

DISHONOURING THE HUSBAND OR ANGERING HIM— TO ADDRESS HIM IN A LOVING MANNER

Fadālah Ibn ‘Ubayd رَضِيَ اللهُ عَنْهُ narrated that Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stated:

ثَلَاثَةٌ لَا يُسْأَلُ عَنْهُمْ رَجُلٌ فَارَقَ الْجَمَاعَةَ وَعَصَى إِمَامَهُ فَمَاتَ عَاصِيًّا فَلَا تَسْأَلُ عَنْهُ وَأَمَةٌ أَوْ عَبْدٌ أَبَقَ مِنْ سَيِّدِهِ وَأَمْرَأَةٌ غَابَ زَوْجُهَا وَكَفَّهَا مَوْتًا الدُّنْيَا فَتَبَرَّجَتْ وَتَمَرَّجَتْ بَعْدَهُ وَثَلَاثَةٌ لَا يُسْأَلُ عَنْهُمْ رَجُلٌ نَارَعَ اللَّهَ رِدَاءَهُ فَإِنَّ رِدَاءَهُ الْكِبْرِيَاءُ وَإِزَارُهُ عِزُّهُ وَرَجُلٌ شَكَّ فِي أَمْرِ اللَّهِ وَالْفُنُوطُ مِنْ رَحْمَةِ اللَّهِ

“There are three who are not to be asked about:

A man who abandons the *jamā‘ah* and disobeys the ruler and dies in a state of disobedience—so do not ask about him.

A slave, female or male, who flees from his master.

A woman whose husband is away, and he has provided for her worldly needs, yet she displays her beauty and roams around freely behind his back.

There are three others who are not to be asked about:

A man who contends with Allah regarding His cloak, for indeed His cloak is Pride and Majesty—and His wrapper is His Might and Glory.

A man who doubts the commands of Allah.

And anyone who despairs of Allah’s mercy.”³⁰

³⁰ Al-Bukhāri in *Al-Adab Al-Mufrad* (no. 590)—graded *sahih*, by Shaikh Al-Albānī, see *As-Sahihah* (no. 542).

So, this is the woman who, when her husband is not present, displays herself to non-mahram men so that they may gaze at her and be enticed by her. This is a major sin and lewd conduct that leads to adultery and corruption in society.

Also, Allāh’s Messenger ﷺ admonished the woman who sleeps while her husband is displeased with her because of her bad manners—or her disobedience to Allāh or to her husband—so beware of this affair, my daughters and sisters, may Allāh bless you. The Prophet ﷺ said:

ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتُهُمْ إِذَا نَهَمُ الْعَبْدُ الْآيُّ حَتَّى يَرْجِعَ وَأَمْرَأَةٌ بَاتَتْ وَرَوْحُهَا
عَلَيْهَا سَاخِطٌ وَإِمَامٌ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ

“There are three whose prayers will not be raised above their ears: the runaway slave, until he returns, **a woman who spends the night while her husband is angry with her**, and the man who leads the prayer while people dislike him [for a good reason].”³¹

A woman knows what her husband does for her; she knows that he looks after her and maintains her according to his ability, so she should be grateful—and this expression of gratitude is an obligation upon her. Allāh’s Messenger ﷺ said:

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

“Allāh will not look at a woman who does not thank her husband yet [she knows that] she cannot do without him.”³²

³¹ At-Tirmidhī (no. 360), graded *hasan* by Imām Al-Albānī.

³² Reported by An-Nasā’ī in *‘Ishratun-Nasā’ī* from *As-Sunan Al-Kubrā* (1/84/1). See *As-Sahīhah* of Al-Albānī (no. 289).

INTIMATE RELATIONS—REFUSAL SOURS RELATIONSHIPS LEADING TO DISCORD

A man calls his wife to himself, desiring permissible and rewardable intimacy with her that protects him and her from adultery. Sexual relations bring them closer together physically and emotionally—and this proximity closes the door to becoming distant in their hearts and bodies. It is the greatest act of nearness between a man and his wife, wherein words of love and intimacy are exchanged that would not be normally uttered, so a woman should not deny him this intimacy, as he likewise should not refuse her.

Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

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

“By Him in whose Hand is my soul, there is no man who calls his wife to his bed, and she refuses except that the One who is above the Heavens is angry with her until her husband is pleased with her.”³³

In a narration, he said:

“When a woman spends the night having abandoned the bed of her husband, the angels curse her until she returns.”³⁴

And he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

³³ Muslim (no. 1432).

³⁴ Al-Bukhārī (9/294—*Al-Fath*).

“If a man calls his wife to his bed and she refuses and he spends the night angry with her, the angels curse her until the morning.”³⁵

Implicit in these narrations is the fact that the wife cannot be forcibly approached and physically compelled to have intimate relations. The Prophetic narrations do not mention any form of physical coercion. If she abandons sexual relations with her husband and refuses to share the marital bed without a valid reason, then she is considered sinful. And the same applies to the husband who abandons intimate relations with his wife and abandons her bed without just cause. Allāh سُبْحَانَهُ وَتَعَالَى stated:

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ

“Allāh has permitted for you sexual relations (*rafath*) with your wives in the nights of Fasting.”³⁶

Ibn Jarīr At-Tabarī رَحِمَهُ اللَّهُ said in his *Tafsīr*³⁷ that this includes,

“Lewd speech of a sexual nature.”

And Ibn Jarīr and Ibn Mundhir reported from Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that he said:

“*Rafath* means frequently coming to the wife, kissing her, winking at her and speaking with sexually explicit language.”³⁸

‘Abd ibn Humayd reported from ‘Atā رَحِمَهُ اللَّهُ in his explanation of this verse:

³⁵ Al-Bukhārī (6/314—*Al-Fath*).

³⁶ Al-Baqarah: 187.

³⁷ See *Tafsīr of At-Tabarī* (3/488).

³⁸ *Shaqā’iq Al-Atrujj* of As-Suyūṭī (p. 85).

“*Rafath* means sexual intercourse, and besides that, from sexually explicit language.”

And Ibn Sīrīn رَضِيَ اللهُ عَنْهُ (d. 110 AH) was asked:

“Can a person use sexually explicit language during intercourse?”

He responded:

“The most pleasurable intercourse is the one with the most explicit speech.”³⁹

Even when a woman is on her monthly period, she is allowed to enjoy foreplay and caressing from her husband, and it is known that men take pleasure in this. Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ allowed men to seek pleasure from their wives [on their monthly periods] through kissing and touching. Anas ibn Mālik رَضِيَ اللهُ عَنْهُ said:

“When a woman among the Jews menstruated, the men did not dine with her, nor did they live with them in their houses. The Companions asked the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about that. So, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to them, **‘You can do everything except sexual intercourse.’**”⁴⁰

‘Ā’ishah رَضِيَ اللهُ عَنْهَا stated,

“When one of us was on her monthly period, and Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wanted to take pleasure by touching her, he would put a garment over her private parts, then he would touch and embrace her.”⁴¹

So, it is permitted for a man to gratify himself from the body of his wife, however he wishes.

³⁹ *Nawādir Al-Ayk* of As-Suyūṭī (p. 48).

⁴⁰ Al-Bukhārī (1/64), Muslim (1/242).

⁴¹ Abu Dawūd (nos. 268, 272).

Married couples can enjoy themselves with complete satisfaction when they are in seclusion with one another; whether it is by taking pleasure in looking at each other's bodies, or kissing, touching and caressing one another, or by conversations of an adult, sexual and intimate nature or by any other means of permissible enjoyment.

One of the most important aspects of this pleasure is that the married couple can look at each other in order to arouse the desire and passion in themselves for their partner—especially when they are in seclusion and alone—and they should make themselves presentable for that purpose in terms of bathing, perfuming and with attractive garments.

So, taking enjoyment from looking at each other is permissible, and it prevents their eyes from wandering and looking at that which is disallowed outside the marriage. It is permitted for them to look at the nakedness and intimate parts of their spouse and take pleasure from that when they are secluded or in bed together—there is no *Sharī'ah* prohibition in this, nor is it prohibited from the customs of the people. Rather, it is from the complete fulfilment of enjoyment between them, and it protects Muslims from the corruption of fornication, lewdness, immorality and pornography.

So, the fulfilment of intimate pleasures between the couple is good for the marriage, it brings happiness to the family, increases the number of offspring, it keeps the gazes lowered and under control, and it prevents the hearts from desiring what is *harām* because what they have at home is purer and their spouses more than suffice them, *inshā'-Allāh*.

Allāh تَبَارَكَ وَتَعَالَى stated,

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression.”⁴²

So, the husband and wife must cooperate and help one another in maintaining obedience to Allāh and His Messenger ﷺ and helping each other to stay away from what is *harām* and prohibited by Allāh عزوجل and His Messenger ﷺ.

We are living in times of loose morals where fornication, adultery, nudity, sexual deviancy and immodesty are celebrated—and, due to these loose morals, each year, in the Western world, millions of babies are legally aborted (killed in the wombs of their mothers). In plain terms, this is the legalised termination of unwanted babies.⁴³

Women are seen as sexual objects and are constantly portrayed as such in the media—and by the fashion, music and movie industries. Naïve and unsuspecting youth are also targeted for prostitution, pornography and trafficking that make huge sums of money for the most wicked of people.

⁴² Al-Mā'idah: 2.

⁴³ The number of abortions is horrifying when we consider that each child in the womb at 120 days after inception is a living soul. Since the legalisation of abortion in the UK in 1967, more than 8.5 million abortions had been performed by 2014. More recent figures show a continued rise: in 2023, there were 277,970 abortions recorded for residents of England and Wales—the highest number since the law was introduced and an increase from 252,122 in 2022. The abortion rate in 2023 was 23.0 per 1,000 women aged 15–44, also the highest on record. (Source: *Abortion Statistics, England and Wales: 2022–2023*) The deliberate termination of pregnancy, except in the situations of necessity and narrowly defined circumstances, is regarded as a grave injustice, reflecting a wider societal departure from divine guidance and accountability.

Young women, in particular, are relentlessly exposed to harassment and indignity. They are addressed with vulgar, shameless speech—words that no man of honour would ever accept for his daughter, his wife, or his sister. In workplaces, shopping centres, public transport, and even places of learning, women live with the constant anxiety of being stared at, approached, touched, or violated. Yet all the while, they are deceived with the hollow claim that they are “safe,” “free,” and “liberated.”

The reality, however, is plain for those who reflect: this so-called freedom has not brought dignity or protection, but exposure and vulnerability. So do not be deluded by the slogans of the media and the calls of those who seek to normalise corruption—these are not easy times for women. They do not feel secure, nor are they truly safeguarded within their societies.⁴⁴

So, it is of paramount importance that the believer protects himself and herself from the traps of modern society, its enticements, and tribulations by holding fast to the guidance of Islam and the *Sunnah* which teaches us the importance of piety, chastity, modesty in dress, humbleness, humility, abstinence until marriage, the role of the family in

⁴⁴ In the year ending March 2024, police in England and Wales recorded 67,928 rape offences, reflecting a continued rise compared to previous years. Despite this, concerns remain over low charge and prosecution rates. Vera Baird previously warned that prosecution levels had fallen so sharply that it risked what she described as the “de-criminalisation of rape,” with some victims withdrawing due to the intrusive and distressing nature of investigations. According to the latest data from the Office for National Statistics, an estimated 1.1 million women aged 16 and over experienced sexual assault (including attempts) in the year ending March 2023, highlighting the scale of the issue. (Sources: ONS, BBC News)

building a society, having self-respect, honour and loyalty to one's spouse and family.