

**Treat Your Wife with Goodness**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I address my brothers today regarding a topic that we are hearing much of. Many complaints are coming to the elders regarding the problems of the household and disputes between husband and wife.

To continue from the lecture series of strengthening our homes and protecting our children, then most definitely, if the parents are good with one another, are one solid unit, respect one another, and give one another that love, then likewise you will see the fruits of that in your children and in them learning as well.

I address the men of this community and myself, and I give you the ḥadīth where Jābir b. ‘Abdillāh (رضى الله عنهما) said, “The Messenger (صلى الله عليه وسلم) said, ‘Fear Allāh in regards to the women.’” And then he went on to mention, “You took your wives with the trust of Allāh (سبحانه وتعالى) and they became lawful to you for you to have relations with them with the Word of Allāh.”<sup>1</sup>—Remember that my brothers. We will be questioned regarding how we handled that trust when we stand in front of Allāh (عز وجل).

Allāh (سبحانه وتعالى) mentions in the Qur’ān,

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

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<sup>1</sup> Ṣaḥīḥ Muslim.

**“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.”** [Sūrah Rūm 30:21]

Mercy is a thing we forget today brothers. That love and affection and mercy, how come we are missing these two tremendous attributes that Allāh has mentioned? It is almost void in the homes, and then we expect our wives to be from those who resemble the Mothers of the Believers. Yet look how we are towards them, and we do not take the advice of our noble Messenger Muḥammad (صلى الله عليه وسلم).

Allāh (سبحانه وتعالى) commanded,

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

**“And live with them in goodness.”** [Sūrah an-Nisā’ 4:19]

Be good to them, for indeed, they are the ones who produce our future. They are the ones who spend the majority of time with our future. If we are good to them, then they will have a good state of mind to be able to carry out their jobs.

Abū Hurayrah (رضى الله عنه) said, “The Messenger (صلى الله عليه وسلم) said, ‘Be good to your womenfolk for verily, a woman is created from the crooked, upper part of the rib.’” Meaning, their characters are different from us. We must understand that. The Messenger (صلى الله عليه وسلم) said, “If you go to straighten it, you will break it.” And in another narration, the breaking means her divorce. “And if you leave it, then it remains crooked. Therefore, be good to your women.” Meaning, be wise and understanding.

Look at the example of our Messenger Muḥammad (صلى الله عليه وسلم) and how he was with his wives. They loved him yes, because he was the Messenger (صلى الله عليه وسلم) but they loved him likewise because of his mannerisms and how gentle and forgiving he was. That forgiving element of the relationship is non-existent in our homes. We are easy to forgive others but

if our wives were to do something that displeases us, we may not even speak to them for days. Yet the Messenger (صلى الله عليه وسلم) has told us regarding their nature and how we should be with them.

‘Ā’ishah (رضي الله عنها) reported that the Messenger (صلى الله عليه وسلم) said, “The best of you are the ones who are best to his family; and I am the best to my family.” Why is it that in this particular field we fall short, but in all other aspects we try to hold on to as much as we can? We take the whole of the religion. We take the whole of the Sunnah of our Messenger Muḥammad (صلى الله عليه وسلم), especially in a matter like this.

Our homes are breaking, the woman no longer feels happy in her home, the husband doesn’t feel happy in his home, he doesn’t want to go home and he doesn’t feel comfortable because the environment at home is not one that brings comfort to the heart. We need to fix this. We need to humble ourselves in front of Allāh (عز وجل). If we do it for the Sake of Allāh, Allāh will put barakah in our homes.

I will give you the example of the one who came to the Messenger (صلى الله عليه وسلم) and said, “O Messenger of Allāh, give me permission to commit zina.” Firstly, look at the question, and then look at the answer. He is requesting something that is a kabīrah [grave sin] and yet the Messenger (صلى الله عليه وسلم) said to him, “Come closer to me.” And then he said, “Do you love that to happen to your mother or to your daughter or to your sister?” And he said, “Not at all!” And then he said, “Likewise, the people do not like it if you were to do it to their mother or their sister or their daughter.”

Upon that same qiyās, the way you are treating your wife, how would you like it if your father treated your mother in that manner? How would you like it if someone were to treat your sister in that manner? And how would you like it if that beloved daughter of yours that you

have raised in your home, that is the fruit of your eye, is being treated in the manner you are treating your wife?

Reflect my brothers, for this is something that Allāh (عز وجل) has commanded us with. Why is there so much emphasis to be good to them? Because, as Shaykh al-Fawzān (حفظه الله) has mentioned, if the home is good and solid, the children will be strong and the community will be strong. And that again comes back to one thing: knowledge of the Qur'ān and Sunnah, and acting upon that knowledge.

Allāh (سبحانه وتعالى) mentions in the Qur'ān,

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

**“And live with them in goodness. If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good.”** [Sūrah an-Nisā' 4:19]

What more proof do we want? We pray that Allāh blesses us to be from those servants who have hearts that are soft towards the mothers of our children.

Our religion encourages us to rectify our homes and marriages, for indeed, if our homes are destroyed and broken, that is the most beloved thing to the Shayṭān. Zayd b. Ḥārithah (رضى الله عنه) came to the Messenger (صلى الله عليه وسلم) wanting to leave his wife because of the difficulties they were having, so the Messenger (صلى الله عليه وسلم) commanded him to remain with her and to rectify. And even on that note, the verse came down,

أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ

**“Keep your wife to yourself, and fear Allāh.”** [Sūrah al-Aḥzāb 33:37]

So, our religion encourages with that. And yes, there are going to be things that you dislike. There will be arguments from time to time but learn the principles of how to live. You do not need to question her honesty and loyalty; that will become manifest. Likewise with him, live in a manner where there is trust. If there is no trust or love in the home, then that is a

problem. And that love comes about by you adhering to the way of Allāh and the Messenger (صلى الله عليه وسلم)—that is where the true love is. As for the perfect ṣifāt, that is in the ākhirah. In the ākhirah he will be how you want him to be, Bi'dhni'llāh. In the ākhirah, she will have the perfect attributes that you are perhaps looking for and yearning for. The way of the Ṣaḥābah is they always thought of the ākhirah.

I will give you the beautiful story of Sawdah (رضى الله عنها), the wife of the Prophet (صلى الله عليه وسلم). There are narrations that mention that when she became older she feared that the Messenger (صلى الله عليه وسلم) may divorce her due to her old age. Look at the fiqh that she had, because they lived for the ākhirah, not for this life. She knew in the ākhirah is much for bliss, so she said to the Messenger (صلى الله عليه وسلم), “Do not divorce me. Keep me and let ‘Ā’ishah have my day, but let me remain your wife.” Why? The ‘ulamā’ said because of two reasons: As a khidmah to the Messenger (صلى الله عليه وسلم) because he loved ‘Ā’ishah and they knew that he loved her. But from the strongest points they mention is so she remains under his threshold in this life so she can be from his wives in Jannah.

My brothers and my sisters, our time here is short, do not waste it. Do not let years go by where you are constantly arguing, divorcing and marrying. Think about your ākhirah, think about your children, think about their feelings, think about the head start that they need. And we do not know, that if our units are solid what we may produce in the future. Look at the great imāms of Ḥadīth, their mothers were great. Look at the example of Imām Aḥmad, how his mother was. She gave everything to nurture him and then look what he became. There is not a Ṭālibul- ‘Ilm today except that he mentions him and says Raḥimahullāh. There is not a Ṭālibul- ‘Ilm except that he mentions the story of Bukhārī and his mother. Look at how she was.

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So let us come together and reflect, and humble ourselves in front of the Law of Allāh. Not because of any human being, but for the Sake of Allāh and to be able to bring forth and give that head start to our children to be solid people upon the Qur'ān and the Sunnah. And Allāh (سبحانه وتعالى) knows best.

والحمد لله رب العالمين