

## A RIGHTEOUS MARRIAGE

### IN LIGHT OF THE QUR'ĀN AND SUNNAH<sup>1</sup>

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضلّ له ومن يضلّل فلا هادي له وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿٣٦﴾

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا ﴿٣٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٧﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧٨﴾

All praise is due to Allāh; we praise Him and seek His aid and assistance. We seek refuge with Allāh from the evil of our souls and our sinful deeds. Whoever Allāh guides, none can misguide—and whoever He leaves to stray, none can guide. I bear witness that none has the right to be worshipped except Allāh alone, without partners—and I bear witness that Muḥammad is His devoted servant and Messenger.

<sup>1</sup> In writing this book, I benefitted from the works of the scholars who have spoken and authored in this subject matter such as Shaikh Ibn Bāz, Shaikh Al-Albānī, Shaikh Muqbil al-Wādī'ī and Shaikh Sālih Al-Fawzān. I also benefitted and translated portions from the short treatise entitled, *Sifātuz-Zawjah As-Sālihah* of Muhammad Shūmān.

“O you who have believed, keep your duty to Allāh and fear Him as He should be feared and do not die except as Muslims in submission to Him.”<sup>2</sup>

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from them both many men and women. And fear Allāh, through whom you seek your mutual rights, and sever not the family ties. Surely, Allāh is and ever an All-Watcher over you.”<sup>3</sup>

“O you who believe! Keep your duty to Allāh and fear Him and always speak the truth. He will direct you to do righteous deeds and will forgive you your sins. And whoever obeys Allāh and His Messenger, he has indeed achieved a great achievement.”<sup>4</sup>

To proceed:

*Imām* ‘Abdul-‘Azīz ibn Bāz رَحِمَهُ اللهُ was asked about the traits of a righteous wife, so he answered,

“A righteous wife is one who is steadfast upon the commands of Allāh. She guards her Prayers by praying them at the correct times. She keeps herself from displaying her beauty (adornments) when she goes to the shopping places. She is well-known for her fine conduct, appearance, and behaviour. This is the righteous wife. So, the woman you want to marry, ask about her [character] due to the saying of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, **“Marry the one with the religion, and you will be successful.”** So, if she informs you that she guards her prayers, that she covers herself and does not display her beautification, and she does not involve herself in lying and so on [from the sins], then this is the

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<sup>2</sup> Āli ‘Imrān: 102.

<sup>3</sup> An-Nisā’: 1.

<sup>4</sup> Al-Ahzāb: 70-71.

righteous woman. May Allāh make our affair and your affair easy.”<sup>5</sup>

He ﷺ was asked on an occasion,

“It is best for a Muslim youth to search for a righteous wife just as the Messenger ﷺ said, **‘The best of the possessions of the world is a righteous wife.’** But if he cannot find such a woman, but he finds a woman he can influence (teach her to become more pious), should he marry her?”

So, he answered,

“If it is easy for him to find a righteous wife, then he should strive keenly to marry her due to the saying of the Prophet ﷺ:

تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِحَمَالِهَا وَلِدِينِهَا فَاظْفَرُ بِذَاتِ الدِّينِ تَرَبِّثْ  
يَدَاكَ

**‘A woman is married for four reasons: her wealth, her lineage, her beauty, and her Religion. So, marry the one with the Religion, and you will be successful.’**<sup>6</sup> And due to his ﷺ saying:

الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

**‘The best of the possessions of the world is a righteous wife.’**<sup>7</sup>

So, strive to marry a righteous woman who abides by Allāh’s Religion, guards her Prayers, and is far away from accusations of lewd conduct, immoral behaviour, and the rest of the acts of

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<sup>5</sup> Nūrun ‘alad-Darb from binbaz.org.sa/fatwas/8701.

<sup>6</sup> Al-Bukhārī and Muslim.

<sup>7</sup> Muslim.

disobedience. Be ardent in your search; perhaps you will find her. If you cannot find such a woman, then marry the one whom it is easy to marry so long as she is a Muslimah, chaste, modest and virtuous—marry her, even if she has some shortcomings, even if she is not known among the well-known people to be from those who races and competes to do good deeds, or she is not known to be completely free from some aspects of disobedience to Allāh.<sup>8</sup> So, you can marry her out of necessity:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

**‘Fear Allāh and be dutiful as much as you are able.’**<sup>9</sup> So long as she is a Muslimah, all praise is for Allāh. However, if it is possible to get a good wife, well-known for her steadfastness and praiseworthy characteristics, then strive to attain her as much as you are able.”<sup>10</sup>

Allāh تَبَارَكَ وَتَعَالَى stated:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

**“Men are the protectors and maintainers of women because Allāh has made one of them to excel the other—and because they spend to support them from their means. Therefore, the righteous women are devoutly obedient, and guard in the husband’s absence what Allāh orders them to guard (their honour and their husband’s property).”**<sup>11</sup>

<sup>8</sup> She must not, however be an open sinner, or a caller to her sins, or an innovator, or a caller to innovations.

<sup>9</sup> Sūrah At-Taghābun: 16.

<sup>10</sup> Nūrun ‘*alad-Darb* from binbaz.org.sa/fatwas/11496/

<sup>11</sup> An-Nisā’: 34.

Imām Ibn Katheer رَحِمَهُ اللهُ explained this verse saying,

“The man is in charge over the woman, meaning that he is her leader, her chief and the one having authority—and he corrects her when she turns away from correct behaviour.”<sup>12</sup>

Imām As-Sa‘dī رَحِمَهُ اللهُ said,

“The Most High said: **‘Allāh has made one of them to excel the other, and because they spend to support them from their means.’** Meaning: due to the excellence given to men over women, and this excellence is from numerous angles: Men are singled out with rulership [over nations], with prophethood and messengership. There are also acts of worship for which they are singled out, such as *Jihād*, the two ‘Eids<sup>13</sup> and the *Jumu‘ah* Prayer, and other affairs in which Allāh has given men precedence, such as possessing sounder intellect, composure, patience, and endurance, the likes of which women do not possess.

Furthermore, Allāh has specifically obligated men to provide for and spend on their wives. Indeed, there are numerous types of spending that are specifically the responsibility of men, which distinguish them from women. So, perhaps this is the meaning of Allāh’s saying, **‘Because they spend to support them from their means’**—and the amount the men spend is not specified, but left unrestricted.

From the above, it is ascertained that the man is like the one in authority, and the master of his wife, and she is with him like a

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<sup>12</sup> *Tasfīr Al-Qurān Al-‘Adhīm* (1/194).

<sup>13</sup> What is correct is that both men and women are obligated to attend the ‘Eid prayer. However, the *khutbah* and leading the prayer is only for men.

servant. So, his duty is to take care of what Allāh has made him responsible for, and placed him in charge of—and her role is to show obedience to her Lord and obedience to her husband.”<sup>14</sup>

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ

‘Men are the protectors and maintainers of women.’ Allāh gives men the responsibility for the protection and maintenance of women. This is firstly due to the nature and form upon which Allāh has created each of them, and secondly, due to their roles and duties.

It is not disputed that men are stronger than women in general and have greater physical stature, and therefore are able to protect, maintain, and provide for women. They also have mental endurance in extreme situations which exceeds that of women in general. It is for this reason that for millennia men have been the hunters, gatherers, fighters, military campaigners and defenders of forts, townships and villages from pillage, plunder, and rape—and they have been the breadwinners, leaders, chiefs, and rulers. History and reality bear witness to the fact that these roles have been almost exclusively for men for thousands of years. And that remains the case in most of the world even today.

So, the man’s role is clear from this perspective. As for the role of the woman, then she is a wife, a mother, one who raises and nurtures her children. She is the one singled out with pregnancy, giving birth and breastfeeding—these three stages alone take up nearly three years for each of her children. Even after that, her duty of care does not end; she must nurture, raise, love, and care for them. This is alongside her responsibility and charge over the home of her husband and their shared household—she manages the affairs of the home, such as purchasing

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<sup>14</sup> *Taysir Al-Karim Ar-Rahman* (1/344).

essentials with her husband’s earnings, as well as cooking, cleaning, and maintenance.

Without her, generations of children would be lost, neglected and uncared for. This is why there is so much emphasis placed on the woman in Islam—as a wife, mother, daughter and sister—she is essential to the Muslim *Ummah*.

Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

كُلُّ نَفْسٍ مِنْ بَنِي آدَمَ سَيِّدٌ فَالرَّجُلُ سَيِّدُ أَهْلِهِ وَالْمَرْأَةُ سَيِّدَةُ بَيْتِهَا

**“Every person from the children of Ādam is a master. The man is a master of his family, and the woman is a mistress of her household.”<sup>15</sup>**

Women are half of the *Ummah*, they are the twins of men, just as the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

نَعَمْ إِنَّمَا التِّسَاءُ شَقَائِقُ الرَّجَالِ

**“Yes, indeed the women are twins of men.”<sup>16</sup>**

And Allāh عَزَّوَجَلَّ said:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

**“The believing men and believing women are friends, supporters and allies of one another. They enjoin what is right, forbid what is wrong, establish the prayer, give the *zakāh***

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<sup>15</sup> Ibn As-Sunnī in ‘*Amal Al-Yawm wal-Laylah* (no. 388) graded *sahīh* by Shaikh Al-Albānī in *Sahīh Al-Jāmi‘ As-Saghīr*, (no. 4565).

<sup>16</sup> Abu Dāwūd (no. 236) from ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. See *Sahīh Al-Jāmi‘* (no. 2339).

**and obey Allāh and His Messenger. They are the ones upon whom Allāh will have mercy. Indeed, Allāh is Exalted in Might and Wise.”<sup>17</sup>**

Allāh knows men and women better than they know themselves because He (the Most High) created them, so it is He who has defined their roles:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

**“Should He who has created not know? And He is the Most Kind and Courteous, All-Aware of everything.”<sup>18</sup>**

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<sup>17</sup> Sūrah At-Tawbah: 71.

<sup>18</sup> Sūrah Al-Mulk: 14.