



## UNIQUE ROLE OF WOMAN'S LOVE OF HUSBAND IN FAMILY PEACE

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### ABSTRACT

*Lexically speaking, love refers to an extraordinary affection and friendship that is continuous and its place and station is human heart. As a term it represents an existential attachment and specific attraction that exist between the cause and effect that are seeking after the perfection. The woman's love of her husband plays a key role in the mental peace of the family; because when the woman is submissive before the husband and follows his wishes such a family is more stable and the God given talents in the children become flourished more and the spirit of hope and confidence and effort is awakened in them. It is under the shadow of love and affection between wife and husband that the couple can better understand the moods and mentalities of each other. In friendly relations of the woman with her husband the factor of humbleness is a fundamental and basic element. The man becomes happy by the woman's love associated with respect and takes pleasure. Humbleness is one of those affairs that can satisfy the man in family life. The righteous attribute of humbleness in woman towards her husband has been highlighted in religious doctrines. The woman who wants good and emotional relations with her husband has no choice but revision of her relations with God. Radical love for somethings including the attachment to the world, fame and position has been considered inappropriate.*

**Keywords:** Love, Love of Husband, Peace, Holy Quran.

### INTRODUCTION

Love basically leads the lover towards the similarity to and convergence with the beloved and causes the lover to struggle to make himself like the beloved and convey the attributes of the beloved to himself. Thus, if a man becomes attached to the men of perfection he would rapidly traverse the levels of perfection and overcomes the moral vices in himself and this is why the love and affection of the believers for their Imam and leader is not merely a simple attachment. Rather this love is a means for attraction and absorption of the spiritualities and perfections of Imam and using the sun of his spirituality and knowledge. Every potential heart that turns towards the Imam with an attraction of his love it takes numerous advantages of the spiritual bounties of Imam and his esoteric guidance. Lover loves the beloved to love him back the way he loves the beloved. In the world of love nothing is as hard as the inattention on the behalf of the beloved for the lover (Alikhani, 2011: 39). The lover is ready to sacrifice everything for the beloved may he can be benefitted from the beloved's compassion even for a moment. For this reason he shows humbleness before the beloved and follows the wishes of the beloved. Among the effects of love and affection one can refer to passion and thirsty which do not exist in anything but love. Thus conceived, Ali (peace be upon him) describes the love of God of a burning heat. "Love of God is a fire that if reaches anything it would burn it and God's Light enlightens whatever it reaches" (Majlesi, 1983: 67/23). The phenomenon of affection and

enthusiasm of two humans for each other which is the requirement of the love and attachment between them is one of the most wonderful features of man and it is like a very powerful attraction that by it we can prepare the man for everything. When someone becomes attached to something this attachment can bring about all types of change in him (Amini, 2002: 50). Therefore, one can say that affection and love leads to submission. This is the case with every type of attachment. Woman's love of her husband is not an exception to this principle and one of the ways of loving one's husband is the attachment to God.

### ***Problem and Necessity of Study***

The basic question is that why a woman should love her husband? In response to the question of the necessity of such a study one can state the following points: A. the family whose basis is grounded on the love and affection enjoys stability; B. the woman who loves her husband can bring about many changes in herself due to this love because the lover is ready to sacrifice everything for the sake of the beloved so that she may be benefitted from the compassion of the beloved even for a second. Thus, she shows humbleness before him and follows his orders; C. in those families where the hearts of the individuals are filled with the compassion and love the God given bounties in children become flourished more and the spirit of hope and confidence and effort is awakened in them.

## **METHODOLOGY**

This research has been done based on the data recorded in books and through library studies and in descriptive form.

### ***Research Objectives***

#### **•Main Objective:**

Study of the role and impact of woman's love of her husband in the creation of mental peace in the family;

#### **•Secondary Objectives:**

Study of lexical meaning of love;

Study of terminological meaning of love;

Study of the impact of love in education;

Study of the key role of love and affection for God in the woman's love of the husband;

### ***Linguists on Love***

Ragheb considers Mohabat [Arabic word for love and affection] to be composed of Habah Al Qalb (bottom of heart) and Habbah (seed). When one says that I love someones he indeed means that I have reached the bottom of his heart which is like the seed (Ragheb Esfahani, 1992: 1/ 214). Ibn Faris argues that this term refers to the notion of seed or partial deficiency (Ibn Faris, 1984: 2/ 36). Khalil Ibn Ahmad Farahidi and Ibn Manzur have interpreted love as the contrary of hatred (Farahidi, 1989: 3/ 31; Ibn Manzur, 1994: 1/ 289). In *Al Tahqiq* it is noted that love represents the intense sense of affection which has the sense of hatred as its antonym (Mostafavi, 1981: 2/ 158). In short, according to the views of the linguists, one can say that love refers to the intense sense of friendship and attachment which enjoys stability and continuation and has its root in human heart and it is on the one hand the antonym of hatred and spite.

### ***Terminological Meaning of Love***

Some scholars have interpreted it as an existential attachment and particular attraction that exists between the cause and the effect that needs it. Therefore, "love" means a special attachment (Tabatabaei, 1997: 1/ 411 and 412). Some consider love to be tantamount to will in which no interest or praise is assumed and in this sense the Lord's love for His servant implies rewarding and exaltation (Tusi, 2: 438).

### ***Background:***

The discussion of love has been pursued by Muslims since the time immemorial and its root must be sought for in the prophetic traditions and Quranic verses. For example, among those scholars who have paid special attention to this discussion one can refer to A. traditionalists; these scholars have discussed the issue of love in their traditional works, e.g. Ahmad Ibn Khalid Barqi (d. 853) in his work entitled *Mahasin* and Mohammad Ibn Yaqub Koleini (d. 916) in his *Kitab Al Kafi* and Sheikh Horre Ameli (d. 1683) in his *Wasael Al Shia*; B. commentators have discussed this issue in their discussions of some verses of Holy Quran including Sheikh Tusi (d. 1540) in his *Tibyan* and Sheikh Tabarsi (d. 1139) in *Majmah Al Bayan* and Fakhr Razi (1182) in *Tafsir Kabir* and etc; C. scholars of ethics have discussed this issue under different titles including Mulla Feyz Kashani (d. 1670) in *Al Mahajat Al Bayza* and Mulla Mahdi Naraqı (d. 1810) in *Jameh Al Saadah* and Mulal Ahmad Naraqı (d. 1824) in *Meraj Al Saadah*.

### ***How to Establish Good Relationshi with the Husband***

If a woman wants to love her husband she has to be first loved by her man so that she can love him back and if er husband wants to love her he must have a close relation with his Lord because according to the traditions, those people who want to establish emotional and intimate relations with others must first revise their relations with themselves and God. "Anyone who makes better his relations with God, his Lord will make his relations with other people better in return" (Koleini, 1987: 8/ 307). The more people decorate themselves with the servitude of God the farther can they keep themselves from Divine Wrath (Amadi, 1987: 182). "In this way he will prepare the ground for his prosperity in this world and the other world" (ibid). As a result, such humans with their close ties with God and also by faith and righteous deed acquire the hearts of people (*On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love*) (Maryam, 96). Some commentators have suggested that this verse is specifically about Imam Ali (peace be upon him) (Qurtabi, 1985: 11/ 161). Some have considered them to be concerning all believers (Tusi, n.: 7/ 154). Some commentators have stated that God is speaking here of putting the love of the believers into the hearts of their enemies that will lead them to the faith (Fakhr Razi, 2000: 21/ 568). Some other scholars have considered it to be referring to the love of the believers to each other and in this sense God has put their love in the heart of people; anyone who turns his own heart towards God the Lord will also make the hearts of the believers compassionate towards him and puts his friendship into their heart (Tabarsi, 1981: 15/ 212). Ali (peace be upon him) has quoted the Holy Prophet to have said that God has endowed three things to the believers: 1- love, 2- delight, and 3- reverence in the righteous hearts (Syuti, 1984: 4/ 287). However, if we think of the concepts in this verse we will understand that all these connotations can be found in it without having any contradiction; because faith and righteous deed have an extraordinary attraction which even allow the impure people to enjoy having the company of the fields while they are hating to be with their impure friends; this is natural and it is indeed the first reward that God



gives to the believers and the righteous which is not limited to this world rather it also permeates into the other world either. That some scholars have attributed this verse to Imam Ali this is indeed due to the high stature of this Imam and this does not make it impossible for other believers to taste the eternal sweetness of this love and respectfulness in the public thoughts and also in the eyes and hearts of the infidels.

#### ***Role of Woman's Love in Crystalization of Spiritual and Mental Peace***

Among human mental needs one can refer to tasting the sweetness of love. Love brings delight and joy to human spirit. This is why in Islam the couples have been advised to love each other in order to make the family continue. Then, Quran in many verses have referred to the value and importance of love and compassion. Quran states: *And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect* (Surah Al Rum: 21). Couple's admiration of each other and buying gifts play a significant role in attraction of love. The love between the couples has been underlined in religious teachings and this love has been described as a radiation of Divine Compassion. Since love has its origin in divine love as suggested by religious teachings when the people expose themselves to sacred radiations of love they become immunized against the blights and factors of deviation of personality like hypocrisy, animosity and lust and their mental states become balanced and they find peace in life and their souls transcend. Also darkness in their interactions with others turns to luminosity and the good is replaced with the evil and in this way they help each other to reach mental health in the light of mental balance. This has also been highlighted by Imam Ali (peace be upon him) (Tamimi Amadi, 1990: 583 and also cf. ibid: 429). Anyone who treats people good this goodness will turn the hearts of people towards him. Quran suggests that among the effects and requirements of divine love one can refer to the mental peace of His lovers (Yunis: 62). You need to know that the lovers of God have neither any fear nor any sorrow.

#### ***Talking with the husband and listening to his words***

Talking and linguistic relationship are among the most notable God given talents and capabilities of mankind. Speaking is the main tool of communication between humans and the most natural way of expression and exchange of ideas and intentions. This issue is so important that in Holy Quran God has referred to it as a great bounty along with the teaching of Quran and creation of man: "The Merciful/ He taught the man Quran/ Created the man/ and taught him to express himself" (Al Rahman: 1-4). Moreover, in the following verse of Quran (Balad: 9) tongue which is the tool of speaking has been enumerated as one of the divine bounties. This human capability like his other capabilities can be used both for correct causes and for incorrect causes. Then, couple's talking and listening to each other can be very effective; the husband needs someone in his life to talk with so that through her he may be able to continue his own life and by her wife's motivation reach higher successes. Therefore, one needs to listen to her husband's words in critical situations and struggle to give him peace with the words. As to the Holy Prophet it has been noted that His Highness would have listened to the words of other people from the beginning to the end. The verse "*Among them are men who molest the Prophet and say, "He is (all) ear." Say, "He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe."*" (Tawbah: 61) is suggested to refer to someone who hurt the prophet with his words and he was known as a



credulent person. However, prophet allowed him to talk to him (Makarem, Nasir, vol. 8: p. 15). Others sought to pretend that this is a weakness for the prophet who is listening to such a guy while this is a key strength of a true leader that he is compassionate towards the subjects and accepts their deficiencies (unless these shortcomings would incur critical damages to the religion). This is why the Quran states that Say, "He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe." But those who molest the Messenger will have a grievous penalty. The woman by listening to the words of the husband venerates his honor and does not allow his character to be broken and does not hurt his feelings. This will be a good means for preservation of the love, unity, and sympathy in the family.

#### ***Educational Role of Woman's Love in creation of Humbleness***

Respectful relations of couples the necessity of which have been noted by Quran in the following words, "*O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them, -except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good*" (Nisa: 16), is one of the foundations of stability and continuation of family. Humbleness is a key factor to the good relations between the couples. The man enjoys the love and respect that he sees from his wife; humbleness is one of those things that can make the life joyful and satisfying for the man. The righteous virtue of humbleness of the woman before her husband has been highlighted by the religious traditions. Her Majesty Fatima as the daughter of the Prophet of Islam the best creature in the universe and is of an equal existential content with Ali shows a unique humbleness to her husband which is admirable. For example, when Imam Ali asks her to allow the Caliph to visit her she answers her husband as follows: "Dear Ali! Here is your house and I am your maid" (Babazadeh, Ali Akbar: 255). By the same token, Imam Sadeq states: "three things kindle love: good manners, toleration and humbleness" (Bihar Al Anwar, Majlesi, vol. 2: 205). Holy Prophet states: "If I was allowed to prostrate before anyone but God I would have ordered the woman to prostrate before her husband" (Koleini, Mohammad Ibn Yaqub, Furu Kafi, Ale Bayt, Qom, 1988, vol. 2: 507, T. 6). In other place he states: "No woman would satisfy the Lord but she has already satisfied her husband" (Nuri, Al Muhadith, vol. 2: 552). There is no doubt that here we intend the obedience of woman from her husband in those affairs which are not against divine ordinances otherwise there is no necessity.

#### ***Understanding the Mental States of Husband***

One of the factors that strengthen the love relations between the couples is mutual understanding. Perhaps nothing like the mutual understanding of the mental states can bring about peace and be constructive. The most vital factor and cause of love is knowledge; the woman must know her husband best and have a thorough knowledge of his morales. If other people do not understand her husband and misunderstand his behaviors it is the wife that must know her husband well and clarify the issues for others. In a tradition it is quoted that one night one of the companions followed the Imam in a dark palm garden and saw his mystical states and supplications. Suddenly he saw that Imam fell down like a dry wood. After speculations he reached the conclusion that Ali (peace be upon him) has passed away; he rushed to the house of Imam to inform Her Majesty Fatima; Her Majesty knew that this state of



Imam has been due to his dread of the Lord (Nuri, Azam, Letter of Society, 2009, no. 57: 124). The other example of Her Highness Zahra of her husband's states of mind is the events of the final moments of the life of Fatima. She invited her husband to come to her bed and asked him to describe the moments of death to her so that the death to be easy for her. One of the delicate points of letting the loved ones to face death is quietly informing them and Her Majesty did this based on her knowledge of Imam's morales.

### *Suggestions:*

Since love plays a key role in the realization of mental and spiritual peace in the society and tasting the sweetness of love is one of the mental needs of all humans the importance of dealing with this issue is clear enough. Love creates joy in one's mind and spirit. This is why in Islam the couples have been advised to love each other in order to strengthen the foundation of family. Then, Quran has paid special attention in its enlightening verses to the love and its role in marriage. In line with the issue of love between the couples one can also assay the issue of the role of love in the better parenting and creation of mental peace in the child and also likewise the issue of the role of man's love in the mental peace of the woman and the child and many other similar issues.

### CONCLUSION

Some scholars have considered love to be referring to the cordial affection and the word is in Arabic derived from the word representing the seed which is the shape of heart. This continuous and intense affection that represents love resides in heart. As a term it refers to the special existential attachment and the dependence of the effect to its adequate cause. The woman's love of her husband plays a key role in the mental peace of the family because the lover who is attached to the beloved seeks to near herself by any means to the lover and for this reason she is humble and obeys the orders of the beloved. A family in which the parents and children love each other and are attached is strong and the God given talents are flourished in the children. One of the factors that ensure the strength of love among the couples is their knowledge of the states of mind of each other and such an understanding is achievable merely in the light of mutual affection and love. Perhaps no other factor can contribute to the peace and constructive nature of the family like the mutual understanding of the morales. Humbleness is the most vital factor in the better relations between the couples. The man enjoys the woman's love and respect; humbleness is one of those affairs that can satisfy the man in life. This property of humbleness in woman has been highlighted in the religious teachings. The woman who seeks to have good and emotional relations with her husband must revise her relations with God. Radical love of certain things including love of world, fame and position has been considered to be undesirable.

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