

**The Art of Being a Husband  
The Art of Being a Wife**

**MARRIAGE IN ISLAM  
Rights and Responsibilities**

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### *A Gift*

*To whom Faith is his drive  
Who wants to make his marriage survive,  
Should listen to what the Prophet said,  
To make in his life a happy wed,  
The words are jewels from above,  
Use it and go toward your love,  
So please read and show your spouse,  
To have love and passion in your house.*

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## *In the name of Allah, the Beneficent, the Merciful.*

*Thanks and prayers be to the mighty Allah, the Lord of the universe, the One who allowed the holy enjoyment of marriage and made it the reason for the continuation of our life. Prayers be upon the seal of the messengers, Prophet Mohammed (P), the one that brought the details of marriage from Him. And peace be upon his immaculate progeny, the ones that carried the message faithfully and made it reach us, and mercy be upon his pure companions.*

I leave upon you the Book of Allah and my pure progeny. If you hold on to them you will never go astray.

*Prophet Mohammed (P)*

# Introduction

Being a clergy at the Islamic Institute of Knowledge, taking care of marriage ceremonies, marital problems, fights, divorces, and many other misunderstandings, I realized that most of these marital troubles are related to the lack of information and knowledge. I realized that neither the husband nor the wife know what their rights are, they don't know that the holy bond of marriage is a holy contract, a set of rules, that are set by beloved God almighty. If a woman or a man wants to have more conditions she/he can ask at the time of marriage.

It should be known that in Islam dowry is a must condition for marriage and the woman can set it, many people think dowry is money and they believe that more money is better. The woman is not for sale, she is a very valuable being, holy marriage is not a business deal where the more the dowry, the merrier.

The woman can ask for a condition, a form, or a situation as a part of her dowry for marriage. For instance, the default law of Islam puts the power of divorce in the man's hands, she can ask to have this power in her hands as well, if she doubts the man, this should be worth a lot more than any amount of money because she can free herself if he is not worthy of her. At the same time if the man was worthy, I don't think there is anything wrong with paying him for marriage. The lady Khadeejah (P) paid her dowry when she wanted to marry Prophet Mohammed (P)!

I urge you to give this book to your loved ones: your daughters, your sisters, your sons, or brothers, anyone who is ready to be married so he/she will become educated. If he/she becomes educated he/she will not put his/her life blindly into the greatest form of responsibility, marriage. The sexual drive is great but it should not be the reason for this holy matrimony.

# Acknowledgement

When the grand scholar Imam, Sheikh Abdul Latif Berry, asked me to teach the course, “Marriage in Islam”, I realized the need for this book; therefore, I send my many thanks and appreciation to him. Also many thanks to all who helped in any way or form, specially the one who had proof read this book many times to correct the mistakes, my wife.

At the same time, I know how weak we are to set up rules for humans. I believe The One who made us is the best One to tell us what to do in our lives and in our marriages in particular. Therefore, I decided to carry as many traditions and statements as possible from the Prophet and his immaculate progeny (P). I translated most of these statements (hadiths) from the Arabic book “Makarem Al-Akhlaq” collected by Sheikh Rathy Ad-Deen At-Tabarsi. The statements (hadiths) are written in Arabic in the back of this book.

Please note that some of the words have been explained rather than translated, at the same time, I do not claim to be perfect, The Almighty perfect is God, therefore, please forgive any mistakes I have made.

Jowad Al-Ansari

# MARRIAGE FROM THE PROSPECTIVE OF OTHER RELIGIONS

## MARRIAGE FROM THE PROSPECTIVE OF ISLAM

Since the beginning of the Islamic faith, Islam has given marriage a new divine meaning, but do other religions paint the same picture? To explain this point, let us display the views of other religions about marriage and compare them to the view of Islam in this concern.

### Judaism And Women

Looking at the religions that came with a holy book we find out that women did not have a better status than that in paganism. The Old Testament or the Torah, as it exists today, considers Eve to be the cause of Adam's disobedience, the reason for man's misery and his expulsion from paradise:

**“3:1 Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?  
2 And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:  
3 but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.  
4 And the serpent said unto the woman, Ye shall not surely die:  
5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.  
6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.) -Genesis 3;1**

The Old Testament gives the man the right to sell his young daughter and not the boy:

**(7 And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.  
8 If she please not her master, who hath espoused her to himself, then shall he let her be redeemed: to sell her unto a foreign people he shall have no power, seeing he hath dealt deceitfully with her. )”-  
Exodus 21:7,**

The Jewish women are considered unclean during menstruation and seven days after delivery:

**(12:1 And Jehovah spake unto Moses, saying,  
2 Speak unto the children of Israel, saying, If a woman conceive seed, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean. )  
Leviticus 12:1,**

And that they are impure as long as they bleed, be it menstruation or the postpartum period:

**(25 And if a woman have an issue of her blood many days not in the time of her impurity, or if she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she is unclean.) Leviticus 15:25.**

A woman is punished, but not the man, for a misdemeanor that they both committed:

**(10 And the cloud removed from over the Tent; and, behold, Miriam was leprous, as [white as] snow: and Aaron looked upon Miriam, and, behold, she was leprous.**

**11 And Aaron said unto Moses, Oh, my lord, lay not, I pray thee, sin upon us, for that we have done foolishly, and for that we have sinned.**

**12 Let her not, I pray, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.**

**13 And Moses cried unto Jehovah, saying, Heal her, O God, I beseech thee.**

**14 And Jehovah said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut up without the camp seven days, and after that she shall be brought in again.**

**15 And Miriam was shut up without the camp seven days: and the people journeyed not till Miriam was brought in again.) Numbers 12:10.**

A woman who does not have a child has no right to choose who to marry if her husband dies, but rather to marry his brother forcibly and her newborn would carry the first husband's name and not his father's, so that the deceased husband's name would not be omitted in Israel:

**(5 If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not be married without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.**

**6 And it shall be, that the first-born that she beareth shall succeed in the name of his brother that is dead, that his name be not blotted out of Israel.) Deuteronomy 25:5**

This demeaning view of the woman does not stop at this point but The Old Testament or the Torah considered her just like any other property that the man owns such as houses, cattle, etc., as was mentioned in the tenth commandment:

**(17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.)- Exodus 20:17**

No wonder that the outcome of such cruelty toward women was the formation of a group of people who may deny marriage.

In an account, David thought that he and his men had deserved to eat from the holy bread, pleading:

“Haven't we abstained from women since three days? Well then, all my men are purified:

**(4 And the priest answered David, and said, There is no common bread under my hand, but there is holy bread; if only the young men have kept themselves from women.**

**5 And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days; when I came out, the vessels of the young men were holy, though it was but a common journey; how much more then to-day shall their vessels be holy? )- Samuel I, 21:4,5.**

The Old Testament or the Torah also saw that it is shameful for any people to have women possess power.

Isaiah says, in the words of the Lord:

**“My people has been exploited by children and the women have been given a free hand over it”:**



**(12 As for my people, children are their oppressors, and women rule over them. O my people, they that lead thee cause thee to err, and destroy the way of thy paths. ) Isaiah 3:12.**

From these texts you will see, dear reader, that the Old Testament and Torah looks down on women depriving them from any respectable position or a better existence than that of a cheap commodity that does not have any value, even when married.

## **Christianity and Women**

As the Christians believe that the current Torah is a holy book, they consider that the human race has been subject to eternal destruction at the hands of a woman. So, whoever examines the New Testament, i.e. the Bible, carefully feels how degraded and low the woman is considered and how limited are her privileges, even in the most sacred matters such as marriage.

All of this is because of the belief that:

**“It was the woman who seduced Adam and caused him to sin and be cast out of paradise.”**

The Bibles also impute to Jesus (P) belittling his mother (as the Bibles pretend) at the wedding that he attended at Qana of Galilee, when she told him that there was no more wine, saying to her:

**“Ah, what is it with me and you woman?!”**

**(3 And when the wine failed, the mother of Jesus sayeth unto him, They have no wine. 4 And Jesus sayeth unto her, Woman, what have I to do with thee? mine hour is not yet come.) John 2:3,4.**

In another story, he used the same words when he was on the cross and in the temple, where they told him, **‘Your mother and brothers are at the door, outside, and they want to talk to you’, he answered: “Who is my mother and my brothers?!,” then pointed at the disciples and said: “Who is my mother? and who are my brethren. 49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren!”- Mathew 12:46.**

For this reason, Christianity considered the woman to be (as mentioned previously in the Old Testament) unclean and that ideal life could only be accomplished through monasticism and celibacy, except for those who cannot bear living without sex and fear that they might commit fornication if they do not marry.

Christianity had gone to the extreme in urging monasticism and abstention from women to the point that it had called for castration! In Mathew 19:12, we find the following:

**“There are castrated (eunuchs) who are born like that, from the wombs of their mothers, there are castrated (eunuchs) who are castrated by people and there are castrated (eunuchs) who castrated themselves for the kingdom of heaven; so, whoever can do it, let him do it”. Mathew 19:12**

Moreover, Paul had encouraged celibacy and abstention from marriage. In his address to the Corinthians, he said:

**(It is good for the man not to touch a woman, but because of fornication, let each one have his own wife and for each woman her man, and I say to those who are not married, and the widows, that it is better for them if they stay like me, but if they could not restraint themselves, then let them marry for, marriage is better than burning in the Fire because of fornication). I Corinthians 7:1-3.**

Therefore, as a result of this idea in Christianity, marriage was prohibited in some sects.

## What about Women in Islam

There is not a time in history, neither old nor modern in which the woman has attained the status that Islam has raised her to. We do not find one single verse in the holy Quran that indicates that the woman should be subordinate to the man, but rather the person who complements him, or as they say, his other half.

In the Quran, Allah says: **“That I will not waste the work of a worker among you, whether male or female, the one of you being from the other”** verse 195, The Family of Imran 3(Aal Imran).

This verse is clear proof of the equality between male and female when it comes to work and reward.

The holy Quran did not lay the responsibility of disobedience on Adam alone, but on Eve as well, saying:  
**“But Satan made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: ‘Your Lord has not forbidden you this tree except that you may not both become two angels or that you may (not) become of the mortals. And he swore to them both; most surely I am a sincere advisor to you. Then he caused them to fall by deceit; so, when they tasted of the tree, their evil inclinations became manifest to them, and they began to cover themselves with the leaves of the garden; and their Lord called out to them: ‘Did I not forbid you both from that tree and say to you that Satan is your open enemy?’ ”** Verses 20-23, The Elevated Places 7(Al-A’raaf).

This, though, does not contradict some of the verses that apparently blame Adam only for the disobedience, as in:

**“And Adam disobeyed his Lord; so his life became evil (to him)”** verse 121, Ta Ha 20.

In this respect, Islam has equated between the man and the woman in all rights and responsibilities, and it did that fourteen centuries ago, during the time when society considered the females to be a shame and used to bury the newborn girl alive, as in the verse:

**“And when a daughter is announced to one of them, his face becomes dark and he is full of wrath. He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it alive in the dust? Now surely evil is what they judge”-** verses 58 and 59, The Bee 16 (An-Nahl).

This is a grave matter that Allah, the Just, will bring up on the Day of Judgment:

**“And when the female infant is buried alive, for what sin was she killed”-** verses 8 and 9, The Covering Up 81 (At-Takwir).

If there were any differences that Islam took into consideration, they are the physiological ones between the male and female and this is the substance of wisdom and fairness. These differences were for the woman’s advantage in more than one respect. For example, she could own property and run economic transactions at an earlier age because her body and mind mature earlier.

As for the man’s guardianship over the woman and his greater share of inheritance, these are justified by the fact that his duty, as dictated by the law, is greater than hers, for instance it is his mandatory duty (not hers)

to bring the expenses home, such as food, shelter, cloths, etc, whereas she is not responsible for any of that, even if she worked and made money it is totally hers.

This, anyway, is irrelevant to our study. Furthermore, the Quran has honored the female with a chapter called “Women”(An-Nisaa), also a chapter for the mother of Jesus, Mary (Marriam) peace be upon them, whereas there is no chapter called men therein.

It also revered every chaste and virtuous woman, while the Torah honored harlots and claimed that four of them were mothers of the greatest prophets of the Israelites, such as Tamar, Rahab, Ruth and the wife of Oria, the Hittite, who was Solomon’s mother- Mathew 1:3, Samuel 2- 11<sup>th</sup> and 13<sup>th</sup> chapter.

Of the most remarkable Quranic styles in honoring the woman, is using the finest and most noble terms when expressing intercourse between the man and the woman, as in:

**“He it is Who created you from a single being, and of the same did He make his mate, that he might incline to her; so, when he covers her she bears a light burden, then moves about with it”** verse 189, The Elevated Places 7(Al-A’raaf).

Also, **“when one of you has already gone into the other and they have made with you a firm covenant”** verse 21, Women 4(An-Nisaa).

It is indeed the best way to express this process; and making each spouse to be like apparel that covers their privacies for the other:

**“They are an apparel for you and you are an apparel for them”** verse 187, The Cow 2(Al-Baqarah).

Conversely, the Torah depicts intercourse as a demeaning process, even if it was lawful and the reader can find this with a simple review of the book.

## Marriage In Islam

To see the beauty of marriage we can see that from the Qur’anic verses or the statements of the Prophet (P). Allah says in His Holy Book:

**“And of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect”**- verse 21, Romans 30(Ar-Rum).

The greatness and sacredness of marriage in Islam is not pointed out through the verses only, but also by the Sunnah (enactment) of the Prophet (P) which explained the philosophy of marriage extensively.

Here we list some of the accounts quoted from Prophet Mohemmed (P) and his household (P) that are worth examining:

1. Prophet Mohemmed (P) said: “Marriage is my sunnah (way of life); so, whoever turns away from my sunnah, he/she is not of me.”
2. Imam Al-Hussain (P) said: “The Messenger of Allah said: ‘He who marries will gain half of his religion; hence, let him fear Allah (be pious) in the other half.’”
3. In one of the accounts: “Each time a young man marries early in life, Satan cries; ‘Woe unto him! Woe unto him! He has safeguarded from me, two thirds of his religion; so, let the servant heed Allah in the remaining third.’”

4. The Prophet (P) said: “Two Rak’as (unit) prayed by the married man are better than seventy prayed by the single one.”
5. In another account: “Surely, two (units) Rak’as prayed by the married man are better than establishing worship the whole night and fasting the daytime.”
  6. In one of the accounts: “He who marries will then be given half the worship.”
7. The Prophet (P) said: “He who marries for the sake of Allah and gave his daughter in marriage for the sake of Allah, he then will have deserved the friendship of Allah.”
8. Also: “There is not an establishment in Islam which is more favorable to Allah, glorified be He, than marriage.”
  9. Also: “He who wants to meet Allah in a state of immaculate purity, he then should marry.”
10. Also: “The most that the believer can benefit from, next to fearing Allah, is a good wife who obeys him when he commands her, pleases him when he looks at her, honors his vow when he vows, and protects him when he is away by guarding her chastity and his money.”
11. He addressed the young people in every place and time: “Oh assembly of young men, if any of you can marry, then let him marry because it (marriage) is more condoning for the eye and guarding for the chastity. But if he cannot (get married), then let him fast because it is a protection for him (from committing a sin).”
12. He also said: “If there comes to you, a man whose religion and manners you are contented with, then give him (your daughters in) marriage. If you do not do that it will be a persecution and a great corruption.”
13. The author of “Means of the Shiite” (Wasa’il Ash-Shi’ah) had quoted more than twenty accounts from Imam Jafar As-Sadiq (P) on the subject of marriage. He (P) said in one of them: “A man came to my father, Imam Muhammad Al-Baqer (P) who asked him: ‘Do you have a wife?’ The man answered: ‘No!’ My father said: ‘I would not be pleased to possess the world and all that is in it if I pass one night without having a wife.’”

These accounts confirm the fact that Islam considers marriage to be of the most important acts of worship to the point that it has deemed it to be half the religion, or even two thirds thereof, and considered the other types of worship, such as praying, fasting, paying the poor rate, and struggling in the way of Allah, etc., to be of the other half, or third. If we examine Imam As-Sadiq’s answer to the man, we find that he gave marriage a moral and spiritual depth that is beyond materialistic value by rejecting the world and all that is in it as a substitute for one night spent without a wife. The Imam (P) gave the man seven dinars (money) and said: “Marry with this.”

14. Just as Islam appreciated marriage, it considered celibacy to be evil from which there is no way out except by marriage. The Messenger (P) said: “Most of the dwellers of hell are the bachelors.” And: “The worst of your brethren are the bachelors.” What is remarkable in these accounts is that the Messenger (P) has made marriage a particular element in his sunnah (tradition), even though it was in the sunnah of other messengers. The reason for this is the moral and devotional depth that Islam has given to marriage for its purity and holiness. From the above issues we can understand why the Prophet (P) and the Imams (P) had several marriages. These marriages were to point out the firm association between faith and the love of women.

15. Imam As-Sadiq said: “I do not think that a man’s faith increases unless his love for women increases.” Accordingly, Prophet Mohammed (P) had coupled between his love for women, the love for the prayer making it resemble the pleasure of his eye is the prayer-saying: “Three things of your world were made dear to me: (good scent), women and the pleasure of my eye is the prayer.” Thus, he had equated between his love for prayer and his love for women knowing that prayer is the offering of every pious (one) and the ascension of every believer and if marriage were not a type of worship and a means (to get closer) to Allah, the Messenger (P) would not have revered it that much.

This may call upon us for a detailed approach of the devotional, spiritual and Gnostic depth of marriage, which may seem vague to the simple mind and to many scholars who have gotten accustomed to the simple and general way of thinking. Islam emphasizes that marriage is one of the most important worships, weighs more than prayer, fasting, zakat. It is more than half of the faith and it is the dearest structure of Islam.

## The Spiritual Dimension of Marriage

One of the fundamental basics of Islam is the fact that Allah has made man inhabit the earth and required him to establish the earth; **“It is He who brought you into being from the earth and made you dwell in it” verse 61, 11Hud.** So Allah, the Most Gracious, wants man to survive and develop his life and his environment on earth; and for this reason, He has readied the means for continuation, the most important of which is marriage; and whoever turns away in dislike and disdain from it is, in fact, turning away from the will of the Creator and is obstructing His means.

No wonder then that the Prophet (P) had enjoined marriage and showed its many aspects, such as abundance and reproduction, saying: “Marry and you will grow in number, for then, I shall vie with you before the nations even with the miscarried fetus.”

So, a person would please Allah and His Messenger (P) if not himself as well by getting married because he would be fulfilling the purpose of marriage and having progeny, which is maintaining the existence of mankind on earth. Also, the ones who reject marriage will be childless and it will be as if they are purposely cutting off the progeny of Adam (P) and it is through the progeny that man inhabits and develops the earth, also persists there in. That is what the Prophet (P) meant when he said:

“When the son of Adam dies, his work will be cut off (no gain) except for three things: a running alms, a learning that could be benefited from, or a good child that prays for him.”

Yet, the aspect of marriage that is more important than having offspring is protecting oneself from infatuation and from what the devil lures the single person to do.

Even though the sexual urge is a great motive for marriage as well as making children, still there is a greater wisdom behind marriage than children; and that is the eternal life and ultimate happiness in Heaven and the hereafter. Moreover, marriage in this life makes the person more anxious to enjoy marriage in Heaven with the Hour's (special servants). Although the happiness and satisfaction that marriage in this life of this world is faint as compared to that of marriage in the Hereafter. The eagerness to experience marriage in the Hereafter is in itself a motive for man to keep his duty toward Allah and do his best to attain a good status in Heaven.

It should also be known that marriage and children are a great responsibility, but it is also tied to the strongest desire in our life. If it were not for the strong drive and the enjoyment of sex, our life and generations would have been extinct by now. Can you imagine a person not having desire for marriage tolerating the agony of life, babies, diapers, sleepless nights taking care of children, etc. Therefore, equilibrium and balance are in existence. Sex is the strongest lure to carry the responsibility of marriage.

We also should know that we were not created in vain, every atom that is a part of the existence and the atom that makes up the inside and outside part of human body includes a wonderful wisdom of the Originator, the Mighty Creator, which amazes the minds, yet the pure hearts and good souls comprehend it to the extent of their purity and goodness. The clearer the soul the more it can see and comprehend; the more it will be preferring the eternal life to the ephemeral one and of renouncing worldly pleasure.

Marriage would be the right thing to maintain the soul and the secular body, which is made up of atoms. It protects chastity and averts one's glance from unlawful things and the looks of lust at other women. As for temptation, though it may be involuntary, it is the strongest of the devil's instruments and there is no solution for it except by continuous sexual satisfaction within the boundaries of marriage. Practically speaking, a wife is like the strength for the soul and a cause for its purity and devotion for Allah.

This clarifies Prophet Mohammed's (P) saying: "Let the one of you have a tongue (praising of Allah), a thankful heart and a believing, virtuous wife that helps him with (working for) his life in the Hereafter." By giving the virtuous wife the same importance as praising and thanking Allah, the Prophet (P) meant to show the greatness of marriage and the value of behaviorism in the procession toward Allah.

It is worth of noting that Islam has called for restraining any type of urge and giving the body only what it needs. Hence, Prophet Mohammed (P) used to preach to people about practicing control when it comes to eating and drinking, saying: "There is not a worse container that man fills, than his stomach. It is enough for the son of Adam to have a few bites to keep his strength but, if he could not, then (let him give) a third (of his stomach) for his food, a third for his drink and a third for his breath." "Indeed, the devil runs through the son of Adam (like) the running of blood through the veins; therefore, make his passage narrow with hunger and thirst."

This is for the other urges. As for the sexual urge, Islam did not restrain it, but rather, encouraged it and this is only for the devotional purpose that was mentioned earlier; add to this that only marriage can satisfy the sexual need. In that case we can say; that's why the prophets were known for frequency of sexual intercourse and Prophet Mohammed (P) is the best example in this context: he abstained from worldly matters, yet he loved women and urged people to get married. He (P) put easy and tolerant laws for marriage that did not even require witnesses to perform the holy contract between two persons, though it is preferable to have them.

## Psychological Effects of Marriage

Marriage is a constructional institute for man and it purifies his soul according to the divine laws of Islam. For this, you may find the Muslim rid of psychological complexes and negative attitude.

This, and marriage is also an outlet that empties the sexual charge which forms the strongest hunger in the life of a human being. Satisfying this charge or desire ends the feelings of anxiety, stress and psychological conflict; besides, it gives the married person a sense of belonging to a new group, i.e. the family: heading this group, managing its matters and enjoying the precious feeling of fatherhood. Sexual intercourse is not just a response to a mere biological pleasure, but a satisfaction of another instinctive feeling, in other words the association between sex and having progeny. Satisfying the sexual urge also serves to bring the husband and wife closer together, especially the woman who likes to have her husband's undivided attention and love and expects him to protect her so that she would feel at ease.

In order for marriage to attain the goals mentioned earlier and to accomplish its role in psychological health, the elements of understanding and harmony must exist between the husband and wife. This understanding and harmony must be based on knowledge, morals and Islamic education that leads to accomplishing the devotional mission of marriage, so that peace, affection and mercy could prevail between the two as was mentioned in the holy Quran. The reader should not forget that it is justifiable to satisfy any type of instinct as long as this is done according to the divine laws, otherwise, it would be a sin.

It is evident that the divine effects which are laws that run through depths of the universe, could not be issued except through the legal and righteous path which Allah Almighty has ordered us to follow because it goes together hand in hand with the nature of the universe and the atoms that make up everything. It gives man an overwhelming sense of tranquility which many people feel unable to express and analyze.

But if he resorts to an illegal path, which is sin, he will not obtain a positive effect, in as much as his deed will be in contradiction with his universal surroundings which are built on righteousness, justice and morality; and the atoms of his body will not be in harmony with the nature of existence, then the negative effects of the divine system will be reflected on him.

It is a tangible reality that wealth and comfort in life do not necessarily give man a feeling of security and peace. This is a predicament that the world of today has driven itself to, because it has deviated from legal marriage which was dictated by the Lord, glory be unto Him. This throws the human deeds into a state of contradiction with the constituents of the universe.

People nowadays are preoccupied by the unlawful sexual relationships between both sexes and their feelings push them in the wrong direction, as to satisfy their desires by any means that come to their minds. Yet, they hardly remember Allah's might with which He has created for them from their own selves, wives and set in them those feelings and made in marriage tranquility and rest for their bodies and nerves, stability in life, peace of conscience, preserving the religion, security for man and woman and legal outlet for sexual instinct. From this we perceive the wisdom behind both sexes in a way that they compliment each other, so that each can provide for the instinctive, spiritual, mental and physical needs of other, to find with him the security, love, and mercy which are needed for their psychological, nervous and physical build up, upon which their new life will be built.

Unfortunately this reality was ambiguous to many, even to some intellectuals and scholars. This has made some people in the western societies abstain from marriage because they see marriage as a chain which prevents pleasure with paramours.

Add to this the other factors which have affected many in the western mentality, like the boundless freedoms of thought, creed, and personal freedom as well, which have set for them goals in the field of money, profit, and sensual pleasure that are in conflict with the spiritual goals and moral principles.

Therefore, with this freedom, the person is doing whatever he pleases without control or guidance from law or society or even shame from Allah, but rather, with instigation from the law and sympathy from society.

Of course, the outcome of all this was an eruption of lust and prevalence of 'sex worship' to the point that it has become a madness that controls the minds of many people in these societies, so they keep changing lovers in their quest for someone more exciting and the quest goes on because the relationship between the man and woman has gone out of the bond of marriage and lost its value and divinity.

This, in turn, leads to a decrease in reproduction, shrinking of population, and weakening of the nation. All these effects are already apparent in the western society which the sociologists have started to warn the governments and societies against the destructive consequences of moral degeneration, lack of norms, broken social relations, many diseases, and extinction of progeny.





# Rights of Spouses in Islam

In the strong holy bond of beautiful marriage! Do the couples have any rights, whether the wife or the husband? Are there any Godly laws they can rely on?

“And among His signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy (between your hearts): verily in that are signs for those who reflect.” (Qur’an Rome 21)

Usually people rely on their selfish drive (not their wisdom) to lead their lives and in some cases they run into problems, if not many! Wisdom is a great leader and it should be followed, combined with Hadiths of the fourteen “pures”; I think life will become a bed of roses. Prior to choosing a spouse, a person should be selective in choosing his/her partner, as a matter of fact; we have many statements from our prophet and the imams that clearly state the rejection of some men/women to be married to. That denial of the first step (choosing the wrong person) will save many problems and disasters, including the saving of innocent babies from becoming potential criminals in the future. We may discuss the choosing or the selection of a spouse in the near future.

We should not forget that a good spouse is like a precious jewel, whether husband or wife, a person should be thankful and show their appreciation to the other. Life is a heavy burden on all of us and we should help each other to carry this burden, especially if it is the closest person to you, husband or wife.

## Rights of the Husband from the Prospective of the Hadiths

“The one that has the most right upon the woman is her husband and the one that has the most right upon the man is his mother.” (Kans Al-Ommal)

“There is no appeal for a woman, before her God, more successful than the satisfaction of her husband.” When (the lady) Fatimah (P) died, Amir Al-Mo’meneen (P) stood and said: “O Lord, I am satisfied with the daughter of your prophet, O Lord she is missed, make her happy.....” Behar Al-Anwar

“Wail (a place in hellfire) be upon a woman who made her husband angry, and Tooba (a place in heaven) be for a woman who made her husband happy.” Behar Al-Anwar

“If I was to order a person to postulate, I would order the woman to postulate for her husband.” Al-Mostadrek

“... The woman will not taste the sweetness of faith until she gives her husband his rights ...” Al-Mostadrek

The woman as a wife should reveal three traits and they are: “Maintain herself from impure until his heart feels trust, whether in good or bad conditions and in case she made a mistake, to show love even with a fake tongue, and to show her best in his eyes.” Behar Al-Anwar

## **Rights of the Wife from the Prospective of the Hadiths**

“Gabriel was still talking about the woman’s rights until I thought she was not to be divorced except from a seen, proven sin.” Behar Al-Anwar

“A woman’s right upon her husband is that he should fulfill her hunger, cover her, and (not give her a bad name in public).” Behar Al-Anwar

“And a woman’s right is for you to know that the mighty Allah has made her tranquil and a joy for you and you should know that this is a blessing from Allah upon you so you should appreciate her and be kind to her and if your rights upon her were more, you should have mercy upon her ....” Behar Al-Anwar

“Surely the man in his house and with his wife needs three traits that he should force himself to do (even if it was not in him): a beautiful relationship, a wise spenditure, and jealousy with prevention.” Behar Al-Anwar.

“The man saying to the woman (his wife) ‘I love you’ will never go out of her heart.” Al-Kafi

In a question Abi Abdullah (P) was asked: “What is the woman’s rights upon the man?” And he answered, “He is supposed to be nice to her, make her full from hunger, clothe her, and to forgive her when she makes a mistake out of ignorance.” Al-Kafi

A man saw Abi Al-Hassan (P) coloring his hair so he asked, “You colored your hair?” “Yes, taking care of oneself will increase woman’s chastity. Woman left their chastity because men ignored their looks.” Then he continued, “Would you be pleased to see her as she sees you without care?” The man said, “No.” Abi Al-Hassan (P) said, “That is why.” Al-Kafi

“There is no substitution for a husband without three things between him and his wife, and they are: the agreement to bring her love and desire, his good attitude and good morals with her for the attraction of her heart, to make himself good looking in her eyes, and his ease in sustenance (making her life comfortable).” Tohfatul Aroos.

# The Art Of Wivery; The Art Of Husbandry.

How to become a good wife? How to become a good husband?  
What does it take to be a good wife? What does it take to be a good husband?  
How to keep your husband at home? How to keep your wife devoted to you?

## Encouragement for marriage

From Abi Ja'far (P) quoting prophet Mohemmed (P) as saying: "What keeps the believer from having a spouse? (Let him marry) Maybe the mighty Allah will bless him with an offspring that will add to the weight of "La Ilaha Illah Allah."

He also said: "Whoever became married, he had fulfilled half of his religion, so let him protect the other half."

He (P) also said: "There is no structure built in Islam more beloved to God than marriage."

He (P) also said: "Whoever liked my intuition that I have blessed the humans with, then let him go on the path of my tradition, and among my traditions is marriage."

He (P) also said: "Whoever was capable of getting married and did not marry, he is not among us."

He (P) also said: "Add to your sustenance by getting married."

Imam Al-Sadiq (P) said: "Whoever left getting married aside out of fear of financial capability, he badly doubts his Lord! Because the glorious God said in the Qur'an: **"Marry those among you who are single, or the virtuous ones among your slaves, male or female: if they are in poverty, God will give them means out of His grace: for God encompasses all, and He knoweth all things."** 24 Noor 32

Prophet Mohemmed (P) said: "O young man get married and beware of adultery, it strips faith from your heart."

He also (P) said: "Marry women, they bring money."

Imam Al-Sadiq (P) said that Imam Ali (P) said: "The best mediation is to mediate between two in a marriage until God puts them together."

Prophet Mohemmed (P) said: "Marry, surely I am making the nations increase on the Day of Judgment, even the miscarried baby will come to the door of heaven and they will tell him, "enter paradise!" He says: "No, not until my parents enter before me!"

Prophet Mohammed (P) said: “O young man, get married and avoid fornication because it pulls out faith from your heart.”

He (P) also said: “Two units (rak’ah) of a prayer that is prayed by a married man is better than a single person praying the whole night and fasting a whole day.”

He (P) also said: “The lowest dead among you are the singles.”

He (P) also said: “O you young, whoever could be married, let him be married, [it is more chaste for the eyes and more shield for the private parts]. Whoever couldn’t marry, let him perpetuate the fasting because it will break the sexual desire.”

Al-Sadiq (P) said: “Two units (rak’ah) of a prayer that is prayed by a married man is better than seventy units (rak’ah) prayed by a single man.”

A man came to Abu Jafar (P) and Abu Jafar (P) asked him, “Do you have a wife?” He said, “No.” Abu Jafar (P) said: “I do not wish to have the whole world and what it contains rather than to be one night without a wife,” then he said, “Two units (rak’ah) of a prayer that is prayed by a married man is better than a single man praying a whole night and fasting its day.”

Al-Sadiq (P) said: “The more love a servant of God has towards women, the more faith and zeal he will gain.”

He (P) also said: “Have more blessings with women.”

He (P) also said: “Become married and do not divorce, because divorce makes the throne of God shake.”

He (P) also said: “Become married and do not divorce because God does not like the tasters (taster: in the sense that a person becomes married to a woman and then divorces her and repeats this over and over).”

He (P) also said: “Become married from a chaste tribe because genes have their effect.”

He (P) also said: “Among the morals of the prophets is the love for women.”

The prophet (P) said: “Whoever was pleased to face God clean and pure, let him face God with a fit, pious wife.”

Imam Ali Bin Al-Hussein (P) said: “Whoever becomes married for the sake of Allah, the almighty, and for the sake of strengthening of the relations between relatives, God will crown him with the crown of kingdom.”

The prophet (P) said: “Whoever was wealthy and did not marry, he is not among us.”

It was said by Mohammed Bin Hamran, narrated by his father, that Imam Al-Sadiq (P) said: “Whoever marries when the moon is in the zodiac of scorpion, he will never see happiness.” It is also said that it is an abomination to marry when the moon is in the disappearance (the last three nights of the lunar month).

The prophet (P) said: “The best women of my nation are the happy, smiley faced who take the least dowry.”

Imam Abu Abdullah (P) said: “The woman is blessed when she asks little and she has babies easily, and the evil omen of her is asking too much and the difficulty of having babies.”

He (P) also said: “There are three Bad Omens: the sumpter (the riding animal), the woman, and the house. The bad omen of the woman is the high dowry and the difficulty of having babies. The bad omen of the animal is having less babies and its bad attitude. The bad omen of the house is being tight (small) and in a bad neighborhood.” It is also said that the good omen of the woman is having little dowry and her bad omen is having too much dowry.

## Types of Women and Their Attitude Their Good Attitude

Imam Al-Sadiq (P) narrating from his father, said: “Women are four kinds: among them are like a spring that sprung, among them are the collecting collective, among them are “the tragedy, the put off”, and among them are the women who are the house of lice. The spring that sprung is the woman that has a baby and is pregnant with another one. The collecting collective are the women who are very blessed yet shielded and protected. “The tragedy, the put off”, are the women who have bad morals with their husbands. The women who are like the house of lice are like the skin that is infested with lice where the lice eat the skin without leaving any.

It is related to Dawood Al-Karkhy as said: “I told Abu Abdullah my girlfriend had agreed and I have decided to marry her.” He said: “Be careful where you put yourself, who you are going to share your money with and who you are going to show your religion, your trust, and your secrets to. If you have to, then choose the virgin, the one that is related to good blessings and to good ethics and morals.

*Among the women thin and tall,  
The good, the nice, you find, you call.  
Among them loyal, white or dark,  
Among them deer. Among them shark.  
Find the good, the nice, the chaste,  
You'll live happy, and you'll live best.*

There are three kinds of women: a woman that is fertile, a baby giver, affectionate, she helps her husband for his life, (his mundane and the hereafter), and she does not help promote problems against him; a woman sterile, pretty but with no morals or ethics, she does not help her husband for any blessed work; and the third kind is the woman that is loud, in and out of the house, defamer, she wants a lot and will not be satisfied with little.

Imam Ali (P) said: “Marry the woman with beautiful eyes, brunette, with large hips, and medium sized, if you hated her then I will pay her dowry.”

Abi Jafar (P) said: “The woman’s intellect is in her beauty and the man’s beauty is in his intellect.”

Prophet Mohemmed (P) when he wanted to marry, was sending a woman to the prospective bride and told her to smell the side of her neck, if the side of her neck had a good odor then she had a good scent. Also to look at her heel so it should be meaty.

Imam Ali Bin Al-Hussein (P) said: “Five characteristics that if a person was short of one of them his life would be incomplete, without intellect, and busy minded, they are: the first is health of the body, the second and third are enough wealth and a big house. The fourth is a good companion,” so the companions asked, “and what is a good companion?” He said: “It is the righteous wife, the righteous son and a righteous friend. The fifth is the collection of these characteristics.”

He (P) also said: “If a person wanted to marry let him ask about her hair and how it lays on her face because hair is one of the two beauties.”

He (P) also said: “The best woman among you are the ones with the good scent and makes good food (good cook). If she spent, then with moderation and if she withheld spending, she also withheld with moderation.”

Imam Al-Sadiq: (P) said: “The best women among you are the ones that if they became angry or were made angry, she tells her husband, my hand is in your hand, I will not put on Kohl (the dark substance to beautify the eye) until you are happy with me.”

Prophet Mohemmed (P) said: “Should I tell you about the best woman?” They said, “Yes, O you the messenger of Allah.” He said: “The best women are the ones that have a lot of babies, affectionate, covers up, chaste, dignified with others, humble with her husband, she makes herself beautiful for her husband and covers herself up when with others. She listens to her husband and obeys him, if he is alone with her she makes herself beautiful and gives him what he wants and does not neglect the beauty as sometimes the man does.”

He (P) also said: “No one has ever benefited anything after Islam more than a Moslem woman when the husband looks at her and he is pleased, she obeys if he demands, and she protects him, herself and his money when he is absent.”

A man came to the Prophet (P) and said: “I have a wife that if I go home she receives me with a good receiving. If I leave home she follows me, and if she sees me sad she says to me, “What is the matter, if you are worrying about your sustenance, you should know that someone else has assured it, if you are worrying about your hereafter, may Allah increase your worry.” The prophet (P) said: “Give her the good tidings that she is among the people of heaven and tell her that she is a servant among the servants of God and tell her you have the reward of seventy martyrs.”

In another statement a worker or employee of God has the reward of half of the martyr.”

Imam Al-Sadiq (P) said: “The good doer, beautiful women among you in this secular life are more beautiful than the (Hour Al-Ein) the pure, beautiful ones of heaven.”

He (P) also said: “Bravery is for the people of Khurasan (in Iran), sexual strength is for the Barbar, generosity and jealousy is with the Arabs, so choose your genes.”

He (P) also said: “Shyness has ten parts: nine of them are in women and one portion is in men. If she was circumcised one portion of her shyness will be gone, if she became married another portion will be gone, if her virginity was taken away another portion of her shyness will be gone, if she had a baby another portion will be gone, leaving her with five portions, if she committed debauchery and libertinism, she will lose all of her shyness, if she stayed chaste she will keep the five.”

Related to Imam Ali (P) he said, “Whoever wants to marry, choose a woman that is closer to the ground, broader shoulders, brunette is the color of her skin, then if he was not happy, I will pay the dowry.”

Jaber said that the Prophet (P) said: “If the woman prayed her five daily prayers, fasted her month, protected her privates (did not commit a sin), and she obeyed her husband; let her enter paradise from any door that she wishes.”

The prophet (P) said: “Any woman that assisted her husband for Hajj, the holy war (Jihad), or seeking of knowledge, God will give her the reward of the wife of Prophet Job (P).”

Imam Al-Sadiq (P) said that the Prophet said: “The best women of my nation are the happy faces and the lower in dowry.”

## **Their Bad Morals**

Imam Al-Sadiq (P) said: “The worst enemy of the believer is a bad woman.”

Prophet Mohammed (P) said: “O women, I have not seen the weaker in religion, weaker intellect, and weaker heart than you!”

He (P) also said: “Women are a sin and private, therefore, cover your private by putting it in the house and cover the sin with silence.”

He (P) also said: “If there were no women, God would be worshiped sincerely.”

Imam Ali (P) said: “At the end of time close to the resurrection, and it is the worst times, there will be women who are stripped naked from religion, they enter the sedition and seduction, lean toward desires, hurry toward fun, allow the forbidden, they are in the hellfire and will remain there eternal.”

Prophet Mohammed (P) said: “An ugly fertile is more blessed than a sterile beauty.”

Prophet Mohammed (P) said: “Any wife who forces her husband to spend or do above his tolerance, God will not accept any action from her until she repents and goes back to her husband and asks what he is capable of doing.”

Prophet Mohammed (P) said: “If a woman carried to her husband’s house all the gold and silver of the earth, then she showed her favor saying: Who are you? This money is mine! Her worship will fall even if she was the best worshipper, unless she repented and apologized to her husband.”

Prophet Mohemmed (P) said: “Any woman who showed favor to her husband saying: You are eating from my money! If she spent all of that money for the sake of God, it is not accepted until her husband is happy with her.”

Imam Ali (P) said: “Any woman who left her husband and she was at fault, on Judgment Day she will be made to go forth with Pharaoh, Haman and Qaron and will be in the lowest part of hellfire unless she repented and went back.”

As the prophet was passing one day he (P) saw a bunch of women, he stopped and said: “O women, I have not seen lesser in religion and intellect than you, I have seen that you will be among the most who enter the hellfire. So become close to God as much as you can.” One of them said: “O messenger of God, what is the shortage in our religion and intellect?” He (P) answered: “The shortage in religion is because of the monthly period where the woman does not pray or fast, and the shortage in intellect is because of your witness, for the woman’s witness equals half of the man’s witness.”

Prophet Mohemmed (P) said: “Should I tell you about the worst women amongst you!” They said: “Yes O messenger of God.” He (P) said: “The worst women are the ones who are kind and nice to their family but high and dignified with their husband, sterile, a grudge holder, the one that does not mind doing bad, stripped if her husband is not around but covered when he is around, the one that does not obey her husband, if he wanted her she denies him, she does not accept his excuses, and does not forgive him.”

One day the prophet (P) gave a speech saying: “O people, beware of the beautiful women who have been raised in a bad environment.”

He (P) also said: “Know that a dark woman but fertile is much better to me than the beautiful but sterile.”

Imam Al-Sadiq (P) said: “If a man marries a woman for her beauty or money he will not gain any of it! But if he marries her for her religion, he will gain all of her money and beauty.”

Prophet Mohemmed (P) in his supplications was saying: “O Lord I seek refuge to you from a son that will turn to be my superior, a money that is going to be lost, and from a woman that will make me gray before my time”.

A man wrote a letter to Imam Ali (P) saying: “I have a relative that I want to marry but she is with bad attitude.” Imam Ali (P) said: “Don’t marry her if she has bad attitude.”

Imam Al-Sadiq (P) said: “In a speech on a complaint about a woman, Imam Ali (P) said: “O people, do not obey the woman in any case, do not trust them with money, and do not let them take care of the affairs. If they are left to do what they wish they would bring disasters, they will burn the money. We have found them with no piety if they desire, they have no patience when most wanted, spend is their trait even when old, to be admired is their characteristic even when gray, do not appreciate from much when not given a little, they forget the good, store the evil, race for a slander, hurry for tyranny, and accept the Satan. Live with them, in any case, and talk to them nicely maybe they will do well.”

## **Some Good Points About Marriage**

In an answer Imam Ja’far Al-Sadiq (P) wrote: “Whoever came to you asking your daughter’s hand in marriage and you were satisfied with his religion and trustworthiness, marry him to her whoever he was.”



Then the Imam (P) read the end portion of this verse, **“And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be in the land persecution and great mischief.”** [8Al-Anfal#73].

Prophet Mohemmed (P) said: “I am a human like you, I marry from amongst you and I marry you to our daughters except Fatimah (P), her marriage has been ascended from the heaven.” Then he (P) looked at the children of Ali and Ja’far and said: “Our sons are for our daughters and our daughters for our sons.”

Imam Al-Sadiq (P) said: “The believers are worthy of each other.” Then he (P) said: “Being worthy means he is chaste and has enough to support.”

Imam Al-Sadiq (P) also said: “Do not marry the woman that publicized her adultery and the man that publicized his adultery unless you know they have repented.”

A man asked Imam Al-Hassan (P) to explain the meaning of the verse: **“The fornicator shall not marry any but a fornicatress or idolatress, and (as for) the fornicatress, none shall marry her but a fornicator or an idolater; and it is forbidden to the believers.”** (24 Al-Noor #3). He (P) said: “It is the women who are famous for adultery and men who are famous for adultery, whoever has been indicted for the punishment of adultery should not be married unless proven repentant.”

A man came to Imam Al-Hassan (P) to take advice in marrying off his daughter, the Imam (P) said: “Marry her to a pious man because if he loves her then he will appreciate her and if he does not love her he will not oppress (harm) her.”

Prophet Mohemmed (P) said: “Whoever marries his beloved girl to a corrupt man, his kinship will be cut.”

Prophet Mohemmed (P) said: “Whoever drank liquor after God forbid it, he is not worthy for marriage if he asks a girl’s hand.”

A man wrote to Abi Ja’far (P) about advice on marrying his daughters and also saying that there is no one like himself, the Imam (P) said: “I understood about your girls and that you cannot find people like yourself! But don’t look at yourself, for prophet Mohemmed (P) said: “If a man came and you are satisfied with his religion and morals, marry him to your daughter because if you don’t marry him there will be corruption on the face of the earth.”

He (P) asked a man: “When a person marries what should he do?” The man answered, “I don’t know.” He (P) said: “When married pray two (rak’ah) units of prayer then thank the mighty God and say: “Lord I am about to marry, Lord fate for me among the woman the best in beauty and morals, the best chastity, the one that keeps and preserves herself and what I have, the one with the most sustenance and most blessed, Lord fate for me a good child that will be a fit heir in my life and when I die.”

When prophet Mohemmed (P) was asking for the hand of Khadeejah (P) through his uncle Abu Talib, Abu Talib stood up, held the two door knobs and gave the following speech: “Thanks be to the Lord that made us from the seeds of Abraham (P), from the generation of Ishmaels (P). He gave us a house for pilgrimage and a peaceful campus (all the fruits will come to it) he made us the governors of the people in the country that we are in. Then (this), my nephew, (Mohemmed (P), the son of Abdullah, the son of Abdul-Mottalib), cannot be weighed by a man from Quraish; he outweighs them all. If the money is short, money is like an obstacle and a shade that fades away, and He (P) has a desire for Khadeejah (P), and she has a desire for him, the dowry is what you ask, advanced or postponed, and should be from my money...”

In a speech when the eighth Imam, Ali Al-Redtha (P), was about to marry the daughter of the caliph, Ma'moon, he (P) said: "Thank the Lord, the completer of the blessings, the guider to his thanks with his favors; and peace and prayers be upon Mohemmed (P), the best of his creatures, the one that God gave him all the virtues that distinguished him from the rest of the prophets, He made his heritage (Imamah) to the one that He chose and the prophet submitted with entire submission. This is the 'Ameerul-Mo'meneen' who married me to his daughter within the rules and regulations that God had bounded and the rights that He had given to the Moslem wives, (then keep (them) in good fellowship or let (them) go with kindness) (2 the Cow #229). I have given her the dowry as the Prophet (P) had given to his wives, and it is 12.5 'ooqeyyah' to complete 500, and I have given her a gift of my money, 100,000 'dirhams'. Would you agree to marry her to me, O the 'Ameerul-Mo'meneen'?" He said, "yes, I agree and I accept."

It is also greatly recommended to give the speech of Imam Al-Redtha (P) as a blessing, because it contains a full meaning: "Thanks to the Lord that He had appraised himself in his book, which He made it the first place for His blessings and the end of the pay to His people of worship. Peace and praise be upon His messenger, Mohemmed (P), the best of his creatures and his purified progeny, the leaders of mercy and the elements of wisdom. Thank the Lord, whom in his news and his talking book said that the best connection and the best issues for advancement is the one that brought relationship and left generations, He the almighty said: "And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful." (25 Al-Forqan #54). He also said: "And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing." (24 Al-Noor #32). Even if Allah did not make the affinity a followed tradition, and a strong law, wisdom and intellect tell us that since this affinity will make the relative kinder and the far closer because of this marriage relationship the best people are the ones who followed God's order, fulfilled His will and was satisfied with His liking, and we ask God to accomplish for us the most successful issues. Also note that the (Name) Has been known for his chivalry and intellect, his righteousness and good intention. He has chosen to join with you and asked for your daughter (Name) and given a dowry of (...), so intercede your intercessor and marry him with ease not difficulty, I say this and I ask forgiveness from God for me and you.

## **The Speech of Imam Mohemmed Al-Taqee (P) When Married with Ma'moon's Daughter**

"Thank the Lord, confessing for his blessings, praise be upon Mohemmed (P), the master of His creatures, and praise be upon his purified progeny. God has given us a favor that he made the rich with the allowed other than the forbidden, He said: **"And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing."** (24 Al-Noor #32).

Mohemmed (P), the son of Ali, the son of Mousa, is being married to Omm Al-Fadthl, the daughter of Abdullah Al-Ma'moon, a dowry the same as the dowry of his grandmother Fatimah (P), the daughter of Mohemmed (P) was given to the bride which is 500 dirhams. Would you, O Ameerul-Mumeneen, accept to marry her to me for the mentioned dowry? Ma'Moon answered, yes, I accept, O Aba Ja'afar, I marry you to my daughter, Omm Al-Fadthl for the mentioned dowry, will you accept the marriage? Aba Ja'afar answered: Yes, I accept the marriage and I am content with it."

Imam Al-Sadiq (P) said: "Whoever became married to a woman and intended not to pay her, her dowry, he is as an adulterous in the eyes of God."

Imam Ali (P) said: “The best amount to pay for the dowry is 500 dirhams as is the tradition of Mohemmed (P), if a person added it up, he should be brought back to the tradition, if he gave her one dirham from the 500 and he wedded her then she does not have to ask for more except what she took, and if she made whatever she asked as a debt, it is compulsory upon him to pay it in his life or after his death or her death, it must be paid. It is better for the heirs not to ask what she did not ask in her life or she did not make it as a debt.

If she was paid any amount as a dowry and she agreed prior to the wedding then that is her dowry. The tradition became 500 dirhams because God the almighty has written upon Himself that whoever will say: Allaho akbar 100 times, Subhanallah 100 times, La Ilaha Illah Allah 100 times, Al-Hamdulillah 100 times, and Allahomma Salle ala Mohemmed wa Aale Mohemmed 100 times. Then say, “O Lord marry me with the Houre Al-Ein, and God will marry him with the Houre Al-Ein from heaven, and make that her dowry. If a man marries off his daughter, he should not take her dowry.”

Imam Zainul-Abedeem (P) said: “When prophet Mohemmed (P) was about to marry Fatimah (P) to Ali (P) he said: “Thank the Lord, the thanked with His blessings, the one who is worshiped with His power, obeyed with his kingdom authority, the One who is dreaded because of His torture and influence, He is desired because of what He has, His orders will penetrate His heavens and His earth. The mighty God ordered me to marry Fatimah (P) to Ali (P), I have married them with a dowry of 400 methqal of silver and Ali (P) agreed, then He (P) ordered a plate of special dates and said: “Eat.” While we were eating Ali (P) came in, the prophet (P) smiled upon Ali’s (P) face and said: “O Ali (P), did you know that the glorious God almighty had ordered me to marry you to Fatimah (P)? I have married her to you with a dowry of 400 methqal of silver, if you agree!” Ali (P) said: “I have agreed to what came from God and His messenger.” The prophet (P) said: “May Allah gather you, make your efforts and accomplishments happy, blessings be upon you and may He produce from you good and many.”

The prophet (P) said: “I married Zaid, the son of Haretha, to Zainab, daughter of Jahsh, and married Al-Meqdad to Thoba’ah, daughter of Zubair bin Abdul-Muttalib, to be known that the greatest honor is Islam.”

Jaber Al-Ansari said: “When prophet Mohemmed (P) married Fatimah (P) to Ali (P), some people came to the prophet and said, you have married Fatimah (P) to Ali (P) with little dowry.” The prophet (P) said: “I did not marry Fatimah (P), in fact, God married her to Ali (P) the night I was ascended and taken to Sedrat Al-Montaha (the tree at the end), then God ordered the tree to spray, so it sprayed pearls and jewelry upon the servants of heaven (Houre Al-Ein), they started taking the jewels and giving them to each other saying, this is from Fatimah (P), the daughter of Mohemmed (P). On the night of the wedding the prophet brought his mule named Shahba’ and told Fatimah (P) to ride on it, He (P) told the Persian, Salmon, to hold the bridle and guide while the prophet (P) was driving the mule from behind. On the way the prophet (P) heard a fall, he looked and it was Gabriel with 70,000 angels and Michael with 70,000 angels, the prophet (P) asked them, what made you come to earth, they said, we came for the wedding of Fatimah (P) and Ali (P) then Gabriel said, Allaho Akbar (God is great) and Michael said, Allaho Akbar (God is great) and the angels did the same also. The prophet (P) said, Allaho Akbar (God is great) as well so from then on the saying of Allaho Akbar (God is great) became a tradition.

Imam Al-Sadiq (P) said: “Make your weddings at night and the invitation for food at noon.”

## Wedding Ceremony

Imam Al-Sadiq (P) said to some of his companions: “On the night of your wedding before you go to bed, hold your wife’s bangs, turn toward Mecca and say the following supplication: *“O Lord, by your book I wedded her, O Lord, I took her as an interest, with your words her womb became lawful to me, O Lord, if you willed a son, make him blessed and healthy, O Lord, do not let the Devil have any chance or partnership with him”*”

In the book of Al-Najah, it is stated relating to one of the Imams as saying: “As the wedding becomes close it is recommended to pray two units of the prayer and to be in a state of ablution, then to thank God, and pray upon the prophet (P) and his purified progeny (P) and say: *“O Lord, grant me her love, her content with me, and make me accept her, O Lord, gather us with the best gathering and join us with ease, You like what is allowed and abominate the forbidden.”*”

Then when in bed you say: *“O Lord, grant me a son and make him pious, smart, does not have any deformity, not extra nor a deficiency, and make his end a blessed one”*, then start with saying *“In the name of Allah the beneficent the merciful.”*

It is said that Prophet Mohemmed (P) told Imam Ali (P): “O Ali, when you want to wed, take her shoes off while she sits, then wash her feet, then pour the water to the furthest part of your house, if you do that God will take out of your house 70,000 types of poverty and enter 70,000 different types of wealth, 70 types of blessings and 70 types of mercy will fly around her head until every corner of the house will see the blessings. Also your bride will be immune from leprosy, madness and gecko as long as you are in that house. Do not let your wife eat the following during her period: milk products, vinegar, coriander, and sour apple, so forbid her from these four.” Imam Ali (P) asked: “Why?” The Prophet (P) replied: “Because the womb will be sterile and cold from these four and a carpet in the house is better than a sterile woman.” Ali (P) said: “Why the vinegar?” The Prophet (P) answered: “When the woman goes into her period and she has vinegar she may never be clean, the coriander will rage the period and contract it from having a baby, the sour apple will cut the period so it will be as a disease.” Then he (P) said:

“O Ali, do not have intercourse in the afternoon because if a baby was formed, he will be cross-eyed and the Devil likes the cross-eyed.”

“O Ali, do not talk during intercourse, because if God fated for you a son there is no guarantee that the son will not be deaf, also a person should not look at his wife’s vagina, because looking at the vagina will cause blindness in a baby.”

“O Ali, do not have intercourse with your wife with the desire of another woman, because if a son was fated for you I am afraid he will sodomize, or be feminine, insane, or demented.”

“O Ali, whoever is in a state of janabah (when the person had intercourse with his wife and did not have the grand ablution) in the bed with his wife, let him not read the Quran for I am afraid a fire will come from the sky and burn them.”

“O Ali, do not have intercourse with your wife without having your own rag and she should have her own rag, they should not wipe with the same rag because then the desire will fall so animosity will be formed and cause divorce.”

“O Ali, do not have intercourse with your wife standing up, it is the doing of donkeys so if a baby was fated to you then he will be urinating in the bed like the donkey urinates anywhere.”

“O Ali, do not have intercourse with your wife on the eve of Fitr Eid, if a baby was fated to you he will have a lot of evil.”

“O Ali, do not have intercourse with your wife on the eve of Adthha Eid, if a baby was fated to you he will have six fingers or four.”

“O Ali, do not have intercourse with your wife under a fruitful tree because if a baby was fated to you he will be a whipper, or a killer, or a foreteller.”

“O Ali, do not have intercourse with your wife in the face of the sun or the rays unless you are covered, if a baby was fated to you he will be in agony and poverty until death.”

“O Ali, do not have intercourse with your wife between the calls of the prayer (athan and iqamah), if a baby was fated to you he will be haunted by blood shed.”

“O Ali, do not have intercourse with your wife while pregnant unless you are with ablution, if a baby was fated to you he will be a heart blinded, miser.”

“O Ali, do not have intercourse with your wife in the middle of the month of Shaa’ban, if a baby was fated to you he will be deformed, with moles in his facial hair.”

“O Ali, do not have intercourse with your wife at the end of the lunar month, when two days are remaining, if a baby was fated to you he will be a tithe collector or assistant to an oppressor and a group of people will be killed on his hands.”

“O Ali, do not have intercourse with your wife on the roof, if a baby was fated to you he will be a hypocrite, a show off and a cheater.”

“O Ali, when on a trip do not have intercourse on that night, if a baby was fated to you he will spend his money without justification, then the Prophet (P) read: **“Surely the squanderers are the fellows of the Shaitans and the Shaitan is ever ungrateful to his Lord.”** (17 Al-esra’ #27).”

“O Ali, when on a trip for three days and their nights do not have intercourse with your wife, if a baby was fated to you he will be supporter for a tyrant oppressor.”

“O Ali, have intercourse the eve of Monday, if a baby was fated to you he will be Quran memorizer and in content with what Allah had given him.”

“O Ali, if you had intercourse the eve of Tuesday and a baby was fated to you he will be given martyrdom after witnessing (La Ilaha Illah Allah, Mohemmedan rasoolo Allah), and God will not torture him with the blasphemers. He will also be with a good mouth, kind hearted, generous hand, clean tongued from lies, and accusations.”

“O Ali, if you had intercourse the eve of Thursday and a baby was fated to you he will be a governor among the governors or a scholar among the scholars.”

“O Ali, if you had intercourse the day of Thursday at midday and a baby was fated to you he will be immune from the Devil until he is gray haired and he will be with the talent of quick understanding, also God will give him healthy faith and secular life.”

“O Ali, if you had intercourse the eve of Friday, if a baby was fated to you he will be a speaker, if you had intercourse the day of Friday in the afternoon, if a baby was fated to you he will be well known, famous, a scholar. If you had an intercourse the eve of Friday after the last supper, if a baby was fated to you he will be among the substitutes, God’s willing.”

“O Ali, do not have intercourse on the first hour of the night, if a baby was fated to you there is no guarantee that he will not be a magician, or sorcerer effecting this life and the hereafter.”

“O Ali, memorize my advice as I have memorized it from my brother, Gabriel.”

Stated from Imam Al-Sadiq (P) as saying: “Do not have intercourse at the beginning of the month, nor in the middle or at the end of it, if it happened then the person should prepare himself for a miscarriage and if he went the distance and the baby was formed, he could be crazy. Don’t you see that the crazy will have his insane moments at the beginning, middle and the end of the month?”

He (P) also said: “It is an abomination to have intercourse when the sun is yellow, when it comes out yellow.”

He (P) also said: “Do not have intercourse in a ship, or facing the Qiblah nor backing it (giving it your back).”

Prophet Mohemmed (P) said: “It is an abomination to have intercourse after a wet dream until he takes an ablution shower, if he did and a baby was formed and was born insane, he should blame no one but himself.”

Prophet Mohemmed (P) said: “Do not have intercourse with your wife while she is in her period, if a baby is formed during the period and was born with leprosy or gecko (disease), he should blame no one but himself.”

Prophet Mohemmed (P) said: “If a person would like to have a long life, let them eat early, put on comfortable shoes, lighten his debts, and reduce intercourse ...”

Stated from Imam Al-Sadiq (P) as saying: “If someone wants to come to his wife, let there be foreplay, it is better.”

He also was quoted as saying: “The woman is stronger than the man in sex by 99 times but God the almighty had put chastity and shyness upon them.”

Prophet Mohemmed (P) said: “If a woman got up from a place, let not anyone sit in her place until that place became cold.”

Prophet Mohemmed (P) was quoted as saying: “O Ali, there shouldn't be a banquet except for five reasons: a wedding, after having a baby, circumcision, when a house was bought and when back from Hajj.”

It is related that Anas, one of the companions of the Prophet (P) stated that when he (P) had married Hafsa or one of the wives, they served dates and soup.

Also related to him that he said: “I went to an invitation of Prophet Mohemmed (P) that did not have any bread or meat.” They asked: “Then what did it have?” He said: “They brought a table cloth, put it on the floor, then they brought dates and butter and they ate.” Then he added, “Dates doesn't seem much for the Prophet (P).”

Ibn Qallabag, another companion of the Prophet (P) was quoted as saying: “If the Prophet (P) married a virgin, he stayed with her seven days and if he married a non-virgin, he stayed with her three days.”

It is written in the book, “Tibb Al-A'Immah”, that a man asked Imam Abu Ja'far (P): “Is there a time that it is an abomination to have intercourse although it is allowed?” The Imam (P) said: “Yes, from dawn to sunrise, from sundown until night (when the redness of the sky disappears), in the day when the sun is eclipsed, in the night when the moon is eclipsed, the day that has the black wind or red wind or yellow wind, the night and day that has an earthquake.” The Prophet (P) stayed with one of his wives the night of an eclipse, he (P) did not become close to his wife so in the morning she asked: “Was this action because of a hatred toward me O Messenger of God?” He (P) said: “No, but this sign showed up in the night and I hated to have fun or desire in it, God had mentioned about the people for what they have done as saying: **“And if they should see a portion of the heaven coming down, they would say: Piled up clouds. Leave them then till they meet that day of theirs wherein they shall be made to swoon (with terror)”** (52 Al-Tour #44).”

Imam Al-Sadiq (P) said: “It is all right to look at one's wife naked.”

Imam Ali (P) said: “It is recommended for the man to have intercourse with his wife the first night of the month of Ramadthan, for God almighty said in the Quran: **“Permitted to you, on the night of the fasts, is the approach to your wives.”** (2 the Cow #187).”

# Husband and Wife's Rights

## Husband's Rights

Prophet Mohemmed (P) said: "Whoever tolerates his wife's bad attitude, God will give him the reward that He gave Prophet Job (P). Whoever tolerates the bad attitude of her husband, God will give her the reward of Asia, the daughter of Mozahim, (the wife of Pharaoh)."

Imam Al-Baqer (P) said: "A woman came to the Prophet (P) and said: O Messenger of God, what is the right of a man from his wife? He (P) said: that she should obey him and not disobey him. She should not give any alms (charity) from his house without his permission. She should not fast recommended fasts without his permission and she should not deny herself to him even if he was on an animal. She should not go out of the house without his permission, because if she went out of the house without his permission she will have the damnation of the heavens, the angels of the earth, the angels of anger and the angels of mercy until she comes back to her house. She said: O Messenger of God, who has the most right upon the man? He said: his parents. She said: who has the most right upon the woman? He said: her Husband. She said: I don't have the same rights as he has? The Prophet (P) said: no, not even one out of a hundred (one percent). She said: swear by the one who sent you, no man will have my neck, ever."

Prophet Mohemmed (P) said: "Any woman who bothers her husband with her tongue, God will not accept from her any alms (charity), or a justice, or a good deed until she reconciles with her husband, if she doesn't her worship will not be accepted, even if she fasted every day, prayed every night, freed slaves, and she gave many loads of horses to charity, she will have the same, to go to the hellfire. The same goes for the man if he oppressed her."

One day the Prophet (P) married a man to a woman, later she came complaining to the Prophet (P) that she hated some of his behavior so the Prophet (P) said: "It seems that you want to force your husband to a divorce, then in the eyes of God you will be worse than a dead donkey cadaver."

Imam Abu Abdullah (P) said: "The woman does not have the right to free a slave, give a gift, or charity, or a vow (something in the house that is not hers) without the permission of her husband, unless it was on a Hajj, or Zakat, or parents or kin visitation."

Prophet Mohemmed (P) said: "Among the rights of the man from a woman is to light the light, make the food, wait for him at the door to receive him with welcome, give him the towel and make the sink ready for his ablution, and she should not deny herself unless from a sickness."

Related to Imam Al-Sadiq (P) as saying: "A group of people came to Prophet Mohemmed (P) and said: O Messenger of God, we saw people having prostration for each other. The Prophet (P) said: If I was to order anyone to prostrate for another I would have ordered the woman to prostrate for her husband."

Prophet Mohemmed (P) said: "The woman will not be fulfilling the rights of God until she fulfills her husband's rights first."

Imam Ja'afar (P) said: "God had written (jihad) the effort martyrdom upon the man and the woman, the jihad of the man is to have the holy war and give his money and life, go to the battle ground, fight until he dies for the sake of Allah, the jihad of the woman is to tolerate what she sees from her husband."

He (P) also said: “The saved among the men are few and the saved among the woman are less and less.” In another hadith he (P) said: “Jihad (holy war) of the woman is the art of good wivery.”

Imam Al-Sadiq (P) said: “If a woman went to bed and her husband is angry with her (and he had a right) her prayer will not be accepted until she satisfies him.”

He (P) also said that the prophet (P) said: “Any woman who went out of her house without her husband’s permission is not allowed expenditure until she comes back.”

He (P) also said: “If a woman put perfume on for other than her husband, her prayers will not be accepted until she makes an ablution to wash the odor off as if she had a janabah.”

He (P) also said: “Any woman who placed her clothes in a house other than her husband’s without the permission of her husband will be in God’s damnation until she comes back.”

He (P) also said: “Any woman who tells her husband, “I did not see any blessings from you”, will have lost her efforts.”

In a statement from Anas in which a man went to a battle, the man ordered his wife not to come down from the second floor where they lived. Her father lived on the first floor so the father complained. She sent a message to the Prophet (P) telling him about the news and asking for permission to visit her father. The Prophet (P) answered back telling her to be pious and to obey her husband.

He (P) also said: “During the Prophet’s (P) era, a man took a covenant from his wife not to go out of the house until he came back. When he took off on his trip her father became sick so she sent a message to the Prophet (P) and she said: “I made a covenant to my husband not to go out of my home until he is back, my father is sick, would you give me permission to visit him?” The Prophet (P) said: “No, stay in your home and obey your husband.” Her father died so she sent a message to the Prophet (P) saying, “My father died, can I go to the funeral?” The Prophet (P) said: “No, stay in your home and obey your husband.” Her father was buried. The Prophet (P) sent her a message saying: “The mighty God has forgiven all of your sins and your father’s sins because you obeyed your husband.”

The prophet (P) said: “The best among you is the best with their family and I am the best to my family.”

## **Woman’s Rights Upon the Man**

Imam Ja’far (P) narrated from the Prophet (P) as saying: “Gabriel had recommended the woman until I thought she was not supposed to be divorced.”

He (P) also said: “Whoever tolerates his wife even as much as one word, God will free him from the hellfire and make paradise compulsory for him to enter, will write 200,000 good deeds for him, will erase 200,000 sins from him, and will write as many as he has hairs on his body worship for one year.”

Imam Abu Abdullah (P) was asked by Ishaq bin Ammar, “What are the rights of the woman upon her husband?” He said: “He feeds her, covers her body and if she makes a mistake, forgives her.” Abraham (P) complained to God about the bad attitude of his wife Sarah (P), God revealed to him that the example of the woman is like a bent rib bone, if you tried to straighten it, it would break and if you leave it, you enjoy her. Ishaq said, “Who said it?” The Imam became upset and said: “By God it is the words of the Messenger of



God (P).” He (P) also said: “Imam Abu Abdullah (P) had a wife that was bothering him and he was forgiving her.”

Prophet Mohammed (P) said: “Whoever earns and spends upon his family, God will reward him by multiplying it 700 times.”

He (P) also said, “The best among my nation are men who will not lift their hands or show arrogance upon their family, they are good to their family and they do not oppress them, then he read the verse: **“Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property;”** (4 woman #34).”

Imam Al-Baqer (P) said: “Whoever has a wife and did not spend his money to cover her body or feed her, the scholar in authority has the right to separate them.”

Imam Abu Abdullah (P) explaining the verse **“.... and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him ....”** (65 Al-Talaq #7) said: “To give her the food that gives her strength and the clothing, otherwise, they should be separated.”

He (P) also said: “When this verse came upon the Prophet (P) **“O you who believe! save yourselves and your families from a fire”** (66 Al-Tahreem #6), a man sat down, wept and said: I am incapable of assisting myself and now I have to carry the burden of my family!” The Prophet (P) said: “Just order them what you order yourself and forbid them from what you forbid yourself.”

He (P) also said: “A woman went to the Prophet (P) for some needs, the Prophet (P) said: “Are you among the women who delay? When your husband asks for a thing, you delay it and delay it until he goes to sleep? Such a woman, the angels will damn her until he wakes up.”

He (P) also said: “May Allah bless the one who makes good between him and his wife because God had given him her forelock and made him the protectors and maintainers for her.”

He (P) also said: “To the head of the family, the household are like prisoners and the best among God’s people are those who are good to their prisoners.”

Imam Al-Kathem (P) said: “The household are like prisoners to the lord of the house, if God blessed him with blessings let him spread those blessings to his prisoners, otherwise these blessings may fade away.”

Khowlah, one of the companions of the Prophet (P) told him: “I put perfume and come to my husband as if it was the first night of our wedding, like a bride I go to bed with him and he turns his face away from me, I turn toward his face but he turns away. Do you think, O Messenger of God, that he hates me? What do you advise me?” He (P) said: “Be pious and obey your husband.” She said, “What are my rights?” He (P) said: “Your right is to be fed as he feeds himself, cloth you as he clothes himself, and he should not hit or yell at your face.” She said: “What are his rights?” He (P) said: “You should not go out of his house except with his permission, you should not fast recommended fasting except with his permission, you should not give away anything from his house except with his permission and if he desired you as a wife you allow him even if he asked on the top of an animal.”

He (P) also said: “Women are like toys, whoever takes them protects them.”

Imam Ali (P) said to his son Mohemmed Al-Hanafeyyah: “O son, if you became strong, be strong in God’s worship, if you became weak be weak in disobedience of God (sins). If you could, don’t let the woman take the leadership even if it was in choices for herself because it is better for her beauty. Be at ease with her and take care of her, the woman is like sweet basil, she is not like a wrestler. Be in harmony with her in all matters and a good companion, for you will have a better life.”

Imam Al-Sadiq (P) said: “Be pious and take care of the two weak ones, meaning the servant and the woman.”

## **Matters Related to Children**

### **Children’s Grace**

Prophet Mohemmed (P) said: “A good child is like a basil from the basils of heaven.”

Imam Al-Sadiq (P) said: “A good believer leaves behind a son that asks forgiveness for his father.”

He (P) also said: “Girls are good, boys are blessings, good will be rewarded and blessings will be accounted.”

The Prophet (P) was given good tidings that he had a daughter, he (P) saw the hatred in his companion’s eyes so he (P) said: “What is wrong with you! She is like the basil that I smell and God is the sustenance provider.”

Prophet Mohemmed (P) said: “The best children are the veiled girls, if a person has one girl God will cover him from the hellfire, if a person has two God will make him enter heaven, and whoever has three God will take away his duty of holy war and the duty of giving charity.”

Prophet Mohemmed (P) said: “The best amongst the children are the girls.”

Narrated from Imam Al-Redtha (P): “Surely if God almighty wanted to bless a person, He would not let him die before seeing his offspring. It is also said that whoever dies without offspring, it is as if he was not there! And whoever dies and has offspring it is as if he did not die.”(This is an incentive to ask for children from Allah almighty so let the tradition of life go. This hadith is meant for the person who chooses not to have children. The person who wants children and cannot, this is Allah’s will upon him/her.)

Narrated from Imam Al-Sadiq (P): “God will have mercy upon a person who has a lot of love for his children.” Also a man came to him saying, “I have girls.” He (P) said: “Seems like you wish them dead! If you wished them dead and they died, you will not be rewarded on judgment day and you will be facing God sinful.”

It is narrated that while a man was sitting beside the Prophet (P) another man came and told the first man about the birth of his child. The man’s face changed. The Prophet (P) said: “What is it, what is the news?” The man tried to say nothing but the Prophet (P) said: “Say it!” So the man said: “When I went out my wife was having a baby, just now they told me the baby is a girl!” The Prophet (P) said: “The earth will carry her, the heaven will shade her, and God will provide her sustenance; she is as basil that you smell.” Then a number of companions arrived and the Prophet (P) said: “Whoever has one girl he is like a person who has an ulcer, whoever has two girls, a sigh what a sigh, whoever has three girls is put off from the holy war and

all abominations, whoever has four girls, O people of God, help him, O people of God, give him loans, O people of God, have mercy upon him.”

Prophet Mohammed (P) said: “Whoever finds himself guardian of three of his daughters or his three sisters, God made paradise compulsory for him.” A person asked: “What about two, O messenger of God?” He answered: “Even two.” They said: “What about one, O messenger of God?” He answered: “And one as well.”

He (P) also said: “Among the blessings for a man is to let his daughter marry before having a period in his house.”

He (P) also said: “Love the boys and be compassionate to them and if you promised them, then fulfill your promise because they think that you are the sustenance provider.”

It was narrated from Prophet Mohammed (P) that he (P) saw a man with two sons. He (P) saw the man kiss one of them without kissing the other. The Prophet (P) said: “Shouldn’t you be just and equal between them.”

He (P) also said: “Be just between your children (in secret) just as you want to have justice in kindness and grace between all of you.”

It is narrated from Prophet Mohammed (P) that he (P) kissed Imam Hassan (P) and Imam Hussain (P). A man by the name of Al-Aqa’ bin Habes said: “I have ten sons and have never kissed any one of them!” The Prophet (P) said: “Why should I care if God has taken mercy out of your heart?”

Narrated from Prophet Mohammed (P) as saying: “Name your children the names of Prophets like Abdullah and Abdul-Rahman.”

Narrated from Prophet Mohammed (P) as saying: “Three issues are among the rights of children from their father: giving the child a good name, to teach him writing, and to get him married.”

He (P) also said: “Kiss your children, with every kiss you will have a level in heaven and between each level is 500 years.”

Imam Al-Redtha (P) narrated from one of his forefathers (P) that the Prophet (P) said: “If a number of people consulted with each other and one of them had the name Mohammed or Ahmed they will be blessed.”

Prophet Mohammed (P) said: “The punishment of disobedience follows the parents as much as it follows the children.”

Prophet Mohammed (P) also said: “I swear by the one who sent me, disobedience to one’s parents will not smell the smell of paradise.”

Imam Ali (P) said: “Kissing one’s child is out of mercy, kissing one’s wife is out of desire, kissing one’s parents is like worship, kissing one’s brother is a part of religion, kissing one’s just scholar is out of obedience.”

Imam Al-Sadiq (P) said: “Being kind to one’s child is like being kind to one’s parents.”

A man came asking Abul-Hassan (P), “If a man has several children and their mothers’ are not the same, can he prefer one over the other?” He (P) said: “Yes, it is all right; my father preferred me over my brother Abdullah.”

Imam Al-Sadiq (P) said: “Among the blessings of God the almighty is to make the son look like his father.”

He (P) also said: “If God almighty wished to create a creature, he would gather the picture of all of his ancestors from him to Adam (P), then he would create him on the image of one of them, so let not one of you say to his son, he does not look like me or he does not look like one of my fathers.”

A man asked the Prophet (P): “Why don’t we find in our children the things that we may not find in ourselves?” He (P) said: “Because they are from you and you are not from them.”

Someone said to Imam Ali bin Al-Hussain (P): “We see that you are the kindest among us to your mother, but yet we don’t see you eat with her?” He (P) said: “Because I am afraid that my hand may be faster than her eyes, then I may be disobedient to her or unkind.”

Imam Al-Sadiq (P) was asked: “Why did God make his Prophet (P) an orphan?” He said: “Because God did not want to see anyone having a favor over him (P).”

Related to Imam Al-Sadiq (P) as saying: “One day a man congratulated another man for having a baby by telling him; congratulations for having a knight!” Imam Al-Hassan (P) said to him: “How would you know that he will be a knight or any other?” The man said: “O, you respected Imam (I may be sacrificed for you: an expression of that time) what should I say?” The Imam said: “You tell him be thankful to Allah, congratulations for what you have been given, hope he will grow wise and strong and may he give you kindness.”

Prophet Mohemmed (P) said to a man who had a boy with him, “Who is he?” The man said: “My son.” The Prophet (P) said: “May Allah make you happy with him.”

Prophet Mohemmed (P) said: “If a man went to the market, bought a gift and took it to his family, he will be as the one who is taking a charity to people of need. Let him begin with girls before boys, because whoever makes his daughter happy it is as if he had freed a slave from the sons of Ishmael. Whoever put a joy in someone’s eye, he will resemble the one who cried for the sake of Allah and whoever cries for the sake of Allah, God will make him enter the paradise of Na’eem.”

Narrated to Abu Abdullah or Abu Ja’afar as saying: “If a child becomes three years old tell him/her to say seven times: “**La ilaha Illah Allah.**” Then leave him until he/she is three years, seven months and twenty days and tell him/her to say seven times: “**Mohemmed rasoola Allah.**” Then leave him/her until he is fully four years old and tell him/her to say seven times: “**Salle Ala Mohemmed wa Aalle Mohemmed.**” Then leave him until he is fully five and ask him/her: “**Which one is your right and which one is your left?**” When he/she learned them, turn his/her face toward the Qiblah and tell him/her to prostrate. Then leave him until six years old and teach him to pray and teach him bending and prostration and continue until seven years old. When he/she reaches a full seven tell him/her to: “Wash your face and your hands, when he did tell him to pray,” then leave him until nine years old. When nine years is fully finished teach him the ablution and when he/she neglects he/she should be punished, also he/she should be ordered for the prayer and upon the neglect he/she should be punished as well. If the child learned the ablution and the prayer, Allah will forgive his/her parents (God’s willing.)”

Imam Al-Sadiq (P) said: “Among the pride of man is to see himself resembled in his son.”

Imam Abu Ibrahim (P) said: “My father was saying: Joy to the man who did not die before seeing his offspring, then he said: And there God has shown me my offspring from myself and he pointed at Abul-Hassan (P).”

Imam Al-Sadiq (P) said: “Let your child play for seven years, be disciplined for (the next) seven years and then make him close to you, discuss things and prove them to him seven years, if he accepts and becomes good then he is blessed, otherwise there are no blessings in him.”

Also he (P) said: “Hold your child for six years, then discipline him from the book six years, then be close to him as a friend, bring him up with your upbringing, if he accepted and became good then he is blessed, otherwise leave him.”

Prophet Mohemmed (P) said: “The child is a master for seven years, a servant for seven years, and a prime minister for seven, if you were satisfied with his morals at the age of 21 fine, otherwise put him aside and you are excused before God almighty.”

He (P) also said: “Be kind to your children and better their discipline, God will forgive you.”

Imam Al-Redtha (P) said that the Prophet Mohemmed (P) said: “Clean and wash your children from (greasy) oily hands before they go to bed because the devil will smell the greasy hands and the child will be scared in his sleep and the two angel writers will be hurt.”

Imam Ali (P) said: “Be at ease with your child until seven, discipline them for seven and use them for seven, then his height will complete at the age of 23 and his intellect at 35 years and the rest of his life should be left for experience.”

Imam Al-Baqer (P) said: “Separate the boys from the girls at bed when they reach ten years old.”

Prophet Mohemmed (P) said: “Prevent your children from drinking the milk of a corrupted and mentally ill woman, because the milk is contagious.”

Imam Ali (P) said: “If a boy was seen with beautiful eyes, wide forehead, his cheeks are grown, healthy posture and relaxed the muscle of the upper thighs, seek him for every good blessed deed. If you saw him deep eyed, narrow forehead, high cheeks, pointed nose as if his forehead is hard, don't ask him a favor.”

Imam Al-Sadiq (P) said: “The boy will grow four finger widths of his finger size every year.”

Also narrated to Al-Sadiq (P) from his forefathers (P) that the Prophet (P) said: “The boy, the boy and the boy, the girl, the girl and the girl should be separated in bed at the age of ten.”

He (P) also said: “If a girl reached the age of six don't kiss her anymore and if a boy reached seven he should not be kissed by the women.”

He (P) also said: “Touching the girls skin (lust) is a type of fornication.”

A man came and inquired from the Imam (P): “I have a young maid, she is six years old and I don’t have any kinship with her (How should I treat her?)” The Imam (P) said: “Don’t put her in your lap and don’t kiss her.”

Narrated from the Prophet (P): “Separate your boys in bed at the age of seven.” It is also narrated from him (P) as saying: “Separate the boys in bed at the age of six.”

## Invocation to Allah for a Child.

A man sends a letter asking Imam Abul-Hassan II (P) saying: “I have stopped having children for five years; it is also because my wife hated having children as well, also it is hard for me to sustain them because of poverty. What do you see?” He (P) answered: “Ask for children, God will provide their sustenance.”

Prophet Mohammed (P) commanded: “Ask for children; demand them because they are joy for the eye and basil for the heart. Don’t you marry a woman that cannot have babies.”

Imam Ali bin Al-Hussain (P) told some of his companions: “To ask for children do the following: recite the subsequent verse: **“O my Lord leave me not alone; and Thou art the best of inheritors.”**<sup>1</sup> Then say seventy times: *And grant me an assistant (a son) that is kin to me in my life and asks forgiveness for me after I die. O lord make healthy posture and do not let the Devil have any partnership or a way with him. O Lord I ask forgiveness from you and I repent, surely you are the forgiver, you are kind.* After Saying it seventy times, whoever completed this supplication God will grant him whatever he wishes among money or children or the blessings of mundane and the hereafter because God said in the Quran: **“Then I said, Ask forgiveness of your Lord, surely He is the most Forgiving: He will send down upon you the cloud, pouring down abundance of rain: And help you with wealth and sons, and make for you gardens, and make for you rivers.”** (71 Nooh #10-12). (1) (21 Al-Anbeia #89).

A companion of Imam Ja’afar (P), Sulaiman Al-Jouzy said: “When Imam Abu Ja’afar (P) was to see the king, Hisham bin Abdul-Malik, he (P) was delayed from entering so he (P) told the secretary in charge who was rich but with no children: “If you will let me see the king I will teach you a supplication that will let you have children.” The secretary said: “Yes,” and he did fulfill the Imam’s (P) needs. On his (P) way out, the secretary said: “May I be sacrificed for you, can you teach me the supplication?” The Imam (P) said: “Yes, twice a day when you get up in the morning and in the evening say seventy times ‘Subhanallah’ then ten times ‘Asteghferollah’ then nine times ‘Subhanallah’ then one last time ‘Asteghferollah’ because God in the Quran said: **“I said, Ask forgiveness of your Lord, surely He is the most Forgiving: He will send down upon you the cloud, pouring down abundance of rain: And help you with wealth and sons, and make for you gardens, and make for you rivers.”** (21 Al-Anbeia #89). The secretary read this supplication daily and had many children and so from that day on, he was always visiting the Imam (P). Sulaiman then added: “I read them myself when I married my cousin and taught her as well when she did not have babies and God granted us a son.” The woman claimed: “Now I can have a baby when I want, if I wanted to be pregnant I read them, I taught many women that did not have babies and they had many babies as well.”

A companion of Imam Abu Abdullah (P) said: “I went to the Imam (P) saying; “My family are extinct and don’t have children.” He (P) said: “Ask the mighty God when at prostration and say: **“My Lord! Grant me from Thee good offspring; surely You are the Hearer of prayer.” “O my Lord leave me not alone; and You are the best of inheritors.”** (3 All Omran #38) and (21 Al-Anbeia #89). He said: “I read them and I was granted Ali and Hussain.”

In another statement he (P) also was quoted as saying: “If your wife was in her fourth month of pregnancy, tell her to face Qiblah, read the verse of Kursee (2 cow #255) then tap her on her two sides and say: *O Lord I have called him Mohemmed*; God almighty will make the infant a boy. When the child is delivered he could continue with the name and God will make him blessed and if he withdrew the name, it will be up to God to keep him or to take him.”

Narrated from Imam Abu Abdullah (P) as saying: “A man came to me and said: “O son of the messenger, I have eight girls, I have not seen a male, ask God almighty to grant me a son.” The Imam (P) answered: “At the time of intercourse when you are in the position of a man from a woman put your right hand on the belly button of her and read: **“Inna anzalnaaho fee layaltel-Qadr”** seven times, then have intercourse, you will see what you like when the pregnancy begins to show. At the turn of the night put your right hand on the right side of her belly button and read: **“Inna anzalnaaho fee layaltel-Qadr”** seven times.” The man said: “I did that and was granted seven boys. Other people have done the same and they were granted boys as well.”

Narrated from Imam Al-Hassan bin Ali (P) when he was coming out of a meeting with Mo’aweyah a man followed him (P) and said: “I am a man with a lot of money but don’t have children, can you teach me something that may grant me children?” The Imam (P) said: “Do a lot of repentance (isteghfir).” The man was saying the isteghfir about 700 times a day, he was granted ten children. The news reached Mo’aweyah, he told the man why didn’t you ask the Imam (P) what is the reason for this (why that?) In the next meeting with the imam the man asked the imam (P) and the imam answered: “Didn’t you read God’s words in the Quran verse of Hood: **“and add strength to your strength”** (11 Hood #52), also in the verse of Noah **“And help you with wealth and sons”** (71 Nooh #12).”

## **‘Aqiqah’ for the Baby**

### **Slaughter of an Animal for the Sake of the Baby**

A companion of Imam Abu Abdullah (P) said: “I heard the Imam (P) saying, “The aqiqah is better than sacrifice.”

Also another man said: “I told the imam (P), I don’t know whether my father had an aqiqah for me or not? He ordered me to do it so I slaughtered for myself.”

One of the Imams (P) said: “Aqiqah is (almost) a compulsory if a person had a child, if he decided to name him/her on that day then name him/her”.

Imam Al-Sadiq (P) said: “A rich man should give aqiqah, whoever is poor if he became capable let him do that and if he couldn’t then he may leave it, and if he did not give the aqiqah until the time that he gave the sacrifice (The Hajj Sacrifice), then sacrifice will substitute. Everyone is bound with an aqiqah.”

He (P) also said: “Aqiqah means a person should sacrifice a male sheep (ram) for a male (a ewe for a female), if it couldn’t be found then a sacrifice a lamb as a substitute, the best among the sheep is a one year old.”

He (P) also said when asked about the aqiqah: “Aqiqah could be a sheep, a cow or a camel, then he names God on it (saying Bismillah Ar-Rahman Ar-Raheem), then he shaves the head of the baby and weighs it

then he gives the weight of the hair in gold or silver to the poor as a charity. If the baby was a boy then he should give a male animal and if the baby was a girl then the aqiqah should be a female animal.”

Abu Talib gave an aqiqah for Prophet Mohemmed (P); people asked, “What is this?” He said: “It is aqiqah for Ahmed (thankful).” They asked: “Why did you name the baby Ahmed (thankful)?” He said: “So that the people of the heaven and the earth will thank him.”

Imam Al-Sadiq (P) said: “A quarter of the aqiqah should be given to the nanny, if the baby did not have a nanny then the mother could give it to whoever she desired and feed ten Moslems, if she added more it is better.”

He (P) also said: “When sacrificing the aqiqah one should say: **“Surely I am clear of what you set up (with Allah). Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists. (6 the Cattle #79) “Say. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds; No associate has He; and this am I commanded, and I am the first of those who submit.” (6 the Cattle #163). O, Lord, from You and to You, in Your name and Allah is the greatest, O, Lord pray upon the prophet and his purified progeny, accept from (name) then mention the name of the child and sacrifice (in the name of God).**

He (P) also said: “The person should name the child on the seventh day, shave his head and give its weight in gold or silver as a charity to the poor, then sacrifice an aqiqah (an animal), cut it, cook it and call a group of Moslems. If he did not cook it, it is all right to give it as charity. He should do the same whether the child was a boy or a girl. The person giving the aqiqah and his immediate family should not eat the meat of the aqiqah. He should give one whole leg to the nanny, if the nanny was the mother of the father (grandmother) or among his family, they should not have any of that meat. He could cut it in pieces or cook it and distribute it with bread and soup.”

He (P) also said: “When a child is born the athan (the call of the prayer) should be read in his right ear and iqamah (the second portion of the call of the prayer) in his left ear.”

He (P) also said: “Whoever does not eat meat for forty days his attitude will be bad, whoever has a bad attitude say the athan (the call of the prayer) in his ears.”

Imam Al-Baqer (P) said: “After a child is born, on the seventh day do the aqiqah and feed the nanny the thigh; then wash and massage the baby’s chin with the water of the Euphrates and read the athan in his right ear and the iqamah in his left ear; then give him a name and shave his head and give the hair’s weight in gold or silver as a charity. God will send his name from heaven. At the time of sacrifice say: *“In the name of Allah, with Allah, thanks be to Allah, Allah is great, faith be to Allah, and prayers be to his Messenger (P), thanks to the sustenance of Allah, prevention be with Allah’s order, knowledge be to the favor of Allah upon the pure progeny of the Prophet (P).”* If it was a boy say: *“O Lord you gave us a male, you know more about what you have given us, it is from you what you have given, it is for you what we do so accept him from us upon your tradition and the tradition of your Prophet (P), let the cursed devil not to speak to us, for you is the sacrifice (blood shed), no partner you have, thanks and prays be to you the Lord of the universe.”*

Related to Imam Abu Abdullah (P) as saying: “The Messenger of Allah (P) gave aqiqah for Imam Hassan (P) and Imam Hussain (P); a ram on their seventh day, cut the animals in pieces without breaking the bones, ordered it to be cooked in water and salt, then fed it to the neighbors without bread.”



He (P) also said: “Seven things should be done to the boy during the first year after birth; first give him a name, second shave his head, third give the weight of the hair in gold or silver (dirhams) to charity if he could, fourth give aqiqah for him, fifth put saffron on his head, sixth to clean him with circumcision, and seventh should feed the neighbors from the aqiqah.”

The Prophet (P) said: “O Fatimah (P), pierce the ear of Imam Hassan (P) and Imam Hussain (P) controversial to the Jews.”

It is said that Prophet Mohammed (P) asked Fatimah (P) to shave the head of Imam Hassan (P) and Imam Hussain (P) on the seventh day and give the weight of their hair in dirhams (waraq).

Also the Prophet (P) made athan in the ear of Imam Hassan (P) when Fatimah (P) delivered him.

It is written that when Imam Ali, son of Hussain (P) was being informed about a baby, he was not asking if the baby was a boy or a girl but was asking if the baby was all right. If the baby was all right he was saying: “Thank the Lord that He did not make him deformed.”

It is said that Abu Abdullah was asked: “What is the wisdom in shaving the head of the baby?” He said: “It will clean him from the hair (the hair that is grown in the womb) of the womb.”

Ali, son of Ja’afar (P) asked his brother Mousa, son of Ja’far (P) about a baby that was not shaved on the seventh day, he (P) said: “If seven days passed then there is no shaving.”

Related to Imam Al-Sadiq (P) as saying: “Massage the chin of your baby with the water of Euphrates and with the soil of Imam Hussain (P), if you couldn’t find them then do it with rain.”

Also related from Imam Ali (P) as saying: “Massage the chin of the baby with dates, it is done by the Prophet (P) to Imam Hassan (P) and Imam Hussain (P).”

## Circumcision

Narrated from the Prophet (P) as saying: “Circumcision is a tradition for men and an honor for women.”

Narrated from an Imam (P) as saying: “Circumcise your children on the seventh day and they will be clean. The earth will complain to God from the urine of the uncircumcised.” The Imam was asked, “Since we don’t have good circumcisers may we go to the Jews to circumcise?” Imam said: “Do it on the seventh day and do not go against tradition.”

Imam Al-Sadiq (P) said: “At the time of the boy’s circumcision say: *“O, Lord, this is your tradition and the tradition of your Prophet, your prayers be upon him and his purified progeny, it is the following of the example your books and Your Prophet by Your will, wish and fate. It is an order that You wanted, a fate that You necessitated and made it go through. You made him taste the heat of the iron in his circumcision for an order you know it better than us. O, Lord, clean him from the sins, increase the span of his life and save him from any disease and pains from his body. O, Lord increase his wealth, push away his poverty, for you know and we don’t know.”*

He (P) also said: “Whoever did not say this at the time of the circumcision, let him say it at the time before he has a wet dream. If he said it, it will substitute and will prevent him from the heat of the hot iron and from other kinds of death.”

Related to Imam Mousa (P) as saying: “When Imam Al-Redtha was born he was born already clean and circumcised but we will pass the blade on him to revive the tradition and following it.”

Related from the Prophet (P) as saying: “Circumcise your son at seven days, it is more clean and faster to (grow the meat) heal. The earth will be (najes) polluted from the urine of the uncircumcised for forty days.”

Related to Imam Al-Sadiq (P) as saying: “Piercing the ears of the boy is from the tradition and circumcising him at seven days is from the tradition.”

## Things Related to Women

It is said that when the Prophet (P) wanted to go to battle he was asking the women their opinion then he was going against them.

A companion of Imam Ali (P) came complaining to him about his women, the Imam stood for a speech and said: “O people, do not obey the women on a case, do not trust them with money, and do not give them the management of the children because if they were given all the freedom to do what they desire, they will bring disasters. We found them without piety when they are in need, no patience when they desire, extravagance must be done even when old, they will not appreciate “the much” when deprived “the little”, they forget the good, they remember the bad, they compete for slander, persistence for tyranny, and they have confrontation with the devil. So be passionate to them in all cases and talk to them kindly, maybe they will do good.”

The Prophet (P) said: “Obeying the woman is sorrow.” The Prophet also forbids the woman from riding the saddle.

Imam Ali (P) said: “Do not let them ride with saddles, they will be excited.”

When women were mentioned before the Prophet (P) he said: “Advise them kindly to the good before they order you to the bad. Seek refuge from God from their evil and be careful from their good.”

Imam Abi Ja’fer (P) said: “Do not take their advice for a secret and do not obey them in the kin. When the woman becomes old, the blessings of her two parts leave and the evil of her two parts remain, her beauty and the fertility of her womb leave and the nastiness of her tongue remain. If the man becomes old, the evil of his two sides leave and the good will remain; his intellect becomes stable, his opinions become stronger, and his ignorance becomes less.”

Imam Ali (P) said: “Damned is the one that his woman arranges or plans his life.” He (P) also said: “In going against them is blessings.”

Prophet Mohemmed (P) said: “Whoever obeyed his wife, God will throw him in the hellfire on his face.” People asked: “What is this obedience?” He (P) said: “When she asks to go to the public baths, weddings, feasts, weepers (funeral homes and other places of sadness), and wearing thin dresses; and the man obeys her.”

Prophet Mohammed (P) said: “And order them to knit, crochet and teach them the verse of (Noor) the light.”

Imam As-Sadiq (P) said: “The woman should not sit between castrated men without her head cover.”

Prophet Mohammed (P) said: “A man should not sleep with another man without cloths, also a woman should not be in bed with another woman without cloths.” The Prophet (P) damned the gays and said: Get them out of your homes.”

He (P) also said: “Two women should not be in bed together unless they have to.”

Prophet Mohammed (P) said: “Being lesbian is like sodomy among men, if it was done kill them.”

Related to the Prophet (P) that he took the covenant from the woman not to weep, not to scratch, and not to sit with men alone.

The lady Fatimah Az-Zahra (P) said: “The best women are the ones that do not see men and men do not see them.”

Omm Salamah said: “When the Islamic veil was decreed a blind man came in so the Prophet (P) said: “Put your hijabs on.” We said: “O Prophet isn’t he blind? He can’t see us!” He (P) said: “Are you also blind? Don’t you see him?”

## Rare Stories About Women

Imam Al-Sadiq (P) said: “One day the Prophet (P) came back from a battle in which a lot of Moslems were wounded, many women received them asking about their men. A woman came close and asked about a man, the Prophet said: “And who is he to you?” She said: “My brother.” He (P) said: “My condolences, thank the mighty God, he has been martyred,” so she did. Then she asked: “What happened to another person?” The Prophet asked: “What is he to you?” She said: “My husband.” He (P) said: “Thank God and my condolences, he is dead.” She sighed: “What a humility.” The Prophet (P) said: “I could not see a woman care about her husband until I saw her!”

The Prophet (P) said: “The prayer of the woman alone in her house equals the reward of her prayer in the mosque twenty five times.”

Imam Al-Sadiq (P) said: “The mighty God had specialized the Prophet (P) with the best of the ethics, therefore, test yourselves, if you have some of that ethics thank God for it and desire more.” Then he named twelve of the ethics: certainty, content, patience, thanks, keenness, good attitude, generosity, jealousy, bravery, and magnanimity.

Also, one day there was a mention of bad omen, he (P) said: “Bad omen could be due to three things: the woman, the animal, and the house. The bad omen of the woman is asking for too much dowry and her disobedience; the bad omen of the animal is the bad morals and the disallowance of its master to ride; and the bad omen of the house is being small and having bad neighbors.”

Also he (P) said: “People asked Jesus (P) why he is not marrying?” Jesus (P) said: “What should I do with a wife?” They said: “You will have children.” “What should I do with children? If they lived they bring sedition and attraction and if they died they bring sadness.”

The Prophet (P) was discussing the holy war when a woman asked: “O, messenger of God, do the women have a role in it?” He (P) said: “Yes, the holy war for the woman is between their time of pregnancy to the delivery then to the time when she is finished nursing the baby, she is as the soldier of God, if she died between this time she will be as a martyr.”

Related from Imam Al-Baqer (P): “My father, Ali Bin Al-Hussein (P), on the day of the delivery was saying: “Let all the women (who don’t have any business there) out of the house, so a woman would not be the first to look at the woman’s private parts.”

The Prophet (P) said: “O, the nation, the mighty God had made more than 20 things abomination for you and asked you not to do them:

He made it abomination for you to play in the prayer.

He made it abomination for you to show favor.

He made it abomination for you to laugh between graves.

He made it abomination for you to look in the houses.

He made it abomination for you to look at the vaginas and said that it will produce blindness (if a child was formed).

He made it abomination for you to talk during intercourse and said that it will bring deafness (upon the child).

He made it abomination for you to sleep before your last meal.

He made it abomination for you to talk after your last meal.

He made it abomination for you to shower under the sky without a cover.

He made it abomination for you to have intercourse under the sky.

He made it abomination for you to enter the rivers except with a covering (not naked) and said that the rivers have residences, among them are angels.

He made it abomination for you to enter the baths except with a cover (not naked).

He made it abomination for you to talk between the calls for the noon prayer (athan and iqamah) until the end of the prayer.

He made it abomination for you to ride the sea while wild (stormy).

He made it abomination for you to sleep on a roof that is not strongly stoned and said whoever slept on a roof that is not strengthened we disclaim him.

He made it abomination for you to sleep alone.

He made it abomination for you to have intercourse with one’s wife while in her period and said whoever had intercourse with his wife while she is in her period, the child will be formed and sick with leprosy and gecko he should not blame but himself.

He made it abomination for you to have intercourse with one’s wife after a wet dream unless he had an ablution, if he did have intercourse and the child was born with leprosy he should not blame but himself.

He made it abomination for you to talk with a leprous person unless with a distance of one arm length and said flee from the leprous as you flee from a lion.

He made it abomination for you to urinate on the shore of a flowing river.

He made it abomination for you to go to the bathroom under the fruitful tree or a date tree.

He made it abomination for you to put on your sandals while standing up.

Also He made it abomination for you to enter a dark house (not having a light or fire).

He made it abomination for you to puff in the prayer.”

Imam Abu Abdullah (P) said: “Most of the residences of heaven are the weak women because God knew their weakness so had mercy upon them.”

Imam Al-Sadiq (P) said: “One day the Prophet (P) entered the house of the Lady Fatimah (P); he saw her with a dress as harsh as the skin of a camel, grinding the grain and nursing her baby. The prophet’s eyes teared up and he said: “O, (beloved) daughter, taste the bitterness of this mundane life for the sweetness of the hereafter. For Allah said: **“And verily, your Lord will give you (all good) so that you shall be well pleased”** (93 adthoha #5).”

Imam Ali (P), the prince of the believers, was greeting the women but detested to greet the young ones and said: “I fear to hear their voices so one will enter my heart then I gain sins more than rewards.”

A man asked Abu Abdullah (P): “Can a man shake the hand of a woman who is not (mahram)?” He (P) said: “No, unless it was from behind material.”

Narrated that Imam Ali (P) was passing on the road as he saw two animals, a male and a female mating. Imam Ali (P) turned his face away. He was asked why he did that? He said: “That is bad, they shouldn’t do that unless they are unseen (not to be seen by a man or a woman).”

Imam Al-Sadiq (P) said: “Whoever saw a woman and lifted his eyes up or closed his eyes, his eyes will not be open before God grants him a Houre (servant) from the heaven.”

Imam Abu Abdullah (P) said: “The first look (at a woman) is yours, the second look is against you, and the third look is demise.”

Imam Abu Abdullah (P) said: “Moses (P) said: “O, Lord, which of the doings do you like the best?” He said: “Loving the children because I created them with an instinct to unify me, if I diseased them I will make them enter paradise with my mercy.”

Imam Al-Sadiq (P) said: “The worst sins are three: killing the animal, not paying the wife’s dowry, and not paying the employee.”

Imam Ali (P) said: “Do not make the dowry of the woman high because it will cause animosity.”

A person came to Imam Al-Sadiq (P) and said: “I would like to marry a girl and my father wants me to marry another girl.” The Imam (P) said: “Marry whom you desire and leave the one that your father desires.”

Prophet Mohemmed (P) said: “Any woman who gave back her dowry to her husband before her wedding, God will reward her for every one Dinar (unit of money at that time) the reward of freeing a slave.” Someone said: “O, the Messenger of God, What about after the wedding?” He (P) said: “Surely that is due to love.”

Imam Ali (P) said: “Do not let “the stupid” nurse the baby because the milk will overcome the nature (the baby will be stupid as well).”

Prophet Mohemmed (P) said: “God almighty has divided the shame into ten different sections: one portion to the men and nine to the women. If the nine portions did not exist for the women, they were going to fall under the males as the animals fall under their males.”

Narrated to Imam Al-Sadiq (P) as saying: “If a woman gave birth let ripe dates be her first meal, if ripe dates were not found then dried dates because if there was any food better than dates God was going to let Mary (P) eat it when she had Jesus (P).”

Prophet Mohemmed (P) said: “Do not commit adultery; then the joy of your woman will fade away from your heart. Be chaste, your woman will be chaste. The tribe of so and so (an un-named tribe) committed adultery, therefore, their women committed adultery as well.”

He (P) also said: “The woman should not sleep before she shows herself to her husband: takes off her cloths, goes to bed with him, and touches her skin to his skin; if she did that she will have presented herself to him.”

Imam Al-Sadiq (P) said: “God had forbidden every behind that has been sodomised (man to man) to sit on (istabreq) the bed of heaven.”

The prophet (P) said: “Any man who kissed a boy with desire, on judgment day, God will bridle him with a bridle of hellfire.”

Imam Ali (P) said: “Whoever gave himself freely to be played with by others, God will put in him the desire of woman.”

Imam Al-Sadiq (P) said: “The desire of the believer is within him whereas the desire of the non-believer is in his behind.”

He (P) also said: “Whoever gave his daughter to a drunk! He has broken his kinship.”

He (P) also said: “The knitting tools in the hand of the woman is as the spear in the hand of the soldier in the holy war.”

He (P) also said: “Order your women to learn knitting, it is better for them and more beautiful.”

Prophet Mohemmed (P) said: “The best hobby for the good woman is the knitting.”

He (P) also said: “My father, Abraham (P), was jealous and I am more jealous than him (for my women), may Allah humiliate the non jealous among the believers.”

Imam Al-Baqer (P) said: “The jealousy of the woman is envy; envy is the root of blaspheme. When the women become envious, they become angry and when they become angry, they curse except the Moslems among them.”

He (P) also said: “God almighty did not make jealousy for women, He made jealousy for men because he allowed four free women for each one man and whatever he owned (of the slave women). But God only allowed one man for each woman, if she wanted another man she is as an adulterer before God. Surely the envious ones are the bad ones, not the believers.”

## Choosing a Wife

One of the most important factors for the marriage to succeed is choosing the right spouse for he/she might be the source of happiness and welfare for the other or the source of misery and harm. This is what the great Prophet Mohammed (P) meant when he said: "A person could not benefit more from anything next to Islam, than from a Muslim wife who pleases him when he looks at her, obeys him when he instructs her and protects him when he is away by protecting herself (from sinful acts) and his money (property)".

It is also narrated from Imam Ali (P) that he said: "A good woman is better than a thousand bad men". For this reason, the wife has to satisfy several conditions for the marital life to be happy and for the marriage to persist.

## Qualities of the Good Wife

1. **She must be religious**, because this is the most essential thing and the woman who does not have this quality will make her husband's life miserable, especially if she is beautiful

The Prophet (P) urged men to marry the religious women, saying: "A woman is taken in marriage for her money, her beauty, her noble descent or her religion; so, marry the one with the religion." He also said: "He who marries a woman for her money and beauty, he will be deprived of her money and beauty, and he who marries her for her religion, God will then bestow upon him her money and beauty."

It is obvious that the Prophet (P) had encouraged men to marry the religious woman because she would be of help to her husband in the matter of religion and a strong hold for raising up the children and protecting them from perversion.

2. **She must be good-natured**, and this is one of the most important characters in a woman. If the woman was sharp-tongued, ill-natured, ungrateful, reproaching, nagging, boastful and showy, spending most of her time on her appearance and makeup so that her face would become a trap to catch attention, then she would surely be a heavy burden and a torture for her husband.

The great Messenger (P) had manifested the qualities of the good woman and the bad one as well, in an account narrated by Jaber Al-Ansari, saying: "We were in the company of the Messenger (P) of God when he said: "The best among your women is the fertile and affectionate one, the chaste, the dignified among her kinsfolk yet humble with her husband, the adorned one for her husband yet the shielded before any other (man), the one that listens to what he says and obeys his command and (the one who), when he is alone with her, she offers (from herself) what he wants."

"Should I tell you about the worst among your women? (She is) the lowly among her kinsfolk yet the dignified before her husband, the barren and malicious who does not refrain from ugly (deeds), of the adorned one before others, when her husband is away from her but the mighty one when he is present (with her), she does not listen to what he says, neither obeys his command and, when he is alone with her, she would abstain from him just as the difficult she-camel which refuses to be mounted, she neither accepts his apology nor forgives his mistake."

The Commander of the Faithful, Imam Ali, (P) also said: "The best among your women are these five (ones)." He was asked: "And who are the five (ones), oh Commander of the Faithful?" He answered: "The easy-natured, mild and amiable one whose eyes would not go to sleep not even for a wink when her husband is angry until he is satisfied with her, and when he is away from her, she protects him in his absence. This (woman) is a worker of God and the worker of God shall never be disappointed."

**3. She must have a pleasant face**, because this would help her husband abstain from wanting somebody else. This does not contradict what was mentioned before about putting religion as a first priority and that the woman should not be taken as a wife just for her beauty. The objection is rather to marrying a woman merely for her beauty, though she might be corrupt when it comes to religion. This is what the Prophet (P) meant when he said: "The best among your women is the one whose husband finds pleasure in looking at her."

**4. The one with a lower dowry**, because a high dowry does not achieve happiness for the woman, as a matter of fact, it would impose some difficulty on her especially if things between her and her husband did not go well later on. In this context the Messenger (P) said: "The best of women are those whose faces are the most pleasant and whose dowries are the lowest", he also said: "The most blessed among them (women) are those whose dowries are the lowest."

The Prophet (P) had given one of his wives only ten dirhams in dowry and gave a banquet, then he married one of his wives with a bushel of barley while banqueted, then he married another with a bushel of dates. Had extravagance, in concern to women's dowries, been a noble deed, the Messenger of God would have been the first to offer an extravagant dowry; moreover, it is of the norm and the Sunnah (the way of the Prophet) for the man to offer his wife five hundred dirhams as a dowry and extravagant dowries are unlikely.

**5. She must be fertile**, and if he knows that she is barren, then he should not marry her. The Prophet (P) said: "Choose the fertile and the amiable one."

**6. She should be a maiden**, this way she will not yearn for her ex-husband; it is a natural inclination to yearn for the first loved one; therefore she may not be closer and more loving toward her husband.

**7. She must be from a family which is known for piety and righteousness**, because she will raise her children and feed them from her milk. She will nurture them with her love, compassion and piety. The woman who does not possess such qualities will not be able to raise a good generation.

For this reason, the Prophet (P) had prohibited marrying the beautiful woman raised in a morally corrupt family, saying: "Beware of the "green one" in the weeds (a beautiful green insect which lives among the weeds)." When asked: "And what is the "green one" in the weeds?" He answered: "The beautiful woman who was raised in a bad environment."

He (P) also said: "Choose (the right womb) for your offspring because descent (gene) is an invisible introducer (of bad and good traits)", and: "Marry the one with a good womb because descent (gene) is a hidden introducer." Thus he prohibited marrying the foolish woman, saying: "Beware of marrying the foolish woman, because her company is a loss and her offspring are (like) hyenas."

**8. She must not be next of kin and close relatives**, because this would curb the sexual desire and transfer the negative traits of kin through heredity and, consequently, the children will carry the qualities of their ancestors and be weak, whereas marrying somebody who is not a relative will bring new qualities to the progeny, which will make both, the parents and the children happier.

It is an intuition that the above qualities expected in a woman, which are mentioned so far, are not the decisive factor in the happiness if success of marital life is desired. It is rather the struggle or effort and good marital politics that the woman puts into the marriage that are the keystones and main factors for happiness.



Struggle, for the woman, would not be striking with a sword and goading with a spear; it is rather obeying her husband, caring for him and satisfying his needs. This struggle and politics can be summarized into two basic rules: 1) Doing everything that pleases the husband which is not in violation of God's will. 2) Avoiding anything that he hates. This way she will enter into his heart and preside over it so that no other woman would be in it with her.

Probably the most prominent factor in the failure of marriage is the woman's violation of these two important rules and for the reason that she only cares about her wishes and desires.

The family, which is the first building block of society, is also bound by the laws of the society: such as management, administration and leadership. We are not saying that the woman is lesser than the man in the creation! We are emphasizing that the house is an establishment that should have one leader, which happens to be the man and the second in command is the wife.

Actually it is like saying "too many cooks will spoil the food" and so will too many leaders ruin the family especially when children are involved.

## Rights of the Husband in Brief

The husband has the following rights over his wife:

1. **That he should be obeyed and never be defied** (according to the commands of God), that she never go out of the house without his permission and never burden him with that which he cannot bear.
2. **Be patient** if he is bad-tempered **and forgive him** when he commits mistakes.
3. **Never spend his money except with his consent.**
4. **Take care of herself and of her appearance and show her love to him.**
5. **Know that her husband has the right over her more than anybody else**
6. **Guard herself against sinning and infatuation**, to assure and make her husband trust her and also give him a feeling of confidence.

## Characteristics Of A Good Husband

The good husband should be blessed with the following qualities:

1. **He should be faithful and pious.** This is what the holy Prophet (P) meant by saying: "If somebody in which you are satisfied with his religion and honesty comes to you (seeking marriage), then marry (your daughter) to him. If you do not do so there will be a persecution in the land and a great corruption."

Therefore, he should not be turned down especially if he is not rich because God, praised be He, has promised to make his poor servants rich with marriage just as He said in His Holy Book: **"If they are in poverty, God will give them out of His grace" 24 The Light, 32.** In addition, the pious husband will honour his wife when he loves her and at least, if he disliked her, he would not oppress her.

2. **He should be well mannered and kind to his wife**, as God Almighty has commanded him in His book: "**And live with them on a footing of kindness and equity.**" 4 Women, 19. Because He has magnified the wife's rights and said: "**And they have taken from you a solemn covenant**" 4 Women, 21.

Before his death the last thing that the Prophet (P) recommended is treating women well, saying in the last moments before his departure to God, with a heavy tongue, stammering and with weak speech: "The prayer, the prayer and what your right hands have possessed (the wives). Do not ask of them what they cannot tolerate. Beware of your duty toward God, with respect to women, for they are as captives (in your houses) and in your hands. You have taken them by a covenant with God and deemed their chastity permissible to you with the word of God."

He (P) also said: "He who keeps his patience when his wife shows ungrounded suspicion (toward him), God will grant him of the reward that He gave Job for being patient with his infliction and she who keeps her patience toward her husband's bad-temper, God will grant her the same reward as He granted Asia, Pharaoh's wife. Being well-natured is not just forbearing hurt from her, but rather bearing hurt from her".

The same as the Prophet (P) used to treat his wives and of all people, he was the kindest with women and children. In one account, AI-Hussain AI-Bashshar wrote to Abul-Hasan (P), saying: "A relative of mine has written to me wanting (my daughter) in marriage but he is bad-tempered." Abul-Hasan (P) answered him: "Do not marry (your daughter) off to him if he is bad-tempered."

3. **He should take the hurt with magnanimity**, flirt and joke with his wife. The Messenger of God (P) said: "The most perfect in faith among the believers are the best in manners and the kindest toward their families." And: "The best among you are those who are good toward their wives and I am the best (among you) toward my wives."

4. **He should be generous toward his family, neither miserly nor extravagant.** The Almighty said: "**Eat and drink, but waste not by excess**" 7 The Elevated Places, 31. He also said: "**Make not thy hand tied (like a niggard's) to thy neck nor stretch it forth to its utmost reach**" 17 Israelites, 29. The Messenger of God (P) said: "The best among you is he who is best toward his family."

He (P) also said: "The most pleasing to God, among you, is he who is most generous with his family." And: "The believer goes by the morals set up by God; so, if God made him rich he will become more generous and if He straitened his sustenance he will hold his hand from splurging."

5. **He is not corrupt, nor is he indifferent toward his obligations and religion.** The Messenger (P) prevented women from marrying the morally corrupt man, especially if he drank alcohol, saying: "Beware of marrying (your daughter) off to an alcohol drinker because it will be as if his wife has been driven to adultery."

He also said: "Indeed, marriage is (like) slavery; hence, when one of you gives his daughter in marriage, he would have then given her as a slave (to the husband); so, let the one of you be careful to whom he enslaves his daughter."

## Love and Compassion, One Of God's

# Greatest Signs

It is written in the holy Quran: " **And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.**" 30 Romans, 21.

If we are to examine the creations in this vast existence, we will find that everything is subject to general divine laws that circulate through the depths of the universe all the way from the atom to the galaxy. Just as gravity is a law that governs the world, if it goes off for one moment the world system will lose balance. God made the system of marital life to rest upon affection and mercy.

If affection and mercy vanish from the family, then life will turn into death and the house will become a grave in which torture is given a free hand.

From this we may comprehend what the Prophet (P) meant when he said: "No establishment built in Islam is more loved by God, exalted be He, than marriage." Moreover, we all know that a house cannot be built with only stone, brick and iron. It also needs cement for the stones and other constituents to hold together and form the building; and such is love and affection. It is the cement of marital life; it is that holy bond that the mighty Allah has made for that attachment.

Since affection is a divine law that God, glorified and exalted be He, has implanted in the human nature, it is of the signs that concern the soul and which God has made to be a proof of His Unity and Glory. For this reason, we have to realize this great sign and blessed grace and know the factors and reasons, which reinforce or weaken and ruin its continuity and strength.

## Love and Compassion in the Qur'an

Affection is a spiritual attraction that comes from the heart and pulls the husband and wife together to make them as one soul in two bodies and if marriage satisfies these characteristics, it will then be a source of tranquillity and assurance, and this is one of God's greatest graces.

This tranquillity is of a physical, spiritual, individual and social nature. That is why a single person is deprived of these graces and he is spiritually and emotionally unstable. He does not have a sense of responsibility toward society. For this reason we find that crime and suicide rate increases among the single people. It is no wonder then, that the great Messenger (P) had considered celibacy a great evil and danger.

He said: "The ones who are the worst among you are the celibate and the most sinful among your dead are the celibate." He also said: "Two rak'as (unit of prayer) from a married man are better than seventy from a celibate man."

Of the wonders of the Quran that are not perceived by man, is approaching the notion of love and affection; these phenomenon cannot be understood easily. It has discussed each one of them in a special context and this shows that there is a clear distinction between them. Love, in the Quran, is a description of the relationship between God and His creatures and it is a law that runs through the depths of creation and God, praised be He, loves His creatures and that is why He brought them into existence.

His creatures love Him too and the concept of love applies only to this divine relation. For this reason, the love for God grows day after day and never turns into the opposite (of love). God says in His Holy book: **"Yet, there are men who take (for worship) others besides God, as equal (with God); they love them as they should love God, but those of Faith are overflowing with love for God."** 2 The Cow, 165.

He also said: **"Say, if ye do love God, follow me; God will love you and forgive you your sins."** 3The Family Of Imran, 31.

Also: **"Surely, God loves those who turn to Him constantly and He loves those who keep themselves pure and clean."** 2The Cow, 222. And: **"Truly, God loves those who fight in His cause in battle array, as if they were a solid cemented structure."** 61 The Rank, 4.

But naming the relationship between creatures, mainly human beings, 'love' and classifying it into 'selfish' and 'unselfish' love and into heedless, rational, temporary, continuous, physical, spiritual, authoritative, etc., is not love indeed; and all that we see in romantic stories is not love. Had it been so, it would not have turned into the other extreme, which is hatred.

For this reason, the Quran did not describe the materialistic relationship as 'love', but as 'affection and mercy', whereas the love that the current romantic books talk about is no more than an emotion, which is closer to being a drive, a transformation. Furthermore, psychological analysis of emotion has shown that it contains within itself its opposite and love as it is understood today, holds within it a tendency for hatred.

This is what makes passionate love turn into abhorrence, disgust and even enmity as we see in many marriages that are motivated by love and passion.

Let me explain this phenomenon in more detail, the real true love is supposed to be for no one but the mighty Beloved Creator of this universe, His love penetrates through every aspect and everything in this world. However, everyone is in search of this true love and they think that they can fulfil it with women, but when they go through the love of women (even many women) they realise that this kind of love for women does not satisfy that true thirst or desire of love, because the true love is only with Beloved God. In other words the heart should only be filled with God and everything else should be around this.

If you take this advice from me you will never become hurt because only God is worthy of being loved this true love. He is ever-lasting always with you, if you give your heart to anything else she/he/it is mortal, if he/she was faithful he/she may die and that may cause you grief.

## Affection

We could say that affection in its meaning could be as 'liking something and wishing for it.' That is exactly the relation that God made between the man and wife. In addition, affection has a broad connotation and it does not persevere and grow unless it satisfies several conditions such as, true longing, appropriate words, and certainly caring for the partner by tending to his needs and being happy for his presence.

Affection is more than an emotion, it is an insight and a course of living and even the sexual relation, which is of the most important things in love; becomes of great advantage when combined with affection. Because it opens the married couple's eyes to the importance of the other partner and strengthens their relationship.

Even though the physical relationship is the most important between the married couple, the concept of affection is broader and richer because it expresses the personality with all its dimensions as it is voluntary, mental, and dynamic matter, and the harmony among these elements results in what we call 'affection.'

## Several Factors that Increase Affection Between the Married Couple

Many people think that marriage is the highest heaven and the perpetual paradise of pleasure and happiness under which rivers flow, just as they desire and without any responsibilities. They think it is all benefits and happiness.

While some of this is true to an extent, happiness needs to be maintained and guarded. We could say it is like a tree that needs to be fed and to be cared for so as not to die. Each has his own way, however, the best way to guard it is by affection and understanding between the married couple, by overcoming their selfishness and fusing into one personality that puts interest of the other person before its own.

Thus, it is necessary to indicate the most significant factors for the growth and continuity of affection. In brief, though they might look insignificant but their effect is notable in building up affection and reinforcing the personality and in ending affection and destroying the personality as well:

**1. Maintaining cleanliness, purity and tidiness.** This is of the most important things that Islam has stressed and urged the believer to keep his body, clothes and appearance clean everywhere that he goes, whether at the house, in the streets, in social gatherings, and so on. The holy Prophet (P) said: "Cleanliness is surely (an act) of faith," and he was known to comb his hair and look at his face before he went out of his house with a neat appearance, clean clothes and aromatic smell.

It is a pity then to see some women who do not take care of their outer appearance, clothes and tidiness of their houses so that, when the husband comes in, he finds his wife negligent of everything and does not even care to look good for him.

This matter might seem trivial to some women, especially if they have kids and older children, but it has very bad effects, in reality, to the extent of removing affection from the husband's heart, causing him to be indifferent toward her and even giving him the motive to find another wife besides her.

The same applies to the husband who does not care to keep his body and clothes clean and goes to bed without washing his mouth and brushing his teeth despite the fact that the Messenger (P) almost, that is almost, decreed the Siwak (a stick used to brush the teeth) to be obligatory for his nation, because it is a clean and healthy thing that benefits the individual and society, in addition to bringing the servant closer to God who ordained purity on us.

The Messenger (P) said: "A prayer (done) after brushing the teeth (with a Siwak) is better than seventy prayers (done) without brushing the teeth (with a Siwak)." But still, the husband chooses to go to bed without brushing his teeth and causes hurt to his wife with his bad breath and, consequently, affection will go out of her heart.

Moreover, every man and woman who does not keep the rules of cleanliness and purity, their faith may be inadequate, as the Messenger (P) said. "From this, the Islamic law has made it an obligation for the husband and wife to remove all filth and disgusting things off of their bodies; the fact that witnesses to the greatness of this religion which has legislated these laws in order to keep affection and mercy between the married couple.

**2. Islam has called upon the Muslims to show affection and mercy among themselves,** and urged the deeds that strengthen it, such as uttering out the salutation, asking how others are doing, and exchanging sincere emotions and visits. It was said that it is a virtue to tell people whom you love, that you love them; so, the wife is more worthy of hearing terms of endearment from her husband and vice versa, and if he loves her, then he should be proud of this love.

The Messenger (P) said: "When the man says to his wife, 'I love you', (this term) will never leave her heart," because this sentence is greater to a woman than the whole world and all that it encompasses; and the husband and wife should exchange such terms with happiness and vivacity.

These words, that are light on the tongue and heavy in the scale of deeds are greatly rewarded by God if they are said for the sake of God; and they are among the main guards of happiness in marriage, so why do we withhold them when doing so may turn our lives to hell and total ruin?

**3. Caring to look good for the spouse, especially the woman.** There are many accounts by the Prophet (P) in which he urged the woman to adorn herself, wear the clothes that her husband likes, prepare a good meal for him, keep the kids clean and calm them down in order to go to sleep so that she would be able to be with her husband when he comes home, and that she should receive him with a smile on her face and talk to him with affection, and take him by the hand to the bath and carry his clothes, then take him to the dining table and sit by him and flirt with him. This way, he will forget all the troubles that he faced during the day and find peace in his house.

These are things that might look irrelevant to some, and may not satisfy some ladies who do not want to boost the man's expectations and increase his demands, but they play a big role in bolstering the husband's personality and in gaining all his love.

This brings to mind a story of the loyal believing woman and Al-Asma'i: "Al-Asma'i was a confidant and a vizier of Al-Ma'moun, the Abbaside Caliph. One day he went out with the Caliph for hunting but he lost his way and the caravan went its way and he found himself alone in the desert. Soon he saw a tent and approached it finding a beautiful young woman therein.

He sat in one corner while she sat in another, he asked for water to quench his thirst but she apologized, telling him that she did not ask her husband's permission to do that, instead, she offered him some yogurt, which she had intended to have for lunch. After an hour, a camel came from the distance carrying the woman's husband.

When she saw him, she ran out with the jar of water, which she had refused to offer to the visitor, to receive him. He was an old, homely man, which made Al-Asma'i wonder about this big difference between them.

When the man came down from the camel's back, the woman washed his feet over a rock that she had brought for this purpose. Then she washed his face and hands and treated him with respect till he entered the tent, where she sat in front of him. He had a bad temper, but she responded to him with politeness. Al-Asma'i could not bear what he saw and left the tent.

The woman went after him to bid him farewell, as he was her visitor. Al-Asma'i admonished her for caring that much for a homely, grouchy man, even though she had beauty and youth. The woman got angry at Al-Asma'i and disapproved of his attack on her husband, accusing him of trying to cause problems between her and her husband; so, she said: "I have heard of an account by the Prophet (P) that he said: 'Faith is (comprised of) two halves (parts): a half for patience and a half for gratitude'. I bear his bad temper in patience and thank God for the beauty that He has given me and, with that, I hope to God (to grant me) paradise." With these words the woman gave Al-Asma'i a precious advice and left him with no words to say.

In another story, a man came to the Prophet (P), saying: "I have a wife who receives me (heartily) when I come in and bids me well when I go out, and when she sees me unhappy, she asks, "What is it that disturbs you? If you are concerned about your sustenance some One (God) other than you has guaranteed it (for you); but, if you were concerned about your hereafter, then (I hope that) God will increase your concern about this worthy matter." The Prophet (P) told the man among them: "Go and give her the good tidings that she will be in paradise and tell her that she is a worker of God and that for every day, she will get the reward of seventy martyrs."

**4. A present given by the husband to the wife is among the most influential factors for affection and mercy between them.** No matter how small the present is, it will be so dear to the woman's heart and even as being priceless. The husband who comes in smiling with a present in his hand is certainly not like the one who comes in frowning, complaining and showing impatience.

This does not mean that the woman can expect to get a present from her husband every day, but at least once a year or as much as he can because, though it might be small in value, yet it is valuable to the wife and weighty in the scale of the hereafter.

## Reasons of Disaffection

Marriage is like the tree of happiness that the married couple plant with their bond and choice of each other. This is critical to nourish this tree so that it will always give flowers and fruits. Good morals, patience, nice words, encouragement and presents all constitute the water that revives the tree of marriage. If these constituents were absent, the tree will wither till it dies and get blown by the wind. In brief, we mention the most important causes for disaffection between couples:

**1. Arrogance of one spouse or both.** This is among the first causes for disaffection and if one of them has this bad trait, a dangerous situation will result not only in the marital life but also in the whole society. If we take a close look at the revolutions set by the Prophets (P), we see that their purpose was to fight arrogance which alienates the person from the mercy of God and makes him disobedient toward his Lord, makes him conceited, and it is for this reason that the Qur'an says that such a person would be destined to go to hell.

Thus, it is necessary for the husband and wife to avoid this destructive habit. It is also impolite for the husband to brag, before his wife, about his money and family, and to put her down, even though it is he who chose her in the beginning to be his life partner.

It is also an act of ignorance if the wife brags, before her husband, about her brother, father, clan, degrees and culture. It is wise for both sides to avoid such matters and try to build the other's self-confidence. This will make affection flourish and grow between them.

**2. Arguments and Disputes between the husband and wife.** These are among the most notorious types of arrogance; they eat faith as fire eats wood. That is why the Prophet (P) said: "A servant does not perfect the truth of his belief unless he stops arguing and disputing even if he was right."

The person who disputes does not get the intercession of the Messenger of God. He said: "The first things that God forbade me to do are: worshipping idols, drinking alcohol and disputing with men." The Quran also showed that arguing and disputing are deeds of the devil and his insinuations, saying: "**... and most surely the Shaitans suggest to their friends that they should contend (argue) with you; and if you obey them, you shall most surely be polytheists.**" 6 The Cattle, 121.

The house in which there is such a situation will end up in destruction and separation and it is a burning fire that eats up mercy and affection. Hence, a person must quit arguing and contending with others, even if he is right, to extirpate (to pull out by the root) the devil and his attempt to control the self and in this there is a great reward. The Messenger of God said: "He who quits disputing, though he might be right, a house will be built for him in the highest (place) of paradise."

**3. Obstinacy, which is one of the branches of selfishness and arrogance.** This is a severe case and a scorching fire, which can lead some to destruction and disagreeing with what is right. The Qur'an has divided people, with concern to righteousness, into two kinds: the kind that accepts truth as soon as it hits his ears, as in: "**And when they listen to the revelation received by the Apostle, you will see their eyes overflowing with tears, for they recognize the truth.**"<sup>5</sup> The Table Spread 86

The other is the kind that prefers being stoned to accepting the truth, as in: "**Remember how they said: O God! If this is indeed the Truth from Thee, rain down on us a shower of stones from the sky or send us a grievous penalty.**" 8 Accessions 32.

The rational person by no means would accept the second way, though they might think that it suits their interests. Yet, many men and women chose it and defy the truth and they do not know why. The woman talks to her husband and asks him 'why' and his response 'I said no'.

You will see that sometimes he may keep to his stubbornness just because he is a man and she has to obey him in everything because she is a woman even when he is wrong and oppressive and this contradicts logic and justice. So, in order for affection to continue between the married couple, both sides have to stop being hard headed and honour each other with open-mindedness, wisdom and good politics.

**4. Unfair demands, which cost the other partner more than he/she could endure.** A husband with low income likes his reasonable wife to stop demanding from him what his income cannot buy. She should rather be his best helper in saving and economizing and be satisfied with what is necessary. The Muslim woman should not nag and ask of her husband what he cannot do, blaming him by saying, 'So and so's husband bought so and so, exchanged so and so, spent so and so, etc.'. This blaming and scolding is terrible, it hurts his masculinity, is one of the gravest sins to God, and it is a violation of the husband's dignity, knowing that dignity is the most precious thing to a human being.

Likewise, men should not ask their wives to do more than they could handle in housekeeping and raising the kids, ordering them to prepare everything before they get home while his many kids do not allow her to fulfil them all.



These unfair expectations from each side, which are oppressive to the other, can result in losing the reward in this life and in the hereafter and the right solution would be that each side help the other to accomplish their responsibilities and understand their situation.

**5. Refusing criticism, which is a sign of selfishness and arrogance,** although positive criticism is the person's way to happiness and perfection. Imam Ja'far Al-Sadiq (P) said: "The dearest to me, among my brethren, is he who guides me to my faults."

Hence, criticism is necessary in a person's life because it is an archway beneath which he proceeds to advancement and progress. It is through falling into errors and learning from the past that man builds his future.

It is also natural for the husband and wife to be of different levels of intelligence, perception and culture; so, if one of them criticizes the other, he/she should do it for the purpose of constructing and reforming and in a suitable atmosphere, such as being alone together and using a wisdom to get to the point without hurting the other person or destroying his/her self-confidence; otherwise, criticizing him/her in front of people and using harsh words and ways will have a negative effect.

But still, a person should accept criticism, even if it was harsh, and then draw the criticizing person's attention to the cruelty of his way, making him know that it is violating the partner's dignity and putting his humanity down before everybody.

Moreover, quarrelling between the husband and wife scares the children and causes them to have psychological complexes and, consequently, makes them miserable. Because of this, I warn the Muslims against using destructive criticism, cursing and screaming, because it all does away with affection and mercy, just as salt disappears in water. It turns them to strong repulsion, which leads to the destruction of amiability and then the destruction of the family, not to mention painful retribution in the hereafter, which awaits them.

## **In Summary**

Islam has given a new depth to marriage and emphasised that marriage is not just a sexual relation between husband and wife, which is acceptable from everyone. It is rather the foundation of a social-spiritual institution that is built on awareness. That's why it has differed from other institutions, which we have known in our societies as it is built on the basis of uniting and fusing two souls together into one soul.

This is what makes marriage unique and original in nature, especially because it rests on concrete principals and regulations that do not endure unless practically applied by both the man and woman.

Being a spiritual foundation, it needs to be extensively studied, understood and comprehended so that the married couples could attain real success and happiness, also because marriage is a new integral start between the husband and wife.

Marriage necessitates a change in the social structure that is capable of originating new spiritual and social relationships and even new ideas and various facts that suit the modern approach and depth that Islam has given to marriage.

Needless to say that the success and endurance of the marriage foundation are subject to a number of factors and so are its failures and collapse.

## Rights of the Wife in Brief

The husband must provide the following rights for his wife:

1. **Be kind to her and provide for all her needs**, i.e. food, clothing and housing.
2. **Bear her hurt and be patient with her** and try to resolve arguments between them with leniency, understanding and politeness.
3. **Value and respect her**, and direct her toward doing "good" and obeying God.
4. **Enhance his image in front of her**, take care of his appearance and wear perfume for her. Imam Ja'far Al-Sadiq (P) said: "A person needs, while in his house and among his family, three things which he should acquire (for a habit) even if they were not of his nature. These are: pleasant companionship, generosity without extravagance, and jealousy with virtue."

The holy Prophet (P) said: "He who forebears his wife's bad temper and keeps being patient (for the sake of God), then God will give him, for each time he forebears, the reward that He gave Prophet Job (P) for his infliction."

The Prophet (P) also said: "The man is certainly rewarded for lifting a bite (of food) to his wife's mouth."  
And: "I wonder how someone hits his wife while he is more worthy of being hit than her."

Thanks to the Almighty Allah.  
Dearborn, MI Tuesday, 27 February 2001

## Supplications from the holy Quran Enlighten your heart

<p>[40.60] And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased.</p>	<p>پروردگار شما گفته است: «مرا بخوانید تا (دعای) شما را بپذیرم!»</p>	<p>وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (غافر 60/40).</p>
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2

<p>"Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower." (2.127)</p>	<p>«پروردگارا! از ما بپذیر، که تو شنوا و دانایی!»</p>	<p>...رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (البقرة 2/127).</p>
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3

<p>And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" (2.201)</p>	<p>و بعضی می‌گویند: «پروردگارا! به ما در دنیا (نیکی) عطا کن! و در آخرت نیز (نیکی) مرحمت فرما! و ما را از عذاب آتش نگاه دار!»</p>	<p>وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (البقرة 2/201).</p>
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4

<p>pour out on us patience, and cause us to die as Muslims.(7.126)</p>	<p>بار الها! صبر و استقامت بر ما فرو ریز! (و آخرین درجه شکیبائی را به ما مرحمت فرما!) و ما را مسلمان بمیران!»</p>	<p>رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ (الأعراف 7/126).</p>
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5

<p>"Our Lord! Pour forth on us patience and make us victorious over the disbelieving people." (2.250)</p>	<p>«پروردگارا! پیمانانه شکیبایی و استقامت را بر ما بریز! و قدمهای ما را ثابت بدار! و ما را بر جمعیت کافران، پیروز بگردان! (250)</p>	<p>رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (البقرة 2/250).</p>
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6

<p>"Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the</p>	<p>پروردگارا! اگر ما فراموش یا خطا کردیم، ما را مواخذه مکن! پروردگارا! تکلیف سنگینی بر ما قرار مده، آن چنان که (به خاطر گناه و طغیان،) بر کسانی که پیش از ما بودند، قرار دادی! پروردگارا! آنچه طاقت تحمل آن را نداریم، بر ما مقرر مدار! و آثار گناه را از ما بشوی! ما را ببخش و در رحمت خود قرار ده! تو مولا و سرپرست مایی، پس ما را بر جمعیت کافران، پیروز گردان! (286)</p>	<p>رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (البقرة 2/286).</p>
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disbelieving people." (2.286)		
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7

(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower." (3.8)	«پروردگارا! دل‌هایمان را، بعد از آنکه ما را هدایت کردی، (از راه حق) منحرف مگردان! و از سوی خود، رحمتی بر ما ببخش، زیرا تو بخشنده‌ای!	رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ (آل عمران 8/3).
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8

Our Lord! We believe in what You have sent down, and we follow the Messenger; so write us down among those who bear witness (to the truth). (3.53)	پروردگارا! به آنچه نازل کرده‌ای، ایمان آوردیم و از فرستاده (تو) پیروی نمودیم؛ ما را در زمره گواهان بنویس!	رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (آل عمران 53/3).
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9

"Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." (3.174)	«پروردگارا! گناهان ما را ببخش! و از تندرویهای ما در کارها، چشم‌پوشی کن! قدمهای ما را استوار بدار! و ما را بر جمعیت کافران، پیروز گردان!	رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (آل عمران 147/3).
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10

"Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire. (3.191)	بار الها! اینها را بیهوده نیافریده‌ای! منزهی تو! ما را از عذاب آتش، نگاه دار! (191)	رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (آل عمران 191/3).
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11

"Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the <i>Thâlimûn</i> (wrong-doers) find any helpers. (3.192)	پروردگارا! هر که را تو (بخاطر اعمالش،) به آتش افکنی، او را خوار و رسوا ساخته‌ای! و برای افراد ستمگر، هیچ یآوری نیست! (192)	رَبَّنَا إِنَّكَ مَنْ تَدْخُلِ النَّارَ فَقَدْ أَخْرَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (آل عمران 192/3).
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12

"Our Lord! Verily, we have heard the call of one (Muhammad SAW) calling to Faith:	پروردگارا! ما صدای منادی (تو) را شنیدیم که به ایمان دعوت	رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا
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<p>'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with <i>Al-Abrâr</i> (those who are obedient to Allâh and follow strictly His Orders). (3.193)</p>	<p>می‌کرد که: «به پروردگار خود، ایمان بیاورید!» و ما ایمان آوردیم؛ پروردگارا! گناهان ما را ببخش! و بدیهای ما را ببوشان! و ما را با نیکان (و در مسیر آنها) بمیران! (193)</p>	<p>رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ (آل عمران 3/193).</p>
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13

<p>"Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise." (3.194)</p>	<p>پروردگارا! آنچه را به وسیله پیامبران به ما وعده فرمودی، به ما عطا کن! و ما را در روز رستاخیز، رسوا مگردان! زیرا تو هیچگاه از وعده خود، تخلف نمی‌کنی. (194)</p>	<p>رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ (آل عمران 3/194).</p>
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14

<p>"Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help." (4.75)</p>	<p>«پروردگارا! ما را از این شهر (مکه)، که اهلس ستمگرند، بیرون ببر! و از طرف خود، برای ما سرپرستی قرار ده! و از جانب خود، یار و یآوری برای ما تعیین فرما! (75)</p>	<p>رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا نَصِيرًا (النساء 4/75).</p>
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15

<p>"Our Lord! We believe; so write us down among the witnesses." (2.285)</p>	<p>«پروردگارا! ایمان آوردیم؛ پس ما را با گواهان و شاهدان حق، در زمره یاران محمد) بنویس!» (285)</p>	<p>رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (المائدة 5/83).</p>
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16

<p>They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (7.23)</p>	<p>گفتند: «پروردگارا! ما به خویشتم ستم کردیم! و اگر ما را نیبخشی و بر ما رحم نکنی، از زیانکاران خواهیم بود!» (23)</p>	<p>قَالُوا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ (الأعراف 7/23).</p>
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17

<p>"Our Lord! Place us not with the people who are wrongdoers." (7.47)</p>	<p>«پروردگارا! ما را با گروه ستمگران قرار مده!» (47)</p>	<p>رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ (الأعراف 7/47).</p>
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18

<p>Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment." (7.89)</p>	<p>پروردگارا! میان ما و قوم ما بحق داوری کن، که تو بهترین داورانی!» (89)</p>	<p>رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ (الأعراف 7/89).</p>
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19

<p>Our Lord! Pour out on us patience, and cause us to die as</p>	<p>بار الها! صبر و استقامت بر ما فرو ریز! (و آخرین درجه شکیبائی را به ما مرحمت فرما!)</p>	<p>رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ (الأعراف 7/126).</p>
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Muslims." (7.127)	و ما را مسلمان بمیران! « (126)	
20		
Our Lord! Make us not a trial for the folk who are wrong-doing. (10.185)	پروردگارا! ما را مورد شکنجه گروه ستمگر قرار مده! (85)	رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ (يونس 85/10).
21		
"O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh. (14.38)	پروردگارا! تو می‌دانی آنچه را ما پنهان و یا آشکار می‌کنیم; و چیزی در زمین و آسمان بر خدا پنهان نیست! (38)	رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نَعْنِي وَمَا يُخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ. (ابراهيم 38/14).
22		
"Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You are the All-Mighty, the All-Wise." (5.60)	پروردگارا! ما را مایه گمراهی کافران قرار مده، و ما را ببخش، ای پروردگار ما که تو عزیز و حکیمی! « (5)	رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (الممتحنة 5/60).
23		
"My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." (19.27)	«پروردگارا! شکر نعمتهایی را که بر من و پدر و مادرم ارزانی داشته‌ای به من الهام کن، و توفیق ده تا عمل صالحی که موجب رضای توست انجام دهم، و مرا برحمت خود در زمره بندگان صالحت وارد کن!» (19)	رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ (النمل 19/27).
24		
"My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)." (46.15)	«پروردگارا! مرا توفیق ده تا شکر نعمتی را که به من و پدر و مادرم دادی بجا آورم و کار شایسته‌ای انجام دهم که از آن خشنود باشی، و فرزندان مرا صالح گردان; من به سوی تو باز می‌گردم و توبه می‌کنم، و من از مسلمانانم!» (15)	رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ (الأحقاف 15/46).
25		
"Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the <i>Sirât</i> (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily,	«پروردگارا! نور ما را کامل کن و ما را ببخش که تو بر هر چیز توانائی!» (8)	رَبَّنَا أَنْتُمْ لَنَا نُورٌ وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (التحریم 8/66).

You are Able to do all things." (66.8)		
26		
"My Lord! Grant me (offspring) from the righteous." (37.100)	پروردگارا! به من از صالحان (فرزندان صالح) ببخش!»	رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ (الصافات 100/37).
27		
"My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the <i>Thâlimûn</i> (polytheists, wrong-doers, and disbelievers, etc.) grant You no increase but destruction!" (71.28)	پروردگارا! مرا، و پدر و مادرم و تمام کسانی را که با ایمان وارد خانه من شدند، و جمیع مردان و زنان باایمان را بیامرزی؛ و ظالمان را جز هلاکت میفز!» (28)	رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا (نوح 28/71).
28		
"My Lord! Increase me in knowledge." (20.114)	«پروردگارا! علم مرا افزون کن!» (114)	رَبِّ زِدْنِي عِلْمًا (طه 114/20).
29		
"My Lord! I seek refuge with You from the whisperings (suggestions) of the <i>Shayâtin</i> (devils). (23.97)	«پروردگارا! از وسوسه‌های شیاطین به تو پناه می‌برم!» (97)	رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ (المؤمنون 97/23).
30		
And say (O Muhammad SAW): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!" (23.118)	و بگو: «پروردگارا! مرا ببخش و رحمت کن؛ و تو بهترین رحم کنندگانی!» (118)	رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ (المؤمنون 118/23).
31		
. But if they turn away, say (O Muhammad SAW): "Allâh is sufficient for me. <i>Lâ ilâha illa Huwa</i> (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne." (9.129)	اگر آنها (از حق) روی بگردانند، (نگران مباش!) بگو: «خداوند مرا کفایت می‌کند؛ هیچ معبودی جز او نیست؛ بر او توکل کردم؛ و او صاحب عرش بزرگ است!» (129)	فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (التوبة 9/129).
32		
He said: "O my people! Tell me, if I have a clear evidence from my Lord, and He has given me a good sustenance And my guidance cannot come except from Allâh, in Him I trust and unto Him I repent. (11.88)	گفت: «ای قوم! به من بگویید، هرگاه من دلیل آشکاری از پروردگارم داشته باشم، و رزق (و توفیق من، جز به خدا نیست! بر او توکل کردم؛ و به سوی او باز می‌گردم!» (88)	قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أَرِيدُ وَمَا تُوفِّقُنِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ (هود 88/11).

<p>"O my Lord! Make me one who performs <i>As-Salât (Iqâmat-as-Salât)</i>, and (also) from my offspring, our Lord! And accept my invocation. (14.40)</p>	<p>پروردگارا: مرا برپا کننده نماز قرار ده، و از فرزندانم (نیز چنین فرما)، پروردگارا: دعای مرا بپذیر! (40)</p>	<p>رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ (إبراهيم 40/14).</p>
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34

<p>"Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established." (14.41)</p>	<p>پروردگارا! من و پدر و مادرم و همه مؤمنان را، در آن روز که حساب برپا می‌شود، بیامرز! (41)</p>	<p>رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ (إبراهيم 41/14).</p>
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35

<p>"Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!" (18.10)</p>	<p>«پروردگارا! ما را از سوی خودت رحمتی عطا کن، و راه نجاتی برای ما فراهم ساز!» (10)</p>	<p>رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا (الكهف 18/10).</p>
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36

<p>"Our Lord is the Lord of the heavens and the earth, never shall we call upon any <i>ilâh</i> (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief. (18.14)</p>	<p>«پروردگار ما، پروردگار آسمانها و زمین است؛ هرگز غیر او معبودی را نمی‌خوانیم؛ که اگر چنین کنیم، سخنی بگزارف گفته‌ایم. (14)</p>	<p>فَقَالُوا رَبَّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا (الكهف 18/14).</p>
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37

<p>"Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" (23.109)</p>	<p>پروردگارا! ما ایمان آوردیم؛ ما را ببخش و بر ما رحم کن؛ و تو بهترین رحم کنندگانی! (109)</p>	<p>رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ (المؤمنون 23/109).</p>
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38

<p>"Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the pious." (25.74)</p>	<p>«پروردگارا! از همسران و فرزندانمان مایه روشنی چشم ما قرار ده، و ما را برای پرهیزگاران پیشوا گردان!» (74)</p>	<p>رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةً أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (الفرقان 25/74).</p>
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39

<p>(They will say): "Our Lord! Remove the torment from us, really we shall become believers!" (12.44)</p>	<p>(می‌گویند): پروردگارا! عذاب را از ما برطرف کن که ایمان می‌آوریم. (12)</p>	<p>رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ (الدخان 44/12).</p>
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40

<p>"Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are</p>	<p>«پروردگارا! ما و برادرانمان را که در ایمان بر ما پیشی گرفتند بیامرز، و در دل‌هایمان حسد و کینه‌ای نسبت به مؤمنان قرار مده! پروردگارا، تو</p>	<p>رَبَّنَا اغْفِرْ لَنَا وَلِأَخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَعُوفٌ</p>
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indeed full of kindness, Most Merciful. (59.10)	مهربان و رحیمی! « (10)	رَحِيمٌ (الحشر 10/59).
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41

"Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return. (60.40)	پروردگارا! ما بر تو توکل کردیم و به سوی تو بازگشتیم، و همه فرجامها بسوی تو است! (4)	رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ (الممتحنة 4/60).
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42

"All the praises and thanks be to Allâh, Who has guided us to this, never could we have found guidance, were it not that Allâh had guided us! (7.43)	«ستایش مخصوص خداوندی است که ما را به این (همه نعمتها) رهنمون شد؛ و اگر خدا ما را هدایت نکرده بود، ما (به اینها) راه نمی‌یافتیم!	الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ (الأعراف 7/43).
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<p>And the close of our request will be: <i>Al-Hamdu Lillâhi Rabbil-'Alamîn</i> [All the praises and thanks are to Allâh, the Lord of 'Alamîn (mankind, jinns and all that exists)]. (10.10)</p> <p>O Lord, have mercy upon us by the Qur'an, make our heart guided by the guidance of Qur'an, make it a torch, a guidance, a mercy and a leader, You are Able to do all things</p> <p>Allâh, and His angels sends His <i>Salât</i> (Graces, Honours, Blessings and Mercy) on the Prophet (Muhammad (P)). O you who believe! Send your <i>Salât</i> on (ask Allâh to bless) him (Muhammad (P)), and (you should) greet (salute) him with the Islâmic way of greeting.</p>	<p>و آخرین سخنان ما این است که: «حمد، مخصوص پروردگار عالمیان است!»</p> <p>(یونس 10/10)</p> <p>پروردگارا ما را با قرآن با رحمت بفرما و قلبمان را با هدای قرآن منور بفرما، و برای ما امام و نور و هدایت و مرحمت قرار بده، براستی که تو بر همه چیز توانائی، و باجابت قدیری. خدا و فرشتگانش بر پیامبر درود می‌فرستد؛ ای کسانی که ایمان آورده‌اید، بر او درود فرستید و سلام گوید و کاملاً تسلیم (فرمان او) باشید.</p>	<p>أَنْ الْحَمْدُ (وَآخِرُ دَعْوَانَا) لِلَّهِ رَبِّ الْعَالَمِينَ</p> <p>(یونس 10/10).</p> <p>اللهم ارحمنا بالقران وانر قلوبنا بهدية واجعله لنا اماما ونورا وهدى ورحمة إنك على كل شىء قدير وبالاجابة جدير وصى الله على محمد النبي الامين وآله الطيبين الطاهرين واصحابه المنتجبين ومن سار على خطاهم واقتدى بهم واقوالهم من المؤمنين.</p>
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