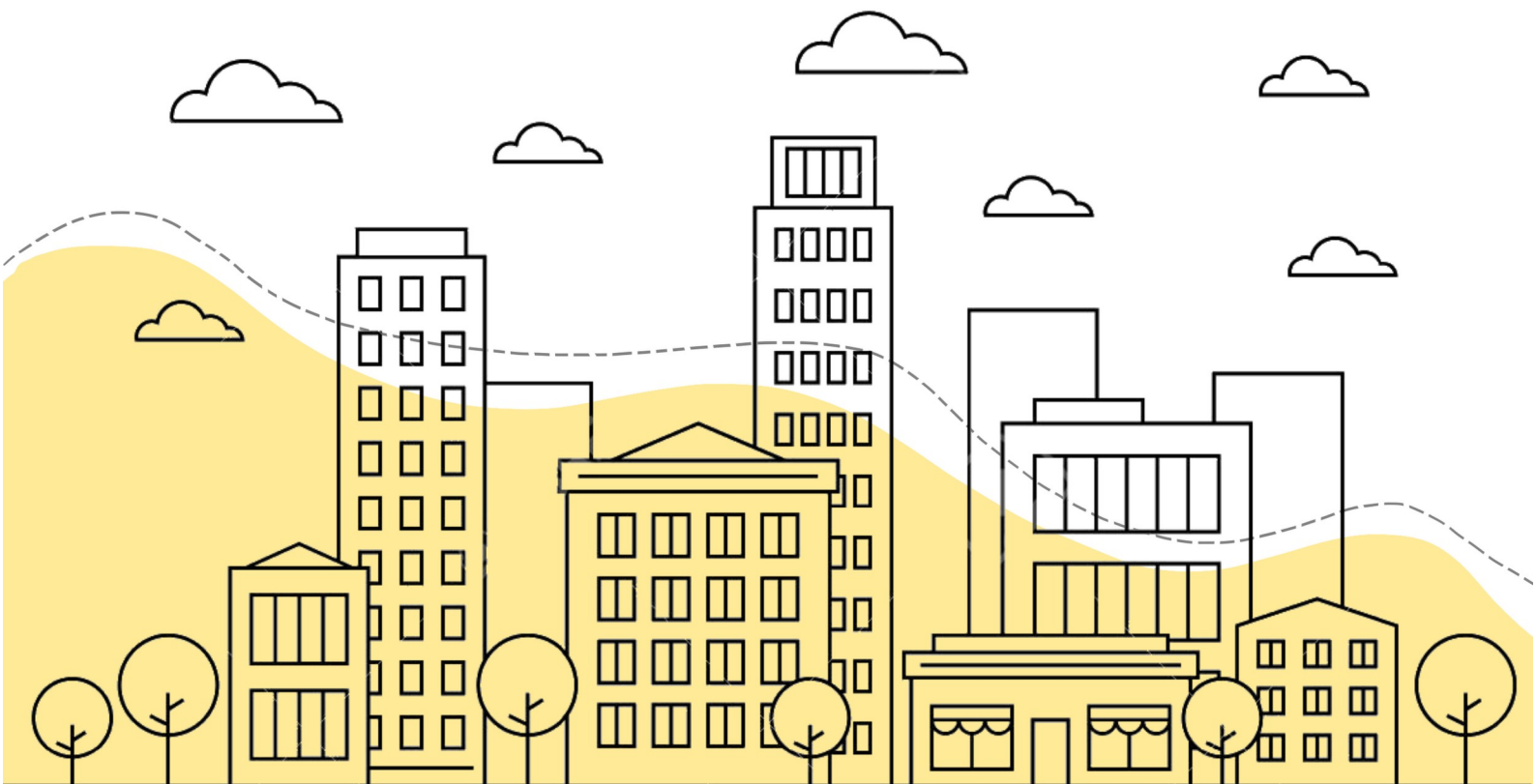


By Sheikh Mohammad bin Ghalib Al-Omari
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Principles in Familial Stability



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The following document is a translation of a lecture entitled "So that the family becomes stabilized" delivered on the 5th of Dhul-Hijjah 1441.

Table of Contents

1. The First principle.....	5
2. The Second Principle.....	12
3. The Third Principle.....	15
4. The Fourth Principle.....	19
5. The Fifth Principle.....	23
6. The Sixth Principle.....	24
7. The Seventh Principle.....	26
8. The Eighth Principle.....	28
9. The Ninth Principle.....	32
10. The Tenth Principle.....	34

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Indeed all praise is for Allah, we praise Him, seek His assistance and His forgiveness. We seek refuge in Allah from the evil of our souls and the evil of our actions. Whosoever Allah guides there is none to misguide, and whomsoever He misguides, there is none to guide. I bear witness that none has the right to be worshiped except Allah alone, and I bear witness that Muhammad is His servant and Messenger.

We meet this night by the permission of Allah — glorified and exalted be He— with this lecture entitled **"So that the family becomes stabilized"**. The speech about familial problems and the causes of disturbance and disorder in the stability of Muslim families is a matter many have spoken about, has been explained on several occasions, and the advice of scholars, and subsequently, the advice of the experts have come successively one after the other in clarifying the causes behind the breaking apart of the family, the causes of divorce, and the causes behind the outbreak of problems between the spouses. Scholars and experts have also clarified the reasons behind familial cohesion and solidarity and the lasting of love, unity, and the great

values that the Muslim family holds onto to protect its cohesion and ward off the causes of collapse and disunity. And we will not be coming across a lot of these affairs, for Allah —glorified and exalted be He— facilitated an earlier conference entitled **“The familial life, between reality and expectation”**, and so perhaps there is something of benefit in it for the one who looks into it in regards to the clarification of the reasons behind familial problems, and I mentioned in that ten reasons, which other reasons branch off from.

In this meeting, I will mention some principles concerning familial stability, and we will go into some brief detail in the explanation of these sentences, and from Allah —glorified and exalted be He— alone we ask for aid and tawfeeq.

1. The First principle: *Istiqamah* (Steadfastness) upon the commands of Allah —glorified and exalted be He— is the reason for every happiness.

Allah —glorified and exalted be He— clarified in His book the condition of His believing servants, so He —glorified and exalted be He— said: "Verily, those who say: "Our Lord is Allah (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!". [41:30]

Those whom Allah —glorified and exalted be He— mentioned their attributes [in the aforementioned verse] and their speech, which is their statement: "'Our Lord is Allah alone' then they remain steadfast": they remain steadfast upon *Eeman* (faith), remain steadfast upon fulfilling the commands and staying away from the prohibitions, and remain steadfast upon all of the religion as the people of knowledge have said regarding the meaning of *Istiqamah* (steadfastness).

And so what is *Istiqamah*? It is following the speech of Allah —glorified and exalted be He—, and the speech of the Prophet ﷺ, while adorning one's self with the noble

Islamic mannerisms of which the encouragement of has come in the book of Allah —glorified and exalted be He — and the Sunnah of the Prophet ﷺ, because if a person was to oppose this guidance, then verily he would be a follower of his desires, [as Allah has said in the verse]: “But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islamic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah? Verily, Allah guides not the people who are *Zalimun* (wrongdoers, disobedient to Allah, and polytheists)”. [28:50]

And so Allah commanded us with *Istiqamah*, and for that we supplicate to Him in every recitation of *Surat Al-Fatiha* (the opening chapter of the Qur'an) by our saying: “Guide us to the Straight Way”. [1:6]

And Allah —glorified and exalted be He— ordered us with this tremendous commandment, which is the commandment of *Istiqamah*, He said: “So stand (ask Allah to make) you (Muhammad SAW) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (to Allah) with you”. [11:112]. He said: “And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so

follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqoon* (the pious)". [6:153]

***Al-Istiqamah*: what is its relationship to the familial life? And why is it a means from the means of happiness?**

No two people differ over [the fact that] obedience to Allah —glorified and exalted be He— is the means to all happiness, and that steadfastness upon His commands and the commands of His Messenger ﷺ is the means for guidance and that which distances one from mental and social problems and other than that. That is why if a house was built upon the affair of steadfastness upon the religion of Allah —glorified and exalted be He—, and the two spouses strove from the very first day for its foundation to be upon the commandment of Allah —glorified and exalted be He— and the commandment of the Prophet ﷺ, moved with their house away from sins, violations, evil deeds, and semblances of disobedience, strove to make it an ideal Muslim household throughout which the verses of Allah —glorified and exalted be He— are recited, and its inhabitants stand steadfast upon the obedience of Allah and the obedience of the Prophet ﷺ, carrying out the obligations and staying far away from prohibitions, then there is no doubt that *Shaytaan*

(devil) will be the furthest away from a house of this kind. However, the house in which the aspects of steadfastness weaken, and it becomes a center for evil deeds and a place of religious violations, then no doubt, the whisperings of *Shaytaan* and the desires of the self will be prevalent in accordance to the distance of its inhabitants from steadfastness upon the commandment of Allah and the commandment of the Prophet ﷺ.

And so, from the greatest blessings that Allah — glorified and exalted be He— bestows upon a person: that He grants him steadfastness upon the commandment of Allah —glorified and exalted be He—, the commandment of *Tawheed* (Monotheism), *Eeman* (Faith), and obedience, and the affair *Ittiba'* (following the Messenger ﷺ). That is why the People of knowledge said: "The greatest honor [that Allah —glorified and exalted be He— gives a person] is constant steadfastness".

The greatest of what Allah bestows upon His slave of *Karamaat* (miracles) is that he remains constantly steadfast.

This does not mean that a person doesn't make mistakes, doesn't slip, doesn't fall into sins and acts of disobedience, rather, a believer is one who always returns to his Lord —glorified and exalted be He—, turns to Him in repentance if he slips, makes a mistake, or

heedlessness, forgetfulness, or negligence occurs from him—he races towards repentance. Thus, this house becomes a house established upon the obedience of Allah —glorified and exalted be He—, and compliant to the commandment of Allah —glorified and exalted be He—.

These houses that don't have acts of disobedience in them, the Angels are present in them, and the *Shayateen* (devils) flee from them. Therefore, it is mentioned in the hadith: "Angels do not enter a house which has either a dog or a picture in it". [Bukhari, 3322], because having a dog is impermissible, except in the cases in which the *Shari'ah* (Islamic legislations) has made an exception, and it is from the acts of disobedience.

Similarly, it is upon a person to purify his house from every filth and every unpleasant matter, because this aids a slave [of Allah] upon his tranquility, his righteousness, and the righteousness of all those in the household.

A man came to the Prophet ﷺ and said, "O Messenger of Allah, tell me something of Islam which I will not ask anyone else about it", He ﷺ said, "Say, 'I believe in Allah' and then be steadfast". [Muslim, 38]

Let us ponder upon the saying of Allah —glorified and exalted be He—: “And whoever holds firmly to Allah, (i.e. practically follows Islam—Allah's Religion, and obeys all that Allah has ordered), then he is indeed guided to a Right Path. [3:101].

A tremendous verse [it is]! “And whoever holds firmly to Allah”, i.e. entrusts his affair to Allah —glorified and exalted be He—, holds firm to His legislations, and embraces his religion, then [about him] Allah [has] said: “Then he is indeed guided to a Right Path”.

This guidance is the guidance of *Tawfeeq* (success), which is from Allah —glorified and exalted be He, alone He is, without any partners—, and from the great favors Allah confers upon a person is [the favor of] guidance, and therefore Allah —glorified and exalted be He— addressed His Prophet ﷺ [and said]: “Say (O Muhammad): “Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrahim (Abraham), Hanifa [i.e. the true Islamic Monotheism—to believe in One God (Allah i.e. to worship none but Allah, Alone)] and he was not of *Al-Mushrikun*”. [6:161]

And so, the stability of the Family, its happiness, and the righteousness of its affairs lies in clinging to its Religion. Corruption in one's religion, being far-off from the *Shari'ah* (Islamic legislations), opposition to the

guidance of the Prophet ﷺ is [all] from the causes of weakness, instability, and falling apart [of the family].

And for that reason, it's not befitting that people always look towards the materialistic causes, [rather] they should review their relationship with Allah —glorified and exalted be He—, His religion, the Sunnah of His Prophet ﷺ, the affair of Prayer, Qur'an, and their conditions when it comes to violations and sins so that they become aware of the real causes that lead to instability, disagreements, and the disaffection that occurs suddenly between members of the family, whether between spouses, brothers, or other than them.

2. The Second Principle: Knowing the rights and obligations between the spouses is a tremendous means to happiness.

If a person fulfilled that which is upon him of obligations and took that which is for him of rights without transgression or injustice, then no doubt that this is from the tremendous means to happiness in the family, rather in the entire society as a whole—but our speech here is regarding the family and its stability.

There are obligations upon the husband and obligations upon the wife; there are rights the husband has, and there are rights the wife has, which if the two spouses held onto [and fulfilled] would be from the greatest means through which their lives stabilize. And the fulfilling of obligations and taking of rights is —first and foremost— a way for seeking nearness to Allah — glorified and exalted be He—; A woman fulfills the obligation that is upon her and does not try to evade or free herself from this obligation. The husband, likewise, knows what is upon him of obligations towards his wife [and] towards his children regarding the affair of expenditure, housing, clothing... He knows what is upon him regarding the manner in how he lives with his wife, and he, likewise, strives not to evade these obligations.

And here is an important affair: Some men and women go to some *Muftis* (deliverer of formal legal opinions in religion), and they ask this *Mufti* a question structured according to what they desire as an answer, so the *Mufti* gives them an answer based on what he heard from them—they may have hidden a lot of facts and information during that. [But] the answer of a *Mufti* —as is known— does not make that which is *haram* (Prohibited) *halal* (Permissible), nor does it make that which is *halal haram*, and so they should not be happy that this is the answer of the *Mufti*, or that they have sought a *fatwa* (formal legal opinion) in this issue while they know deep down that they concealed a lot of facts and information. Hence, the affair here is being mindful of Allah's —glorified and exalted be He— watch over you. Fulfill that which is upon you of obligations and strive and be diligent regarding taking your rights, while being lenient, pardoning, and forgiving if the other person falls short [regarding their obligations], and this is what speech about will follow with the permission of Allah.

And so, from the greatest means of non-stability in the family is ignorance of the obligations and rights!

If a person is ignorant of the obligations that are upon him, then no doubt this will lead to disruption, splitting

apart, and disaffection. Many husbands complain about not having his rights given to him; the wives complain about the husband not fulfilling that which is obligatory upon him towards his children, his wife, his family, the affair of expenditure, or other than that. You, when you fulfill the obligation upon you, you are firstly seeking through it nearness to Allah, who said in the *Qudsi Hadith*: "And the most beloved things with which My slave comes nearer to Me is what I have enjoined upon him". [Bukhari, 6502]

These obligatory affairs are required, therefore, the scholars have said —and the benefit that can be derived from this hadith is—: that fulfilling obligations is the most beloved of actions to Allah. And from the greatest of obligations also is: abandoning evil deeds and violations, and from the evil deeds is: not fulfilling the obligations. For verily, not fulfilling obligations is *haram* (Prohibited), it is an act of disobedience because Allah obligated upon His slaves the abandonment of evil deeds and the fulfilling of obligations. Hence, it has been narrated from Umar —may Allah be pleased with him and please him— that he said: "The best of actions is fulfilling what Allah has obligated, and cautiously safeguarding oneself from what Allah has made forbidden, and having a good intention regarding that which is with Allah"

3. The Third Principle, and it is related to the start and formation of the familial life: Making a good selection (of the spouse) is a means for continuation.

A good selection is a matter of utmost importance, hence it has been mentioned in the hadith: "A woman is married for four (things), i.e. for her wealth, her family status, her beauty, and her religion, so choose the one who is religious, may your hands be rubbed with dust (prosper)". [Bukhari, 5090]

The Prophet ﷺ said: "The world is but a (quick passing) enjoyment, and the best enjoyment of the world is a pious and virtuous woman". [Muslim, 1469]

He ﷺ said in his advice to the women: "If there comes to you one with whose character and religious commitment you are pleased, then marry (your daughter or female relative under your care) to him, for if you do not do that there will be Fitnah in the land and widespread corruption." [At-Tirmidhi, 1967]

And a righteous woman is from the happiness [of a person]; it has come in the hadith: "And from happiness is: a righteous women, you see her and she pleases you, and if you are absent from her you trust her in regards to herself and your wealth".

The Prophet ﷺ said: "Marry women who are beloved (due to their good characteristics), prolific in bearing children, for I shall outnumber the Prophets by you on the Day of Resurrection". [Abu Dawud, 2050]

He ﷺ said: "Let one of you take a grateful heart, and a tongue that remembers (Allah), and a believing wife that aides one of you in the affair of the Hereafter".

This is how a family should be built. The greatest affair the two spouses pay attention to before their selection is: the affair of religion, *Al-Istiqamah* (steadfastness), and *Al-Akhlaaq* (good character), and here will be the beginning of the establishment with a correct foundation. That is why if a person wanted to enter into a business, [he chooses his partner with utmost caution and importance], and perhaps this business will not last and he might remain with his companion 5,6, 10, or 20 years only, [whilst on the other hand] the familial life is normally a life that is meant to be permanent, long-lasting and stable, and add to it that which results from it of children and tremendous responsibilities. Hence, a husband's selection of his wife and a wife's selection of her husband should be severer than the choosing of a partner for his [business] partner.

But here are some important matters, from amongst them is what some people seek of characteristics that hardly exist except in *Hoor al'yeen* (Women of Jannah); excessiveness in stipulations, and similarly women being excessive in her stipulations. If Allah —glorified and exalted be He— gave you *tawfeeq* towards [marrying] a religious woman, along with what pleases you of her beauty, then this a desired affair, and perhaps when you abandoned many criteria that the people concerned with the worldly life give importance to, Allah —glorified and exalted be He— blessed you in your wife, and similarly the woman, Allah blessed you in your husband. And so, we look into what is the correct criteria in choosing [a spouse], because this is from the greatest means to having a long-lasting, stable relationship, and that which will be an aid upon the obedience of Allah —glorified and exalted be He—, and along with cooperation between the spouses in virtue, righteousness, and piety.

For if the woman was diligent in protecting herself (chastity), the affair of her prayers, her fasting, and she does not let go of the Book of her Lord —glorified and exalted be He—, then she is from the best of women. It's not mandatory that she has memorized *mutoon* (Islamic books) and read from lengthy detailed books and

suchlike, rather [it is enough that] she safeguards herself, her religion, her husband, and takes care of his affairs, his wealth, and his house, for no doubt that this from the greatest affairs sought in a woman.

Similarly [when it comes to] the husband, a woman chooses a husband that is a person of Religion and good character, [as has been mentioned in the hadith]: "If there comes to you one with whose character and religious commitment you are pleased with..."

And how many familial relationships were built upon mere beauty, or wealth, or by looking at rank and status but resulted in failure, for these are not the correct criteria [for selection], and if the woman entrusts her affair to Allah —glorified and exalted be He—, and if the husband, similarly, follows the command of Allah —glorified and exalted be He— and follows the command of the Prophet ﷺ, they will be blessed in their life.

4. The Fourth Principle: The accumulation of problems is a reason for weakness or separation.

An initiative must be taken to end the presence of any problem within the family life before it builds up and the wife or the husband has several issues, piled on top of one another, to the point that it becomes difficult after that to mend this breach or patch it.

Being accustomed to conversational sittings amongst spouses; and I say 'accustomed' because a lot of issues need to become a norm in our lives: good conversation, good understanding, speaking softly... Conversational sittings amongst spouses are from the greatest of means to having a continuing, long-lasting familial life and stability, and from the greatest of means to lasting affection, dealing with things in a good way, and living with the spouse honorably, all of which is a sought-after and desired matter in our *Shari'ah*.

Fleeing from mending the disagreements and fleeing from rectifying the mistakes is a reason for them to add up eventually, and it could lead to at the end of the journey, if not an actual divorce, then at the very least an emotional divorce, a psychological separation, and/or disaffection.

Something of waiving off of things between the spouses to repel this disagreement [is necessary, and similarly is] something of having good thoughts [about each other], something of overlooking and feigning inattention —as will be discussed later—, being accustomed to pardoning and forgiving, especially when the other person apologizes or presents an excuse...etc. Beware of insisting upon your stance as a husband against his wife, while she presents to you an apology. And you as a wife, beware of taking a strong rigid stance that prevents water to return to its normal course —as they say— while your husband has put forward an apology.

However, here I draw attention to the fact that it is from the rights of the wife that her husband apologizes if he makes a mistake, and similarly, it is from the rights of the husband that the wife apologizes if she makes a mistake. But it is not befitting that the wife makes the situation difficult upon the husband by seeking from him a straightforward apology, the result of which the husband perhaps finds himself that he is in a humiliating situation; a lot of husbands do not accept this, and it's upon the wife that she accepts even if a simple apology. And it has come in a narration from some of the *Salaf*

(pious predecessors): "The believers are those who excuse others, they accept excuses".

So if he makes a mistake and then approaches you with a smiling and cheerful face, while he tries to return things to the beautiful state they were in, then it's not befitting for you to clash with this affair by not accepting the return of anything unless it is accompanied with a straightforward apology. Similarly, the husband should be forgiving and kind, and greatly appreciative of his wife if she apologizes, even if indirectly, and he should accept that.

In a lot of family problems, in reality, I found that the origin of the dispute was the intense love between the spouses and not intense hatred. Rather, out of intense love, a wife might not deal well with her husband, and out of the love a husband has for his wife, perhaps at times, he does not handle things with her in a good manner. Thus, starts a dispute, and how odd is this dispute, the reason behind which was love but then lead to separation! So, it's a must that there be good communication, in which good manners are exercised, and becoming accustomed to doing that.

Spouses should not cut off communication between themselves, for we see in our reality that there is a kind of disaffection that occurs between some of the

husbands with their wives, and it leads to disaffection for years until the relationship between them is almost disconnected except for a word and its reply. And no doubt that this condition is miserable: [they're] under one roof and in the same house, but there is disaffection such that neither of them can look at the face of the other or sit with them.

5. The Fifth Principle: Patience between the spouses is a necessary affair, and there is no doing without it for both of them.

And this is a continuation of the aforementioned matters; The woman exercises patience, and the husband [too] exercises patience, especially when there is that which entails patience. Some women perhaps complain of lack of expenditure, however, if we look at the husband, we would find that he did that which is within capability under his circumstances, so she should not burden him with that which is beyond that. Similarly, the husband: he looks to the condition of the wife, her changing conditions, her circumstances, her mental conditions, he takes into consideration these things, he is patient.

Allah —glorified and exalted be He— said: “**but give glad tidings to *As-Sabirun* (the patient)**”. [2:155]. He said: “**Only those who are patient shall receive their rewards in full, without reckoning**”. [39:10]. The Prophet ﷺ said: “**And there is no gift better and vast (you may be given) than patience**”. [Bukhari, 6470]. The wife is patient with her husband and the husband is patient with his wife, such that the living between them lasts.

6. The Sixth Principle: Overlooking mistakes is a means of having a long-lasting family life.

At-Taghafal (overlooking mistakes) is a beneficial manner, a great characteristic, and it is not practiced except by people of firm understanding and intellect. And tracking —tracing stumbles— is a destroyer of familial life, [as is] stopping at every single slip, not overlooking, not turning a blind eye, etc...

Imam Ahmad -may Allah have mercy upon him- says: "Nine-tenths of goodness lies in overlooking [disliked affairs]".

This overlooking does not indicate the husband's weakness, nor the wife's weakness, it does not indicate that he is unaware, nor that he is not alert, rather it is an indication of the perfection of his character, and the perfection of her character; it indicates wisdom and intelligence. It has been narrated from some of the *Salaf* (pious predecessors): "The mind is a scale the third of which is intelligence, and two-thirds are overlooking [disliked affairs]".

There must be something of overlooking, therefore, it has been narrated from Imam Ash-Shafiee —may Allah have mercy upon him— that he said: "The shrewd

intelligent person is one who is sharp but inattentive". i.e. the one who intentionally overlooks, not the slow-witted. Slow wittedness is a blameworthy characteristic; [he is] the one who does not comprehend things, does not understand them, important affairs go beyond him. As for the who is [tactfully] inattentive, then he is one who has knowledge of the affairs, but he [intentionally] looks away from them, as has been said:

"The dumb person is not a master of his people,
Rather, the master of a people is the one who acts dumb (unaware)" i.e. the [tactfully] inattentive.

And so, if the two spouses overlook some imperfections and some simple issues that are possible to overlook, then there is a long-lasting marital life between them. However, if one of them looks at the mistake of their partner with an accurate spyglass, they see the particle of dirt in the other person's eyes, while they have of their own mistakes and their errors that they don't see them, then this is a calamity. Overlook and get past [the errors], for in overlooking [mistakes] lies everlasting love; everlasting love between spouses, between partners, between friends, between neighbors, etc.... there must be something of overlooking and patience.

7. The Seventh Principle: Martial secrets are not material for broadcasting and spreading.

It comes in the hadith of Abu Sa'eed -May Allah be pleased with him-: Allah's Messenger ﷺ said: "The worst of people in position before Allah on the Day of Resurrection is the man who has intercourse with his wife, and she with him, and then spreads her secrets". [Muslim, 1437]. This hadith indicates the prohibition of a man spreading that which occurs between him and his wife from the intimate marital affairs, describing the details of it, and that which comes about from the wife in it of statements, actions, or suchlike, as has been mentioned by Imam An-Nawawi and other than him from the people of knowledge.

This hadith is clear in this matter, however, it is also not permissible for a woman that she mentions something of the flaws of her husband to people of which there is no legislated justification for mentioning, and this is from backbiting. Therefore, the Prophet ﷺ said: "Do you know what is backbiting?" The Companions said: "Allah and His Messenger know best." Thereupon he said, "Backbiting is talking about your (Muslim) brother in a manner which he dislikes." It was said to him: "What if my (Muslim) brother is as I say." He said, "If he is actually as you say,

then that is backbiting him; but if that is not in him, then it is slandering him". [Muslim, 2589]

For the bond between the two spouses is a strong and firm bond and the familial life is a life that requires safekeeping and maintenance, and so when the husband starts spreading the flaws of his wife amongst people —and likewise the wife—, then it becomes a demolition of the [family] structure and exposure of the familial life to deterioration and weakness.

If it has come in the hadith: "If a man spoke something then turned and looked around, then it is a trust". [At-Tirmidhi, 1959]; If he only looks to the right or the left, then it is a trust, i.e. it is not permissible for a person to inform of that, then how about that which happens between the two spouses? This is an important affair. It is not permissible for a wife to mention that which occurs between her and her husband except in certain instances such as an important matter where a legislated reason is found from the likes of seeking a religious verdict, consultation, complaining of oppression in a court, or the likes of such issues. Otherwise, the fundamental principle is that familial lives are safeguarded and protected and that secrets are not spread.

8. The Eighth Principle: There is no one method for love and displaying it amongst the spouses.

What is the meaning of this affair? Some women seek a continuous display of love and affection from their husband in every circumstance, without [showing] consideration for his state: whether he is pleased, angry, happy, hungry, or disturbed. Or, similarly, the husband wants of his wife that she always displays love and affection for him and that this affair is a continuous, ceaseless one, and that [simply] is not possible. For the man or the woman face something of grief, distress, anxiety, constriction, tiredness, and hardship, and this is the condition of this *Dunya* (worldly life), “It is the abode of grief, anxiety, and exhaustion”, and its attributes — attributes of this world— is that it has difficulties, sadness, constriction, and that a person rotates in it between happiness and sadness, and pleasure and grief.

“It was created upon distress and trouble and you desire that it be free from filth and distress”.

Some —merely due to an occurrence of a problem or dispute— say: “I don’t love her”, or she —merely due to an act of mistreatment— says: “Love for him has been cut off from my heart”. Rather, there should be

something of unhurriedness, pondering over and reflecting, and patience.

It is narrated that a man intended to divorce his wife, and so he came to Umar —may Allah be pleased with him—. Umar asked, “why are you divorcing her?” The man said “I don’t love her”, Umar said “Is it that all houses are built upon love? And where is looking after one another and avoiding dispraise?” i.e. where is the care, patience, and being considerate of each other? And avoiding dispraise means where is the fear that you might be the reason behind breaking apart the family and suchlike?

Allah —glorified and exalted be He— said: “And among His Signs is 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.” [30:21]. He —glorified and exalted be He— said in advice to husbands: “And live with them honorably” [4:19]. [And regarding this verse] the people of knowledge said: The husband lives with his wife honorably, such that he exercises beautiful companionship, refrains from harming her, extends goodness towards her, and treats her in a good manner, which includes expenditure, clothing, and other things.

And we ponder upon the statement of Allah –glorified and exalted be He—: “And live with them honorably. If you dislike them...”. Ponder upon this verse O husbands and wives, He said: “If you dislike them...”, the dislike has occurred, and not just the absence of love. He said: “If you dislike them, it may be that you dislike a thing through which Allah brings a great deal of good.”. i.e. cling on to your wives, even if there is dislike, because perhaps in that is good.

Merely the existence of some problems, which could weaken this love, leads to separation? This is what *Shaytaan* wants, and this is the greatest thing that the *Shaytaan* is pleased with after *Shirk* (associating partners with Allah), as has been mentioned in the hadith that the one who caused division between a husband and wife, *Shaytaan* brings him near to himself and says “What a fine fellow you are” (You have done well).

However, with all bluntness I say here: A lot of suffering, especially from the wives when they suffer from their husbands, and specifically in this issue of displaying love and affection is because in her imagination, she has made the criteria that which she has seen in television shows or other than that from the

calamities she has watched, and so, she made these specific criteria an indication of love.

And so, these criteria are in reality a psychological war on families. When a family abandons following the command of Allah —glorified and exalted be He—, the command of the Prophet ﷺ and his life, they abandon patience, anticipating reward [from Allah], pardoning, and forgiving, and the husband makes the criteria of his wife's love for him what he has seen, or she makes the criteria of her husband's love for her what she has seen in the likes of these television programs and suchlike, then no doubt, this will demolish the family.

It may be that the love is by a bit of affection, a bit of kindness, a bit of care and concern, etc, and a lot of houses —all Praise is for Allah— contain love, and they have in them affection and kindness, and so, we are not in need of imitating these categories of people [on television], or of making them role models for us, while they are in greater need of rectifying their conditions and straightening their affairs.

This effect is a dangerous, psychological effect; it has affected families, affected the affairs concerning the continuation of familial life, and led to divorce, rather led to cases of betrayal.

9. The Ninth Principle: Pardoning when able is a means to repel disputes and the continuation of familial cohesiveness.

Allah —glorified and exalted be He— made pardoning desirous, He said: “But whoever forgives and makes reconciliation, his reward is with Allah.” [42:40]. He —glorified and Exalted be He— said: “And march forth in the way (which leads) to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqun*. Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves *Al-Muhsinun* (the good-doers)”. [3:133,134]. And our Prophet ﷺ said: “And Allah will not increase the servant for [his] pardoning except honor”. [Muslim, 2588]

The best people you can pardon are those who are in your own home; the best people a man pardons are those who are closest to him, his wife, and his children. And likewise, the best person a wife pardons is her husband, even if he has made a mistake, forgot, or became inattentive. He makes a mistake, and he intentionally made that mistake, then he realized his mistake. And so pardoning occurs because pardoning has in it that which makes the love lasting; in it is

stability, in it is harmony and union, and it is that which actualizes the great objectives of familial life.

Allah —glorified and exalted be He— said: “Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful” [24:22]. He said: “Repel (the evil) with one which is better (i.e. Allah orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly)”, not just a simple dispute, rather enmity. But if you race towards beautiful speech, He said: “..then verily he, between whom and you there was enmity, (will become) as though he was a close friend.” [41:34]

Thus, in the pardoning of your wife, or the pardoning of the wife for her husband, is the overpowering of the *Shaytaan* and its defeat. Because the *Shaytaan* is pleased with agitation between the Muslims and has given up hope that the worshippers will worship him, so he tries to sow discord between them.

So, if a dispute occurs, the one who is at fault should race towards apologizing, and the other party should receive him with acceptance of the apology and pardoning, without extending the size of the dispute until the size of the wound becomes more than the size of the bandage. A rational person does not do this, nor is he is pleased with it.

10. The Tenth and Final Principle: It is his saying ﷺ, "The best of you are those who are best to their family, and I am the best to my family".

This is a tremendous principle. 'Those who are best to their family', i.e. if a person has something of benevolence, virtue, or honoring, then the greatest whom he can honor is his family, his wife, his mother, he honors his father, he honors his children... These are his family, he is good with them, he spends on them; they are more befitting and better to spend on than other than them, and this goes for the husband and the wife.

The greatest person you can display love and affection to, give beautiful speech and a beautiful appearance to is the husband. And the greatest person you can honor, smile to and laugh with, gift a beautiful character, and exert yourself to deal in goodness with is the mother of your children, your wife.

"The best of you are those who are best to their family..." [At-Tirmidhi, 3895]. The Prophet ﷺ explained this further and said: "And I am the best to my family". Therefore, if we were to look at the biography of the Prophet ﷺ, and into his dealing with his wives, into his kindness, his playful races with them, his living good

with them, then indeed, we would find in it the most amazing of affairs.

However, many of the wives (today) complain about the husband: that he is not even close to giving her anything from the rights: not from her personal rights or the rights of spending, and not from affairs of the household or the affairs of the children. And the husband likewise, perhaps he complains about her being busy, so she gives to other than him from importance, care and concern, and looking after that which he does not find.

The stability of family life is the stability of society, it is the stability of countries, and before all of that, it is carrying out the commands of the *Shari'ah*.

And with these points, we have provided some of that which could be said are means or general principles to the stability of families. And whoever examines the *Shari'ah*, ponders upon the Prophetic narrations, and looks into his biography ﷺ with his wives will find plenty of that and many [other] tremendous means to family stability.

I ask Allah —glorified and exalted be He— that we are from those who hear the speech and follow the best of it, and to provide us with good character, and to divert from us lowly character, and to give us success to righteous statements and actions. And may Allah send peace and blessings upon our Prophet Muhammad, and his family, and his companions.

And the end of our supplication is that All Praise is for Allah, the Lord of all that exists.