

HOW TO DEAL WITH A HUSBAND ACCORDING TO THE QUR'AN AND SUNNAH

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Abstract: *This research aims to clarify important aspects that can help a wife understand her husband, giving her the ability and flexibility to bear the burdens of marital life. Understanding these aspects and applying them to the wife can enhance her ability to maintain lasting affection and love between herself and her spouse. This research presents a clear picture of a husband's positive and negative traits and how to deal with them, as well as highlighting key principles and psychological secrets for good interaction with him. It affirms that the guidance of the Quran and Sunnah covers all aspects of life. This means that Islamic law has not left out any good that it did not guide us toward, nor any evil it did not warn us against. The research relies on inductive, analytical, and deductive methods to analyze the texts, extract benefits, and derive relevant solutions, supported by the opinions and views of scholars and researchers. It outlines the positive and negative traits of men, drawing evidence from the Sunnah and reinforcing it with Quranic verses, while also illustrating these points with real-life marital experiences. The research concludes with valuable insights, demonstrating that the guidance of the Qur'an and Sunnah is distinct from other knowledge and that there are positive and negative traits in men, as well as key principles and psychological insights for dealing with husbands, all of which play a significant role in understanding a husband's nature and tendencies and in dealing with him effectively in marital life.*

Keywords: *Dealing Husband, positive, negative, principles, understanding, psychological secrets.*

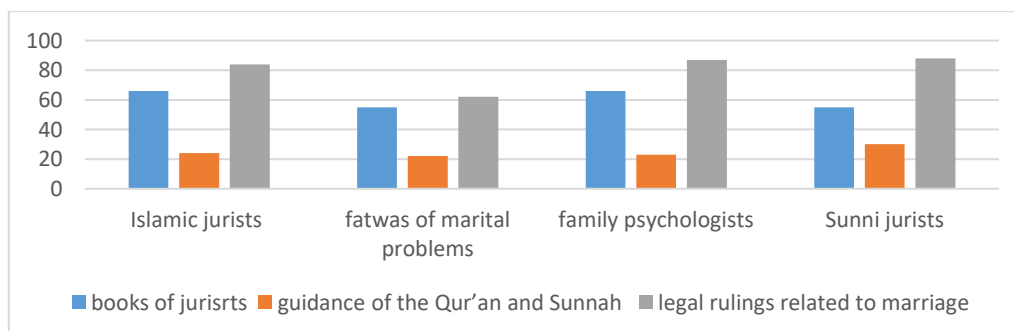
Introduction

The topic of marriage, as an issue connected to human life across different races, peoples, and tribes, has garnered significant attention from both Islamic and non-Islamic groups. This attention has been either to extract legal rulings related to marriage and the rights and duties of spouses, which is what most Islamic jurists have done in their works, or to clarify legal rulings and family solutions through fatwas addressing marital problems, which is also something many scholars have addressed in their fatwas and legal opinions. Additionally, some have explored the psychological needs and inclinations of men in marital relations, a topic addressed by family psychologists and some foreign writings that are devoid of Islamic values and ethics. Furthermore, there is a need for research focused on the guidance of the Qur'an and Sunnah concerning how to deal with a husband. This topic still requires further specialized study to extract the matters that help understand a husband's nature and inclinations according to the Qur'an and Sunnah's guidance and present these principles for people to follow in their family lives. The Qur'an and the Sunnah contain many matters that can help a wife understand her husband, enabling her to bear the burdens of family life with greater flexibility. By understanding and applying these matters, the wife can enhance her ability to maintain affection and love between herself and her husband, avoid discord and estrangement, and better appreciate her husband's efforts. Therefore, the researcher has dedicated this study to highlighting these matters related to understanding the husband's nature and tendencies, making it easier for wives to apply them in their marital lives. This research is divided into five sections.

Literature Review

Most of the writings related to the husband's affairs do not focus on the aspects related to his relationship with his wife, but rather you will find them discussing in general terms the aspects related to the rights and duties between him and his wife. There is a need for research focused on the guidance of the Qur'an and Sunnah concerning how to deal with a husband, a topic that still requires further specialized study to extract the matters that help understand a husband's nature and inclinations according to the guidance of the Qur'an and Sunnah, and to present these principles for people to follow in their family lives. This study will focus on what is related to the husband's affairs only and his inclinations related to married life, which is one of the things that support married life.

A chart to illustrate the efforts of scholars in their writings related to the life of spouses and how to deal with them in general:



It is clear from this graph that there is little writing in the field of the guidance of the Qur'an and Sunnah concerning spouses and how to deal with them. Therefore, this research aims to

focus on one of these aspects to extract this guidance from the Qur'an and Sunnah, which is the aspect of the husband and how to deal with him.

Research Methodology

In this research, the researcher relies on the inductive, analytical, and deductive approaches to reading, following, and analyzing texts, and extracting relevant controls and benefits, using the statements and opinions of scholars and researchers while clarifying the positive contributions these controls and benefits add to the course of family life and the relationship with the husband as a life partner, then clarifies this in several points to avoid prolonging the text. The study covers five key sections: (1) Understanding how to deal with a husband, (2) The positive traits of men, (3) The negative traits of men, (4) Key principles for dealing with a husband, (5) The psychological secrets for dealing with a husband.

Discussion

The Qur'an and Sunnah refer to specific traits that men are inclined toward, which the researcher categorizes as positive traits in their requests for the sake of maintaining peace, but this should not lead to the loss of personal rights or interests. The concept of defending one's own rights, which is a common characteristic of men, should be respected by both parties in a marriage. Women, too, should feel supported by their husbands when it comes to defending their rights and interests. This mutual support can strengthen the bond and prevent one party from feeling helpless or compromised.

It is beneficial for the researcher to mention some behaviors that irritate husbands and hinder marital life when exhibited by the wife. These behaviors are seen as disrespectful and can lead to feelings of frustration and a lack of respect, which is required in the relationship. Avoiding such traits is considered the true respect a wife shows her husband, as this is what makes the husband feel appreciated and valued, which are key objectives in married life. Therefore, the researcher refers to them as negative traits due to their adverse effects on the husband, wife, and the family.

The Qur'an and the Sunnah contain many matters that can help a wife understand her husband, enabling her to bear the burdens of family life with greater flexibility. By understanding these matters and applying them, the wife can enhance her ability to maintain affection and love between herself and her husband, avoid discord and estrangement, and better appreciate her husband's efforts. Therefore, the researcher has dedicated this study to highlighting these matters related to understanding the husband's nature and tendencies, making it easier for wives to apply them in their marital lives. (Atiyyah, 1443/2022).

This research is divided into fourteen subheadings as follows in the next table

Understanding How to Deal with a Husband by Using Islamic Principles for Good Treatment:	
Important Principles for Good Treatment with the Husband:	Psychological Secrets to Understand a Man and His Nature:
Positive Traits of Men:	The Negative Traits of Men:
Manliness and Self-Confidence	Lack of Love for Direct Criticism
Expression of Self	Not Erasing or overshadowing his personality
Defending Interests	Disrespect in talking about him
Compliance with the truth he calls to	Failing to Defend Him
The Woman's Trust in Her Husband	Not Consulting Him

The Husband's Need for Care and Compassion	Frequent Financial Demands
Principles for Good Treatment with the Husband	Disrespect in Personal Hygiene

Picture 1: Understanding How to Deal with a Husband by Using Islamic Principles for Good Treatment

The First: Understanding How to Deal with A Husband

It is crucial for a wife to understand her husband's situation so that she can easily deal with him as her life partner, with whom she shares her life, and without whom she cannot live, just as he cannot live without her. It is important for her to recognize that, during the course of marriage, It is impossible for the spouses to achieve 100% compatibility. it is impossible to find a man and a woman who are completely compatible (100%) there will always be individual differences between the man and the woman. This is because Allah, the Almighty, has made life on this earth in this way. The basis for this is the saying of Allah: *"And the male is not like the female"* (AL-Imran: 36). As explained by the scholar Ibn Kathir, this refers to differences in strength, endurance in worship, and in serving the Al-Aqsa Mosque. (Ibn Kathir, 1999/1420).

Men and women are different, and when the couple lives together under one roof, differences will become apparent. From the first week or even the first night, a wife might find her husband's behavior ;unfamiliar she may even find fault with the way he sleeps, eats, talks, or communicates, leading to a lack of harmony and reactions that reflect this.

A wise wife understands that men and women differ and that men possess qualities of masculinity and characteristics unique to them. She should take advantage of this opportunity to help strengthen her husband's positive traits and support him in overcoming his weaknesses. Men, like women, have positive and negative traits, but they differ in terms of strength of determination, stability, and less fluctuating moods, as well as the intensity of their emotions. These differences highlight the contrast between the nature of men and women. Many traits are found in both men and women, but they are generally more pronounced in women, both in terms of quantity and intensity. As is often said, things are defined by their opposites. The Qur'an and Sunnah refer to specific traits that men are inclined toward, which the researcher categorizes as positive :traits their requests for the sake of maintaining peace, but this should not lead to the loss of personal rights or interests. The concept of defending one's own rights, which is a common characteristic of men, should be respected by both parties in a marriage. women, too, should feel supported by their husbands when it comes to defending their rights and interests. this mutual support can strengthen the bond and prevent one party from feeling helpless or compromised (Asiri,1445/2024).

The Second: Positive Traits of Men

First: Manliness and self-confidence

A man is typically characterized by traits of manliness and self-confidence more so than women, who may tend to exhibit mood fluctuations and emotional sensitivity, as discussed in their traits. the root of this can be found in the Qur'anic verse:

"Men are the protectors and maintainers of women because of what Allah has given one over the other and because of what they spend of their wealth" (Surah Nisaa, 4:34).

Ibn Abbas explained that (qawwāmūn) means “entrusted with the responsibility of disciplining women in matters of truth.” (Ibn al-Jauzy, 2002/1422).

This trait makes a man strong in character. the more a person is confident in his abilities and qualities, the stronger his personality becomes. when a man understands and values his own strengths, capabilities, and rights, his self-confidence shines through. conversely, when a person

is unaware of their own qualifications or constantly compares themselves to others, it leads to a lack of self-confidence and weakens their character.

A wise woman should take advantage of this trait by not making decisions unilaterally but should offer her opinion and leave the final decision to her husband. This not only nurtures his personal development but also respects his manhood (Nabil, 2010/1432).

This is why Islamic law encourages a wife to seek her husband’s counsel, as Allah says in (Ali-Imran:159):

“So, by mercy from Allah, you were lenient with them. And had you been rude in speech and harsh in heart, they would have disbanded from you. So, pardon them and ask forgiveness for them and consult them on the matter. And when you have decided, then rely upon Allah.”

The husband is the one closest to her and knows her affairs better than others, making him the most suitable person for consultation. Consulting him deepens their love and ensures better decisions for the family.

Second: Expression of self

A key trait in men is the ability to express themselves, which is more developed in them than in women. Many people harbor thoughts, feelings, and emotions but do not always express them. However, men tend to express their thoughts more readily than women, who may be more reluctant to speak out for fear of rejection or judgment. Often, women hold back their opinions because of embarrassment or fear that their views may not be valued. This can create problems within families, as women may feel unappreciated or misunderstood, even when their thoughts align with others, but they are too shy to voice them (Mahmod.1445/2024. Differ in Showing Emotions. p.45-67).

Many women struggle to express gratitude to their husbands, praise their children, or acknowledge the efforts of others, even when these feelings of appreciation are strong. This reluctance to express emotions or gratitude can lead to feelings of inadequacy and dissatisfaction within the family dynamic, which may, in turn, contribute to marital issues.

Third: Compliance with the truth he calls to

One of the characteristics of a good husband is that he desires his wife to obey him in following the truth he directs her toward. A man’s esteem for a woman grows when she responds to him by following his guidance toward good, as evidenced by the response of the mother of the believers, Juwayriya, to the Prophet’s advice on certain morning supplications. She followed his guidance, and it was later taught to others by Ibn Abbas. Ibn Abbas reported that when the Prophet (peace be upon him) came to her in the morning, he asked her if she was still in the

same state in which he had left her. She replied affirmatively, and the Prophet told her that he had said four words three times, and if they were weighed against all the words, she had spoken that day, they would outweigh them: *“Subhana Allah wa bihamdihi, ‘adad khalqihi, wa rida nafsiki, wa zinat ‘arshihi, wa midad kalimatih.”* (Narrated by Muslim).

This is an example of how a woman’s adherence to her husband’s advice, especially if he is a righteous man or a preacher of God’s religion, brings peace to his heart and creates an atmosphere of love in the home. It also makes it easier for him to fulfill his mission of calling others to Islam, as people often look up to the family of a preacher as role models and sometimes even criticize them if they don’t meet the standard of their teachings.

Fourth: Woman’s trust in her husband

One of the qualities of a man in his relationship with his wife is that he wants to feel that his wife trusts him and relies on him as her husband. This is different for women, as it is often difficult for them to rely on anyone other than their husbands. A wise and discerning wife benefits from this by not making decisions on her own regarding her personal or family matters. Instead, she should offer her opinion if it differs from his but leave him the opportunity to make the final decision, accepting his choice without dispute. This respects and nurtures the husband’s personality, ensuring it isn’t overshadowed or disregarded. A keyway to demonstrate this is by showing him that she continuously needs him, not just emotionally, but in practical aspects of life. This is evident in the Islamic guidance for women to seek their husband’s permission when leaving the home, even for the highest of religious duties, such as going to the mosque. The Prophet Muhammad (peace be upon him) instructed: *“When your women ask permission to go to the mosque at night, allow them.”* (Narrated by al-Bukhari).

If a woman reflects on this hadith, she will realize that the husband is not meant to prevent her from going to the mosque. So, what then is the value of the permission if not a reflection of the husband’s role in caring for and respecting his wife’s wishes? This highlights the importance of the wife maintaining her husband’s role and not undermining his position. This concept applies to other decisions, such as fasting voluntary fasts or visiting her parents.

Fifth: Husband’s need for care and compassion

It is essential for a woman to understand that one of the natural characteristics of a man is his need for care and affection from his wife. This care includes being attentive to his emotional state, particularly when he’s affected by work stress, fatigue, debt, or family problems. In such situations, the wise woman will try to ease his burden with a gentle and understanding approach, without pushing him to reveal too many details.

The wives of the Prophet (peace be upon him) exemplified this behavior. For example, Umm al-Mu’minin Maimunah (may Allah be pleased with her) noticed a change in the Prophet’s mood early in the morning. She sought to console him, asking:

O messenger of Allah, I have noticed a change in your demeanor since the morning.” The Prophet replied: “Jibril (Gabriel) had promised to meet me tonight, but he did not come. By Allah, he did not break his promise.” It was narrated that the Messenger of Allah (peace be upon him) remained in that state throughout the day, and then something came to his mind-a small dog under the tent. He ordered it to be removed, then took some water and sprinkled the spot. When evening came, he met with Jibril, who said: “You had promised to meet me last night.” He replied,

“Yes, but we do not enter a house that contains a dog or an image.” the next morning, the messenger of Allah (peace be upon him) ordered the killing of the dogs, even commanding the killing of the small dog of the yard, while leaving the large dog of the yard. (Narrated by Muslim)

Seventh: Need for prayers for his well-being

This section continues to explore the deep understanding and wisdom behind the relationship between husband and wife in Islam, particularly how a wife can nurture her husband's emotional well-being, provide for him in ways that are both loving and considerate, and support him through both minor and major life challenges. Based on the words of Allah, the Almighty: *“Is there any reward for good other than good?”* [AR Rahman: 60], and the words of the Prophet (peace be upon him): *“Whoever does a favor for you, repay them, and if you cannot find anything to repay them with, then pray for them until you feel that you have repaid them.”* (Narrated by Abu Dawood).

it is also considered part of a woman's care for her husband to pray for him or ask the righteous to pray for him. One of the best examples of this is what the wife of Jabir ibn Abdullah did when the Prophet (peace be upon him) visited their home. She seized this opportunity and asked the Prophet (peace be upon him) to pray for her and her husband, despite Jabir advising her against speaking to the Prophet (peace be upon him) or requesting anything from him. However, she did not heed his advice because she saw the great benefit in the Prophet's (peace be upon him) prayer for them. She did not want to miss the chance, uncertain if it would ever come again. Therefore, she approached the Prophet (peace be upon him) and asked him to pray for her and her husband. This is a clear indication of her understanding and her strong desire for the well-being of her husband, children, and their care.

The Third: Negative Traits of Men

It is beneficial for the researcher to mention some behaviors that irritate husbands and hinder marital life when exhibited by the wife. These behaviors are seen as disrespectful and can lead to feelings of frustration and a lack of respect, which is required in the relationship. Avoiding such traits is considered the true respect a wife shows her husband, as this is what makes the husband feel appreciated and valued, which are key objectives in married life. Therefore, the researcher refers to them as negative traits due to their adverse effects on the husband, wife, and the family. There are many such traits, but the researcher will mention a few briefly due to the scope of the study, including:

Lack of Love for Direct Criticism

It is every human being that they do not like direct criticism, and it is difficult for them to bear it, even if they are right. This is especially true for a husband, who is a figure of respect and admiration in the eyes of his wife. Such criticism undermines his masculinity and indicates a lack of respect, particularly if it happens in front of their children, and even worse, if it occurs in front of his or her family. This causes great discomfort, and in such situations, a man often resorts to divorce to prove his masculinity. Therefore, a woman should be considerate of this aspect, especially when we consider that the wise legislator (Islam) has commanded her to obey her husband. The Prophet Muhammad (peace be upon him) said: *“If I were to command anyone to prostrate to someone, I would have commanded women to prostrate to their husbands because of the rights Allah has given them over them.”* (Narrated by Abu Dawud)

The position of the husband does not befit direct criticism, let alone an outright insult. The righteous wife should live with her husband in tranquility, mercy, and affection, making her home a haven for his comfort and stability. She should present her views to him in a wise and attractive manner to gain the pleasure of the Lord of the Worlds. By doing so, she will win his heart and approval.

Not erasing or overshadowing his personality

One of the things that annoy a husband and is considered an erasure of his personality is not calling him by the names he loves or by any title or nickname that indicates respect and admiration. This contradicts the example of the Prophet Muhammad (peace be upon him) and his companions, who would address their wives by the names they loved or with descriptions that expressed love and respect. Many hadiths point to this.

Aisha (may Allah be pleased with her) said: “The Prophet (peace be upon him) said to me: ‘I can tell when you are angry and when you are pleased. When you are angry, you say, ‘No, by the Lord of Ibrahim,’ and when you are pleased, you say, ‘No, by the Lord of Muhammad.’” I said, “You are right; I only refrain from mentioning your name.” Aisha said: “O Messenger of Allah, if you were to pass through a valley full of trees, and you found one tree that had not been eaten from, where would you let your camel graze?” He replied, “In the one where it had not grazed.” This was to indicate that the Prophet (peace be upon him) had not married a virgin other than her. (Narrated by Ibn Hibban)

From this hadith, we learn that Aisha respected the Prophet (peace be upon him) by associating his name with the highest possible matters, namely, worshiping Allah and taking oaths. This reflects a form of care that shows respect and appreciation for her husband’s personality. If a woman fails to do so, it can have the opposite effect where the husband, instead of feeling loved and respected at home, feels embarrassed and frustrated. This undoubtedly hinders marital harmony. Therefore, a wise wife should address her husband with titles that reflect respect and admiration, such as “my dear husband” or “my beloved,” and expressions that convey the depth of her love for him.

Disrespect in talking about him

One of the things that a husband dislikes is when his wife does not speak respectfully about him, especially in front of others, such as his family. This can tarnish his character and masculinity, especially when it happens in moments of anger or disagreement. A wise wife is one who deals with matters politely and respectfully, not magnifying the disagreement or looking for faults. If she seeks the help of others in dealing with the conflict, she should speak with dignity and fairness, covering what she sees as a flaw in her husband, even if he has done it. Implementing this type of behavior in such circumstances is a great indication of the woman’s intelligence and religiousness. The best example of this comes from Fatimah, the daughter of the Prophet Muhammad (peace be upon him), who had a dispute with her husband, Ali ibn Abi Talib (may Allah be pleased with him). He left the house, and when the Prophet came to visit his daughter, he asked her, “Where is your cousin?” She replied, “There was something between us, and he became angry and left, and he did not stay with me.” The Prophet then asked someone to find him, and when he was found in the mosque resting, the Prophet (peace be upon him) gently wiped the dust off him and said, “Get up, O father of dust, get up, O father of dust.” (Narrated by Muslim)

What we notice in this hadith is how Fatimah, the greatest woman of paradise, spoke about her husband with great respect, not revealing the details of the disagreement. She said, “There was something between me and him,” sharing the responsibility of the conflict and not blaming him alone. This is an example of her respectful conduct in speaking about her husband.

Failing to defend him

One of the issues that cause problems in marital life is when a wife does not defend her husband, whether he is present or absent. This is especially true if someone insults him or misjudges his actions. This is considered proper marital etiquette and is a form of caring for her husband. Aisha (may Allah be pleased with her) defended the Prophet (peace be upon him) in his presence when the Jews insulted him. She said, *“Some Jews came to the Prophet (peace be upon him) and said, ‘Death be upon you, O Abu al-Qasim.’ He replied, ‘And upon you.’ Aisha became angry and said, ‘Didn’t you hear what they said?’ He replied, ‘Yes, I heard them, but I responded to them, and we answered them, and they do not answer us.”* (Narrated by Muslim)

Imam al-Nawawi, may Allah have mercy on him, said: *“As for her cursing them, it is a means of defending the oppressed and supporting the people of virtue against those who harm them.”* (al-Nawawi, 1392/1972).

This type of defense can also be shown by stopping anyone who causes distress to her husband, whether they are children or others. An example of this is when Aisha (may Allah be pleased with her) stopped a companion who repeatedly came to the Prophet (peace be upon him), reporting the weeping of the women of Ja’far. She prevented him from disturbing her husband with this. She said: *“When the news of the deaths of Haritha, Ja’far, and Abdullah ibn Rawahah came, the Prophet (peace be upon him) was visibly sad. I was watching from the door, and a man came and said, ‘O Messenger of Allah, the women of Ja’far are crying.’ He was sent to stop them, but he returned to the Prophet (peace be upon him) with the same report.”* So, he ordered him to go and stop them. He went, and then came back to him, mentioning that they had not obeyed him. He ordered him a second time to go and stop them. He went and then came back to him and said: *“By Allah, they have overpowered us, O Messenger of Allah.”* It was claimed that the Messenger of Allah (peace be upon him) said: *“Go and throw dust in their mouths.”* Aisha said: *“I said: May Allah ruin your nose; by Allah, you will not do what the Messenger of Allah (peace be upon him) ordered you to do, and you did not leave the Messenger of Allah (peace be upon him) in his hardship.”* (Narrated by Muslim).

This hadith also clearly shows what Aisha, the Mother of the Believers, may Allah be pleased with her, did for the Prophet (peace be upon him), and this is one of the manners a wife should observe towards her husband to preserve his dignity, protect his personality, and uphold his masculinity. Failing to do so may cause embarrassment to the husband’s feelings and psychological state, and it could open a new door of disrespect and lack of appreciation between spouses. thus, a wise wife should pay attention to this and apply it.

Not consulting him

One of the things a husband dislikes and feels disrespected by is when his wife makes decisions unilaterally regarding personal and general matters without consulting him. this suggests that she does not value him as her protector or acknowledge his role. a wise wife is one who consults her husband, as seeking his advice strengthens the relationship and leads to better outcomes. this is exemplified by the story of Maimuna (may Allah be pleased with her), who emancipated a slave woman without consulting the Prophet (peace be upon him). she thought emancipation

would bring a great reward, but the Prophet (peace be upon him) told her that gifting the slave woman to her relatives would have been an even greater reward. the hadith states:

Maimuna bint al-Harith (may Allah be pleased with her) said: *“I emancipated a slave girl without consulting the Prophet (peace be upon him). when it was my turn for him to spend the night with me, I said, ‘O Messenger of Allah, did you know that I have emancipated my slave girl?’ he replied, ‘Did you really do that?’ i said: ‘Yes.’ he said: ‘Had you given her to your maternal relatives, it would have been even better for you.”* (Narrated by Muslim).

Frequent financial demands

One thing that bothers a husband is when his wife persistently pressures him to increase the household expenses, especially if he is financially struggling or has limited resources. this situation occurred with the wives of the Prophet (peace be upon him), which caused him to become upset with them. Allah then revealed the verses of choice, as stated in the Quran:

Jabir (may Allah be pleased with him) said: *“Abu Bakr came to the Prophet (peace be upon him) while his wives were sitting around him, and they were silent. The Prophet (peace be upon him) said: ‘They ask me for financial support.’ Then Abu Bakr went to Aisha and began to rebuke her, while Umar went to Hafsa to rebuke her. Both said: ‘We will never ask the Prophet (peace be upon him) for anything again.’ Then, the Prophet (peace be upon him) stayed away from his wives for a month or more, after which the following verse was revealed: “O Prophet, say to your wives, “If you desire the life of this world and its adornments, then come, I will provide for you and send you away in a gracious manner.’ But if you desire Allah and His Messenger and the home of the Hereafter, then indeed Allah has prepared for the doers of good among you a great reward.”* [Ahzab:28-29].

He (the Prophet) said: *“So he began with Aisha and said: ‘O Aisha, I wish to present something to you. i hope you will not rush in deciding until you consult your parents.’ She said, ‘And what is it, O Messenger of Allah?’ he recited the verse to her. she replied: ‘Is it concerning you, O Messenger of Allah, that I should consult my parents? rather, I choose Allah and His Messenger, and the Hereafter. and i ask you not to inform any of your wives of what I have said.’ he (the Prophet) said: ‘No woman among them will ask me except that I will inform her. indeed, Allah has not sent me to be harsh or difficult, but He has sent me as a teacher and one who makes things easy.”* (Narrated by Muslim).

One form of this harm that a husband dislike is when a woman insists on her request very strongly, forcing the husband to give in to her opinion not out of conviction, but rather to relieve himself from her pressure and constant insistence. This is especially the case when we consider that a woman, with her cunning and skill, may push the man from various angles on the same topic, and she does This to sway him from his own opinion and make him adopt hers. this, and Allah knows best, may be one of the ways of wearing down a resolute man, as indicated by the Messenger of Allah (peace be upon him) in some of the hadiths.

An example of such insistence and its power in changing a man’s opinion by a woman can be seen in the narration of ‘Ataa’ ibn Yasir from a man of Banu Asad who said: *“I came down with my family at Baqi’ al-Gharqad, and my family said to me: ‘Go to the Messenger of Allah (peace be upon him) and ask him for something for us to eat.’ So, I went to the Messenger of Allah (peace be upon him) and found a man asking him, and the Messenger of Allah (peace be upon him) said: ‘I do not have anything to give you.’ So, the man left angry, saying: ‘By my*

life, you give to whom you want.’ The Messenger of Allah (peace be upon him) said: ‘He is angry with me because I do not have anything to give him. Whoever among you asks, and he has a “wqiya” (a shield, or equivalent) or its equivalent, he has asked insistently.’” The man from Asad said: ‘I said: ‘A milch-camel is better for us than a wqiya, and the wqiya is worth forty dirhams.’ I returned and did not ask him. Then later, the Messenger of Allah (peace be upon him) received some barley and raisins, and he distributed them to us until Allah enriched us.’ (Narrated by Abu Dawood).

After reflecting on this hadith, it becomes clear how the wife convinced her husband to go to the Prophet (peace be upon him) and ask him, as evidenced by the statement of the man: ‘And they started mentioning their needs,’ even though he hesitated. She varied her mention of their needs until she convinced him to ask and seek help, even though he had money, as indicated by his final statement in the story: ‘A milch-camel is better for us than a wqiya.’ This is a type of excessive insistence that bothers the husband.

Disrespect in personal hygiene (bad odor)

one of the issues that some wives neglect is personal hygiene and the cleanliness of the house, including body odor or any other offensive smell. This can create negative impressions on the husband’s feelings and emotional state. Many times, wives justify their lack of attention to cleanliness by claiming that their husbands should understand that these things are part of being a mother or a wife, but this is a mistake. The husband, too, has his own struggles, and the wife should pay attention to maintaining a pleasant atmosphere. The Prophet (peace be upon him) was very particular about cleanliness and hygiene, and so were his wives. One such instance is narrated by Umm Salamah (may Allah be pleased with her): Umm Salamah (may Allah be pleased with her) said, *“While I was lying with the Messenger of Allah (peace be upon him) in bed, I began menstruating, so I moved to get up. The Prophet (peace be upon him) asked, “Are you menstruating?” i said, ‘yes.’ then he called me back to lie down with him in the bed again.* (Narrated by Muslim)

This story shows the care the Prophet (peace be upon him) took in preserving cleanliness and how, even in such a sensitive situation, he ensured there was no negative impact on his relationship with his wife.

This hadith clearly shows how the mothers of the believers paid great attention to this matter. As soon as a woman feels the beginning of her menstruation, she withdraws so that her husband doesn’t sense any effects of it. This is their natural behavior in all aspects of life. For instance, Fatimah, the daughter of the Prophet (peace be upon him), was particular about the fragrance of her home, even when traveling. She would perfume her tent when her husband, Abu al-Hasan Ali ibn Abi Talib (RA), arrived. Al-Bara’ ibn ‘Azib said:

“I was with Ali (RA) when the Prophet (peace be upon him) appointed him to Yemen. I stayed with him for a while. When Ali returned to the Prophet (peace be upon him), he said: ‘I found Fatimah had perfumed the house with perfume.’ Ali said: ‘I told her, “What is this?” She replied, “The Messenger of Allah (peace be upon him) told his companions to settle their affairs.”’ I said: ‘I am in the same state as the Messenger of Allah (peace be upon him).’ He came to the Prophet (peace be upon him), and the Prophet (peace be upon him) asked: ‘What have you done?’ I said: ‘I am in the state in which you entered.’ He said: ‘I have sacrificed the sacrificial animal and performed the pilgrimage. Now, slaughter seven camels and sixty, or six

camels and sixty, and keep thirty-three or thirty-four for yourself. Keep a portion of each sacrificial animal for me.” (Narrated by Abu Dawood).

Therefore, respecting the husband by avoiding unpleasant odors, especially those related to menstruation, and taking care of hygiene is a way of honoring him. The wife should properly manage sanitary pads and avoid leaving them near the husband, changing them promptly so that their odor doesn't linger. Similarly, after using baby diapers, they should be disposed of in designated areas far from the husband's sitting spaces, ensuring they are tightly sealed. Ideally, they should be taken out of the house before any bad smells start to emanate. The same applies to cooking smells that may cling to a woman's clothes; she should change these clothes before her husband returns to avoid bothering him being bothered by them.

The Fourth: Important Principles for Good Treatment with the Husband

It is clear from the previous discussion about men that understanding these traits in women, especially in the context of marriage, equips them to handle their husbands properly. This understanding leads to better respect, care, and fewer marital conflicts, contributing to prolonged happiness in the marriage.

Hence, the researcher believes it is important to mention some general principles in dealing with men and understanding their psychology. These principles are based on the work of Atiyyah Saqar (may Allah have mercy on him), summarized without delving into their proofs, many of which have already been discussed. These principles are as follows:

Important principles for good treatment with the husband (Saqar, 2nd ed. 1427/2006Vol.3 p. 287-293):

1. A large part of the responsibility for managing the household falls on the wife, sometimes even surpassing the husband's responsibilities in certain areas.
2. Due to his nature and position, the husband has authority over the wife and does not accept any disrespect in this regard. The leader must always be respected, regardless of the leadership.
3. The wife is exclusively for her husband; no one else shares in this relationship, and her obedience to him is a result of their marriage. The wisdom in this is to ensure family stability and marital faithfulness.
4. If the husband is unhappy with the living situation or environment with his wife, he can change it easily by exercising his right to divorce or marry another woman. This is not as easily done by the wife, as changing the situation involves complex procedures.
5. Allah created man to strive and carry the burdens of life. In doing so, he faces physical and psychological obstacles.
6. The primary reason a man seeks a wife is for pleasure, companionship in life's burdens, and the desire for children. This drives him to propose to her family, willingly and generously offering whatever is required.
7. The woman should understand that the man who has given her his heart and devotion, even at the cost of other duties, deserves her love in return, her focus, and her loyalty.
8. Married life requires significant care and sacrifice. It will not be stable or continue without concessions and forgiveness regarding rights and duties. Problems and disagreements are inevitable, but adherence to the principles of marital life ensures the relationship thrives.

These principles are based on religious teachings, and recognizing and applying them can lead to a successful marriage that brings happiness and fulfillment, aligning with the ultimate goal of achieving peace in both this life and the hereafter.

The Fifth: Psychological Secrets for Good Treatment with The Husband

For those familiar with books on family or social psychology, the psychological secrets related to marital life are not hidden. The researcher intends to highlight ten psychological secrets to understand the man and his nature, as identified by psychologists. These secrets are summarized without discussing their supporting evidence to avoid unnecessary length. They are as follows:

Ten psychological secrets to understand a man and his nature (Jassim al-Mutawwa'a, 1425/2023):

1. A man usually prefers to be independent in his thoughts and life, not wanting the woman to interfere in every detail. He may reject advice because he didn't ask for it, and it's not out of arrogance or mystery.
2. Men often enjoy saying the word "no" as it gives them a sense of power and authority. When women persist, they may change their minds afterward because they have asserted their personalities.
3. Most men do not like change in their lives or their clothes, especially when the change is suggested by their wives, as it can make them feel weak, particularly in the early stages of marriage.
4. A man prefers to dive straight into a topic without unnecessary preambles. If the woman does not engage him this way, he may avoid conversing, which might make her think he doesn't want to talk when, in fact, she isn't speaking his language.
5. Most men are visual and place great importance on appearance, such as the body, hair, scent, and clothing. Women, however, tend to be more auditory and appreciate words of affection, flattery, and praise. Women should give men what they desire in this regard to receive what they want in return.
6. A man dislikes a woman who does not value or respect him, especially if he holds a social position. He will often leave the house because he is seeking a place where he feels respected and valued.
7. A man is generally quicker than a woman when it comes to organization and preparation. He needs only ten minutes to get ready to leave the house, while a woman typically needs much more time. For this reason, many men avoid going out with their wives, as their time management differs from that of women.
8. A man usually speaks less than a woman his words often amount to a third of the woman's. When he shortens his speech, it doesn't mean he doesn't enjoy talking with his wife but rather reflects his natural tendency.
9. Men generally focus on the overall goal or the big picture, while women tend to focus more on the details. For example, shopping for a man is just about getting what he needs, while for a woman, it's a form of leisure, entertainment, and fun. When driving together, the man is focused on getting to the destination, whereas the woman enjoys the experience simply because she is with him. This difference is a natural one.
10. A woman often wants to test and evaluate her husband's love for her every day, sometimes even hourly, based on his actions. On the other hand, a man is satisfied with one or two significant gestures of affection per year to confirm that she loves him. For him, love is shown through actions, such as providing for her or helping her solve problems, while for her, love is more about frequent gestures, such as daily flowers or frequent phone calls.

The wife who is wise and perceptive will understand these traits and behaviors in her husband, especially if these characteristics lead to any actions on his part. This understanding makes marital life smoother and easier. While this does not prevent her from asking for more when needed even if it's difficult for him at times this should be done in a flexible and wise manner.

Conclusion and Research Findings

Through this research, the researcher has arrived at several key conclusions, which collectively point to the importance of understanding the traits and behaviors of the husband as mentioned in the Quran and Sunnah. These findings are:

1. Lack of knowledge about Islamic teachings and their application in marital life can obstruct a successful marriage.
2. Men have specific traits that may annoy their wives or be difficult for them to tolerate if these traits lead to actions that contradict or challenge their preferences.
3. Mastering the art of marital life according to the guidance of the Quran and Sunnah helps in understanding the nature of the husband and in acquiring skills on how to effectively interact within the family.
4. Important principles in dealing with a husband play a significant role in providing the wife with wise guidelines for interaction.
5. Understanding psychological secrets in marital relationships helps in strengthening love and compassion between spouses.

Finally, the researcher recommends that responsible authorities introduce a study course that explains the teachings of the Quran and Sunnah regarding marital life, especially for university students. This stage often coincides with the beginning of marriage or shortly after, and such courses would help them understand the principles of healthy marital relations and avoid common mistakes made by many couples due to a lack of knowledge about the Qur'anic and prophetic guidelines.

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