

# THE QUALITIES OF WOMEN AND HOW TO DEAL WITH THEM IN ACCORDANCE OF QURAN AND SUNNAH

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## ABSTRACT

This research aims to clarify the important aspects related to the positive and negative qualities of women as mentioned in the Qur'an and Sunnah. This research deals these qualities and their nature, analyses them, and shows how to deal them, especially regard to married life, and the impact of this on family life. The objective of this research is to study that qualities from Qur'an and Sunnah, strengthening them by the opinions of scholars. To achieve this, the researcher follows the inductive, analytical, and deductive approaches in order to track the texts related to the topic, infer them, and analyse them from the original sources, then derive the benefits related to marital relations. In addition, the researcher mentions how to benefit from these qualities in contemporary married life. The research will address several aspects, namely: How to deal women. Positive qualities of women. Negative qualities of women. Important rules in dealing women. Psychological secrets in dealing women. The research concluded that there are several qualities mentioned in the Qur'an and Sunnah, that knowing them is one of the important things helps in facilitating dealing with woman and makes couple happy in marital relations.

**Keywords:** Dealing women, qualities, positive, negative, Important rules, Psychological secrets.

## INTRODUCTION

The issue of positive and negative qualities of women has been described as a subject related to the nature of women and their moral composition as God Almighty created them in the system of this human life. Some of these qualities are innate and some are acquired. Most of the qualities of women mentioned in the Qur'an and Sunnah are innate qualities, which is what the researcher wants to focus on it. However, these qualities have a great positive or negative impact on the customs and traditions surrounding them in society, according to the strength of these customs and their relationship to religion and human morals, as is clear in people's lives, despite their differences in races, peoples, and tribes. Scholars have received this subject with great interest from various Islamic and non-Islamic groups, through objective and analytical study. This is done either by deducing the rulings related to the qualities of women or the customs and traditions that concern the wife in her family life, which is what most family or social psychologists have done in their books. Or to clarify the legal differences between men and women through answers to fatwas related to Islamic and devotional rulings, which is what most scholars have done in many of their books and fatwas related to jurisprudential rulings issued by Sharia and non-Sharia courts;

or to clarify women's needs and inclinations in marital relations and family life, which is what most family psychologists have done, in addition to some foreign writings devoid of Islamic morals and values; or to search for the approach of the Qur'an and Sunnah in explaining the nature of women, their characteristics, and how to deal with them according to the Islamic Guidance of Quran and the Sunnah; which is a topic that still needs more specialized study to extract the qualities of women and how to deal with them; Also; to show them to people so, that they may follow them in their dealings women, whether in their marital relations or family life.

In order to do that It is very important for one to know the qualities of women, because ignorance of such matters would create many problems between the men and women. It could even be a cause of anxiety and tension in their married life especially if we look at the fact that Allah created man and woman from one soul, and made in their nature common characteristics as well as peculiar ones of which the man has what the woman does not, and the woman has what the man does not, in order to achieve the purpose of marriage. Hence it becomes more important knowing the qualities of women in order to make it easier for men to tolerate some inappropriate behaviours that may come from woman towards the man. Consequently, the qualities of women decrease and get replaced by affection and mercy, then marital happiness. In this section, Allah the Almighty says: **(And the male is not like the female)** [Al Imran: 36]. **Al-Hafiz Ibn Katheer**, may Allah have mercy on him, said, when interpreting this verse: the intention of Imran's wife is clarified in the difference that exist between male and female: "i.e.: in strength, steadfastness in worship, and serving Al-Aqsa Masjid"<sup>159</sup>.

#### **FIRST AXIS: HOW TO DEAL WITH THE WIFE:**

One of the important things is knowing the skills of dealing with the wife as a life partner. This is because the Islamic law has considered the conditions and tendencies of woman, due to her psychological nature which is different from the man's, where it allowed the man to practice some of the things that were not permitted in other than the cases of married life, such as the type of flattery in praising women, engaging in some hobbies that revitalize a woman's heart, and the like. It is narrated from Umm Kulthum, may Allah be pleased with her, she said: I heard the Messenger of Allah, peace be upon him, saying: **(It is not a liar, he who reconciles between people and promotes good or protects and says good)**. **Ibn Shehab** said as it is in another narration: **(And she said: I have not heard him pardon anything of what the people say, except in three: in war, in reconciling between people, and in a man's speech to his wife, and a woman's speech to her husband<sup>160</sup>)**. **Judge Iyadh**, may Allah have mercy on him, said: There is no disagreement amongst scholars regarding the permissibility of lying in this regard, but be on the style of puns and the way of objections, not a statement of lies, such as: to promise his wife to forgive her and do good to her, and his intention is - if Allah has decreed or for a specific period - as well as his

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<sup>159</sup> Abu Al-Fida, Ismail bin Omar bin Katheer Al-Qurashi Al-Basri and then Al-Dimashq, Tafsir Ibn Kathir, investigation: Sami bin Muhammad Salama, (Al-Madina: Taiba House for Publishing and Distribution, I 2, 1420 A.H. / 1999 A.D. (Vol. 2, p. 33.

<sup>160</sup> Narrated by Muslim ibn al-Hajjaj Abu al-Husayn al-Qushayri al-Nisaburi, in his Sahih, (Beirut: House of Revival of Arab Heritage, d. And Ethics), Chapter: Prohibition of Lying and Explanation of What is Permissible thereof, Vol. 4, pg. 2011, No. 2605.

praise and affirmation other than this with common words and ambiguous expressions, from which it is understood what may sweeten her heart<sup>161</sup>.

This means that the woman needs the man to express his feelings towards her, such as: declaring his love for her, his admiration for her appearance and behaviour, for all that amazes her and stirs her feelings and emotions, and makes her feel his caring for her. **Experts** say:

A woman's heart is a lyre that she does not reveal her secrets except to those who know how to move her strings. The meaning of this is that the management of women is under the marital life requires a wide and deep knowledge of the woman's psyche, and a great deal of experience with her emotions and inclinations<sup>162</sup>.

This is because the woman is sensitive to feelings, so the husband should be wary of words and actions directed at the woman, especially if speaking in front of others, even if they are her children, as well as when speaking about other women, especially by praising them, or threatening to divorce her, or marry on her; She often gets hurt in her feelings, and she feels frustrated at the slightest word said to her in this regard.

On the other hand, if a woman speaks, her words contain exaggeration to an extreme degree. This is due to scientific fact: when a woman speaks, she wants to reach several goals, including: to share her feelings, -so she exaggerates to make her feelings clearer- to convey information, -thinking that exaggerating speech helps to better delivery of information- to build a relationship, -thinking that talking a lot helps to develop social ties. So, the husband should pay attention to this exaggeration, something of nature of the woman, for her words do not indicate the true meaning of her words because she does not think that her words are convincing or effective unless she gives it many exaggerations<sup>163</sup>.

The woman often addresses her husband with expressions such as: You do not care about my requests at all, or you have not gone out with me for a long time, or oh my God you don't love me anymore, or do you love me you haven't told me I love you since the days of engagement<sup>164</sup>. This fact is clear in the saying of the Prophet, peace be upon him, **"If you had been good to one of them for eternity, and then she sees something in you, she would say: I have never seen anything good from you at all"**<sup>165</sup> Undoubtedly, a woman's denial of her husband's goodness towards her after cohabiting with him is an undesirable exaggeration in such a situation.

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<sup>161</sup> Iyad bin Musa bin Iyad bin Amron Al Yahsabi Al-Sabti, Abu Al-Fadl, Al-Qadi, Completing the Teacher with the Benefits of Sahih Muslim Investigation: Dr. Yahya Ismail, (Egypt: Dar Al-Wafaa for Printing, Publishing and Distribution, Edition 1, 1419 AH / 1998 AD), vol. 8, p. 77-78.

<sup>162</sup> See: Attia Saqr, Encyclopedia of the Family under the Auspices of Islam, (Cairo: Wahba Library for Printing, Publishing and Distribution, Edition 2, 1427 AH / 2006 AD), vol. 3, p. 11.

<sup>163</sup> See: An electronic document, entitled: Languages of Love When Love Speaks, by Karim El-Shazly, writer and researcher in the field of human sciences, and expert in the sciences of The Family Meeting, p. 38-40, seen on Thursday 30/3/2017 at 2:00 pm, [www.ibtesama.com/vb](http://www.ibtesama.com/vb).

<sup>164</sup> Ibid., p. 39.

<sup>165</sup> Narrated by Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Al-Mughirah bin Bardzabah Al-Bukhari, Sahih Al-Bukhari, investigation: Muhammad Zuhair bin Nasser Al-Nasser, with an explanation Commenting on Dr. Mustafa Dib Al-Bagha, (Dar Touq Al-Najat, Edition 1, 1422 AH / 2002 AD), The Book of Faith, the chapter on infidelity of the clan, and kufr without kufr, c, 1 p. 15, No. 29.

In order to prevent such disruptions, especially between men and women, the researcher emphasizes the importance of recognizing the individual differences between men and women in expressing emotions. Women tend to exaggerate their words when expressing their feelings, thinking it will give their words more significance and attract more attention, while men tend to be more straightforward and precise. Understanding these differences is crucial for understanding the true meaning of what is said and for supporting family dialogue. Therefore, it is essential to present a table illustrating common phrases used by spouses, their intended meanings by women, and the appropriate responses in these situations:

<b>Table for Understanding Women's Phrases and Appropriate Responses:</b>		
<b>Women's Phrase:</b>	<b>Women's Intent:</b>	<b>Appropriate Response:</b>
We never go out.	I want to go out.	That's not true, we went out ten days ago.
You don't love me anymore	Make me feel more loved	Of course, I love you. Why do you think I live with you?
The house is a mess and the kids are driving crazy.	I am very tired and need appreciation.	It's normal, all houses with kids are like this.
I do everything myself.	Help me and lighten my load.	Do you think I go to the luck club at down? I also work hard.
You never care about us.	Sit with us and engage in conversation.	That's not true, I work hard for us and our kids.
You don't listen to me.	Listen and talk to me.	What do you think I'm doing now? I am listening to you.
You don't care about me.	Make me feel appreciated for what I do for the family	I appreciate what you do and acknowledge your efforts and sacrifices. I feel a lot of gratitude and happiness.

Understanding these nuances in our language greatly reduces the intensity of our dialogues and arguments. It helps avoid literal interpretations, especially of women's words, which often exceed the intended meaning, especially when they feel unappreciated or disrespected.

Given the importance of knowing such qualities that exist in women, it is advisable to mention these qualities, positive and negative, as mentioned in the Qur'an and Sunnah, for the man knowing



these helps him to treat the woman well, and therefore, he may be able to benefit from it in dealing with marital disputes. Many characteristics of women of such have been mentioned in the Qur'an and Sunnah.

## **SECONED AXIS: POSITIVE QUALITIES OF WOMEN.**

Women have many positive qualities, even more than their negative ones. These qualities are not specific to women but are attributed to them because the proportion of these qualities in them is higher than in men, and so is her nature with these characteristics. Highlighted are the following:

### **First Quality: Modesty**

Perhaps the basis that makes modesty a nature of a believing woman characters, which distinguishes her, is what Allah mentioned in the Noble Qur'an, in the story of the marriage of prophet Mosa in the position of a woman specifically, Allah the Almighty said: **(Then one of them came to him, walking with modesty, and said that my father is calling you to repay you for what you watered for us. When he came to him and told him the story, he said, fear not, indeed Allah guides not the wrongdoers) [Al-Qasas: 25].** In this verse is a "clear evidence of the importance of modesty in the right of women, though it is important in men as well, but it is more in women, due to the consequences of perfecting her modesty in warding off social evils resulting from women abandoning the character of modesty in many societies seen in this era.<sup>166</sup>" Modesty is one of the major morals for a woman, because it generates for her the character of concealment and chastity; it is built in the soul, increases with covering, ruined by nudity. Modesty is the door that prevents breaching virility and chastity.

What indicates the superiority of women modesty is that when the Prophet, peace and blessings be upon him, was praised with lofty modesty, it was compared to the modesty of a virgin in her bed. On the authority of Sa'id Al-Khudri, he said, "the Prophet is shy than a virgin in her bed."

**Al-Hafiz Ibn Hajar**, may Allah have mercy on him, said: "His saying (More shy than a virgin) is a little virgin, and his saying "In her bed" is in her covering, which is from the aspect of completeness, because the virgin in solitude is more modest than when she is outside of it, because in being alone, it could be assumed that the act will occur with her, so the obvious meaning is that if she is entered unto in her numbness not where she is alone. His shyness, peace be upon him, is not outside the limits of Allah s.w.t.<sup>167</sup>".

Perhaps it is in considering women's modesty in this regard that the wise Lawmaker differentiated between them and men in some legislative provisions. For example: she was not ordered to look at a man if he proposed to her as the man had been ordered; and she has days specific to her for study. The way she agrees to the husband who proposes to her is different from that of the man, so it suffices her to remain silent or cry. The threat to a woman disobeying her husband is more severe

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<sup>166</sup> Ahmed bin Abdul Aziz bin Qasim Al-Haddad, *Morals of the Prophet ﷺ in the Qur'an and Sunnah*, (Beirut: Dar Al-Gharb Al-Islami, d., 1417 AH/ 1996 AD), Part 1, pg 482. 2 Reported by Al-Bukhari in his *Sahih*, Book of Manaqib, Chapter Description of the Prophet s.aw. Part 4, pg. 190, No. 3562.

<sup>167</sup> Ahmed Bin Ali Bin Hajar Abu Al-Fadl Al-Asqalani Al-Shafi'i, *Fath Al-Bari Sharh Sahih Al-Bukhari*, Investigation: Muhammad Fouad Abdel-Baqi, Supervised by: Moheb Al-Din Al-Khatib, Commentary: Abdul Aziz bin Abdullah bin Baz, (Beirut: Dar Al-Maarifa, d. 1379 AH / 1968 AD), vol. 6, p. 577.

than the threat to a man, because a woman with her weakness is still more powerful than a man in resisting seduction and temptation with the innate modesty that Allah has given her, and her tendency to satisfy sexual desires is less than that of a man as well<sup>168</sup>.

Hence comes the importance of the husband knowing this nature of the woman, because the effects of this in the woman makes her not to show her need for a man explicitly, whether small or big. She often resorts to exposing her need through adornment, and exposing herself to the husband stylishly. Therefore, a prudent husband should not demand his wife to show what is in her mind of her need to fulfil her desire explicitly, because that contradicts the nature that Allah created in her, and contradicts her modesty. Many marital disagreements and problems arise for not knowing this fact.

### **Second Quality: Love of Adornment:**

Allah created the woman to love adornment and beauty, and it has become a necessary quality for her, without which she feels inferior. Therefore, the love of beautification and adornment arises since her childhood, and the evidence for that is the saying of **Allah the Almighty: (Then is one who is brought up in ornament and he in the dispute is not clear) [Al-Zukhruf: 18]**. Adornment is permissible for a woman, in response to her innate nature. Every woman is fond of being beautiful, and to appear beautiful. Adornment varies from age to age, but its basis is one instinct, which is the desire to acquire beauty or perfect it, and manifest it for men. Islam does not resist this innate desire, but it regulates and controls it, and makes it simple in directing it to one man - who is the life partner - who sees in her what no one else does<sup>169</sup>.

Also, what indicates love of adornment and beautification as natural for a woman -necessary for her, she still loves it and does it even at old age- is the saying of Allah the Almighty: **(Elderly women, who are past the prospect of marriage, have no blame if lay aside their outer garment without displaying their adornment, and for them to be chaste is better for them, and God is All-Hearing, All-Knowing) (An-Nur: 60)** Al-Tahir Ibn Ashour, may God have mercy on him, said: By adornment: to wear something that is not usually outwardly adorned, such as reddening and bleaching, as well as rare colors<sup>170</sup>.” God has permitted elderly women who are old the right to put their clothes on, even if they have no will for men, with a condition that they stay away from adornment, because the basic principle in women is that they love to beautify and adorn themselves, even at old age, and for this reason also they are encouraged to stay on their covering and leave laying off their clothes.

The husband may be surprised by his wife’s interest in this character, or by her many requests for adornment and beautification necessities; and it is one of the things that cause marital problems

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<sup>168</sup> See: Muhammad Salamah Jabr, *Characteristics of Femininity*, (Kuwait: Al-Manar Islamic Library, 2nd Edition, 1408/1988 CE), p. 44, 125.

<sup>169</sup> Sayyid Qutb Ibrahim Hussein al-Sharbi, *In the Shadows of the Qur’an*, (Cairo - Beirut: Dar Al-Shorouk, 17th edition, 1412 AH / 1991 AD), vol. 4, p. 2512.

<sup>170</sup> Muhammad Al-Tahir bin Muhammad bin Ashour Al-Tunisi, *Liberation and Enlightenment “Liberating the Right Meaning and Enlightening the New Mind from the Interpretation of the Glorious Book”* (Tunisia: Tunisian Publishing House, D. 1, 1400 / 1984 AD), vol. 18, p. 298.

and disputes if they are not controlled by Islamic regulations. One of what eases the husband in this regard is to know the wisdom of God in this manner; for the woman, it indicates a lack of natural perfection which is complemented by beautification and adornment of all permissible types. It is one of the things that separates between a man and a woman. At the same time, it is an attribute of praise for the woman, and for the man an attribute of dispraise that is does not befit him. A man should understand this properly, benefits from it in terms of raising woman on adornment, beauty, and elegance since childhood. He should not scold her, rather he should commend, encourage, and provide for her needs from that as much as he could and enjoy her.

That is her nature, and beauty of the image affects beauty of taste. On the other hand, the wife should consider the financial capabilities of her husband.

She should not bother him with purchasing adornment and beautification items beyond his capacity. The legit rule in this regard is like the rule on spending in general, it is the saying of Allah Almighty: **(So let him spend of what God has given him. Allah will not burden a soul except with what He has given it. After a difficulty, Allah will grant ease.) (Al-Talaq: 7).**

### **Third Quality: Strong Emotion:**

One of the aspects in which a woman surpasses a man is being more emotional than him, and this emotion arises from the point of completing a brain deficiency by an increase in emotion, because it is from the nature of a woman from the beginning of her creation that she was created from a crooked rib, that is, bent. Perhaps what indicates the strength and sensitivity of the woman's emotion is that she is affected by any criticism that affects her personality, and this often causes her to cry. Perhaps the greatest evidence of this is what happened to Safiya bint Huyay, the wife of the Prophet, ﷺ, when it reached her that Hafsa bint Omar □ spoke about her and said that she was a Jew daughter, she cried. This had reached her about Hafsa and she did not hear it directly, so how would it have been if she was present or if it was in the presence of a group of people? that would have had a more impact on her. On the authority of Anas who said: (It reached Safiyah that Hafsa said: Jew daughter, so she wept, so the Prophet, peace be upon him, entered while she is crying, he said: "what is making you cry?" she said: Hafsa said to me: Jew daughter. while she is crying, then the Prophet s.a.w said: **"And you are the daughter of a prophet, and your uncle is a prophet, and you are under a prophet, so what is her pride over you?" Then he said: "Fear Allah, oh Hafsa"**<sup>171</sup>). "There is no doubt that this character is one of the necessary characteristics for a woman to take care of children, and one of the principles of feminine softness that makes a woman quick to sensitivity and response to emotion. It is difficult for her what is easy for a man, like controlling emotion, volatility of opinion, and firmness of determination. They are undoubtedly different in this temperament<sup>172</sup>."

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<sup>171</sup> Narrated by Abu Issa Muhammad bin Issa bin Surat Al-Tirmidhi, in his Sunan, investigation and commentary: Ahmed Shaker and others, (Egypt: Mustafa Al-Babi Al-Halabi Library and Press, 2nd Edition). 1395 AH / 1975 AD, in his Sunan, Chapters on the Merits of the Messenger of God s.a.w, Chapter on the Virtue of the Wives of the Prophet s.a.w, Part 6, pg. 192, No. 3894, and he said: "A good hadith Sahih Gharib from this route." Sheikh Al-Albani said: "Its chain of narrators is authentic" in Sahih Sunan Al-Tirmidhi, vol. 3, p. 244, No. 3055. Ibn Hibban in Sahihah, Volume 16, pg. 193, No. 7211.

<sup>172</sup> Al-Bar, Women's Work in the Balance, p. 81.

The child also needs emotional care more than mental care, especially in the first years of its life, so it is natural for a woman to have a special emotional formation that is not similar to that of a man, because staying with a young child does not end with his breast feeding; however, it requires a permanent commitment, an emotional response that requires a lot of proportionality between their moods, their understanding, and the ranges of its sense and kindness. This case of femininity was seen a lot in her life stages from early youth to old age, it is not devoid of child-like contentment, anger, pampering, alienation, love of guardianship and humility from those who treat her, even if they are age mate or at the age of her children<sup>173</sup>.

Hence comes the importance of the husband's awareness of this quality in the woman, and it is very beneficial by being careful in words and actions directed towards the woman when talking to her. It often bothers her to talk about other women, especially by praising them, or threatening her with divorce, or taking another wife. This may cause many problems and marital disputes between them without the man knowing the weight of such words on the woman and the hurt it would cause her, especially if in his conversation with her, he rarely speaks well of her and expresses kindness towards her. This may lead his wife to hard-heartedness, or to deal harshly with him and his children, and all of this is due to lack of the husband's preservation of his wife's affection and the strength of her feelings.

#### **Fourth Quality: Kind-heartedness**

A woman surpasses a man when it comes to heart tenderness and emotion predominance over her; thus, she is more affected by words than a man and her feelings are hurt more quickly than a man's. She is quick to be affected by sweet words, even when exaggerated, because she listens with her affection, not with her mind, unlike a man. This is one of the great kindness of Allah Almighty to His servants, as He grants women strong affection to be a reason for the conjugal continuity between her and her family. Also, the tenderness of a woman's heart benefits a man when marital disagreements and problems occur between him and his wife, for the woman quickly removes whatever is in her heart against the man, whether by good apology, kind words, or reasonable explanation. The effects of this tenderness and affection appear in a woman's life in several aspects, including:

##### **A. Quick Affection by Sweet Words:**

Heart tenderness makes a woman sensitive to beautiful and kind words, especially beautiful poems. The Prophet once called Anjasha's attention to this habit when he was singing for camels while he was walking in a caravan with the Prophet, peace be upon him, he said „**Hey Anjasha, be gentle with the women**”<sup>174</sup>.

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<sup>173</sup> See: Dr. Adel Hassan Youssef Al-Hamad, an electronic document entitled: The Characteristics of a Woman's Personality in the Qur'an and the Sunnah, seen on Saturday 27/5/2017 at One and a half in the evening, pp. 99-101, from the website: The Islamic Benefits Library. <http://www.saaaid.net/book/open.php?cat=6&book=9792>.

<sup>174</sup> Narrated by Al-Bukhari, in his Sahih, Book of Literature, Chapter: "Al-Maarid al-Ma'arid" (Refuting Lies), Volume 8, pg. 47, No. 6211.

## **B. Quick Returning to Her Husband:**

What indicates that a woman is soft-hearted is that she does not hold a grudge against her husband in particular, but rather her heart is filled of love for him. So, she is quick to return to her husband, who divorced her and after the expiry of her waiting period, especially if she saw a desire in him to take her back, she often accepts and mostly is ready to return. Thus, **Allah the Almighty** said: **(And if women are divorced and have reached their term, so do not stop them to marry their husbands, if they agree between themselves. That is recommended for whoever believes in Allah and the last day, and that is better and purer for you; Allah knows, and you do not know) (Al-Baqarah: 232).**

Undoubtedly, in this verse is a clear indication of a woman's heart tenderness and quick inclination towards whom she is accustomed to, even if he had hated or abused her before. She inclines whenever she notices his longing to return to her and his love for her again.

Hence comes the importance of a man knowing this trait in a woman, as he can manage his wife wisely through it, be it in marital cohabitation or in family matters. So, he does not burden her with actions she cannot bear, or even in general social matters. He rather provides her with the appropriate atmosphere to assume her mission as a wife and mother; then it becomes easy for him to teach her, correct her views, and educate her in worldly and hereafter matters, both private and public. The husband may think all that is difficult, but in fact, Allah has made easy for men. Unless he does not get right the ways of treating women, it might be hard for him and as a result differences between them and family problems occur.

## **THIRD AXIS: NEGATIVE QUALITIES OF WOMEN**

Just as a woman has positive qualities, she also has negative qualities. She is like every other creature in which there is good and evil, and perhaps the greatest evidence on that came from the Prophet, peace and blessings be upon him, about wedding etiquettes, that it is from the Sunnah that if the groom enters onto the bride, he should supplicate: **“Oh Allah, I ask You for the good in her and the good of what she is made for, and protect me from her evil and the evil of what she is made for”<sup>175</sup>**. Here, it befits the researcher to warn that these traits, while being negative, have other positive aspects, especially from the Sharia point of view, because Allah ﷻ does not create pure evil. There is a great wisdom behind all His actions. **Ibn al-Qayyim**, may Allah have mercy on him, said: “Allah never does wrong, rather, all His actions are good and wise, for He does not create pure evil in anyway. There is benefit and wisdom in all His creations even if some have an attached partial evil. As for the total and absolute evil in every respect, He is free of it and not attached to Him”<sup>176</sup>.

Therefore, these traits should not be seen as purely negative; rather, it has many worldly and hereafter benefits for the family. Also, these qualities are many, but the researcher will restrict

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<sup>175</sup> Narrated by Abu Dawood in his Sunan, Book of Marriage, Chapter in Jami' al-Marriage, Part 3, pp. 488-489, No. 2160, and Shuaib Al-Arna'ut said: “The chain of transmission of this hadith is Hassan”.

<sup>176</sup> Muhammad ibn Abi Bakr ibn Ayyub ibn Saad Shams al-Din, Ibn Qayyim al-Jawziyya, Healing the Unwell in Issues of Judgment, Destiny, Wisdom and Reasoning, (Beirut, Lebanon: Dar Knowledge, Dr. T., 1398 AH / 1978 AD), vol. 1, p. 169.

himself to the ones that relate to marital disagreement a lot, though all are related to marital disputes and family problems. Among these negative traits of women are the following:

### **First Trait: Love of pampering:**

Among the things that Allah created in women is the love of being pampered. The matter does not stop in the love of the heart, but goes beyond it to the words and actions that a woman extracts from a man even if he does nothing in the first place. The love of pampering for a woman is something she is proud of over others, because it indicates her high status and favor with her husband. The evidence for the existence of this quality in women is in the Prophetic Sunnah: what happened to Aisha, may Allah be pleased with her, for the Prophet, peace be upon him. Used to pamper her. An example of this is that he, peace be upon him, stood for her and was patient for her to watch the Abyssinians while they were playing in the mosque. Aisha, may Allah be pleased with her, is narrated to have said, **“I saw the Prophet, peace and blessings be upon him, covering me in his robe while I was looking at the Abyssinians playing in the mosque, Until I was the one who got bored.” So, consider a very young girl, eager for amusement<sup>177</sup>”**.

Aisha, may Allah be pleased with her, used to pamper herself with that, because she was the only virgin whom the Prophet, peace be upon him, married in his lifetime. It is not exclusive to Aisha only, but every one of his wives had something to pamper herself with from the Prophet s.a.w. It has been narrated from many of them.

For example, Zainab bint Jahsh, may Allah be pleased with her: “She used to be proud over the wives of the Prophet. She would say: **Your family has married you off, and Allah the Almighty has given me in marriage from above the seven heavens<sup>178</sup>”**.

It is clear in these texts the pampering the mothers of the believers, may Allah be pleased with them all, used to get from the Prophet, peace be upon him. The Prophet, peace be upon him, used to approved them on that. Out of his complete fulfillment, he used to pamper those who were absent, as he used to do that to the mother of Believers, Khadija bint Khuwaylid, may Allah be pleased with her, when Aisha began to overstep the bounds in her rights; often would he mention the virtues of Khadija, he would pamper himself. He would prefer benevolence to her brothers and her friends openly and in sight of his wives, for her honor and loyalty. Note it in this section.

Hence comes the importance of a man knowing this trait in his wife, because acknowledging and caring for her signify her high position and favor by the man, while neglecting or not acknowledging it is one of the things that frustrate her status and privilege by the man. Thus, this results to lack of respect between them, then marital disputes or family problems. So, the husband should consider this positive trait in the aspect of its results in the woman, even if it turns to be negative in the aspect of the husband, he should not consider it a purely negative trait.

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<sup>177</sup>Narrated by Al-Bukhari, in his Sahih, Book of Prayer, Chapter: A Woman’s Looking at Abyssinians and the Like without Suspicion, Part 7, Pg. 38, No: 5236.

<sup>178</sup>Al-Bukhari included it in his Sahih, Kitab al-Tawhid, chapter and his throne was over water” [Hood: 7]. And He is the Lord of the Great Throne,, [At-Tawbah: 129], Part 9, Pg 124, No. 7420. 25, p. 113).

## **Second Trait: Denial of Good Treatment:**

One of the negative qualities that the Prophet, peace and blessings be upon him, warned the woman against, is the trait of denying the husband's benevolence, which is intimacy infidelity. The researcher mentioned this quality as one of the things that distinguishes the personality of a woman from a man, because it is more in women, it occurs from them to men. If seen in a man, then he has one of the women traits, for it occurs from a woman as a result of rapid irritability, and lack of knowledge of her husband's rights. **Imam An-Nawawi**, may Allah have mercy on him, **said:** "They deny good treatment due to weakness and little knowledge, so it is evident to refute denying the benevolence of the benevolent"<sup>179</sup>.

The presence of this trait in a woman is one of the things that hinder successful marital life, especially if the husband is good in treating his family, because that is considered receiving goodness with evil, which is blameworthy on the doer whom the wise Lawmaker has threatened with entering fire. A wise woman does not deny the husband's goodness because of a mere misstep that occurred on his part, which may be due to her shortcomings or due to an acceptable excuse or an emergency excuse from the husband's side, "No one, with the length of acquaintance, is free of an offense or a violation in saying or doing. So, his much benevolence and goodness should not be denied for that"<sup>180</sup>.

Hence comes the importance of a man knowing this trait in a woman, so that he knows how to react if something of such occurred from the woman. A prudent husband is the one who calms his nerves at and remembers this trait of women, in order to help his wife, stop or overcome it. This is by not responding to her during these emotions and delaying that until another time, or by responding to her in a wise manner and not holding her accountable for what she has done as a result of these emotions; because women are often not aware of what they say in such situations, and the effect of emotions prevails over them.

## **Third Trait: Crookedness:**

A woman is created from a crooked rib, and the most obvious and clear characteristic of the rib is its crookedness and warp which is an innate characteristic of a woman and which can only be straightened by breaking, as narrated in the hadith of Abu Hurairah r.a. **the Messenger of Allah**, peace and blessings be upon him, **said:** "Take care of women, for a woman is created from a rib, which its most crooked part is the upper part. If you want to straighten it, you break it; and if you leave it, it remains crooked. So, take care of women"<sup>181</sup>. In another narration, according to Ahmad, from **the hadith of Samra bin Jundab** r.a. he said: The Messenger of Allah, peace be upon him, said, "A woman is created from a rib, and if you want to straighten a rib,

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<sup>179</sup> Al-Nawawi, *Sharh Sahih Muslim*, Vol. 6, p. 175.

<sup>180</sup> Abu Al-Walid Suleiman bin Khalaf bin Saad bin Ayoub bin Warith Al-Tajbi Al-Qurtubi Al-Baji Al-Andalusi, *Al-Muntaqa Sharh Al-Muwatta*, (Egypt Governorate: Al-Saada Press, Edition 1, 1332 AH/1912 AD), vol. 1, p. 329.

<sup>181</sup> Narrated by Muslim in his *Sahih*, Book of Breastfeeding, Chapter on Wills with Women, Volume 2, pg. 1091, No. 1468. Al-Tirmidhi, in his *Sunan*, The Book of Divorce, the chapter on what came In Madarat al-Nisa', Volume 2, pg. 485, No. 1188, and he said: "This hadith is a good, authentic, strange hadith from this route, and its chain of transmission is good".



**you will break it, so accommodate her, you will live with her<sup>182</sup>**. These hadiths clearly indicate that the crookedness of a woman is an innate matter in the origin of her creation.

The fact that a woman is created from a crooked rib gives her the benefits in her nature and characteristics which originated from her creation. “For this reason, a woman has acquired the nature of inclination towards desires; however, crooked behavior is from the nature of the rib which she is created from<sup>183</sup>”. The rib is naturally crooked, and crookedness bears several meanings. There is no doubt that the man knowing the interpretations of crookedness and its benefits in the woman is one of the things that increase the consolidation of their marital relationship, facilitate understanding in their cohabitation, and decrease marital disputes and family problems.

#### **Fourth Trait: Jealousy**

Jealousy is a good trait in a woman; it indicates the depth of her love for her husband. **Al-Hamidi**, may Allah have mercy on him, defined it as: “Heart narrowness between the woman and her husband in whatever is in his heart or in her heart in the matter of marriage, especially in his inclination towards others or hers towards others<sup>184</sup>”. It is “derived from a change of heart and a rage of anger due to participation in what is specialized in it<sup>185</sup>”. Mostly, it is specialized between the spouses, and jealousy in women is of two types:

**First:** Jealousy of the husband. It is evidence of her intense keenness on him, and willingness to win him over other people, even if it is the closest relative.

**Second:** Jealousy over a co-wife. It is a hate to join and compete with her in her love. Jealousy is commendable if used in the right way, according to the Sharia regulations. Ibn Hajar, may Allah have mercy on him, said: “The root of jealousy is not acquired by women, but if she exaggerates it in excess, she would be blamed<sup>186</sup>”.

So, Jealousy may occur from a virtuous or an unvirtuous woman, for the best women of all time, the wives of the Prophet, peace be upon him, the mothers of the believers, may Allah be pleased with them all, jealousy has occurred from them, and the most jealous of them was Aisha, who was more jealous of Khadija whom she did not see, but because **the Prophet**, peace be upon him, mentioned her frequently. Aisha, may God be pleased with her, said: **“I was not jealous of any of the wives of the Prophet, PBUH, as I was of Khadija whom I did not see her, but the Prophet, peace be upon him, used to mention her often, and sometimes he would slaughter a sheep, then cut its parts, and then send it to her friends. I would at times say to him: As if there is**

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<sup>182</sup> Narrated by Ahmad in his Musnad, Musnad al-Basrien, from the hadith of Samra bin Jundab, on the authority of the Prophet s.a.w, vol. 33, pg. 283, No. 20093, and the investigator al-Arna'ut said: “The hadith True, his men are trustworthy, the men of the two sheikhs”.

<sup>183</sup> Jabr, Characteristics of Femininity. p. 8.

<sup>184</sup> Muhammad bin Fattouh bin Abdullah bin Fattouh bin Hamid Al-Azdi Al-Mawraqi Al-Hamidy Abu Abdullah bin Abi Nasr, a strange interpretation of what is in the two Sahihs of Bukhari and Muslim, Investigated by: Zubaydah Muhammad Sa'id Abdul Aziz, (Cairo: Library of the Sunna, Scientific, Edition 1, 1415 AH / 1995 AD), pp. 528-529.

<sup>185</sup> Ibn Hajar, in his book Al-Fath, vol. 9, p. 320.

<sup>186</sup> Ibn Hajar, in his book Al-Fath, vol. 9, p. 326.

**no any other woman in the world except Khadija, and he would reply saying: “She was, and was, and I had a son from her”<sup>187</sup>”.**

As for controlling jealousy with the Sharia regulations, the Prophet, peace be upon him, in many hadiths had directed those who violated these regulations because of their wives’ jealousy, to stop at the Sharia limitation in jealousy. It is suitable to mention some of these regulations due to its importance in resolving marital disputes; it is generally into three main regulations:

1. That jealousy be in suspicion, 2. That jealousy does not cause the commission of what Allah has forbidden of saying or doing, 3. That jealousy does not result in invalidating good deeds. However, there are some regulations mentioned by some scholars regarding jealousy, no enough space to mention them here. So, if all these regulations are in place as regards to jealousy, whether it is from the husband or the wife. This is then considered to be of a praiseworthy jealousy, which was found even among the wives of the Prophet Muhammad s.a.w., may Allah be pleased with them all. There are other negative and positive qualities of women that there is not enough space to mention all of them.

#### **FOURTH AXIS: IMPOTANT RULRS IN DEALING WITH WOMEN. <sup>188</sup>:**

Understanding these rules, believing them, building marital life according to its concept, and applying them under the Sharia regulations are among the things that play an important role in consolidating marital happiness between spouses. It is also often one of the reasons for dealing with marital disputes and family problems. The most important of these rules are the following:

**Rule One:** that some etiquettes and recommended acts a husband performs towards his wife have a great role in their marital happiness. It is not possible for a family to be happy, performing its functions to the fullest extent, except by implementing these acts. This is because leaving or neglecting them leads to lack of true marital happiness, and thus, many marital disputes and problems occur.

**Rule Two:** that the bond of love and emotional compatibility in private marital relationship plays an important role in the happiness of a marital life, ensuring that it is on the path of stability. The stronger the love between the spouses, the easier it is for them to bear the burdens of life, carrying out its duties and etiquettes; and vice versa negatively affects the marital life.

**Rule Three:** A woman lives her marital life according to what she is accustomed to in her early days. So, the husband should create the ambience she should get used to from the beginning of their lives, and lay the foundation and order the wife should walk on in her new home. Otherwise, she will return to what she is accustomed to.

**Rule Four:** that the man is the one worthy of the leadership of marital life, by virtue of his talents, innate and acquired characteristics, supported by the text of the Islamic law and by the reality. So, it should not be left to the wife.

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<sup>187</sup> Narrated by Al-Bukhari in his Sahih, as the Book of Virtue of the Ansar, Chapter: The Marriage of the Prophet, s.a.w., Khadija and Her Excellence, may God be pleased with her, Part 5, pp. 38-39, No. 3818.

<sup>188</sup> See: Attiyyah Saqr, in his book Family Encyclopedia, Volume 3, pp. 33-40.

**Rule Five:** Allah has created the woman to be submissive to the man, to listen to him, and to obey his opinion, even if he disagrees with hers. The more his manly qualities -such as strength, courage, assuming responsibility and taking care of her and the family affairs- the dearer he is to a woman's heart; and the weaker these qualities, the lower his status to her and the more difficult it is for her to be submissive to him. Then this causes problems between them.

#### **FIFTH AXIS: PSYCHOLOGICAL SECRETS IN DEALING WITH WOMEN.**

Psychologists have mentioned many secrets that the spouses should know related to the psychology of men and women. It explains many things of their behavior and inclinations, which the husband or wife may be surprised about if occurred from one of them towards the other in their marital life<sup>189</sup>.

The researcher sees the importance of mentioning some of these secrets -to be one of the reasons for obtaining marital happiness and avoiding trouble, which may be a cause of marital disputes and family problems- which are:

**The First Secret:** A woman is greatly disturbed by the silence of a man at home and lack of much talk. She does not know why he is silent. This is because it is contrary to her nature and she does not remain silent except when she is angry, frustrated, or sad, but when she is at ease, she talks and babbles. She looks at her husband with the same nature, so she is very disturbed by his silence and his lack of talk.

**The truth that** a woman should know about a man is that silence and lack of speech is the natural state for him. He is silent because he has nothing to say. The woman often tries to make him talk, so she begins with questions that the man gets fed up with. Instead of these questions, she should go on talking about a topic he loves in a smooth way, and he will respond to it.

**The Second Secret:** the woman sees that she offers many things to the man. She is surprised when she asks him to do something, then he says: He can't. This may be a very simple request.

**The truth that** a woman should know about a man is that he is very focused on what is around him, and any confusion can provoke his nerves and annoy him, even if he loves it. Therefore, she should avoid asking him what she wants when he is busy with anything, even if it is something trivial to her, such as: reading a newspaper, surfing the Internet, and the rest.

**The Third Secret:** the woman wants her husband to be her knight, who will sympathize with her and listen to her complaints, but it becomes surprising when she complains to him, that he says: the matter is trivial, and it does not deserve all this anxiety from you, or perhaps he laughs and smiles simply at the matter, and that she too concern over it; the woman sees this reaction as lack of care from the man<sup>190</sup>.

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<sup>189</sup>See: Professor, Jihad Muhammad Al-Dinari, consultant psychiatrist, an article entitled: The secrets of men that many women are ignorant of about the psychology of men. On the Anza tribe website, under the classification of Anza tribe councils, was seen on Sunday, July 1, 2021, at 11 am. [www.3nzh.com/vb/showthread.php?t=20988](http://www.3nzh.com/vb/showthread.php?t=20988).

<sup>190</sup> All of these matters are also learned from an article entitled: The Woman Preferred by Men and the Man Preferred by Women, found in a group of Medad websites, under the supervision of: Sheikh Saad bin Zaid Al Mahmoud, under the category: The choice of the spouses, seen on Sunday, July 1, 2020, 3:15 pm. <https://midad.com/recitations>.

**The truth that** a woman should know about a man is that he presents to her what he thinks is the solution that will comfort her, as it comforts him. In this case, he needs her to show confidence in his ability to solve problems with this method; and such response in men is very logical and required; but a woman may drown in sadness because of that answer, and accuse her husband of indifference.

**The Fourth Secret:** A woman may be surprised at a man's nervousness, lack of appreciating her care for him and his blunt answers to her questions, which could lead to anxiety. While she needs to show care, love, pity and fear for the absence or silence, she thinks he needs it the same way like her.

**In fact,** the woman should know that a man needs her attention, but not in this way, he does not need more than making him feel her confidence in him, his manliness and his ability to face difficulties.

**The Fifth Secret:** A woman may be surprised when she goes with her husband to the market, as he becomes nervous and hurries her in what she wants to choose leisurely and calmly. Shopping often ends up in a problem between her and her husband.

**In fact,** the woman should know that shopping is not a problem for a man. The problem is that the man always leans to focus in his views, his thinking, and his words. Therefore, he is tired of the confusion in the market, which is: the abundance of goods, shops and sellers, while women enjoy this diversity, because by nature, she can focus on several things at a time, she can talk on the phone while carrying her child and watch the dinner pot over the fire, with ease, while such is considered torture for a man.

## CONCLUSION

**A: finding:** The research concluded that there are several positive and negative qualities of women mentioned in the Qur'an and Sunnah, and that knowing them is one of the important things that helps in facilitating dealing with women and making marital relations happy. Mastering these qualities and dealing with women in a similar manner has a positive impact on the success of family life. The wise legislator has considered the nature and characteristics of women in Islamic rulings; therefore, it is more appropriate to take this into account when dealing with women and marital relations. Women have innate qualities that people see as negative; however, they are positive and praiseworthy if they are controlled by Islamic controls, such as: ingratitude, malice, jealousy, and the like. Both men and women have their own psychological nature that may annoy their life partner, and mastering this nature is one of the things that contributes to consolidating marital life and gives a person new skill in dealing with family members.

**B: recommendation:** There is an exigency need to focus studies and research on the nature of men and women and their characteristics according to the methodology of the Qur'an and Sunnah in order to apply that in marital relations and family interactions. It is not sufficient to simply take information related to the nature of men and women from inherited customs or traditions, or to take it from psychological and social sciences without combining it with what is mentioned in the

guidance of the Qur'an and Sunnah, because that gives the results of those studies a religious legal form.

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