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**Good ten**

**(with woman)**

**Chapter One**

**The radiance of beginnings is a guide to success in endings**

** The splendor of the meeting brings serenity**

** Loving heart and contagious beauty:**

Be to her as she would like to be to her, be better for her than you would like to be for you, open your heart for her to live in, let her see the welcome in your eyes and in the extension of your arms, and in the murmur of your lips, welcome to the heart before the house, make her in her paradise from tonight she will see no one more beautiful than you and no one more beloved to her than you.

** Painless surgery without anesthesia:**

Honor her modesty and be gentle with the delicate ones, and deposit in the treasury of her heart a balance of respect and appreciation for the desired future. Beware of the leap and attack of instinctive hunger, for it draws in her soul a picture of predation and capture. Be like the doctor who performs surgery while under anesthesia without pain or discomfort.

** Joys on earth and in heaven:**

You are now going through a moment that is the joy of the mind and the fragrance of the days. With supplication and two rak’ahs, remembrance and praise are raised for you along with the joys of heaven, and the good news is brought to the bride and groom that whoever is in the house is blessed.

 What cannot be perceived by taste is not greatly desired:

Do not let the ecstasy of passion, the ferocity of desire and its ardor make you foolish, so that your mind is reckless and you lose your sobriety. “And put forward for yourselves” put forward the name, the speech and the kiss. They said: putting forward by playing, caressing, tenderness and kissing increases pleasure.

** Beautify yourself in times of need:**

No matter how much bodies are revealed, souls are always reserved, so protect yourself, and do not be deceived by the loss of modesty in the body, for the wedding dress can be removed, but the dress of protecting the soul cannot be removed.

**The splendor of the meeting brings serenity**

 It is the meeting between two spouses. Between two souls, two minds, two selves and two bodies. Between two longings for all the work that has passed and all the hope for what remains. It is the splendor of a present in which wishes are fulfilled and desires dance. It is the touchstone for the sincerity of feelings and emotions. The era of the soul summoning up fantasies and images of the beloved has ended, for the soul has what it desired and imagined. Here is the beloved, close, adjacent and before the eye, truly connected between you and his heart, his emotions, his longing and his entire being.

 It is the splendor of joy, delight and pleasure, and the heart rejoices, yes, and the chest expands, yes, and the soul soars on the wings of happiness, yes, and all the emotions dance with delight, yes, and the instincts shout out love, yes, and the face reveals its features with the radiance of contentment, yes, but that the air sings with the songs of friendship and union, and that the things around us close their eyes of modesty, and that the places of our walking are gentle with wandering and coquetry, and that our clothes smile and reveal pearls and coral, and that consciousness disappears from being while awake, and that every beloved is forgotten without loss, and that he drowns alive in the depths of the conscience, and that time and place disappear, and nothing is perceived except the vague in a person, how splendid is the time and place in such a spirit and basil in which two spouses meet, in a frenzy of ecstasy and a frenzy of love.

**Twice born for the heart and soul**

 In the world of the first creation, Eve was created from Adam, peace be upon them both. Thus, the compatibility and love between the spouses became like that between Adam and Eve. Neither of them’s souls would be complete without the other. Rather, each of them would taste death by separating from the other, and life would flow into both of them by mixing. So glory be to He who said: And made her husband from her so that he might find peace with her.[Customs:189].

 It is the natural mating that began at the moment when satisfaction and harmony met, from the water of the spouses, and a sacred and strong bond was formed, founded on the Book of God and the Sunnah of the Messenger of God....and the plant of affection and mercy moves in the wombs of the spouses, creating from them the bond of love in the heart, and the placenta of the soul expands this verse in which the spirit of tranquility was breathed, heralding a new birth that brings joy to life and through which it continues. It is a new birth and a new beginning for life, but for a newborn, who does not begin with a cry of weeping, like a child, heralding the beginning of life outside the womb, but with the ring of joy, heralding eternal companionship.And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and He has put love and mercy between your hearts. Indeed in that are signs for a people who give thought.[Romans:21],And of everything We created pairs that you might remember.[Adh-Dhariyat:49].

**Loving heart and prepared beauty**

 The wife in your hands is the ultimate goal of years of preparation in all her life by two loving parents, who dedicated their lives, feelings, hopes and all that they own for this bride to grow up and grow up between them, until they prepared her as a beautiful wife with complete physical, mental, psychological and emotional qualities in sincere devotion, and without the slightest compensation, driven by the great hope that she would become the wife of a kind, compassionate and friendly husband, to whom they also offer her without any material compensation, but rather the custom of every bride’s family is to return to the husband something greater materially than what he offered as a dowry for the bride, so your bride and what she owns and what they are able to do have been handed over to you as a gift like a trust, or a trust like a gift, they do not expect from you anything other than honoring her abode as she has settled in your home and moved to your side with her loving heart and prepared beauty.

 The wife has left her home, family, loved ones and neighbors and has come to you, desiring companionship and neighborhood, and searching for housing and stability, unwanted by her family and indispensable by her loved ones, but these are the laws of society, the nature of enjoyment, and for the survival of species, therefore marriage was made permissible. The wife has settled in your home, a prisoner of the laws, in need of you with pride, and brokenness with haughtiness, adorned in a garment of modesty in the most splendid adornment of maintenance and chastity, sitting with you in the seat of one who is obeyed, for you are the knight of dreams. She lived with you for a lifetime before she saw you as a knight of her waking dreams. She now conjures up with you the fantasies that haunted her since the cradle, as she heard the invitations and wishes to become a bride in her husband’s house, so be the noble knight for her, and fulfill the fantasy with a beautiful reality from you, and do not disappoint hopes, for she lives with you and the knight of her dreams she has not met, but be for her as she loves to be for her, be better than she loves to be for you, open your heart for her to dwell in, let her see the welcome in your eyes, and in the extension of your arms, In the murmur of your lips, welcome to the heart before the house, for she did not leave her house and settled with you out of desire for a house, but out of desire for the inhabitant of the heart, and the lover of neighborliness, make her in her paradise from tonight, she will not see anyone more beautiful than you nor more beloved to her than you.

**Painless surgery without anesthesia**

 Feelings and emotions have exceeded all familiar boundaries, and have risen in the corridors of the soul, and have filled all the folds and entrails with generated emotions, so they have met, mixed, separated, embraced, separated, intertwined, and clashed. The soul is alert and anticipating the unknown as if it were known. The soul is filled with desire and awe with innate modesty and artificial dignity. The yearnings of life are concealed and the soul is repelled by anguish and sorrow, and the stored impulses and hidden love are burned. The eyes are broken with modesty while the soul is all open eyes. The loud voices have faded with the joy of the family outside, and the drumbeats of the tense heart have risen with joy. The soul broadcasts and receives on its waves the chirps of loving souls with the song of the wonderful future, which life hums with. So, oh happy husband, play on the strings of this delicate soul the melodies of affection and broadcast the sorrows of love, for tonight is the gathering of eternity.

 The soul has been polished and its mirror has become clear, and the radiance of the dawn of a new life has shone on its face. Everything that is connected to the soul tonight is imprinted on its page, and is fixed in the feelings and memory, and everything beautiful in it will be recalled. It is the night of the birth of the sacred love of the soul, in which what grows the fabric of harmony and union rises, so its moments remain and are immortalized like a rare artifact, its value and keenness to acquire it increase with the days. Therefore, O careful husband, what is broken on this night will not be mended for the rest of life, and what is wounded and scratched in this case, its tear and wound will not heal. O noble husband, honor her modesty and be gentle with the delicate ones, and deposit in the treasury of her heart a balance of respect and appreciation for the desired future. Beware of the leap and attack of instinctive hunger, for an image of predation and capture will be imprinted in her soul. Be like the doctor who is visited by someone who will amputate his penis willingly, knowing that he is performing the surgery under anesthesia without pain or distress, followed by comfort. The doctor deserves the reward and appreciation.

**Joys on earth...and in heaven**

 The wedding dress studded with beauty and prepared to measure for the charms of the body, and the fairness of her cheerful face behind it is a face shining with joy, revealed by a delicate cloud of modesty, joy and generosity, and a gentle breeze for the soul in the ecstasy of the power of life, rushing with raging winds moved and aroused by the hidden desires and lusts, but you, O husband, are a human being in whom four types of descriptions have come together, which are:

The sevenfold, bestial, satanic, and divine attributes.

And now you are going through a moment that is the unforgettable keeper of time, so be the person whose history remains the joy of the minds and the fragrance of the days, O human husband, your role model is the noble Messenger and your predecessors are the men of the world and the elite of history, smile with the ecstasy of young men, raise your face halfway and thank the Creator and say: In the name of God, and with all kindness and tenderness place her forelock between the fingers of your right hand and call out with a knowing heart: “O God, I ask You for her good and the good of what she was created with, and I seek refuge in You from her evil and the evil of what she was created with.” A hadith narrated by Abu Dawood and Ibn Majah with a good chain of narration, and thus the blessing is completed for you in her and God brings you together in goodness, and if your soul obeys you and you are granted success and your goals are complete, then stand up and pray two rak’ahs so that your remembrance and praise may rise with the joys of heaven, for with you are loving angels, and with God’s success and obedience they rejoice and with righteous deeds they ascend, and with the King of the Throne they praise and commend, for with this little deed and at this great time the blessings of heaven and earth are opened, and you are elevated Man is powerful in himself and his family, his devil is defeated, his weapons are broken, his plots are foiled, angels guard the soul and the home, existence shouts praise to God, and good news is given to the newlyweds that those in the home have been blessed.Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely reward them according to the best of what they used to do.[Bees:97].

**What cannot be tasted is not desired greatly.**

\*O happy husband: Do not let the ecstasies of love, the ferocity of desire and its ardor make you foolish, so that your mind becomes reckless and you lose your sobriety, and you become like the lightness and recklessness of a butterfly when it sees the light of fire, so it attacks it and that is its death.

Fire is only for warming oneself and benefiting from its light. Showing greed is ignorance and evil. God Almighty said:) Your women are as a tilth unto you, so come unto your tilth however ye will, and put forth for yourselves [something] that is bestowed upon you.([The cow:223] They said: He presented the naming, the speech, and the kiss. What a great example and teacher for humanity!r He explains the reasons.Permissible goods and lawful goodness, and he makes that a religion and a means of drawing closer to God. It was narrated on the authority of Anas bin Malik that the ProphetrHe said: “He should not have intercourse with his wife as an animal does, and let there be a messenger between them.” It was said: “And what is the messenger, O Messenger of God?” He said: “The kiss and the speech.”

He saidr“There are three signs of weakness in a man: that he meets someone he would like to know before he knows his name and lineage, that someone honors him and he returns his honor to him, and that a man approaches his wife and has intercourse with her before he speaks to her and keeps her company, and that he satisfies his need from her before she satisfies her need from him.” Al-Daylami narrated them both in his book Musnad al-Firdaws, and Abu Ya’la narrated it in his Musnad with the wording: “If one of you has intercourse with his wife, let him give her a dowry, and if he satisfies his need before she satisfies her need, let him not rush her until she satisfies her need.”

Abu Talib Al-Makki said in his book Qut Al-Qulub: The most appropriate way for intercourse between them is if both of their desires are in agreement, and the most likely way for hatred between spouses is due to their difference in the nature of ejaculation, that his nature precedes her nature as well.

They said: Advancing with foreplay, petting, caressing and kissing increases pleasure, because a woman who desires intercourse is more helpful in achieving pleasure. God Almighty praised the women of Paradise for that, as He, the Almighty, said:)Arabs(Plural of ‘arub, which is a woman who is in love and desires intercourse. It is said of a man who is lustful and of a woman who is ‘arub.’ This pleasure, which no other pleasure can match if it continues, alerts him to the pleasures promised in heaven, and because what cannot be perceived by taste is not greatly desired.

A man’s intercourse with his wife is one of the acts of worship and charity. Imam Muslim narrated in his Sahih that the ProphetrHe said:“And you will be rewarded for having intercourse with your wife.” They said, “O Messenger of God, if one of us satisfies his desire, will he be rewarded for it?” He said, “Do you think that if he were to do it in a forbidden way, would he be sinful? Likewise, if he were to do it in a lawful way, he would be rewarded.”

**Beautify yourself in times of necessity**

\*No matter how much the body is exposed, the soul is always reserved, so protect the soul and do not be deceived by the loss of the body’s modesty. God Almighty said:)O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. These are from the signs of Allah that perhaps they will remember.([Customs:26] So be adorned in situations where necessities are permissible, and be distinguished by the kindnesses of human nobility when attaining desires, and do not remove from yourself the garment of modesty when fulfilling needs, for God has condemned some people and said:)They enjoy themselves and eat as livestock eat.([ Mohammed:12] And Islamic legislation is perfect in its connection between this world and the hereafter, between the perishable and the eternal, between the world of the unseen and the world of the witnessed, as the Almighty says:)O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.([Customs:27] So, in the most private of private matters, you are not alone. There is someone with you whom you do not see, but he sees you. He is a clear enemy, so the Prophet made it permissible for you.r A male who hides you from the enemy and does not attend you, and a veil that if you do not feel safe with it, your enemy will watch you. On the authority of Ali bin Abi TalibAbout the ProphetrHe said: “A screen between the jinn and the private parts of the sons of Adam when he enters the toilet is to say, ‘In the name of God.’” Narrated by Al-Tirmidhi and others. Abdullah bin Abbas, may God be pleased with them both, said: “And put things first for yourselves,” meaning put the remembrance of God first before intercourse, as the Messenger of God, may God bless him and grant him peace, said.r“If one of you, when he comes to his wife, says: ‘In the name of God, O God, keep Satan away from us and keep Satan away from what You have provided us,’ then if a child is destined between them, Satan will never harm him.” Narrated by Al-Bukhari and Muslim. Therefore, O Muslim husband: Know the Prophet’s chant.rCalling upon his Lord, the Most High, and dressing in a state of beautification in all his circumstances, “O He who reveals the beautiful and conceals the ugly, and does not hold accountable for the crime or violate the veil.” This is how the believers behave: they reveal what is beautiful in all matters, and they conceal all that is ugly and do not violate any veil, especially the veil of modesty of the soul, for it is preserved for all time. The wedding dress may be removed, but the garment of protecting the soul cannot be removed.

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| They are men and it is shameful to say to someone  | For those who have the meanings of their description, a man |

**Chapter Two**

**A journey of goodness is provided in the company of the purest of loved ones.**

**Keys to good companionship throughout your marriage:**

\*The one you live with has a soul like you, she is pleased and displeased, loves and hates, rejoices and grieves, does good and does evil, feels and suffers, thinks and understands. She is not a machine for service and entertainment, yes... but by contrast, as much as you make her happy, that comes back to you. As much as you sow, you reap. If it is good, then it is good, and if you make her miserable, you will be miserable because of it.

\*Life is short, but you are only days, and the world is full of turbidity, so describe the turbidity of the days, and the journey is long and requires a friendly companion and a trustworthy friend.

\* Great emotions and good intentions hidden inside you do not convince your wife, and even if you are certain of them, you must do something nice and say something nice. “Say, ‘Bring forth your proof, if you should be truthful.’” The One who knows the inner self seeks the work of the outer self.

\*Tell her everything you feel about her is always beautiful, and always hold back your unwanted feelings as much as you can.

\*Build a credit of respect for yourself with her, and maintain it even if events do not destroy it.

\*What you were keen on at the beginning of the relationship between you, such as elegance in clothing, choice of words, beauty in expressing admiration and praise, and keenness in expressing and conveying emotions, do not ever abandon it. Let it be a habit for you, a cheerful face and a tongue that is frank in love.

**Everything you see is covered by the heart**

\*It has become a day like no other, and the sun has risen as it used to rise, and people are people and things are things, but the soul has a sun of new hope, a hope that is all life, be beautiful and you will see existence beautiful, the walls of the house are almost beaming and the furniture is as if it is shy and asks for companionship and the sounds of the birds today are like congratulations, and the shaking of the curtains expresses tenderness and harmony of feelings, and the bouquets of flowers in front of the room, their colors are in harmony and reveal the splendor of life, even the commotion of the streets is organized with cheers of joy, as Majnun Layla was honest when he saw the sunlight on Layla’s houses brighter than others, and greater than that is what is true of our MessengerrHe used to give names to the things necessary for his great company, by which he would deal with them, for his camel, for his sword, etc. And God Almighty is true:)There is not a thing but glorifies Him with praise, but you do not perceive their glorification.(Isra:44].

When worries are removed from the heart with their burden, the soul becomes elevated, vision becomes clear, and its mirror receives the spirits of things and understands their languages. The common people have not found anything more appropriate in expressing all of this than their saying, “A blessed morning.” And the people of behavior say, “The clarification of matters is through the purification of the chests.”

\*In this new climate, within this prepared home, and with the one who accompanies you today and tomorrow, the path of married life begins towards worldly happiness and the hope of Paradise in the hereafter.

\*In this joyful atmosphere, and the spirit slowly leaps, new feelings grow and virtues are completed that can only be completed in it, and instincts are satisfied with what God has permitted, and emotions are reassured by exchanging thoughts with the beloved, and the pain of loneliness of alienation goes away from the soul.

\*So let me, husband, while you are in ecstasy, talk to you in secret, and ask your wife’s forgiveness, for I am preparing my heart and soul for her, and before that I confided in her in the first part of our relationship, one day for you and one day…for you.

**Fill your bottle with whatever you like to drink.**

\*Abu Talib Al-Makki said: A woman needs the best of tact, a little wisdom, a bit of consolation, a door of tenderness, an open heart for spending, good character and gentle speech. Only a knowledgeable and forbearing person can do this, and only a wise and knowledgeable person can do it. The following are not suitable for this: a narrow-hearted, miserly person, bad-tempered person, harsh-hearted person, and rude person. If such a person marries, he will be tormented, hurt and hurt. I say with the one who said: If a woman has bad character, then worse than her is the one who makes her need bad character.

\*With beautiful negotiation, gentle flattery, and sincere emotion, you can win the heart of your wife. A woman is a gentle creature, and her heart is tender and pure to you beyond measure. Just be gentle with the bottles, and fill your bottle with whatever you like to drink.

\*How great is the imams’ taking from God when they said: God Almighty likened good order and companionship with one’s wife to good care of one’s parents, so He said about them:)And treat them kindly in this world.(Luqman:15] He said about women:)And they took from you a solemn covenant.([Women:21], and God Almighty said:)And the companion by your side(Women:36] It was said that it is the wife, and they said: The longer the companionship,Consideration has been confirmed. So, O husband, be her companion, an adornment in prosperity and a help to her in adversity. Be with her like two hands that wash one with the other. Treat her with respect and appreciation as you would a close friend. Ensure her affection and honor. If she approaches you, smile at her and welcome her. If she speaks, accept her and listen to her. If she sits, make room for her. Her closeness and acceptance will continue for you, for the heart was created to love those who treat it well. Look, O Muslim husband, at the actions of the Messenger of God.rWith the souls of his companions to teach his nation how to treat others well and learn how to attract affection, on the authority of Abu Umamah al-BahilitHe said: The Messenger of God met me.r He took my hand and said: “O Abu Umamah, among the believers is he who softens my heart.” Narrated by Ahmad in Al-Musnad and Al-Tabarani, and its narrators are trustworthy. How wonderful and beneficial is the one who understands and is followed.rLook how this noble companion told him of his love for him and conveyed the news to him in this brilliant manner, as he took him by the hand when he saw him, with affection and desire, because he was a believing companion of his, then he told him that his heart softened at the sight of him, so may the blessings of Allah be upon you, O you of the merciful heart, keen on the affection of the believers, the heart of the Prophet softens and is tender and is moved by the mere sight of his companion? And he is humble and tells him this matter in the most sublime forms of speech, O husband, tell your companion and always with all your beautiful feelings towards her, take her hand with the tenderness of a lover and kiss her hand with mercy, desire and love, and tell her what is in your heart, she is always eager to hear that from you, for it is the food of the hearts of lovers, and this behavior is a law and a religion: On the authority of Abu Karimah Al-Miqdad bin Ma’dikaribtAbout the Prophetr He said: “If a man loves his brother, let him tell him that he loves him.” Narrated by Al-Tirmidhi and Abu Dawud. Al-Tirmidhi said: It is an authentic hadith. It is God, the Creator, the All-Knowing of His creation, and this is His Messenger informing about Him. It is the hearts that are thirsty for the water of the hearts, so when it is quenched, it shakes and grows, and produces from every emotion what is joyful.

**I miss the beginning**

\*Remember, dear husband, how you started with your beloved wife? How your heart was at peace with her, your chest was open to her, and you found joy and happiness with her, and you were overcome by loneliness at losing her and her absence from you, and you were so eager to see her that you became extremely anxious??

I remember, dear husband, how after meeting her, you would recall all your words and actions, enjoying and being satisfied with all the reasons you had presented to her to please and satisfy her, and even fearing that something might come from you that would disgrace you in her eyes.

Didn't you relive all the images of the meeting and be happy with them and live them with all their feelings many times, and smile and laugh at what made you laugh and pleased during the meeting? Dear husband, be happy again, this is wonderful and beautiful from you, and you have a soul that is aware of beauty and loves pleasure and desires happiness with the beloved, and you have the ability to bring pleasure to whomever you wish, and you know that your soul rejoices at beautiful words and emotions, and you are certain that the more you are keen to please your wife, the more she is keen on what you desire, so, wise husband, I invite you to benefit from your wealth of experience, and be creative, dear husband, in what God has endowed you with of gentle, sweet, beloved and sought-after abilities... at all times... always and not just at the beginning of the relationship.

Don't let her sigh in regret and say: I miss the beginnings.

\*O caring and responsible husband: God’s trust has been placed in your care and you have taken a solemn pledge. She desires to grow up with you in the best way you love. Her heart and soul are a blank page, so write on it the curriculum of your life that you love to live by and upon. Accustom her and get used to her mutual respect, kind speech, consideration of feelings, bringing joy, enduring boredom (and how much of it happens without knowing the reason), loving order and arrangement in everything and cleanliness, understanding desires through signs and choosing words and phrases, being elegant with simplicity in clothing and food, being keen to exchange symbolic gifts whenever necessary, exchanging greetings and expressions of thanks, not leaving a cheerful face in the presence of the beloved, being forthcoming when talking and showing interest in the other, not belittling an opinion no matter how logical it is, trusting in news, overlooking when some mistakes occur, being patient when the other is angry, leaving a very personal space for the other not to interfere in, and not insisting on asking, especially in matters of money and income. And other things that you would like your wife to get used to and get used to with her, and these things are possible with love and strong, sincere affection between you, so take the initiative and plant in your field what you would like to reap from the garden of your life, and care for its growth, live in its lush shade and enjoy the pleasures of the days in its gardens, and pick from its flowers and fruits and live in the paradise of your Eve, for God, God, how beautiful are the beginnings if these things are right for you with good intentions, and do not delay this good, lest you miss out on help and support, for He said:r“A man continues to be late until God delays him.” And our Lord, glory be to Him, said:)And do good that you may succeed.( Hajj:77].

**Human feelings before rituals**

\*Our scholars said: The right of a woman because of the wedding, whether he has another wife or not, is that he should give her preference for seven nights, and the wife who has been previously married should give her preference for three nights - the married woman is the one who has been previously married - and this is what the majority of scholars said. Rather, Imam al-Nawawi al-Shafi’i said that this is recommended if he has no other wife, otherwise it is obligatory. Imam al-Shafi’i said: I do not like him to miss congregational prayer. This does not prevent him from visiting a sick person, attending a funeral, or attending a wedding feast. Some Maliki jurists went to extremes and made his stay with her an excuse for not praying Friday prayers if they occur during the period, based on the fact that staying with her is obligatory. This was narrated by Ibn al-Qasim from Malik because he considered two obligations to be in conflict, so he gave precedence to the right of a human being.

\*They said about the reason for that: It is a right of the woman over the husband in order to comfort her and remove (loneliness) from her. I say: How beautiful is the pure Sharia in taking matters objectively, humanly moderately, and caring about human feelings before ritualistic acts of worship.

I also say: A honeymoon week that Islam preceded, so the rule was moderate, instead of the honeymoon of the West. How beautiful is the popular expression (If your lover is honey, don’t lick it all).

**Moses' staff in married life**

\*The elixir of happiness for a woman is... the word, and the corruption of a woman's nature is through words. The whole matter, O husband, with the one your soul has chosen over all the women of the world, is to speak well to her, so that your words are food and medicine for her, and your tongue is thus the steering wheel of the ship of marital happiness, with which you ensure control in any direction you wish to reach, and the leadership is easy for you whenever praise is appropriate. Listen - may God increase your understanding - to the words of God Almighty:And tell My servants to say that which is best. Indeed, Satan induces dissension among them. Indeed Satan is ever, to mankind, a clear enemy.Isra:53] The honorable scholars said: If there was a characteristic that was better for the servant, more comprehensive of goodness, greater in reward, greater in status, more deserving in the present, and more successful in the outcome than this characteristic, then God Almighty would have commanded His servants to do it.

I say, O husband who follows the guidance of heaven: It is the same word. If it is good and beloved by its listener, it is from God, so it is good and does not spoil. But if the word is not good or desirable, it is from Satan, and it corrupts. With it he corrupts hearts and severs what is between lovers, out of enmity towards God and the believers. The word is to all people like the staff of Moses.For those who believe in it, it makes the stones spring with life, and for those who do not follow it, it becomes a great snake that swallows their lives. So make springs of contentment, happiness, and comfort spring in your wife’s heart so that she may plant your love in it, and its ripe fruits may approach you, and you may take shelter in the shade of its branches and enjoy the colors and arts of its beauty.Like a garden on a height which is struck by heavy rain, so it produces its fruit double; but if no heavy rain strikes it, then there is dew.[The cow:265] What a great example is given in the Book of God for the word that is the origin of all good speech.For example, a good word is like a good tree, whose root is firm and whose branches reach to the sky. It brings forth its fruit at all times by permission of its Lord. [ Ibrahim:24 and 25On the authority of Abu HurairahtHe said: The Messenger of God saidr: "By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not guide you to something that, if you do it, you will love one another? Spread peace among yourselves." Narrated by Muslim. What a wonderful statement about the believers! He made the key to the door of Paradise to be love, then He led them to what is required to achieve all of that: “spreading peace.” The scholars do not restrict the concept of spreading peace to exchanging legitimate greetings, even though it is included in the hadith. Rather, it is spreading every word that creates harmony, connects hearts in affection and tenderness, and plants in the oasis of life for the spouses the fragrant flowers of hope to walk toward Paradise.

**Unfinished Treasures**

\*Many lovers, friends, and married people depend on the trust and love of others in them. One of them thinks that because of his sincerity in his love for his wife and her previous knowledge of his love for her, this is enough to sustain his love for her and for her to remain aware of it. This is a grave mistake that undermines love and is a severe neglect of the reality of marital relationships and their care.

\*God Almighty did not create emotions for us except for us to exchange them, deal with them, and benefit each other with them. Like everything else that God created for us, there is wisdom and benefit in it. To the extent that people benefit from His blessings, they worship Him and thank Him. To the extent that the servant benefits creation with these blessings, to the extent that he is fulfilling the purpose for which he was created and for which the blessings were created. The blessing of connecting hearts with love is the greatest blessing from God upon the believers after their Islam. God Almighty said:)And remember the favor of Allah upon you, when you were enemies and He brought your hearts together and you became, by His favor, brothers. ([Al Imran:103], and it was the guidance of the Prophetr With his friendsHis wives are an example of showing affection and expressing it through all means of expression, explicitly, implicitly, and by word, deed, and condition. We have already seen some examples, and we will see some of them as an outpouring of the abundance of prophecy.

\*Have you seen, O wise husband, if a man was given the blessing of a lot of money by Allah and he hoarded it and did not invest it, and did not spend from it on himself or on those he is obligated to spend on, what would you say about that? Is there such a thing as miserliness and wasting money? Allah created money to be circulated among people, not to be hoarded. Did the family of that rich, miserly man benefit from his wealth, despite knowing that he had great treasures that he owned and did not spend on them? Likewise, the treasures of emotions that you have in your heart for your wife, and from them she does not receive enough and your possession and treasure in your heart does not satisfy her, rather she will doubt its existence with you, spend, O rich man, on your family and do not deprive her of your support, lest it increase after you leave, speak to her with a full mouth and scoop from what is in the heart, do not ever make her feel that you are stingy of heart even if you are generous with hand, do not make her very thirsty for the water of hearts and begrudge her a drink from the depths of your heart, while she sees the water but does not reach it because it is in the depths (like someone who is very thirsty for water and sees it in a deep well and has no way to reach the water). Will seeing the water and knowing its existence benefit him? And does the knowledge of someone standing on the shore of the sea of ​​the existence of pearls in its shells in the depths benefit without extracting the pearls and trading them? The heart of the body pumps blood to all parts of the body so that the substance of life does not become cut off from it, and likewise the heart of the soul and spirit must pump the substance of life of the soul and spirit to those whose hearts and souls have no life except through it.

A kind word is the life of a woman’s heart and soul, so do not be stingy with a word that does not diminish you or burden you, and in it is the life of the heart and soul.

**Mental health vitamins**

\*Women are gentle creatures, often by nature, easily led like a child because their nature, in its natural simplicity and the predominance of their innate emotions, requires gentle, kind, simple treatment that is summed up in the ability to praise and flatter in a way that suits the occasion. You, the husband, have necessarily experienced this and noticed it when you first began your relationship with your wife, as mentioned previously, when you would choose words of praise and flattery, whether for her in general or for her manner, appearance, or speech. You knew the effect of this on your relationship in terms of strength and consolidation, and in her great joy at your words, and her constant desire to hear them and to have her friends hear them.

\*Know, O husband, that this is an innate instinct in every woman, and your wife is certainly one of them. Do not deprive her of praise and flattery all the time, because if you do not, she will miss it and need it out of natural necessity, even if she does not understand that about herself. In this case - that is, if she loses your praise of her - she is one of two women: either she is patient, then patient, then boredom overtakes her, then she suffers from permanent depression and a feeling of dissatisfaction, despite the comfortable life if there is any comfort from him and despite the treatment that you see as generous. She may manage her situation or you or both of you may manage it, and the reason for this boredom and depression is not known. The heart has been afflicted by a deficiency of the active substance necessary for its vitality. Doctors say that the body needs vitamins in very small amounts, and if they are deficient, many signs and symptoms of illness appear in the body. If the body is supplied with this deficient amount, it will quickly regain its vitality, activity and strength. As for the second woman who cannot bear to be deprived of praise and flattery, the poor thing is forced to resort to trickery by going out for any reason to hear and satisfy herself with the praise of strangers, on the road or at work, or in any gathering (I once intervened in a marital problem, and the dispute became heated over the issue of the wife going out to work and her husband did not want her to go out because she did not need the money, and he needed her to be at home, and I was surprised by the wife’s insistence on going out to work, even with the threat of divorce, so I was alone with the husband, and among the things I asked him about was, are you accustomed to telling her if she wears a dress that it is beautiful and wonderful? He said, looking at me in astonishment despite his respect for me: What does that have to do with the subject, professor? So I asked him, does… does… all of that? He said: No, so I told him what I am writing about now, and I asked him to try that, and not ask his wife now to leave work, so he agreed, and after a short period of time he told me that his wife had left work, and as he put it, he said: And I am following the prescription).

\*My brother, the husband: Why does your wife need to beg for praise from you? As if she says to you: Do you like the food? - Hey, what do you think of this dress?? Did your friends like the food?? And similar questions that are repeated while you are completely unaware, and you may praise her after the question, may Allah reward you for this charity from you, but do you like her to extend her hand of nature to you every day to beg for a word from you?? How stingy is such a husband! And how dull is his sense and feelings towards the one who is burning and thirsty for words, beware of forcing her to beg from strangers, preserve her modesty and religion. And beware of her losing patience, becoming possessive, and leaning towards someone else, and she does not know, and you also do not find an explanation for her behavior, take action now and plant a paradise in her heart, and do not be stingy with beautiful, fragrant praise, as the happiest wife among women, Aisha, the wife of the Prophet, narrated:r On his authority, Paradise is the home of the generous, so create your Paradise and enter it with the generosity of good words, and life will be pleasant for you without boredom. And listen to this gentle warning from the poet Muhammad Iqbal:

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| --- | --- |
| Wait a minute my friend, if you forget  | A thousand miles away from home |

**Chapter Three**

**The spoils of pleasure are when the companion is taken into consideration.**

**Keys to the hearts to live with the beloved**

\*Good manners with family is a religion and a means of earning a good life in this world.

\*Affection is a jewel that needs constant care so that it is not lost.

\*He is not wise who does not treat kindly those with whom he has no alternative.

\*Loving your wife is a religion and a source of pride that should not be underestimated or hidden.

\*The key to your wife's obedience is in your hand.

\*Women, in the depths of their nature, are submissive to men and need their protection. So benefit from that and do not exploit her rebellion against you by belittling her.

\*Your family is more deserving of being talked to and tolerated than those you deal with outside the home.

**Objection and admiration**

\*On the authority of Aisha, may God be pleased with her, she said: The Messenger of God said:r“Whoever brings joy to a Muslim household, God will not accept any reward for him less than Paradise.” Narrated by Al-Tabarani. It was narrated on the authority of Ibn Abbas, may God be pleased with them both, that the Messenger of God,r He said: “The most beloved of deeds to God Almighty after the obligatory duties is bringing joy to a Muslim.”

\*My Muslim brother, the guardian of your family and home: How beautiful it would be of you to raise the banner of Islam in making others happy, and first of all your family, so that you please your Lord before your husband, and you are guaranteed Paradise. Yes, my brother: bringing joy. What a beautiful expression, before it is a prophetic directive to Muslims, just by thinking about bringing joy, it will bring you success and divine support. It will appear in all your behavior without you knowing, and it will convince your wife, without any convincing evidence, of your sincere desire to make her happy, so your heart will soften, your face will smile, and your soul will be honored by you. Listen, my dear brother, to this story that happened to me during one of my visits to America. I was speaking at an Islamic center about the principles of social relations in Islamic law, and I mentioned this hadith about the principle of dealing among Muslims, and I gave some practical examples that bring joy to Muslims. After the lecture ended, I was met by a man of Arab origin who holds American citizenship and seemed to be affected by the materialistic atmosphere of life there. He asked me and told me about two hadiths mentioned in the lecture that he liked very much. The first he agreed with completely, according to him - because it summarizes the most important ethics of dealing in their American society - and the hadith says: "Part of a person's good Islam is that he leaves what does not concern him." As for the second hadith that he liked but did not agree with - according to his expression as well - is the hadith about bringing joy. The summary of his objection and admiration at the same time is: Is there anyone among the people who can do that? I said: Why not? He said: Human nature and the reality of people is: to bring joy to oneself and not to others. So I said to him, in summary: You have reached the intended meaning of the hadith, because whoever brings joy to others with whom he associates is only attracting their affection, love, and respect for him, and refraining from harming him, just as the one who associates with you while he is happy brings joy to you and vice versa. In addition to that, he does what is required of him by the Sharia, thus pleasing his Lord, and the gifts and blessings of the Lord come back to him, as He, the Most High, has informed us in His saying:)We do not waste the reward of anyone who does good deeds. (The Cave:30] And the Prophet said:r"Righteousness never wears out," he said, and ended his speech, smiling. "And God knows best what is hidden."

**Poor man and a thousand poor men.. a man without a woman**

\*The mind needs conversation, and the soul needs discussion and debate. Every time the soul has a state and a language that it seeks and understands, especially the time of reconciliation. If the husband finds with his wife joy for the soul, peace of mind and heart, and calmness of surging emotions, then that is from the signs and blessings of God. So let him praise God until that blessing grows, and let him hasten to sow goodness in the heart of the wife, and strengthen her virtues with you, and endear her to you and bring her close to your heart, so that her affection will be clear to you and her leadership will be easy for you, and she will give you all her support. Therefore, O husband who is filled with hope for happiness in life: I advise you from the bottom of my heart with precious advice from a compassionate and trustworthy person: Do not be stingy with the beloved wife, along with affection and mercy, with the emotion of respect and appreciation, because a little of it has the effect of magic.

\*My brother and listener, the honorable husband: Woman was not created for man, just as man was not created for woman, but each of them was created to worship God, and God has made each of them need the other, so woman must respect herself and appreciate herself to the extent that she satisfies man’s need, and man must be appreciated in his relationship with woman to the extent that he satisfies her need.

\*It was mentioned in the council of our master MuawiyahtWomen were criticized by some people, so he said:tDo not do that, for nothing has consoled the sick, mourned the dead, filled homes like them, and men have never needed anything like them. And ponder, my dear husband, the saying of the Prophet:r“From your worldly life, I have been made to love: perfume, women, and the delight of my eyes in prayer.” Narrated by Anas, and narrated by al-Nasa’i and al-Hakim with a good chain of transmission. So look at this heart that is filled with nothing but the love of God Almighty. If it loves something other than God, then it is perfume, women, and prayer. And look, may God protect you, at his connection between the most beautiful things in this world according to the Messenger of God, a scent that pleases the soul, his relationship with his wife from among the women, and the time he spends with God in the prayer niche. Did he not tell the truth?r As he says: “The world is a provision and the best provision is a righteous woman.” So a poor man and a thousand poor men are a man who has no wife, or who has a wife but does not enjoy her goodness in his world, and he leaves this world without having obtained its good pleasures. Our master Omar said:tA righteous woman is not of this world because she frees you up for the afterlife. Abu Sulayman al-Darani said: A righteous woman frees you up for the afterlife and makes you enjoy this world.

**Unfaithful love**

\*My wise husband brother: I know some people who believe that their love for their wife diminishes their manhood, and their strength, which they boast about to their peers, is based on the fact that they are not weak with their wife and that they discuss love with her and its reasons, and they hide their love for her - if they are loving - just as they hide their physical defects. Some may joke and make fun of those who love their wives, and some may get angry if this is attributed to them, as if they were accused of violating their honor. Rather, if they are seen with their wives in a private session, or walking on an outing, they hasten to ward off the accusation of love for their wife as if they had committed something illegal. Rather, I know a virtuous man who does not walk beside his wife in the street and goes ahead of her as if merely walking with his wife is a social defect that should be denied.

\*My brother-in-law, I do not think you are one of these people, because you must have known that the Master of all creation loved his wives, and that his love for the friend Aisha was more famous than to be hidden from a Muslim. The greatest love story among Muslims was the love story of the Prophet.rTo Aisha, may God be pleased with her, and the ProphetrHe declared this love to all people, and his companions would look for Aisha’s day to give him their gifts, and our master Amr ibn al-Aas asked the Prophetr He said: I said, O Messenger of God, who is the most beloved person to you? He said: Aisha. I said: Then who? He said: Her father. The hadith is in Sahih. So ponder with me, may God have mercy on you, how the Prophet states:r With this love for his wife, and that she was the most beloved of creation to him and before her father Abu Bakr Al-Siddiq, his chosen one and his friend among men, as he statedr In her name, O Muslims who adhere to the Sunnah of their Messenger!! Why do you consider the mere name of a wife a shortcoming and a defect that should not be mentioned, and that love for one’s wife is something to be ashamed of, and how can we believe in the Book of Allah while He has bestowed His favor upon us by placing love and mercy between us and our wives? Rather, this is one of His signs for whoever has a mind to ponder it.

So I invite you, my brother-in-law, to declare, and even be proud, that God has given you a heart that loves your wife and that you have in the Messenger of GodrAs an example, make sure that your wife is the most beloved person to you, without shame.

**Prostration of love, not prostration of terror**

\*Some husbands like to tell their wives, on occasion or without occasion, that God has made it obligatory for them to obey Him, and that He has made it obligatory for them to carry out the command of their Lord with him, so that they obey Him in every matter and do not anger Him. This husband may be, with his wife, one of the people who neglect God’s commands the most, in addition to the fact that he is not obedient to God at all or in many of His commands. I fear that the verse of God may be true in him, or that he may be included in its description in some way, which is the Almighty’s saying:)And if the truth is theirs, they come to him in submission. Is there a disease in their hearts, or do they doubt, or do they fear that Allah and His Messenger will wrong them? Rather, it is those who are the wrongdoers. ([The Light:50:49].

\*Yes, husband, first of all, I assure you of your right. What God has given, no one can take away. The Messenger of God said:r There are several authentic hadiths that state this explicitly, and here are some of them: On the authority of Abu HurairahtAbout the ProphetrHe said: “If I were to command anyone to prostrate to anyone, I would command a woman to prostrate to her husband.” Narrated by Al-Tirmidhi, who said: A good and authentic hadith. On the authority of Ibn Abi AwfatHe said: When Muadh bin Jabal came from Syria, he prostrated to the Prophet.r The Messenger of God said:r“What is this?” He said: “O Messenger of God, I came to Syria and found them prostrating to their patriarchs and bishops, so I wanted to do that to you.” He said: “Do not do that, for if I were to command anything to prostrate to anything, I would command a woman to prostrate to her husband. By the One in Whose Hand is my soul, a woman does not fulfill the right of her Lord until she fulfills the right of her husband.” Narrated by Ibn Majah and Ibn Hibban in his Sahih, and the wording is his, and the wording is Ibn Majah. So the Messenger of God said:r“Do not do that, for if I were to command anyone to prostrate to anyone other than Allah, I would command the woman to prostrate to her husband. By the One in Whose Hand is Muhammad’s soul, a woman does not fulfill her Lord’s right until she fulfills her own right. If he asked her for herself while she was on a camel’s saddle, she would not refuse him.” Al-Hakim narrated from the Prophet, may Allah bless him and grant him peace, on the authority of Muadh, and his wording is: “If I were to command anyone to prostrate to anyone, I would command the woman to prostrate to her husband because of the greatness of his right over him. A woman does not find the sweetness of faith until she fulfills her husband’s right, even if he asked her for herself while she was on the back of a camel during a journey. It was mentioned in the story of the camel that prostrated in front of the Messenger of Allah, may Allah bless him and grant him peace,r When he approached him, he took him by the forelock and made him work after his companions had found it difficult. His companions said: O Messenger of God, this is an animal that does not reason. It prostrates to you, and we reason, so we are more deserving of prostrating to you. He said: “It is not appropriate for a human being to prostrate to a human being. If it were appropriate for a human being to prostrate to a human being, I would have ordered the woman to prostrate to her husband because of the greatness of his right over her. If there were a sore from his feet to the parting of his head that was gushing with ugly pus, and she were to face him and lick it, she would not have fulfilled his right.” Narrated by Ahmad with a good chain of transmission, and by al-Bazzar in a similar manner, and by al-Nasa’i in an abbreviated form, and by Ibn Hibban in his Sahih, and he did not mention his saying: “If it were to the end.” And on the authority of Ibn Abbas, may God be pleased with them both, that a woman from Khatham came to the Messenger of God, may God bless him and grant him peace.r She said: O Messenger of Allah, tell me what is the husband’s right over his wife, for I am a widow. If you are able, then remain widowed. He said: “The husband’s right over his wife is that if he asks her for herself while she is on the back of a camel, she should not refuse him. And the husband’s right over his wife is that she should not fast voluntarily except with his permission. If she does, she will go hungry and thirsty, and Allah will not accept it from her. And she should not leave her house except with his permission. If she does, the angels of heaven, the angels of mercy, and the angels of punishment will curse her until she returns. She said: No wonder I will never marry again.” Narrated by al-Tabarani, and al-Mundhiri did not comment on it in al-Targheeb.

\*My dear caring husband: Let us together arrive at the intended meaning of these hadiths and their likes, to remove some of the confusion that some people have. First, the hadiths mention (right), and the right of the husband over his wife is what is required by the valid and enforceable contract that has its effects. The first of these rights is the dissolution of the marital relationship and the enjoyment of each of the spouses by the other, and this is not achieved except by their participation together, because it is not possible for one of them to do it alone. And God has made women desirable and desired, as He, the Most High, says:)Adorned for people is the love of lusts - of women. ([Al Imran:14], and God Almighty did not say what corresponds to it.Therefore, the husband asks his wife for this matter explicitly or implicitly, so the wife must obey him in that under all circumstances, even if she is traveling and riding on a camel, or she is in front of the oven - i.e. the oven - as mentioned in some hadiths. This is the natural right of the husband and this is the corresponding duty of the wife. Therefore, it is also forbidden for her to prevent him from this right under the pretext of fasting voluntarily for the sake of God, or to confine herself to her house for this purpose and fast or go out without the husband’s permission, thus missing out on the right. The Prophet said:r“It is injustice to the one who has a debt or a right to another and he owns it, so he should not make excuses for delaying the payment of the right because that is injustice and procrastination in paying the right.

\*My brother and friend, the respected husband: Suppose that your wife is obedient to you in all circumstances, and that you are respected and honored by her to the point that if people prostrated to each other, the wife would prostrate to you. The natural rule is that the lover is obedient, and that man is a servant of benevolence. Just as God Almighty created us and bestowed upon us all blessings, and He is independent of us and our obedience to Him, He has made obedience and prostration to Him obligatory, and whoever disobeys Him and does not obey Him before his excuse and repentance, and He has extended his life and blessings and has not withheld His grace from him, and no matter how much he disbelieves in Him and disobeys Him, He has mercy on him and accepts his repentance, and He has endeared Himself to us with all blessings and has prepared for us a home near Him in which there is eternal bliss, and He has called us to it. He is the Almighty, the Mighty, the Able. If He wished, He would have forced us to obey Him, but He, the Almighty, has endeared Himself to us, guided us, and excused us. So, my beloved brother, who demands obedience from his wife to the point of prostration, have you endeared yourself to her? Did you excuse her and accept her apology? Did you create kindness and honor with her? My dear brother: Love is drawing near and offering acts of worship: “And My servant continues to draw near to Me with voluntary acts of worship until I love him.” Make her love you first, love Me and God will love you.

\*Dear husband: The Messenger is the role modelr His wife was the most beloved of all creation to him, so how could his wife not obey him and this overwhelming love continue? If you want your wife to obey the command of the MessengerrSo obey the Messenger and follow his example. Do not take your money or do what is required of you. Be just, for justice is the basis of the entire system of life, and Allah commands it. Have you ever heard, read, or learned that a person loves someone he hates? Is the reward for goodness anything but goodness? You own the key to your wife’s obedience, and it is in your hand. So open her heart to you and it will open. Everything has a key, and you will find treasures of emotions and the best fruits of what you have planted. I sincerely advise you not to waste time and start, even with a word.

\*During a lesson in one of the mosques in Alexandria, one of the attendees asked me, saying: I have been living with my husband for such and such a long time, and I have children from him, and he loves me and I love him. She praised him a lot, may Allah reward her. She said: But for some time now, he has started saying to her, even for simple and usual reasons (... Hey... I get angry with you and the angels curse you, or he says: You know what my anger does to you, and other threats). She asked me: Is it true that if I don't do everything he asks for, the angels curse me? Sometimes it happens against my will!! I reassured this virtuous lady and gave her some advice, and I don't know what Allah did with them.

Some husbands may think that the law has given him the keys to Heaven and Hell, and that he can have as many of them as he wants with his wife. Yes, the Prophet said:r A wife said about her husband: “He is your heaven and your hell.” He advised her to perform her husband’s rights well as an act of worship, so that this would benefit her in entering heaven, and not to be negligent in that, lest it harm her when demanding the rights of the servants on the Day of Judgment, so that her good deeds would be shortened and her scale would be light, and she would enter hell.

This is the case with all people, and it must be pointed out to the husband in particular, due to the reasons mentioned above. I said to myself that this is due to the husband’s inability to obtain his rights through this threatening method, which I fear will lead the wife to hate the guidance of the Prophet.r.

I remembered the very meaningful and sweet exchange that one of my funny friends had confided in me, when he told me that his wife often pretends to be naughty and plays with the woman's intelligence, preventing him from satisfying his desire with her, and that this is what annoys him most about her. Then, when he remembers that his anger will bring a curse upon the mother of his son and whoever she spends the night with, he quickly forgives her out of fear for her. I said, "Glory be to God!! God has His own ways in His creation."

**Mercy of cruelty!!**

\*A woman lives in the spaciousness of her parents’ and family’s affection until marriage, and with sincere affection she realizes that she belongs organically, socially, and emotionally to her parents’ home. However, from the age of discernment, this is accompanied by a feeling of longing with the anxiety that illuminates hope, that she will move to another home and another life, called married life.

\*O compassionate husband: You are her other life, so be her desired paradise, and accompany her in the comfort of your paradise until you reach with her the promise of the Loving God in the eternal paradise.

\*My husband brother: You too have left the company of your parents and your family, and your children will leave you and live their lives on their own, and you will have no companion who will always be with you except your wife. If death precedes you with her - after a long and happy life - she will await you in the afterlife for eternal companionship, and if you die, no one like her will weep over you. It is stated in the biography of the best of people among the companions of the Prophet:r The people of Medina went out to receive and hear the news of the Battle of Uhud, so they said to one of the women: “Respond to the punishment of Allah”... and she kept on asking God to be pleased with her until they said to her the fourth time: “Respond to your husband,” so she turned away, and the Messenger of God said:r Then: "A woman's husband has a place in her."

\*My dear sir: She seeks your protection and care, and depends on you for most of her affairs, and always feels her need for your support and submits to you as a chick does to the wings of mercy from its mother. However, she is the one who turns your times into joys, and changes your worries and entertains you. If you were naive in your behavior with her, you would find yourself, when your soul is at rest with her, sleeping in her lap and placing your head on her thigh as you used to do with your affectionate mother. Despite her submission to you and her weakness with you, and her isolation from your protection of her from others and her love for the manifestations of strength and manliness in you, she wants to feel secure from your strength over her, and that the harshness of your strength will not befall her if you do not have mercy on her. She carries the nature of a child and still desires the company of someone who protects her, and loves in you innocently, the sweet eyes and the strength that demolishes mountains.

\*Look, may God protect you, at how the scholars understood God’s words:)Men have a degree over women. (Imam Al-Qurtubi said: That is, the status and level of the road: its path, and its origin is folding, it is said: they folded their life, and from it comes the degree that one ascends. And it is said: a man with clear manhood, meaning strength, and he is the strongest of the two men, and a strong horse, meaning strong, and from it comes the foot for its strength to walk, so the increase in a man’s degree is through his strength, mind, and ability to spend and struggle.

Al-Qurtubi also said: Ibn Abbas said: The degree is an indication of urging men to treat each other well, and to be generous to women in terms of money and character, meaning that the best should be patient with himself. Ibn Atiyah, the interpreter, said: This is a good and brilliant statement. End of the words of Al-Qurtubi, may God have mercy on him. The poet said:

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| I humiliate myself for them to honor me  | The soul that is not humiliated will not be honored |

Another said:

|  |  |
| --- | --- |
| The perfect does not diminish his perfection  | Who brought benefit to his family |

Our master Omar saidtA man should be like a boy to his family. If they seek what he has, they will find him to be a man.

**The gourd extends its wings**

\*I was told or read that every moving thing with another equivalent requires a softener and a lubricant between them so that they do not erode or break from the effect of the heat generated by the friction between them, which is what the people of the craft call (lubrication and greasing). It occurred to me that this matter is perhaps a law of the laws of all existence, even with humans, but in appropriate forms.

Perhaps this is noticeable in the multiplicity of methods of legal advice about compassion, righteousness, kinship, and good character, to ease the scorching heat of dealing with people. I remembered, due to the association of ideas, that the greatest need to observe this social tradition is when dealing and contact is frequent and constant, such as those who work together, travel, study, or live together at home. The most important and most needed of these is dealing and contact in marital relations.

\*My brother, the husband who is a constant companion to his beloved wife: Perhaps you have understood what I am aiming at. Your wife is a constant companion and you must keep her company until God decides His will. This necessarily requires you to maintain the relationship between you with facilitating and soothing measures so that the relationship does not erode or break off due to constant friction. God willing, I will inform you in the coming chapters of a wealth of these soothing measures, but the point now is that you know their importance and the need for them.

\*Dear Sir: Without advice from anyone, you deal with all people with gentleness, kindness, courtesy, forgiveness and joking... outside your home, even if you are forced to do this behavior, in order to manage your affairs with them. Of course, this requires a lot of psychological energy and patience that you almost run out of in most cases. This is what makes you, poor thing, need psychological comfort as soon as you arrive home, and spiritual and emotional mobilization so that you can regain what you lost outside the home!!

\*My brother-in-law: Tell me the truth, what is the fault of the wife who waits for you long and longingly while you are out of the house? She prepared herself for you before the house and prepared for you with patience and effort everything that would comfort you and what you desire. If you have children, she is in their care and service and endures everything they do until she reaches the point of physical and psychological exhaustion that requires from you a smile, a word and a tender touch, to calm her conscience. And why, O just husband, do you not give your wife what you were keen to give to those you deal with outside the house? Who is more deserving of that? Who is more in need of it? It is strange that some husbands are patient and forgiving even those who wrong them outside the house, and they do not tolerate anything for those who are good to them from their wives. They are polite and gentle with their colleagues and those who sit with them outside the house, but they frown, frown, scowl and are stingy, even with a sweet word for the affectionate beloved who is devoted to serving them in their homes.

The popular proverb is true to describe them: “Like a gourd, it stretches out.”

**Chapter Four**

**Make an effort to make your loved one feel comfortable**

**Softening notes for the gatherings and companions:**

\*Make sure that your presence in the house is desirable and not burdensome, and that they do not miss you because of your long absence, which makes them feel lonely and bored.

\*Participate in the house with a little work, out of respect and gratitude for your wife’s great service to you. You will ask her to do more work, without getting bored or tired, and her body and soul will be healthy without complaint or illness.

\*Souls and hearts are between contraction and expansion, turning away and coming, and conditions are gifts from God, and the continuity of a condition is impossible. Your wife has the same heart, soul and conscience as you do, so take care of her condition along with your condition, and every condition will be in harmony with her.

\*Beware, for they do not like: frowning and grimacing, reproach and rebuke, stinginess with money and speech, suspicion and spying, neglect of them and belittling them.

**Abu Zar'a, who is Abu Zar'a?**

\*On the authority of Aisha, may God be pleased with her, she said: Eleven women from Yemen sat down and pledged and agreed not to conceal anything from their husbands’ news. She narrated the hadith, in which the eleventh said:

My husband is Abu Zar'. Who is Abu Zar'? He is the one who fills my ears with the adornments and the fat of my upper arms. He made me so proud that my soul became arrogant towards me. He found me among the people of Ghunaymah in a rift, so he made me among the people of neighing, creaking, trampling, and purring. With him I speak and am not disgraced, I sleep and wake up in the morning, and I drink and get a good drink.

Umm Abi Zar', what is Umm Abi Zar'? Her back is wide, and her house is spacious. Ibn Abi Zar', what is Ibn Abi Zar'? His bed is like the length of a spit, and the length of a jafra fills him.

The daughter of Abu Zar', so what is the daughter of Abu Zar'? The obedience of her father and the obedience of her mother, her clothing and the anger of her neighbor.

Abu Zar’s slave girl, what is Abu Zar’s slave girl? She does not spread talk, nor does she clean our inheritance, nor does she fill our house with fresh water. The hadith, and at the end of it Aisha said: The Messenger of God said:r“I was to you as Abu Zar’ was to Umm Zar’.” Narrated by Al-Bukhari, Muslim, and others.

The meaning of some words of the hadith: Her saying Abu Zar’a, “What is Abu Zar’a?” means his great status. The meaning of “people from the ornaments of my ear” means he moved and made her ears heavy with gold and pearl earrings. “Bahjanni” means he valued me and magnified me, so my soul magnified itself. He found me among the people of spoils of war, i.e. people of exhausted shepherds, neighing, creaking, trampling, and sifting. I say, “I do not act spoiled,” meaning I do not respond to her words, and nothing that comes to her is considered ugly. I lie down, “Fattajb,” meaning she sleeps in the morning and is not awakened. I drink, “Fataqmah,” meaning I drink milk and all kinds of drinks until I am satisfied at a leisurely pace. Her bag of belongings is large, evidence of wealth. Her house is spacious, i.e. wide, her bed is like a large, thin skinned one. A jafra is a female goat of four months, so it is light-footed, elegant, and gentle. Do not broadcast a hadith: that is, keep a secret, and do not scatter: that is, preserve the provisions, and taqsheesh: that is, concerned with the house, cleaning it and arranging it.

\*My dear husband: How beautiful is the Prophet’s kindness to his wife Aisha, may God be pleased with her, as he declares in front of her his honoring of her and his good treatment of her with humility: “I was to you as Abu Zar’ was to Umm Zar’.” How beautiful it is for you to be to your wife as Abu Zar’ was to Umm Zar’, indeed as the Prophet was…rTo his wife. And the Messenger of God was truthful.r If he says: “Only a generous person honors them, and only a vile person humiliates them.”

Insulting one’s wife is a sign of baseness. On the authority of Abu HurairahtHe said: The Messenger of God saidr“The head of the mind after faith in God is to be kind to people.” Narrated by Al-Bazzar. So be a barrier to faults, a cover for mistakes, and a recipient of faults. It will serve you and protect you. If you are faced with a hardship, it will help you, and if you extend your hand with good, it will decree it for you.

**Try and smile please**

\* Going in and out of the house is a frequent and familiar thing, but with the wife and family it is absence and missing, and presence and familiarity.

With the husband missing and absent from home, the wife conjures up everything that pleases her from imagination, and your cheerful, smiling face, my dear, is the first thing that appears in her heart and passes through her mind, and you, poor thing, are worried and the problems of work outside the home fill your soul, and the fatigue and exhaustion of the body exhausts the face and makes it lose its vitality. You need rest and calm first so that you can regain your activity and vitality, so you enter your home with this fatigue, exhaustion and worry that has risen from the soul and actually risen to the face.

For God's sake, dear kind husband, what is the matter with the wife who is exhausted from housework and bearing the children, while she has prepared herself for you before the house and food? You may say, and you are right: What should I do with her when I am in the condition you mentioned?!

I say, brother, take it easy, it's easy, smile please, and just do it, so that you get used to it every time you enter, so that your smile falls on itself as soon as it sees your face, removes its worries, restores its vitality, cheers its soul, and extracts from it the radiance of friendliness and welcome, and you will find yourself also not worried and effortless because of the emotions that flow and are held back during your absence outside the home, it is an act similar to the act of an electric current that lights up when connected, and do not rule out this effect of a smile, especially when entering the home, and try it!! May God enlighten your insight.

\*One of the strangest things I have heard on this subject was from a virtuous colleague at work. She had been married three times. She divorced her first husband when she was young, the second husband died, and her third husband was a good man whom she loved and praised. She said: When the doorbell rings on the occasion of my husband’s return, without thinking or prior mention, I find the image of the second wife who passed away upon his return smiling first in my heart and I rush in eagerly, then I remember immediately that he is no longer my husband after he died. Of course, she would ask me if that was her mistake? And what should she do? For my part, I advised her of the two most important things:

First: Do not tell your husband about this under any circumstances.

The second: She should be kind to her husband until she gets him used to smiling whenever he enters upon her. She swore to me that she loved her husband very much and that she did not mean what was happening to her. I excused her and said to myself: He who died died but his smile did not die, and he who lived with lived with did not have an image of him in his wife’s heart.

I remembered the loyal beloved MuhammadrAisha, may God be pleased with her, said: “Hala bint Khuwaylid, Khadija’s sister, asked permission to see the Messenger of God.”rHe knew Khadija had asked for permission and was relieved by that, so he said: “O God, Hala bint Khuwaylid!!” How sincere was the Prophet’s heart.rIn his loyalty and love for his wife Khadija, whom God took, he would be terrified, as stated in another expression, and would be comforted merely by hearing the voice of his sister asking permission to enter upon him. It is the wonderful magnificence, the comforting longing, the useful lesson, and the sincerity of feelings.

**Enter it in peace**

\*On the authority of Anas bin MaliktHe said: The Messenger of God said to mer“O my son, when you enter upon your family, greet them with peace, for it will be a blessing upon you and your family.” Narrated by Al-Tirmidhi.

Blessing, how beautiful is blessing, and how much we need it in our homes, and its key is to enter in peace and greet your family upon entering.

What a greater law is that a merciful and loving Lord has legislated, that He has made in His Qur’an the method of entering houses an act of worship that is read and memorized:)O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants. That is better for you that you may be reminded.( [The Light:27] So, between good for you and blessings upon you and your family, the servant’s mind and thoughts wander, and he knows his need for this blessed behavior. It is not only your home and your family, but the homes of others are filled with peace and goodness.

O Muslim husband, is it appropriate for a husband to enter upon his family with a frown and silence? “Spread peace among you.” Make peace spread so that hearts will be comforted, souls will be at ease, and homes will be filled with goodness and blessings.

I lived with good people in the countryside of our country, they would enter and leave without greeting their families, and at a time when the young greet before the old and the woman before the man to whomever they meet outside their homes, as if a man greeting his wife is a shameful thing that they are embarrassed about. So I do not think, my dear, that you do not greet your family out of habit, and if you are one of those who are embarrassed to do so, then start with peace and a smile and you will enter the heart of your paradise, that is, your wife, with peace and respect. It was reported in the hadith: “If two Muslims meet and shake hands, and one of them smiles at the other, their sins will fall away like the leaves of a tree.” In another version: “One hundred mercies will be divided between them, ninety-nine for the one who is most at ease with his companion and has the best smile.” And on the authority of Abu UmamahtOn the authority of the Messenger of GodrHe said: “There are three who are all guaranteed by God. If he lives, he will be provided for and sufficed, and if he dies, he will enter Paradise: a man who enters his home in peace, he is guaranteed by God.” Then he mentioned the hadith, and Ibn Hibban narrated it in his Sahih.

\*About JabertHe heard the Prophetr He said: “If a man enters his house and mentions God upon entering and upon eating, Satan says: You have no place to stay and no dinner. If he enters and does not mention God upon entering, Satan says: You have found a place to stay. If he does not mention God upon eating, Satan says: You have found a place to stay and dinner.” Narrated by Muslim, Abu Dawud, al-Tirmidhi, al-Nasa’i, and Ibn Majah.

About Salman Al-FarsitAbout the Prophetr He said: “Whoever is pleased that Satan does not find food, a place to rest, or a place to spend the night with him, let him say the greeting of peace when he enters and say Bismillah over his food.” Narrated by Al-Tabarani.

\*My believing husband brother: You believed in the unseen and believed in your messenger.rKnow with certainty that you have a clear enemy who will never leave you, and he has helpers who watch you when you enter your home, and they are more eager to corrupt your home and remove the affection from it, than you are to fix your situation with your wife and fix your livelihood.

I read a hadith of the Prophet, the chain of transmission of which I cannot remember, nor do I remember its sources, so I extracted it, the meaning of which is: If a man enters his house and does not remember God, Satan will take hold of his sight and show him what he dislikes of his house and his family.

\*My brother-in-law: Allow me to tell you this story, so that God may benefit me and you with it: I was giving some lessons in a mosque, and during the lesson I mentioned the last hadith, and in the second lesson, after it was over and while I was leaving, one of the attendees gave me a piece of paper and said to me: Read it and I don’t want a response. At home, I read the following: He was late outside the house one night, and when he arrived, he realized as soon as he entered the house that his wife was asleep. He had agreed with her that she would stay waiting for him, and his anger towards her increased when he saw the house untidy, which annoyed him greatly. He looked at the table and did not find dinner prepared, so he went and slept and left her sleeping, and he was very angry with her. He remained awake, thinking about what to do with this wife, this, this, and this. He finally reached the conclusion and made up his mind that he must leave her. At that moment, he heard his wife beside him talking while she was asleep, and this continued for a few moments, and suddenly he found himself waking her up, but she did not wake up as usual. He also realized that her temperature was very high, his wife had a fever and there was no one with her except God, and he was late with His friends are out of the house. Then this funny husband says to me in his message: (Tell them that wives are oppressors) May Allah reward him with good.

\*People are divided into two groups in terms of their similarity to some creatures:

The first section: Those who have fly-like tendencies and base natures, like flies that only land on filth and are only concerned with vile things, and therefore diseases that lead to the killing of life are transmitted through them. Among them are those who only pick up abandoned items and rubbish, such as those who are called: - garbage collectors - if one of them is inside a flower garden, his eyes will not fall on it and he will only pick up rubbish and what people throw out of their belongings.

The second section: They have bee-like tendencies and lofty natures, like the bee that only searches for flowers and roses, and only finds the most beautiful things in the gardens. The Messenger of God was truthful.rHe describes the believer by saying: “The example of the believer is like that of the bee, it lands and does not break, it eats and does not spoil, and it only produces good food.” These are the morals of the believers and the laws of the Lord of the Worlds. So, O wise husband, be a believer like the bee in all your taking and leaving, so do not look for the faults and mistakes of the wife, or do not see the faults and ignore the advantages:

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| O you who complain, what is wrong with you?You see the thorns in the roses and you are blindedO complainant, what is wrong with you?  | How would you be if you became sick?To see the dew above it as a crownBe beautiful and you will see the world as beautiful |

**God is beautiful and loves beauty.**

\*Imam Al-Qurtubi said when interpreting the Almighty’s saying:)And they have rights similar to those of their husbands, according to what is equitable. (That is, they have the same marital rights over men as men have over them. Ibn Abbas, may God be pleased with him, said: “I adorn myself for my wife as she adorns herself for me, and I do not like to clean myself – that is, take all of my rights – that I have over her so that she takes her rights that I have over her, because God Almighty said:)And they have rights similar to those of their husbands, according to what is equitable. (Any adornment without sin.

\*Al-Qurtubi said: As for men’s adornment, their circumstances vary. They do that according to what is appropriate and compatible. Perhaps an adornment that is appropriate at one time may not be appropriate at another. Rather, what is appropriate and compatible is to be with his wife in an adornment that pleases her and keeps her chaste from other men. He said: Then he must be careful about the times when she needs men, so that he keeps her chaste from looking at other men. End quote.

\*On the authority of Abdullah bin Masoudt On the authority of the Messenger of Godr He said: “He who has an atom’s weight of arrogance in his heart will not enter Paradise, and he who has an atom’s weight of faith in his heart will not enter Hell.” A man said: O Messenger of God, a man likes his clothes and shoes to be nice. The Messenger of God said:r“God is beautiful and loves beauty. Arrogance comes from rejecting the truth and looking down on people.” Narrated by Muslim.

\*My polite husband brother: You are a human being who loves beauty by nature, so remember that your wife has a soul that loves beauty just like you. In fact, women in general are only concerned with beauty, and she loves to see you beautiful in her eyes and in the eyes of others. She even takes care of your appearance in clothing and appearance in front of people. Haven’t you seen her interest in you when you go out and her concern for the cleanliness and appearance of your clothes? If she loves for others to see you beautiful and well-groomed, despite her intense jealousy of you, how would she love to see you for herself? That is why our master Omar said: Adorn yourselves for your wives, for they love from you what you love from them. Do not let your ease and lack of affectation in your home lead you to not beautify yourself for those you live with as you would love from them. And you have in the Messenger of Allahr Aswa was beautiful in his appearance, yet he used to apply kohl, oil his hair, comb it and part it.

On the authority of Ibn Abbas, may God be pleased with them both, he said: “The Messenger of Godr He applies kohl to each eye three times. Narrated by Al-Tirmidhi and Ibn Majah. It was reported thatr He used to do that every night, and it was also narrated from him: “He used to part the hair of his head.” And from Anas:t He said: "The ProphetrHe used to oil his hair and comb it. Narrated by Al-Tirmidhi, and it says on his authority: “He used to oil his head a lot and comb his beard.” And on the authority of Ibn Abbas, may God be pleased with them both, he said: “The Messenger of Godr Use a miswak repeatedly at night. Narrated by Muslim. It is cleaning the mouth and teeth with a stick or toothbrush.

On the authority of Aisha, may God be pleased with her, “He never left his place of prayer without his siwak and comb.” Narrated by Al-Tabarani.

On the authority of Jabirt He said: “He entered upon the Prophetr A man with disheveled hair and a shaggy beard said: “Didn’t this man have oil to calm his hair?” Narrated by Abu Dawud, Al-Tirmidhi and Ibn Hibban.

On the authority of Abu Hurairaht About the Prophetr“Whoever has hair should honor it.” On the authority of Aisha, may God be pleased with her, on the authority of the Prophetr He said: “God loves it when His servant beautifies himself for his brothers when he goes out to them.” Narrated by Ibn Adi.

Isn't that enough for you, dear husband? This is our master the Prophet.r He teaches us how to live with wives and people, and he is who he is in his worship, asceticism, and old age, so be careful, may God guide you to goodness, so that you can see the effect of that on your wife.

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| Shows you silent, speaking eyes  | Whatever you want of shame and whatever you want of magic |

**Tea on the balcony... and Salman was right**

\*It was said by our master Ali bin Abi TalibtDescription of the Prophet, including: When he went home, he would divide himself into three parts: one part for God, one part for his family, and one part for himself. Then he would divide himself between himself and the people.

He also said: The Messenger of GodrAlways cheerful, easy-going, gentle, not rude, harsh, loud, obscene, fault-finding, or joking. He overlooked what he desired, and did not disappoint a group. He left three things to himself: he did not criticize anyone, nor did he taunt them, nor did he seek out their faults. End quote.

May God’s prayers and peace be upon him, he made God first, then his family before himself, and he even made his time between himself and the people. And this is our master Salman al-Farsi, the wise man of Christianity and Islam, advising his brother in God, our master Abu al-Darda’, may God be pleased with them both, saying to him: (Your Lord has a right over you, and you have a right over yourself, and your family has a right over you, so give each one who has a right his right. So the Prophet camerSo he mentioned that to him, and the Prophet said: “Salman is right.” Narrated by Al-Bukhari.

\*My wise husband brother: Please, pay attention to what I say without getting angry with me, for God knows that I love you for the sake of God, and for that reason I advise you for the sake of God:

Home, my brother, is not a hotel for sleeping, serving meals, washing and ironing clothes, and you pay the bill at the end of the month!! It is your home with your wife, in it there is someone who loves you, needs you and has rights over you. Home is a home for yourself and a home for your wife, and it is not intended as a place of shelter, but rather a home and tranquility for everything in you and your wife. Home is a beautiful world and in it are the most precious and beloved memories. Home is a nest of joy that is born from you both and is spread out in the shade of tenderness, love, joy and care from you both.

I know, my brother, that you are keen to provide everything for them and that you do not tire yourself out outside the home and return tired except for their sake, but I swear, without breaking my oath, a session with the wife, even if they have children, and with the children, in which they feel your presence with them, and see your love with their eyes, is more important than much of what you provide for them.

Circumstances once brought me together with a kind and simple engineer in a certain area, and a conversation took place about what a husband should do for his wife other than providing for her. During the conversation, he interrupted me while laughing as he remembered something important and said: That's why my wife always says to me: I wish I could sit with you. I tell her: What am I sitting with?! She says: No, I want to sit with you on the balcony and drink tea together. Believe me, my brother-in-law, as soon as I heard him say this, a tear of pity for this poor woman fell from my eye. It seems that he realized and was affected to the point that he said to me: Okay, professor, this is the last time and I will drink tea with her on the balcony without her asking. May Allah reward him with good and I ask Allah to grant him success.

\*About Hanthala Al-AsiditHe said: Abu Bakr met metHe said: How are you, Hanzala? I said: Hanzala is a hypocrite! He said: Glory be to Allah, what do you say?! I said: We will be with the Messenger of Allah.r He reminds us of Heaven and Hell as if we were seeing them with our own eyes. When we leave the presence of the Messenger of God,rWe have dealt with our wives, children and estates, and we have forgotten much. Abu Bakr said:tBy God, we encounter something like this. So Abu Bakr and I set out until we entered upon the Messenger of God.rI said: Hanzala is a hypocrite, O Messenger of God!! The Messenger of God said:r: “What is that?” I said: O Messenger of God, when we are with you, you remind us of Hell and Paradise as if we are seeing them with our own eyes. But when we leave you, we become preoccupied with our wives, children and estates, and we forget a lot. So the Messenger of God said:r: “By the One in Whose Hand is my soul, if you were to continue as you are when I am with you and to remember God, the angels would shake hands with you on your beds and on your paths. But, Hanzala, an hour and an hour.” Narrated three times. The meaning of “we dealt with you” is “we played with you and entertained you.”

So look, may God protect you, at the guidance of Islam, for this is the Prophet of Islam.rAbu Bakr, the friend of God, and the scribe of his revelation and the martyr of Islam, Hanzala, acknowledged playing with and teasing his wife and children, and that this has its time, and remembrance, knowledge, and worship have their time. This was the action of the Prophet.rAs you will know, God willing, playing with and fondling one’s wife is the action of the prophets, martyrs, and righteous people. In fact, the Prophet was keenrOn his companions following this matter and teaching them great playfulness and laughter, Al-Bukhari and Muslim narrated on the authority of Jabir bin Abdullah, may God be pleased with them both: “The Messenger of God said to me:r: Did you get married? I said: Yes. He said: A virgin or a woman who has not been married? I said: A woman who has not been married. He said: Why not a virgin so that you can play with her and she can play with you? I said: O Messenger of Allah, my father was killed on the day of Uhud, and he left nine daughters, and I hated to add to them a woman like them who was ragged, but a woman who would comb their hair and take care of them. He said: You have hit the nail on the head. And in another narration: “She can make you laugh and she can make you laugh, and she can make you laugh, and she can make you laugh.” Rather,r Stress on that, Abu Umamah said.tThe Messenger of God saidr“The worst of people is the one who is narrow-minded towards his family.” They said: “O Messenger of God, how can he be narrow-minded towards his family?” He said: “When a man enters his house, his wife is humbled and his children run away and flee, but when he leaves, his wife laughs and his family is comforted.” Narrated by Al-Tabarani. So do not forget, my friend, that women dislike scowling.

\*My brother-in-law: Do not be surprised by my keenness on this matter and the citation of all these citations, for our homes do not spread happiness to the necessary extent that our true religion provides and facilitates, which has made the Muslim’s entertainment with his family part of the true religion that helps him in matters of this world and the hereafter.

Imam Ahmad narrated in his Musnad and the Sunan compilers, on the authority of Aisha, may God be pleased with her, who said: “The Messenger of God raced me...rSo I outran him, and we waited until the meat exhausted me. I raced him and he outran me. He said: “This is for that race.” Narrated by Ahmad and Abu Dawud.

Ahmad also narrated that the ProphetrHe said: “Everything that the son of Adam plays with is futile, except for three things: shooting from his bow, training his horse, and playing with his family, for they are from the truth.” It was mentioned in the long hadith about the scrolls of Abraham and Moses, peace be upon them, on the authority of Abu Dharr al-Ghifari:tAbout the Prophetr: “A wise person, as long as his mind is not overcome, should not travel except for three reasons: to prepare for the afterlife, to improve his livelihood, or to enjoy something that is not forbidden.” Narrated by Ibn Hibban in his Sahih. Yes, my brother, for entertaining the soul and comforting it by sitting with one’s wife, looking at her, and playing with her, is a relief for the heart and strengthens it for worship, and stimulates the mind and body to regain strength for new work, for the soul gets bored, but if it is entertained by pleasures for some time, it becomes active and strong, and comforting one’s wife provides all of that. Just as the body needs sleep for rest, and food for strength, the soul needs relaxation and the pleasure prescribed by the All-Wise, All-Knowing.

**Your little work at home is like table salt.**

\*Imam Al-Qurtubi said: Ibn Khuwayz Mandad said: The companions of Malik differed as to whether the wife is required to perform service or not?

Some said: The wife is not required to provide service, because the contract covers enjoyment, not service. Do you not see that it is not a contract of lease, nor does it own a slave, but rather it is a contract for enjoyment, and the contract includes enjoyment and nothing else, so she is not required to provide more than that. Do you not see the Almighty’s saying:But if they obey you, do not seek a way against them.Women:34].

Others said: She must serve her like her. If she is of noble status due to her father’s ease or luxury, she must manage the house and the servant’s affairs. If she is of average means, she must lay the bedding and so on. If she is below that, she must clean the house, cook and wash. They said: It has been the custom of Muslims in their countries, in ancient and modern times, to do what we have mentioned. Do you not see that the wives of the ProphetrHis companions were responsible for the flour, baking, cooking, bedding, serving food, and the like. We do not know of any woman who refused to do so, nor was it permissible for her to refuse. They were demanding that of them, and if she were not deserving, they would not have demanded that of them.

\*My brother-in-law: You may read such and other words from our masters, the jurists, as they conduct their abstract jurisprudential research, especially when a dispute is brought before the judge. We are in our usual life, and the custom of the Sharia does not prohibit what is permissible or permit what is forbidden. It is not appropriate for us to set jurisprudential controls according to our understanding, especially on what is known in our life. I say this for two reasons:

First: Praise be to God, there are no problems or disagreements about the obligation of treating each other kindly.

Second: Some people sometimes fail to understand what the jurists mean.

Take a strange real example: I was the reason for the marriage of a relative of mine to a religious and moral person. He traveled with her to an Arab country and lived with her there in harmony and good companionship. During a visit to Egypt, they came to my house, and his wife asked me in front of him about the rights of a wife. I asked her and said: What is the reason, since you have been married for years? She said: My husband so-and-so used to sit with me and we would talk and do all the things that happen between spouses. Only two months ago, and for no reason, he stopped dealing with me as he used to do before and said to me: You have nothing from me except clothing and food. I looked at him as he listened to her conversation as if I was asking him to speak. He said: There is a hadith between me and her, the hadith of the Prophet.r“He feeds her from what he eats and clothes her from what he wears.” This is all her right with me. He looked at her and said: Ask her, have I fallen short with her in any of that? I said to him: Assuming that this is for the wife and not the servant, what happened between you that made you behave with her in this way? He said: Nothing, but this is the law of God and the requirement of the marriage contract.

He provoked me and I almost responded to him in a manner inappropriate to hospitality, but I was patient and said to him: Do you have the right, according to the marriage contract, for your wife to serve you, your children and your guests, and raise your children and... and...? He was silent and said to me in the dialect of the people of the Arab country in which he lived: So what, professor? A long conversation ensued, the recitation of which is not of much benefit, but the most important thing that was mentioned was my saying to him: You have deprived yourself and your family of happiness and you thought that this was the law of God and an act of worship because you applied the words of the jurists to your situation without understanding the jurisprudence. The other thing that he mentioned was that I learned from him that nothing had happened with his wife that would make him change his treatment of her, and that what changed him was his hearing one of the scholars in the mosque explaining the hadith.

\*Dear husband: After this abstract jurisprudential atmosphere, let us together relax in the shade of the prophetic companionship, very briefly now: On the authority of the truthful one, the daughter of the truthful one, the wife of the best of creation:rShe tells of his behavior in his home, saying: “He would be doing his family’s work.” Narrated by Al-Bukhari. “He would mend his shoes and sew his clothes, and work in his house as one of you works in his house.” Narrated by Ahmad in his Musnad and the men of the Sahih. And from her: “The family of Abu Bakr sent us a sheep’s hump at night, so it was caught and the Messenger of God cut it up.”rNarrated by Ahmad.

So the wife works in the house and the husband cooperates, without arrogance, and with all the ease and simplicity of Islam, life goes on in the most beautiful harmony. And look at the generality of her saying, may God be pleased with her: (“He works in his house as one of you works in his house,” an acknowledgment of the axioms in the lives of the Companions and their Prophet with them, and look at the simplicity and perfection in her saying: So I held back and the Messenger of God stoppedrAnd he is who he is: the Prophet of God, the head of state of all Muslims, the commander of the Islamic armies, and how many there were at that time, and the judge and ruler of the Muslims in every dispute between them, and yet he finds precious time in the service and profession of his family. How great a teacher he is, and how high his status is in the worlds.r.

How lowly and deficient is he who refrains from doing what the Messenger of God did.rHe does it.

I invite you, O Muslim husband, to start if you are not already doing so, and to participate with your wife’s satisfaction by doing a little work. I believe that she will not let you do it, because she will appreciate and respect you and will rush to do the thing herself, but she is very happy with you, and all her fatigue has gone away, and she knows that you appreciate her service in the house, just appreciation from you, with a little work, your happiness will last and your leadership will be easy.

**The eye of discontent reveals faults**

\*People's customs differ from one country to another, from one region to another, from one standard of living to another, from one time to another, and even from one person to another. Many homes are known for certain customs, and this is in clothing, food, the way in which this is done, its types and colors, and other matters to no end, such as thinking, sleeping, sitting, walking, etc. And you, the husband, may differ little or much with your wife in one or more customs. Among the customs that are contrary to a person are those that cause him resentment, embarrassment, or boredom. Among the customs are those that can be reached and talked about, and among them are those that a person is embarrassed to talk about. Among the customs are those that are easy to change and those that are difficult to abandon.

\*My wise husband brother: Your wife is your lifelong companion, a constant friend, and a partner. There is no escape from living together. She may have habits that you do not like, and she may not like some of your habits. So I advise you:

First: Do not keep quiet about the habits that you do not like in your wife, because this is one of the things that leads to and causes hatred and problems. If it was dealt with wisely, or if it was stated, the matter would be different.

Second: Be gentle in explaining this to your wife, such as telling her a story from which she can understand it, or laughing lovingly while you talk to her about her habit that she may not know is hurting you, and ask her to give you what she does not like of your habits, and explain to her that stating this is better than hiding it, because giving up the habit will increase familiarity and approval for her.

I tell you first that the effect of this at first may not please your wife, but the beautiful effect of removing everything that disturbs the serenity of affection, and over the course of married life this temporary effect is forgotten.

I see that you are keen to make others happy, especially your wife. You will be keen to know what your wife hates about your habits, if you pay attention to her feelings towards your behavior.

I will tell you an incident that would astonish the mind: One of my acquaintances divorced his wife, and the impact of this divorce among his circle of acquaintances was very strange, not because it was a divorce that people were accustomed to not accepting, but because he had married her after a love story and his eagerness to marry her angered some of his relatives, and the wife was beautiful and he admired her, and no one had heard of any disagreement between them, all of which prompted me in one of my meetings with him to inquire about the reason for his divorce, and he was surprised and concealed the reason I had heard of: “Her sweat is unbearable.”

I reasoned with him, despite the surprise I heard, why didn't you tell her about it from the beginning? And why didn't you, with your wisdom, get rid of it by buying her a deodorant? He said: I didn't dare tell her, but I bought a deodorant and she only used it about twice, and her habit of neglecting it got the better of her and she didn't notice my disgust with her sweat.

He said: At first it was bearable for me, but I became very nervous whenever I got close to her, especially since she was sweating profusely. After that I could no longer stand her, even when she was petting me.

He said: I have come to see every beautiful woman and say to myself (Her sweat is ugly) and I said to myself: And the eye of discontent reveals the faults.

**When will your wife believe you?**

\*Dear husband: Let us enter with our ears into the houses of the ProphetrLet's learn his way of eating in his house.

Imam Al-Ghazali mentioned in Ihya’ Ulum Al-Din, saying:rHe would eat whatever was available and not reject what he found. If he found dates but no bread, he would eat it. If he found wheat or barley bread, he would eat it. If he found sweets or honey, he would eat it. If he found milk but no bread, he would be satisfied with that. If he found watermelon or dates, he would eat them. Imam al-Iraqi said in Takhreej Ahadith al-Ihya’: All of this is well-known from his morals.rThen he mentioned the hadiths, including: On the authority of Jabirt That the prophetrHis family asked for food and they said: We have nothing but vinegar. So he called for it and said: “Vinegar is a good food.” Narrated by Muslim. Al-Tirmidhi has a similar story on the day of the conquest of Mecca, when he entered upon Umm Hani’ bint Abi Talib.tHungry, she said: The Prophet came to mer He said: “Do you have anything?” I said: “No, except for some dry bread and vinegar.” He said: “Bring me the best side dish, vinegar,” as was reported from him.r He never criticized any food that was presented to him. If he liked it, he ate it, and if he disliked it, he left it. On the authority of Abu Hurairah:tHe said: "The Messenger of God did not criticizer A cat eats food that if he likes it he eats it, and if he dislikes it he leaves it.” Narrated by Al-Bukhari and Muslim.

\*My dear husband: You lived for a long time in your family’s house and loved what was served to you. Now you are in your house, and your wife was in another house that had its own system and way of cooking food. You may like it, or you may not. So, oh wise man, do not say, even as a joke, when your wife sets out the food, “May God have mercy on you, my mother.” This word and others like it will strike your wife as if she had been stabbed with a knife. This and others like it may be what makes her feel uncomfortable with your dear mother, and may even cause her to hate her even if she has passed away.

And hear me whisper in your ear: If you do not like something your wife does, then keep praising her:

First: Because you will believe yourself with repetition.

Second: She is forced to believe you because she needs and is happy with the praise on the one hand, and because she will actually try to improve it and present it in the best way every time on the other hand so that the praise will continue.

By the way, wise husband, the whole world and all people need this method, and it is not a joke.

\*Regarding food, the head of the household should not monopolize any of the food without the family, as this is something that causes resentment and brings down the eyes of those who do so.

\*Imam Sufyan al-Thawri, may God have mercy on him, said: It has reached us that God and His angels pray for the people of a household who eat together. End quote.

I remember the hadith of the Messenger of GodrOn the authority of Wahshi bin HarbtThat the companions of the Messenger of Godr They said: O Messenger of Allah, we eat but are not satisfied? He said: “Perhaps you will separate?” They said: Yes. He said: “Gather around your food and mention the name of Allah, and He will bless you in it.” Narrated by Abu Dawud. So, my brother, strive to bring blessings to your home, bring joy to your family, and gather around food with your wife and children, for she is in great need of this, and your children are in great need of it. So do not deprive them, and may Allah not deprive you of happiness in both abodes.

\*My brother-in-law: Have you ever tried yourself, and started carrying the food containers with your wife and children happily and lightly, while having a nice chat with your wife, praising her food and your desire for it, and waiting for it all day, and that you smell its scent without the smells of the neighbors’ food and you distinguish it and crave this scent?

If I did!! I'm just afraid that the food will spill from the wife's hand and her mind will fly with joy at that. I assure you that your wife will not complain of fatigue, and she will not need medication or a visit to the doctor if she complains of an illness.

\*Also, on the subject of food, I remember that I was amazed at my parents’ insistence, may God have mercy on them, on asking us during meals to chew food with our mouths closed so that the chewing sound would not be heard that would be offensive to others. What is your opinion, my husband, on this matter?

If you do, it is good to take this advice. If you are hurt by your wife’s actions, then of course you should be gentle in telling her so as not to hurt her feelings about your keenness to prevent her from doing something that hurts your feelings.

**She wants to own you...to make you happy**

\*About Al-Arabadh bin SariyahtHe said: I heard the Messenger of GodrHe said: “If a man gives his wife water to drink, he will be rewarded.” He said: So I went to her, gave her water to drink, and told her what I heard from the Messenger of God. Narrated by Ahmad and al-Tabarani in al-Mu’jam al-Kabir wa al-Saghir.

How beautiful is this reception from the ProphetrAnd how fast they areIn seizing the advice and implementing it, and how wonderful is the ease of life and the flow of their souls with their wives, without the barriers that some people place ignorantly in the name of dignity, manliness, dignity and modesty.

What is more amazing than that is what the Prophet used to do.rAs the biographies narrated, the Prophetr He would look for the place where Aisha would drink from the vessel and drink from that place in front of the people, so that they would learn and be disciplined by his manners.r.

Oh God, oh God, is there any beauty and sublimity in companionship after that!!

\* On the authority of Amr bin UmayyatHe said: Uthman bin Affan or Abd al-Rahman bin Awf passed by a cloak - meaning a garment - and took advantage of it. He said: So he passed it by Amr bin Umayya, so he bought it and dressed his wife Sukhayla bint Ubaydah in it. Uthman or Abd al-Rahman passed by him and said: What happened to the cloak that you bought? Amr said: I gave it in charity to Sukhayla bint Ubaydah. He said: Everything you do for your family is charity? Amr said: I heard the Messenger of GodrHe says that. He mentioned what Amr said to the Messenger of God.rHe said: “Amr is right. Everything you do for your family is charity for them.” Narrated by Abu Ya’la and Al-Tabarani, and its men are trustworthy.

On the authority of Abu Masoud Al-BadritAbout the Prophetr He said: “If a man spends on his family with the intention of reward, it is considered charity for him.” Narrated by Al-Bukhari and Muslim.

On the authority of Abu HurairahtHe said: The Prophet saidr He said: “A dinar you spend in the way of God, a dinar you spend to free a slave, a dinar you give in charity to a poor person, and a dinar you spend on your family – the one with the greatest reward is the one you spend on your family.” Narrated by Muslim.

How great is this religion, and how merciful is the Lord of this religion to the Muslims, since He made their work for the sake of spending on their families and relatives in the way of Allah like the Mujahideen, just as He made their spending on those they love and are forced to spend on by virtue of their nature a greater charity than spending in the way of Allah. But, my dear brother, there is no greatness greater than what our Prophet has informed us about.r Saad bin Abi Waqqast“You will not spend anything seeking the face of Allah without being rewarded for it, even what you put in your wife’s mouth.” Narrated by Al-Bukhari and Muslim.

Listen to what our masters, the scholars, said in explaining this hadith. They said: The apparent meaning of the hadith is intended, which is that the man should put food in his wife’s mouth. This was explicitly mentioned in the narration of al-Bukhari: “Even the morsel you raise to your wife’s mouth,” because in that there is a way to please her, to tease the wife, and to bring her joy and happiness.

\*My dear husband: These are the masters and greats of humanity, and among them are the most honorable of creation. This is their method in marital relations: He gives her water to drink with his hand, he looks for the place in the vessel where she can drink and drinks, and he puts food in her mouth. So glory be to God and praise be to God that He made our religion happiness, love, joy, playfulness, gentleness, and generosity with the family, and then rewarded us for it with Paradise and recompense.

\*My husband’s brother: Ibn Majah narrated on the authority of Abu Dharr al-Ghifarit That the prophetr He said: “There is no mind like planning,” and on the authority of Abu al-Darda’t About the Prophetr He said: “Part of a man’s understanding is his gentleness in his livelihood.” Narrated by Ahmad, and Al-Tabarani narrated on the authority of Jabir.t He said: I heard the Prophett He says: “Kindness in life is better than some trade.” And God Almighty said:)Let the one with an abundance spend from his abundance, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [with that within] its capacity.(Divorce:7] Perfection lies in moderation. Always consider the issue of spending with your wife wisely, and do not let situations force you to burden yourself with your choice beyond your capacity.

And remember the words of God Almighty:)Eat and drink, but be not excessive.([Customs:31], and sometimes extravagance for you may mean spending a pound, and for another in the same situation, a hundred pounds may not be extravagance. I advise you to do two things:

The first: Do not look, and do not let your wife look at others in terms of the amount of expenses or what they buy in the house, as everyone has their own circumstances and according to their ability, and so as not to involve some in buying things on credit.So convince your wife and be decisive with her about that so that she knows the extent of your ability, and at the same time do not deprive her if you are able.

The second matter: Opening this door has no closure and many marital problems arise from it.

Make your expenses and your ability go hand in hand, because many people make their expenses greater than their ability, and this spoils the serenity of married life and does not make life comfortable or easy. As it was mentioned in the hadith: “And no servant opens the door of begging except that Allah opens for him the door of poverty.” Narrated by Al-Tirmidhi and it is authentic. That is, the more the servant expands his request, the more he will need and become poor.

But it does not reach the point of stinginess, as the Messenger of God said:r“It is enough of a sin for a man to neglect those he is responsible for providing for.” Narrated by Abu Dawud and others. Muslim narrated its meaning. Let your inner voice with your family be:

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| They have all of what I have, if I continue to be rich. | Even if my money was little, I would not be a support to them |

\*Women were created with a more possessive nature than men. Some of the manifestations of this are their love of owning: their husband’s time, secrets, pockets, money, heart, and all of his feelings and emotions. Therefore, they want to know who their husband loved before them? Whom can he marry after them if she dies before them?? They want to own their husbands even to make them happy and fear for them!! Therefore, my brother, our scholars differed on the issue of whether a man should inform his wife of his money and what is in his wallet or not? The majority of the early Muslims recommended that the husband keep this without informing his wife. Perhaps the customs of the people in informing the wise wife are more appropriate for her comfort and to increase her trust, especially in these times when women go out to work and earn money like men, and so that they can reach an understanding on how to dispose of each other’s income.

**.. Kaab would never forget Talha**

\*What would you like, my dear brother, for your wife to do with you if you returned home worried and sad about something that happened to you while you were away from home? What do you like from your wife’s behavior towards you when you return happy and cheerful about something that pleased you and made you happy? What is your desire if you returned home extremely exhausted and tired? What do you expect your wife to take into consideration with you if you are busy with a very important matter that fills your soul? And so, my brother, husband, every person experiences states of joy, exhaustion, work, and other states. It is the habit of a person to live his own state, without taking into consideration the state of others, or he may be amazed by that because of what he is in. In order not to be shocked with those we live with, especially the wife, we must take into consideration the state of others, and not only the state of oneself, because the other has a soul and experiences states like you, and your states may not be compatible with the state of the other.

\*My brother-in-law: Women have mood swings that sometimes affect them - unlike men - due to the changes that happen to them during their menstrual cycle, which may be prolonged, and due to pregnancy, childbirth, breastfeeding, and the so-called menopause periods, and other things related to them as females. It is a mistake for someone who does not recognize these things in his wife, and does not take her circumstances into consideration, and deal with her, and even demand from her what she would do in her normal state, not to mention the conditions that befall her as a human being mentioned above.

Look, my brother, may God guide us and you, at the behavior of the Prophet.rIn some of these cases, such as the case of menstruation that afflicts the wife and is repeated, and she may think that she is not desired by her husband, or that he is cautious of her and avoids her out of disgust, Aisha, may God be pleased with her, says: (If one of us was menstruating and the Messenger of God wanted tor That he should have intercourse with her, and she should wear a belt, then he should have intercourse with her. She said: And who among you has control over his desire as the Messenger of God did?r He owns his penis. Narrated by Al-Bukhari and Muslim. What is meant by direct contact here is the meeting of the two skins in any way, without intercourse in the vagina, which is what Lady Aisha, may God be pleased with her, meant when she said: “And who among you owns his penis as the Messenger of God, may God bless him and grant him peace, did?”rHe owns his desire). So, agreeing in these circumstances is a form of good companionship and friendship, because disagreement is frightening. Perhaps in the hadith of the Messenger of God:r Which was narrated by Al-Hakim and he said it is authentic according to the conditions of Al-Bukhari and Muslim, which does not carry this meaning, as he said:r“Treat people according to their morals,” because friendship and intimacy require courtesy and a pleasant heart.

\*On the authority of Ka’b bin Malik, the poet of the Messenger of Godr He is one of the three who stayed behind from the conquest with the Messenger of God.r Then God Almighty accepted his repentance and revealed their repentance in the Qur’an. He said: “I set out to follow the Messenger of God, and people met me in groups, congratulating me on my repentance and saying to me: May God’s repentance be congratulatory to you, until I entered the mosque and there was the Messenger of God…”rPeople were sitting around him, then Talha bin Ubaid Allah stood up.t He ran until he shook my hand and congratulated me. By God, no man from the emigrants stood up except him. Ka’b would never forget that for Talhah. Narrated by Al-Bukhari and Muslim.

Look, my brother, at what he saw.tFrom the circumstances and state of Ka'b from joy and his standing and expressing his joy with him and for him, and look at this beautiful, light movement that did not cost Talha anything but standing and rushing to receive him, so Ka'b did not forget this position for him!! The honorable positions in which the good feelings are taken into consideration are not forgotten and are immortalized for their sincerity and because they came from a pure and refined soul. One of the companions of Imam Al-Banna, may God have mercy on him, told me that he was in the house of one of his brothers and he offered him a cup of tea, so he drank it, and after he left the house, the wife of the host rushed to the cup that the Imam had drunk to drink the rest of it as a blessing from it, and the surprise was!! She put salt in the tea, not sugar, and so that no one would feel embarrassed, the Imam drank tea with salt. I say: The Imam concealed this great honorable act, so God revealed it to benefit us through it.

**Fairy tale**

\*On the authority of Aisha, may God be pleased with her, she said: “The Messenger of God, may God bless him and grant him peace, told his wives one night a hadith, and one of them said: O Messenger of God, it seems as if the hadith is the hadith of a fable. He said: ‘Do you know what a fable is? Indeed, a fable was a man from the people of Udhrah who was captured by the jinn during the pre-Islamic period. He remained among them for a long time, then they returned him to mankind. He used to tell people about the wonders he had seen among them, so the people said: ‘The hadith of a fable.’” Narrated by Ahmad, Abu Ya’la, and al-Bazzar. At-Tabarani narrated in al-Awsat on the authority of Aisha: “The Messenger of God, may God bless him and grant him peace,rHe told her a hadith while he was with her under a blanket, so she said: May my father and mother be sacrificed for you, O Messenger of God, if you had not told me this hadith I would have thought it was a myth. So the Messenger said:r: “What is the hadith of Kharafa, O Aisha?” I said: If something does not exist, it is called Kharafa. So the Messenger of God said:r“The most truthful of stories is the story of a fable. There was a man from Banu Udhra who was cursed by the jinn while he was with them. When they eavesdropped, they informed him, so he informed the people about him and they found him to be as he had said.”

\*My dear husband: How beautiful are those times spent by the ProphetrWith his family in this nice atmosphere, those interesting topics that attract women, and how great is this wonderful character from himrHe was affectionate with his wife Aisha, may God be pleased with her, while they were under one blanket. He talked to her and she talked to him, and he was affectionate with her. How many husbands were lower in rank, virtue, and occupation than the Messenger of God?r They think that such talk and such conversation is a waste of time and a loss of their dignity.

\*My brother and friend: Perhaps while you spend most of your time in your work and occupations outside the home, you do not pay attention to the fact that your wife spends most of her days and most of her time inside the home, and by virtue of nature and the division of duties, each of you is forced to do so. But have you thought that if you get bored and tired of being outside the home, you can easily return home? Or vice versa, you can leave the home whenever you want with or without reason? Haven’t you felt that despite moving to and from different places, you sometimes need to kill this boredom and tiredness of repeating the same thing, by wanting to break it up with an outing, even for a short time and in a place, even if close to where you find relaxation? Your wife, my brother, desires the same as you!! In fact, she needs it more, because she is always at home, and is often busy there, and because of your frequent absence from her as well!!

Let a believing man fear God and love for his brother what he loves for himself. Indeed, the husband’s duty is to be careful to maintain this commitment with his wife. So what harm would it do you, my brother, if you relieved your wife and yourself by going for a walk outside the house, and sitting in a similar manner to when you used to sit with your wife in the early days with her!!

Why don't you walk with her even in your residential area without it costing you money? Isn't it wonderful and wonderful to visit her family or your family together in company and conversation while holding her hand while you walk?

A woman feels wonderful and beautiful when you hold her hand. Do not be surprised by these things. Ask women if you think about men’s feelings. Do not say, “I have grown old,” or “This is what young men do.” Listen to the words of the experienced:

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| If a person's heart turns gray, his hope turns gray. | And his passion faded in the prime of life |

On the authority of Anas bin MaliktServant of the ProphetrHe said: “A Persian man called the Prophetr On food, the Prophet saidr: Me and Aisha? He said: No. He said: No. Then he answered him later, so he and Aisha went to walk together, and he brought them some incense. Narrated by Imam Muslim. Is there any more keenness than this noble prophetic behavior?rOn taking his wife to the meal that this man from Persia invited him to, and this amazing fun from the ProphetrHe was walking quickly, racing with Lady Aisha on the road. Look at this way of dealing with people in Anas’ description.t“He brought them a fat meal” meaning he placed before them both the food of fatty meat, meaning the Prophet ate.rAt the host and in front of him and he may be with himrAnd his wife, and he did not deprive her of his company and sitting with him even in the presence of strangers!! O Muslims: How much we need the guidance of Islam and its ease, and even its greatness.

Let me tell you, my brother, a simple incident that happened to me, which I will never forget because of its seriousness: I entered my house one day exhausted and tired, and the signs of gout that was coming back to me had started. I sat with my wife and children to eat, but I noticed that my wife was not eating and had stopped eating, so I invited her to eat and she said to me: (I want to go to Bacchus and come back). Bacchus is our food market and where we buy vegetables and fruits. I said to her: Now?! She did not respond, so I understood that she just wanted to go out, and we agreed to have a (walk) tomorrow, and Bacchus came to mean our family understanding, the critical limit of wanting to go out.

\*My brother: I will conclude this chapter with you with some of the etiquette of social interaction, including: Do not interfere with her in some of what concerns her, such as her affairs in adornment and affairs of service in the house, and leave her a space in which she feels that she has a role, personality and freedom. Also, do not object too much to her opinions, desires and requests, and try not to break her heart, and be gentle with her when necessary if objection is necessary. Also, avoid affectation with the modesty appropriate for the continuity of companionship, and have a pure heart and remove what is in it so that it does not accumulate and cause sudden harm. Also, do not force her to do what she dislikes as long as there is room in the matter. Also, do not ask her too much about where and to where, except for what takes her beyond the limits of custom and law.

This includes not burdening her with what is difficult for her. This includes not making her feel that you are superior to her or that she is below you, whether socially, culturally, educationally, etc.

Finally, they said: Make your work salty and your manners precise. What they meant by that is that much manners with little work are better than much work without manners.

**Chapter Five**

**Material is a delicate jewel that needs to be guarded.**

**It is exposed to pests.**

**Precautions and measures to preserve friendship between friends**

\*Whoever seeks something valuable will risk something valuable, and whoever desires something will give what he desires. Whoever is gentle in his company until he attains what is permissible will be compensated for it beyond what he desires, and will be relieved of its evil.

\*Permanent love and the necessary intimacy of companionship are spoiled by reproach, and nothing spoils friendship like reproach, for it inflames hearts, creates disliked matters, and is the source of quarrels between lovers.

\*Hearts change like a pot when it boils, and the generous person is he who overlooks and tolerates people’s faults, forgives their mistakes, accepts their excuses, and does not hate them, because he knows that what they did was the trick of the sneaking devil.

\*From the abundance of men’s intelligence, he knows the abundance of women’s emotions and their delicacy. Women’s emotions are like a delicate, beautiful flower. He smells it and looks at it, but it cannot bear to be rubbed, otherwise it will spoil for him.

\*A woman’s crookedness is a natural part of her nature. She was born with her innate excuse. Whoever intends to correct the crookedness will disfigure the creation, just as someone intends to correct a crooked nose and a round eye. For those who see, beauty is seen in crookedness, and whoever dislikes one nature will love another.

**Precautions and balances to preserve the ten**

\*The honorable scholars said: The husband’s intention in marriage should be to establish a Sunnah, to reform the heart, to be sound in religion, to lower the gaze, and to protect the private parts. He should also intend this for his wife.

\*Lowering the gaze and protecting the private parts is the primary purpose of marriage, because sexual intercourse soothes the heart, relieves worry, and purifies the soul. Perhaps in the guidance of the ProphetrOne of the young companions, Jabir ibn Abdullah, may God be pleased with them both, said to him in his first marriage: “Why not a virgin so that you can play with her and she can play with you?” Narrated by Al-Bukhari and Muslim. Perhaps there is an allusion to this intended meaning, and from this also his saying:r“If he looks at her, she will please him.” The hadith. Rather, scholars have recommended this, as Imam al-Nawawi said: It is recommended to marry a young woman because she is the one who achieves the objectives of marriage. She is more pleasurable to enjoy, has a better taste, is more desirable to enjoy, is better company, has a funnier conversation, is more beautiful to look at, is softer to touch, and is more likely to make her husband accustom her to the morals that he approves of.

\*What is perceived by taste is greatly desired, and perhaps the Prophet’s information and advicerIf Satan tempts husbands to do what is forbidden, they should rush to their wives to repel his plot, which will heal the soul and convince them to adhere to this advice.

On the authority of Abu Hurairaht That the prophetr He said: “A woman comes in the form of a devil and leaves in the form of a devil. So if one of you sees something in a woman that pleases him, then let him go to his wife, for that will repel what is in his heart.” Narrated by Muslim, Abu Dawud and Al-Tirmidhi. It is understood from this hadith that the devil makes a man see in someone other than his wife what he has in his wife, and what he possesses lawfully, but the devil’s magic makes him imagine that she is better and more beautiful. So when he goes to his wife, it is no longer like that in his heart. It is a desire adorned with a devilish image. Imam Ibn Muflih Al-Hanbali said: The eye sees what is not within his power in the best way it is. That is, it sees what is forbidden by the Shari’ah as more beautiful, pleasant, gentler and better than what they have and what they are able to obtain from lawful and good things. The hadith also states that going to one’s wife purifies the heart and repels all admiration for someone other than her if he takes care of the matter of intercourse whenever bad thoughts cross his mind.

\*Ibn Hazm Al-Zahiri said: It is obligatory for a man to have intercourse with his wife, and the minimum of that is once during each period of purity, if he is able to do so, otherwise he is disobeying God Almighty, and the proof of that is the Almighty’s saying:Then when they have purified themselves, then come to them from where God has ordained for you.[The cow:222], and Al-Shafi’i said: He is not obligated to do that. Ahmad said: It is estimated at four months. It was narrated that Omar bin Al-KhattabtHe was walking around the city and heard a woman chanting:

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| Is this night long and its side black?By God, if it weren't for God, there would be nothing else.Fear of my Lord and modesty suffice me  | I have no lover to play withShake the sides of this bedIt is an honor for my husband to have his ships. |

The next day, Omar summoned that woman and said to her: Where is your husband? She said: You sent him to Iraq!! Omar summoned some women and asked them: How long can she be patient without her husband? They said: Two months, and her patience diminishes in three months, and her patience runs out in four months. So Omar made the period of the husband’s absence four months, and when four months had passed, he would call back the warriors and send out other people.

\*Scholars said: It is recommended for him not to leave her without intercourse, based on the saying of the Prophet:r“But I fast and break my fast, I pray and I sleep, and I touch women. Whoever turns away from my Sunnah is not of me.” This leaving her alone may be a cause of her corruption or enmity and discord between them, without him realizing or being aware of her need. She usually does not express her desire for that, and there is something hidden within her that troubles and embitters her life without him knowing the apparent reasons. On the authority of Aisha, may God be pleased with her, she said: (The Messenger of GodrThere was not a day but he would visit us all, woman by woman, approaching and touching without touching each other until he reached the one whose day it was and spent the night with her. Narrated by Ahmad, Al-Bayhaqi, Al-Hakim, and Abu Dawud, and in Al-Bukhari and Muslim: “When he finished the afternoon prayer, he would enter upon his wives and approach one of them.” So may Allah’s prayers and peace be upon him. He was also keen to mend the feelings of women and remove every trace of Satan’s thoughts from their souls, and to spread justice, love, and kindness through lawful pleasures in homes, so that everyone could devote himself to his duties. Spending time in lawful pleasures is better and more beneficial than wasting time in problems and problems.

\*A woman came to the Commander of the Faithful, Omar bin Al-KhattabtShe said: Her husband is a fasting, praying man who stands at night, keeps his side up from his bed and fasts during the day. He praised her and praised her truthfulness in reporting his righteousness and piety. She repeated his description to him again, and Umar praised him. She repeated it a third time and then left, saying: I complain of my sorrow to Allah. One of his companions said: She complained to you about her husband, but you did not complain about her, O Commander of the Faithful. He said: Bring her to me. They brought her and he repeated what she said and he resolved with his companion to summon her husband and judge between them since he was the one who understood her complaint. He decided that he should be considered the owner of four wives and she would have one night every four.

\*If he has wives, he should not live with them in one dwelling, except with the consent of each one of them separately. Because doing so causes and inflames jealousy, makes life miserable and leads to disputes. It is not a condition of justice in dividing between wives to treat them equally in sexual intercourse, but it is preferable to treat them equally in sexual intercourse because that is the intended purpose. If he has sexual intercourse with some of them and not others, he is not sinning by that because the path to sexual intercourse is lust, and lust may incline toward some of them and not others. For this reason, Allah the Almighty said:)You will never be able to be equal between wives, even if you should strive to do so.(Women:129] It was said in the interpretation: In love and intercourse. The Sunnah scholars narrated on the authority of Aisha, may God be pleased with her, that the ProphetrHe used to divide it among his wives and say: “O God, this is my division of what I own, so do not blame me for what You own and I do not own.” That is,rHe was keen to be fair between his wives in terms of spending money and spending the night with them, but he was unable to do so due to his heart’s inclination.rTo one of them more than the other.

\*In some cases, a man may be forced to stop having intercourse with his wife due to some of her behavior with him or with others, as a form of discipline for her and to make her feel that he is not satisfied with this behavior, as the Messenger of God did.rWith some of his wives, on the authority of Safiyya bint Huyayy, the wife of the Prophetr(He performed Hajj with his wives, and when he was on the way, he stopped and drove them, then he hurried, and the Prophet said:rLikewise, your market is full of glass bottles, meaning women. While they were walking, Safiyya bint Huyayy’s camel stopped, and she was the best of them in riding. So she cried, and the Messenger of God came.rUntil he was informed of that, so he began to wipe her tears with his hand and she began to cry more and he forbade her, so when she increased her rebuke - that is, he reprimanded her - and he ordered the people to come down and he did not want to come down, she said: So they came down and it was my day, and when they came down, the tent of the Messenger of God was pitchedrAnd he entered it, she said, I did not know what had happened to the Messenger of God.rI was afraid that he might have something on his mind, so I went to Aisha and said to her: You know that I would not sell my day to the Messenger of God.rWith nothing at all, and I have given my day to you to please the Messenger of GodrAbout me, she said: Yes. So Aisha took a veil of hers that she had sprinkled with saffron and sprinkled it with water to make its scent fragrant, then she went to the Messenger of God.rSo he raised his head to the tent and said: What is the matter with you, Aisha? This is not your day!! She said: That is the grace of Allah which He gives to whom He wills. So he said: With his family. When he was about to depart, he said to Zainab bint Jahsh: Give your sister Safiyya a camel, for she had the largest back. She said: (Should I give – that is, give – your Jewish woman?) So the Prophet became angry.rWhen he heard that from her, he abandoned her and did not speak to her until he arrived in Mecca and the days of Mina during his journey until he returned to Medina and the Muharram and Safar, but he did not come to her and did not share in her affairs until she despaired of him. Then, when the month of Rabi` al-Awwal came, he entered upon her and she saw his shadow, so she said: This is the shadow of a man, and the Prophet does not enter upon me.r!!Then the Prophet enteredrWhen he entered, she said: O Messenger of God, I do not know what to do when you entered upon me!! She said: - And she had a slave girl and she was hiding her from the Messenger of God.rShe said: So-and-so is yours. So the Messenger of God walked.rTo Zainab’s bed, which had been raised, he put it down with his hand, then he touched his family, may God be pleased with them. Narrated by Ahmad in his Musnad, and its men are trustworthy. I hope that you, my brother husband, will not miss, while reading this hadith, some of the masterpieces of the Prophet’s behavior, such as (He began to wipe her tears with his hand) or this gentle teasing (What is the matter with you, Aisha? This is not your day!!). How beautiful is this response from Aisha, may God be pleased with her, and her pampering and complete satisfaction (That is the bounty of God, which He bestows upon whom He wills).

\*About JabertHe said: (While we were with the Messenger of GodrIn the market, a woman took hold of the reins of his mount while he was on a donkey and said: O Messenger of God, my husband does not come near me, so separate us. Her husband passed by and the Prophet called him.rHe said: What do you have to do with her? She came to complain about you, really, complaining that you do not come near her. He said: O Messenger of God, by the One who honored you, I saw her tonight. The woman cried and said: He is lying, separate me from him, for he is the most hated of God’s creation to me. The Messenger of God smiled.rThen he took hold of his head and hers and brought them together and said: O God, bring each one of them closer to the other. Jabir said: We stayed as long as God willed us to stay, then the Messenger of God passed by the market and there we saw a woman carrying a leather garment. When she saw it, she threw the leather garment away and came to the Prophet.rShe said: O Messenger of God, by the One Who sent you with the truth, God has not created a human being more beloved to me than you. Narrated by Abu Ya’la, and it is an authentic hadith.

\*Imam al-Nawawi said: Regarding the Almighty’s saying:)So come to your tilth however you wish.(That is, the place of implantation in a woman, which is her vagina in which the semen is implanted in order to seek a child. He said: And in it is the permissibility of intercourse with her in her vagina, if he wants in front of her, or if he wants from behind her, or if he wants while she is on her back. As for the anus, it is neither a place of cultivation nor a place of implantation.

\*On the authority of Abu Saeed Al-KhudritHe said: The Messenger of God saidr“The worst of people in the sight of Allah on the Day of Resurrection will be a man who has sexual intercourse with a woman and she with him, then he divulges her secret.” Narrated by Muslim. Al-Nawawi said in his commentary: It is forbidden for a man to divulge what happens between him and his wife in terms of pleasure and to describe in detail what the woman does in it, whether by word or deed, etc. As for merely mentioning intercourse, if there is no benefit in it and no need for it, then it is disliked because it is contrary to chivalry.

**Overlooking is good manners**

\*On the authority of Sahl bin SaadtHe said: The Messenger of God saidr“Allah the Almighty is Generous and loves the generous, loves the noble matters and hates the trivial ones.” Narrated by Al-Tabarani. That is why Imam Ahmad bin Hanbal said: Nine-tenths of good character is in ignoring. The meaning of ignoring is to pretend to be ignorant while knowing and realizing what one is ignoring, out of generosity and being above trivial matters. One of the descriptions with which our master Ali bin Abi Talib was praised was that he was like a fox in his home and like a lion outside, meaning that he was like someone who is asleep and who has his eyes closed to the events taking place around him, while being aware of them and conscious of them, out of respect for his family, so that he does not cause them embarrassment, and so that they do not see him following up, which exhausts their feelings and strains their emotions. Anas bin Malik said:t(The Messenger of God would not confront anyone with anything he disliked.) Narrated by Abu Dawood, Al-Tirmidhi, and Al-Nasa’i.

**Time gathered and it was the day of your satisfaction**

\*Abdullah bin Jaafar bin Abi Talib, may God be pleased with them, advised one of his sons, saying: Beware of too much reproach, for it leads to hatred.

\*My dear husband brother: Take this valuable advice and commandment from the scholars of the Household of the Prophet, because rebuke forces the one being rebuked to justify and often lie in order to get out of what he is being rebuked for, and opens the door to quarrels and disputes, and renews feelings that have been forgotten, thus bringing back the same reasons that led to what he is being rebuked for. How many situations has each of us gone through in which rebuke led to matters more heinous than what the rebuke began with. Perhaps what comes to mind is: We rebuke so that the wrongdoer will know his mistake and avoid it, so rebuke is beneficial, but we rebuke because we are not satisfied with what happened in most cases, and if we desire this benefit, it is better to seize the time and present the subject in a form other than rebuke, such as telling a story or an incident that has the same meaning and purpose, and in an atmosphere and style of fun and serenity to avoid what souls hate.

I say to you with the speaker:

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| Take from your friend what is pureLife is too short for reproach  | And leave behind what is turbidKhalil on the other |

I also say and remember with the speaker:

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| Love is nothing but obedience and transgression  | Even if they multiplied its descriptions and meanings |

Rather, I invite you, if your wife thinks that you can bear her reproach of you, to tell her by saying:

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| I erased every bit of gum from my mindThere is no yesterday or tomorrow in the life of time  | I forgot all the reproach and complaintTime gathered and it was the day of your satisfaction |

\*My dear brother: If you must reproach, do not reproach in front of others, especially children, because reproach is not done in private, and rebuke is not done among people. And do not tell anyone about your wife’s faults or what she did, because that is not chivalrous, and those who do it will often regret it.

**Forgiveness seventy times a day**

\*My brother-in-law: Have you heard or learned that a human being does not make mistakes? Absolute perfection belongs to God alone, and infallibility is only for the prophets. You, like others, fall into what humans fall into, and every person has an enemy from the devils who tempts him to make mistakes and makes him fall into them. He never leaves his companion and attacks in moments of weakness. I do not need to remind you that a person like you is at risk of making mistakes, and it is enough for anyone who lives with someone to know that he wishes him well and does not usually intend to harm him. Therefore, the true religion has prescribed for us forgiveness and accepting apologies to the extent that the mind is amazed by them. Take for example this hadith from Ibn Umar, may God be pleased with him, who said: “A man came to the Messenger of God,rHe said: O Messenger of Allah, how many times should we forgive a servant? He was silent, then he said: Forgive him seventy times a day. Narrated by Abu Dawood and Al-Tirmidhi, who said: It is a good and authentic hadith. This person serves for a wage and deserves forgiveness seventy times a day. So I ask you, O husband, to tell me how many times does a wife deserve forgiveness from you? Is there a wife who makes mistakes seventy times a day?

On the authority of Abu HurairahtThat the Messenger of GodrHe said: “Charity does not decrease wealth, and God does not increase a servant’s forgiveness except in honor, and no one humbles himself before God except that God Almighty raises him up.” Narrated by Muslim.

He said: “Whoever helps a Muslim in his missteps, God will help him on the Day of Resurrection.” Narrated by Abu Dawood and Al-Hakim.

He said: “He who mixes with people and is patient with their harm is better than he who does not mix with people and is not patient with their harm.” Narrated by Al-Tirmidhi and Ibn Majah on the authority of Ibn Umar.

\*My dear brother: It may occur to some people that this policy with women is not good and may corrupt them. I do not mind reviewing, understanding, and accepting excuses until what is in the soul goes away. However, I say: God Almighty is truthful and His noble Messenger is truthful. Forgiveness is a religion and is one of the characteristics of the noble and honorable. Forgiveness only increases its owner’s honor in this world and the hereafter. Rather, the forgiving husband increases the wife’s respect and appreciation.

I will tell you this funny story: One of my colleagues at work came to me and asked me to write him an (amulet). When I asked, I learned that he was always at odds with his wife and said: (We were actually cursed), meaning magic. While talking to him, who is an ordinary man, I realized that they were trivial disputes, but he was harsh with his wife and held her accountable for every little thing, according to him. So I said to him: Listen, Uncle Ali!! I will ask you for a simple thing, you have to do it first and then I will do whatever you ask of me. He said: (That's strong, my master). So I said: Forgive your wife and talk to her with sweet words that women love, and see what she is going to do to you? He said spontaneously and quickly (Are you going to ride me, sir!!) So I said: Why, Uncle Ali? He said: (Women are like that, if you step on them, they ride you), and so as not to make the story long, finally Uncle Ali was convinced - as an experiment - and after about a week he entered my office smiling and praying for me and said: (Okay, may God enlighten you). A month later, in another interview, he said: (Wow, professor!! You taught me something I didn’t know and I’ve been married for thirty-five years). So I hope for you, my brother husband, that you will be luckier than Uncle Ali. Forgiveness is the path to lasting love and it is what makes the relationship strong and permanent because it removes grudges. On the authority of Ibn Omar, may God be pleased with them both, he said: The Messenger of God said:r“Reconcile and the grudges between you will fall away.” Narrated by Al-Bazzar.

\*A person may make a mistake towards another, but he quickly returns to his senses and is keen to remove what he has done and resorts to apologizing to the person he has wronged. This is evidence of the sincerity of his affection and keenness on it and the desire to please this other person. He may be forced to please him by lying and disavowing what he has done. Therefore, the guidance of the ProphetrIn this: urging the acceptance of an apology in all cases, whether it is sincere or false, right or wrong.

On the authority of Abu HurairahtHe said: The Messenger of God saidr“Be chaste with the women of the people, and your women will be chaste. Be dutiful to your fathers, and your children will be dutiful to you. And if a brother comes to him seeking forgiveness, let him accept it from him, whether he is right or wrong. If he does not do so, he will not come to me at the Cistern.” Narrated by al-Hakim, who said its chain of transmission is sound. It was narrated by al-Tabarani on the authority of Aisha, and it says: “And if a Muslim brother apologizes to his brother, and his apology is not accepted, he will not come to me at the Cistern.” Narrated by Abu Dawud and Ibn Majah on the authority of Judan.tIts wording is: “Whoever apologizes to his Muslim brother and he does not accept it from him, he will be liable for what a tax collector is liable for.” The tax collector is the one who takes money unjustly.

So, dear husband: Be forgiving with the wife who may do something that makes her accept you, be keen on your affection, and apologize to you. My advice to you, dear husband: Open the door for her to apologize, and do not force her to do so by being stubborn with her, quarreling with her, and other methods. Know that women in general, except for those whom my Lord has mercy on, have a great capacity for stubbornness and patience with it, and she also has pride that sometimes leads her to the destruction of homes.

So be a shepherd, responsible, merciful, forgiving and generous, and you will find, God willing, help from Him. Indeed, you will find this stubborn, strict and arrogant creature, with just a little gentleness and forgiveness, to return easy, apologetic, broken, submissive to you and obedient to all your commands. And the Messenger of God was truthful.r“Blessed is he whom God has made a key to good and a lock to evil.” I repeat and remind you, my brother, the husband, not to reproach her for what she apologizes for, and accept her apology. Rather, I advise you: no matter what the mistake is, forget everything related to it as if it never happened. You may accept the apology temporarily and then remember it or be held accountable for it at another time. In this way, you have not accepted the apology, but rather postponed the holding accountable for it to a later time. This may require patience and forbearance from you, but the consequences of that are better, as the poet said:

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| Do not cut off your brother for a sinBut patch up his shameDo not be afraid of the vicissitudes of time and be patient  | The sin is forgiven by the GenerousAs the old creation may be patched upPatience in the afterlife is safe |

**Live in her house**

\*On the authority of Abu HurairahtHe said: The Messenger of God saidr“A believing man should not hate a believing woman. If he dislikes one characteristic in her, he will be pleased with another, or he said: something else.” Narrated by Muslim. The meaning of “does not hate” is that he does not hate.

Imam al-Nawawi said in his explanation of the hadith: This is a prohibition, meaning that he should not hate her, because if he finds in her a characteristic that he dislikes, he will find in her a characteristic that pleases him, such as her being fierce in character but religious, or beautiful, or chaste, or kind to him, or something like that. So, dear husband: Who among people has pure dispositions? And who among people has perfect character? And you and I, and most people, if not all of us, have what others like and what they dislike!! The Prophet said:r“Every son of Adam makes mistakes, and the best of those who make mistakes are those who repent.” Narrated by Al-Tirmidhi, Ibn Majah, and Al-Hakim. It is a general issue from which no one among the sons of Adam is exempt. So why would a husband hate his wife because of what he has in common with him?! The advice required when we find something that prompts us, or leads us to hate our wife, is to remember her beautiful qualities and actions, and the sweet, happy times that we lived, so that we can defeat the devil who only remembers us with evil and what leads to estrangement and hatred. Otherwise, my brother husband, the devil will make us fall into the action that is not liked in women, which is (ungratefulness to one’s spouse), meaning forgetting all the good that preceded from the husband and the spouse.

\*Oh wise husband: The ProphetrHe advised us as spouses about what He loves for us, what our Lord loves from us, what is good for us, and how we can overcome our enemy, the devil. This includes what he described to us about the nature of women’s creation and their inner selves, so that we may first be aware of her situation and so that we do not wrong her and ask or expect from her what is beyond her capacity and not her nature. He said:r“Take care of women, for women were created from a rib, and the most crooked part of the rib is its upper part. If you try to straighten it, you will break it, and if you leave it alone, it will remain crooked. So take care of women.” Narrated by Al-Bukhari and Muslim. That is, you men, advise each other to treat women well, because of their weakness and need for patience, kindness, and good treatment of them, because they were created from a crooked rib. This is an explanation of what came before it, and that is why he repeated the same advice at the end of his speech – so he asked…rTo treat her with her known morals, because her excuse does not leave her because it is the origin of her creation - if you see her crookedness at some times or in some situations, then overcome the situation and cross this crookedness so that it does not break and is not fixed, because breaking it is divorcing her, and there is no hope of straightening the crookedness, so either break it or it remains crooked. So the best way, O wise husband, we take from the one who is concerned for us, and he is our master the Prophet.rOn the authority of Samra bin JundubtHe said: The Messenger of God saidr“Woman was created from a rib. If you straighten her, you will break her. So treat her kindly and you will live by her.” Narrated by Ibn Hibban in his Sahih. Yes, treat her kindly and you will live by her. You have no other way but to treat her kindly. This is a beautiful expression, a praiseworthy behavior, and a valuable piece of advice. How beneficial is the common saying in this situation: “Ignore her.” It goes without saying that this does not occur in a religious disobedience.

\*O husband who is keen on happiness: All of this does not mean that life with women, and this is their nature, is not easy or possible without troubles, as you have seen from the news of heaven about them that this is the nature of all of them, and yet how much happiness, peace of mind and good living was and will be with women, if understanding and reasoning with them are improved, this description of them does not prevent enjoying them and with them as stated in the same hadith in the narration of Imam Muslim: “Women were created from a rib that will not be straightened for you in any way, so if you enjoy them, you will enjoy them while they are crooked, and if you try to straighten them, you will break them, and breaking them is divorcing them.” So by nature they have this crookedness that will not be straightened for you according to the way you see, so enjoy them with this crookedness, and accept that from them, if you hope to make them straight in a way other than their nature, then divorce will be, if you hope for someone else and replacing them with another, then you will find that it is also by the nature of women, and so on, so accept the matter because it is the law of God Almighty that does not change or alter.

\*Perhaps this crookedness, my brother husband, is the meaning of the Prophet’s saying:r“They are deficient in reason and religion,” and do not let it quickly enter your heart that the deficiency of reason and religion is similar to what we know about the deficiency of reason in men, as well as the deficiency of religion. The hadith came in the interpretation of reason and religion and their deficiency, on the authority of Abdullah bin Omar, may God be pleased with them both, on the authority of the Messenger of GodrHe said: “O women, give charity and seek forgiveness frequently, for I have seen that you are the majority of the people of Hellfire.” A woman said: “Why, O Messenger of Allah, are we the majority of the people of Hellfire?” He said: “You curse frequently and are ungrateful to your husbands. I have never seen anyone deficient in intelligence and religion who is more powerful than you.” She said: “O Messenger of Allah, what is the deficiency in intelligence and religion?” He said: “As for the deficiency in intelligence, the testimony of two women is equal to the testimony of one man. This is the deficiency in intelligence. You spend nights without praying and break your fast in Ramadan. This is the deficiency in religion.” Narrated by Al-Bukhari and Muslim. This is the narration of Muslim.

Imam al-Nawawi mentioned in his explanation of the hadith that acts of obedience are called faith and religion, and that abandoning acts of obedience may be in a way that one is obligated to do, such as a menstruating woman abandoning prayer and fasting. Will she be rewarded for this abandonment during menstruation, just as a sick person is rewarded and is credited with what he used to do when he was healthy during his illness? There are studies on this by jurists.

Imam Al-Mazdi said: His sayingrAs for the deficiency of reason, the testimony of two women is equal to the testimony of one man. A warning from him.rOn what is behind it, which is what God Almighty warned about in His Book, saying:)lest one of them should stray, then one of them should remind the other.(That is, they are not very precise in giving testimony.

\*God Almighty created woman and man with great wisdom )The male is not like the female(,)Does He not know who created, while He is the Subtle, the Acquainted?(The man is qualified by his creation for the role for which he was created, and so is the woman. The strength and patience to suffer to earn a living and fight men, only men can do, and the tenderness, abundance of emotion, and patience with the tasks of children and husbands and caring for them through service and upbringing, only women can perform, and the exception in all of that is due to need and necessity. Therefore, the abundance of emotion, compassion, and mercy is a woman’s characteristic and the trick of her nature, and for it she is praised and not blamed, and that is, in her view, the reason for the lack of weakness in testimony, which is the deficiency of her mind, and this has nothing to do with the strength of her intelligence, perception, knowledge, and understanding.

Rather, some women may be more intelligent than some men, and the female may be more honorable in the sight of God because of her piety than the male. The difference in natures is for a profound wisdom, which is perfection in creation.

On this occasion, I remember that one of my colleagues told me an incident worth mentioning:

He said: One day I sat with my infant son until my wife came back from an errand that forced her to go out and leave her child in my care. He said: At first I was happy with the child’s playfulness and playing, but the situation quickly changed when the child started crying and then screaming and then his screaming became more intense. I went out to the balcony and looked in a hurry for the wife to come, then I went back to the child and put my hand there and saw that it was wet from his urine and feces. I tried to change his clothes, and after a lot of effort I was able to do so, but his crying did not stop. The minutes during which the wife was late were long, and after a while I was surprised when the child returned his work and felt wet, and I felt very frustrated to the point that I almost cried. The wife came and recited the Shahada, and in a few moments the child was silent as if magic had been done to her.

I said to myself: This is why female employees cry when the situation in the company I work for is difficult for them, just as my friend almost cried when he was put in a woman's place. A woman by nature has the characteristics of management and implementation in her kingdom and the affairs of her home, and her value and role in completing and beautifying life, by giving children the provisions of the body and soul that life continues with, and by filling the gaps and deficiencies in the conscience and emotions of the man who returns to his home to relax and regain his composure and calmness from his mother, wife or sister whom God has endowed with this abundance of emotions, tenderness and mercy that may reduce her ability to control and master the testimony when performing it, which is what I call "the deficiency of her mind." I remember a conversation that took place between me and one of the virtuous women about a woman's testimony and why it is half that of a man's testimony. I knew of her intense love for adorning herself with gold, so I said to her: And you testify to that? She said: Yes, is there any doubt about that!! So I said to her: Then based on that, his hand will be cut off!! She said with fear: (No, it is forbidden). I said to her: God and His Messenger spoke the truth. Therefore, men were more qualified to judge, rule, and lead than women. This does not diminish the status of women or their role in life. Ali bin Abi Talib said:tThe value of every person is what he does well. I conclude with a hadith of the Messenger of GodrHe said in it: “I bear witness to God that no sane person stumbles except that God raises him up until He makes his destination Paradise.” Narrated by Al-Tabarani, its chain of transmission is good.

**Chapter Six**

**Patience in the face of jealousy and in situations**

**Anger drives the ships of happiness without stopping or breaking**

\*Jealousy is an instinct and its beginning is an idea like the germ of disease. The germs of jealousy are: suspicion and bad opinion, lack of trust, coldness in the relationship, preoccupation with one’s spouse, excessive admiration for others, and frequent absence from home.

\*Jealousy devours and burns emotions, takes away sleep, comfort, and reason, exposes one to bad talk in situations other than suspicion, spoils the relationship between lovers, and suspicion is the most false of speech.

\*Caring for the husband with the kindest behavior, compliments from the heart, and consideration of the souls and feelings, plants trust, removes smoke and deceit from the hearts, and prevents the relationship of suspicion with the beloved.

\*Anger is a spark from the devil's fire that ripens hatred, envy and revenge. Nothing extinguishes it like silence or gentle speech. It is only fueled by argument, blame and the waves of quarrel.

\*Anger spreads its fire to the hearts, and its harms spread, destroying homes. Containing and extinguishing the fire is a duty that can be understood by the mind. Patience for an hour prevents the turbidity of years.

\*After anger, blame and accountability are left, so repeating the talk about it brings back its causes even more than they were, and produces stubbornness and continues the distress.

**Don't be too jealous of your family**

**So you are thrown into trouble for your sake**

\*Abdullah bin Jaafar advised one of his sons, saying: Beware of jealousy, for it is the key to divorce. Yes, moderation, moderation, and you will achieve it. Moderation in everything is desirable and has praiseworthy consequences, and indulging in jealousy leads to what is not praiseworthy in its consequences, as the poet said:

|  |  |
| --- | --- |
| The boy's ear is in his heart | Sometimes and sometimes in its end |

If a person listens to the whims of the soul and the temptations and suggestions of Satan, his life will become bitter and his life will be embittered. However, we should not neglect the principles of matters that lead to falling into any error, and we should be tolerant in some situations and actions so that the one who is further away is described as a cuckold who does not care about who enters his family. Caution is a must from both parties. We should not exaggerate in jealousy and stalking so that we spoil our situation and the situation of those we associate with, and we should not be lenient in what contradicts the Sharia and observed customs.

\*Narrated by Jabir bin AtiktAbout the ProphetrHe said: “There is jealousy that God Almighty loves and there is jealousy that God Almighty hates. As for the jealousy that God loves, it is jealousy in suspicion, and the jealousy that God hates, it is jealousy without suspicion.” Moderation in jealousy means not ignoring the principles of matters whose consequences are feared, and not exaggerating in suspicion, stubbornness, and spying on people’s inner selves.

Jealousy is inevitable, but some of it is praiseworthy and some of it is blameworthy, which Allah the Almighty hates. The hadith shows us that the praiseworthy jealousy that Allah loves from His servants is when there are suspicious reasons that prompt us to take a stand. As for us to be jealous without suspicious reasons that are apparent in themselves, this is one of the devil’s suggestions into the soul to spoil the lives of the believers, because if jealousy takes hold of the soul, it embitters every life and clouds the serenity of time and soul. This is the image of the one who is jealous:

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| --- | --- |
| And he walks in the richest land you will seeIf he sleeps, his soul's worries will not restLike fire, emotions devour his mind | His eyes are not like thorns in his cornersAnd when he wakes up, I see him as if he was lostHe kills her and dies in his desert |

Moderate jealousy is liked by the wife from you because it is evidence to her of your interest in her and your increased love for her and a sign of manhood that the woman appreciates. However, if it exceeds the required limit, and is without a suspicious reason, the woman’s life becomes tense and her anxiety and fear of you and the consequences of jealousy increase. She may even be accused of evil because of excessive jealousy. On the authority of Ali bin Abi Talib:tHe said: (Do not be too jealous for your family, lest you be accused of evil because of you). Protecting everything that harms honor, dishonors dignity, and exposes one’s reputation to evil talk is part of the jealousy that God loves.

As for increasing the tracking and searching for what was concealed from you, it is a form of forbidden spying. Rather, it is an exaggeration, and the Messenger of God said:r“The extremists are doomed.” Narrated by Muslim, as Muawiyah said.tThe Messenger of God saidr“If you pursue women’s private parts, you will corrupt them or almost corrupt them.” Narrated by Abu Dawud with a sound chain of transmission. On the authority of ThawbantAbout the Prophetr“Do not harm the servants of God, do not taunt them, and do not seek out their faults, for whoever seeks out the faults of a Muslim, God will seek out his faults until He disgraces him in his own home.” Narrated by Ahmad, and its men are the men of Sahih.

\*Dear caring husband: Let us look together at the reasons that lead to jealousy. I believe that the lack of trust, whether in the person or in the other party, is the strong factor in igniting jealousy and its emergence in the soul. The lack of this trust between the two parties also leads to the factor that influences jealousy, which is suspicion. There are marginal or indirect factors such as expressing admiration for others, or the sudden cooling of the relationship without known reasons, or being absent from home in an unusual way, or being involved in work relationships or other relationships that exist with the opposite sex, or the presence of manifestations of a relationship in some situations whose interpretation is linked to the presence of the opposite sex, and other reasons that, if neglected despite their marginality, would grow and ignite jealousy.

**If you think, don't come true**

\*My wise husband: The trust that was established between you was the result of the sincere love that convinced each of you of the other’s love for him. This love has its manifestations, fruits, and signs of its sincerity. If these manifestations and relationships disappear or decrease, the knot of trust will be shaken, and it may dissolve and all trust will be lost. Consequently, obsessions of jealousy will begin to occupy the void in the soul as soon as trust is lost. Therefore, the careful man needs to prepare convincing reasons for the wife of his constant and sincere love for her, and on the other hand, he should not behave in a way that will cause the wife to suspect him. This is what confirms the wife’s trust in him. As for what confirms the husband’s trust in his wife, the first of these is not to have bad thoughts about her and to cut off the devil’s whispers first and foremost, by being frank with the wife about the reasons for his suspicions if they are realistic and not just psychological thoughts, and not always interpreting her actions in a way that confirms bad thoughts, and not exaggerating some things that happen spontaneously even if they are evidence of his suspicion, because every person makes mistakes and then returns to his true nature and integrity. God Almighty described the righteous as having the devil’s mistake and then they hasten to piety, as the Almighty said:)Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Allah] and at once they have insight.([Customs:201], and he said:r“Beware of suspicion, for suspicion is the most false of speech.” Narrated by Al-Bukhari and Muslim on the authority of Abu Hurairah.tA person must put the matter in its best light until something comes to him that overcomes it, especially with those he loves and lives with. How many disasters have occurred between spouses and what they were based on had no basis, but rather they were caused by bad suspicion or by carrying events other than they could bear. The previous Islamic principle that made suspicion the most false of speech, as God Almighty said:) O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin.([The rooms:12], and therefore the Prophet advisedr If Satan makes one of them think that he will not investigate it, follow its path, and decide to abandon it, then Haritha bin Al-Nu’man said:tHe said: The Messenger of God saidr: “There are three things that are afflicting my nation: superstition, envy, and suspicion. A man said: What removes them, O Messenger of Allah? Who has them? He said: If you are envious, then seek forgiveness from Allah, and if you suspect, then do not verify, and if you have superstition, then move on.” Narrated by Al-Tabarani. Especially if something has reached you about her, then do not change your opinion of her until you are certain. Her first right over you is that you do not pass judgment on her except with evidence. Umar ibn Abdul Aziz said to his judge: If someone comes to you with one of his eyes on his hand, do not pass judgment in his favor, for perhaps his opponent will come to you with both eyes on his hand.

**..No one is more jealous than God**

\*About JabertHe said: “The Messenger of God forbader To seek the mistakes of women. Narrated by Al-Tabarani in Al-Awsat and from himtHe said: “The Messenger of God forbader That a man should knock on the door of his family at night, betraying them or seeking their faults. Narrated by Muslim, and according to Al-Bukhari it is limited to not knocking at night. The meaning of knocking is that he comes to his family at night, and it was from the guidance of the Prophetr If he returns with his companions from a journey, he should camp with them near the city and send someone to inform them of their arrival. He should explain another reason other than what was mentioned here, which is that the disheveled woman should comb her hair and the beardless woman should beautify herself, meaning that the women should fix their affairs in preparation for receiving their husbands after their absence. Abdullah bin Omar, may God be pleased with them both, narrated that the Prophetr He was on a raid, so he said before they entered the city: Do not knock on your family’s door at night. He said: Two men disagreed with him and went to their homes, and each one saw something in his home that he disliked. Narrated by Ahmad with a good chain of transmission. How beautiful is the Prophet’s advice.r In his saying: “The hand of God is over the two partners as long as they do not betray each other. But if they betray each other, He removes His hand from them.” Narrated by Abu Dawud and Al-Hakim, and its chain of transmission is authentic.

\*My wise husband brother: Your wife came to you with the seal of nature and the proof of chastity, a virgin with her seal, and before you married her, there was no guardian over her after Allah except her conscience, purity and good character, and she was without a husband in her youth and strength, so what would make obsessive thoughts and jealousy creep into such a woman when you kept her chaste, loved her and were faithful to her? If a woman loves, she is faithful, and if she is faithful, she is loyal to the one she loves. Therefore, she is satisfied with the ruling of her nature and the law of Allah Almighty with one husband, and for that reason I say to the one whose jealousy increases or who doubts his wife: Accuse yourself, your sincerity and your trust in yourself first, because OmartHe says: I see the effect of my sin in the behavior of my wife and my servant. Ibn Al-Mubarak said: Whoever gives himself the causes of temptation first, will not be saved from it, even if he strives.

\*On the authority of Al-Mughira bin Shubat He said: Saad bin Ubadah said: If I saw a man with my wife, I would strike him with the sword without hesitation. This reached the Messenger of God.r He said: "Are you surprised by Sa`d's jealousy? By God, I am more jealous than he, and God is more jealous than me. It is because of God's jealousy that He has forbidden indecencies, both apparent and hidden. No person is more jealous than God, and no person loves excuses more than God. For that reason He sent the messengers as bearers of good tidings and warners. No person loves praise more than God. For that reason God promised Paradise." Narrated by Muslim. An-Nawawi said: The excuse here means an excuse and a warning before they are punished, and for that reason He sent the messengers.

I say: The jealousy here is what God Almighty loves if there is suspicion, and not the jealousy in the absence of suspicion which God hates. On the authority of Ali bin Abi Talib:t He said: Maria the Copt was greatly distressed by a Copt who was her cousin and used to visit her. So the Messenger of God said to me:r: Take this sword and go, and if you find it with her, kill him. He said: I said: O Messenger of Allah, if you send me, I will be like a hot iron, nothing will stop me until I carry out what you command me to do. Does the witness see what the absent one does not see? He said: Rather, the witness sees what the absent one does not see. So I came, girded with my sword, and found it with her. So I drew the sword, and when he saw me coming towards him, he knew that I wanted him. So he came to a palm tree, climbed it, threw himself on his back, then lifted his foot, and behold, he was the most generous of all, whether he had little or much money. So I sheathed the sword and came to the Messenger of Allah.r So I told him, and he said: Praise be to God who turns away from us, the people of the house. Narrated by Al-Bazzar and Al-Dhiya’ included it in his selected hadiths as authentic.

**View of the Prophet's House**

\*It is not enough for a man to love his wife and let her know that, for her to have complete trust, but he must always show his desire for her and that she is desired in all circumstances, especially during her frequent menstrual periods, when she is afflicted with psychological conditions and physical weakness, and this is what the Prophet (peace and blessings of God be upon him) warned about.r With his practical guidance with his wives, may God be pleased with them, Aisha, may God be pleased with her, said: “I used to drink while I was menstruating, then I would give it to the Prophet.”r He puts his mouth on the spot in my mouth and drinks.” Narrated by Muslim. On the authority of her, may God be pleased with her, she said: “The Messenger of Godr He would recline on my lap while I was menstruating and would recite the Qur’an. Narrated by Muslim. She also said, may God be pleased with her: “When the Prophet, may God bless him and grant him peace, would perform i’tikaf, he would bring his head close to me so I could comb it. He would not enter the house except for a human need.” Narrated by Muslim. Combing the hair means combing it.

\* My brother-in-law: Do you think that a man who does such a thing with his wife would have doubts about his love for her and his desire for her? And would her devil not have any room to ignite jealousy in her towards her husband? If she is confident of her husband’s love for her, she will be loyal to him and content with her lot from him, and consequently her husband will have confidence in her and his devil will no longer have doubts or jealousy in him. I would like to draw attention to the fact that the Prophetr He was doing this when he was about sixty years old, and the wording of the narration from Aisha, may God be pleased with her, indicates that this was a normal behavior and not an incident that happened and was not repeated. How beautiful and blissful is living between a couple, each of whom is keen to show his love for the other in refined behavioral patterns that sincerely express affection, mercy, desire, and courtesy mixed with emotional dignity. How happy and blissful is he who follows the example of the truthful and righteous ones... in their love and behavior with their families.

**Marrying another woman.. Seriously, seriously, and jokingly**

\*O faithful husband: It is a noble act of behavior to be concerned about the feelings of the one you are with, so do not embarrass him or hurt him or behave in an inappropriate manner or offend feelings. One of the most important of these matters for any woman, especially the wife, is to mention the good qualities of another woman, even if she is the husband’s mother or the one praising a dead woman. Aisha, may God be pleased with her, said: “The Messenger of God, may God bless him and grant him peace, used to say: ‘I do not have a wife who is not a husband, but I do have a wife who is not a husband, but I do have a wife who is not a wife, but I do have a husband who is not a wife ... wife, but I do have a wife who is not a husband, but I do have a wife who is not a wife, but I do have a wife who is not ar If he mentioned Khadija, he would praise her with the best praise. She said: “One day I became jealous and said: ‘How often you mention the red-cheeked woman. Allah has replaced her with someone better than her.’ He said: ‘Allah has not replaced her with someone better than her. She believed in me when people disbelieved, she believed me when people called me a liar, she supported me with her wealth when people deprived me, and Allah gave me her children and deprived me of people’s children.’” Narrated by Ahmad, and its chain of transmission is good. The meaning of red-cheeked woman is old.

\*Wise husband: Never, never, I beg you, mention the subject of marrying another woman in front of your wife, even if you are joking, as this issue has become a complex for women of this age. Your wife will never forget that you want to marry another woman, and your joking about this subject is considered serious and joking to her, and she will interpret every position, movement and look as meaning that she is no longer satisfied with you, and that you will inevitably marry. If someone mentions in front of you that he married another woman, do not show your approval or support for him. If your wife asks you who you will marry if she dies, as most wives are keen on this question, do not tell her that you will do so, and be very careful not to name a woman for her in this regard. I also advise you not to talk in front of your wife about topics or problems of your female colleagues at work, even if she is the one asking about it, as her asking you about it has a special meaning to her to get her point across.

Know that your wife will be very observant of you and with innate intelligence when there is another woman with you or even while walking with her on the street, and even when looking at pictures in magazines or watching television.

\*One of the issues that everyone agrees on is that women fear growing old, and do not like to be told that they are old or have lost their youth. Rather, they are keen to always appear younger than their real age. A wise husband gives this feeling to his wife to relieve her of the burden of resisting time, or to reduce the intensity of her jealousy of him. One of the rare stories told about this is what was narrated by our master Anas bin Malik, the servant of the Prophet:r With his mother, Umm Sulaym, may God be pleased with her, who was one of the wise female companions. The Messenger of Godr He would honor her and take a nap in her house. Anas said: I entered the house of Abu Talha - the husband of Umm Sulaym - and he had closed the door on Umm Sulaym and was beating her. She was the mother of Anas bin Malik. He said: I called out from behind the door: What do you want with this old woman that you beat her with? She called out to me from behind the door and said: You say old woman!! May Allah make your knees weak. Narrated by Al-Tabarani.

**Don't be angry and you will have heaven**

\*Imam Al-Ghazali says in Ihya': The power of anger is located in the heart, and its meaning is the boiling of the heart's blood seeking revenge. This power, when it is aroused, is directed towards repelling harm before it occurs and towards taking revenge after it occurs. Revenge is the sustenance and desire of this power, and it is in it for its own sake, and it cannot be calmed except by it. No matter how intense the fire of anger becomes and how strong its blaze becomes, it blinds its owner and deafens him to every sermon. If he is sermonized, he does not listen, but rather his anger increases. Among the effects of anger on the outside are a change in color, intense trembling in the limbs, actions going out of order and system, and disordered movement and speech, until foam appears on the jaws and the throats turn red, and creation becomes unnatural. The ugliness of the inside in this case is uglier than the ugliness of the outside. Its effect on speech is cursing, on the limbs is hitting and breaking, and in the heart is rancor, envy, and harboring evil.

\*On the authority of Abu HurairahtA man said to the ProphetrHe advised me. He said: Do not get angry. He repeated it several times. He said: Do not get angry. Narrated by Al-Bukhari. On the authority of a man from the companions of the ProphetrHe said: “A man said: O Messenger of God, advise me. He said: Do not get angry. He said: So I thought when the Messenger of God said:rWhat he said, then anger brings together all evil. Narrated by Ahmad. On the authority of Ibn Omar, may God be pleased with them both, that he asked the ProphetrWhat keeps me away from the wrath of Allah Almighty? He said: Do not get angry. Narrated by Ahmad and Ibn Hibban in his Sahih. On the authority of Abu al-Darda’tHe said: “A man said to the Messenger of God:rShow me a deed that will admit me into Paradise, the Messenger of God said:rDo not get angry and you will have Paradise. Narrated by Al-Tabarani with two chains of transmission, one of which is authentic.

\*So, my brother husband: Anger is a fire from which the blood of the heart boils, and its consequences are not praiseworthy. Therefore, it combines all the characteristics of evil. Whoever controls himself when angry will be saved from evil and the wrath of God Almighty. How keen this companion was when he insisted on extracting the beneficial advice from the knowledge of the Prophet.rHe finds nothing but repeated advice: Do not get angry. Why don’t you take this advice to gain the best of this world and the hereafter? So you can stay away from the wrath of the Almighty, and enjoy life with your family in this world.

\*My brother-in-law: It is part of the perfection of creation that whoever is angered becomes angry, but suppressing anger and forgiving is the perfection of creation to which we are called and our nature compels us to do it if we seek help from God and implement His law. People vary in their ability to do this, for morals are provisions, talents, and a division among the children of Adam. On the authority of Abu Saeed Al-Khudri:t He said: The Messenger of God saidr“Behold, the children of Adam were created in different classes. Behold, among them are those who are slow to anger and quick to forgive, and among them are those who are quick to anger and slow to forgive. Behold, anger is a burning ember in the heart of the son of Adam. Have you not seen the sanctity of his eyes and the swelling of his veins? Whoever feels any of that, let him stick to the ground.” Narrated by Al-Tirmidhi, who said: A good hadith. And the One who divided our morals among us, just as He divided our provisions among us, is the Most High, the Most Great. He who commanded us to purify the soul with patience and to suppress anger, and even to forgive those who wronged us. The Almighty said:)Those who spend [in charity] during ease and hardship, who restrain anger, and pardon the people - and Allah loves the doers of good.([Al Imran:134], so he who does that is called a doer of good, and finally he loves him for that. The greatest explanation of that is what the Prophet mentioned.rIt is a sign of manhood, strength and youth. On the authority of Abu Hurairah:t That the prophetrHe said: “The strong man is not the one who wrestles, but the strong man is the one who controls himself when he is angry.” Narrated by Al-Bukhari and Muslim. It was narrated by Ibn Hibban in his Sahih with the wording: “The strong man is not the one who overcomes people, but the strong man is the one who overcomes himself.” The one who wrestles, with a damma on the sad and a fatha on the ra, is the one who wrestles many people with his strength. As for the one who wrestles, with a damma on the ra, he is the weak man who is defeated by all people.

\*My wise husband brother: Satan is a clear enemy who has directed all his powers to destroy man, and he has power over all of the children of Adam, and this is known by necessity, but heedlessness of his enmity and ignorance of the ways of his deceit and his fishing nets harms the wise Muslim to whom the Shariah has shown the ways of salvation from Satan, nullifying his deceit and repelling his harm, and the widest door of Satan to the soul is anger, so as long as a person does not get angry, the doors of the soul remain closed to Satan, and the more a person gets angry, the easier it is for Satan to control the person and he becomes a performer and implementer of everything Satan asks for and commands, on the authority of Sulayman ibn SardtHe said: “Two men quarreled in the presence of the Prophet.r One of them became angry, his face turned red, and his veins bulged. Then the Prophet looked at him.r He said: I know a word that if he said it, this would go away from him. I seek refuge in God from the accursed Satan. Then a man who had heard the Prophet stood up and went to the man.r He said: Do you know what the Messenger of God said?r Just now? He said: No. He said: I know a word that if he said it, this would go away from him. I seek refuge in God from the accursed Satan. The man said to him: Are you crazy? Narrated by Al-Bukhari and Muslim.

Yes, my brother, this devil has taken control of the heart after anger and nothing can repel him except the help of God through piety. But what makes the matter difficult is that the angry person, when he is angry, thinks that he is acting reasonably and that he is controlling himself, and this is one of the mysterious ways that Satan tricks him. Therefore, he rarely accepts advice when he is angry. Muadh ibn Jabal narrated:t He said: “Two men quarreled in the presence of the Prophet.r One of them became extremely angry, to the point that I thought his nose was being torn off from the intensity of his anger. Then the Prophet said:rI know a word that if he said it, his anger would go away. He said: What is it, O Messenger of Allah? He said: Say: O Allah, I seek refuge in You from the accursed Satan. Muadh kept ordering him, but he refused and laughed, and his anger kept increasing. Narrated by Abu Dawud, Al-Tirmidhi, and Al-Nasa’i.

\*That anger is from Satan, and that it is a live coal of fire, and Satan flows through the son of Adam as his blood flows through him, as came in the hadith, so these are matters of the unseen that we believe in according to belief in the unseen, and the mind has no way in this except knowledge and following, so either we do not get angry and struggle with the self, or if we get angry we follow what the Shariah has brought, and what the Shariah has brought in this, in addition to seeking refuge with Allah from the accursed Satan, is that the one who is afflicted with anger should perform ablution or stick himself to the ground as mentioned earlier in the hadith, or sit if he is standing, otherwise let him lie down. On the authority of Abu Dharr al-Ghifarit That the Messenger of Godr He said: “If one of you becomes angry while standing, let him sit down. If the anger goes away, then let him lie down.” Narrated by Abu Dawud and Ibn Hibban in his Sahih. On the authority of Abu Wa’il, he said: “We entered upon Urwah ibn Muhammad al-Sa’di and a man spoke to him and angered him. So he stood up and performed ablution and said: My father told me on the authority of my grandfather AtiyahtHe said: The Messenger of God saidrAnger comes from Satan, and Satan was created from fire, and fire is extinguished only with water. So if one of you becomes angry, let him perform ablution. Narrated by Abu Dawood. On the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Prophetr He said: “Teach and make things easy, and do not make them difficult. If one of you gets angry, let him keep quiet, and if one of you gets angry, let him keep quiet.” Narrated by Ahmad and Al-Tabarani. As for this funny story that happened to our master Abu Bakr Al-Siddiq, it shows us how help from God is provided when one is angry. On the authority of Abu Hurairah:tA man insulted Abu Bakr and the Prophetr He sat down and the Prophet began to like him and smile. When he repeated some of what he said, the Prophet became angry.r He stood up, and Abu Bakr followed him and said: O Messenger of God, he was insulting me while you were sitting, and when I responded to some of what he said, you became angry and stood up? He said: There was an angel with you who was responding on your behalf, and when you responded to some of what he said, Satan came, so I would not sit with Satan. Narrated by Ahmad, al-Tabarani, and Abu Dawud, and the men of Ahmad are the men of Sahih.

**Most fires start from a small spark.**

\*Dear husband: If your wife gets angry, her devil has taken control of her and she has become obedient to him, so what should you do? Will you be helping the devil against her? You may say: Is it reasonable that I help my enemy and her enemy against her? You certainly do not mean that, but the reality is that we do that without our noticing, as we get angry when we hear our angry wife, who has fallen into the trap of her devil and is saying what we do not like or doing what angers us, and thus we have helped the devil against the wife and helped our devil against us, and the result is that both devils rejoice and dance on the fire burning in the two souls, and even in the entire house, and it may come upon it and destroy it. Narrated by Abu Hurairaht About the ProphetrHe said: “Do not help Satan against your brother.” Narrated by Al-Bukhari. I will illustrate this fact in the following: If the wife gets angry and the fire ignites her, as the Prophet mentioned,r“Anger is a burning ember,” so it is your duty, based on your mind and responsibilities, to extinguish this fire, not increase it, just as if you saw a fire raging in your wife’s clothes or body, would you delay in putting out the fire and saving your wife? Would it be acceptable for you to throw materials on her that would increase the flames? My brother, if you do not hasten to extinguish the fire of her anger, then you are negligent, so what if you did something that would increase the fire of her anger?! That is why Abu Darda’ said:tTo his wife: If you see me angry, please me, and if I see you angry, please me. How beneficial this advice would be if it were between every spouse.

\*Know, my brother, that fire consumes itself and then goes out, unless it is fed with fuel, so it continues and increases. And so is the completion of the fire of anger, which is extinguished with water. The water that extinguishes anger and its fire is to appease the angry person until he calms down and is satisfied. The water of appeasement is the acceptable and required word for this situation, even if it is a lie. Be very careful of provocative and unacceptable words at the time of anger, for water is a liquid that extinguishes fire, and gasoline is a liquid that ignites fire, if the laws of things require that, just as the owner of a car does when his engine overheats. He must stop it and then cool it with water. When the engine temperature returns to its normal level, he starts it and moves it and drives his car. If he does not do that, the engine will burn out and he will be unable to drive and lose his car. And women, my dear brother, because of their natural abundance of emotion and keen sensitivity, are quick to be tempted to anger, but for the same reason they are usually quick to appease, and for this reason the Prophet said about them:r: “I looked into the Fire and when its inhabitants were many women, they would be ungrateful to their husbands. If one of them were to be good to you for a lifetime, then she saw something in you and said, ‘I have never seen any good from you.’” Narrated by Al-Bukhari on the authority of Ibn Abbas, may Allah be pleased with them both. So, ingratitude from her towards her husband only occurs when she is angry with him – she saw something in you – and this, O husband, is the nature of women, not just your wife, but this is from her with a good husband for a lifetime. However, anger blinds and makes one forget. This prophetic report calls you to be patient with them, for patience is indispensable to a keen person. Whoever knows the virtue of a pure married life will be patient with his wife, be patient and forbearing with her in order to attain love and mercy and all that he hopes for from her. So be kind to your wife and do not obey Satan in her matter, and seek help from Allah, for He is the One who says:)And we made his wife good for him.(He was a prophet.

It has been said: He who does not wrong himself to people, wrong them, and ignore them will not be safe from them, and the wife is more deserving of that. They have said and advised: She has the right to overlook three things: the injustice of anger, the injustice of a mistake, and the injustice of influence. Among the advice I have heard and memorized about anger as well, is that fire is weak at the beginning and can be extinguished by a small amount of water. It may be extinguished by simply blowing a little air with the mouth, but if left, it becomes strong and the blowing itself will make it burn more, and most fires come from small sparks. With a small word that you easily utter from your mouth, you can extinguish its fire at the beginning of anger, and the word after that may make it burn more. Someone gave me a wonderful example about the anger of a wife in particular, saying: When the electricity goes out in the house, a person changes all the light bulbs and even changes the connections, and the electricity does not return to the house, because he is ignorant of that knowledge. The matter is very easy. What is required is to change what is called the fuse hair in one minute and without cost, and the electricity will return to its course. And so does he who has knowledge of women’s anger. He appeases the angry wife with whatever pleases her, such as easy, sweet words that return her to her natural nature and does not burden him with anger, quarrels, or anything worse than quarrels. Thus, light replaces darkness, and harmony returns. As the popular proverb says, “Oh house, evil has not entered you.” It would be nice of you to agree with her, as the noble companion Abu al-Darda did.t And tell her what the poet said:

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| Forgive me, and you will continue to love meDon't tap me like you tap a tambourineDo not complain too much, lest you lose your strength.I saw love in the heart and harm | Don't say anything in my surah when I get angryYou do not know how the absent isMy heart hates you, and hearts are always changingIf they meet, love will soon go away |

\*Argumentation and debate create estrangement, hatred and alienation between those who love each other. Most anger comes from argumentation and debate, and patience with that is easier than the consequences of anger. On the authority of Ibn Abbas, may God be pleased with him, he said: Omar bin Al-Khattab said:t: (We, the Quraysh, were a people whose women were dominant. When we came to Medina, we found a people whose women were dominant. So our women began to learn from their women. He said: My house was in Bani Yazid in Al-Awali. One day, I became angry with my wife, and she was arguing with me. I disapproved of her arguing with me. She said: Why do you disapprove of my arguing with you? By God, the wives of the Prophetr To review it, and one of them abandons him today at night. So I went and entered upon Hafsa and said to her: Are you reviewing the Messenger of God?rShe said: Yes. I said: Would any of you abandon him today at night? She said: Yes. I said: Whoever among you does that has failed and lost out. Does any of you feel secure that God will not be angry with her because of the anger of the Messenger of God?rSo she is dead? Don't go back to the Messenger of GodrDo not ask him anything, but ask me whatever you want, and do not be deceived by the fact that your neighbor is more beautiful and more beloved to the Messenger of God than you - meaning Aisha) Narrated by Al-Bukhari and Muslim. What patience and what forbearance was from the Messenger of God.rAnd his companions, especially OmartHe is known for his severity, and there is something more severe than revision and abandonment. Aisha, may God be pleased with her, narrated that she once became angry in the presence of the Messenger of Godr She said to him: And you are the one who claims that you are a prophet?! The Messenger of God smiled.r And he did not say anything. It was narrated by Abu Ya’la in his Musnad and Abu al-Sheikh in the Book of Proverbs. She also narrated, may God be pleased with her, that something happened between her and the Prophet.rThey talked until they brought Abu Bakr between them.tA ruling, so the Prophet said to herr“Should you speak or should I speak?” She said, “Speak but say nothing but the truth.” Abu Bakr slapped her until her mouth bled and said, “O enemy of herself, does he say anything but the truth?” So she sought refuge with the Messenger of God.rAnd I sat behind his back, and the Prophet said to him:r“We did not call you to this, nor did we want this from you.” Narrated by Al-Tabarani in Al-Awsat and Al-Khatib Al-Baghdadi in Al-Tarikh. And OmartDespite his intense jealousy, he was patient with his wife, Atika bint Zaid, may God be pleased with her. When he went out to pray, she followed him. He hated her going out and hated to prevent her. He used to say that the Messenger of GodrHe said: “If your women ask your permission for anything except prayer, do not prevent them.” Narrated by Ahmad in his Musnad.

\*My brother-in-law: It is a common mistake to hold an angry person accountable for what he said in a state of anger. We have known that when a person is angry, his devil is the one who controls him and is the one who provides him with what he says. The reality is that the one we should hold accountable is our enemy, the devil, not the angry person. All that can be mentioned is to warn him not to weaken again for his devil and to beware of him. It is common that we repeat the evil that the devil cast among us in a state of anger, which is a reason for bringing back the anger and its atmosphere once again, and that is the enemy’s intention.

\*My brother-in-law: The one who was foaming and frothing in anger is not your wife, even if she says it. Rather, it is the devil, the enemy. Do not fall into his traps again by holding your wife accountable for what she does in a time of anger, for a believer is not bitten twice from the same hole. So control your ship, for the devil’s sea is deep.

**Chapter Seven**

**A bouquet of floral colors**

**Decorate the corners of the house**

\*A good life is possible with a correct understanding and sound intention between spouses, and the slogan (happiness is required and possible) with some reason, patience, caution and tolerance. Make things easy for yourself and for others, and God will make things easy for you and for you.

\*The Muslim home is distinguished by the prevalence of love, joy, generosity and stability. Whoever enters it is filled with joy and is met with generosity and welcome. He finds what he wants in it or is responded to with a generous welcome and beautiful words.

\*The closest person to rush to your aid if you call him is your neighbor. Treat him well, get to know him, share in his joys and sorrows, and do not neglect any of that.

\*Have you ever thought about inviting your wife for lunch or dinner? If you did, it would be wonderful and clever, even if it wasn't too expensive. Try it and you will wish me well.

\*Do not get tired of inviting your wife’s family, praising them, and strengthening your relationship with them, especially your mother, as this does not cost anything and has a great impact on your marital life.

\*Do not show your differences with your wife to your family or children, but rather show them the beautiful words that are dear to your wife, and do not be ashamed to say them in front of them. Your life and her life will be without boredom.

**Happiness is desirable and possible**

\*A good life is possible with a correct understanding and sound intention between the two spouses who are companions. The slogan that should fly over the Muslim home is: Happiness is desired and possible, with some prudence, patience, caution and tolerance. Life is short in its entirety, but it is exciting and interesting with its successive situations and surprises. People are most appreciative of their situations, and a person is appreciative of his own worth and value according to how well he handles the situations in his life. Mostly, we do not create those situations, but rather the lesson lies in the successes or failures in dealing with situations. Here are homes where people were happy, and others where people were miserable.

How many happy, successful and blessed lives there are, and how many businesses have ended in misery and suffering despite the fact that their owners were intelligent, but they clashed and clashed, and how many simple people are poor in terms of knowledge, money and prestige, but they succeeded in their married lives with what was allotted to them of good fortune and ease of dealing and companionship.

I heard from a wife who was happy in her life - as far as I know - a saying that she seems to adopt as a principle for her life. She said: (My mother’s advice to me since I got married was: Make it big and it will grow, make it small and it will grow). When I asked her for clarification of the meaning, I understood that she meant the problems and situations that spouses go through, that is, every problem that I took as big and important becomes big, and if I looked at it as small and not deserving of much attention, it becomes small and quickly passes.

\*Yes, happy husband: you are the one who determines the weight of things, with your view, evaluation, and interest. Make things easy for yourself and for others, and God will make things easy for you and for you. The trustworthy one has advised...r In this regard, he said: “Make things easy and do not make them difficult, and give good tidings and do not repel.” This is an authentic hadith.

**Blessed is he who becomes your neighbor**

\*A Muslim in himself, in his home, and in all his affairs is beautiful, polite, and beloved. He is easy-going and not a burden on anyone, in his speech, in his food, in his clothing, in his entrances and exits, in his movement and stillness, with himself and with his family, with his neighbors and visitors. How beautiful are the demands that the role model of noble creation, Muhammad, urged us to achieve.r In his saying: “Make your clothes good and fix your saddles, so that you will be like a mole among the people.” And in his saying: “You will not satisfy people with your money, but let them satisfy you with a cheerful face and good character.” And in what was narrated byr On the authority of the Lord of Glory: “My love is due to those who love one another for My sake, those who give to one another for My sake, and those who are kind to one another for My sake.” Ibn Abbas, may God be pleased with him, said: “Among the best good deeds is honoring those who sit with you.” The Muslim’s home is distinguished from others by the prevalence of love, joy, generosity, and stability. Whoever enters it is filled with joy and is met with spaciousness and hospitality. He finds what he seeks in it or is responded to with a generous reception and beautiful words. The poet said:

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| Heart to heart | Guide when he meets him |

That is the guidance of the ProphetrIt is the characteristic of the people of the house: “Whoever believes in God and the Last Day, let him be good to his neighbor. Whoever believes in God and the Last Day, let him honor his guest. Whoever believes in God and the Last Day, let him speak good or remain silent.” Narrated by Al-Bukhari and Muslim.

\*The neighbors of a Muslim home receive from its lights, goodness, and good neighborliness, and we all memorize the hadith of the Messenger of Godr“Gabriel kept advising me to be kind to my neighbors until I thought he would make them my heirs.” This, dear husband, is about the neighbor among people who has a wall and stones between you. So how about the neighbor who is your companion in the same house? Taking care of his neighbors and honoring his closeness is more appropriate and more deserving. The Messenger of God said:r“Be the best neighbor, and you will be a Muslim. Be the best companion, and you will be a believer.” Narrated by Al-Tirmidhi and Ibn Majah. How true is the poet’s saying about the neighbors of a Muslim:

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| I envy your neighbor for being your neighborI wish your neighbor sold me his house | Blessed is he who becomes your neighborAn inch, so I give him an inch of house |

\*Brother-in-law: The one who will rush to your aid if you call him is your neighbor. Befriend him, get to know him, and share in his joys and sorrows, and do not neglect any of that. Endear yourself to his children and give them some nice little gifts, and they will grow up to be men and appreciate all that you do.

Do not forget to congratulate them on all occasions and holidays and knock on their door specifically for that so that they get used to that from you and remember you for it. If you have a profession or a job and can help them, then be keen on that without them asking you to help them. It would be nice of you to invite them to your home on special occasions, or for food, or for some sweets, and show interest in them. In doing so, you are worshipping God in honoring them. You will find the effects of all that in their dealings with you, your wife, and your children, in your life and after your death, in your presence and in your absence. The least and most beneficial of that for you is to protect yourself from their harm and feel safe from them.

**Pour out the ear of corn**

\*One of the biggest reasons for attracting love and friendship is exchanging gifts. The ProphetrHe accepts the gift and gives it as a gift. Anas bin Malik narrated:tAbu Talha sent a rabbit’s hip or thigh to the Messenger of God.rSo he accepted it) Narrated by Al-Bukhari and Muslim. How great is the blessing of that small piece of rabbit if it is a gift from a loved one, and how great is the humility of the ProphetrHe is of great value to Muslims, as he accepts such a thing from one of them. So, my brother husband, the point is not in the value of the material gift, but rather the great value is in the one who loves and gives from what he owns to the one he loves. Therefore, when Umm Hakim bint Wada’ Al-Khuza’iyyah, may God be pleased with her, asked the Prophet,rShe said: “O Messenger of God, do you hate to reject kindness?” He said: “How ugly it is! If I were given a leg as a gift, I would accept it, and if I were invited to a forearm, I would respond.” Narrated by Al-Tabarani. Aisha, may God be pleased with her, said: “Umm Sunbula gave the Messenger of God a gift.”rMilk, but she did not find it, so I said to her: The Messenger of Godr He forbade us from eating the food of the Bedouins. Then the Messenger of God entered.rAbu Bakr was with him, so he said: What is this with you, O Umm Sunbulah? She said: Milk that I gave you as a gift, O Messenger of Allah. He said: Pour, O Umm Sunbulah. So she poured. He said: Give it to Abu Bakr. So she did. He said: Pour it, O Umm Sunbulah. So she poured. He said: Give it to Aisha. So she gave it to her and she drank. He said: Pour it, O Umm Sunbulah. So she poured and gave it to the Messenger of Allah.rSo he drank. Aisha said: And the Messenger of Godr He drinks from the milk of Aslam and it is the coolest on the liver. I said: O Messenger of Allah, I was told that you forbade the food of the Bedouins. He said: O Aisha, they are not Bedouins, they are the people of our desert and we are their city dwellers, and when they are invited they respond, so they are not Bedouins. Narrated by Ahmad, Abu Ya’la and Al-Bazzar, and the men of Ahmad are the men of Sahih. The reason for the prohibition of the food of the Bedouins is what was narrated by Ibn Abbas, may Allah be pleased with them both, that a Bedouin gave the Messenger of Allah a gift and he rewarded him for it, so the Prophet said to him: Are you satisfied? He said: Yes. The Messenger of Allah said:r“I was thinking of not giving a gift except to a Qurayshi, Ansari or Thaqafi.” Narrated by Ahmad, Al-Bazzar and Al-Tabarani. Among the subtleties of socializing with the Prophet:rTo his companions, what was narrated by Ibn Omar, may God be pleased with them both, “A man was nicknamed Hamar and he used to give gifts to the Messenger of God.”rA leather container of ghee and a container of honey. He would buy them, and when their owner came to collect the price, he would bring them to the Messenger of God.rHe said: O Messenger of God, give this man the price of his goods. So the Messenger of God did not give more.r On the condition that he smiles and orders it to be given to him. Narrated by Abu Ya’la and his men are the men of Sahih. On the authority of AnastHe said: “Muslims used to exchange gifts during the time of the Messenger of God.”rA connection between them, so the Messenger of God saidr“If people had become Muslims, they would have given each other gifts, even if it was not a camel.” Narrated by Al-Tabarani. On the authority of Aisha, may God be pleased with her, “The Prophet said: Give each other gifts, and you will increase in love.” Narrated by Al-Tabarani. And on her authority, she said: The Messenger of God said:r“O believing women, give each other gifts, even if it is a sheep’s hoof, for it strengthens affection and removes grudges.” Narrated by Al-Tabarani.

**Welcome to Umm Hani**

\*Simplicity and lack of affectation, especially for someone who is accustomed to visiting you and being your companion, is evidence of true friendship and comfort with the guest. Honoring a guest does not mean burdening him with what he cannot bear. Abdullah bin Ubaid said: I entered upon JabirtIn a group of the Prophet's companionsr He offered them bread and vinegar and said: Eat, for I heard the Messenger of Godr He said: “Vinegar is a good condiment. It is a ruin for a man if a group of his brothers enter his house and he despises what is in his house and offers it to them, and it is a ruin for the people if they despise what is offered to them.” Narrated by Ahmad, Al-Tabarani, and Abu Ya’la. And our master Salmant A charming man who loves salt. Shaqiq bin Salamah said: “I and a friend of mine entered upon Salman Al-Farsi, and Salman said: If it were not for the fact that the Messenger of Godr He forbade us from spending too much money, so I would have spent it on you. Then he brought bread and salt. My companion said: What if there was a camel in our salt? So Salman sent his waterpot and pawned it, then he brought the waterpot. When we had eaten, my companion said: Praise be to Allah who has made us content with what He has provided us. Salman said: If you had been content with what He has provided you, my waterpot would not have been pawned!!) Narrated by Al-Tabarani and its men are the men of Sahih. In another narration: “The Messenger of Allah forbade us from spending too much money.”rTo provide for the guest what we do not have.

\*My husband brother: Have you thought about inviting your wife for lunch or dinner? If you are surprised by my innocent question, it is not strange, it is just that you are not used to it. If you did, it would be wonderful and clever, even if it was without much effort. I say to you: Try it and you will pray for my well-being.

\*Mrs. Umm Hani, the Prophet’s cousin, entered.rI greeted the ProphetrHe said to her: “Welcome, Umm Hani.” Narrated by Muslim. An old woman entered upon the Prophet.r So he honored her. He was asked about that, and he said: “She used to come to us during the days of Khadija, and keeping a good relationship is part of faith.” Narrated by Al-Hakim on the authority of Aisha, may God be pleased with her, and he authenticated it. And on the authority of Anast He said: "The Prophet camer A beggar came and ordered a date for him, but he did not take it and felt lonely because of it. He said: Another came and ordered a date for him. He said: Glory be to God!! A date from the Messenger of God.r!! He said: Then the Prophet saidrTo the slave girl: Go to Umm Salamah and give him the forty dirhams that she has. Narrated by Ahmad and his chain of transmission is that of Sahih.

\*My brother-in-law: This is the image of the Muslim homeowner with those who enter his home: welcoming, cheerful, honoring, and being generous. So, my brother, let there be room in your home for family and visitors, and let your chest be broad and your face beam when you receive them. The general public is more satisfied with a good meeting and a kind reception than with being honored by preparing food, so they say: (Meet me, but do not feed me).

**If someone does you a favor, reward him.**

\*The wife’s relatives and parents are the closest people to your wife, and they should be the same to you after your family. The wife is very sensitive about matters related to her family, and at the same time she is very affected and grateful for any kindness done to them, so be sure to honor them in your home and make them feel that the home is their home or at least the home of their daughter who is your wife so that they do not feel like strangers in their daughter’s home. You should sit with them and welcome them and not leave them with the wife as if their visit does not concern you or as if you do not care about their presence. It would be nice to spend a little money on them by bringing them some fruits and refreshments and the like especially for them even if that is against the wife’s wishes, as the wife in such cases fears for the husband and what he spends on her family for hidden reasons, such as that the husband gets tired of what he spends on them, or fearing that he will spend the same or more on his family, and she may hate that for reasons she does not state. The husband should also be careful not to mention his wife's family in a way that she dislikes, but rather to mention them in a good way in front of them and behind her back, as this will make her very happy, even if there are differences between them. It is also the wife's duty to help his wife be dutiful to her parents and maintain kinship ties, whether by visiting them. It is better for him to accompany her on such visits, and to be sure to bring some fruits and gifts whenever possible. One of the reasons for strengthening the connection and relationship with his wife's family, especially her mother, is to praise his wife in front of them, as he praises the food that is presented to him and tells them that he loves making this food that his wife learned from her mother and to thank her for that and that she was the reason for his happiness and raising his wife with everything he desires in a wife.

\*My husband brother: Do not get tired of saying these words and repeating them to your wife’s family, as this will not cost you anything and will have a great impact on your married life. When inviting people to good occasions in your home, make sure that your wife’s family is there before inviting your own family.

\*Your wife's relationship with your family grows stronger and weaker according to the strength or weakness of your relationship with her family in general. However, if your family needs some money from you or the wife thinks that you give them money, this causes many disputes with them and with you. She may be keen to cut off the relationship with them - if possible - to cut off this support from them. This is because the woman's feelings and desire to own everything related to her husband, as we mentioned previously, make her anxious and tense about this matter. The treatment for this is patience, frankness and persuasion, because neglecting this under the pretext of the wife's mistake in this matter makes her hide the issue and create other reasons for the dispute with the family. If these reasons are not treated, you will not be able to improve the relationship and the dispute will return to the existence of its hidden reasons. In general, pleasing the family at the expense of angering the wife is not a solution, nor is the opposite of that by pleasing the wife and angering the family.

It is very useful to keep marital disputes - if any - limited to between you and your wife, and not always resort to her family or yours. It is useful for your wife to trust that your family or others do not know about the disputes. The wife does not like anyone to interfere between her and her husband, unless she is a wise and trustworthy friend of the wife, as she helps in mediating between her and her husband when some problems arise, and the wife usually accepts to present the matter to her.

\*Your young children's hearts and memories are very sensitive to disagreements with their mother, so you should avoid talking about these issues in front of them or within their hearing. Know that children are well aware of this despite their young age, so do not neglect this, especially the children of this strange generation, as they have the ability to understand feelings of distress from the faces, eyes and way the parents talk to each other, and the effect of all of this appears in the form of joy, distress and anger on their behavior, health, sleep, play and studying.

\*Ibn al-Mubarak said to his brothers - while they were fighting in the cause of Allah -: Do you know of a better deed than what we are doing? They said: We do not know. That is fighting in the cause of Allah and fighting His enemies. What is better than it? He said: But I know. They said: What is it? He said: A chaste man with children. He got up at night and looked at his children sleeping with their faces uncovered, so he covered them with his garment. His deed is better than our fighting in the cause of Allah, the Almighty and Majestic.

\*Abu Talib Al-Makki said: It is said that the first to cling to a man on the Day of Resurrection will be his wife and children. They will stand before God Almighty and say: O our Lord, take our right from this man, for he did not teach us what we did not know and he fed us forbidden food and we did not know. He said: Then he will exact retribution for them from him.

\*Beautiful words that are dear to your wife should be repeated in front of your children and those who mix with you until they get used to them. Do not be ashamed to say them in front of them. If you have tried it, start and do not delay. This is food, medicine and a protector from the interference of demons. Memorize some nice poems and listen to them for your wife. Write her letters if you travel or are away from her, and include in them what she keeps and reminds you of. Tell her:

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| Oh paradise of love and world of desires |  | I never thought I would find you in two eyes |

Tell her:

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| --- | --- | --- |
| Life may be easy except for an hour |  | The earth is insignificant except for a place |

Tell her, tell her and never get tired of telling her, your life and hers will be endless.

\*The last thing the Messenger of God recommendedrThree, he would speak them until his tongue would stutter and his speech would be indistinct: “Be careful with women, for they are prisoners with you...” The hadith was narrated by Al-Nasa’i and Ibn Majah. And our final supplication is that all praise is due to Allah, Lord of the Worlds.

**Wife's covenant with husband**

\*There is no one more beloved to you than him after God and His Messenger.

\*Your life motto should be to attain God-fearingness and bring joy to your husband and those you associate with.

\*That all your work be in fulfillment of the promise you made to God through the marriage contract according to the Book of God and the Sunnah of His Messenger, even if the husband falls short in fulfilling his rights, for every person is held in pledge for what he has earned.

\*If a Muslim has rights, a neighbor has rights, a relative has rights, a companion and a friend have rights, and a husband has rights, then your husband has rights over you: a Muslim, a neighbor, a relative, a companion and a friend, just as he has rights as a husband. So do not forget the rights he has over you from all of these rights and fulfill them for him with sincerity and love.

Based on these principles:

1. Receive your husband, no matter the circumstances, with enthusiasm and welcome, showing eagerness for him, and it would be nice if you gave him a quick kiss.
2. If your appearance is not good because you are busy with household duties, apologize to him shyly, and quickly show all signs of beauty from you.
3. Say more words that men love, on and off occasion, such as: You are my love and the light of my eyes, I miss you my love, your entrance fills the house with blessings, and without you the house becomes cold and lifeless, may God not deprive us of your entrance or seeing you, my love, don’t be absent, it would be better for me to worry about you a lot, what’s wrong, I am at your service, I am your wife, in your hands, command me my love.
4. Do not be shy to mention words of flattery and love in front of your children when you are dealing with your husband and in front of them, as this is teaching and educating them and it is from you to your husband - their father - it pleases them and they get used to it from you.
5. Accustom your children to seeing you in your best adornment when your husband is present or when he is due to arrive, as long as you are careful to cover your private parts from them, which are from the navel to the knee. However, do not resort to showing anything above that, taking into consideration custom, maintenance, and the circumstances of teenage children.
6. If you hear your husband calling you, always say, "Yes, my love," and hurry to answer the call.
7. If your husband is accustomed to something like drinking a cup of tea or coffee at certain times or in certain circumstances, then you should offer it to him before he asks for it. This will make him happy and glad, and he will find in it what he seeks from submission to him, keenness to serve him, and evidence of his love.
8. Drive away the whispers of your accursed Satan and the manifest enemy that he often puts in your heart, that your husband will (take revenge on you for this) and say to yourself: Let him leave, disappointed and defeated. Even if... this is his right and my duty, and may God be pleased with me for that.
9. Tell your husband your secrets and make him feel your trust in him so that he can see your transparency in dealing with him. He is a good father to you, a loyal brother, a faithful friend, and a compassionate husband.
10. Do not tire him out by following up with him regarding money and cash. Make him feel free to spend his money, for you are not the Lord who asks him where he earned it and how he spent it. (Deliberately ignore him if he spends on himself or his family and relatives or if he misuses his money, for this is one of the widest doors through which Satan enters to destroy homes and create problems. Preventing harm is more important than bringing benefits.
11. Make sure that your bedroom with your husband is the paradise of his life, which he adores and longs for his presence in, because of the arts of dealing and feminine behavior you accustom him to. Listen to him without shame, show him without boredom, respond without excuses, and obey without tiring. Be honest with God in him so that God will be honest with you, and give to him so that he will be faithful to you.
12. Keep it in secret and God will keep it for you in secret, for the reward is of the same kind as the deed.
13. Show your husband joy and happiness, and it is preferable to laugh with him and the children, because the devil avoids such gatherings and attends them when there is misery, and the man accepts gatherings of joy and happiness and flees from gatherings of misery, so accustom your husband to loving the home and its gatherings so that he does not love other gatherings.
14. Do not get tired of waiting for your husband if he is unable to come, and do not show your anxiety about waiting, but show your concern for him and say: Thank God you are safe. As long as you are well, all the anxiety is gone.
15. Make sure to eat with him even if you are full, and show him that you love sharing his food and that eating is delicious in his presence.
16. If your husband is worried, do not talk to him too much. Look at him silently and compassionately. Sit next to him, hold him tightly, put your hand on his shoulder, and say to him with a smile: What's wrong, my love?
17. Do not bring up topics about children, neighbors, work, or family when receiving him, during meals, during a fun family gathering, or in the bedroom before he has his fill. But do so at times when he would like to know about these matters. Beware of presenting problems too often, and do not ask him to adopt your opinions every day, but for the sake of knowledge, benefit, and advice.
18. Make sure, behind his back and in front of God Almighty, to honor his family, especially his parents, and do not speak ill of them in front of him. Help him treat them well, honor them, and be kind to them. Make them feel that you and your home are theirs in your home, and treat them as if it were their home. Put up with their harm and whatever you hear from them that does not please you, as this is the habit of most people so that they will feel comfortable with you and treat you well.
19. Be frank with him about everything you ask for or would like him to be in your opinion, whether in his appearance, his inclinations towards you, or the way you enjoy yourself with him and with him. Be frank with him that you would like him to praise your behavior with him and that he loves you and to tell you that. Be frank with him so that he can be frank with you as well so that Satan does not throw his evil whispers at him. Be frank with him, for there is no one on the face of the earth to whom you have revealed yourself except him. Beware of your Satan saying to you: Your dignity, what you say is shameful, for there is no shame or claim of dignity between spouses.
20. Get used to giving up some of his desires and demands, and be satisfied with his moral, behavioral, and social state, for he is your portion in this world and your husband in heaven. Not everything you ask for, desire, or endure will come true for you in this world. Soon, you will depart and obtain all your wishes.)They will have therein whatever they wish, and with Us is more.([Q:35].
21. Wake up early so that your husband can wake up and see you serving him and fulfilling his needs, such as preparing his clothes and shoes, arranging his bag if he is happy with that, preparing breakfast and tea, and sitting with him to share.
22. Let your radiant, cheerful face be the last sight that sticks in his memory when he leaves the door of the house, and it will accompany him throughout his long absence from you. Let your radiant, cheerful face be the first thought in his heart as he stands behind the door waiting to see you when you come to his happy home, and let love remain an umbrella between you.