



## **43123 - Obeying one's husband comes before obeying one's parents and siblings**

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### **the question**

how important is a husband to his wife, are her sisters more important than husband, who should she listen to, how up on the importance ladder does husband comes. is husband more important than her own parents and sisters.

### **Detailed answer**

Praise be to Allah.

The Qur'aan and Sunnah indicate that the husband has a confirmed right over his wife, and that she is commanded to obey him, treat him well and put obedience to him above obedience to her parents and brothers. Indeed, he is her paradise and her hell. For example, Allah says (interpretation of the meaning):

“Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means”

[al-Nisa' 4:34]

And the Prophet (peace and blessings of Allah be upon him) said: “It is not permissible for a woman to fast when her husband is present except with his permission, or to allow anyone in his house without his permission.”

Narrated by al-Bukhaari, 4899.

Al-Albaani (may Allah have mercy on him) said, commenting on this hadeeth: Since it is obligatory for a woman to obey her husband with regard to his satisfying his desire, it is more appropriate



that it be obligatory for her to obey him in that which is more important than that, namely raising their children, guiding the family, and other rights and duties.

From *Adaab al-Zafaaf*, p. 282

Ibn Hibbaan narrated that Abu Hurayrah said: The Prophet (peace and blessings of Allah be upon him) said: "If a woman prays her five (daily prayers), fasts her month (Ramadaan), guards her chastity and obeys her husband, it will be said to her: 'Enter Paradise from whichever of the gates of Paradise you wish.'" Classed as saheeh by al-Albaani in *Saheeh al-Jaami'*, no. 660.

Ibn Maajah (1853) narrated that 'Abd-Allah ibn Abi Awfa said: When Mu'aadh came from Syria, he prostrated to the Prophet (peace and blessings of Allah be upon him) who said, "What is this, O Mu'aadh?" He said, I went to Syria and saw them prostrating to their archbishops and patriarchs, and I wanted to do that for you. The Messenger of Allah (S) said, "Do not do that. If I were to command anyone to prostrate to anyone other than Allah, I would have commanded women to prostrate to their husbands. By the One in Whose hand is the soul of Muhammad, no woman can fulfil her duty towards Allah until she fulfils her duty towards her husband. If he asks her (for intimacy) even if she is on her camel saddle, she should not refuse."

Classed as saheeh by al-Albaani in *Saheeh Ibn Maajah*.

Ahmad (19025) and al-Haakim narrated from al-Husayn ibn Muhsin that his paternal aunt came to the Prophet (peace and blessings of Allah be upon him) for something and he dealt with her need, then the Prophet (peace and blessings of Allah be upon him) said: "Do you have a husband?" She said, "Yes." He said: "How are you with him?" She said, "I do not neglect any of his rights except those I am unable to fulfil." He said: "Look at how you are with him, for he is your paradise and your hell" - i.e., he is the cause of you entering Paradise if you fulfil his rights and the cause of your entering Hell if you fall short in that.

Al-Mundhiri classed the isnaad of this hadeeth as jayyid in *al-Targheeb wa'l-Tarheeb*; it was classed as saheeh by al-Albaani in *Saheeh al-Targheeb wa'l-Tarheeb*, no. 1933.



If there is a conflict between obedience to one's husband and obedience to one's parents, then obedience to one's husband takes priority. Imam Ahmad (may Allah have mercy on him) said concerning a woman who has a husband and a sick mother: Obeying her husband is more obligatory upon her than (taking care of) her mother, unless he gives her permission. (Sharh Muntaha al-Iraadaat, 3/47).

In al-Insaaf (8/362) it says: She does not have to obey her parents with regard to leaving her husband or visiting etc., rather obedience to the husband takes priority.

There is a hadeeth concerning this issue which was narrated by al-Haakim from 'Aa'ishah (may Allah be pleased with her) who said: I asked the Messenger of Allah (peace and blessings of Allah be upon him), "Who has the most right over a woman?" He said: "Her husband." I said, "Who has the most right over a man?" He said, "His mother."

But this is a weak (da'eef) hadeeth, which was classed as such by al-Albaani in Da'eef al-Targheeb wa'l-Tarheeb, 1212, and he criticized al-Mundhiri for classing it as hasan.

And Allah knows best.