THE VERSE AYAH "AFFECTION AND MERCY" AND ITS LEGAL EFFECTS ON THE SPOUSES

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ABSTRACT

Objectives: The objective of this discussion is to highlight the importance of marital life as a foundational element in building strong families and cohesive societies. It aims to emphasize the roles of both spouses, with the woman providing passion and tenderness, and the man offering strength and security. Additionally, the discussion seeks to underscore the significance of love, understanding, and legislative systems within Islam in nurturing harmonious marital relationships.

Methods: This discussion employs a qualitative approach, drawing upon Islamic teachings and principles to explore the dynamics of marital relationships. It relies on textual analysis and interpretation to elucidate the roles and responsibilities of spouses as outlined in Islamic doctrine.

Results: The discussion reveals that Islam places great importance on fostering love, understanding, and mutual respect within marital relationships. It emphasizes the complementary roles of spouses in providing emotional support and security, which are essential for the stability and happiness of families. Islamic legislative systems are designed to promote harmony and prosperity within families, thereby contributing to the well-being of society as a whole.

Conclusion: In conclusion, marital life is regarded as a cornerstone of family and societal stability in Islam. The affection and mercy between spouses are considered fundamental to achieving marital bliss and prosperity. By adhering to Islamic teachings and principles, couples can cultivate strong, resilient relationships based on love, understanding, and mutual respect. Ultimately, nurturing healthy marital relationships contributes to the formation of cohesive and thriving societies, reflecting the values of compassion, cooperation, and unity upheld by Islam.

Keywords: Affection, Mercy, Spouses.

O VERSÍCULO AYAH "AFETO E MISERICÓRDIA" E SEUS EFEITOS LEGAIS SOBRE OS CôNJUGES

RESUMO

Objetivos: O objetivo desta discussão é destacar a importância da vida conjugal como elemento fundamental na construção de famílias fortes e sociedades coesas. O objetivo é enfatizar os papéis de ambos os cônjuges, com a mulher fornecendo paixão e ternura, e o homem oferecendo força e segurança. Além disso, a discussão busca enfatizar o significado do amor, compreensão e sistemas legislativos dentro do Islã na promoção de relações conjulgais harmoniosas.

Métodos: Esta discussão emprega uma abordagem qualitativa, baseada em ensinamentos e princípios islâmicos para explorar a dinâmica das relações conjulgais. Baseia-se na análise textual e na interpretação para elucidar os papéis e responsabilidades dos cônjuges, conforme descrito na doutrina islâmica.

Resultados: A discussão revela que o Islã coloca grande importância na promoção do amor, compreensão e respeito mútuo dentro das relações conjulgais. Enfatiza os papéis complementares dos cônjuges na prestação de apoio emocional e segurança, que são essenciais para a estabilidade e felicidade das famílias. Os sistemas legislativos islâmicos visam promover a harmonia e a prosperidade das famílias, contribuindo assim para o bem-estar da sociedade no seu conjunto.

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Conclusao: Em conclusao, a vida conjugal é considerada como uma pedra angular da familia e da estabilidade social no Islã. O afeto e a misericordia entre os cônjuges são considerados fundamentais para alcançar a felicidade conjugal e a prosperidade. Ao aderir aos ensinamentos e princípios islâmicos, os casais podem cultivar relacionamentos fortes e resilientes baseados em amor, compreensão e respeito mútuo. Em ultima análise, a promoção de relações conjugais saudáveis contribui para a formação de sociedades coesas e prósperas, refletindo os valores da compaixão, da cooperação e da unidade defendidos pelo Islã.

Palavras-chave: Carinho, Misericórdia, Cônjuges.

EL VERSÍCULO AYAH "AFECTO Y MISERICORDIA" Y SUS EFECTOS LEGALES EN LOS CÓNYUGES

RESUMEN

Objetivos: El objetivo de esta discusión es destacar la importancia de la vida conyugal como elemento fundamental en la construcción de familias fuertes y sociedades cohesionadas. Su objetivo es enfatizar los roles de ambos cónyuges, con la mujer proporcionando pasión y ternura, y el hombre ofreciendo fuerza y seguridad. Además, la discusión busca subrayar la importancia del amor, la comprensión y los sistemas legislativos dentro del Islam para nutrir relaciones matrimoniales armoniosas.

Métodos: Esta discusión emplea un enfoque cualitativo, basándose en las enseñanzas y principios islámicos para explorar la dinámica de las relaciones matrimoniales. Se basa en el análisis textual y la interpretación para dilucidar las funciones y responsabilidades de los cónyuges como se describe en la doctrina islámica.

Resultados: La discusión revela que el Islam da gran importancia a fomentar el amor, la comprensión y el respeto mutuo dentro de las relaciones matrimoniales. Hace hincapié en los papeles complementarios de los cónyuges en la prestación de apoyo emocional y seguridad, que son esenciales para la estabilidad y la felicidad de las familias. Los sistemas legislativos islámicos están diseñados para promover la armonía y la prosperidad dentro de las familias, contribuyendo así al bienestar de la sociedad en su conjunto.

Conclusión: En conclusión, la vida conyugal es considerada como una piedra angular de la estabilidad familiar y social en el Islam. El afecto y la misericordia entre los cónyuges se consideran fundamentales para lograr la felicidad y la prosperidad matrimonial. Al adherirse a las enseñanzas y principios islámicos, las parejas pueden cultivar relaciones fuertes y resilientes basadas en el amor, la comprensión y el respeto mutuo. En última instancia, fomentar relaciones maritales saludables contribuye a la formación de sociedades cohesivas y prósperas, reflejando los valores de compasión, cooperación y unidad defendidos por el Islam.

Palabras clave: Afecto, Misericordia, Cónyuges.

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1 INTRODUCTION

The Almighty (Allah) said: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought. Ar-Rūm verse ayah 21. Praise be to God, who bestowed upon us great signs, evidence of the splendidness of his work, and the beauty of his creation, and prayers and peace be upon the guiding leaders, ways of salvation, Muhammad and his pure family. Islam has provided humanity with integrated systems in all
aspects of life... the economy - politics - society, etc. However, the anti-human ideology that is led by Satan and the forces of evil strives to divert people from their innate path of turning to God Almighty.

This aggressive ideology that greed to control the peoples’ destinies and destinies in order to achieve its despicable goals... aims its arrows forcefully at the Islamic community to gnaw at its sober principles, weaken its strength, and disperse its unity. So, we clearly see what this aggressive thought plans by its various means, and the scourges that befell these families and the resulting destruction, devastation, divorce, abandonment, assault and homelessness of children... Perhaps these scourges increase in frequency with the lack of religious awareness, and distancing from the morals of the Holy Qur’an application.

2 METHODOLOGY

The hypothesis of the research is based on highlighting the foundations of Islam in building the family and society, and the great importance it gave to the family relationship for its cohesion and permanence... Islam explained in detail marital rights and duties as well as the rights and duties of parents and children. In this modest research, we shed light on the cosmic and legal implications of the verse of affection and mercy.... and what God wanted in His saying... "And He placed between you, affection and mercy."

Since the marital relationship in particular needs a heart and spiritual attraction, which is mentioned in the blessed verse. It is known that the ultimate goal of marriage is the continuity of offspring and the continuity of life until the time that God knows... And that the marital relationship must be based on the calm and reassurance that arises between the spouses who complement each other, so that each of them is considered deficient without the other, and this is the secret in gravitational force. This relationship is one of God's great gifts.

The research will address the followings:

First: The meaning of the verse (under study); Why did God Almighty make marriage one of His signs?

Second: the meaning of making and its spiritual effects on the spouses... in His saying, Glory be to Him... He placed between you affection and mercy...

Third: The material and moral rights and duties of the spouses mentioned in the blessed verse...
3 FINDINGS

The first topic... the meaning of the verse... and why did God Almighty make marriage one of His signs?

1) The linguistic and idiomatic concept of the word (verse)

It was stated in Lisan Al-Arab that the verse is from the revelation, and one of the verses of the Holy Qur'an. Abu Bakr said: The verse of the Qur'an is called a verse. Because it is a sign of a syllable of speech in a larger part of a speech. It is said: The verse is called a verse because it is a group of the letters of the Qur'an. Ibn Hamzah said: The verse from the Qur'an is as if it were the sign that leads to others, like the signs of the path set for guidance (Al-Askalani/Alturkey, 2008).

The verse is the sign, as stated in the Almighty saying "And their prophet said to them, "Indeed, a sign of his kingship is …. ." Al-Baqarah verse ayah 248. As it was mentioned in the dictionary Al-Waseet, the verse means the sign, the tag, and the lesson. So today We will save you in body [539] that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless. Yūnus verse ayah 92 (Mustafa et al., 2005). The word (verse means a sing) was mentioned in the Holy Qur'an 383 times, singly, dual and plural… It came singly in eighty-seven places... among which is " And We left therein a sign for those who fear the painful punishment. Adh-Dhāriyāt verse ayah 37.

It came in the form of Muthanna (Dual) in one place, in the words of the Almighty "And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible [731] that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail". Al-Isrā’ verse ayah 12. It came as plural; Where almighty God said: "And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient. Al-Baqarah verse ayah 99.

This includes several meanings, the most important of which:

1- Argument, evidence and proof, as in the Almighty’s saying: "And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent”. Fussilat verse ayah 39. So God Almighty shows that among his arguments and evidence of his power is to raise the dead after their affliction and to restore them to their form as they were after their annihilation.
2- The miracle... Among that is the Almighty's saying: "And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water". Al-Mu’minūn verse ayah 50. And if they see a sign [i.e., miracle], they turn away and say, "Passing magic." Al-Qamar verse ayah 2.

3- Learning from the lessons and cues: "So today We will save you in body [539] that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless". Yūnus verse ayah 92. He (God) said: "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.'" Maryam verse ayah 21

4- Ayah from Qur'an " Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise." Al-Baqarah verse ayah 129.

5- It may be mentioned in other meanings that may be interrelated and overlapping, such as the legal rulings or the sign, or the whole Qur’an. This makes their interpretations close, especially when knowing that the sign is their linguistic origin.

**Secondly... Marriage is one of the signs of God...**

The word (signs) mentioned in the Holy Qur’an in the form (and among its signs) has a special impact on the soul of the recipient, its melody mixes the soul, its beauty caresses the senses, and its expression astounds the minds... The Holy Qur’an has divided them nicely, as three of them speak of the signs of the souls (( Evidence of the Creator in the existence of man himself), and three of them are about the signs of horizons (the signs of the Creator outside the existence of man), and one of these verses is in the souls and the word horizons together. (Al-Tabari / Shaker 2008).

With the progress of science and its development, beautiful sects have appeared and will appear because of the deep evidence and amazing proofs that the phrase (and among His signs) bears.

In the Almighty’s saying ((And among His signs is that He created for you mates from among yourselves that you may find tranquility in them...)). Any of your gender, and for your sake, and for the purpose of spiritual tranquility and psychological calmness... Each of the spouses is deficient in himself and lacks the other. Their meeting results in a complete individual capable of giving birth and procreating. Deficiency and lack in the individual moves one to the other, even if he contacts him, he calms down and calms down. This is because every imperfect yearns for its perfection, and every destitute tends to do something that removes its poverty. This is the lust deposited in each of these two pairs.
God Almighty made this wild desire for marriage, without which it would not have been achieved, because of the great responsibilities it entails for the spouses... God Almighty wanted the continuation of the offspring and the multiplication of mankind, and God’s power willed that this reproduction is through marriage...

Despite the pains of pregnancy and childbirth, the fatigue of upbringing, and staying up late at night, we find the great desire of women to get married, the great longing for children, and the great ambition to build a family. This is the spiritual attraction and the innate orientation that God Almighty created in the human soul so that life may continue and God’s message on earth be fulfilled.

**The second topic: The meaning of affection and mercy and the difference between them.**

The greatness of the Qur’anic expression and the accuracy of the choice of vocabulary is always associated with the wisdom of the legislation, and what God Almighty knows and wants from behind the legislation...which the human mind is often unable to know its cause...

And this is clearly evident in His saying, the Highest: "And He placed between you affection and mercy."

Placing in the blessed verse, whether it is formative, is imposed on the spouses, for the purpose of stabilizing marital life, continuing and reproducing, strengthening family ties, and building societies. This is according to the spiritual attraction between the spouses, mutual respect between them, and commitment to rights and duties. Or a legislative one, so it is obligatory for each of them to adhere to what God Almighty has prescribed in terms of material and moral rights and duties for the sake of the continuity and happiness of marital life and its happiness.... (Al-Shirazi, 1992). As the stability and continuity of marital life needs to attract my heart, my soul, and my material interest.

God Almighty created man for social life and placed in his heart the bond of affection and mercy. As Alshakh Says, in Almizan book, the meaning of the Almighty saying "And He placed between you affection and mercy." That Affection is like outward love and its effect in the place of action, so attributing affection to love is like the ratio of apparent submission and its effect in the place of action to reverence, which is a kind of psychological influence on greatness and pride. Compassion is a type of psychological effect on witnessing the deprivation of the deprived of perfection and his need to correct his shortcomings, calling on the Most Merciful to rescue him from deprivation and correct his shortcomings) (Al-Tabatabaei, 1978).

The relationship that God Almighty wanted to strengthen the bond between the spouses and through them, society in general is not limited to material affection based on common...
interests and mutual services. Rather, it goes beyond that to be a spiritual connection between the two parties, each of whom thinks about the extent of his giving and sacrifice before thinking about what he takes from him. From it is the departure from the land of material and instinctive needs to the depth of spiritual attraction and heart attachment. Thus, it becomes a deep love based on altruism and giving, to the point of redemption and sacrifice. So, the relationship begins ((with affection)) and then soon becomes ((mercy)) and the author of the book Al-Amthal (Al-Shirazi, 1992) believes that the difference between (affection) and (mercy) is due to the reasons:

1- Affection is the motive for bonding at the beginning of the matter between the spouses, but in the end, and when one of the spouses becomes weak and is not able to serve, mercy takes the place of affection and replaces it.

2- Affection is between adults with exchange of services, as for children and young boys, they are brought up in the shade of mercy.

3- Affection often includes ((contrast between the two parties)), as it is like action and reaction, but mercy on one side has altruism and sympathy, because it may not need mutual services sometimes, so the basis for the survival of society is (affection), but it may need Services are without compensation, it is altruism and mercy. The marital relationship should be based on affection and mercy so that it becomes a residence for the person, calm for the nerves, tranquility for the soul, and comfort for the body, through which the family bond is strengthened, and its unified entity continues.

In the will of Imam Zain al-Abidin (peace be upon him), he stresses the importance of this relationship and how to perpetuate it, and makes that a legal obligation that must be complied with... And he (peace be upon him) says: ((And as for the right of your subjects to the property of the marriage, then you know that God has made it a dwelling, a resting place, a companion, and protection, and likewise each one of you must praise God for his companion, and know that this is a blessing from Him upon him, and he must be good with the grace of God He honors her and is kind to her, and if your right over her is more severe, and your obedience to her is regrettable in what she loved and hated, as long as she did not disobey him, for she has the right to mercy, sociability, and a place of stillness to which she fulfills the pleasure that must be fulfilled, and that is great (Al-Harani, 1987).

These are great recommendations and sound guidance, for men and women alike. It was reported on the authority of the Prophet (peace and blessings of Allaah be upon him) that a man came to him and said to him: I have a wife who, if she sees me distressed, says, What is your concern?
If you care about your sustenance, then someone else (God) has taken care of it, and if you care about your hereafter, then God increased your anxiety. The Messenger of God (peace be upon him) said: “Give her good tidings of Paradise, and tell her that you are one of God’s servants, and every day you will have the reward of seventy martyrs.”

The Qur’anic expression in the use of “affection” and “mercy” reveals great connotations that God Almighty wanted to confirm and clarify their importance…

If we look a little at (the affection) that God Almighty mentioned in His saying:

"… I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship…." Ash-Shūra verse ayah 23

We see in the frequency of narrations that what is meant by affection for relatives in the blessed verse is their love, following their path, and supporting them... Otherwise, it is a departure from the command of God and His Messenger. Al-Qummi mentioned in his tafsir on the authority of Imam Abi Jaafar (peace be upon him) in the intent of God Almighty from His saying, the Almighty: (“I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship.”) meaning in his household.

He said: The Ansar came to the Messenger of God (may God bless him and grant him peace) and said: We have been given shelter and support, so take some of our money and use it as you wish. Here God Almighty revealed (I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship) meaning in his household.

Then he said: Don't you see that a man has a friend, and in that man's soul there is something against his family, so he does not give up on his chest? So God Almighty wanted the Messenger of God to be satisfied with his nation, so God imposed on them affection in the kinship. (Al-Tabatabaei, 1978).

And this is what God Almighty wanted in (affection) between the spouses, so if the relationship was free from impurities and was pure to God Almighty... it would be the best compliance with the command of God Almighty. This will be reflected in the uprightness and happiness of the marital relationship, the children will be nourished by it to feel reassured, their talents will grow and their personalities will be strengthened while they live in a house of happiness, and between hearts that are filled with love for each other, and draw closer to God Almighty through kindness, the beauty of the word, and the warmth of feelings.

The third topic. Material and moral rights are signs of affection and mercy.

The Holy Qur'an details the rights and duties of the spouses, and the biography of Ahl al-Bayt (peace be upon them) was the best credibility for applying the Qur’anic approach to be a realistic behavior. In this topic, we will briefly deal with the material and moral rights of the
spouses, as they are the speaking image of affection and mercy that God Almighty wanted in the marital relationship.

If each of them adhered to these rights and performed their duties with kindness, hearts would beat with love, and mouths would utter sweet words.

**First:** The rights of the wife.

Islam obligates the husband to give material and moral rights to the wife in order to spread stability and tranquility in the family atmosphere....

The dowry is the first of the material rights of the woman. The woman deserves it in full. If she accepts that it be immediate or deferred, this does not mean that she waived her right to the dowry. If she waives some or most of the dowry, then it is closer to piety, and keeps happiness.. And the husband must meet that with kindness and favor

Allah says:

"And give the women [upon marriage] their [bridal] gifts[161] graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease. An-Nisā’ verse ayah 4"

The Holy Qur’an expresses the giving of the dowry as a “gift”, i.e. a gift that is obligatory so that the husband does not feel that it is obligatory on the part of the wife, as if the dowry has become a heavy burden... Rather, it is a gift from a kind soul, which the husband presents to his life partner and the companion of his soul. Then God Almighty made it obligatory for the man to spend on him. the wife, and making it an obligation upon him, as the Allah said:

" Men are in charge of women [182] by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their wealth..." An-Nisā’ verse ayah 34

Negligence in spending necessitates God’s abhorrence and wrath. The Messenger of God (peace be upon him) said: “Cursed, cursed is he who wastes his dependents” (Al-Hilli, 1983). Therefore, the duty of the husband is to provide his wife with everything she needs in terms of food, clothing, housing, adornment, medicine, clothing, bedding, and all the necessities of the house, even if she is well-off. This does not exempt the husband from spending on her. According to the ownership of the husband.

Due to the necessity of this right, Islam gave the legal ruler the right to compel the husband to provide maintenance, and if he refused, he had the right to separate them (12) (Al-Shakh Almufeed, 1990).

Islam also enjoined the wife's moral rights represented in the right to cohabitation and good companionship... The Almighty said: "O you who have believed, it is not lawful for you
to inherit women by compulsion.[173] And do not make difficulties for them in order to take [back] part of what you gave them[174] unless they commit a clear immorality [i.e., adultery].
And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allâh makes therein much good. An-Nisâ’ verse ayah 19

And Imam Ali (peace be upon him) said: - (A woman is basil (a plant with a sweet smell) and not a stewardess, so stay with her in any case and be the best company for her so that your life will be clear (Al-Sabzawari, 1992).

It is the wife’s right over her husband to honor her and be kind to her, and to surround her with mercy and sociability..for Imam al-Sadiq (PBUH) said ((May God have mercy on a servant who is kind to him and his wife)) (Al-Shakh Al-Sadooq, 1983) as it should The husband should not harm his wife by word or deed, nor detract from her dignity nor belittle her status... nor let her hear what she hates about her family...

Our greatest Messenger (peace and blessings of Allah be upon him) said: “The best men from my nation are those who do not look down upon their families, show compassion for them, and do not wrong them.” (Al-Tabrasi, 1972)

Islam has enjoined rewards and good compensation for whoever is patient with his wife’s bad manners. According to Imam al-Baqir (PBUH), “Whoever tolerates his wife, even one word, God will free his neck from the Fire, and He will make Paradise obligatory for him.” ((Al-Tabrasi, 1972)) He raised Islam regards marriage, making it an eternal relationship, based on love and based on affection and mercy... The marital relationship must continue according to these beautiful titles that give it a radiant aspect.

**Secondly... the rights of the husband...**

The husband's rights over his wife are almost limited to moral rights, noting the material requirements of the husband's duties... as he is the custodian of the house and those in it. Therefore, Islamic Sharia emphasized that the wife fulfills her marital duties in order to perpetuate a good relationship between the spouses and to spread love and mercy in the family atmosphere. God Almighty has made the woman a special emotion to deal gently, kindly, and affectionately with her husband and children...

A woman came to the Prophet (PBUH) and said: - O Messenger of God, what is the husband's right over the woman? He said to her: (To obey him and not disobey him, not to give alms from her house without his permission, not to fast voluntarily except with his permission, not to prevent herself from him, even if she is on the back of a camel, and not to leave her house without his permission) (Al-Kilini, 2004)
And it is desirable for her what was mentioned on the authority of Imam Ali bin Hussein (pbuh) “to show his love for him with beauty and a beautiful appearance for her in his eyes” (Al-Harani, 1987).

The narrations also emphasized that the wife should not burden her husband with more than he can afford in the matter of maintenance. The Prophet (PBUH) said (Any woman who introduces her husband into the matter of maintenance and costs him what he cannot bear, God will not accept from her spending or justice unless she repents and returns and asks for his energy (Al-Tabrasi, 1972).

What Islam legislated and what it established in terms of the marital relationship system is sufficient to fill the marital nest with tranquility and happiness, so that the family lives in peace and harmony...The spouses are an example of what Imam Ali (pbuh) said: “Be with people, if you are away they miss you, and if you die they cry for you.” (Al-Majlisi, 1983).

At the end of this research, I put this gentle and useful commandment before the eyes of the readers, and what it contains of wisdom and gratitude to which the conscience is relieved and the soul is comforted by it.

One of the Arab women, who is the imam of the Taghlibiyyah, advised her daughter, Umm Ayas bint Awf, and that was before her wedding, and she said to her: My daughter, if the will was left for the virtue of etiquette, or for the sake of progress, I would have removed that from you and removed it from you, but it is a reminder to the sane and a warning to the inattentive. My daughter, if a woman were to dispense with a husband thanks to her father’s money, I would be the richest of people in this regard, but for men, we are created as they were created for us. My daughter, you left your house from which you came out, and the nest in which you climbed, to a den that you did not know and a village that you did not familiarize yourself with, so be a slave woman and he will be your slave. And memorize ten traits from me that will be a remembrance of you and an asset.

As for the first and the second: companionship, contentment, and cohabitation with good hearing and obedience, for in contentment there is peace of the heart, and in good cohabitation is pleasing to the Lord. As for the third and fourth: Pay attention to the position of his eyes, and inspect the position of his nose, so that his eyes should not fall on an ugly thing from you, and his nose does not smell anything from you except the best wind. And know, my intention, that water is the best perfume that is lost. As for the fifth and sixth: Take care of the time of his food and check when he goes to sleep, as the heat of hunger is burning, and disturbance of sleep is angry. As for the seventh and the eighth: keeping his house and his money, and taking care of his decency and his children, for preserving money is the basis of appreciation, and taking care
of his decency is good measure. As for the ninth and tenth: Do not divulge a secret to him, and do not disobey him, for if you divulge his secret, you will not secure his treachery, and if you disobey his command, you will betray his chest. And beware of all that joy if he is uncomforted, and depression if he was in a joy. The first is from negligence, and the second is from resentment. And the most you agree with him is the longest you have an accompaniment. And know, my daughter, that you will not know this until you prefer his pleasure over yours and give preference to his desires over your desires in what you like or hate. And God places good for you, and I entrust you to God.” (Al-Asqalani, 2008)

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