

However, the wife must not overburden her husband with numerous requests. She should be satisfied and happy with little, especially if her husband is in straitened circumstances and has little wealth. It is confirmed that the Prophet (peace be upon him) said,

إن أول ما هلك بنو إسرائيل أن امرأة الفقير كانت تكلفه من الثياب
أو الصيغ ما تكلفه امرأة الغني

“The first thing that destroyed the Tribes of Israel is when the wife of a poor person would burden him for clothing or fashion like the way the wife of a rich man would burden him.”¹ It is also confirmed that the Prophet (peace be upon him) said,

انظروا إلى من هو أسفل منكم ولا تنظروا إلى من هو فوقكم فإنه
أجدر أن لا تزدروا نعمة الله عليكم

“Look to one who has less than you and do not look at one who has more than you as this is more likely keep you from finding fault with the blessings of Allah upon you.”² This is with respect to worldly matters. With respect to aspects related to the religion, one should look at one who is better than him in order to be encouraged to do more good deeds and get closer to Allah.

¹ Recorded by ibn Khuzaimah in *al-Taubeed* (#208). See the complete discussion of its chains in *Silsilat al-Abaadeeth al-Sabeehah*, vol. 2, p. 115, #951, by Shaikh al-Albaani.

² Recorded by al-Bukhari (#6490), Book on Heart-Softening Hadith, Chapter to look to one who has less than you; Muslim (#2963), Book on Abstaining from this World, and the wording is his.

Common Rights

There are some rights in which both spouses share and which become obligatory due to a sound marriage contract. These include the following:

(1) Having the Right to Enjoy One Another

If the marriage is performed between the two spouses and the proper conditions of having the wife go to her husband and his ensuring that he will provide her housing and maintenance are met, and there are no preventive factors such as them being in the state of pilgrimage, it is allowed for the spouses to enjoy each other [physically] in the ways allowed by Islamic law. This, in fact, is one of the purposes of marriage. Allah says in the Quran,

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ
لَهُنَّ

“It is permissible for you to have sexual intercourse with your wives during the nights of [days of] fasting. They are clothing for you and you are clothing for them” (*al-Baqarah* 187).

The wife is a source of repose and comfort for her husband and he is the same for her. Allah says,

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

“And of His signs is that He created for you mates from among yourselves that you may find tranquillity in them; and He placed between you affection and mercy” (*al-Room* 21).

(2) Establishing the Rights of Inheritance between the Spouses

If a proper marriage contract is completed and then one of the spouses dies before his or her spouse [while they were still married], the right of inheritance is established between them, as long as there are no legal factors to prevent such inheritance. Allah says in the Quran,

وَلَكُمْ نَصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ
وَلَدٌ فَلَكُمْ الرَّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ
الرَّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ
الثُّمْنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ

“And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they have made or debt. And for them is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you made or debt” (*al-Nisaa* 12).

(3) Treating Each Other in a Good and Kind Manner

This was discussed previously.

(4) Establishing the Forbiddance of Marriage to Relatives

It is forbidden for the husband to ever marry the mother of his wife, no matter how far back one goes [such as the grandmother, great grandmother and so on]. Similarly, he cannot marry her daughter [no matter how far down one goes, such as the granddaughter and so forth]. It is also forbidden for him to be married to both his wife and at the same time be married to her sister, paternal aunt, maternal aunt or niece no matter how far removed. Similarly, it is forbidden for the woman to

marry her husband's father or son, no matter how far one goes in the lineage.

These are some of the rights of the spouses and some of their mutual rights presented in a general fashion. It was not the purpose to present all of their rights but it was simply intended to state their different types and the founding principles. What we have mentioned indicate those that we did not mention.

Whatever is correct in any of the above is from the One, the Bountiful. Whatever is incorrect is from my own soul and from Satan, and Allah and His Messenger are free and innocent of it.

Allah is the One to ask to make what I have written beneficial for me, my parents and the Muslims as a whole. He is also asked to make my scale heavier due to it on the Day of Resurrection. He, perfect and exalted be He, is the best to ask and the most generous to put one's hopes in. And may the peace and blessings of Allah be upon the servant of Allah and His Messenger, our Prophet Muhammad, and upon all his family and Companions.

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¹ [The references have been rearranged in order to present them in a manner more compatible with styles found in works in English.—JZ]

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