evil is their decision.”**  
[Sooratun-Nahl, 16:58-59]

Waathilah Bin al-'Ashqa' said, “It is from the blessing (of Allaah) on a woman that she gives birth to a girl before a boy and this is because Allaah says,

﴿ أَوْ يُرْوِجُهُمْ ذُرِّيَّاتًا وَإِنشَاءً ۖ وَجَعَلُ مَنْ يَشَاءُ عَاقِبَةً ۗ ﴾

**“He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.”**  
[Sooratush-Shoorah, 42:50]

<sup>65</sup> *Siyar 'alaam an-nubalaa* (2/186)

- ❁ The reason why some parents prefer to have boys over girls is their belief that boys are of more benefit than girls, this however is not always the case because in some instances the daughter can be more dutiful and kind to her parents than the son, this is why Allaah says,

﴿ ۞ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۞ ﴾

**“You know not which of them, whether your parents or your children, are nearest to you in benefit..”**

[Sooratun-Nisaa, 4:11]

- ❁ Since it is that the Arabs before Islaam used to deny young girls their rights, Islaam gave them back these rights and even further encouraged their guardians to give them the best upbringing possible. The Messenger (*sallallaahu 'alayhi wa sallam*) said, “Whoever takes care of two young girls until they become adults, he will come on the Day of Judgment, I and him” and he intertwined his fingers with each other.<sup>66</sup>

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<sup>66</sup> Muslim (2631)





## The 15<sup>th</sup> Benefit: Fulfilling the Rights of the Wife Even After She Dies

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ مَا غَزَتْ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غَزَتْ عَلَى خَدِيجَةَ وَمَا رَأَيْتُهَا وَلَكِنْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ ذِكْرَهَا وَرَبَّمَا ذَبَحَ الشَّاةَ ثُمَّ يَقْطَعُهَا أَغْصَاءَ ثُمَّ يَبْعُثُهَا فِي صَدَائِقِ خَدِيجَةَ فَرَبَّمَا فُلْتُ لَهُ كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةً إِلَّا خَدِيجَةُ فَيَقُولُ إِنَّهَا كَانَتْ وَكَانَتْ وَكَانَ لِي مِنْهَا وَلَدٌ

Aa'ishah (*radiyallaahu 'anhaa*) narrated: None of the wives of the Prophet (*sallallaahu 'alayhi wa sallam*) ever made me as jealous as Khadeejah, even though I never saw her. Nonetheless, the Prophet (*sallallaahu 'alayhi wa sallam*) would always mention her, and he would sometimes slaughter a sheep, cut it into pieces and send it to Khadeejah's friends. And I would sometimes say to him, "It is as if there is no other woman in the world besides Khadeejah." Whereby he would reply, "Indeed (it is because) she had such and such (good qualities) and I have a child from her."<sup>67 68</sup>

<sup>67</sup> al-Bukhaaree (4931) and Muslim (2435)

<sup>68</sup> Imaam adh-Dhahabee commented on this *hadeeth* by saying, "And this is one of the strangest things; that she (may Allaah be pleased with her) was jealous of an old woman who passed away many years before the Prophet (*sallallaahu 'alayhi wa sallam*) even married her. Nonetheless Allaah would safeguard her from being jealous of the other co-wives with whom she had to share the Prophet (*sallallaahu 'alayhi wa sallam*). This indeed is from Allaah's subtle mercy upon her and the Prophet (*sallallaahu 'alayhi wa sallam*) so as to not make their lives precarious and perhaps her jealousy was not as intense for her co-wives because of the (strong) love the Prophet (*sallallaahu 'alayhi wa sallam*) had for her and his affection towards her. (*Siyar 'Alaam an-Nubala: 2/165*)



Benefits from this *hadeeth*

- ❁ This *hadeeth* illustrates the noble traits and characteristics that the Prophet (*sallallaahu 'alayhi wa sallam*) possessed as it relates to establishing a loving relationship, having forbearance, honouring those who passed away, as well as maintaining an amicable relationship with their relatives and friends who are alive.
- ❁ The merits of Khadeejah and the love and admiration that the Prophet (*sallallaahu 'alayhi wa sallam*) had for her.
- ❁ The husband should always honour and maintain the love and respect he has for his wife even after she dies, following the example of the Prophet (*sallallaahu 'alayhi wa sallam*) whereby he said, "The best amongst you are those who are best to their wives, and I am best amongst you to my wives."<sup>69</sup>
- ❁ Jealousy is a reality and it should not be seen as something objectionable if it happens with the most praiseworthy of women, much less those who are of a lesser stature than them. at-Tabaree and other than him from amongst the scholars have said, 'The jealousy of women is something that is pardoned and hence they would not be punished for such feelings due to their innate nature.' However a woman should not let her jealousy get the better of her whereby it leads her to do or say that which Allaah and His Messenger have prohibited.
- ❁ Whoever loves someone loves those whom he/she loves and loves everything that is connected to that person.
- ❁ The wife should make the utmost effort to earn the love of her husband by treating him in a kind and respectful manner. For

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<sup>69</sup> *Saheeh at-Tirmidhee* (no. 3895)

indeed it is the woman who is truly loved who gives meaning to a man's life. She gives him joy from her emotions just as she gives him birth from her womb. Verily it is only a woman who can bring about a truly warm environment for her husband. For there are some women who can make the home a beautiful, effervescent garden even though the house may be barren and times might be difficult. Whereas on the other hand, some women can make the home feel like an arid, windy desert even though it may be filled with all their needs and wants. And then there are some women who make the home like a graveyard.





## Glossary of Important Arabic Words and Phrases

<b>'Awrah</b>	What is exposed of the body between the navel and the knee for the man and the whole body of a woman except her hands and her face
<b>Duff</b>	A small open-ended drum (similar to a tambourine only without bells or jingles)
<b>Du'aa</b>	A prayer (supplication)
<b>Ghusl</b>	The ritual bath that enables one to perform all the acts of worship
<b>I'tikaaf</b>	Remaining in the <i>masjid</i> for a lengthy period of time (usually a number of days during Ramadan) with the intention of gaining nearness to Allaah.
<b>Jaahiliyyah</b>	The period of time that preceded the prophethood of the Messenger Muhammad ( <i>sallallaahu 'alayhi wa sallam</i> )
<b>Lahw</b>	A useless activity of idle amusement
<b>Mi'raaj: al-Israa wal-Mi'raaj</b>	<i>al-israa</i> was the expeditious night journey of the Messenger ( <i>sallallaahu 'alayhi wa sallam</i> ) from <i>Masjid al-Haraam</i> (Makkah) to <i>Masjid al-Aqsaa</i> (Jerusalem), and the <i>Mi'raaj</i> was his ascension to the highest heavens from Jerusalem that immediately followed the night

journey.

<b>Nushooz</b>	Marital discord/dispute/disagreement – it occurs when either spouse is hostile towards the other. With respect to the wife, <i>nushooz</i> takes place when she disobeys the husband’s commands/requests, or forsakes her obligatory religious duties. As it relates to the husband, <i>nushooz</i> occurs when he disrespects her, transgresses against her by abusing his rights, fails to fulfill his obligatory duties, boycotts her, is inconsiderate, does not maintain her, or treats her unkindly.
<b>Ribaa</b>	Usury/Interest
<b>Salaf</b>	All the righteous Muslims from previous generations
<b>Shaytaan</b>	Satan
<b>Taqwaa</b>	A comprehensive word which entails doing all that Allaah has commanded and avoiding all that He has prohibited