

## The rights of the husband, wife and children in a Muslim family.

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The talk this Friday is about the rights guaranteed within the basic entity of the family. The khutba (talk) is about the rights of the wife upon her husband, and the rights of the husband upon his wife. This leads to the rights of the children upon their parents and the rights of the parents upon the children. This week's talk is about the rights of the wife upon her husband. Islam gave particular attention concerning the family and the relationships between members of the family. Islam in all its regulations and rulings aimed at the stability of the family life due to the fact that it is a major factor towards the stability of the Islamic society. Towards this aim, Islam put clear limits to each of the husband, wife and children. Each of those has unique rights which differ from the others. Yet they are evenly balanced and equal in rights and are in harmony together which leads to filling hearts with love, and filling homes with happiness, and filling society with good and God fearing offspring who build and do not destroy, and elevate to higher levels and do not descend.

We start by mentioning part of the rights or entitlements of a wife in a Muslim family upon her husband:

1) The husband must look at his wife as a source of comfort and rest to him. It is beside her that contentment and relaxation should be complete. A wife is not just beauty to look at, nor just a mean or an object for fulfilling his lust, and she is neither an object purely for the purpose breeding and reproduction.

A wife is a spiritual complement to her husband, without whom there will be lack of peace and stability. The Koran says: **{it is one of His signs and miracles that He created from within you, for you, wives so with whom may have peace and settlement. And He made between you affection and mercy. There are signs in that for those who contemplate}** 30:21. It is the right of every wife that her husband is to consider her to be his spiritual and psychological refuge. And that they are tied with a strong tie of love affection and mercy. And that is the strongest of all ties. This is enough to clear many of the problems in a marital life. In a relationship where the husband is spiritually, psychologically and within his

heart is in need of his wife, no divorce will take place despite that it is allowed in Islam, and no need for more wives yet it is legal in Islam.

2) One of the rights of a wife upon her husband in Islam is that he must spend and provide for her in good faith. His obligations are to provide the proper and suitable and effective place or residence or the home. A home where her physical health, her sanctity and honour are protected. He is also obliged to provide the wife with the proper and appropriate and suitable and effective clothing. Not less than that quality and standard worn by her relatives and neighbours and others at her standard. Clothes which will protect her from the heat and the cold. The husband is also obliged to provide the suitable and healthy food that the majority of people will consume, neither without keeping quantities low nor over spending on food. All this mentioned above is of course conditioned by the ability of the husband to provide. Allah says: **{Allah never burdens a soul with more than it can stand}**. Allah also says: **{and for the born he (the husband) is to provide for wives their requirements and clothing in good faith}**. The messenger (ppbu) said: **{A Dinar (or a Euro) spent in the line of Allah, and a Dinar spent to free a slave, and a Dinar you spend as charity to a needy, and a Dinar you spend to provide for your wife. And the greatest one is the one you spend for your wife}**. Provision is required in moderation and in balance. A wife would be at wrong to ask for more than the husband can possibly provide. And the husband will be at wrong to intentionally reduce the provisions below the required level of honour and happiness of the family. This stinginess would be deplored by Allah and would be a cause for much of the family problems. The worse is that husband who gives so sparingly and tightly to his wife what he is obliged to give, and yet squander the money on friends, and on lavish style of entertainment and pleasures outside the family.

3) One of the rights of a wife upon her husband is that he teaches or provides her the means to learn her religious duties, and guides her to what is needed. Even though this is an obligation upon the husband but in fact a wife who fears Allah and worships Allah is a better wife to her husband and a more honest wife, and would be the kindest and warm hearted mother to her children, and would be the a happier woman in her home and family. Islam gives a wife whose husband prevents her from learning the Islamic rules and regulations, Islam gives her the right to go and seek knowledge from the religious scholars. She and her husband are in need of this far more their need for food and drink.

4) The next right of a wife upon her husband is that he is to feel jealous for her. He must not put her in a compromising position, and neither to be lax or careless with his wife in matters that can effect the honour of the family or makes the family the talked about family of the community. To compromise in such issues is not respect for the wife but may lead to unhappiness for her, her husband, children and the entire family. It was reported that the messenger (ppbu) said **{three (types of people) shall not enter paradise: This who does not have feelings when someone else approaches his wife, and a women who behaves as; or pretends to be man like, and the alcoholic}**. The messenger (ppbu) once said: **{are you surprised how jealous Saad is? I get more jealous than he does. And Allah gets more jealous than I}**.

Asmaa daughter of Abu-Bakr was married to the Zubair Ebn 3awam. He was very poor, and she used to go round picking the seeds of the date's fruit and used to carry the heavy load on top of her head for long distance to feed her camel. The messenger (ppbu) passed by her once carrying the load and offered to carry her load and offer her a ride on his camel. She turned the offer down because she remembered how jealous her husbands would be. And she did tell her husband who said to her: "carrying the seeds on your head is better to me than riding with the messenger of Allah (ppbu)". The messenger (ppbu) did not take that against him yet she would have been with the safest person ever. On the other hand, excessive jealousy that gets into the stage of false suspicions and doubts without bases except Satan's incitements. The messenger (ppbu) said: **{There is a type of jealousy which Allah hates and that is the jealousy of a man over his wife for no reason}**.

5) It is also the right of a wife is to be pleasantly met and cohabited with at the home by the husband. The husband must seek to spend time with her, listens to her talking, jokes and have fun with her. The messenger (ppbu) the preacher, the worshipper, the humble, the leader and the ruler was the most light hearted with his wives and behaved with them with the best morals. He used to tell them stories and listened to theirs, and joked with them to bring happiness into their hearts. It was known that he used race his wife 3a-asha. She used to watch games with him at the door with her face resting over his shoulder. The messenger (ppbu) said: **{of all the believers, the one with the most completed faith is that one with the best morals and the most gentle to his wife and family}**. Omar Ebn\_al-Khattab despite being the most feared and toughest of rulers said: "A man in his family ought to be as a little boy in fun and ease, and be a man when out with the men".

6) It is the right of a wife upon her husband is that he is to behave well towards her. He is to use good manners and morals towards her. He should talk gently to her, and overlook some of her mistakes, and provide her with the advice while showing gentleness, care and mercy. The messenger (ppbu) said: **{the closest of you to me in position on the day of resurrection are those of you with the best morals, those who are friendly to people and people make friends with them easily}**. So, imagine if treating people well is a measure of closeness to or distance from Allah, you can imagine then if those people are the closest of them all, and that is your wife.