

The Rights of the Husband & Wife – Busting the Gender Reassignment Myth

A transcribed lecture of Shaykh Abu Khadeejah Abdul-Waahid Alam

Innal hamda liLlāhi nahmaduHu wa nastaghfiruH, wa na'ūdhubiLlāhi min shurūri anfusinā wa min sayyiāti a'mālinā. Man yahdihiLlāhu falāmudillalah wa maan Yudliil falāhādiyalah. Wa ash-hadu an-lā ilāha illaLlāhu wah daHu lā sharīkalah, wa ash-hadu anna Muhammadan 'abduHu wa rasūluH.

يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا
يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَاقُولُوا قَوْلًا سَدِيدًا ** يَصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ
مَنْ يَطْعِ اللَّهَ وَرَسُولَهُ فَفُوزًا كَبِيرًا

Ammā ba'du, fa inna asdaqal-hadeethi KitābuLlāh wa khayral hadī, hadī Muhammadin SallaLlāhu 'alayhi wa 'alaa ālihi wa sahbihi wa sallam. Wa sharral 'umūri muhdathātuhā, wa kulla muhdathatin bid'ah wa kulla bid'atin dalālah wa kulla dalālatin fin-nār.

Ammā b'ad,

A companion asked Allah's Messenger صلى الله عليه وسلم on an occasion. He said, "Ya Rasulallah! How are we to approach our wives and how are we to leave them?" So, Allah's Messenger صلى الله عليه وسلم stated in response to this Hadith that has been collected by Imam Abu Dawud in his Sunnan; he said, صلى الله عليه وسلم: "Approach your wife when and how you wish and provide her with food when you yourself take food, clothe her when you cloth yourself, and do not revile her face and do not beat her."

These are the rights that Allah سبحانه و تعالى gave to the woman and these rights, baarakallahu feekum, are rights that do not change over time and place. These rights are God-given, they are from Allah سبحانه و تعالى.

Marriages that survive, and marriages that are harmonious, are (the ones) established upon guidance from Allah. And from the milestones that guide the marriage, rectify, keep it strong and keep it fruitful and healthy is the fulfilment of mutual rights and good treatment of one another, just as Allah سبحانه و تعالى has commanded. This entails, my brothers and sisters, treating each other with respect and with manners and each of them, meaning the husband and wife, possessing the most Noble characteristics and manners. Men are commanded to live with women in a goodly manner and Allah سبحانه و تعالى commanded this; Allah's Messenger commanded this:

أستوصوا بالنساء خيرا

“Treat the women well and treat them with kindness and goodness.”.

So Allaah ﷻ has commanded it; the prophet ﷺ commanded it. The Prophet ﷺ established that noble character and those noble manners, such that he said ﷺ, “I was not sent except to perfect the Noble character.”. And likewise, the Prophet ﷺ said in an Hadith collected by Imam Tirmidhi, that he said: “The most perfect of believers in Īmān are the best of them in manners and the best of you are those who are the best to their wives.”.

And Allah commanded in the Qur’an;

و عاشروهن بالمعروف

“And live with them in a goodly and honourable manner.”, commanding the husbands to live with their wives in a goodly and honourable manner. And Allāh ﷻ stated in the same āyah: “And if you dislike your wives, it may be that you dislike something yet Allah ﷻ brings through it a great deal of good.”.

So it is possible that you may dislike something of your wives or the wives, they dislike something in their husbands but Allaah ﷻ, the Sunnah of Allah is such that you may dislike something yet Allah has made in that thing, a great

amount of good. And that's why the Prophet said that if you see something in your wife that displeases you, then look for something in her that pleases you because marriages, as we mentioned last week, are the building blocks of the society. And that family unit, if it is nurtured, if it is correct, if there is respect within that marriage, then each one takes their role seriously and each one recognizes that Allah سبحانه و تعالى has given them a responsibility, that Allah has made them a shepherd over that which Allah سبحانه و تعالى has put them in charge, such a marriage builds communities and builds societies so long as there is obedience to Allah and His Messenger صلى الله عليه و سلم. Likewise, Allah سبحانه و تعالى has stated:

و لهن مثل الذى عليهن بالمعروف ...

"And the women have rights over their husbands similar to what their husbands have over them."

So there are mutual rights, so the women have rights similar to the rights that their husbands have over them. When the rights of creation are violated, then expect corruption, tribulation and Fitnah to take place, my brothers and sisters.

You find quite often Allah سبحانه و تعالى talking about justice. The establishment of Justice and the removal of dhulm (oppression). That the rights be fulfilled, and the contracts and the agreement be carried out. We find in the story of Hind

bint 'Utbah رضي الله عنها. She came to the Prophet صلى الله عليه وسلم, asking whether she can take the wealth of her husband without his knowledge because he wasn't providing her enough. The Prophet صلى الله عليه وسلم said to her, "Take that which will reasonably suffice you and your child". (The Hadīth in Bukhari and Muslim). Showing that, that woman, she has rights that even if the husband is not pleased with giving, he must give. Such that the Prophet صلى الله عليه وسلم said to Hind, "Take from his wealth...", meaning, even without his knowledge, "... that which will suffice you and suffice your child."

So, both have rights, both have responsibilities, both have duties. It is not permissible to abuse the rights of another person let alone the rights of the one that you live with, the one that you share the home with, that you share the children with, that you share the bed with; that you should strike them or that you should abuse them.

Islam came and established justice and it removed dhulm (oppression). And when human beings carry out that which they have been commanded with and they preserve the rights of others and they keep away from oppression, then Allah blesses them and blesses their societies and blesses their existence. So, they both have rights but Allah سبحانه و تعالى has given a rank to the man above the woman, just as Allah سبحانه و تعالى has stated in a verse:

و لهن مثل الذى عليهن بالمعروف و للرجال عليهن درجة

Allaah سبحانه و تعالى mentioned this āyah that we mentioned just previously, that the women have rights similar to the rights that the husbands have over their wives. And then Allah mentions, 'but the men have a degree above the women. '; the Ulama say: a degree of responsibility and authority. Not just authority, but responsibility and authority! Meaning that he looks after her, protects her, provides for her, he feeds her, he clothes her, he shelters her and he has authority over her because that will protect her, and protect society and protect the family. Historically, this has been the case, this is not just an Islamic concept, even though it is rooted in the Fitrah; it is rooted in the innate nature of human beings that Allah سبحانه و تعالى has created them with... That the men have responsibility, authority and they are physically built for that, something that is undeniable no matter how much the radical feminist may say otherwise. The physical stature of man and his physical construction shows that he is stronger, bigger, larger and overpowering and more powerful than the average woman. This is something that is undeniable but alongside that, there comes responsibility, there comes a sense that he must look after and protect those that he has a responsibility over and he has a grade over.

Likewise, Allah سبحانه و تعالى has made that clear in a different āyah wherein Allaah تعالى سبحانه said;

الرجال قوامون على النساء بما فضل الله بعضهم على بعض و بما أنفقوا من أموالهم

“The men are the protectors and maintainers of women and they have authority over them...” because all of these comes under the statement of Allah,

الرجال قوامون على النساء

that the men, they have this authority, meaning responsibility and that they are maintainers of women due to that which Allaah has granted to some of them over others. And because of the fact that the men must spend from their wealth upon their families. So the men are given this authority, responsibility and are given this physical stature, physical body and strength over the women and therefore they use it responsibly. They look after them, they clothe them, they feed them, they nurture them when the woman is in a state of weakness. When she is pregnant who looks after her? Who feeds her? Is that for her to go outside and start working and looking after herself or the husband? The husband looks after her and he provides for her; it is his job to go out.

For this reason, Shaykh Ibn 'Uthaymeen mentioned that this is the reason why he has been given authority because he spends upon them, and he looks after them and he protects

them. If he does not look after them, does not provide for them and he does not protect them, then he has no authority over that woman. This is something that is known from the Book and Sunnah. These are rights of maintenance and protection and responsibility known from the Book and the Sunnah and that which Allah has mentioned **بالمعروف**, that which is reasonable. Meaning that a man looks after the woman with that which is reasonable and that which the prophet **صلى الله عليه و سلم** said to Hind "Take from his wealth, that which will suffice you and your child", **بالمعروف**. In accordance to that which is reasonable in terms of treatment and manners is something that is known in societies, it is known by the etiquettes and mannerisms of people, such that a man recognizes it. He knows when he is mistreating his wife. And in addition to that, is that which is mentioned in the Kitab and Sunnah when it is opposed and oppression takes place, then it is known from the man. He knows he is doing something wrong.

So they are affairs that both the husband and the wife need to pay attention to in their marriage, to protect it; preserve it so that the society becomes strengthened. And that's why the Prophet **صلى الله عليه وسلم** said that the most complete of you and the most perfect of you in **Īmān** are those who are the best manners and the best of you are those who are best to their wives. In a narration, the Prophet **صلى الله عليه وسلم** said "Indeed I am the best of you to my wives.". Who is the example that we

follow? It is the example of RasūluLlāhi صلى الله عليه وسلم that we take as example in the manner that we behave and we treat each other and we treat our children and our parents and our wives. He said, “Do not revile them.”; do not revile their faces. Do not abuse your wives, do not beat your wives. Feed them when you feed yourself, clothe them when you cloth yourself, this is the responsibility that the husband has with respect to his wife.

WalhamduliLlāhi Rabbil ‘ālamīn wa SallaLlāhu ‘alā nabiyyinā Muhammad wa ‘alā wa ālihi wa sahabihi ajma‘īn.

AlhamduliLlāhi Rabbil ‘ālamīn was-salātu was-salām ‘alā sharafil mursalīn wa ‘alā ālihi wa sahabihi ajma‘īn. Ammā ba’d,

There are steps that a family can take, and the family of course begins with the husband and wife. There are steps that they can take (and they should take) in their marriage to strengthen it.

The wife, first and foremost, from the first of those steps is that the wife should be obedient to her husband. I know it's not politically correct to say that these days, but this is the command of the Lord of the worlds, and this is the way and the state of mankind throughout history: that the wife should be obedient to her husband with the provisos so long as he does not command her with disobedience to Allah. So, what

does that entail? That entails that no oppression will take place, that when he commands her with disobedience to Allah, that is oppressive! If he takes her right that Allah has given to her, then that is oppression! If he steals her wealth, that is oppression! If he takes her wealth and uses it elsewhere without her knowledge and her permission, that is oppression! If he prevents her from visiting her mother and her father, that is dhulm (oppression) and it is the cutting off of the ties of kinship and the ties of the womb. That is dhulm! So, she is to be obedient to her husband so long as it does not entail disobedience to Allah. And Allāh سبحانه وتعالى has stated in the Qur'an with regards to that,

فَأَصْلِحَاتٍ قُنَّتِ حُفْظَتِ الْغَيْبِ بِمَا حَفِظَ اللَّهُ

“So the righteous women are obedient and they guard in the absence of their husbands, that which Allah orders them to guard.”

So, they are righteous as Allah mentioned. So, the righteous women are the obedient women and they protect in the absence of their husbands, that which Allah has commanded them to protect and guard. Meaning that their chastity and their honour and the wealth of their home and their husbands. And likewise Allāh سبحانه وتعالى has said,

فَإِنْ أَطَعْتُمْ بَيْنَكُمْ وَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا

“If they obey you, then do not seek a means to annoy them.”

So long as they obey you, then do not seek a means to annoy your wives. And likewise there occurs in the Hadith of Bukhari and Muslim wherein Allah’s Messenger صلى الله عليه وسلم stated that,

“If a man invites his wife to his bed and she refuses and he goes to sleep whilst being angry with her, then the angels will curse her until the morning.”.

All of these entail a commandment from Allah and His Messenger صلى الله عليه وسلم that she is to be obedient to her husband.

In a narration, the Prophet صلى الله عليه وسلم said, “By the one whose hand is my soul, the woman who refuses her husband when he calls her to the bed, then the One who is over the Heavens is angry with her until her husband is pleased with her.”.

Take a note here, my brothers, that here, the prophet صلى الله عليه وسلم mentioned that when the husband calls her and she refuses and then he sleeps whilst he is angry and displeased with her.

In the other narration, that Allah is angry and displeased with her until the morning or until he is pleased, that is until the husband is pleased with her.

In none of these narrations, the Prophet صلى الله عليه وسلم did not say in any of these narrations that a man is to force himself upon his wife. Rather, Allah's Messenger صلى الله عليه وسلم suffices with the threat of the curse of the angels and the anger of Allah. Meaning, invite her and call her. If she refuses, leave the affair to Allah. Admonish her, yes, but the narrations do not mention forcing yourself upon her. And this will, of course, make the woman ponder that you, a wife, are the avenue that protects your husband from fornication and adultery and infidelity. So, when you refuse your husband, then you are harming him and you are becoming a tribulation for him. So, attached to your refusal is the curse of the angels and the anger of Allah.

In a narration reported by Imam Ahmad, the Prophet stated: "Were I to command any person to prostrate to another person, it would have been the wife to prostrate to her husband. And the woman has not fulfilled all the rights of Allah until she has fulfilled all the rights of her husband, such that even if he was to call her to himself for intimacy and she was sitting on the back of the saddle of a camel, then she would answer his call."

In this, my brothers and sisters, there is a lesson and there is within it, a milestone with regards to the relationship between the husband and his wife and the interaction between them and also the role and duty that by when she offers herself to

her husband, that she is protecting the society; she is protecting her husband. And likewise, that the man has a role and duty in some of the other Hadith we mentioned earlier.

So, there is a role for the man and he is in the position of authority because he provides, he gives and he protects; and there is a role for the wife and that she is righteous and she is pious. And if each of them fulfill their roles, then for both there is Jannah as it occurs in the Hadith of the Prophet صلى الله عليه وسلم. Imam Ahmad collected the Hadith, that the Prophet صلى الله عليه وسلم said that, "When a woman prays her five daily prayers and she fasts the month of Ramadan and she protects her chastity by saving herself for her husband and she obeys her husband, then it will be said to her on the Day of Resurrection: 'Enter into Jannah through whichever of the doors of Paradise that you wish.'".

Allah created them (meaning, man and woman; mankind) and fashioned them in the best possible way that Allah has put something innate in each, and then Allah سبحانه و تعالى has guided them through the revelation that was sent to the Prophet so that they interact with each other in the best possible manner. Allah created women with the innate trait of femininity and their physical bodies and psychological makeup; and likewise Allah created men with the innate characteristics and traits of masculinity and with their physical bodies, each of them different. The body of a woman is not the same as the body of a man and the man's

psychological makeup and his emotional makeup is different to the woman. And each of them, when you look at them, their make up and their physiology and their psychology, you can see the difference between them. Only the one living in denial will deny that and reject that.

Their physical bodies are different, their psychological makeup is different, their emotional reactions is different, how their bodies behave is different. A man does not menstruate nor does he give birth nor does he produce milk upon his wife giving birth; it is the woman produces milk, not the man. It is the woman that menstruates, not the man; it is the woman that gives birth, not the man. They are different! Physically, they're different; emotionally, they're different; the functions of their bodies function differently. The only one who will deny that or would claim that this is not the case is either a person whose Fitrah -his innate nature- has become corrupted, or the intellect is corrupted or deficient. The one whose intellect has become corrupted, he or she will claim that a man can become a woman through gender reassignment knowing fully well that it is nonsensical. If physically, you're different; psychologically, you're different; physiologically, you're different; your body parts are different; you were born different, then how can one become the other?!

It is nonsensical and it shows the *نقص* in *عقل*; the deficiency in the intellect of those who claim that and this is no different to a person desiring for race reassignment. For example, he was

born in Africa but he thinks he is a Norwegian or he was born a Chinese man and he thinks he is an Aboriginal. Why? Because he wants to reassign his race. And this is no different to a person who wants to enter into species reassignment; born as a human being but he thinks he is a donkey, maybe because he behaves like one. So what stops a person from reassigning himself except the naqs (deficiency) in their 'Aql (intellect) or that they are people who are mentally disturbed; that there is some disorder they are suffering. And it is a disorder; a gender identity disorder, or a species identity disorder. A human being who thinks he is a dog or a cat or a man who thinks he is a woman and this results from a confusion in their upbringing and a confusion in their education, that you strip them of their innate nature and you corrupt their Fitrah such that a child at the age of seven or eight doesn't know whether he is sexually a boy or a girl, or a male or a female, or that his gender is a gender open to choice over the gender of sex he was born with is something that is predefined due to the fact that Allah created him in a particular form or a particular fashion.

Don't be deceived, this is the opposition to the command and the order and the wisdom of the Lord of the worlds, who created them and He fashioned them and He placed them upon the earth and He provided for them, yet they rebel against Him in the worst possible ways and fashions. Don't be deceived, my brothers and sisters.

Know that Allah has created you for a purpose, recognize that purpose and fulfill it and you will meet your Lord with happiness.

WalhamduliLlāhi Rabbil 'aalamīn wa sallaLlāhu 'alā nabiyyinā Muhammad wa 'alā ālihi wa sahbihi wa sallam.

Transcribed by Umm Abqurah Bint Yahya.
May Allah bless her.

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