And among His signs is that He created for you from yourselves spouses that you may find tranquility in them, and He placed between you affection and mercy. Indeed in that are signs for a people who reflect.

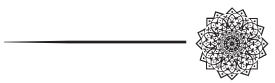
— Qur'an 30:21 —

PARTNERS BEFORE ALLAH

Rights, Responsibilities, and the Ethics of Marriage in Islam

DA'WAH INSTITUTE

PARTNERS
BEFORE ALLAH



Rights, Responsibilities, and
the Ethics of Marriage in Islam



DA'WAH
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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

"And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them; and He has put between you love and mercy. Truly, in that are signs for a people who reflect." — Qur'an 30:21

CONTENTS

Acknowledgements v

Preface vii

Introduction 1

Chapter One: The mutual rights and responsibilities of both the husband and wife 7

Chapter Two: The unique rights of a husband . . . 22

Chapter Three: The unique rights of the wife 25

Chapter Four: Nurturing love and intimacy — the prophetic model 31

Chapter Five: What truly sustains a marriage 36

Conclusion 39

Appendix: Debunking false and fabricated hadiths misrepresenting women in Islam 41

Recommended Readings by the Da'wah Institute . . . 67

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[1] "p" stands for peace be upon him. This is a salutation that appears anywhere the name of the prophets are mentioned and should be said in full when reading.

— for their unrelenting vision towards the advancement of Islam and Muslims and their continued wise counsel and guidance. May Allah spare your lives and keep your feet firm on His path.

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To everyone who continues to support the work of the Da'wah Institute, we say *Jazakumullahu khayran* — May Allah reward and bless you!

Wassalamu alaykum wa rahmatullah wa barakatuh.

Muhammad Alhassan
Registrar,
Da'wah Institute (DIN),
Minna, Nigeria.

PREFACE

Marriage occupies a central place in Islam. It is the foundation of the family, the primary institution through which future generations are nurtured, and one of the greatest means by which believers seek the pleasure of Allah. Because the family is the cornerstone of a healthy society, Islam places great emphasis on preserving the rights, responsibilities, and dignity of every member of the household.

This book presents a clear and balanced explanation of the rights and obligations of spouses according to the Qur'an, the Sunnah of the Prophet Muhammad (peace be upon him), and the established principles of Islamic jurisprudence. It seeks to distinguish authentic Islamic teachings from cultural practices, personal preferences, and customs that have sometimes been wrongly attributed to Islam.

The discussions that follow examine both the mutual rights shared by husband and wife and the distinct responsibilities

assigned to each. They also highlight practical guidance from the life and teachings of the Prophet (peace be upon him), demonstrating how justice, kindness, compassion, and mutual respect form the basis of a successful Muslim marriage.

This work is intended for a wide audience. For married couples and those preparing for marriage, it offers a practical reference for building relationships founded upon faith, mutual understanding, and sincere commitment to Allah. For imams, teachers, counsellors, Muslim professionals, and community leaders, it provides a resource for premarital education, marital counselling, khutbahs, teaching, and community advocacy. In particular, it supports efforts to address domestic harm, the misuse of authority, and reform cultural practices that conflict with Islamic law, thereby safeguarding the higher objectives (maqasid) of Shari'ah, namely faith, life, dignity, intellect, and property, within the family structure.

While Islamic law establishes specific rights and obligations for spouses, these legal rulings are not ends in themselves. Rather, they are intended to cultivate homes characterized by justice, mercy, cooperation, and tranquility. A marriage succeeds not when each spouse seeks to maximize his or her own rights, but when both strive to fulfill their responsibilities with sincerity, excellence, and consciousness of Allah. For married couples and those preparing for marriage, this book encourages spouses to see marriage not as a contest over rights, but as a

partnership having a shared journey toward Allah. It also affirms that custom (*'urf*) has legal weight in Islam, provided it does not violate divine guidance or cause harm.

The chapters that follow begin by examining the Qur'anic foundations of marriage before exploring, in detail, the rights, responsibilities, and ethical conduct that enable husbands and wives to build marriages that fulfil both the letter and the spirit of Islamic law.

It is our hope that this work will contribute to preventing domestic harm, discouraging the misuse of authority within marriage, and correcting cultural practices that conflict with the guidance of Islam, thereby helping to preserve the higher objectives (*maqaṣid*) of the Shari'ah within the family.

INTRODUCTION

The Qur'an presents marriage as one of Allah's greatest signs and one of the most significant institutions of human society. It is not merely a social arrangement or a legal contract entered into for companionship or procreation. Rather, it is a sacred covenant through which two believers cooperate in worshipping Allah, building a righteous family, and helping one another attain success in this world and the Hereafter.

Before discussing the rights and responsibilities of spouses, it is important to understand the principles underlying the Islamic conception of marriage. The Qur'an first establishes the shared spiritual standing of men and women before Allah, then outlines the complementary roles and obligations within the marital relationship.

Allah says: *"...whether male or female; you are of one another..."* (Qur'an 3:195) He also says: *"The believing men and believing women are allies of one another."* (Qur'an 9:71)

Likewise, "*Whoever does righteous deeds, whether male or female, while being a believer—We shall surely grant them a good life, and We shall reward them according to the best of what they used to do."* (Qur'an 16:97)

And He says: *"For men is a share of what they have earned, and for women is a share of what they have earned."* (Qur'an 4:32)

Finally, Allah reminds humanity: *"Indeed, the most honoured of you in the sight of Allah is the most righteous among you."* (Qur'an 49:13)

These verses establish that men and women possess equal spiritual worth and moral accountability before Allah. Each is individually responsible for his or her faith, worship, and conduct, and each has the opportunity to attain the highest ranks of righteousness. Neither gender possesses inherent superiority over the other by virtue of being male or female, as true honour is measured only by taqwa.

From this shared foundation, Islamic law establishes both mutual rights common to husband and wife, and distinct responsibilities assigned to each according to divine wisdom. These differences are not expressions of superiority or inferiority, but complementary duties intended to preserve justice, harmony, and stability within the family.

Marriage itself occupies a unique status in Islam. The Qur'an describes it not merely as a contract but as a solemn covenant (*mithaqan ghalizan*)**:**

> *"And how could you take it back after you have gone in unto one another and they have taken from you a solemn covenant?"* (Qur'an 4:21)

Significantly, this expression is used elsewhere in the Qur'an to describe Allah's covenant with His Prophets:

> *"And remember when We took from the Prophets their covenant..."* (Qur'an 33:7)

It is also used in reference to the covenant taken from the Children of Israel. The Qur'an's use of this powerful language elevates marriage far beyond an ordinary social arrangement. It is among the most serious commitments a believer undertakes, carrying responsibilities before both one's spouse and Allah Himself.

At the same time, Islamic law recognizes marriage as a binding legal contract. This contract establishes clearly defined rights and obligations for both spouses. The Qur'an and the Sunnah regulate matters such as financial maintenance, mutual respect, kindness, fidelity, fairness, inheritance, and family life, thereby providing a comprehensive framework for a stable and just marriage. The legal dimensions of marriage are therefore inseparable from its spiritual purpose, as law and morality work together to protect the welfare of both spouses and the family they establish.

Yet the Islamic vision of marriage extends beyond legal obligations. Allah reveals the higher objectives that should characterize every successful marriage:

> *"And among His signs is that He created for you spouses from among yourselves so that you may find tranquillity in them; and He has placed between you affection and mercy. Indeed, in that are signs for a people who reflect."* (Qur'an 30:21)

This verse identifies three qualities that form the heart of the marital relationship.

Tranquility (sakinah) refers to the emotional security, peace, and stability spouses find in one another. Marriage is intended to be a place of refuge from the trials of life and a relationship in which each spouse finds comfort, reassurance, and belonging.

Affection (*mawaddah*) is the active love expressed through kindness, generosity, care, and thoughtful actions. It is not merely an emotion but a continual commitment to seek the good of one's spouse.

Mercy (*ra'mah*) enables a marriage to endure beyond changing emotions and circumstances. It inspires patience during hardship, forgiveness after mistakes, compassion during weakness, and steadfast support throughout life's changing seasons.

Together, these three qualities reveal that the ultimate success of marriage is measured not merely by the fulfillment of legal rights, but by the cultivation of a relationship characterized by love, compassion, and mutual devotion for the sake of Allah.

The Qur'an further illustrates this relationship through one of its most beautiful metaphors:

> *"They are garments for you, and you are garments for them."* (Qur'an 2:187)

A garment protects, conceals, provides warmth, offers comfort, and enhances the dignity of the one who wears it. Likewise, spouses are meant to protect one another's honour, conceal one another's shortcomings, provide emotional and physical security, and become sources of comfort through every stage of life. Just as clothing remains closest to the body, the marital relationship is intended to be one of the closest and most intimate of all human relationships.

These Qur'anic principles provide the framework for understanding all discussions of marital rights and responsibilities. Islamic rulings concerning husbands and wives are not isolated legal commands but components of a comprehensive system designed to establish justice, preserve dignity, strengthen families, and enable spouses to fulfil the higher purposes for which marriage was ordained.

The chapters that follow examine these rights and responsibilities in detail. Some are shared equally by both spouses, while others are distinct yet complementary. Together, they form a balanced framework through which Muslim husbands and wives can build homes founded upon faith, justice, tranquillity, affection, and mercy, seeking through their marriage the pleasure of Allah and success in the Hereafter.

CHAPTER ONE

The Mutual Rights and Responsibilities of Both the Husband and Wife

The following rights and responsibilities apply equally to both husband and wife. They form the shared foundation upon which a just and loving marriage is built.

1. Obedience to Allah Above All Else

Both spouses are obliged to ensure submission to Allah above all else. There should be no obedience to anyone — wife, husband, parents, etc. — in a matter that implies disobedience to Allah. No marital authority, however legitimate, can override a direct instruction from Allah. The Prophet (p) said: "*There is no obedience to any creature on any issue that implies a contravention to obedience to Allah*." (Musnad Ahmad: 1095)

2. Protection of Faith and Family

They both have a responsibility to protect themselves and their family from whatever would constitute disobedience to Allah and what can lead to Hell. Allah says: "*O believers! Protect yourselves and your families from a Fire*" (Qur'an 66:6)

3. Respect for Healthy Custom ('Urf)

Both should recognize the Islamic legal maxims that state, "custom has the weight of law", "What is known by custom is like a stipulated condition", and "What is established by custom is like what is established by textual evidence". Any local customary practice (*'urf*) that is expected of a spouse, or couple, should be respected unless it is harmful, contravenes Islamic law, the interests of their family (*maslahah*), or a stipulation in the marital contract.

4. Loving Kindness and Compassionate Character

Both have the responsibility to protect and realize the Islamic objectives *(Maqasid al-Shari'ah)* of marriage by showing loving kindness, mercy, care, attention, respect, good character, and compassion in words and deeds to each other. Allah says: *"And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give*

thought." (Qur'an 30:21); *"He is the One Who created you from a single soul, then from it made its spouse so he may find comfort in her…"* (Qur'an 7:189); *"It is lawful for you to go in unto your wives during the night preceding the [day's] fast: they are as a garment for you, and you are as a garment for them..."* (Qur'an 2: 187); *"O believers! It is not permissible for you to inherit women against their will or mistreat them to make them return some of the dowry (as a ransom for divorce) unless they are found guilty of adultery. And live with them in kindness. For if you dislike them — perhaps you dislike a thing and Allah makes therein much good."* (Qur'an 4:19). Thus, both spouses should do their best to enhance and protect the faith *(deen),* lives *(nafs),* mind/sanity *(aql),* dignity *(ird),* and property *(maal)* of each other.

5. Consent in Marriage

Both have a right not to be forced into a marriage they object to. No person, either male or female, may be compelled into a marriage against their will. This is established by the Sunnah of the Prophet (p), who gave a woman the choice to remain in or leave a marriage she had not consented to: *"A virgin girl came to the Prophet (pbuh) and told him that her father had married her off against her will. The Prophet (pbuh) gave her the choice to stay in the marriage or to leave. She chose to stay, stating that she was comfortable with her spouse, but only wanted to show that a woman should not be forced to marry against her desire."* (Abu Dawud: 2098)

6. Mutual Care and Intimacy Satisfaction

Both have the responsibility to "*love for the other as you would love for yourself*" (Bukhari 13), and have a right to enjoy intimacy, romance, and sexual satisfaction. "*They are garments for you, and you are a garment for them*" (Qur'an 2:187), "*your wife enjoys rights over you*" (Buhari: 1968) "*If one of you has intercourse with his wife, let him be truthful with her (i.e., fulfill her needs). If he attains his desire before she does, he should not rush her until she also attains her desire*". (Sahih Muslim:1006).

7. Children and Family Planning

Both have a right to have children in their marriage, and consequently, any form of contraception is only permissible with the consent of both. "*We used to practice coitus interruptus while the Qur'an was being revealed.*" (Bukhari: 5208, 5209)

As a result of this right, the inability or undesirability to have a child may be a justification for divorce by either spouse.

8. Dignity and Honour

Every person, regardless of their role in a marriage, has a right to the preservation of and respect for their dignity and honour as human beings and as a spouse. The Qur'an affirms the inherent dignity of all human beings: *"And We have certainly honored the children of Adam…"* (Qur'an 17:70). Spouses are also expected to protect and preserve their spouses' dignity, "…*Your*

spouses are a garment for you as you are for them…" (Qur'an 2:187). and commands spouses to relate to one another with kindness, "*And relate with them in kindness.*" (Qur'an 4:19)

Even in disagreement and divorce, they should remain civil, honourable, and responsible. "*…either retain them (in marriage) honourably or separate honourably.*" (Qur'an 65:2). "*… either retain them (in marriage) in an honourable manner or separate (divorce) with kindness.*" (Qur'an 2:229).

Each spouse also has the responsibility to speak truth, be just, and fair. "*… and speak truthfully even if it is against a close relative.*" (Qur'an 6:152).

9. Freedom from Harm and Abuse

Both have the right to be free and protected from any form of abuse or harm (*idrar*). No action or inaction done by either spouse should be meant to cause fear, hurt, or harm to the other, whether physically, emotionally, psychologically, socially, economically, sexually, etc. Insulting the parent of a spouse, for example, is also regarded as "harm" (*darar*) and can be a legitimate ground for divorce. The Prophet Muhammad (pbuh) said, "*Do not harm, nor reciprocate any harm*" (Ibn Majah: 2341).

10. Fidelity and Moral Boundaries

Neither should admit anyone into the home, knowing fully well that it will offend or harm the feelings or interests of others.

"*Your rights over your women are that they are not to allow anyone whom you dislike to tread on your bedding (furniture), nor allow anyone whom you dislike to enter your houses. And their right over you is that you should treat them kindly concerning their clothing and food.*" (Ibn Majah: 1851). "*And women have rights similar to their obligations, according to what is fair. But men have a degree over them. God is Mighty and Wise.*" (Qur'an 2:228). The maxim "*whatever is prohibited is prohibited for all alike.*"

Both are also prohibited from all immoral, flirtatious behavior or intimate extramarital relationships with anyone other than their spouse. "*Do not go near adultery. It is truly a shameful deed and an evil way.*" (Qur'an 17:32). With the introduction of technology and social media, one must recognize that this includes how we behave on social media and the messages we send to members of the opposite gender using the various platforms we are on.

11. Transparency and Communication

Both have a moral responsibility to let their spouse know where they are going. *"… and women have rights similar to their obligations, according to what is fair. But men have a degree over them. God is Mighty and Wise*" (Qur'an 2:228).

12. Dignity in Union and Separation

Both have the right and responsibility to either stay married on equitable terms in a respectful manner or separate with kindness. They should "*live together in an honorable and respectful manner (bi al-ma'ruf), or separate (divorce) in an honorable and respectful manner (bi al-ma'ruf)*" (Qur'an 2:231, 2:229, and 4:130).

13. Mutual Consultation (Shurah)

Both have a responsibility to consult (*shurah*) with each other regarding issues related to their marriage and family. "*… but if both sides decide - after mutual consultation - to wean a child, then there is no blame on them*" (Qur'an 2:233), "*… and consult them in affairs*" (Qur'an 3:159), "*… and they (believers) conduct their affairs through mutual consultation*" (Qur'an 42:38).

14. Honourable Separation When Necessary

While divorce is not the desired end of a marriage as "*The most detestable of lawful things to Allah is divorce*" (Ibn Majah: 2018), both spouses have a right to secure a divorce for personal and private reasons, when means to an amicable resolution have failed, and either of them believes it is necessary.

There are various forms of divorce available to each spouse when needed. *Talaq* is a form of divorce pronounced by the husband and usually initiated by him. *Khul'u* is a form of divorce in Islamic law initiated by the wife, at her request, in return for compensation that she gives to her husband, which he accepts. *"... so, if you fear they will not be able to keep within the limits of Allah, there is no blame if the wife compensates the husband to obtain divorce..."* (Qur'an 2:229).

Faskh is a form of divorce initiated by either the husband or the wife for a valid shari'ah reason and usually annulled by the judge or shari'ah council. The option of *faskh* is usually in cases of domestic abuse (*darar*) by either spouse, or where an amicable dissolution through *talaq* or *khul'u* is difficult.

15. Protection of Privacy

Both have a duty to protect the property, honor, and interests of the other, especially in their absence. The Prophet (p) said: "*Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for their subjects. A man is the guardian of his family, and he is responsible for them. A woman is the guardian of her husband's home and his children, and she is responsible for them. The servant of a man is a guardian of the property of his master, and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock.*" (Bukhari: 7138; Muslim: 1829).

16. Protection of Each Other's Secrets

Both have a duty to keep each other's secrets, intimate and personal information, private, and not to divulge them even after a divorce. The Prophet (p) said: "*Verily, the most evil of people in the presence of Allah on the Day of Resurrection is a man who was intimate with his wife and then spreads her secrets*." (Muslim: 1437).

It was also narrated from Abu Hurayrah that the Prophet (p) turned to the men and said, "*Is there any man among you who, when he comes to his wife, he locks the door, throws his blanket over himself, and conceals himself with the cover of Allah?" They said, "Yes." He said, "And does he sit after that and say, 'I did such and such, and I did such and such?'" They remained silent. Then he turned to the women and said, "Is there anyone among you who speaks (of private marital matters)?" They remained silent. Then a young lady sat up tall so that the Messenger of Allah (p) would see her and hear her words, and said, "O Messenger of Allah, (the men) speak and (the women) speak." He said, "Do you know what the likeness of that is? The likeness of that is that of a female devil who meets a male devil in the street, and he fulfils his desire with her when the people are looking on*." (Abu Dawud: 2174).

17. Personal Growth and Seeking Knowledge

Both have a responsibility and a right to seek knowledge and education, personal growth, and contribution to their families and society, and should support each other in this regard. Some

of these responsibilities apply to all Muslims, whether married or not. Some of these obligations are individual and private (*fard 'ayn*), while others are communal and collective obligations (*fard kifaya*).

"*O believers! Protect yourselves and your families from a fire whose fuel is people and stones, overseen by formidable and severe angels*." (Qur'an 66:6). "*The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong, establish prayer and give Zakah, and obey Allah and His Messenger. Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise*." (Qur'an 9:17)

The Prophet (p) said: "*Seeking knowledge is an obligation upon every Muslim*." (Ibn Majah: 224). In another Hadith, he said: "*Whoever travels a path seeking knowledge, Allah will make it easy for him a path to Paradise*." (Muslim: 2699)

The Prophet (p) said: "*The best of you is the best of their families, and I am the best of you to my family*." (Tirmidhi: 3895; Ibn Majah: 1977). "*Whoever is in the service of his brother, Allah will be in his service*." (Bukhari: 2442; Muslim: 2580). "*The best of people are those who are most beneficial to people*." (Al-Tabarani: 5787)

18. Going Out for Legitimate Needs

Both have a right to go out for legitimate needs. The Prophet (p) said: "*Once Sawdah bint Zam'a went out at night for some need, and 'Umar saw her, and recognizing her, he said (to her), 'By*

Allah, O Sawdah! You cannot hide yourself from us.' So, she returned to the Prophet (p) and mentioned that to him while he was sitting in my dwelling, taking his supper and holding a bone covered with meat in his hand. Then the Divine Inspiration was revealed to him, and when that state was over, he (the Prophet (p) was saying: "O women! You have been allowed by Allah to go out for your needs." (Bukhari: 5237)

19. Property Rights

Both have a right to own and dispose of their personal property in the form of charity (*sadaqah*), gift, zakat, waqf, etc. This, however, should be done in a manner that is sensitive to family needs. "*Give women their dowries graciously; but if they willingly remit any part of it to you, then consume it in satisfaction and ease*." (Qur'an 4:4). "*For men is a share of what they have earned, and for women is a share of what they have earned*." (Qur'an 4:32). Ibn Abbas said: "*The Messenger of Allah (p) went out on the day of Eid al-Fitr (or al-Adha) and prayed. Then he delivered a sermon, then he went to the women, exhorted them and reminded them, and said: 'Give charity.' So, the women began giving charity, throwing their earrings and rings into Bilal's garment*." (Bukhari: 1462). Abdullah ibn al-Zubayr reported: "*I have not seen anyone more generous than Aisha and Asma', though their generosity was different. Aisha would gather things, and after they had been collected, she would share them. As for Asma', she would not leave anything for tomorrow*." (Al-Adab al-Mufrad: 280)

The hadith stating that "*a woman should not give without her husband's permission*" has been misunderstood. Scholars such as Al-Nawawi and Ibn Hajar al-Asqalani clarified that it specifically refers to spending from the husband's property or shared household resources, not her personal wealth. Its purpose is to protect property rights and prevent disputes, not to deny a woman her financial autonomy. Therefore, the hadith is about trust, responsibility, and respect within marriage, not control over a woman's independent assets.

When all the evidence is combined, the balanced Islamic position is clear that a wife has full authority over her own wealth and may give, donate, or spend as she wishes, while also being encouraged to act with wisdom and consideration for family needs. The restriction only applies to using someone else's wealth without permission. Thus, Islam upholds both financial independence and marital harmony, correcting the misconception that a woman cannot give from her wealth; rather, she can, and the tradition itself celebrates her generosity.

20. Family Relations and Inheritance

Both have a right to maintain good filial relations with and fulfill their duties towards their parents and family members in a fair and responsible manner. "*Worship Allah alone and associate none with Him. And be kind to parents, relatives, orphans, the*

poor, near and distant neighbours, close friends, needy, travelers, and those bondsmen in your possession. Surely Allah does not like whoever is arrogant, boastful." (Qur'an 4:36). "*Your Lord has decreed that you worship none but Him, and that you show excellence (ihsan) to parents.*" (Qur'an 17:23-24). "*Whoever wishes that his provision be increased and his life be extended, let him maintain ties of kinship.*" (Bukhari: 5985).

21. Right to Inherit from each other

They both have a right to inherit from each other and from their children. "*Allah commands you regarding your children: the share of the male will be twice that of the female. If you leave only two or more females, their share is two-thirds of the estate. But if there is only one female, her share will be one-half. Each parent is entitled to one-sixth if you leave offspring. But if you are childless and your parents are the only heirs, then your mother will receive one-third. But if you leave siblings, then your mother will receive one-sixth, after the fulfillment of bequests and debts. Be fair to your parents and children, as you do not fully know who is more beneficial to you. This is an obligation from Allah. Surely Allah is All-Knowing, All-Wise.*" "*You will inherit half of what your wives leave if they are childless. But if they have children, then your share is one-fourth of the estate—after the fulfillment of bequests and debts. And your wives will inherit one-fourth of what*

you leave if you are childless. But if you have children, then your wives will receive one-eighth of your estate…" (Qur'an 4: 11-12).

22. The Marriage Contract and Its Conditions

They both have a right to add to their marriage contract, before or during marriage, mutually acceptable terms and conditions that are fair in their unique context. These may be stipulated conditions that ensure greater equity regarding responsibilities, rights, freedoms, and privileges associated with their marriage or its dissolution.

In addition to the many texts and scholarly opinions on guidance for marriage and family life, Islamic law allows the inclusion of conditions in a Marriage Contract (*al-Shurut fi al-Nikah*) to accommodate diverse and unique marital arrangements, tailored to the preferences and contexts of the spouses involved. These stipulations must be acceptable and agreed to by both husband and wife, and must be honored. These could be related to various issues such as the bridal gift (*mahr*), residence, upkeep and allowances, comfort and standard of living, polygamy restriction, number of children, alimony (*mut'ah al-talaq)*, marital property (*al-kadd wa al-si'ayah*), right to divorce (*talaq*), intimacy and sexual rights, the forfeiting of certain rights and responsibilities (in fairness to the other spouse), and various other rights and responsibilities related to marriage and its dissolution, which might not be captured in a particular

school of jurisprudence (*madhhab*), local custom, or law of the land.[2] These should all be governed by the Shari'ah principles of equity, compassion, and God-consciousness.

Allah says: *"O you who believe, fulfil your contracts."* (Qur'an 5:1), "*Muslims are bound by their conditions.*" (Abu Dawud: 3594).

The Prophet (p) regarded such legal contracts as most deserving of fulfillment when he said, "*The condition which most deserves to be fulfilled is that by means of which (marital) intimacy becomes permissible for you.*" (Bukhari: 2721; Muslim: 3537).[3]

Both should also surrender, submit, and show obedience to Allah in safeguarding the rights of each other that are clearly implied by marriage and the marital contract. The Prophet (p) said: "*Muslims are bound by their terms of agreement*" (Abu Dawud: 3594, Tirmidhi: 1352).

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2 Some of these examples are debated by some and depend on the school of thought, scholar or judge.

3 For more on the subject of *al-Shurut fi al-Nikah*, see Rabab Razik, *Wealth of Women: Understanding Islamic Financial Law,* Kube Publishing Ltd*, 2025, p. 25*; Abdullah bin Ahmad Bin Qudamah, *al-Mughni*, Beirut, Dar al-Fikr, (*al-Maktabah al-Shamilah*, 3.13), 1405, vol.7, p.448 – 452; Muhammad bin Salih bin Muhammad al-Uthaimin, *al-Sharh al-Mumti' 'Ala Zad al-Mustaqni'*, Dar bin al-Jawzi, (*al-Maktabah al-Shamilah*, 3.13), 1428, vol.12, p.165 – 170; Salih al-Fawzan, *al-Mulakhas al-Fiqhi*, (*al-Maktabah al-Shamilah*, 3.13), vol.2, p.196 – 199.

CHAPTER TWO

The Unique Rights of a Husband

In addition to the mutual rights shared by all couples, Islam assigns certain distinct rights to the husband. This naturally implies that what is a part of the husband's rights over his wife is a responsibility of the wife to fulfil. This reflects the complementary roles that Islamic law assigns within the marital structure, which align with the nature of each gender and, ideally, bring harmony to the family when everyone plays their part well without prejudice.

1. Leadership and Obedience Within Bounds

The husband has the right to be obeyed by his wife as long as he is not being abusive, unreasonable, sinful, or contravening the marital contract. The husband is the head of the family

(*qawwam*), a position that carries responsibility rather than being merely a privilege. However, he is not meant to abuse his leadership and authority, and the wife is not mandated to obey him when his requests are not in line with Islam.

> "*There is no obedience to any creature on any issue that implies a contravention to obedience to Allah*." (Musnad Ahmad: 1095)

> "*...whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful." (Qur'an 2:173). "…settle your affairs and obey Allah and His Messenger if you are true believers*." (Qur'an 8:1).

Some relevant maxims of Islamic Jurisprudence state: "Necessities permit prohibitions" (*Ad-darurat tubih al-mahdhurat*); "Necessity is measured in accordance with its true proportions" (*Ad-daruratu tuqaddaru bi-qadriha*). These maxims and principles guide and guard against misuse of authority.

2. Consultation on Family Matters

Allah says, "*O believers! Protect yourselves and your families from a fire whose fuel is people and stones, overseen by formidable and severe angels*." (Qur'an 66:6).

Because the husband is responsible for the welfare, protection, and maintenance of his family, he has the right to be con-

sulted on decisions that materially affect those responsibilities. This includes matters related to the family's safety and security.

Accordingly, a wife should not undertake actions that could significantly affect these responsibilities without mutual consultation and her husband's agreement. Also, his wife should have his consent to go out. The application of this principle varies according to context, custom ('*urf*), and mutual understanding between spouses.

> "*Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family, and he is responsible for them. A woman is the guardian of her husband's home and his children, and she is responsible for them. The servant of a man is a guardian of the property of his master, and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock.*" (Bukhari: 7138; Muslim: 1829).

CHAPTER THREE

The Unique Rights of the Wife

Islam places significant obligations upon the husband toward his wife, thus part of her rights. These rights are not subject to the wife's conduct or the state of the relationship; rather, they are unconditional obligations tied to marriage.

1. The Bridal Gift (Mahr)

The wife at the time of marriage has a right to a "marital gift", "dower", or "bridal gift" (*mahr* or *sadaq*) of any form that she regards as necessary and sufficient, along with the consent to marriage. It could be financial or in kind. The "marital gift" belongs to her, and not her parents or her family. This marital gift might be given in full or in part at the time of the initiation of marriage or later, based on mutual consent. It is, however, due in

full if there is a divorce or death. "*Give women their dowries (mahr) graciously; but if they willingly remit any part of it to you, then take it in satisfaction and ease.*" (Qur'an 4:4).

2. Financial Maintenance (Nafaqah)

She has the right for her husband to meet all her legitimate financial and material needs. She has a right to a standard of living similar to his, including appropriate, safe, and comfortable accommodation, food, clothing, healthcare, personal effects, and other needs. This obligation does not depend on whether the wife works or has independent income. "*Men are the protectors of women, as men have been provisioned by Allah over women and tasked with supporting them financially.*" (Qur'an 4:34)

Mu'awiyah asked the Prophet (p) regarding the rights of the wife over her husband. He replied: "*That you should give her food when you eat, clothe her when you clothe yourself, do not strike her on the face, do not insult her, or separate yourself from her except in the house.*" (Abu Dawud: 2142)

3. Justice in Polygynous Marriages

As co-wife, she has a right to justice and fairness in every sense. In Islam, a man is allowed to have up to four wives under certain conditions, such as being able to provide for and treat

each wife equally and fairly. Thus, it is important to treat each wife with equal respect, dignity, and consideration. This includes providing for their financial, emotional, and physical well-being. Justice and fairness in this context refer to ensuring that each wife receives fair treatment in terms of time, attention, resources, and care from their husband.

> "*Marry other women of your choice, two, three, or four. But if you are afraid you will fail to maintain justice, then content yourselves with one or (marry) those bondwomen in your possession.*" (Qur'an 4:4)

However, the husband is not required to "love" his wives equally as this is a matter of the heart which he cannot control, and it is also intangible.

> "*And you will never be able to be equal (in feeling) between wives, even if you should strive. So do not incline completely [toward one] and leave another hanging. And if you amend (your affairs) and fear Allah – then indeed, Allah is ever Forgiving and Merciful.*" (Quran 4:129)

The Messenger of Allah (p) said: "*Whoever has two wives and favours one of them over the other, he will come on the Day of Resurrection with one of his sides paralyzed.*" (Ibn Majah: 1969). Narrated by Ibn 'Abbas: The Prophet (p) sent Mu'adh to Yemen and said, "*Beware of the supplication of the oppressed, for there is*

no barrier between it and Allah." (Bukhari: 2448). Based on this hadith, couples should be warned about the prayer or supplication of their oppressed spouse against them, as there is no barrier between that prayer and Allah's response.

4. Divorcee Maintenance *(Nafaqah)* and Child Custody

In the event of a divorce, the wife has the priority right to child custody and retains this unless it is demonstrably not in the best interest of the child. Meanwhile, the father remains legally responsible for all the child's financial needs, regardless of custody rights. (In Maliki law, she has priority custody of her sons until they reach the age of puberty, and of her daughters until they get married. Other schools of law differ on the age at which the father may gain custody, especially for sons). In the case of divorce, the estranged wife is meant to stay in her husband's home during the waiting period ('*iddah*), as long as this is safe and advisable. This is usually in the hope that there will be a change of heart or some form of reconciliation before the divorce becomes final.

> "*O Prophet! Instruct the believers: When you intend to divorce women, then divorce them with concern for their waiting period, and count it accurately. And fear Allah, your Lord. Do not force them out of their homes, nor should they leave—unless they commit blatant*

misconduct. These are the limits set by Allah. And whoever transgresses Allah's limits has truly wronged his own soul. You never know, perhaps Allah will bring about a change of heart later." (Qur'an 65:1).

5. Household Responsibilities

There is no explicit statement in the Qur'an or Hadith about the responsibility or rights related to domestic chores. Scholars have therefore differed on this responsibility. Most do not consider chores the woman's responsibility. The legal presumption in Islamic jurisprudence is that "people are free from obligations or liabilities unless proven otherwise" (*Al-asl bara'ah al-dhimmah*). Most judgments have therefore been based on local custom ('*urf*) and what is deemed to be fair and equitable, and the '*urf* in most societies is that the wife is responsible for domestic chores. *"Indeed, Allah commands justice, grace, as well as generosity to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful".* (Qur'an 16:90)

Having said that, as Muslims, we are meant to go by the teachings of the Prophet (p) in the example he set, by how he related with his wives and family. 'Aisha was once asked, *"What did the Prophet (p) do when he was at home?" She replied, "He kept himself busy in the service of his family, and when it was time for prayer, he would go for it.*" (Bukhari: 676). As such, the

husband should not overburden his wife with household chores, and he should support her in it either directly by himself or by paying for gadgets and domestic support that can assist her.

CHAPTER FOUR

Nurturing Love And Intimacy — The Prophetic Model

A marriage built on God consciousness (*taqwa*) is one in which each spouse focuses not just on rights but also on what is expected of them by Allah as a spouse. The following hadiths give us a glimpse into some ways in which the Prophet (p) taught and demonstrated how couples could nurture mutual love and intimacy.

Expressions of Affection and Tenderness

■ **Using Affectionate nicknames:** A'isha (RA) said: The Messenger of Allah (p) said one day: "*O 'Aa'ish, here is Jibril, greeting you with salam (peace).*" I said: And upon him be peace and the mercy of Allah and His blessings. (Al-Bukhari: 3768)

■ **Drinking from the same bowl and eating the same piece of meat**: A'isha narrated: "*I would drink while I was men-*

struating, then I would hand (the vessel) to the Prophet (p), and he would put his mouth where mine had been and drink. And I would gnaw at a bone (with meat), then hand it to the Prophet (p) and he would put his mouth where mine had been." (Muslim: 300)

■ **Putting a morsel in the mouth of his wife:** "*And you will not spend anything seeking thereby the Face of Allah except that you will be rewarded for it, even what you put in your wife's mouth.*" (Bukhari: 1295, 2742, 5354)

■ **Kissing and embracing his wife while fasting:** A'isha reported: "*The Messenger of Allah (p) used to kiss me while he was fasting, and which of you can control his desires as the Messenger of Allah (p) could?*" (Muslim: 1106; Bukhari: 1928)

■ **Lying on the lap of his wife:** A'isha reported: **"***The Messenger of Allah (p) would recline in my lap when I was menstruating and recite the Qur'an.*" (Muslim: 301)

■ **Taking a bath together**: Aisha (RA) said that "*The Messenger of Allah (p) and I used to bathe from a single vessel, our hands alternating in it, while both of us were in a state of major ritual impurity* (*janabah*)." (Bukhari: 251; Muslim: 320)

The Prophet (p) said: "*All things that a Muslim man does for entertainment are in vain except for shooting arrows, training his horse, and playing with his wife, for these are things that bring reward.*" (Ibn Majah: 2811)

Anas and Umm Salamah reported that *once the Prophet (p) was in Aisha's house with some of his companions, and Umm Salamah sent him a plate of food. When Aisha saw it, she took a rock the size of a hand and hit the plate with it, breaking it into two pieces. The Prophet (p) gathered the plate's parts and told his companions, "Eat, your mother was overcome with jealousy; eat, your mother was overcome with jealousy!" So they ate. The Prophet (p) then kept the broken plate in Aisha's house, sent a good plate of hers, with food, to Umm Salamah, and said: "A comparable plate for a (damaged) plate and comparable food for (ruined) food"* (Nasai: 3956)

Playfulness and Partnership in Public

■ **Racing in public:** Aisha narrated: *"The Prophet (p) went out with me once when I was still slim, and he said to his companions: 'Go ahead.' Then he said to me: 'Come, let us race.' So I raced him and beat him. Later, after I had gained some weight, he went out with me again, and said to his companions: 'Go ahead,' then he said: 'Come, let us race.' So, I raced him, and he beat me, and he said: 'This win one is for that win". (*Abu Dawud: 2578)

■ **Lifting her in public to watch entertainment:** Narrated Aisha, "*The Abyssinians were playing in the presence of the Messenger of Allah (p) on the day of Eid. I looked over his shoulder, and the Messenger of Allah (p) lowered his shoulders for me to climb on so I could watch them until I was satisfied, then I left."* (Muslim: 892).

■ **Showing Tender, loving care to his wife**: "*…Then we proceeded towards Medina, and I saw the Prophet making for Safiya a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiya to put her foot on, to climb (on the camel).*" (Bukhari: 4211)

Emotional Support and Consultation

■ **Consoling and defending his wife**: It was narrated by Anas: "It reached Safiyyah that Hafsah said: 'The daughter of a Jew!' (referring to her), and so she wept. Then the Prophet (p) entered upon her while she was crying, so he said: 'What makes you cry?' She said: 'Hafsah said to me that I am the daughter of a Jew.' So, the Prophet (p) said: *'And you are the daughter of a Prophet, and your uncle is a Prophet, and you are married to a Prophet, so what is she boasting to you about?' Then he said: 'Fear Allah, O Hafsah.'"* (Tirmidhi: 3894)

■ **Consulting his wives on various matters:** During the incident of the Treaty of Hudaybiyyah, when the companions hesitated to follow his instructions to shave their heads and sacrifice their animals, the Prophet (p) consulted his wife, Umm Salama. She advised him to go out, perform the actions himself without speaking to anyone, and that the companions would follow his example. He acted on her advice, and the companions complied. (Bukhari: 2731)

■ **Seeking solace from his wife:** "The Prophet (p) returned (from his experience of his first revelation in the Cave of Hira) with his heart trembling, entered upon Khadijah bint Khuwaylid and said, 'Cover me! Cover me!' They covered him until his fear subsided. He told Khadijah what had happened and said, 'I fear for myself.' Khadijah replied, 'Never! By Allah, Allah will never disgrace you; for you keep good relations with your kin, help the needy, support the weak, are generous to guests, and assist those afflicted by calamity." (Bukhari: 4953)

Intimacy as an Act of Worship

■ **Sexual intimacy as *sadaqah*:** The companions asked, *"O Messenger of Allah, if one of us fulfills his desire, will he have a reward for that?" He replied, "Do you not see that if he were to do it in a forbidden way, he would bear a sin? So, if he does it lawfully, he will have a reward."* (Muslim: 1006)

Service within the Home

■ **Helping his wives at home:** Aisha was asked about what the Prophet (p) did at home, and she replied: *"He used to be in the service of his family, and when the time for prayer came, he would go out to pray."* (Bukhari: 676, 5363, 6039)

CHAPTER FIVE

What Truly Sustains a Marriage

Marital rights and obligations are prescribed to establish justice, define clear boundaries, and regulate conduct within the marriage. They distinguish acceptable behaviour from unacceptable behaviour and provide a framework for resolving conflicts and preventing injustice. Yet, while these legal rights and duties are essential, they are not, by themselves, sufficient to achieve the higher objectives of marriage, namely, love, compassion, tranquility, and mutual fulfillment. These qualities are cultivated through faith, piety, and God-consciousness (*taqwa*), which remind each spouse that their treatment of the other is ultimately an act of worship and accountability before Allah. The ideal Islamic marriage, therefore, is not one in which spouses merely fulfill the minimum rights owed to one another, but one in which they willingly go beyond these obligations, showing generosity, kindness, patience, and selflessness in their interactions. In this way, each

spouse strives not only to be a good husband or wife, but to be a source of mercy, comfort, and blessing for the other.

A saying widely attributed to Hassan al-Basri (may Allah have mercy on him) states: "Marry your daughter to one who fears Allah, for if he loves her, he will honour her, and if he dislikes her, he will not oppress her." This highlights an essential principle of Islamic ethics, that regardless of the state of the relationship, spouses must not wrong or harm one another.

Conflicts and disagreements are inevitable in marriage, and one spouse may at times experience injustice at the hands of the other. While Islam grants the wronged party the right to seek justice and redress, it also requires that their response remain just, measured, and within the limits prescribed by Allah. A believer must never allow another person's wrongdoing to become a justification for committing wrongdoing in return. Allah says, "*O believers! Stand firm for justice as witnesses for Allah, even if it is against yourselves, your parents, or close relatives…*" (Qur'an 4:135).

Accordingly, it is prohibited to inflict harm that exceeds the harm one has suffered. Allah says, "*If you retaliate, then let it be equivalent to what you have suffered. But if you patiently endure, it is certainly best for those who are patient*" (Qur'an 16:126). Yet the Qur'an calls believers to an even higher standard. Beyond permitting proportionate justice, it encourages patience, forgiveness, and reconciliation: *"The reward of an evil deed is its*

equivalent. But whoever pardons and seeks reconciliation, then their reward is with Allah. Indeed, He does not love the wrongdoers" (Qur'an 42:40). It further urges believers to respond to wrongdoing with excellence whenever doing so is wise and beneficial: "*Respond to evil with what is best. We know well what they claim*" (Qur'an 23:96). Thus, while justice establishes the minimum standard, forgiveness, kindness, and reconciliation represent the higher moral ideal toward which Muslim spouses should strive.

Ultimately, the reality is that where good character (*adab*), trust, mutual respect, compassion, acts of kindness, and love exist as norms in a relationship, laws and the emphasis on rights and obligations are unnecessary. Where these are absent, laws, rights, and obligations are insufficient to protect a happy marriage.

CONCLUSION

Islamic marital laws were revealed to establish justice, prevent harm, and protect human dignity within the family. They define boundaries between what is permissible and what is unacceptable, offering spouses recourse when those boundaries are violated. However, as this resource has consistently demonstrated, rights and obligations alone are not sufficient to sustain a healthy and fulfilling marriage.

What truly gives life to marriage is *taqwa*, a living awareness that Allah sees, hears, and will hold every spouse accountable for how power is exercised and how spouses are treated. The Qur'an reminds believers to stand firmly for justice, even when it is against their own interests, and to repel evil with what is better when reconciliation is possible.

The life of Prophet Muhammad (p) offers a living model for spouses to emulate. His marriage was characterized by tenderness, trust, respect, emotional availability, shared domestic

responsibility, consultation, playful affection, public defence of dignity, public display of affection, and deep companionship. These examples remind us that his prophetic role and his leadership within the home are rooted in service, humility, and compassion.

As a gift to married and intending couples, this work is an invitation to reflection and renewal, for partners to revisit intentions, recalibrate expectations, and recommit to a marriage that is pleasing to Allah and beneficial to humanity. As a training resource, it is a call to responsibility for Imams and community leaders to speak against injustice, challenge prejudice and harmful customs, protect the vulnerable, and uphold the Qur'anic teachings on marriage.

May Allah make our marriages places of mercy and righteousness, protect spouses from harming one another, grant wisdom to those entrusted with guiding families, and allow this effort to be a source of benefit, reconciliation, and reward.

And Allah knows best.

APPENDIX

Debunking False and Fabricated Hadiths Misrepresenting Women in Islam

Islam establishes marriage as a relationship of tranquillity (*sakinah*), affection (*mawaddah*), mercy (*rahmah*), justice ('*adl*), and mutual responsibility. The Qur'an and authentic Sunnah present both husband and wife as morally accountable servants of Allah, bearers of dignity, and partners in the building of family life. Each spouse has rights, responsibilities, and areas of authority or obligation shaped by revelation, justice, and the higher objectives of the Shari'ah.

Yet, alongside this clear normative framework, there has also circulated in some Muslim communities a body of statements falsely attributed to the Prophet Muhammad (p) that distort the relationship between husbands and wives. Some of these reports portray women as inherently unworthy of consultation, undeserving of education, fit to be controlled through hunger or humiliation, or blameworthy merely for being female. Others encourage suspicion, contempt, or hostility within

marriage. These reports, many of which are weak, baseless, or outright fabricated, stand in direct contradiction to the Prophet's teachings and to his severe warning against lying in his name.

Abu Hurairah reported that the Messenger of Allah (p) said: "*Whoever tells a lie about me intentionally, let him take his seat in Hellfire.*" Yet, many have intentionally fabricated lies and attributed these to the Prophet (p). The Prophet (p) also said, "*It is enough falsehood for someone to repeat everything he hears.*" And yet, many have unquestioningly accepted and repeated falsehood in the name of "hadith" and Islamic teachings. These warnings are especially relevant in family and marital matters, where false religious claims can do grave harm by normalizing abuse, silencing legitimate rights, miseducating spouses, and turning cultural prejudice into something falsely presented as "Islamic".

The persistence of such narrations is not simply a matter of weak scholarship. In many cases, they reflect the intrusion of cultural bias, patriarchal assumptions, poor methodology, and selective preaching into Muslim discourse. Some were repeated carelessly. Others appear to have been used deliberately to justify control, unfairness, or contempt in the home. The result has often been the erosion of the rights that Islam itself came to protect, such as the wife's right to dignity, maintenance, kind treatment, consultation, and education; the husband's right to

respect, cooperation, and family stability; and the mutual right of both spouses to live together in justice and mercy.

This appendix examines several widely circulated hadiths that have been used to misrepresent marriage and the rights of spouses in Islam. Each report is considered in the light of hadith criticism, Qur'anic guidance, and the assessments of recognized scholars. Where appropriate, authentic texts are cited to show how these false or misused narrations conflict with the Prophet's own conduct, his treatment of his wives, his acceptance of women's counsel, his encouragement of learning, and his insistence on kindness, fairness, and responsibility within the household.

The purpose of this appendix is not only to correct falsehoods but to protect families. A husband or wife who believes fabricated statements about marriage may begin to demand what Allah has not permitted, deny what Allah has required, or excuse what the Prophet (p) condemned. Sound family life depends not only on sincerity but also on authentic knowledge. Exposing false narratives is therefore part of safeguarding spouses' rights and preserving the integrity of Islamic family ethics.

As an appendix to a broader study on the rights of husbands and wives, this discussion underscores the foundational principle that marital rights and responsibilities in Islam must be grounded in authentic evidence, ethical consistency, and the

objectives of justice, mercy, and family preservation. It is necessary to remain vigilant against fabricated and misogynistic distortions, but also against readings that ignore clear Islamic teachings in the name of modern ideology. Between these extremes lies the path of scholarly integrity that honours revelation, protects the Prophetic legacy, and upholds justice for both husband and wife.

False Hadiths Regarding Consulting and Obeying Women

1. "*Consult them and go against them*."

This narration is attributed to the Prophet (p), while others attribute it to Umar bin al-Khattab. However, both classical and contemporary scholars considered it to be fabricated and has no basis in Islam. As such, it has no legal implication. Al-Sakhawi held that the hadith cannot be traced to the Prophet (p). Al-Suyuti said: "It is false. It has no basis (*la asla lah*)." Al-Manawi also considered the hadith to be baseless. Al-Albani also said the same regarding the hadith.

2. "*None of you should make a decision until he consults. If he can find no one to consult, then let him consult a woman, and let him go against her; for indeed, in her differing opinion there is blessing*."

Mubarakpuri considered it to be extremely weak, while Ibn Iraq al-Kinani considered the hadith to be fabricated.

3. "*Whoever obeys his wife, Allah Almighty will cast him facedown into the Fire*."

This purported hadith has been classified as fabricated by Ibn Iraq al-Kinani.

4. "*Obedience to women is (a cause of) regret*."

This hadith is claimed to have been reported on the authority of Aisha. It has been classified as weak by some scholars. Ibn Adiy considered its chain of narrators extremely weak, while Ibn al-Jawzi said, "It's not authentic."

Apart from the fact that all the above hadiths are either very weak or fabricated, they also contradict well-known incidents in the Qur'an, the Sunnah, and the biography (*Sirah*) of the Prophet (p).

In the Qur'an, it is mentioned that the pious man of Madyan took his daughter's advice when she said, "*O my father, hire him, for indeed, the best one you can hire is the strong and the trustworthy*." (Qur'an 28: 26).

In the prophetic biography *(Sirah),* it was reported that the Prophet (p) accepted his wife, Khadijah's advice to visit Waraqah bin Nawfal when he received his first revelation. Also,

he was reported to have consulted Umm Salamah and accepted her advice regarding a serious challenge and disagreement he had with many of his closest companions during the Treaty of Hudaybiyyah.

Similarly, when the Prophet (p) sought the hand of a lady in marriage to his companion Julaybib, the lady's father told the Prophet (p) that he (i.e. the father) had to consult her mother, and the Prophet (p) agreed to that. These incidents serve as evidence for the permissibility of consulting women.

The Qur'anic injunctions to the Prophet (p) and to all Muslims, to be consultative in their decision-making and seek advice, are general in their implications and not restricted to any gender, age, ethnicity, or religion.

The Qur'an praises, among others, *"...and whose affair is [determined by] consultation among themselves...*". (Qur'an 42:38). In another verse, Allah says, *"...So excuse them and plead for forgiveness for them, and consult them in the affairs. And when you have decided, then put your trust in Allah. Indeed, Allah loves those who trust in Him*". (Qur'an 3:159)

For marriage and family life, this is especially important. A household built on contempt for a wife's insight, or on the assumption that a husband's righteousness requires ignoring or opposing her, is not built on prophetic guidance, as mutual consultation is part of a healthy marital life.

False Hadiths Regarding Educating Women

5. "*Women are the lamps of houses, but do not educate them.*"

This is a narration attributed to the Prophet (p), although scholars consider it weak or fabricated. It's surprising that the wording of the so-called hadith started by praising women and ended by demeaning them. According to Al-Ajluni, the hadith has no basis (*la asla lah*) in Islam.

6. "*Do not let them inhabit the (upper) chambers, nor teach them writing. But teach them spinning and Surah Al-Nur.*"

This hadith was claimed to have been reported on the authority of Aisha. Ibn al-Jawzi said: "This hadith is not authentic. Abu Abdullah al-Hakim al-Naisaburi mentioned the hadith in his Sahih. I'm surprised how (the inauthenticity of the hadith) was not clear to him." Al-Dhahabi also considered the hadith to be fabricated.

Contrary to this hadith, we see that the Prophet (p) encouraged Muslims, males and females alike, to be educated. He said: "*Seeking for knowledge is compulsory upon every Muslim.*" Similarly, Shifa bint Abdillah was known to have taught reading and writing to Hafsah bint Umar, the wife of the Prophet (p).

Al-Albani discussed the permissibility of allowing women to be educated, saying: "The truth is that writing and reading are blessings from God Almighty... They are like other blessings that God has bestowed upon people, intending for them to use them in His obedience. So, if there are those among people who use them for other than God's pleasure, that does not diminish their status as blessings from Him, just like the blessings of sight, hearing, speech, and others. Therefore, it is not appropriate for parents to deprive their daughters of learning, provided they take care to raise them with Islamic morals, just as it is their duty regarding their sons as well. There is no difference in this regard between males and females."

With regard to marital rights, this issue is crucial. A wife is not meant to be kept ignorant to make her easier to control. Nor is a husband permitted to deny his wife access to beneficial knowledge under the guise of religion. A knowledgeable wife is better able to worship Allah, raise children wisely, manage responsibilities, understand her rights and duties, and contribute positively to family life. Likewise, a knowledgeable husband is more likely to lead with justice and compassion. Ignorance is not a marital virtue.

As for the claim about the prohibition of allowing women to stay in the upper chambers, this can be refuted by the fact that Umm Ayyub and her husband, Abu Ayyub al-Ansari, resided in the upper floor of their house while the Prophet (p) resided in the lower floor.

False Hadiths Regarding Marital Relationships

7. "*If a woman says to her husband, 'I have never seen any good from you,' then she has nullified her (good) works.*"

This hadith has been attributed to the Prophet (p) on the authority of Aisha. However, the hadith has been classified as fabricated by Al-Albani. He quoted Ahmad bin Hanbal as saying: "This is a fabricated hadith. This is a hadith of liars."

There are other authentic hadiths which consider such statements made by some women to their husbands as a form of ingratitude, but not as a nullifier of their good deeds.

8. "*Keep women hungry without harming them and make them naked without stripping them, because when they become fat and well-dressed, there is nothing dearer to them than going out, and nothing more hateful to them than staying at home. And when they are affected by hunger and deprivation, there is nothing dearer to them than their homes.*"

This is a narration claimed to have been attributed to the Prophet (p) on the authority of Anas bin Malik. Ibn al-Jawzi listed it and two other similar hadiths and commented: "There is nothing authentic in these hadiths." Ibrahim al-Harbi said

regarding the hadith: "This hadith has no basis (*la asla lah*)." Al-Dhahabi said: "Most likely this hadith was fabricated by Muhammad bin Dawud."

This hadith clearly contradicts the Prophet's (p) teachings on how men should treat their women. Hammad Abu Shi'r said: "This unjust perception hardly recognizes women's dignity and their natural rights in life such as food, drink, clothing, and shelter, that are just like those of men. It contradicts the tradition of the Prophet (p)."

The Prophet (p) encouraged Muslims to take good care of their wives, especially in terms of feeding, clothing, and shelter. When Mu'awiyah asked him regarding the rights of the wife over her husband, he replied: "*That you should give her food when you eat, clothe her when you clothe yourself, do not hit her on the face, do not revile her or separate yourself from her except in the house*." Furthermore, he considered spending on one's family as being the best and most rewarding form of charity. He said: "*Of the dinar you spend as a contribution in Allah's path, or to set free a slave, or as a charity given to a needy, or to support your family, the one yielding the greatest reward is that which you spent on your family*."

Regarding the understanding that feeding one's family is an act of charity, Al-Muhallab said: "Spending on one's family is obligatory, but the Lawgiver (Allah) called it charity ("sadaqah") out of fear that they might think there is no reward for fulfilling

their obligation. Since they understood the reward in charity, he informed them that it is charity for them so that they do not take it to others until they have satisfied the family, encouraging them to offer obligatory charity before voluntary charity."

Such fabricated narrations are especially dangerous because they can be used to justify emotional, economic, and physical abuse. Islam does not permit a husband to discipline his wife through deprivation, humiliation, or manipulation. A wife's right to food, clothing, shelter, and dignified treatment is established by authentic texts, not cancelled by baseless sayings.

9. "*Your worst enemy is your wife who shares your bed*."

This statement has been attributed to the Prophet (p) on the authority of Abu Malik al-Ash'ari. However, it has been classified as a weak hadith by Al-Albani.

This hadith clearly contradicts the Qur'an's description of the marital relationship as one of love and mercy (Qur'an 30:21). Furthermore, it contradicts the Prophet's (p) own relationship with his wives and his encouragement of Muslims to do the same. In an authentic narration, the Prophet (p) said: "*The best among you are those who are best to their wives, and I am the best to my wives*."

Some may argue that the Qur'an considers some wives to be enemies of their husbands, therefore, the hadith in question

confirms what is in the Qur'an. Allah said: "*O you who believe, among your wives and your children there are some enemies for you, so beware of them. And if you forgive and overlook and pardon, then Allah is Most-Forgiving, Very-Merciful.*" (Qur'an 64:14)

The verse's context clarifies its intended meaning. It was revealed in the context of wives, children (or even other family members or friends) who tried to be obstacles to a person's goodness. Ibn al-Abbas said: "These are men from the people of Mecca who embraced Islam and intended to migrate to Medina, but their wives and children prevented them and said, 'We have endured your embracing Islam, but we cannot endure being separated from you,' so they obeyed them and refrained from migration."

Ata' bin Yasar said: "This verse was revealed concerning Awf bin Malik Al-Ashja'i. He had a family, and whenever he intended to go for Jihad, they cried and held onto him, asking, 'To whom are you leaving us?' So, he would feel pity for them and stay with them. Then Allah revealed: *'Indeed, among your wives and your children are enemies to you, so beware of them.'*" (Quran 64:14)

A marriage built on fear, hostility, or the presumption that a spouse is naturally a threat is fundamentally at odds with Islamic family ethics.

10. "*A mat in one corner of the house is better than a woman who does not give birth.*"

This statement was reported as part of advice claimed to have been given by the Prophet (p) to Ali bin Abi Talib. It was reported on the authority of Abu Sa'id al-Khudri. Scholars, however, classified it as fabricated. Ibn Al-Jawzi quote Ibn Hibban saying regarding one of its narrators: "Abdullah bin Wahb is a fabricator who used to forge hadiths in the name of trusted people."

It is true that the Prophet (p) encouraged Muslims to have children responsibly. It was narrated that Ma'qil bin Yasar said that the Messenger of Allah said: *"…'Marry the one who is fertile and loving, for I will boast of your great numbers.'"*

This, however, does not in any way imply that women who do not give birth should be demeaned in any manner. Ultimately, having children is Allah's decree. Allah said: "*The dominion of the heavens and the earth belongs to Allah. He creates whatever He pleases. He grants females to whomever He pleases, and males to whomever He pleases, or grants them a mix of males and females, and causes whomever He pleases to be barren. He is All- Knowing, All-Powerful.*" (Qur'an 42:49- 50)

This fabricated narration is especially harmful in marriage, where infertility can already be a source of pain for husbands and wives alike. Islam does not allow a spouse to be stripped of dignity because of a test decreed by Allah. Prophets like Ibrahim (p) and Zakariyya (p) had wives who were barren, and it was later in their old age that they had children. Prophet Muham-

mad (p) himself had more than 10 wives in total, out of which only Khadijah and Mariyah gave birth to any of his biological children. From this, we can conclude that such an utterance cannot reasonably be attributed to the Prophet (p).

Other False Hadiths About Women

11. "*Whoever has a daughter, it is as if he is ruined. And whoever has two daughters, there is no obligation of pilgrimage upon him. And whoever has three daughters, there is no charity due from him, nor is he obligated to host guests. And whoever has four, then, O servants of Allah, help him as much as you can*."

Ibn al-Jawzi said regarding this hadith: "This hadith has been fabricated in the name of the Messenger of Allah."

The Qur'an and Sunnah condemn any form of discomfort, bad feelings, or prejudice towards having a female child. Allah said: "*When one of them is given the good news of a female child, his face becomes gloomy and he is choked with grief. He hides himself from people because of the (self-presumed) bad news given to him (and wonders): Shall he keep it despite the disgrace (he will face in the society), or bury it in the dust? In fact, evil is what they decide*." (Qur'an 16:58 - 59)

These verses clearly demonstrate Islam's prohibition against entertaining any negative thoughts towards having a female

child. How then could the Prophet (p) have made statements that imply ruin or bankruptcy as a result of having a female child? In fact, contrary to the above-mentioned fabricated hadith, the Prophet (p) was reported in authentic hadiths to have emphasized the value of daughters and the importance of treating them with kindness and care. He said:

> "*Anyone who has three daughters and provides for them, clothes them and shows mercy to them will definitely enter the Garden.*" *A man from the people said, "And two daughters, Messenger of Allah?" He said, "And two.*" In another hadith he says: "*Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection*."

Since marriage and family life include parenting, such fabrications can poison the home with injustice toward girls and women from the very beginning. One should also note that the Prophet (p) himself had four daughters whom he raised with utmost love and care.

12. "*Aisha reported: The Messenger of Allah prohibited narrating dreams to women*."

This hadith was claimed to have been reported on the authority of Aisha. Scholars have classified it as fabricated. Al-Uqaili listed it along with other hadiths and commented: "None of these hadiths has basis (*la asla lah*) and none of them is known from an authentic source." Iraq al-Kinani also said the same.

This hadith contradicts the fact that the narration on the commencement of revelation was reported by Aisha, from the Prophet (p) himself, in which she said: "*The commencement of the Divine Inspiration to Allah's Messenger (p) was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him*."

How did Aisha know about the Prophet's dream if he did not narrate it to her?!

13. "*Their intellects are in their private parts*."

This is another baseless and fabricated hadith. Al-Sakhawi commented that this hadith has no basis (la asla lah) in Islam. Such expressions degrade women and poison marital relations. They encourage husbands to regard wives not as partners in faith and life, but as creatures governed only by desire. This is the opposite of Qur'anic and Prophetic guidance.

14. "*Indeed, fire was created for the foolish, and it is for women, except those who obey their guardians*."

This statement, attributed to the Prophet (p), is claimed to be on the authority of Abu Umamah. Scholars have commented that it is extremely weak. Its chain of narrators includes at least 3 people, all of whom are unreliable according to the scholars of hadith.

This statement contradicts several verses of the Qur'an, teaching that hellfire was created for people who commit some specific acts of evil. Gender was never a determinant of a person's abode in the hereafter.

15. "*If it were not for women, Allah would have been truly worshipped.*"

This statement was attributed to the Prophet (p) and claimed to be on the authority of Umar bin al-Khattab. Scholars of hadith have concluded that it is a fabricated hadith. Ibn Adiy considered it to be from an unreliable source. Ibn al-Jawzi said, "this hadith has no basis (*la asla lah*)."

This statement clearly contradicts what the Prophet (p) said regarding having a righteous spouse. He said: "*Whoever is provided by Allah with a righteous wife has been assisted in fulfilling half of his religion, so let him fear Allah regarding the other half.*" The hadith above clearly shows that righteous wives are considered so highly, as to describe marriage to them as similar to fulfilling half of a man's religion. How then would women be considered as obstacles to worshipping Allah?

In Islam, men and women are spiritually equal. They will enjoy the same reward for their goodness or the same punishment for their evil deeds. Similarly, all acts of obligatory or recommended devotional worship, such as prayers, fasting, zakat, pilgrimage, etc., carry equal reward irrespective of gender.

16. "*Women have two covers." It was asked, "And what are they?" He said, "The husband and the grave." It was asked, "So which one is better?" He said, "The grave.*"

The above narration was claimed to have been narrated from the Prophet (p) on the authority Ibn Abbas. Scholars of hadith, however, clarified that it is fabricated. Ibn al-Jawzi said: "This is a fabricated narration in the name of Prophet Muhammad (p), and the one accused of it is Khalid ibn Yazid ibn Abi Asad al-Qushairi. Ibn Adiy said: 'All his narrations are untraceable, neither in their texts (*matn*) nor in their chains of transmission (*sanad*).'"

17. "*Women do not have to offer (greeting of) peace, nor is there (greeting of) peace upon them.*"

This hadith has been classified as denounced (*munkar*) by Albani.

Regarding greeting women, Ibn al-Qayyim said: "Al-Tirmidhi mentioned in his collection that the Prophet (p) passed by a group of women and greeted them with a gesture of salutation. Abu Dawud reported from Asma bint Yazid that the Prophet (p) passed by us, women, and greeted us. This is the narration of al-Tirmidhi. It seems that both stories are one, and he greeted them with (a wave of) his hand." "… *I (Umm Hani) offered him (the Prophet) the salutation of peace*."

The Prophet (p) made some general principles clear when he said, "*A Muslim has six obligations to another Muslim." When asked what these were, he replied, "To greet another Muslim when you meet him; to respond when he invites you; to give him your (sincerest) advice when he seeks it; to say 'may Allah have mercy upon you' when he sneezes and says 'may Allah be praised'; to visit him when he falls ill; and when he dies, to attend his funeral." He also said, "The young should greet the old, the passerby should greet the sitting one, and the small group of persons should greet the large group of persons.*" None of these obligations mentioned gender as a condition, and no discrimination between men and women was seen in the application of these hadith in the tradition (sunnah) of the Prophet (p) himself, or his respected male and female companions.

18. "*Women have surpassed men in ninety-nine parts of (sexual) enjoyment, yet Allah has granted them modesty*."

This hadith is attributed to the Prophet (p) and is claimed to be on the authority of Abu Hurairah. Albani considered the hadith to be extremely weak.

Ibn Muflih quoted the Hanbali jurist who said, "If this were the case, a man would have not been allowed to marry up to four women …It is inconceivable that his judgment would be unjust to those in need."

19. "*The immorality of a promiscuous woman is equivalent to the immorality of a thousand promiscuous men, and the righteousness of a woman is like the deed of seventy righteous men.*"

This hadith was attributed to the Prophet (p) and claimed to be on the authority of Ibn Umar. Its central teachings are baseless, and Albani classified it as weak.

This hadith also clearly contradicts the well-known fact that in Islam, men and women are equal before Allah in terms of rewards and punishments for their deeds, as explained earlier. Gender has never been a determinant of a person's abode in the hereafter. Allah says: "*Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer – those will enter Paradise, being given provision therein without account.*" (Qur'an 40:40)

20. "*If a daughter reaches 12 and is not married, her sin is upon her father.*"

This hadith was attributed to the Prophet (p) and claimed to be on the authority of Umar Ibn Khattab and Anas Ibn Malik. The hadith, however, is usually quoted out of its own context. The complete hadith states, "*In the Torah it is written: If a daughter reaches 12 and is not married, her sin is upon her father.*" This makes it clear that the prescription in the hadith is not a teaching of the Qur'an or sunnah. It clearly contradicts the well-established Islamic principle: "*No soul bears the burden of another*" (Qur'an 6:164, 17:15, 35:18, 39:7, 53:38).

21. "*Do not ask a man why he has beaten his wife.*"

This hadith was claimed to have been attributed to the Prophet (p) on the authority of Umar Ibn al-Khattab. It has been interpreted to mean there should be no interference in the case of a man who is violent or physically abusive towards his wife. However, it has been classified as weak by hadith scholars such as Imam al-Qattan, Albani, and Ahmad Shakir. Therefore, this hadith cannot be relied upon as an authentic source of Islamic guidance.

The call of this hadith also clearly conflicts with numerous explicitly clear texts of the Qur'an and other authentic hadiths that enjoin Muslims to forbid all forms of wrongdoing and

oppression. Allah categorically instructs Muslims, "*O you who believe! Stand firmly for justice, as witnesses for Allah, even if it be against yourselves, your parents, or your relatives…*" (Qur'an 4:135); "*…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…*" (Qur'an 5:2); and "*Let there be a group among you who call (others) to goodness, encourage what is good, and forbid what is evil—it is they who will be successful.*" (Qur'an 3:104)

Allah condemned those who failed to stop evil: "*They used not to prevent one another from wrongdoing that they did. How terrible was what they used to do!*" (Qur'an 3:104). He further warned, "*And do not incline against those who do wrong, lest the fire touch you.*" (Qur'an 11:113), and "*Why did not the righteous among the generation before you forbid corruption on earth…?*" (Qur'an 11:116).

The Prophet (p) categorically taught, "*Whoever among you sees an evil, he must change it with his hand; if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart; and that is the weakest form of Faith.*" (Hadith 34, 40 Hadith an-Nawawi) Aisha reported from the Messenger of Allah (p), "*enjoin what is good and forbid what is evil, before you call and you are not answered*" (Ibn Majah: 4004). The Prophet (p) also said, "*when people see wrongdoing and do not change it, Allah may punish them all*" (Abu Dawud: 4338)

Hudhaifah bin Al-Yaman narrated that the Prophet (p) said: "*By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allah will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you*" (Tirmidhi: 2169) Also, "Abdullah bin 'Umar also said that the Prophet Muhammad (p) said, "*Whoever walks with a wronged person, so as to secure his rights, Allah will secure his feet on the Day of Judgment when (other) men's feet shall stumble*". (Al-Tabarani, Al-Mu'jam al-Awsat: 6026.)

Any form of "beating" that constitutes harm or domestic violence and abuse is haram, wrong, and prohibited in Islam, and is deserving of punishment in the form of "equitable retribution" (*qisas*) or any other punishment at the discretion of the judge (*ta'zir*). Furthermore, the narration stands in direct contradiction to well-established and authentic hadith in which the Prophet (p) explicitly cautioned against the beating or abuse of women. "*…do not revile her face, and do not beat her*" (Abi Dawud: 2143); "*How does one of you beat his wife as he beats the stallion camel, and then sleep with her at the end of the day?*" (Bukhari: 6042)

It also conflicts with his own lived example, as his conduct toward his wives represents the highest and most complete model of marital life in Islam. "*Aisha reported that Allah's Messenger (p) never beat anyone with his hand, neither a woman nor a servant…*" (Muslim: 2328) As the foremost interpreter of the

Qur'an, his practice and character set the definitive standard by which all narrations must be measured. Any report that contradicts that standard is to be treated with appropriate scrutiny.

Conclusion: Guarding the Prophetic Legacy from Misogyny and Misrepresentation

This appendix has shown that a number of false, weak, and fabricated hadiths have been circulated in ways that distort the rights of husbands and wives in Islam. These narrations do not merely misinform; they can also cause real harm in family life. They can be used to justify contempt rather than compassion, domination rather than justice, ignorance rather than growth, and suspicion rather than mutual trust. In this way, fabricated hadiths can become tools of oppression within marriage and the home.

The examples discussed here are not isolated anomalies. They often reflect inherited cultural assumptions, misogynistic bias, or careless preaching that has been projected onto the sacred texts. Yet the Islamic tradition also contains its own corrective mechanisms. Classical and contemporary scholars exposed these fabrications, clarified weak reports, and preserved for the Ummah the authentic teachings of the Prophet (p). Their work reminds us that protecting the family requires not only good intentions but methodological integrity.

This lesson is essential for this book. Neither spouse has the right to demand from the other what Allah and His Messenger did not require. A husband cannot invoke fabricated narrations to silence his wife, deny her rights, withhold her education, humiliate her, or treat her harshly. Likewise, marital teaching should not be built on selective quotation, exaggeration, or cultural prejudice masquerading as religion. The rights and responsibilities of spouses must be grounded in what is authentic, sound, and consistent with the higher objectives of the Shari'ah.

At the same time, rejecting fabricated misogynistic narrations does not mean reading into Islam meanings that contradict clear and established teachings. Balance remains essential. Muslims must resist both the distortion that unjustly restricts spouses in the name of Islam and the distortion that reshapes Islamic family law according to external ideological commitments. Sound scholarship requires fidelity to revelation, honesty in interpretation, and justice in application.

The fabricated hadiths documented here, and there are many more, should serve as an intellectual warning and a protective measure. They remind readers, teachers, counsellors, and community leaders that not every statement repeated from a pulpit, online platform, or family elder is genuinely Prophetic. Marriage is too important, and the rights of spouses too sacred, to be governed by falsehood.

A sound Islamic understanding of marriage must therefore return to the Qur'an, the authentic Sunnah, and the recognized tools of scholarship. Only then can husbands and wives be taught their rights and responsibilities in a way that protects dignity, nurtures mercy, and preserves the family as Allah intended: a place of tranquility, trust, justice, and mutual care.

It was narrated from Abu Hurairah that the Messenger of Allah(p) said:

> *"O Allah, bear witness that I have issued a warning concerning (failure to fulfill) the rights of the two weak ones: Orphans and women*." (Ibn Majah: 3678)

Recommended Readings by the Da'wah Institute

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20. Razik, Rabab. *The Wealth of Women: Understanding Islamic Financial Laws*. Leicestershire, UK: Kube Publishing Ltd., 2025.

21. Tahir, Roohi, Omar Suleiman, Mohammed Elshinawy, and Maryam Al-Dabbagh. "We Used to Have No Regard for Women: Gender Equity and the Advent of Islam." Yaqeen Institute for Islamic Research, July 17, 2019.

We have found some sections of the books listed above relevant and very informative; however, not all the views expressed by the authors represent the opinion of the Da'wah Institute.

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The Da'wah Institute (DIN),
Islamic Education Trust (IET),
3, Ilmi Avenue, P.M.B. 229,
Minna, Niger State, Nigeria.
email: dawahinstitute@gmail.com
web: www.dawahinstitute.org

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