

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### From the Completeness of a Man is Love for His Wives

From *Shaykh al-Islam Ibn Qayyim al-Jawziyyah* (رَحْمَةُ اللَّهِ)

Translated by Abu al-Hasan Malik al-Akhḍar

**I**N HIS ILLUSTRIOUS WORK *al-Da wa al-Dawa*, under the chapter heading, “From the Completeness of a Man is Love for His Wives” Ibn al-Qayyim (رَحْمَةُ اللَّهِ) writes: “As for loving one’s wives, there is no blame in this; rather, it is from [a man’s] completeness, and Allah has blessed His worshippers with it (i.e. love). He said:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ

لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

“And from His Signs is this, that He created for you wives from among yourselves, that you may find comfort in them, and He placed between you love and mercy. Verily in that are indeed signs for a people who reflect.” [Rum 30:21]

Thus He made a woman a repose for a man, his heart finding comfort in her, and He placed between them pure love, and it is a love that is coupled with mercy. After mentioning what is permissible and forbidden for us from women, Allah said:

﴿ يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ الَّذِي بَشَّرْنَا بِالَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٣٦﴾ وَاللَّهُ

يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٣٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٣٨﴾

“Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise. Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation. And Allah wants to lighten for you [your difficulties]; and mankind was created weak.” [*al-Nisa* 4:26-28]

Sufyan al-Thawri stated in his *Tafsīr*, on authority of Tawus, from his father: “[Meaning], if he looks at a woman, he cannot be patient.”

Ibn Qayyim says later in the chapter: “And there is no doubt that women were beloved to the Messenger of Allah, as found in the *Sahih* on authority of Anas: ‘That which has been made beloved to me from the worldly affairs are women and beautiful fragrances; and prayer has been

made a coolness for my eyes.<sup>1</sup> [...] The Prophet Ibrahim was married to Sarah, from the most beautiful of women on earth, and he [also] loved Hajar and was delighted by her.

Also, the Prophet Dawud had ninety-nine wives and loved another woman and married her, completing one-hundred; and his son Sulaymān used to go around in one night visiting ninety of his wives; and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked who was the most beloved of the people to him, and he answered: ‘Ā’ishah.<sup>2</sup> And he said about Khadijah: ‘I was blessed with her love.’<sup>3</sup>

Thus, love of women is from the completeness of a man. Ibn Abbas said: “The best of this nation is the one with the most women.”<sup>4</sup>

Ibn Qayyim then relates the story of two companions: “The Prophet interceded on behalf of one who was in love, [attempting] to reunite him with his beloved; [asking her] to remarry him, but she declined. This is found in the story of Mughīth and Barirah, when the Prophet saw [Mughīth] walking behind her, his tears drenching his beard, the Prophet said to her: “Would you not go back to him?”

“O Messenger of Allah, are you commanding me to do so?” she asked.

“No, I am merely interceding [on his behalf].”

“Then I have no need for him,” she replied.

<sup>1</sup> Collected by Ahmad in his Musnad (no. 11884, 12644, and 13623) and al-Nasā’ī in his *Sunan*, the chapter: “Love of Women,” (no. 3390-3391). It has been authenticated by *al-Muḥaddith* al-Albani in *Sahih Sunan al-Nasā’ī* (3/57). *Al-Muḥaddith* Muhammad b. Adam al-Ithyūbī mentions in the explanation of the narration: “...From its benefits: The author’s chaptering of this hadith, and it is the legislation of love for women, and that it does not contradict the station of Prophethood; From [the benefits]: What the Prophet was upon from strong love of Allah, without being affected by his love for women; rather, it brought him nearer to Allah.” See his explanation of *Sunan al-Nasā’ī* (27/175)

<sup>2</sup> This is from the hadith of ‘Abd Allah b. Amr b. al-As, who said: “I came to the Messenger of Allah and asked him: ‘Who is the most beloved of the people to you?’ He answered: ‘Ā’ishah.’ I then asked: ‘From the men?’ He answered: ‘Her father.’ I said: ‘Then who?’ He said: ‘Umar b. Khaṭṭāb.’ He then mentioned others.” Collected by al-Bukhari and Muslim.

<sup>3</sup> This is from the Hadith of Ā’ishah: “I was never jealous of any of the wives of Allah’s Messenger except Khadijah, and I never met her. If the Prophet slaughtered an animal, he would say: ‘Send this to the companions of Khadijah.’ She said: ‘I became angry one day. So the Prophet said: ‘Indeed I was blessed with her love.’” This is collected by Muslim in the Book of the Companions’ Virtues, under the chapter heading: “The Virtues of Khadijah.”

<sup>4</sup> From the narration of Sa’id b. Jubayr: “Ibn Abbas asked me, ‘Have you married yet?’ I answered no, so he said, ‘Marry. For the best of this *Ummah* are those with the most women.’” Collected by al-Bukhari in the Book of Marriage, under the chapter heading: Plurality of Women (no. 5069). Al-Hafiz Ibn Ḥajr says in *al-Fath* (10/143): “He restricted it to this *Ummah* to exclude the likes of Sulaymān, as indeed he had the most wives, as previously mentioned, as well as his father Dawud. Al-Ṭabarānī relates the narration of Ayyub, on the authority of Sa’id b. Jubayr, from Ibn Abbas: ‘Marry. For the best of this *Ummah* are those with the most women.’ And it is said that the meaning of the best of the *Ummah* of Muhammad is the one who has more wives than others from those who are equal to him in other virtues. And it is apparent that what is intended by the best is the Prophet; and by his *Ummah*, the companions...It has come in *al-Shafa* that the Arabs used to praise plurality of wives from what it indicates of manhood.”

The Messenger of Allah turned to his uncle: “O Abbas, are you not amazed at the love of Mughīth for Barirah, and her dislike for him?”<sup>5</sup>

Ibn Qayyim says later: “Love for women is of three kinds: One is in obedience [to Allah], bringing [the person] closer [to Him]; this is love for one’s wife and right hand possession, and this love is beneficial, for indeed it calls to the reasons Allah legislated marriage: to lower the gaze and protect the heart from seeking other than his wife; thus, this person’s love is praiseworthy with Allah as well as the creation.”<sup>6</sup>



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<sup>5</sup> Collected by al-Bukhari (no. 5280), Abu Dawud (no. 2231), and al-Tirmidhī (no. 1156).

<sup>6</sup> *al-Da wa al-Dawa* (pp. 291–295)