



Fiqh of Marriage: Class Thirty-Two

الحمد لله و الصلاة و السلام على رسول الله و بعد:

The Hadith:

وَعَنْ أَبِي هُرَيْرَةَ (عَنِ النَّبِيِّ) قَالَ : { مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَلَا يُؤْذِي جَارَهُ , وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا , فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ , وَإِنَّ
أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ , فَإِنْ ذَهَبَتْ تَقِيمَهُ كَسَرْتَهُ , وَإِنْ تَرَكَتَهُ لَمْ
يَزَلْ أَعْوَجَ , فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا } مُتَّفَقٌ عَلَيْهِ , وَاللَّفْظُ لِلْبُخَارِيِّ
(1324) .

وَلِمُسْلِمٍ : { فَإِنْ اسْتَمْتَعَتْ بِهَا اسْتَمْتَعَتْ وَبِهَا عَوْجٌ , وَإِنْ ذَهَبَتْ تَقِيمُهَا
كَسَرْتَهَا , وَكَسَرُهَا طَلَاقُهَا }

Narrated Abu Huraira: The Prophet alayhi as salam said: “He who believes in Allah and the Last Day should not harm his neighbor; and advise one another regarding good treatment of women, for they were created from a rib. And the most curved part of the rib is

the upper part. If you attempt to straighten it, you will break it, and if you leave it alone, it will remain bent. So take my advice regarding good treatment of women. [Agreed upon]

Muslim adds: “So if you enjoy her, you will do so while the curve remains in her; but if you attempt to straighten her you will break her, and breaking her is divorcing her.”

The Explanation:

“Wa stawsoo binisai khaira”

“And advise one another about good treatment of women.”

He did not say, ‘I advise you to be good to women.’ But he said, advise one another, so that each person is responsible to advise others about good treatment of women. It is public responsibility, a social responsibility.’

If he had said, “Useekum” “I advise you” the source of the advise would have been one, and he is the source of Law, and that would have sufficed, and the advice would have been during the lifetime of the Prophet alayhi as salam, but he said, “Advise one another...” each and every one of you is responsible for advise one another to treat women well.

And we mentioned in the beginning of the book “Admonitions of the Prophet” regarding this particular hadith, that the science of language says:

If you find two words in Arabic that share in all letters except one letter, then know that there is some relationship between the two words in meaning.

Istawsoo comes from the Arabic root word Wasaya, “WA SAA YAA” (to give advice)

And we have another root word, Siloo al arhaam, join ties of kinship “WA SAA LAA” (to join)

WA SAA YAA, and WA SAA LAA: they share WA AND SAA, but the difference is in the last letter.

The connection between them is that joining ties of kinship is giving, and cutting off is not giving.

Likewise, giving advice is giving, since the advisor is giving goodness to the one being advised, and offers him good because of his love and mercy for him.

We have the hadith of Mu’adh, in which the Prophat alayi as salam says:

“O Mu’adh, I love you and I want to give you advice (Useek)”

I love you, and since I love you I want to give you advice. Wasiyya is the product of love.

Two enemies do not advise one another, unless it is in order to deceive.

“Oppose the Nafs and desires, and if they give you advice be suspect.”

Why is my enemy advising me? Does he want good for me? Or is he setting a trap.

So advice is the product of love.

“And advise one another regarding good treatment of women.”

If we say women, what is meant here? Specific women, like the wife, mother, relatives, or all women in general?

Women who have rights on you, in your societal relationships?

By Allah, I think this is regarding all women, in general. Because women have weakness, and need those who advise one another for their protection.

For this reason advanced societies and noble nations heed this advice.

If a person is on a bus, and everyone is sitting, and a woman enters, and she enters and stands, and is being pushed around in the middle of the bus, would you feel satisfied that you are sitting on a chair, and the poor woman is being thrown around inside?

Or are you going to advise one another to do good to her?

What do you say?

By Allah, the wretched person who is insensitive, and has a cold heart would say: “She is none of my business.”

But the person who is sensitive, and has a woman, mother, wife, sister, thinks, “if she was this one” what would he have done for her, or wish that others would do for her.

I think, and Allah knows best, this hadith is general for all women.

“And advise one another to good treatment of women.”

And in the Farewell Hajj, the Prophet alayhi as salam said, “They are fragile vessels in your care, who have permitted intimacy with them by the word of Allah,”

And here in this hadith, a person is reminded of the origin of women, so that he may interact with her in accordance to her origin.

“Advise one another...”

As if there is a implicit question, “But what if she is stubborn, and strong in her opinion, and she doesn’t obey, and ..and...” those things that come from women, as all know, what do we do?

Keep patient.

This is her nature, this is what she was created from.

This is her instinct. This is her essential form.

“for she was created from a rib. And the most bent part of the rib is the top.”

And what is the most bent and curved part of a woman? Her upper part.

The most bent part is the upper part. What is below is not bent.

She was created from a rib.

The scholars agree that this refers to the verse, “He is the one who created you from a single nafs, and created from it its mate.”

Some say she was created from the right rib, the lower rib, the most bent rib. Whichever they like.

She was created from a rib.

“And the most bent part of the rib is the upper part.” i.e. be careful...

“And if you went to straighten it,” it would not accept being straightened.

It is set, if it was metal, iron, or brass, perhaps. You could straighten it with a fire.

But this, with a fire, will burn it.

And if you compel and force her, you will break her.

And breaking her, the rib, or the women, is divorcing her.

You are at a crossroads, you can keep patient with the curve in her head, and perhaps you might think, I do not need her head, my need is for what is below it, but if what is below is upright and gives you your rights, be patient, let things go.

And there is no less of a mind in men. If a person attempts to argue and debate a woman, her mind is armor plated from the inside.

Do you know of a Mercedes that is armored from below to protect from mines? A woman, is like this.

And if she became stubborn, even if she were to be killed, she would not go back.

Leave her, and time will bring her back to the right way.

And the more you are kind to her during the time she is doing wrong, the more she will come back to the right way, and realize her mistake, and know your right properly that is on her.

And someone asked me yesterday, that his wife was asking him:

Why has Islam given men more rights over women, than rights women have over men?

This question might be accepted as true be someone of little intellect.

Because a woman, as it is mentioned in some texts, a person came from Huran, in Syria, and said: I found people there making Sajda to Hurmuzan, a king there, and I think Allah has more right to be made Sajda to.

The Prophet alayhi as salam said, “Do you think if you passed by my grave you would make Sajda to it?”

He said, “No.”

The Prophet alayhi as salam then said, “Then do not do it to him either. If I were to command any person to make sajdah to another, I would have commanded the woman to make sajdah to her husband.”

And likewise when Mu’adh returned from Syria, he had found them making Sajda to their priests, and so on, and the Prophet alayhi as salam said: Do not do it.

And we have the hadith: And I do not know how the tongue can say this, but the Messenger alayhi salam said it:

“If a woman found on her husband a sore pouring out this way and that, and she licked it, she would not have fulfilled his right.”

Here my brothers I have to point something out. What is a wife and husband?

A woman in the house of her father, is in great need of a husband. She has more need of him than her mother and father and sisters, because she is naked and needs clothes to cover her and protect her, and no one in her house who can provide this.

So a man proposes, the husband, and brings this beautiful clothing, and covers her nakedness. “They are clothing to you, and you are clothing to them.”

Then he comes and take her to her home, and she becomes a queen wearing a crown over her marital home.

Then he is responsible for her, for her food, and clothes, and to protect her from enemies, to her body, honor, wealth, and children.

And she becomes like a protected jewel in its box.

What did the woman do for the man? Did she do any of these things? Did she provide him with a home? Did she feed him? Did she cloth him?

And Allah knows best.

7:09

End of Lecture 31.