



ATTRIBUTES OF

*The Righteous  
Wife*



By Shaykh Abdur Razzaq Ibn Abdul Muhsin Al-Abbaad

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*The Righteous  
Wife*

A decorative floral and leaf motif in a light gray color, positioned to the left of the word 'Wife'. It features a stylized flower with multiple petals and a leafy branch extending downwards and to the right.

By Shaykh Abdur Razzaq Ibn Abdul Muhsin Al-Abbaad

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## AUTHOR'S INTRODUCTION

Verily, all praises belong and are due to Allaah. We seek His aid, beg Him for forgiveness and repent unto Him. We seek refuge in Allaah from the evils of our souls and from the evils of our misdeeds.

Whomsoever Allaah guides there is none who can misguide him, and whosoever Allaah misguides there is none who can guide him.

I bear witness and testify that there is no deity worthy of worship but Allaah, alone, without any partner, and I bear witness that Muhammad is His slave and messenger. May Allaah extol upon him and all of his family members and companions prayers and salutations.

### **To proceed...**

The topic of this book, **“Attributes of the Righteous Wife”**, isn't just for the young woman looking forward to marriage and wants to know about the attributes of a good wife in order to adorn herself with those attributes and prepare herself to implement and perfect them.

Nor is it merely addressed to the married woman who has already chosen these righteous attributes and wishes to persevere and continue to practice them. Nor is it only for the married woman who fails to fulfill these attributes and falls short in them in order for her to fix herself and rectify her marital life. Rather it is an address and a reminder much more general than all of this.

It is a reminder for the father who wants his daughters as well as any other women under his guardianship to have a good upbringing, an honorable life and an entrance into marital life according to what Allaah and His Messenger have intended.

This treatise will hopefully aid him in reminding these young women of the legislative guidelines and necessary characteristics that the young Muslim woman must be cultivated upon and look after.

This treatise is also a reminder for the mother who is the shepherd of her home, the one responsible for her daughters as their instructor, for surely most women grow up practicing that which they saw and heard their mothers doing. It is also a reminder for the callers to Allaah to look after this affair, to place importance on this matter and to strive very hard in spreading these virtuous attributes,

commendable characteristics and blessed traits in order that these attributes will become inseparable for our daughters and women in the society of faith and lands of the faithful.

Especially since we live in a time in which a total war has been waged against the woman, the likes of which is un-known in all of history. There are countless tactics and platforms for this war which aims at doing away with the chastity, nobility, perfection, adornment, beauty, faith, character and virtue of the woman.

In the past, the only way pervasive calls, biased desires and degenerated views could reach a woman was through a handful of television stations, or if she had an evil girlfriend, etc....This was the only way evil practices would reach her.

As for today, then the filth and corruption of the entire world reaches her while she sits in the comfort of her own home without having to leave.

She can sit in her bedroom in front of the television or surf the net, or read tabloid magazines, and every type of evil and corruption can reach her heart and mind.

So in order for her to be righteous, chaste, religious and devout to Allaah, the Sublime and

Exalted, she needs to shut all doors of evil, cut off all pathways of vice, and lock all entrances of corruption.

Furthermore, this is also a huge responsibility upon the men that Allaah has placed in charge of her [such as her father, husband, brother, etc...]. Hence, this major affair requires that a great deal of importance is displayed to it and that it is properly looked after.

I say: In the shade of our current condition, along with a lack reminding and the small number of those who remind the people about the attributes of Emaan, the virtuous qualities and fine characteristics that the woman should adorn herself with, there has appeared a lot of weakness and feebleness amongst many women, and it has become widespread among them the lack of shyness, and all other types of negligence.

**To proceed:**

This will be a brief lecture on the attributes of the righteous wife. I ask Allaah, the Ever-Generous, the Lord of the Magnificent Throne, to allow it to be good and beneficial, and to allow it to be a key to good and to close the doors of evil.

I ask Him to allow it to be a means of guidance for the hearts and rectification for the souls, a



connection to Allaah, the Lord of the worlds, in order to achieve His good pleasure and to obtain that which He loves, the Sublime and Exalted, and to help in staying far away from all that angers and displeases Him, the Exalted.

I say-and in Allaah I seek help-:

When we speak about the attributes of the righteous wife and righteousness, it is necessary that we forget not about the major principle of this topic which is the foundation and basis of obtaining righteousness. This principle is the reality that righteousness cannot be obtained except through two means:

The first: Divine inspiration from Allaah, the Sublime and Exalted, His guidance, aid and facilitation.

Hence, Allaah is the Guide and He, alone, is the One Who gives success, and all affairs are only in the hand of Allaah, the Exalted. He, the Sublime, says,

﴿ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴾



**“He whom Allaah guides, he is the rightly guided; but he whom He sends**

**astray, for him you will find no wali to lead him.”<sup>1</sup>**

Allaah, the Exalted, also says,

﴿ وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾ ﴾

**“Allaah calls to the Abode of Peace and guides whom He wills to a straight path.”<sup>2</sup>**

Thus, all guidance, righteousness and success lies in the hands of Allaah. Whatever He wills shall take place and whatever He doesn't will shall not take place; and there is neither might nor strength except in Allaah, the Most High, the Most-Great.

**The second:** By a person striving and exerting all of his efforts and energy in obtaining righteousness by seeking it through its proper means.

The Prophet (ﷺ) has mentioned both of these points when he (ﷺ) said in an authentic hadeeth:

أَحْرَضَ عَلَيَّ مَا يَنْفَعُكَ، وَاسْتَعَانَ بِاللَّهِ

<sup>1</sup> Surah al-Kahf [18:17]

<sup>2</sup> Surah Yunus [10:25]

**"Be diligent upon that which is beneficial for you and seek help in Allaah." <sup>3</sup>**

اِحْرَاضٌ عَلَى مَا يَنْفَعُكَ

**"Be diligent upon that which is beneficial for you..."**

By exerting all beneficial means and helpful reasons with which righteousness and guidance may be obtained.

وَاسْتَعِينُ بِاللَّهِ

**"And seek help in Allaah."**

In other words, rely on Him, put your trust in Allaah, seeking from Him his aid, hoping that He gives you divine success, makes you firm and assists you in obtaining righteousness. Hence, this is a major principle that entails all good.

There is another important principle that we must bring to your attention being:

The foundation of righteousness, the origin of knowing of it and the path of reaching it is the Book of Allaah and the Sunnah of His Prophet (ﷺ).

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<sup>3</sup> Collected by Muslim (no. 2664).

Therefore, it is a must that the one who wishes to remind the people about righteousness and rectification to rely on the Book of Allaah and the Sunnah of His Noble Messenger (ﷺ).

As for the proof for this from the Qur'an, then it is the saying of His, the Exalted,

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ ﴾

**“Verily, this Qur'an guides to that which is most straight and most correct.”** <sup>4</sup>

As for the Sunnah and the guidance of the Noble Prophet (ﷺ), then he (ﷺ) says,

تَرَكْتُ فِيكُمْ شَيْئَيْنِ لَنْ تَضِلُّوا بَعْدَهُمَا :  
كِتَابَ اللَّهِ ، وَ سُنَّتِي .

**“I leave you with two things with which you will never go astray after me: the Book of the Allah and my Sunnah.”** <sup>5</sup>

So accordingly, the topic of our lecture will be:

<sup>4</sup> Surah al-Isra' [17:9]

<sup>5</sup> Collected by al-Hakim (1/172) on the authority of Abu Hurayrah, radiyallāhu 'anhu, and al-Albani declared it to be authentic in "Sahih al-Jami'" (no. 2937).

**Attributes of the Righteous Wife in Light of  
the Book of Allah and the Sunnah of His  
Messenger (ﷺ).**

Moreover, every attribute that we mention in our talk will be supported and backed up with its proof and evidence from the Book of Allaah and or the Sunnah of His Messenger (ﷺ).

**A Third Principle:**

Which is a basis upon which all acts of obedience, deeds of virtue and perfection are based, this principle is: The fulfillment and execution of the taqwa of Allaah, the Sublime and Exalted.

For surely, it is the peak of all virtues, the spring-head of all good, and the origin of all happiness in this life and the Hereafter.

Moreover, it is incumbent upon the Muslim woman to understand that her adherence to the etiquettes of the Islamic Legislature and adorning herself with the virtuous attributes is an act of worship and a means of seeking nearness to Allaah, which brings about His good pleasure and reward.

She must also realize that by her falling short in adhering to those etiquettes and attributes, it will cause her to miss out on obtaining Allaah's good pleasure and reward, according to how

much she falls short in her adherence, and we will mention more of this – insha- Allaah- in its proper place in the lecture.



## FROM THE ATTRIBUTES OF THE RIGHTEOUS WIFE IN SURAH AN-NISAA

The very first thing that I will start off with is what is mentioned in surah-Nisaa regarding the attributes of the righteous wife:

Allaah, the Blessed and Exalted, says,

﴿فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ﴾

**“Therefore the righteous women are devoutly obedient and guard in their husband's absence because of what Allaah has guarded.”** <sup>6</sup>

This section of the verse has mentioned a comprehensive description of the righteous wife and displayed the characteristics of the pious woman.

This blessed, noble text has proven to us that the righteous wife is the woman who combines between two main attributes:

**The first:** One that pertains to her relationship with her Lord.

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<sup>6</sup> Surah an-Nisaa [4:34]

**The Second:** One that pertains to her relationship with her spouse.

**As for the relationship between her and her Lord:** Then it is the part that says,

﴿ قَنِينَةٌ ﴾

...**devoutly obedient**... Al-Qunūt is being constant upon the obedience of Allaah and strictly guarding His worship, to adhere to His obedience, and to take care of the obligations and mandatory acts of Islaam. It is to avoid neglecting and or wasting them. Thus, all of this is included in the saying His, the Sublime and Exalted,

﴿ قَنِينَةٌ ﴾

...**devoutly obedient**...

**The Second Aspect:** Is in the part of the verse that says,

﴿ حَفِظْتُ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ﴾

”...and guard in their husband's absence because of what”

Allaah has guarded.



In other words, the woman that guards the rights of her husband in his absence, and similarly is the case in his presence. She guards his wealth, his bed, his rights and his obligations,

﴿ حَفِظَتْ لِلْغَيْبِ ﴾

**...and guard in their husband's absence.**

Moreover, all of this guarding and protecting is only from the divine success of Allaah, the Sublime and Exalted, His aid and facilitation. For this reason He said,

﴿ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ﴾

**...and guard in their husband's absence because of what Allaah has guarded."**

**Meaning,** this is not because something she deserves, or because of her intelligence or hard work, but only because of Allaah's divine inspiration, aid and facilitation of those acts.

This reminds us of what I previously mentioned with regards to the reality that righteousness and piety can only occur by Allaah's aid and ease.

Also, included in the part of the verse that says,

﴿ قَدِيتُكَ ﴾

**...devoutly obedient...** Is the women's protection and guarding of the obligatory acts of Islam and the incumbent things in the Religion.

There are several ahādīth of the Prophet (ﷺ) that have this very same meaning.

From them is the hadith that is collected by Ibn Hibban in his "Saheeh" <sup>7</sup> on the authority of Abu Hurayrah, radiyallāhu 'anhu, that, the Prophet (ﷺ) said,

إِذَا صَلَّتِ الْمَرْأَةُ حَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَ  
حَصَّنَتْ فَرْجَهَا، وَأَطَاعَتْ بَعْلَهَا، دَخَلَتْ مِنْ  
أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَتْ

**"If a woman offers her five daily prayers, fasts the month of Ramadan, guards her chastity and obeys her spouse, she will be allowed to enter Paradise through any gate she wishes."**

Imam Ahmad has also collected in his "Musnad"<sup>8</sup> on the authority of 'Abdur-Rahman

<sup>7</sup> (no. 4163) and al-Albani declared it to be hasan in "Sahih at-Targhib" (no. 1931).

<sup>8</sup> (no. 1661).

Ibn 'Auf, radiyallāhu 'anhu, that, the Prophet (ﷺ) said,

إِذَا صَلَّى الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَ  
حَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا:  
أَدْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

**”If a woman offers her five daily prayers, fasts the month of Ramadan, guards her chastity and obeys her husband it will be said to her, 'Enter Paradise through any gate you please.’”**

So congratulations to the Muslim woman for receiving this noble promise and virtue that Allaah, the Sublime and Exalted, has given her.

Just four actions that the Muslim woman can count on one hand, not two hands, but just one hand, four acts that if she guards them, it will be said to her on the Day of Judgment,

أَدْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

**”Enter Paradise through any gate you please.”**

Isn't it befitting for the woman who is sincere and truthful to herself to look after these

attributes, to place a great deal of importance on them, and to be consistent upon performing them?

To guard her prayers, guard her fasting, guard her chastity, guard the rights of her husband in order for her to obtain this blessed promise and this plentiful good, and for it to be said to her on the Day of Judgment,

أَدْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

**"Enter Paradise through any gate you please."**

The foundation of a woman being righteous is her righteousness with her Lord, her perfection of His obedience and seeking closeness to Him, along with being constant upon all of that.

For indeed, this righteousness and uprightness is the secret behind her happiness and bliss. The secret behind her Tawfeeq in her entire life- and included in that is her marital life-, the secret behind the forthrightness of her children and offspring, and the secret behind her having a blessed, pleasant life.

For this reason it is extremely important for the woman who wants good for herself, and for those fathers who want good for their daughters to raise them upon righteousness, uprightness and

guarding their worship. They must raise their daughters upon looking after the incumbent acts of Islam, especially the five daily prayers, fasting the month of Ramadan, and staying far away from everything that will affect their chastity and nobility. This is what is mentioned in this hadeeth, being the saying of the Prophet (ﷺ),

وَحَفِظَتْ فَرْجَهَا

**"... guards her chastity..."** For a woman to guard her chastity requires that she and her guardian cut off all means and doors that will lead to corruption, evil and sin; and refuge is sought in Allaah.

This is a major issue for the woman who wants good for herself to raise herself thereupon. She has to strictly guard the obedience, worship and seeking closeness to Allah, the Sublime and Exalted, with that which pleases Him, from correct statements and righteous actions.

Then, if Allaah blesses her with an honorable and compatible spouse, she should fear Allaah regarding him from the very beginning of their marriage.

This requires us to point to a very dangerous matter that has become very popular and

widespread which is: wastefulness and extravagance on the wedding night, and going overboard on the costs and expenses of the actual wedding; this is a matter that is very serious and its harm can be quite formidable.

When many women are about to get married they only focus on material things and only place importance on being like their relatives and girlfriends. Some of them say, 'So and so did this', and, 'So and so got married like that, etc...

Once they look at things like this, they fall into extravagance and wastefulness. They waste and throw away so much money and wealth along with countless other impermissible deeds and evil acts. Hence, this preface to their marriages is a reason behind the lack of blessings and goodness in the future of their marriages. This is exactly opposite to the case of the woman who is far away from those vices and her family avoids extravagance, sins and acts of disobedience, then here will there be blessings and goodness.

For this reason it states in the authentic hadeeth that has been collected by Abu Dawud in his "Sunan"<sup>9</sup> on the authority of 'Uqbah Ibn

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<sup>9</sup> (no. 2117) and al-Albani declared it to be authentic in "As-Saheehah" (no. 1842).

'Aamir, radiyallāhu 'anhu, that, the Prophet (ﷺ) said,

خَيْرُ النِّكَاحِ أَيْسَرُهُ

**"The best marriage is the easiest."**

It states in another hadeeth:

أَعْظَمُ النِّسَاءِ بَرَكَهٌ أَيْسَرُهُنَّ مُؤْنَةً

**"The women who have the most blessings are those who are the easiest to look after." <sup>10</sup>**

For this reason it is necessary upon the woman, her father and mother to make it their goal with regards to marriage to make things easy and not difficult, to keep things humble and simple, and to avoid being

wasteful spendthrifts. This is something that has a direct effect on marital life; both positive and negative.

But if there is extravagance and wastefulness, and sins and acts of disobedience, then these are from the greatest reasons behind the

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<sup>10</sup> Collected by Ahmad In his "Musnad" (no. 25120), an-Nasaai'ee in "As-sunan al-Kubra" (no. 9274) from the hadeeth of 'Aishah, radiyallāhu 'anha.

blessings of Allaah being snatched away, and  
refuge is sought in Him.





## BEWARE OF THE CURSED DEVIL

From the attributes of the righteous wife is to beware of the accursed Devil whose goal in this life is to make corruption, to spoil the religion, character, mutual dealings, living, brotherhood/sisterhood and everything that is good and wholesome. For this goal he sends out his soldiers and stoops every day.

I would now like you to ponder with me on the hadeeth that can be found in "Sahih Muslim" <sup>11</sup>, on the authority of Jabir, radiyallāhu 'anhuma, who reported that, Prophet (ﷺ) said,

إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ، ثُمَّ يَبْعَثُ  
سَرَايَاهُ

**"Iblīs sets his throne on the water, then sends forth his troops."**

**Meaning**, his armies and detachments to cause trouble.

فَأَذْنَاهُمْ مِنْهُ مَنْزِلَةٌ أَكْبَرُ مِنْهُمْ فِتْنَةٌ

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<sup>11</sup> (no. 2813).

**”So the one who is nearest to him in station being the one who can cause the greatest temptation.”**

**Meaning**, the closet to him is the one who makes the greatest trial between the people.

يَجِيءُ أَحَدُهُمْ

**”...one of them comes...”**

In other words, one of the members of his army.

فَيَقُولُ : فَعَلْتُ كَذَا وَ كَذَا ، فَيَقُولُ : مَا صَنَعْتَ  
شَيْئًا ، ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ : مَا تَرَكْتَهُ  
حَتَّى فَرَّقْتُ بَيْنَهُ وَ بَيْنَ امْرَأَتِهِ ، فَيُذْنِبُهُ مِنْهُ

**”One of them comes and says, 'I have done such and such,' but he replies, 'You have done nothing,' Then one of them comes and says, 'I did not leave him until I separated him from his wife.' He then brings him near to himself...”**

**Meaning**, Iblis brings this one close to himself.

وَيَقُولُ : نَعَمْ أَنْتَ . قَالَ الْأَعْمَشُ : أَرَاهُ قَالَ :  
فَيَلْتَزِمُهُ

**"...saying, 'What a fine fellow you are!'"**  
**'Amash [one of the reporters in the chain**  
**of narration] said he believes he**  
**said, "Then he embraces him." <sup>12</sup>**

In other words he draws him near and embraces him because he separated a man from his wife.

The righteous wife needs to correctly understand this issue and realize this reality. Both her and her husband must know that there is a hidden enemy that sees you, but you cannot see him. He walks with you like blood flows through your veins. He whispers, incites, plots and plans. He does all of these things and you cannot see him. He casts in both of your hearts evil whispers and doubts until the point that there is hatred and enmity. Similarly he has several paths and methods.

For this reason the Sunnah has encouraged us to protect ourselves from the Devil when we enter our homes, go to our wives, eat our meals and become angry.

In every single matter and affair you need protection from Shaytan so that he won't join you in what Allaah has provided you with such as your family, your household and your children.

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<sup>12</sup> Translation reference: Mishkat Al-Masabih of James Robson (1/20).

Therefore, a person is in need of protecting himself with the blessed supplications, the Noble Qur'an, the reported invocations, and strictly guarding the obedience of Allaah, the Sublime and Exalted.

Thus from the attributes of the righteous wife is to be weary from the plots of the Devil and from his whisperings, incitements and what he casts into the people's souls, which whenever a person listens and pays them attention will end up being afflicted with the corruption of his family and destruction of his marital life.

How many families and households have split up and they couldn't get back together because of listening to the Devil and following him and his whisperings?

Only if each of them had made themselves far and remote from him and sought refuge in Allah from the Accursed Devil, none of those things would have happened nor would they have split up. How many homes have become separated because of obeying the Devil?

Afterwards this trouble making demon goes to Iblis to take his place and station with him because of the trouble that he caused when he separated a man and his wife.

Here there is something very important to pay attention to which is: This hidden enemy who sees you and you cannot see him has extensive experience and endless practice.

Nowadays, when people discuss different companies and their experience, the longest of most of their experience doesn't exceed fifty or sixty years. But the experience of Iblis goes beyond thousands of years.

How many people have entered their graves and were captives of the call of the Cursed Devil and slaves of the effects of his corruption and deviation?

For this reason the Muslim Home needs to protect and guard itself, and make itself remote from the Cursed Devil.



## MAKE YOU HUSBAND HAPPY WHEN HE LOOKS AT YOU

From the attributes of the righteous wife is to make your husband happy when he looks at you. The righteous wife should be pleasing to her husband in her looks, her appearance, and her clothes. She should make herself accustomed to obeying him and answering his requests without any pride, arrogance or haughty refusal.

Regarding this we should all reflect on the hadeeth of the Prophet (ﷺ) which is collected in the Sunan of an-Nasaai'ee<sup>13</sup> on the authority of Abu Hurayrah, radiyallāhu 'anhu, who reported that the Messenger of Allaah (ﷺ) was once asked which woman is best? He replied,

الَّتِي تَسْرُهُ إِذَا نَظَرَ، وَ تُطِيعُهُ إِذَا أَمَرَ، وَ لَا  
تُخَالِفُهُ فِي نَفْسِهَا وَ مَالِهَا بِمَا يَكْرَهُ.

**"The one who pleases [her husband]  
when he looks at her, obeys him when he  
gives a command, and does not go  
against his wishes regarding herself or**

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<sup>13</sup> (no. 3231), and al-Albani declared it to be authentic in "As-Saheehah" (no. 1838).

**property by doing anything of which he disapproves.”**

So these are her attributes regarding her outward appearance and looks.

She should place a great deal of importance on her looks and on her appearance in front of him every time he is in her presence. She must respect and act upon his orders and requests, and this should be something that she keeps on her mind all of the time.

From the things which are very sad is that there are many women who don't have a clue about dressing up and making themselves look pretty unless they want to leave the home to go to a party or a gathering.

As for her husband, then when he comes home he finds her wearing shabby clothes, not smelling nice, her hair undone, and other attributes which hinder and cut him off from having any desire for her.

Then he is shocked when he realizes that every time she wants to leave the home she has to get dressed up and he isn't even worth one tenth of her efforts.

So let's ask the question, what desire will his heart be filled with for a women with the likes of

these attributes?! What love will he have for her and this is what she does with him?

This is a clear proof of the stupidity of these women regarding perfecting their marriages and lifting the bar of their love lives.

Atop of all of this is the fact that there are many other women who hardly listen to their husbands and answer their requests. Some women always fuss and complain about their husbands. Consequently, she brings on her home a miserable, hard life, a life full of stress and worry, and she is the one who is harming her own self.

The Prophet (ﷺ) says in the hadeeth that is collected in "Sahih Muslim" <sup>14</sup> on the authority of Jabir, radiyallāhu 'anhuma,

إِذَا قَدِمَ أَحَدُكُمْ لَيْلًا فَلَا يَأْتِيَنَّ أَهْلَهُ طُرُوقًا

**"When one you returns at night from a journey, he should not go to his family."**

**Meaning,** don't pop up and surprise her at night. Why not?

حَتَّى تَسْتَجِدَّ الْمَغِيبَةَ وَتَمْتَشِطَ الشَّعْثَةَ

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<sup>14</sup> (no. 715).



**“In order that the woman with untidy hair may comb it and the woman whose husband has been away may shave her private hairs.” (i.e. to get ready for her husband).”** <sup>15</sup>

Here is a very important point for the woman to pay attention to, being: She should meet her spouse in the cleanest, neatest and most beautiful fashion,

especially if he's returning from being away or a coming back from a journey.

This is something that requires for her to prepare herself and be ready even with regards to straightening up the house, just as it is reported that the Mother of the Believers, 'Aishah, radiyallāhu 'anha, said, 'The Messenger of Allaah (ﷺ) once returned

from travelling and I had put up a figured curtain of mines, mindlessly forgetting about the figures. When the Messenger of Allaah (ﷺ) saw it he took it down and said,

أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ  
بِخَلْقِ اللَّهِ

<sup>15</sup> **Translation reference:** English translation of Bulugh Al-Maraam (pg. 359)

**”The people who will have the most severe punishment of the Day of Judgment are those who wish to imitate the creation of Allaah.”**

Aishah said, **‘So we turned it into one or two pillows.’** <sup>16</sup>

Why did she put up that curtain? Because she wanted when the Prophet (ﷺ) entered his home to find it [their house] and his wife in the finest of fashions.

So we benefit from this hadith that it is necessary for the wife to prepare the house just as she should prepare herself to greet her spouse.

Thus all of these things are from the attributes of the righteous wife and pious woman in the Sunnah of the Prophet (ﷺ).

Regarding this meaning there is another hadeeth that is collected by at-Tabarani in “Al-Mu'jam al-Ausat” <sup>17</sup> on the authority of Anas Ibn Malik, radiyallāhu 'anhu, who reported that the Messenger of Allaah (ﷺ) said,

أَلَا أُخْبِرُكُمْ بِنِسَائِكُمْ فِي الْجَنَّةِ

<sup>16</sup> Collected by al-Bukhari (no. 5954) and Muslim (no. 2107).

<sup>17</sup> (no. 1743), and al-Albani declared it to be authentic in "As-Saheehah" (no. 3380).

**”Shall I not inform you about your wives  
in Paradise?”**

**Meaning**, the wife that has become qualified to be from the people of Paradise because of her praised attributes and blessed character. He then said,

كُلُّ وَدُودٍ وَلُودٍ ، إِذَا غَضِبَتْ أَوْ أُسِيءَ إِلَيْهَا أَوْ  
غَضِبَ زَوْجُهَا ، قَالَتْ : هَذِهِ فِي يَدِكَ لَا أَكْتَحِلُ  
بِغَمْضٍ حَتَّى تَرْضَى

**”Every affectionate, fertile woman, that whenever she becomes angry, or is treated badly, or when her husband becomes angry says, 'This is my hand that I place in your hand, I will not sleep until you are pleased with me.’”**

**Meaning**, I won't close my eyes and sleep until you are happy with me.

It is very unfortunate that there are some women who don't care if their husbands go to sleep one, two or three nights, or maybe even a week or a month, and he is angry with her as if this doesn't concern her at all! As if she is

not going to meet Allaah, the Sublime and Exalted, and He won't bring her to account for these deeds and acts.



## A HADEETH ABOUT THE BEST OF WOMEN

From the attributes of the righteous wife is that which is mentioned in the "Sunan" of al-Bayhaqi<sup>18</sup> on the authority of Udhaynah as-Sadafi who reported that the Messenger of Allaah (ﷺ) said,

خَيْرُ نِسَائِكُمُ الْوَدُودُ الْوَلُودُ الْمُوَاتِيَةُ  
الْمُوَاسِيَةُ ، إِذَا اتَّقَيْنَ اللَّهَ ، وَ شَرُّ نِسَائِكُمُ  
الْمُتَبَرِّجَاتُ الْمُتَخَيَّلَاتُ وَ هُنَّ الْمُنَافِقَاتُ ، لَا  
يَدْخُلُ الْجَنَّةَ مِنْهُنَّ إِلَّا مِثْلُ الْغُرَابِ الْأَعْصَمِ

**"The best of your women are those women who are extremely affectionate and very fertile, those women who are gentle and comforting, if they fear Allaah. The worst of your women are those women who do not cover and are vain and conceited; and they are the female hypocrites. The number of them who will enter Paradise is like that of the white-legged crow."**

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<sup>18</sup> (7/82), and al-Albani declared it to be authentic in "As-Saheehah" (no. 1849).

So look at these attributes of the righteous wife:

### الْوَدُودُ

**"Al-Wadud"** This is a noble attribute and praiseworthy characteristic in the righteous woman and the blessed wife which is that she is affectionate, and the most deserving person of this is affection is her husband. She should endear herself to her husband and grab his feelings and emotions with her sweet and pleasant words, her good affection towards him in her dealings with him, and in her appearance.

Hence, you can show your husband love and affection with your speech, your outward appearance, your disposition, your actions and your character.

### الْوَالِدُودُ

**"Al-Walud"** In other words, fertile, and this is another praiseworthy characteristic in a woman which makes her from the best of women.

If a woman has been afflicted with an illness that prevents her from having children, then this won't harm her because it isn't from something that she did wrong or fell short in, so Allaah will

not take her to account for it, and it won't harm her nor conflict with her righteousness.

As for if she is very fertile and she prevents herself from bearing children then this is harmful to her, and indeed the Prophet (ﷺ) said,

تَزَوَّجُوا الْوُدُودَ الْوُلُودَ، فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَمَ  
يَوْمَ الْقِيَامَةِ.

**”Marry affectionate and fertile women, for surely, on the Day of Judgment I will brag and boast about your numbers.”** <sup>19</sup>

So therefore, that which is necessary for the woman to do is to strive from the very first day to have children and to do what she can to be a reason in that. She should try her best in raising and looking after them. She should hope to be a reason behind there being righteous children and rectifying callers to Allaah in the society.

From the very beginning of her marriage she should hope for this and say to herself: ‘Perhaps Allaah will honor me with children who will be from the Imams of guidance or the scholars of

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<sup>19</sup> Collected by Ahmad (no. 16113) from the hadeeth of Anas, radiyallāhu ‘anhu, and al-Albani declared it to be authentic in “Al- Irwaa’” (no. 1784).

the Muslims, or the callers to good.' Thus the reward will be written for her because of this great intention of hers and all of the care and efforts that follows it.

### المُؤَاتِيَةُ

**"Al-Muwatiah"** In other words, the woman who isn't harsh and rigid, rather she is gentle and soft. She hears and obeys. She answers and she isn't haughty or arrogant. She isn't too big for her spouse nor does she give him discord and or problems.

### المُؤَاسِيَةُ

**"Al-Muwasiyah"** Meaning, the woman who consoles and comforts her husband, the woman who stands by the side of her husband and aids him upon good, the obedience of Allaah, and all that entails bliss and success.

### إِذَا اتَّقَيْنَ اللَّهَ

**"If they fear Allaah."** In other words, these attributes are only beneficial to the woman if she fears Allaah, the Sublime and Exalted. If she was affectionate, fertile, gentle and consoling, but she only wanted the Duniyā with



these traits, and she didn't fear Allaah, these attributes won't benefit her at the least.

Instead they will only benefit her if she has them and seeks with them the good pleasure of Allaah, the Sublime, and uses them in her struggle to perfect her fear of Him. He then said,

وَشَرُّ نِسَائِكُمُ الْمُتَبَرِّجَاتُ

**"The worst of your women are those women who do not cover..."**

In other words, the woman that uncovers her charms and leaves her house with her adornments showing. She goes outside wearing perfume and jewelry, and beautifies herself in order to be used as a tool of the Devil to corrupt the society.

The woman who leaves her home in this manner is only in reality leaving as a one of the foot soldiers of Iblīs and as one of his stoops to cause mischief, spread turmoil and stir up unlawful sex and illicit deeds amongst those who Believe. He then said,

الْمُتَخَيَّلَاتُ

**"...vain and conceited..."** This is from conceit which is pride, and there is a binding relation

behind not veiling and conceit. The woman who doesn't veil, adorns herself and puts on perfume isn't going to the market place in the manner of a humble hand maiden of Allaah, the Exalted. Rather she's leaving in pride and conceit in every aspect, from her appearance to her attitude. Thus there is a connection between pride and uncovering, just as there is a connection between modesty [wearing hijab] and shyness.

The modest woman is overflowing with shyness and her heart is full of it, in contrast to the uncovered woman who has tossed away the garment of shyness and put on in its place the garment of pride, conceit, self-deception and arrogance, which brings on her harm in her martial life; rather, in her entire life.

For this reason did the Prophet (ﷺ) describe the women that are like this as the vilest of women by saying,

وَشَرُّ نِسَائِكُمُ الْمُتَبَرِّجَاتُ الْمُتَخَيَّلَاتُ وَهُنَّ  
 الْمُنَافِقَاتُ ، لَا يَدْخُلُ الْجَنَّةَ مِنْهُنَّ إِلَّا مِثْلُ  
 الْغُرَابِ الْأَعْصَمِ

**"The worst of your women are those women who do not cover and are vain**

**and conceited; and they are the female hypocrites. The number of them who will enter Paradise is like that of the white-legged crow."**

**Meaning**, the crow that has traces of white in its wings and its legs. And when do you ever see a crow like this among all black crows? This is extremely rare; rather, in most cases, all of the crows that you see are jet black in all parts

of their bodies. Thus the saying of the Prophet (ﷺ),

لَا يَدْخُلُ الْجَنَّةَ مِنْهُنَّ إِلَّا مِثْلُ الْغُرَابِ الْأَعْصَمِ

**"The number of them who will enter Paradise is like that of the white-legged crow."**

Is an indirect expression for the small number of women who will enter Paradise from amongst these women, because this attribute among crows is extremely rare. Just like this hadeeth is the hadeeth in which he (ﷺ) says,

يَا مَعْشَرَ النِّسَاءِ ! تَصَدَّقْنَ ، وَ أَكْثِرْنَ  
الْأَسْتِغْفَارَ ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ

**”O assembly of women! Give charity and make abundant Istighfaar, for surely I have been showed that you are the majority of the people of the Fire.”**

Why did he see that the majority people of the Fire are women? When you look into the attributes that have been mentioned in the Sunnah they are pertaining to the attributes of the evil doers, the people of the Fire, you find many women who just don't care about that as if there won't be a day in which they will meet Allaah and He won't bring them to reckoning for that. Perhaps the hadeeth reaches her and she knows right from wrong but her only concern is fulfilling her desires and wishes.

There are countless ahādīth from the Prophet (ﷺ) in which certain traits and the woman that have them are blamed and condemned. From them is the hadeeth that has been narrated by Ibn 'Umar, radiyallāhu 'anhuma, who said,

لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَاصِلَةَ وَ  
الْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ

**”The Prophet (ﷺ) cursed the woman who extends her hair and the one who extends it for her, and he also**

**cursed the woman who gets a tattoo and the one who gives her the tattoo.”**

Narrated Ibn 'Abbas, radiyallāhu 'anhuma,

لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ  
مِنَ الرِّجَالِ بِالنِّسَاءِ، وَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ  
بِالرِّجَالِ

**”The Prophet (ﷺ) cursed the men who imitate women and the women who imitate men.”**

Also,

لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَرَجِّلَاتِ  
مِنَ النِّسَاءِ

**”The Prophet (ﷺ) cursed masculine acting women.”**

But despite these ahādīth and others that have been mentioned regarding a woman being cursed for specific traits and characteristics, you find many women who hear the curse and banishment from Allaah’s mercy and won’t even care, as if she’s not going to stand in front of Allaah, the Sublime and Exalted, and that He

won't ask her. As if she's not going to be put into the ground and covered with dirt one day, and then travel towards all types of horrifying things the likes of which we haven't seen.

She is heedless from all of this and she has no concern except to dress up and adorn herself even if what she is doing is disobedience to Allaah, opposition to His commands, and from the things which bring about His anger and abhorrence.

Therefore, there are many characteristics and blame worthy actions which have been clarified in the Sunnah regarding women. So let the righteous woman be weary and cautious from them.

Furthermore, for the woman to know these things is only for purpose of being cautious and avoiding them in manner in which a poet once said, **“I learned about evil not just to know about evil, but however, to avoid it. And whoever from mankind is unaware of evil will surely fall into it.”**



## AVOID NEGLECTING HIS RIGHTS

From the attributes of the righteous wife is for her not to fall behind and neglect the rights of her husband, and to exert herself in his service.

Let us all reflect on what an-Nasaai'ee has collected in "Al- Sunan al-Kubra" <sup>20</sup> from Husayn Ibn Mihsan, on the

authority of one of his aunts who reported that she went to the Messenger of Allaah (ﷺ) for a need of hers and when he was done speaking to her he asked her,

أَذَاتُ زَوْجِ أَنْتِ؟

**"Do you have a husband?"**

She replied, **'Yes.'** He then asked her,

فَكَيْفَ أَنْتِ لَهُ؟

**"So how are you with him?"**

She replied, **'I don't spare any efforts to please him except for what I cannot do.'** He said finally:

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<sup>20</sup> (no. 8913) and it has also been collected by Ahmad (no. 19003), and al-Albani declared it to be authentic in "As-Saheehah" (no. 2612).

انظري أين أنتِ منه! فإنه جنتك و نارك

**”Look at where you stand with him, for he is either your paradise or your fire.”**

When does the husband become for his wife a paradise, and when does he become for her a fire? Here it is binding upon the woman to understand this reality and to realize this great matter which is,

أين أنتِ منه؟

**”Where do you stand with him.”**

Upon you are obligations. You are a hand-  
maiden of Allaah. There is certainly a paradise  
and a fire, and Allaah has ordered you and made  
incumbent upon you these rights with regards to  
your husband. So fulfill them and carry them  
out in the most complete and perfect  
manner out of obedience to Allaah, and seeking  
His good pleasure, the Sublime and Exalted, and  
ask Allaah for that which is for you:

فإنه جنتك و نارك

**”...for he is either your paradise or your fire.”**



## DON'T BURDEN YOUR HUSBAND WITH MORE THAN HE CAN AFFORD

From the attributes of the righteous wife is not to burden your husband in spending and avoid being a wasteful spendthrift in your home. Rather, you must be balanced and respect the wealth of your husband.

﴿ وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴾

﴿ قَوَامًا ﴾

**“And those who, when they spend, are neither extravagant nor stingy, but hold a medium way between those two extremes.”** <sup>21</sup>

With regards to this we must also ponder on what has been reported by Abu Sa'id or Jabir <sup>22</sup>, that the Prophet (ﷺ) gave a lengthy sermon in which he mentioned the affairs of the worldly life and the hereafter and also said,

<sup>21</sup> Surah al-Furqan [25:67]

<sup>22</sup> Collected by Ibn Khuzaymah in "At-Tauhid" (no. 487) and al-Albani declared it to be authentic "As-Saheehah" (no. 591), and Muslim has collected the story of the short women (no. 2252) from the narration of Abu Sa'id.

**"The very first reason behind the destruction of the Children of Israel was that there was a woman who was married to a poor man and she used to burden him to buy her the clothes or the jewelry that a wealthy man could afford. He went on to mention that there was a very short woman who took a pair of wooden shoes and a hollow gold ring and then filled it with musk. So she went out with two tall –or two large- women and they [the men of Banu Israel] sent a man to follow them. So the man recognized the two tall women but not the one who was wearing the wooden shoes."**

So the beginning of the destruction of the children of Israel was because a woman used to burden her husband to buy her the clothing and jewelry that a wealthy man could afford.

Then look at what this short woman did, and at what her actions included of wastefulness, lavishness, squandering of wealth, deception and not being content with what Allaah, the Sublime and Exalted, gave her.

How close is the resemblance between that woman and those women that wear high heel shoes today!

The Permanent Committee of Scholars have issued a fatwa regarding the ruling of wearing high heel shoes [outside of the house] that states: "Wearing high-heels is impermissible because they put a woman in danger of falling down, and the Muslim has been commanded to avoid dangerous things. From the evidences that state this is the saying of his, the Exalted,

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

**"And do not throw yourselves into destruction."** <sup>23</sup>

Also His saying,

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ﴾

**"And do not kill yourselves."** <sup>24</sup>

They also make a woman appear much taller than what she actually is and affect the manner in which she walks, in a way that causes her behind to protrude and stick out. This is deception and outward displaying of her charms and adornments which she has been forbade from doing."

<sup>23</sup> Surah al-Baqarah [2:195]

<sup>24</sup> Surah an-Nisaa [4:29]

## DON'T BE UNGRATEFUL TO YOUR HUSBAND

From the attributes of the righteous wife is not to be ungrateful to her benefactors. In other words, avoiding being ungrateful for the sustenance that Allaah has facilitated for her via the hands of her husband. It states in a hadeeth:

لَا يَشْكُرُ اللَّهُ مَنْ لَا يَشْكُرُ النَّاسَ

**”He who does not thank the people does not thank Allaah.”** <sup>25</sup>

There is also another hadeeth regarding this meaning which is the hadeeth collected by al-Bukhari in his book "Al-Adab al-Mufrad" <sup>26</sup>, on the authority of Asmaa Ibnatu Yazeed al-Al-Ansariyah who narrated, 'Once the Prophet (ﷺ) passed by me and said,

إِيَّاكَ نَّ وَضَّ كُفَّرَ الْمُنْعِمِينَ

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<sup>25</sup> Collected by Ahmad (no. 7939) and Abu Dawud (no. 4811) from the narration of Abu Hurayrah, radiyallāhu 'anhu, and al-Albani declared it to be authentic in "As-Saheehah" (no. 823).

<sup>26</sup> (no. 1048) and al-Albani declared it to be authentic in "As-Saheehah" (no. 823).

**"Beware of being ungrateful to your benefactors."**

I asked, 'And what is being ungrateful to our benefactors? He answered,

لَعَلَّ إِحْدَاكُنَّ تَطُولُ أَيَّمَتُهَا مِنْ أَبْوَيْهَا ثُمَّ  
يَرْزُقُهَا اللَّهُ زَوْجًا وَ يَرْزُقُهَا مِنْهُ وَلَدًا، فَتَغْضَبُ  
الْغَضْبَةَ، فَتَكْفُرُ فَتَقُولُ: مَا رَأَيْتُ مِنْكَ خَيْرًا  
قَطُّ

**"Perhaps one of you women might have been without a husband for a long time and then Allaah provides her with one and also provides her with a child from him, and she becomes angry she says, 'I have never seen any good from you.'"**

His saying,

تَطُولُ أَيَّمَتُهَا مِنْ أَبْوَيْهَا

**"...been without a husband for a long time."**

**Means,** that she may not get married for a long period of time.

There is another hadeeth that is collected by an-Nasaai'ee in his "Sunan al-Kubra" <sup>27</sup> on the authority of 'Abdullah Ibn 'Amr who reported that the Messenger of Allaah (ﷺ) said,

لَا يَنْظُرُ اللَّهُ إِلَى امْرَأَةٍ لَا تَشْكُرُ لِرِزْقِهَا، وَهِيَ لَا  
تَسْتَغْنِي عَنْهُ

**"Allaah does not look towards a woman who doesn't thank her husband even though she cannot do without him."**




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<sup>27</sup> (no. 9135), and al-Albani declared it to be authentic in "As-Saheehah" (no. 289).

## RESPECT YOUR HUSBAND AND KNOW HIS VALUE

From the attributes of the righteous wife is respecting your husband and knowing his status and his rights upon you.

There are several ahadeeth that cite this. From them is the hadeeth that is collected by at-Tabarani in "Al- Mu'jam al-Kabir" <sup>28</sup> on the authority of Ibn 'Abbas, radiyallāhu 'anhuma, who reported that the Messenger of Allaah (ﷺ) said,

لَا أَمْرُ أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، وَ لَوْ أَمَرْتُ أَحَدًا أَنْ  
يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا

**"I do not command anyone to prostrate to another human being, but if I were to command anyone to do that, then I would certainly order a woman to prostrate to her husband."**

It is also reported in "Al-Mu'jam al-Kabir" <sup>29</sup> of at-Tabarani on the authority of Zayd Ibn Arqam

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<sup>28</sup> (11/356), and al-Albani declared it to be authentic in "As-Saheehah" (no. 3490).

<sup>29</sup> (5/208), and al-Albani declared it to be authentic in "As-Saheehah" (no. 3366).

that Mu'adh said, 'O messenger of Allaah, I saw the People of the Scriptures prostrating to their priests and generals, so shall we not then prostrate to you?' He answered him saying,

لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ  
 الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا ، وَ لَا تُؤَدِّي الْمَرْأَةُ  
 حَقَّ زَوْجِهَا حَتَّى لَوْ سَأَلَهَا نَفْسَهَا عَلَى قَتَبِ  
 لَأَعْطَتْهُ

**”If I were to order anyone to prostrate to someone other than Allaah, I would order a woman to prostrate to her husband. The woman cannot completely fulfill the rights of her husband even if he asked her for relations while on the back of a camel and she answered him.”**

The rights of the husband are even more if he is a righteous and pious man who adheres to the Religion, guards his worship and abides by the obedience of Allaah. At-Tirmidhi and Ibn Majah have reported on the authority of Mu'adh Ibn Jabal, radiyallāhu 'anhu, who reported that, the Messenger of Allaah (ﷺ) said,



لَا تُؤْذِي امْرَأَةً زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ  
مِنَ الْحُورِ الْعِينِ لَا تُؤْذِيهِ قَاتَلَكِ اللَّهُ! فَإِنَّمَا  
هُوَ عِنْدَكَ دَخِيلٌ يُوشِكُ أَنْ يُفَارِقَكَ إِلَيْنَا

**"A woman never annoys her husband in the worldly life except that his wife from among the Hur al-'Ein [in Paradise] says to her, 'May Allaah curse you! He will only be with you for a short period of time and will soon leave you to be with us.'"** <sup>30</sup>




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<sup>30</sup> "Sunan at-Tirmidhi" (no. 1174), "Sunan Ibn Majah" (no. 2014), and al-Albani declared it to be authentic in "As-Saheehah" (no. 173).

## BE JUST BETWEEN YOUR CHILDREN

From the attributes of the righteous wife is that if Allaah blesses her with children then she should be just and fair between them just as he (ﷺ) said,

اغْدِلُوا بَيْنَ أَوْلَادِكُمْ ، اغْدِلُوا بَيْنَ أَوْلَادِكُمْ

**”Be just between your children; be just between your children.”**

This hadeeth is collected in the “Sunan” of Abu Dawud<sup>31</sup>, and there are many other ahadeeth that have the same meaning.




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<sup>31</sup> (no. 3544) from the narration of Nu'man Ibn Bashir, radiyallāhu 'anhuma, and al-Albani declared it to be authentic in "As-Saheehah" (no. 1240).

## STAY IN YOUR HOUSE

From the attributes of the righteous wife is for her to remain in her house and refrain from a being a woman who constantly leaves her home. She shouldn't leave her home unless there is a need and unless she is properly veiled, and not uncovered. She must also lower her gaze and guard her chastity.

We have already mentioned some of the ahādīth that site this meaning. From that which proves this is the hadeeth that is collected by at-Tabarani in "Al-Ausat"<sup>32</sup> from Salim Ibn 'Abdillah Ibn 'Umar, on the authority of his father who reported that the Messenger of Allaah (ﷺ) said,

الْمَرْأَةُ عَوْرَةٌ وَإِنَّهَا إِذَا خَرَجَتْ اسْتَشْرَفَهَا  
الشَّيْطَانُ، وَإِنَّهَا لَا تَكُونُ أَقْرَبَ إِلَى اللَّهِ مِنْهَا  
فِي قَعْرِ بَيْتِهَا

**"The woman should be concealed and whenever she leaves her home the devil goes after her, and verily, the closest she can be to Allaah is within her house."**

<sup>32</sup> (no. 2890, 8096), and al-Albani declared it to be authentic in "As-Saheehah" (no. 2688).

## DON'T SPREAD HIS SECRETS

From the attributes of the righteous wife is not to spread the secrets of your spouse nor your personal affairs. Even if the harmony between you and him dies and you get separated, it is upon both of you to fear Allaah, the Sublime and Exalted, with regards to this issue.

Regarding this meaning is the hadeeth that is collected by Imam Ahmad in his "Musnad" <sup>33</sup> on the authority of Asmaa Bint Yazid who said that she was once sitting in the company of the Messenger of Allaah (ﷺ) along with a group of men and women and he addressed them saying,

لَعَلَّ رَجُلًا يَقُولُ مَا يَفْعَلُ بِأَهْلِهِ وَ لَعَلَّ امْرَأَةً  
تُخْبِرُ بِمَا فَعَلَتْ مَعَ زَوْجِهَا ، فَأَرَمَ الْقَوْمُ  
فَقُلْتُ : إِي وَاللَّهِ يَا رَسُولَ اللَّهِ ، إِنَّهُنَّ لَيَفْعَلْنَ وَ  
إِنَّهُنَّ لَيَفْعَلُونَ ، قَالَ : لَا تَفْعَلُوا فَإِنَّمَا ذَلِكَ

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<sup>33</sup> (no. 27583), and al-Albani declared it to be authentic based on supporting narrations in "Sahih at-Targhib wat-Tarheeb" (no. 2022) and "Al-Irwaa'" (no. 2011).

مَثَلُ الشَّيْطَانِ لَقِيَ شَيْطَانَةً فِي طَرِيقِ  
فَغَشِيَهَا وَ النَّاسُ يَنْظُرُونَ

**"Perhaps a man will speak about what he does with his wife and perhaps a woman will speak about what she does with her husband." Suddenly everyone kept silent. So I said to him, 'Yes, by Allaah, O' Messenger of Allaah, women do exactly that and men the same.' He said, "No, do not do that, for indeed the likeness of that is of a devil who met a she-devil in the road and has intercourse with her while the people pass by and watch them."**

When she said,

إِنَّهُنَّ كَيْفَعَلْنَ

**'...women do exactly that and men the same.'**

She started off with the women because this is very widespread and prevalent among them, but extremely rare among men.

A woman will speak with her girlfriends about her personal business, and many women don't

care about mentioning the secrets of her own husband. The Prophet's (ﷺ) saying:

فَإِنَّمَا ذَلِكَ مَثَلُ الشَّيْطَانِ لَقِيَّ شَيْطَانَةً فِي  
طَرِيقٍ فَغَشِيَهَا وَ النَّاسُ يَنْظُرُونَ

**”... for indeed the likeness of that is of a devil who met a she- devil in the road and has intercourse with her while the people pass by and watch them.”**

In other words, the woman and man who have this characteristic which is spreading their marital secrets, the likeness of them is that of a devil that meets a she- demon in the path and has sex with her while everyone is watching.



**END**

These are some attributes of the righteous wife which I have gathered and compiled from the Book of Allaah and the Sunnah of the Noble Prophet (ﷺ). Hoping from the Lord, the Sublime, to allow those of His slaves whom He wills to benefit there from, for He, alone, is the Guardian of all divine success.

I ask Allaah, the Sublime and Exalted, by His names and attributes to guide all of us to the straight path and to make what we learn an argument for us and not an argument against us.

I ask Him to bless us in our statements, actions and time, and to give us blessings in our wives and children, and in our wealth.

I ask Him to bless all of our lives and to rectify our religion which is the only thing that we have. To correct our worldly life that is our livelihood, and to correct our hereafter which will be our place of resurrection.

I ask Him to make life for us a means of increase in all good and death a means of relief from all evil.

I ask Him to rectify the women and daughters of the Muslims, and to guide and bring them back to Him.

I ask Him to grant them refuge from all trials and tribulations, those that are outward and those that are hidden.

I ask Him to inspire us to perform all good that He loves and is Pleased with, indeed, He, the Blessed and Exalted, is the All-Hearer of all invocations, the Only One to be hoped for, and He is Ever-Sufficient for us and a Most-Excellent Protector.

The last of our invocations is that all praises belong and are due to Allah, the Lord of the worlds.

May Allaah send prayers, blessings and bounties upon His Slave and Messenger, His chosen one, Muhammad Ibn 'Abdillah; and may prayers and salutations be sent upon all of his family and companions. <sup>34</sup>

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<sup>34</sup> The origin of this treatise was a lecture that I gave and then made some minor adjustments, but I choose to keep the original lecture- type style.



## APPENDIX A: THE STATUS OF THE WOMAN IN ISLAM

**Question:** What is the Status of the Woman in Islam? <sup>35</sup>

**Answer:** All praises are due to Allaah, the Lord of the worlds. May prayers and salutations be extolled upon the noblest of all prophets and messengers, his family members, companions and all those who tread upon their path until the Day of Judgment.

**To proceed:**

Indeed the woman has a very lofty status in Islam and a huge role in the life of each and every Muslim. This is because she is considered to be the very first school in building a righteous society if she is upon the guidance of the Book of Allaah and the Sunnah of His Prophet (ﷺ), because holding fast to the two makes every Muslim far away from all misguidance.

Further, the different nations didn't go astray except because of their remoteness from the way of Allaah, the Sublime and Exalted, and that

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<sup>35</sup> Majmoo' Fatawa wa Maqalat Mutanawi'ah (3/348-350) quoted from Al-Masuo'ah al-Baziyah (1195).

which His prophets and messengers came with. He (ﷺ) says,

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ  
بِهِمَا: كِتَابَ اللَّهِ وَ سُنَّتِي

**"I leave you with two things which you will never go astray as long as you hold fast to them; the Book of Allaah and my Sunnah."** <sup>36</sup>

There are many evidences in the Glorious Qur'an that prove the importance of the woman as a mother, a wife, a sister and a daughter, and the rights that she is entitled to and the obligations that are upon her. Furthermore, the pure, authentic Sunnah has explained all of this in detail.

The importance of the woman can be demonstrated by the tasks and hardships that she is burdened with, some of which exceed those that are carried out by men. For this reason it is extremely important to thank your mother, treat her kindly and live with her in honor, furthermore, she has precedence over the father in all of that. He, the Exalted, says,

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<sup>36</sup> Collected by al-Hakim (no. 318) and Malik (no. 709).

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلَهُ فِي  
عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴾ ﴿١٤﴾

**“And We have enjoined on man to be dutiful to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years- give thanks to Me and to your parents. To Me is the final destination.” 37**

He, the Exalted, also says,

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِإِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا  
وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا ﴾

**”And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months.” 38**

A man once came to the Messenger of Allaah (ﷺ) saying, 'O Messenger of Allaah! Who

37 Surah Luqman [31:14]

38 Surah al-Ahqaaf [46:15]

from among mankind deserves my good treatment the most?' He answered him,

أُمَّكَ

**"Your mother."**

He then asked again, and he [the Prophet] replied to him with the same answer,

أُمَّكَ

**"Your mother."**

He asked him a third time and he replied again saying,

أُمَّكَ

**"Your mother."**

He asked him a fourth time so he answered him this time by saying,

أَبُوكَ

**"Your father." 39**

This requires that the mother deserves three times more benevolence than the father.

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<sup>39</sup> Collected by al-Bukhari (no. 5626), and Muslim (no. 6477).

As for the status of the wife and her effect in soothing the souls of men, then it has been clarified in the noble verse that states,

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا

وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ



**“And among His signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.”** <sup>40</sup>

Al-Hafidh Ibn Kathir said in the Tafsir of the saying of His, the Exalted,

﴿ مَوَدَّةٌ وَرَحْمَةٌ ﴾

**...mawwadah and rahmah.** Mawaddah is love and rahmah is compassion. For indeed a man keeps a woman either because of his love for her, or out of mercy to her because she has a child by him.”

<sup>40</sup> Surah ar-Rum [30:21]

The peerless stance that Khadijah, radiyallāhu 'anha, took had the greatest effect in soothing the soul of the Messenger of Allaah (ﷺ) when the revelation was brought down to him by Jibril for the first time at the cave of Hira. He [the Prophet] rushed back home and his heart was trembling. He said to her,

دَثِّرُونِي دَثِّرُونِي، لَقَدْ خَشِيتُ عَلَى نَفْسِي

**"Wrap me up, wrap me up! I fear for myself."**

She, radiyallāhu 'anha, said to him,

أَبَشِّرْ، فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ  
الرَّحِمَ وَ تَصْدُقُ الْحَدِيثَ، وَ تَحْمِلُ الْكَلَّ وَ  
تَكْسِبُ الْمِعْدُومَ، وَ تَقْرِي الضَّيْفَ، تُعِينُ  
عَلَى نَوَائِبِ الْحَقِّ

**"Bear glad tidings. For by no means! I swear by Allaah that He will never shame you. You join ties of relationship, you speak the truth, you bear people's burdens, you give to the destitute, you entertain guests, and you help**

**against the vicissitudes which affect  
people's rights.”<sup>41 42</sup>**

We must not also forget about the effect that 'Aishah, radiyallāhu 'anha, had [on the conservation of Islam] when the major companions took hadeeth from her along with countless other women who learned from her several women's issues.

Also, not long ago during the times of Imam Muhammad Ibn Sa'ud, may Allaah have mercy on him, his wife advised him to accept the da'wah of the Imam and reviver [of the call to Tauhid], Muhammad Ibn 'Abdil-Wahhab, rahimahullah, when he presented it to him.

For surely, the advice that she gave him had a great effect upon them agreeing to revive and spread the da'wah, whereas we can feel the effects of that to this very day when we can see how firmly rooted the 'aqeedah [of Tauhid] is in the hearts of the children of the Arabian Peninsula.

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<sup>41</sup> Collected by al-Bukhari: the Beginning of the Revelation: (no.3), and other places, and Muslim: the Book of Faith: the Chapter of Beginning of Revelation to the Messenger of Allaah (0): (no.160). [TRANS]

<sup>42</sup> Translation Reference: Mishkat Al-Masabih of James Robson (2/1253). [Trans]

There lies doubt that my mother- may Allaah's mercy be on her- had a great virtue over me, and an immense effect in inspiring and helping me to study. May Allaah multiply her reward and bless her with good on my behalf.

Hence, there lies no doubt that the house in which love, affection, compassion and Islamic cultivation prevails will have an effect on the man of that house- by Allaah's permission-and he will be successful and prosperous in any task that he sets out to do, whether it is seeking knowledge, trading, farming, or anything else.

It is Allaah that I ask to give all of us divine success to perform that which He loves and is pleased with. May Allaah send prayers and salutations upon our Prophet Muhammad, and his family and companions.

Imam 'Abdul-'Aziz Ibn 'Abdillah Ibn Baaz, 



**APPENDIX B: THE RULING OF THE  
HUSBAND WHO REFUSES TO  
CLAIM HIS CHILD AND FULFILL HIS  
WIFE'S RIGHTS <sup>43</sup>**

**Question:** My husband does not carry out his marital duties or his worldly obligations. He even rejects the thought of having a child with me, and when he

found out that I was pregnant he requested that I get an abortion and swore that if I didn't he would not acknowledge that it is his child. But I refused to agree with him in this, so he left the house, and it has been over a year and four months since I have heard anything from. [So my questions are:]

-Is it lawful for me to seek divorce because of him leaving the house?

-Is it lawful for him to request from me to get an abortion after he found out that I was pregnant, keeping in the mind the fact that I refused to do so?

-Is it lawful for him to deny that it is his child and he swore upon the Mushaf for this?

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<sup>43</sup> Source: "Fatawa wa Rasaa'il Mukhtaarah" (pg. 432).

-Is it lawful for a woman to work in order that she can spend upon her husband, keeping in mind the fact that he doesn't wish to work nor does he put forth any efforts to lighten the burden of the bills on her?

**Answer:** It is lawful for a woman-when she is being harmed from her husband the likes of what this woman has mentioned in the question- to raise her affair to the judge in order for him (the husband) to cease from harming her, and if not, then he must divorce her.

This is because Allaah, the Mighty and Majestic, has ordered the husband to treat his wife honorably, and if not then he must let her go in kindness. As for him requesting that you get an abortion then this is unlawful and the correct position is what you have done by refusing this request. As for him not acknowledging it being his child, then this is a grave mistake and a major sin. On the authority of Aboo Hurayrah, radiyallāhu 'anhu, who narrated that he heard the Messenger of Allaah (ﷺ) saying:

أَيَّمَا امْرَأَةٍ أَدْخَلْتَ عَلَى قَوْمٍ مِّنْ لَيْسَ مِنْهُمْ  
فَلَيْسَتْ مِنِ اللَّهِ فِي شَيْءٍ وَ لَنْ يُدْخِلَهَا اللَّهُ  
الْجَنَّةَ، وَ أَيَّمَا رَجُلٍ جَحَدَ وَلَدَهُ وَ هُوَ يَنْظُرُ

إِلَيْهِ اِحتَجَبَ اللهُ مِنْهُ وَ فَضَّحَهُ عَلَى رُؤُوسِ  
الْأَوَّلِينَ وَالْآخِرِينَ

**“Any woman who brings into a family a child who does not belong to it has nothing to do with Allaah, nor will Allaah allow her entrance into Paradise; and Allaah will veil himself from any man who disowns his child while he (the father) looks at him (the child), and he will humiliate him in the presence of all of the creatures, First and last.”**

Collected by Aboo Daawood <sup>44</sup>, an-Nasaai’ee <sup>45</sup>, al- Haakim <sup>46</sup>, and Ibn Hibbaan <sup>47</sup>.

As for a woman working to spend upon her husband then this is contrast to that which is desired from the legislature, whereas it is incumbent upon the husband to spend upon his

<sup>44</sup> (2/246): the Book of Divorce: the Chapter of the Severe Impermissibility of a Man to Deny his Child: (no. 2265). [TRANS]

<sup>45</sup> (6/179): the Book of Divorce: the Chapter of the Severe Impermissibility of a Man to Deny his Child: (3481). [TRANS]

<sup>46</sup> (2/204): the Book of Divorce: (no. 2814).

<sup>47</sup> Al-Ihsân: (9/418): the Book of Marriage: Chapter: Mentioning the Negation of Entering Paradise for the Woman who enters upon a Family with a Child that isn't really from them. This hadeeth has been declared in-authentic by Shaykh al-Albani-may Allaah have mercy on him-; refer to: Ad-Da'eefah (no. 1427).

wife and children. This is a legislative right that Allaah, the Sublime and Exalted, has placed upon him regarding his wife. He [Allaah, the Sublime] says,

﴿ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ ﴾

**"...but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear."** 48

And Allaah, the Exalted, also states,

﴿ أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۗ ﴾

**"Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to make things difficult upon them. And if they are pregnant, then spend on them till they lay down their burden."** 49

The Messenger of Allaah (ﷺ) also says:

48 Surah al-Baqarah [2:233]

49 Surah at-Talaq [65:6]

وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

**"You are responsible for providing them with their food and clothing in a fitting manner."**

Collected by Muslim <sup>50</sup>.

If the husband refuses to spend upon his wife without any legislated excuse, then she has the right to seek divorce from him.

It is also lawful for the woman to work and earn money in the boundaries of the legislature, and to spend upon her husband if he is poor, sick, retired, elderly and or unable to work and earn money, but this is not incumbent upon her. Rather, the husband has no right to force to her to work, instead this should only be done by her pleasure and according to her ability, and Allaah knows best.

Al-'Allamah, Muhammad Ibn 'Abdillah as-Subayl-may Allaah preserve him.

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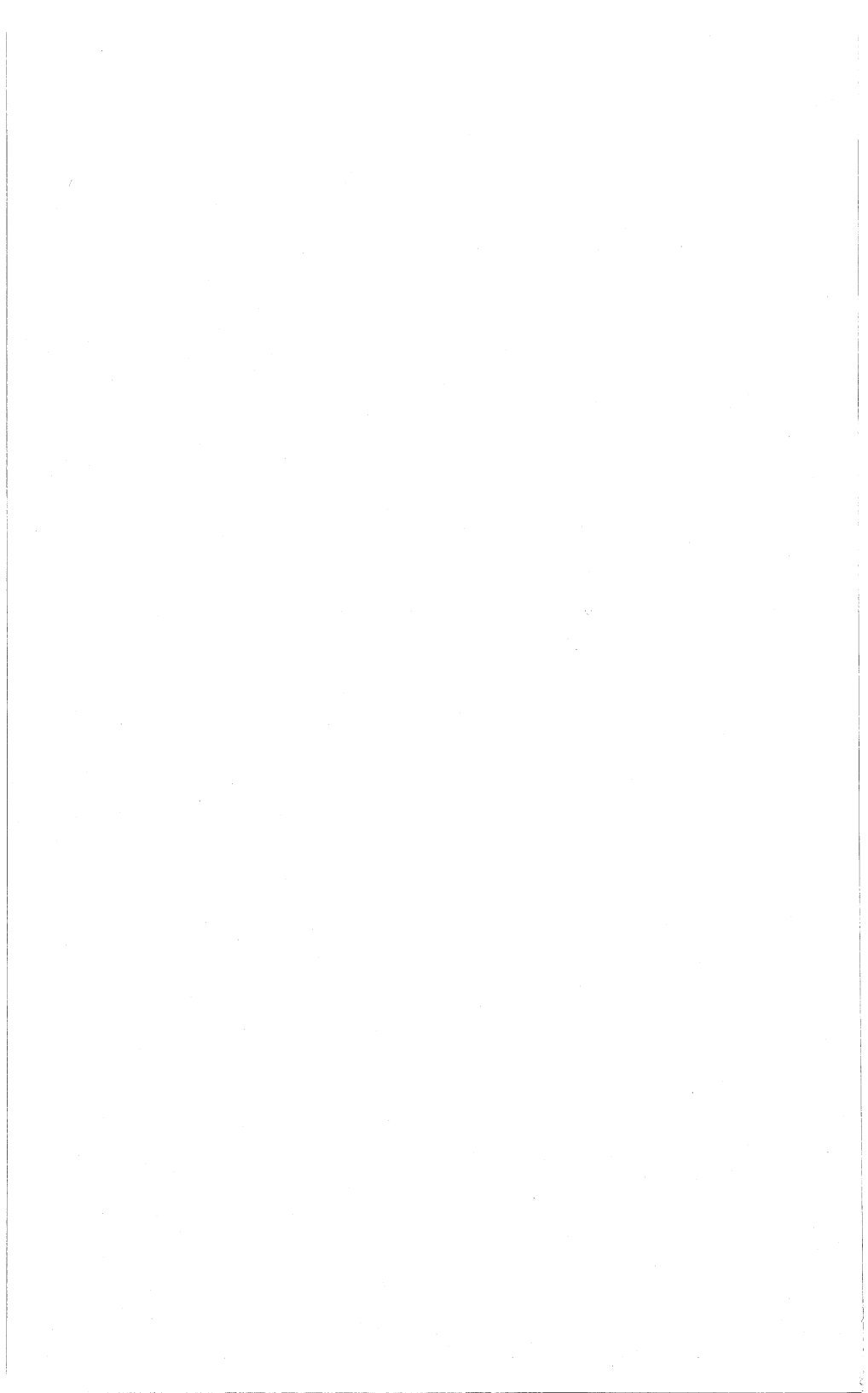
<sup>50</sup> (2/890): the Book of Hajj: the Chapter of the Hajj of the Prophet (ﷺ): (no. 1218).

## NOTES

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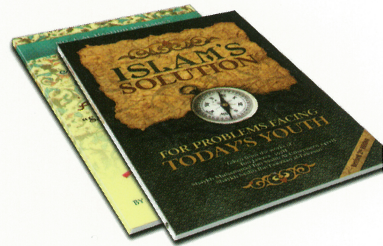
# ATTRIBUTES OF *The Righteous Wife*

The author says, "The topic of this book, "*The Attributes of the Righteous Wife*", isn't just for the young woman looking forward to marriage and wants to know about the attributes of a good wife in order to adorn herself with those attributes and prepare herself to implement and perfect them. Nor is it merely addressed to the married woman who has already chosen these righteous attributes and wishes to persevere and continue to practice them. Nor is it only for the married woman who fails to fulfill these attributes and falls short in them in order for her to fix herself and rectify her marital life. Rather it is an address and a reminder much more general than all of this.

It is a reminder for the father who wants his daughters as well as any other women under his guardianship to have a good upbringing, an honorable life and an entrance into marital life according to what Allaah and His Messenger have intended. This treatise will hopefully aid him in reminding these young women of the legislative guidelines and necessary characteristics that the young Muslim woman must be cultivated upon and look after. This treatise is also a reminder for the mother who is the shepherd of her home, the one responsible for her daughters as their instructor, for surely most women grow up practicing that which they saw and heard their mothers doing. It is also a reminder for the callers to Allaah to look after this affair, to place importance on this matter and to strive very hard in spreading these virtuous attributes, commendable characteristics and blessed traits...."



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