

SHOWING GRATITUDE TO THE HUSBAND AND THE RIGHTS OF THE WIFE

When a woman is reluctant to show gratitude to her husband for the good that he does for her, this is an indication of her poor character—and it is displeasing to Allāh تَبَارَكَ وَتَعَالَى that a believing woman should behave in such a manner.

Asmā' bint Zayd رَضِيَ اللَّهُ عَنْهَا narrated that: Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed by us while I was with some women of my own age. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إِيَّاكُنَّ وَكُفَّرَ الْمُنْعِمِينَ وَكُنْتُ مِنْ أَجْرِيهِنَّ عَلَى مَسْأَلَتِي قُلْتُ يَا رَسُولَ اللَّهِ
وَمَا كُفَّرَ الْمُنْعِمِينَ قَالَ لَعَلَّ إِحْدَاكُنَّ تَطُولُ أَيْمُنُهَا مِنْ أَبِيئِهَا ثُمَّ يِرْزُقُهَا
اللَّهُ زَوْجًا وَيِرْزُقُهَا مِنْهُ وَلَدًا فَتَغْضَبُ الْغَضْبَةَ فَتَكْفُرُ فَتَقُولُ: مَا رَأَيْتُ مِنْكَ
خَيْرًا قَطُّ

“Beware of being ungrateful to those who have been favoured.”

She said: I was the boldest of them in coming forward to question, so I asked him:

“What is being ungrateful to those who have been favoured?”⁴⁵

He replied:

“Perhaps one of you stays with her parents for a long time. Then Allāh grants her a righteous husband and children by him. Then, for some reason, she gets angry with him and

⁴⁵ This proves women can and should ask a person of knowledge if something is unclear to them or concerns them from the affairs of the Religion.

becomes ungrateful and says to him: 'I have never seen any good from you!'"⁴⁶

And a good husband is the one who looks after his wife and family. Allāh's Messenger ﷺ said:

إِنَّ اللَّهَ يُوصِيكُمُ بِالنِّسَاءِ خَيْرًا إِنَّ اللَّهَ يُوصِيكُمُ بِالنِّسَاءِ خَيْرًا فَإِنَّهِنَّ
أُمَّهَاتِكُمْ وَبَنَاتِكُمْ وَخَالَاتِكُمْ إِنَّ الرَّجُلَ مِنْ أَهْلِ الْكِتَابِ يَتَزَوَّجُ الْمَرْأَةَ
وَمَا تُعَلِّقُ يَدَاهَا الْخَيْطُ فَمَا يَرِغِبُ وَاحِدٌ مِنْهُمَا عَنْ صَاحِبِهِ حَتَّى يَمُوتَا هَرَمًا

“Allāh has enjoined upon you to be good to your women, for indeed they are your mothers, your daughters and your maternal aunts. Indeed, a man from the People of the Book would marry a woman who hardly knows how to even tie a string, yet neither of them would want to depart from their partner until they both died in old age.”⁴⁷

Take the example of the mother of the believers, Khadijah bint Khuwaylid رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ. She was wealthier than the Messenger of Allāh ﷺ, yet that did not cause her to be proud or arrogant; instead, she was kind, caring, modest, generous, and grateful for the virtuous and pious husband that Allāh had granted her. And the Prophet ﷺ would continue to speak of her virtues after her death and throughout his life.

Allāh's Messenger ﷺ addressed the believing women and said:

يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ مِنَ الْاسْتِغْفَارِ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ
النَّارِ فَقَالَتِ امْرَأَةٌ مِنْهُنَّ جَزَلَةٌ وَمَا لَنَا يَا رَسُولَ اللَّهِ أَكْثَرَ أَهْلِ النَّارِ قَالَ

⁴⁶ Al-Bukhārī in *Al-Adab Al-Mufrad* (no. 1048) and authenticated by Shaikh Al-Albānī in *As-Sahīhah* (no. 823).

⁴⁷ Reported by At-Tabarānī declared *hasan* by Shaikh Al-Albānī as is pointed out in the footnote to the narration in *Da'if Al-Jāmi'* (no. 1763).

تُكْثِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَغْلَبَ
 لَذِي لُبٍّ مِنْكُنَّ قَالَتْ يَا رَسُولَ اللَّهِ وَمَا نُقْصَانُ الْعَقْلِ وَالَّذِينَ قَالَ أَمَّا
 نُقْصَانِ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ فَهَذَا مِنْ نُقْصَانِ الْعَقْلِ
 وَتَمْكُثُ اللَّيَالِيَ مَا تُصَلِّي وَتُفْطِرُ فِي رَمَضَانَ فَهَذَا مِنْ نُقْصَانِ الدِّينِ

“O women, give in charity and be plentiful in seeking forgiveness, for I have seen that you are the majority of the inhabitants of the Fire.” A woman asked: “O Messenger Allāh! Why are we the majority of the inhabitants of the Fire?” He replied: **“That is because you frequently curse and are ungrateful to your husbands. I have not seen a people with such deficient intellect and religion as you, yet you are still able to overcome a cautious man of reason!”** A woman asked: “O Allāh’s Messenger! What is the deficiency in intellect and religion?” He replied: **“As for deficiency in intellect, it is that the testimony of two women equates the testimony of one man [in the Qurān]. As for deficiency in religion, it is that she has to stay a number of days without praying and fasting in Ramadān.”**⁴⁸

The physical, emotional, and sometimes religious fragility of a woman is not an excuse for any man to mistreat her or take advantage of her. Allāh’s Messenger ﷺ stated:

اللَّهُمَّ إِنِّي أُحَرِّجُ حَقَّ الضَّعِيفَيْنِ الْيَتِيمِ وَالْمَرْأَةِ

“O Allah, I admonish them about the rights of the two weak ones: the orphan and the woman.”⁴⁹

⁴⁸ Al-Bukhārī (nos. 304, 1462).

⁴⁹ Ibn Mājah (no. 3678), Al-Hākim (no. 1/63 and 4/128), graded *hasan* by Shaikh Al-Albānī in *As-Sahīhah* (no. 1015).

He ﷺ also said,

“Indeed, you have rights over your women, and your women have rights over you!”⁵⁰

The rights of the wife must not be neglected because these rights are enjoined upon the husband by Allāh, and Allāh ﷻ will call him to account if he is unjust, harsh, and cruel towards his wife, his daughters, his sister or his mother. Allāh’s Messenger ﷺ stated: “Fear Allāh with respect to women, for indeed you married them upon a trust from Allāh—and intercourse with them was made lawful for you by the word of Allāh... So, they have a right over you that you feed them and clothe them in a manner that is befitting.”⁵¹

He ﷺ also said,

“The right of the woman over her husband is that he gives her to eat when he eats, he buys her clothing when he buys clothing for himself—and he does not hit her in the face, he is not horrible towards her in speech or action, and he does not boycott her—and if he must, it is within the same house.”⁵²

So, it is a duty upon the man to go out, work and provide for his family. The men of Sunnah and Salafiyyah take their duty to their families seriously. Abu Hurairah رضي الله عنه narrated that Allāh’s Messenger ﷺ said:

“By Allāh, for one of you to go out in the morning, carrying firewood on his back, and then sell it to suffice himself and to give

⁵⁰ Ibn Mājah (no. 1851) and graded *hasan* by Shaikh Al-Albānī.

⁵¹ Muslim (no. 1218).

⁵² At-Tabarānī in *Al-Kabīr* from Mu‘āwiyah ibn Haydah رضي الله عنه, Ibn Hibbān and Al-Bayhaqī. Graded *sahīh* by Shaikh Al-Albānī in *Sahīh Al-Jāmi‘* (no. 3149).

in charity from it, is better for him than going to a man asking him for help, who may give him something or may not. That is because the upper hand (the giving hand) is better than the lower hand (the taking hand). And begin by giving to those for whom you are responsible.”

A man asked him, “For whom am I responsible, O Messenger of Allāh?” He ﷺ said,

“Your wife is from those for whom you are responsible, as well as your slave girl and your child.”⁵³

Allāh’s Messenger ﷺ said,

“A *dīnār* that you spend in the cause of Allāh, a *dīnār* you spend in freeing a slave, a *dīnār* you spend as charity upon a poor person and a *dīnār* that you spend on your family. **The one that earns you the greatest reward is what you spend on your family.**”⁵⁴

And he ﷺ said,

“It is sufficient as a sin upon you that you withhold from feeding those for whom you are responsible.”⁵⁵

So, the point here is that a marriage is about responsibilities, duties, and cooperation between the spouses. A wife should be grateful when she has a husband who strives to seek knowledge, worship Allāh and look after his family—a man who works and earns a salary. She is thankful to her husband for the efforts he makes for his family, even if the salary is small and they struggle through hard times. How often was the case that

⁵³ Al-Bukhārī (4/585), Muslim (3/96), Abu Dawūd (no. 1676) and others. Declared saḥīḥ by Shaikh Al-Albānī in *Irwā’ Al-Ghail* (no. 834).

⁵⁴ Muslim (no. 995).

⁵⁵ Muslim (no. 996).

the *Salaf* would suffer with hunger and poverty, yet they would constantly show gratitude to Allāh, praise Him and glorify Him.

So, seek nearness to Allāh سُبْحَانَكَ وَبِحَمْدِكَ, my sister, by calling upon Him with *du‘ā*, worshipping Him, remembering Him constantly (*dhikr*), seeking His forgiveness a hundred times a day or more, and being grateful. This will bring tranquillity to your heart and comfort to your soul, may Allāh bless you.