

Means to Attain a Happy

# *Family Life*



Authored by Shaykh Sulayman Ruhaylee

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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## AUTHOR'S INTRODUCTION

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Verily all the praises belong to Allah. We praise Him and we seek His assistance and we seek His forgiveness. And we seek refuge in Allah from the evil of our souls and from the evil of our actions. Whoever Allah guides none can misguide him, and whoever is misguided there is no guide for him. I bear witness that nothing has the right to be worshipped except for Allah alone without partners and I bear witness that Muhammad is His slave and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ .

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾

***O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.<sup>1</sup>***

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

***O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.<sup>2</sup>***

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<sup>1</sup> (Soorah Aali Imraan 3:102)

<sup>2</sup> (Soorah An Nisaa 4:1)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴾

*O you who believe! Fear Allah, and (always) say a word directed to that which is correct*

﴿ يُصَلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾

*He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).<sup>3</sup>*

As to what follows: verily the most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the most evil of affairs are newly invented matters, and every newly invented matter is an innovation and every innovation is astray and straying is in the fire.

Furthermore-O noble brothers-do you know why we gathered today, in this blessed place? And upon what affair we have gathered?

Verily we gathered in a house from the houses of Allah, resigning ourselves to Allah's mercy, hoping that we are by the virtue of our Lord, from the successful, and hoping that we are recipients of a generous reward which is a consequence of gathering in a house from His houses. Allah عَزَّ وَجَلَّ says:

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<sup>3</sup> (Soorah Ahzab 33:71)

﴿ فِي بُيُوتِ أَدْنَى اللَّهِ أَنْ تُرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ ﴾ {36} وَالْآصْنَافِ

*In houses (Masjids), which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is glorified in the mornings and in the afternoons or the evenings,*

﴿ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ﴾ {37} يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

*Men whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), nor from establishing the prayer, nor from giving the Zakat. They fear a day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).*

﴿ لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴾ {38}

*That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allah provides without measure to whom He wills.<sup>4</sup>*

These verses contain an amazing praise, and a noble promise.

﴿ فِي بُيُوتِ ﴾

*In houses*

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<sup>4</sup> (Soorah An Nur 24:36-38)

They are the houses of Allah. They have been ascribed to Allah, honoring them. And how great is it, O slave of Allah, to sit in a house which has been ascribed to Allah. Who is the one who ascribed it to Him? Allah ascribed it to Himself.

And if Allah did not give us permission to name it "house of Allah" we would not have named it as such. Thus, Allah has given us permission, as an honor, to name these Masjids houses of Allah. Then He gave us permission to elevate and to mention His Name therein and to glorify Him morning and evening. Those men (who do so) are commended because neither trade nor merchandise diverts them from His remembrance. Thus, if they hear the remembrance of Allah, they come hastily with open hearts turning towards Him. They place this before the worldly life (Dunya). This is because they know, with certain knowledge, that the next life is better than the first life. Therefore, they do not prefer this worldly life over the next life; rather they only take advantage of the time with an affair which Allah عَزَّ وَجَلَّ praised those engaged in it.

What is it that has guided them to this affair? They have hearts which are alive. They fear the day in which the hearts and eyesight will be inverted. What has inverted them? Verily it is a day in which the people will be seen as though they are intoxicated, staggering, but they will not be intoxicated. What has caused them to stagger? Intoxicants? (No,) but rather they will have seen the punishment of Allah, and the punishment of Allah is severe. Thus it filled them with terror, and their hearts and eyesight inverted. So what did Allah promise them?



﴿ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ ﴾ {38}

حِسَابٍ

*That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah provides for those whom He wills, without measure.<sup>5</sup>*

﴿ يَرْزُقُ مَن يَشَاءُ ﴾

*(Allah) provides for whom He wills*

Allah provides whom He wills with righteous actions. Thus what they have done is from the provision of Allah, from the virtue of Allah. Allah provided them with a provision they would be happy with; because the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ جَمَعَ اللهُ عَلَيْهِ أَمْرَهُ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ

*Whoever has the next life as his main concern Allah will make him content and the worldly life will come to him in spite of itself.<sup>6</sup>*

Thus whoever makes the next life his main concern, his aspiration, Allah will make his heart content. Thus his affairs will not be multifaceted or problematic, which he is not at ease with.

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<sup>5</sup> (Soorah An Nur 24: 38)

<sup>6</sup> Narrated by Ibn Majah (230) and ibn Hibbaan (680/2) and Ahmad (183/5) Shaykh Al Albani declared it authentic.

His richness will be placed in his heart, so he will perceive that he is rich; thus, he will not be miserable. In addition to this, the worldly life will come to him in spite of itself. This is from the virtue of Allah عَزَّ وَجَلَّ.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, giving glad tidings, and encouraging his Ummah:

وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتَهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

*And no people gather in a house from the houses of Allah, reciting the Book of Allah, and studying it between each other, except that the tranquility descends upon them, and the Mercy envelopes them, and the Angels surround them, and Allah mentions them to those with Him.<sup>7</sup>*

How great a virtue this is! And the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

مَنْ غَدَا إِلَى الْمَسْجِدِ لَا يُرِيدُ إِلَّا أَنْ يَتَعَلَّمَ خَيْرًا أَوْ يُعَلِّمَهُ كَانَ كَأَجْرِ حَاجٍّ تَامًا حَجَّهُ

*Whoever goes out to the Masjid not wanting except to learn good or to teach it, will have the reward of a pilgrim who has completed his Hajj, a completed Hajj.<sup>8</sup>*

Allahu Akbar, O slaves of Allah, the reward of a pilgrim who has completed his Hajj!! It does not require travelling, nor does it require an interruption of days. It only requires

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<sup>7</sup> Extracted from a hadith collected by Muslim (2699)

<sup>8</sup> Narrated by Tabaraani (7473/8) Shaykh Al Albani said it is Hasan Sahih.

a sincere intention, and a righteous pursuit to a house from the houses of Allah, wanting by this pursuit to teach what is good, or wanting by it to learn that which is good. So, what is the result? You will have a reward like the reward of a pilgrim who has completed his Hajj, a completed Hajj. And the accepted Hajj has no reward except for paradise. This affair becomes greater if it takes place between two prayers like our situation tonight. This is because the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

إِذَا تَطَهَّرَ الرَّجُلُ ثُمَّ مَرَّ إِلَى الْمَسْجِدِ يَرْعَى الصَّلَاةَ كَتَبَ لَهُ كَاتِبَاهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا إِلَى الْمَسْجِدِ عَشْرَ حَسَنَاتٍ ، وَالْقَاعِدُ يَرْعَى الصَّلَاةَ كَالْقَائِمِ وَيُكْتَبُ مِنَ الْمُصَلِّينَ مِنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ حَتَّى يَرْجِعَ

*If a man purifies himself, then goes to the Masjid taking care of the prayer, his scribes will write for him ten good deeds for every step he takes towards the Masjid. And the one who sits guarding (waiting for) the prayer is like the one standing in prayer, he shall be written among those who are praying from the time he exits his home until he returns.<sup>9</sup>*

How tremendous a virtue this is, O brothers! If a person leaves from his home, and he has performed ablution and he intends the house of Allah for the purpose of prayer, he will have ten good deeds written for every footstep he takes to the Masjid. Then what?

وَالْقَاعِدُ يَرْعَى الصَّلَاةَ

*And the one who sits guarding the prayer*

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<sup>9</sup> Narrated by ibn Hibbaan (2045 and 2038/5) Al Hakim said it is authentic based upon the condition of Muslim

This means: waiting for it.

كَأَقَانِيَتٍ

*Is like the Qaanit*

Who is the Qaanit? He is the one standing in prayer. Thus you, if you came from your house even if you pondered a great deal, and you sat in the Masjid waiting for the prayer, then it will be written for you the reward of the one praying, the one standing in prayer. *He shall be written among those who are praying until he returns.* Thus, your duration that you stay in the Masjid, you are written from among those who are praying, even if you are sitting, as long as you are waiting for the prayer, until you return to your home. So how tremendous a reward is this?!

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

صَلَاةٌ عَلَىٰ إِثْرِ صَلَاةٍ لَا لَعْوٌ بَيْنَهُمَا كِتَابٌ فِي عِلِّيِّينَ

*A prayer after a prayer, in which there is no impermissible speech between the two prayers, is written in Illiyin.*<sup>10</sup>

If you pray a mandatory prayer from those prayers which are mandatory, then you pray its sister<sup>11</sup> and you do not engage in vain speech between the two prayers, between

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<sup>10</sup> Collected by Abu Dawood and Ahmad. Shaykh Al Albani declared it hasan.

<sup>11</sup> Translator's footnote: From the explanation of Abu Dawood: This means a prayer following another prayer connecting the two prayers together. This is the same if the connecting prayer is an obligatory, Sunnah, or optional prayer.

the two prayers you do not engage in impermissible speech, then what is the virtue? It is written in Illiyin! And what will allow you to understand, O slave of Allah, what Illiyin is?

{20} ﴿ كِتَابٌ مَرْقُومٌ ﴾

*A Register (fully) inscribed*<sup>12</sup>

Who are those who witness it?

{21} ﴿ يَشْهَدُهُ الْمُقَرَّبُونَ ﴾

*To which bear witness those nearest (to Allah).*<sup>13</sup>

How tremendous a virtue this is! And the virtues in the likes of this affair are very numerous, O brothers. Thus we ask Allah to give us above what we expect, and that He does not entrust us to the actions we perform. And how often are people prevented from the likes of this goodness?! Therefore, we praise Allah for Him giving us success to reach it. And we ask Allah to guide all of our brothers to obtain these virtues.

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<sup>12</sup> (Soorah Al-Mutaffifeen 83:20)

<sup>13</sup> (Soorah Al-Mutaffifeen 83:21)

## CAUSES OF A DYSFUNCTIONAL FAMILY

As for the affair which we gathered for, the affair is as you have heard from Shaykh Salih, may Allah give him success: "Means to Attain a Happy Family Life."

And it is of the utmost importance given that all of us have families, the young of us and the old among us. Each one of us hopes that he sees happiness in his home. Each of us desires to see joy on the faces of his wife and children. All of us yearn for happiness. And there is no doubt that the family is the foundation of the community. Consequently, if the family is happy and stable, the community will be stable and happy.

It is essential that we understand that when we speak about the happiness of the families, we do not intend that the family will be without problems, because it is from the nature of people when they gather together that there will occur between them some disturbances and some problems. Rather what we intend is that the norm in the family is happiness and serenity and that the family has the ability to work through problems with means that will not disrupt the order nor remove the felicity. We intend to say: happiness should glimmer throughout the family. Thus, when the father enters, the home radiates with happiness because of him, and when he leaves his family awaits his return. We intend to say: the husband takes comfort in his wife, and the wife takes comfort in her husband, and the children take comfort in their parents, and the parents take comfort in their children; and there is clemency in the homes.

It is known that the family is comprised of a foundation and branches. As for the foundation, then it is the spouses, and the branches are the fruits from the spouses – the children, male and female. And it is known, if the foundation attains happiness, this happiness is mirrored upon the children.

It is known to everyone that each and every person desires to have happiness in his home but the views of the people vary on how to attain this happiness. Some of the people believe that happiness lies in amassing wealth; accordingly, he makes his main concern augmenting his wealth. So he searches for ways to increase his wealth while neglecting his family. He spends most of his time away from them; he does not ask about them. And if it is said to him, “Why do you not take care of your family?” He responds, “How am I not taking care of my family, when I tire myself in order to give them wealth?!” And so, he does not generate happiness for them or for himself.

Some people think that a happy family life can be attained by merely having a lot of children; thus he strives to have many children, but this becomes a distraction for him. His situation is:

﴿ أَلْهَأَكُمُ النَّكَاتُ ﴾ {1}

*The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things),*

﴿ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴾ {2}

*Until you visit the graves.*<sup>14</sup>

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<sup>14</sup> (Soorah At-Takathur 102:1-2)

As a result, he does not attain happiness. Many of the people believe that happiness is in accumulating entertainment inside the home so he brings his family a variety of entertainment. He wishes to make them happy so he thinks, but he does not attain happiness.

Since happiness is the contentment of the heart, its ease, security, and its delight, along with the removal of its worry, and sorrow. It is personal satisfaction with those whom he shares his life with inside his home.

Indeed happiness has its causes and reasons. We will attempt tonight to identify some of its causes and introduce some of its reasons.

And we are in dire need of this subject matter, and we are in dire need to converse regarding the happy family during this time period which is filled with many distractions. The family members have turned away such that each one of them isolates himself in his own world.

The internet has invaded the homes and some of the spouses have become isolated in their homes on this device and the children have become distant from their parents because of it.

Some of the people isolate themselves with satellite channels. This person is watching a channel, and that person does not like it, so he buys himself another device to sit in front of.

This is how it occurs. As a result, the family divides inside of the home. Not to mention, the separation of the community in its general framework.



Many of us feel alienated in their homes and the relationship between the spouses has become lifeless, as well as the relationship the parents have with the children and the relationship the children have with the parents and the relationship between the siblings.

Therefore, we have tremendous need, O noble attendees, to speak about the means to attain a happy family life.

## IMAAN AND RIGHTEOUS ACTIONS

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Verily, there is from the means to attain a happy family a major reason, and it is the foundation of all happiness, its heart and its soul. It is the secret to happiness; it is the secret to comfort, the secret to serenity. Whoever attains it has attained a great deal of good. O slaves of Allah, it is nothing other than: each and every member of the family being diligent in actualizing Imaan (faith) and righteous actions. Surely this is the foundation for a good life. Allah عَزَّ وَجَلَّ says:

﴿مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ﴾ {97}

*Whoever works righteousness, whether male or female, while he (or she) is a believer.<sup>15</sup>*

This is the condition. Who is the one who made it a condition? The Lord of all that exists. What is this condition? "*Whoever works righteousness.*" And what is righteous action?

Righteous action is that wherein the one who has it flies with two wings. The wing of sincerity to Allah; thus he is sincere to Allah in his actions. And the wing of following the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, such that his actions have been legislated in the Book of Allah or in the Sunnah of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This is righteous action.

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<sup>15</sup> Soorah An Nahl 16:97

﴿مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ﴾ [97]

*Whoever works righteousness, whether male or female,  
while he (or she) is a believer.*

Thus, he actualized faith, and righteous actions along with the faith. What is the result of the fulfillment to this condition? What is the reward?

﴿فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

*Verily, to him will We give a good life (in this world with respect, contentment and lawful provision), We shall pay them certainly a reward in proportion to the best of what they used to do.<sup>16</sup>*

And whoever Allah causes to live a good life, who is it that can spoil his life? If Allah is the One who has in His Hand the reins of power, and He has given this person a good life, then who has the ability to spoil his life? If the Jinn and mankind gathered together to ruin his life they would not affect his good life at all, because the One who has made his life good is Allah *سُبْحَانَهُ وَتَعَالَىٰ*.

He will reward him with good in this life and the next. He will reward him in proportion to the best of what he used to do in this world by causing him to live a good life. And He will reward him in the next life, by causing his life in the afterworld to be good, by making him from the inhabitants of paradise.

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<sup>16</sup> Soorah An Nahl 16:97

This is the promise of Allah *سُبْحَانَهُ وَتَعَالَى*. Whomever Allah gives a good life and bestows upon him contentment, then he is content with the good that he receives.

Allah *عَزَّ وَجَلَّ* bestows upon the person self-contentment; thus happiness resides in his heart, shines in his home, and delights those around him. If he finds in his home and from his family members around him prosperity, then he is grateful and he rewards those around him with good. And if he finds in his family and from those around him adversity, he is patient and he overlooks those who did wrong from his family. And this is only for the believer. The Prophet *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* said:

*عَجَبًا لِأَمْرِ الْمُؤْمِنِ*

*How amazing is the affair of the believer!*

Ponder, O brothers, who was the one that was amazed? Verily, it was Muhammad ibn Abdullah, the Messenger of Allah *صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*.

*عَجَبًا لِأَمْرِ الْمُؤْمِنِ*

*How amazing is the affair of the believer!*

What is his affair?

*إِنْ أَمْرُهُ كُلُّهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ*

*For his affairs are all good; and this applies to no one but the believer. If something good happens to him, he is thankful for it*

*and that is good for him. If something bad happens to him, he bears it with patience and that is good for him*<sup>17</sup>

Thus, whoever actualizes Imaan (faith), then happiness is actualized for him within this great affair.

Ibn Al Qayyim رَحِمَهُ اللهُ عَزَّ وَجَلَّ said:

فِي الْقَلْبِ شَعَثٌ لَا يَلْمُهُ إِلَّا الْإِقْبَالُ عَلَى اللَّهِ

In the heart there is disorder; nothing can repair it except drawing near to Allah.

In the heart there is disorder, meaning separation and detachment. Nothing can repair it except drawing near to Allah.

فِي الْقَلْبِ شَعَثٌ لَا يَلْمُهُ إِلَّا الْإِقْبَالُ عَلَى اللَّهِ

وَفِيهِ وَخْشَةٌ لَا يُزِيلُهَا إِلَّا الْأَنْسُ بِاللَّهِ

وَفِيهِ حُزْنٌ لَا يُذْهِبُهُ إِلَّا السُّرُورُ بِمَعْرِفَةِ اللَّهِ وَصِدْقُ مُعَامَلَتِهِ

وَفِيهِ قَلَقٌ لَا يُسْكِنُهُ إِلَّا الْإِجْتِمَاعُ عَلَيْهِ وَالْفِرَارُ إِلَيْهِ

وَفِيهِ نِيْرَانٌ حَسْرَاتٍ لَا يُطْفِئُهَا إِلَّا الرِّضَا بِأَمْرِهِ وَتَهْيِئِهِ وَقَضَائِهِ وَمُعَانَقَةَ الصَّبْرِ عَلَى

ذَلِكَ إِلَى وَقْتِ لِقَائِهِ

وَفِيهِ فَاقَةٌ لَا يَسُدُّهَا إِلَّا مَحَبَّتُهُ وَالْإِتَابَةُ إِلَيْهِ وَدَوَامُ ذِكْرِهِ وَصِدْقُ الْإِخْلَاصِ لَهُ وَلَوْ

أُعْطِيَ الدُّنْيَا وَمَا فِيهَا نَمَّ تُسَدُّ تِلْكَ الْفَاقَةَ أَبَدًا

<sup>17</sup> Collected by Muslim (2999)

In the heart, there is disorder; nothing can repair it except  
drawing near to Allah.

In it is loneliness; nothing can remove it except familiarity  
with Allah

In it is sadness; nothing can dispel it except pleasure in  
knowing Allah and sincere conduct with Him

In it is stress; nothing can calm it except being close with  
Him and fleeing towards Him

In it is the fire of sorrows; nothing extinguishes it except  
pleasure with His Command, His Prohibitions and His  
Decree and embracing patience upon this until the time to  
meet Him

In it is indigence; nothing can satisfy it except His Love  
and devotion to Him, and constantly remembering Him  
and having true sincerity with Him

And if the entire world and everything it contains was  
given to him, it would never fill this void<sup>18</sup>

If he were given the world and all that it contains without  
drawing near to Allah, it would never fill this void.  
Therefore, that which removes the troubles and worries of  
the heart, and brings about its serenity, is drawing near to  
Allah with righteous actions.

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<sup>18</sup> Madarij As Saalikeen

## CHOOSING A RIGHTEOUS SPOUSE

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Verily, that which is connected to this foundation of a happy family is choosing a spouse who is upright and religiously committed without being heedless to the joy that a person needs to have with those he shares his life with. This is what the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ insisted.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

تُكَّحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسْبِهَا وَجَمَالِهَا وَلِدِينِهَا ، فَاطْفَرِ بِدَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ

*"A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. Choose the one who is religiously-committed, may your hands be rubbed with dust (i.e., may you prosper)."*<sup>19</sup>

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed us that the attraction to marry the women is her wealth, her beauty, her family status, and her religion. And he clarified that the successful triumphant person is the one who chooses the religiously committed woman. How excellent was the saying of the one who said:

لَيْسَ الْقَنَاءُ بِمَالِهَا وَجَمَالِهَا... كَلَّا وَلَا بِمَقَاخِرِ الْأَبَاءِ  
لَكِنَّهَا بِعَفَافِهَا وَبِطَهْرِهَا... وَصَالِحِهَا لِلزَّوْجِ وَالْأَبْنَاءِ  
وَقِيَامِهَا بِشُؤُونِ مَنْزِلِهَا وَأَنْ... تَرَعَاكَ فِي السَّرَّاءِ وَالضَّرَّاءِ  
يَا لَيْتَ شِعْرِي أَيْنَ تُوجَدُ هَذِهِ... الْفَتَيَاتُ تَحْتِ الْقُبَّةِ وَالزَّرْقَاءِ

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<sup>19</sup> Collected by Bukari (5090) and Muslim (1466) the wording of the hadith is from Muslim.

The woman is not according to her wealth or her beauty or  
by the boast of her parents

But rather by her chastity and her purity and her  
righteousness to her husband and children

And her execution of the duties of the home and her caring  
for you in good times and bad

If only I knew where you could find these women beneath  
the blue sky?!

Verily, these women should be searched for with gold ink,  
rather they should be searched for with gold treasures.

Mustafa Mukhtar (the selected chosen one) صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ said:

إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَرَّوْجُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ  
عَرِيضٌ

*If there comes to you one who pleases you with his religion and  
his manners, then marry him; if you do not do so there will be  
corruption in the land and widespread evil.<sup>20</sup>*

Thus, the Prophet صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ made choosing a spouse  
based upon their religious commitment and character.

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<sup>20</sup> Collected by Tirmidi (1085) and Abu Dawood "Al Muraaseel" (224) and Tabaraani (762/22) and Bayhaqi (82/7) and the wordings is from him. Tirmidi said: (Hasan Gareeb). Al Albani said: Perhaps Tirmidi declared this narration to be hasan is only due to considering the other narrations especially the narration of Abu Huraira.



And he indicated this is from the greatest affairs by which to repel the trials and tribulations, and to rectify the earth and to rectify the homes.

And the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

تَرْجُوا الْوُدُودَ الْوُلُودَ , فَإِنِّي مُكَاتِبٌ بِكُمْ الْأُمَّمَ

*Marry the one who is loving and fertile, for I will compete with the other nations with your numbers.*<sup>21</sup>

Along with this great guidance the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was not heedless concerning what the person needs in order to live based on them being human. For this reason, O brothers, Abu Huraira رَضِيَ اللهُ عَنْهُ said:

كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَتَاهُ رَجُلٌ فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الْأَنْصَارِ فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْظَرْتِ إِلَيْهَا قَالَ لَا قَالَ فَادْهَبِ فَاَنْظُرِي إِلَيْهَا فَإِنِّي فِي أَعْيُنِ الْأَنْصَارِ شَيْئًا

*I was with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when a man came to him and informed him that he had married a woman from the Ansar. (meaning he had completed the engagement to marry) The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him: Did you look at her? The man replied: No. He said: Go and look at her, (why?) because there is something about the eyes of the Ansar.*

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<sup>21</sup> Collected by Abu Dawood (2050) and An Nisaai (3227) and ibn Haban (4057, 4056/9) and Tabaraani (508/20) and Haakim (2685/2). Hakim declared it to be authentic, Al Albani declared it hasan.

The man was from the Muhaajiroon and he became engaged with a woman from the Ansar, so he came to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to inform him that he had gotten engaged. So the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him, "Did you see her?" The man replied, "No." He said, "Go and look at her."<sup>22</sup>

Why? This is because he was from the Muhaajiroon and the eyes of the Ansars were small so perhaps someone from the Muhaajiroon would not be comfortable with this. Thus look at how the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ guided him to look at that which would make him comfortable with her; because he is human. And he was not heedless of this point.

It has been narrated that Al-Mugeerah ibn Shu'bah proposed to a woman. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

إِذْهَبْ فَانظُرْ إِلَيْهَا ، فَإِنَّهُ أُخْرَى أَنْ يُؤَدِمَ بَيْنَكُمَا

*Go and look at her, because it is more fitting that love and compatibility be established between you.*<sup>23</sup>

So he went and looked at her. Look, O brothers, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ directed Al Mugeerah to look at the woman that he wanted to marry, and then he informed him of the wisdom behind it.

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<sup>22</sup> Collected by Muslim (1424)

<sup>23</sup> Collected by Ahmad 246 and 244/4) and Tirmidi (1087) and An Nisaai (3235) and ibn Maajah (1866) Tirmidi said this hadith is hasan.

And the wisdom is that it is more conducive for love to be established between them, and for their life together to remain upon happiness.

Therefore, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was not content with the man knowing that the woman he proposed to was religiously committed, rather he paid attention to his human needs as well, in order for the person to be comfortable with the person he is going to spend his life with.

This affair is from the greatest reasons to establish the family. Thus, if the man marries the woman and he is comfortable with her, and she is religiously committed, this will bring about happiness for his family and preserve the bond that he has with his wife.

## REMEMBERING ALLAH IN THE HOMES

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From the means to attain a happy family is an affair which has been lost in many of the homes today; and it is to establish in the homes the remembrance of Allah عَزَّ وَجَلَّ.

Unfortunately, during these times many of our families are devoid of the remembrance of Allah in the homes such that the Quran is hardly recited in the homes, and the remembrance of Allah is scarcely found in some homes. And the homes have been overtaken by the remembrance of the devils; singing and music have entered the homes. This is the reason for a great deal of misery in the homes.

Verily, preserving the remembrance of Allah عَزَّ وَجَلَّ, O brothers, expands the chest and puts the hearts at ease. Did not our Lord سُبْحَانَهُ وَتَعَالَى say?

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ {28}

*Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt, in the remembrance of Allah do hearts find satisfaction.*<sup>24</sup>

Are we not certain? Are we not believers?

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

*For without doubt, in the remembrance of Allah do hearts find satisfaction.*

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<sup>24</sup> Soorah Rad 13:28

Therefore, if Allah is remembered in the home, the homes will be at ease. The remembrance of Allah has an amazing affect upon soothing the heart and removing its worry and grief. For this reason the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ

*The example of the one who remembers his Lord in comparison to the one who does not remember his Lord, is that of a living creature compared to a dead one.<sup>25</sup>*

The person who remembers Allah is alive and the person who does not remember Allah is dead, even if he walks among the people. He is dead without any life in his existence and no spirit in his home. This is because he does not remember Allah.

Thus, the excellence of remembering Allah is tremendous, and the virtue of Allah that comes by way of it is far-reaching. It is from the greatest means to attain happiness. Why is this, O slave of Allah? This is because when you remember Allah عَزَّ وَجَلَّ, Allah will be a guardian over you. And if you know that Allah is protecting you, would not your heart be at ease? If you knew that Allah, the Guardian, the All Knower, was protecting you, would not your heart be at ease?

It has been narrated from Abu Huraira رَضِيَ اللهُ عَنْهُ that Satan said to him:

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<sup>25</sup> Collected by Bukari (6407)

إِذَا أُوْتِيتَ إِلَىٰ فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ حَتَّىٰ تَخْتِمَ الْآيَةَ ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ  
حَافِظٌ وَلَا يَفْرِيَنَّكَ شَيْطَانٌ حَتَّىٰ تُصْبِحَ

*Whenever you go to bed, recite Ayat-al-Kursi until you finish the entire verse. (If you do so), Allah will appoint a guard for you who will stay with you and no devil will come near you till morning.*

So Abu Huraira informed the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about that, so he replied to him:

صَدَقَكَ وَهُوَ كَذُوبٌ

*He told you the truth although he is a compulsive liar.<sup>26</sup>*

How can the heart of a Muslim not be at ease with the protection of Allah, while he reads the closing verses of Soorah Al Baqara? The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

مَنْ قَرَأَ بِالْآيَاتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ

*Whoever reads the last two verses from Soorah Al Baqara during the night it will suffice him.<sup>27</sup>*

It will suffice him, meaning it will be sufficient worship for him; thus, it is a tremendous act of worship during the night. And it will suffice him from every evil by the

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<sup>26</sup> Extracted from a hadith collected by Bukari (2311) and (3275) and (5010) and An Nisaai (959) and ibn Khuzaymah (2424/4)

<sup>27</sup> Collected by Bukari (5008) the wording of the hadith is from Bukari. Muslim (807)

bounty of Allah, so Allah عَزَّ وَجَلَّ will protect the person by way of that.

How can the heart of the Muslim not be tranquil and serene when he reads in the morning and the evening?

مَنْ قَالَ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ لَمْ تُصِبْهُ فَجْأَةٌ بَلَاءٍ حَتَّى يُصْبِحَ وَمَنْ قَالَهَا حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ لَمْ تُصِبْهُ فَجْأَةٌ بَلَاءٍ حَتَّى يُمْسِيَ

*Whoever says: "In the Name of Allah, the One who nothing is harmed with His Name neither in the earth nor in the heavens, and He is the One who hears all, and the All Knower"; three times will not be harmed by the sudden tribulations until the morning and whoever says it in the morning three times will not be harmed by the sudden tribulations until the evening.*<sup>28</sup>

Whoever says it in the morning, Allah will protect him from the sudden tribulations until the evening; and whoever says it in the evening will be protected from the sudden tribulations until the morning. So, how can the heart not be at ease with this affair?

How can the heart of the Muslim not be serene, relaxed and happy while he reads?

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾

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<sup>28</sup> Collected by Ahmad (72 and 66 and 62/1) and Abu Dawood (5088) and (5089) the wording of the hadith is from Abu Dawood. Tirmidi (3388) and ibn Maaja (3869). Tirmidi declared it hasan and Al Albani declared it authentic in Al Mishkaat (2391)

### *Say: He is Allah, the One*<sup>29</sup>

And he reads Soorah Al-Falaq and Soorah An Nas three times in the morning and evening?

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

قُلْ هُوَ اللَّهُ أَحَدٌ ، وَالْمُعَوَّذَتَيْنِ حِينَ تُمْسِي ، وَحِينَ تُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ

*Read: "Say: He is Allah, the One" and Soorah Al Falaq and Soorah An Nas three times in the morning and it will suffice you from everything.*<sup>30</sup>

And how can happiness not settle in your heart and worry, sadness, grief and stress leave your heart while you say: Allah is my Lord, He has no partners? Is this sentence difficult to remember? Allah is my Lord, He has no partners. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

مَنْ أَصَابَهُ هَمٌّ أَوْ غَمٌّ أَوْ سَقَمٌ أَوْ شِدَّةٌ، فَقَالَ : اللَّهُ اللَّهُ رَبِّي ، لا شَرِيكَ لَهُ كُشِفَ ذَلِكَ عَنْهُ

*Whoever is afflicted with worry, distress, sickness, or hardship, then says: "Allah is my Lord, He has no partners," that will be removed from him.*<sup>31</sup>

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<sup>29</sup> Soorah Al Ikhlas 112:1

<sup>30</sup> Collected by Abu Dawood (5082) and Tirmidi (3575) Tirmidi said: Hasan Sahih Gareeb. And Al Albani said: Hasan Sahih.

<sup>31</sup> Collected by Tabari (396/24) Al Albani declared it authentic



So, how is this from the means to attain happiness, but we are heedless of it?

The home in which Soorah Al Baqara is read in it, the devils flee from it.<sup>32</sup> But who reads Soorah Al Baqara in his home today? Only a few extraordinary people do this. For this reason the devils reside in many of the homes.

If the person enters his home and says: “In the Name of Allah”, Satan flees from the home and he says (to his companions from the devils):

لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ

*You have neither any place to reside tonight nor any dinner.*<sup>33</sup>

Many people enter their homes without remembering Allah; rather, it has reached us that some people enter their homes while they are singing and clapping. Satan enters the home with this type of person; rather, Satan enters the home before he does. So, how can he have happiness in his home?

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<sup>32</sup> This has been confirmed by a hadith collected by Muslim (780)

<sup>33</sup> Collected by Muslim (2018)

## THE HUSBAND MAINTAINING THE HOME

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From the means to attain a happy family life is for the husband to be a protector and maintainer of his wife, and a watcher over his family. Verily, Allah سُبْحَانَهُ وَتَعَالَى says in His Noble Book:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

*Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means.*<sup>34</sup>

This Qiwaamah (the role of being head of the household) is from the beauty of Islam and from the perfection of Allah's favor upon us, as it contains a great deal of good. And it agrees with the natural disposition of the husband and the wife. The Qiwaamah is delegated to the husband, and it is for him to establish that which will bring prosperity to the condition of his wife.

Shaykh ibn Sa'dee رَحِمَهُ اللهُ said:

Allah تَعَالَى informed us that the men are maintainers and protectors of women; meaning: maintainers over them by obliging them with the rights of Allah, and preserving the obligations, and preventing them from evil. It is upon the man to compel them with that.

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<sup>34</sup> Soorah An Nisaa 4:34)

And his maintenance and protection over them also includes spending upon them, and clothing, and housing.<sup>35</sup>

And it has come from Abdullah ibn Umar رَضِيَ اللهُ عَنْهُ that he said: I heard the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَالرَّجُلُ رَاعٍ فِي أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ  
، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا

*All of you are shepherds and each one of you shall be questioned concerning his flock. The man is a shepherd over his household and he shall be questioned about his flock. And the woman is a shepherd over her husband's home and she shall be questioned concerning her flock.*<sup>36</sup>

The man is a shepherd over his family. It is obligatory upon him to establish that which will benefit them. And the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ  
الْجَنَّةَ

*There is no slave (person) whom Allah entrust with a flock (a person) under his care, and he dies on the day he dies while he is betraying his trust except that Allah will prohibit him from paradise.*<sup>37</sup>

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<sup>35</sup> Tafseer Sa'adee (Pg. 177)

<sup>36</sup> Collected by Bukari (893) and Muslim (1829)

<sup>37</sup> Collected by Bukari (7151, 7150) and Muslim (142) the wording is from Muslim.

*"There is no slave (person)..." – this means every individual; "...whom Allah entrust with a flock (a person)..." – meaning a person even if it is one individual; "...and he dies on the day he dies while he is betraying his trust..." – meaning he does not protect it with his sincere advice; "...except that Allah will prohibit him from paradise."*

This is proof, O my brothers, that this is from the major sins that Allah *سُبْحَانَهُ* وَتَعَالَى hates.

## THE PREVALENCE OF COMPASSION AND LOVE IN THE HOME

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From the means to attain a happy family life is for compassion and love to prevail in the home. Allah عَزَّ وَجَلَّ says:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ﴾

*And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts)<sup>38</sup>*

From the means to attain happiness is you are diligent, O believers, upon compassion and mercy. Islam encourages showing compassion to the woman and enduring the harms that could come from her, and maintaining kindness to her. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً

*No believing man should hate a believing woman.*

Meaning no believing man should have animosity and hatred for a believing woman.

إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ

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<sup>38</sup> Soorah Rum 30:21

*If he dislikes one of her characteristics, he will be pleased with another<sup>39</sup>*

So there is no happiness without compassion and mercy. Islam came with that which supports this happiness, and it is the righteous woman. It has been narrated from Sad ibn Abi Waqas رَضِيَ اللهُ عَنْهُ that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

أَرْبَعَةٌ مِنَ السَّعَادَةِ : الْمَرْأَةُ الصَّالِحَةُ وَالْمَسْكَنُ الْوَاسِعُ وَالْجَارُ الصَّالِحُ وَالْمَرْكَبُ الْهَيئُ ،  
وَأَرْبَعَةٌ مِنَ الشَّقَاءِ : الْمَرْأَةُ السُّوءُ وَالْجَارُ السُّوءُ وَالْمَسْكَنُ الضَّيِّقُ وَالْمَرْكَبُ السُّوءُ

*Four things are part of happiness: a righteous wife, a spacious abode, a good neighbor, and comfortable transportation. And four things bring about misery: a bad wife, a bad neighbor, a tight abode, and bad transportation.”<sup>40</sup>*

*“Four things are part of happiness”*

Ponder over them; because verily, they are from the means of a happy family.

*“A righteous wife”*

Due to her the family will be happy.

*“A spacious abode”*

The family will live in it; and thus, they will be happy.

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<sup>39</sup> Narrated by Muslim (1469)

<sup>40</sup> Collected by Ahmad (168/1) and ibn Haban (4032/9) and Haakim (2640)/2) Al Albani declared it authentic in his collection of authentic narrations (282)

*"A good neighbor"*

He will live adjacent to the family; thus, they will be happy.

*"Comfortable transportation"*

The family will ride in it; and thus, be happy.

*"Four things bring about misery"*

From the things that bring about misery to the family.

*"A bad neighbor"*

Due to him, the family will be miserable.

*"A bad wife"*

An evil wife who is not pious; due to her, the family will be miserable.

*"A tight abode"*

Due to it, the family will be miserable.

*"Bad transportation"*

Thus, due to it, the family will be miserable.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, explaining what came in this hadith:

ثَلَاثٌ مِنَ السَّعَادَةِ الْمَرْأَةُ الصَّالِحَةُ

Three things are a part of happiness: A righteous wife

What is the happiness from her?

ثَلَاثٌ مِنَ السَّعَادَةِ : الْمَرْأَةُ تَرَاهَا تُعْجِبُكَ ، وَتَغِيبُ فِتْنَتُهَا عَلَى نَفْسِهَا ، وَمَالِكَ ،  
 وَالِدَابَّةٌ تَكُونُ وَطْنَةً ، فَتُلْحِقُكَ بِأَصْحَابِكَ ، وَالدَّارُ الْوَاسِعَةُ ، كَثِيرَةُ الْمَرَافِقِ . وَثَلَاثٌ مِنَ  
 الشَّقَاوَةِ : الْمَرْأَةُ تَرَاهَا فَسْوَمُوكَ ، وَتَحْمِلُ لِسَانَهَا عَلَيْكَ ، وَإِنْ غَبْتَ لَمْ تَأْمَنْهَا عَلَى  
 نَفْسِهَا وَمَالِكَ ، وَالِدَابَّةٌ تَكُونُ قَطُوفًا ، إِنْ ضَرَبْتَهَا أُتْعِبَتْكَ ، وَإِنْ تَرَكْتَهَا لَمْ تُلْحِقْكَ  
 بِأَصْحَابِكَ ، وَالِدَّارُ تَكُونُ ضَيِّقَةً ، قَلِيلَةَ الْمَرَافِقِ

*Three things are from happiness: A woman who pleases you when you look at her. And in your absence, she preserves for you herself and your wealth. And a well-trodden vehicle (meaning, docile and speedy) that connects you to your companion. And a home that is spacious with many amenities. And there are three things from misery: A woman who when you see her, she displeases you, and she unleashes her tongue against you. And in your absence, she does not preserve herself or your wealth. And slow transportation which is sluggish; if you hit it, then it will tire you out, and if you leave it, then it will not take you to your companion. And a tight home that has few amenities.<sup>41</sup>*

And he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ

*"This world is temporary joy, and the best temporary joy of this world is a righteous wife."<sup>42</sup>*

<sup>41</sup> Collected by Haakim (2684/2) He said the chain of narration is authentic.

<sup>42</sup> Collected by Muslim (1467)



## LIVING IN KINDNESS

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From the means to attain a happy family life is to live in kindness. Allah تَعَالَى said:

﴿ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ﴾

*Live with them in kindness and equity.*<sup>43</sup>

There is no doubt that living in kindness is a reason for happiness. And living in kindness is required from the husband, and required from the wife, and it is required from all the family members. Allah عَزَّ وَجَلَّ says:

﴿ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ﴾

*Live with them in kindness and equity.*

And He says:

﴿ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ﴾

*And women shall have rights similar to the rights against them, according to what is equitable.*<sup>44</sup>

This is from the means to attain a happy family life.

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<sup>43</sup> Soorah An Nisaa 4:19

<sup>44</sup> Soorah Al Baqara 2:228)

Al Qurtubi رَحِمَهُ اللهُ said in his explanation of the statement of Allah تَعَالَى:

﴿ وَعَاثِرُوهُنَّ بِالْمَعْرُوفِ ﴾

*Live with them in kindness and equity.*

“Meaning, according to what Allah has commanded him with to include living with them in a good manner. And what is intended in this command, in most cases, are the husbands; and the wives are included also as it appears in other verses. And that (living with her in kindness) includes fulfilling her rights such as the dowry, spending upon her, and not frowning in her face when she has done nothing wrong, and to speak freely with them, not rude and inconsiderate, not displaying an inclination to other than her.”<sup>45</sup>

“And not frowning in her face when she has done nothing wrong”: some of the husbands and some of the fathers, their laughter is reserved for the people outside of the home, and if you see him outside of his family, you would say, “Masha Allah! He does not stop laughing!” And he makes those around him laugh. But when he enters the home, he transforms into a lion! He does not smile in his wife’s face, and he does not smile in his children’s face! This is not living with them in kindness.

“And to speak freely with them”: thus, he converses with his wife and he converses with his children. Some of the people, if they are outside of their home, they do not stop talking, as the common people say: “leader of the gathering!” But when he enters the home, he is a mute; he

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<sup>45</sup> The compilation of the rules of the Quran (97/5)

almost does not speak at all. And if he does speak, he is rough and crude. This is not living with them in kindness, and this will bring misery to the family. Al Qurtubi said, “Allah سُبْحَانَهُ commanded good companionship towards the women if they marry them; and the relationship and companionship between them should be complete. Verily, this is most soothing for the soul and more beneficial for living.”

Ibn Abbass رَضِيَ اللهُ عَنْهُ said:

إِنِّي لِأُحِبُّ أَنْ أَتَرَيَنَّ لِلْمَرْأَةِ كَمَا أُحِبُّ أَنْ تَتَرَيَنَّ لِي : لِأَنَّ اللَّهَ تَعَالَى يَقُولُ : وَلَهُنَّ مِثْلُ  
الَّذِي عَلَيْنَهُنَّ بِالْمَعْرُوفِ

Verily, I love to beautify myself for the wife, just like I love for her to beautify herself for me, because Allah تَعَالَى said:

*And women shall have rights similar to the rights against them, according to what is equitable.*<sup>46</sup>

Meaning, the man beautifies himself for his wife in a manner that is appropriate, just as he loves for his wife to beautify herself for him in a manner which is appropriate. Thus, if the homes are established upon living together in kindness, happiness will be attained.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ ، وَأَنَا خَيْرُكُمْ لِأَهْلِي

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<sup>46</sup> Collected by ibn Abi Shayba: (Al Musnaf: 272/5) and ibn Abi Haatim: Tafseer: (2196/2) and Tabari (4768/4) and Al Bayhaqee (290/7)

*The best of you is the one who is best towards his family, and I am the best of you towards my family.*<sup>47</sup>

Thus, the best of you, O men, are the best of you towards his family. Who is the one who testified to this? It was none other than the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. And whoever is good to his family, then this is a reason for happiness in his family.

And the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and he was the Messenger of Allah, the leader of this Ummah, he was gentle with his wives. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to joke with his wives and converse with his wives even after Isha prayer. And he used to race Aisha. She رَضِيَ اللهُ عَنْهَا said:

سَابَقَنِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَسَبَقْتُهُ ، وَذَلِكَ قَبْلَ أَنْ أُحْمَلَ اللَّحْمَ

*The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ raced me, so I beat him, but that was before I gained weight.*

Look, O brothers, the Messenger of Allah, who has a higher status than him?

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, how old was he (at the time)? This was after he had passed the age of fifty. This is because he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ consummated the marriage with Aisha in Madina and he was over fifty-three years old صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He raced his wife رَضِيَ اللهُ عَنْهَا.

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<sup>47</sup> Collected by Al Daaramee (2260/2) and Tirmidi (3895) Tirmidi said: Hassan Ghareeb Sahih. Al Albani declared it to be authentic.

It came in the explanation of this hadith. He was with his Companions on a journey along with Aisha.

So he said to his Companions: "Go ahead." So the people went ahead. Then he said to Aisha: "O Aisha, come here, I am going to race you." Subhan'Allah! How great is this kindness?! And how tremendous is this happiness?! He was with a group of his Companions on a journey so he said to them: "Go ahead," for what reason? So that he could race Aisha. So he said: "O Aisha, come here, I am going to race you." She رَضِيَ اللهُ عَنْهَا said: "So I beat him, but that was before I gained weight." Meaning when she was young; and it is known that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ consummated the marriage with Aisha when she was nine years old. She said:

ثُمَّ سَابِقْتُهُ بَعْدَ مَا حَمَلْتُ اللَّحْمَ فَسَبَوْتَنِي فَضَحِكَ

*Then I raced him after I gained weight, so he beat me and he laughed.*

So he said:

هَذِهِ بِتِلْكَ يَا عَائِشَةُ

*This (time) is for that (time) O Aisha.*

And it appears in another narration that another time he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was with his Companions on a journey so he said to his Companions: "Go ahead." Then he said to Aisha: "Come here, I am going to race you." She replied:

يَا رَسُولَ اللهِ قَدْ حَمَلْتُ اللَّحْمَ

*O Messenger of Allah, I have gained weight.*

Meaning, she had become heavy and unable to race.

He said: *“Come here. I will race you.”* So he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ raced her while he was sixty years old, or around that age. We do not find the exact details, but there is no doubt that he was up in age because Aisha رَضِيَ اللهُ عَنْهَا said that she had gained weight. So he raced her, beat her and laughed. And he said: *“This is the reason Aisha.”* Thus, he did not forget that (previous) affair, and he made Aisha رَضِيَ اللهُ عَنْهَا happy.

This kindness is the reason for happiness between the spouses. Although he was the leader of this Ummah, he did not let these immensely important issues busy him away from kind interaction. So how beautiful is it from a husband to specify for his wife or his children a day, or a time to play with them?!

Some of our elders, those senior in age, set aside a day during the week for their children. He takes them out, he plays with them, he carries them on his back, and he is over seventy years old. He plays with his family. This is what his children have informed us about. Where did he get this from? He is emulating the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

With the likes of this, O brothers, would not misery be removed from the family? If it is known that this man, this father, is going to specify a day for the family, to bring them joy, you are going to find that the family will be happy the rest of the week; and they will be anticipating this day. This is from the greatest means to attain happiness, even if we were heedless about it.

Some of us say in a self-aggrandizing manner: I am a Shaykh, I am a teacher, and I am an Imaam of a Masjid, I am this and that, so how can I play with children? How can I play with my wife and race her? This was the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he did this, and this is from the greatest reasons for happiness. And there is no age limit for this, O my brothers.

Some of the people, if you say this to him, he responds: This is for the youth, now the gray has come to me, my beard has become gray, Subhan'Allah! This is the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during his later years; he was not heedless about this issue. Therefore, O brothers, it is befitting for us to not be heedless of this affair. The husband, the wife, the children are all in need of a happy family life, even if they are senior in age. Man needs happiness, rather I say: When a person becomes older his need for happiness is greater, thus this reason is tremendous.

It has been narrated that Aisha رَضِيَ اللهُ عَنْهَا said while describing the condition of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his home:

كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَيْهَا

*He was at the service of his family and when the prayer came in he would go out to it.<sup>48</sup>*

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<sup>48</sup> Collected by Bukari (5363)

Allahu Akbar! The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, if he was in his home, he was at the service of his family. This makes the wife happy. When the husband takes care of her affair, when he is at her service, he assist her in the home, this is from the greatest means to attain a happy family life.



## IMPARTIALITY WITH THE CHILDREN

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From the means to attain a happy family life is to be impartial with the children and not making a distinction in your interactions with them. Being impartial with them when sharing, being fair when speaking with them, fair when playing with them, and unbiased between them with gifts; this unites the hearts. When the children see that the father is fair between them, this unites their hearts. They gather with their father, and he laughs with this one and laughs with that one, he speaks with this one and speaks with that one, he plays with this one and plays with that one, this will unite the hearts. But if he differentiates between his children then he divides their hearts. And for that reason, O brothers, there comes a narration that the wife of Basheer ibn Sad said to her husband:

أَنْحَلَ ابْنِي غُلَامًا ، وَأَشْهَدُ لِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Give my son a slave and take as a witness for me the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.*

This woman was diligent in giving gifts to her son, and who did she take as a witness? She took as a witness the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Nu'man bin Basheer said:

فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : إِنَّ ابْنَةَ فُلَانٍ سَأَلْتَنِي أَنْ أَنْحَلَ ابْنَهَا غُلَامًا فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَهُ إِخْوَةٌ؟ قَالَ : نَعَمْ ، قَالَ : فَكُلُّهُمْ أُعْطِيَتْ مِنْتَمَا أُعْطِيَتْهُ؟ قَالَ : لَا ، قَالَ : فَلَيْسَ يَصْلُحُ هَذَا ، وَإِنِّي لَا أَشْهَدُ إِلَّا عَلَى حَقٍّ

*So he came to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he said: the daughter of so and so asked me to give her son a slave. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied: Does he have brothers?*

*He replied: Yes. He said: Have you given them the same as you have given him? He replied: No. He said: Then this is not correct, and verily I do not bear witness for anything except the truth.*

This hadith is a great hadith. Basheer رَضِيَ اللهُ عَنْهُ gave his son a slave, and he did not give this to his brothers, and there was no reason for the gift to only be given to this son and not his brothers. Thus, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him: *Then this is not correct, and verily I do not bear witness for anything except the truth.*<sup>49</sup> And in another narration he said:

لَا تُشْهِدُنِي عَلَى جَوْرٍ وَإِنَّ لِبَنِيكَ عَلَيْكَ حَقًّا أَنْ تَعْدِلَ بَيْنَهُمْ

*Do not take me as a witness for injustice, and verily your children have a right over you that you are fair and just between them.*<sup>50</sup>

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<sup>49</sup> Collected by Muslim (1624)

<sup>50</sup> Collected by Abu Dawood (3542) and Ahmad (269/4) Refer to As Sahih (3946)

## GOOD NOTIONS BETWEEN THE SPOUSES

From the means to attain a happy family is to have good thoughts between the spouses. The husband enters into the marital home while he has a good thought about his wife concerning her conduct and her behavior. If she does something and makes a mistake, he explains it while having a good thought about her. And he searches for an excuse for her, and he puts the best construction on the affair. And if the affair reaches its peak and he does not find a good way to construe the issue, he says: "It was a lapse in judgment." Thus, he does not hold it against her.

And the wife has a good thought about her husband and she addresses his affairs with the best construction. Each one pardons the lapses of the other. These are from the greatest manners displayed by the men and the women.

## COOPERATION UPON GOOD

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From the means to attain a happy family life is for each family member to cooperate upon good and for the spouses to be diligent upon this, and the parents should cultivate their children upon this. Allah عَزَّ وَجَلَّ says:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى ﴾

*Help one another in righteousness and piety.*<sup>51</sup>

If there is cooperation upon good in the home, ease and joy will be attained. Ponder with me, an affair pointed out by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It contains a delight which is from the greatest delights of the world. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

رَجِمَ اللهُ رُجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى ، وَأَيْقَظَ امْرَأَتَهُ فَصَلَّتْ ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ ، رَجِمَ اللهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ ، وَأَيْقَظَتْ زَوْجَهَا فَصَلَّى ، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ

*May Allah have mercy upon the man who stands during the night and prays. And he awakens his wife, so she prays also. And if she refuses, he sprinkles water in her face. And may Allah have mercy upon the woman who stands during the night and*

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<sup>51</sup> Soorah Al Maidah 5:2

*prays. And she awakens her husband, so he prays. And if he refuses, she sprinkles some water in his face.*<sup>52</sup>

How beautiful is this interaction upon good! The man awakes and prays during the night and he does not deprive his wife of this benefit, rather he wakes her. So if she refuses, he takes some water and places it in her face in order to wake her. And the woman stands at night to pray, so she prays and wakes her husband. If he refuses, she takes some water and sprinkles it in his face. This is a family who cooperates upon good; thus, this brings them joy.

But if the family does not cooperate upon good then problems will erupt like the eruption of a volcano, and they will not attain happiness.

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<sup>52</sup> Collected by Dawood (1308) and An Nisaai (1610) and ibn Maaja (1336) Al Albani declared it hasan.

## GENTLENESS FROM THE HUSBAND

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From the means to attain a happy family life is for the man to adhere to the methodology of the righteous when interacting with his family. Thus, he has praiseworthy conduct, and he is simple-hearted, easy going and gentle with his wife and his children; merciful with them.

Gentleness is never placed in anything except that it beautifies it, and it is not removed from anything except that it disfigures it.<sup>53</sup> He does not excessively burden them. And he mentally prepares himself to accept harms from them. If he sees from his wife something he hates, he reminds himself of her good qualities. If he sees a lapse in his child, he reminds himself of the good qualities his child has. Thus, he is not miserable with his family and he does not make them miserable. He understands that the woman is weak and that he married her upon a covenant with Allah; thus, he never oppresses her. He covers for her and he does not spread her secrets. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

إِنَّ مِنْ أَشْرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلَ يُفْضِي إِلَى امْرَأَتِهِ وَتُقْضِي إِلَيْهِ ثُمَّ يُنْشَرُ سِرَّهَا

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<sup>53</sup> As it has been related from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ collected by Muslim (2594)

*Among the most evil of people before Allah on the Day of Resurrection will be a man who is intimate with a woman and she with him, then he spreads her secret.<sup>54</sup>*

The man who adopts the conduct of the righteous, makes his family laugh and plays with them, is following the example of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He watches over them because he is a shepherd. He does not severely beat his wife, and he does not beat her with a vengeful beating. Rather if he hits her, he only hits her lightly as a form of discipline so that she will understand that he is only trying to discipline her. As for beating his wife with a vengeful beating or giving her lashes then this will remove happiness from the home. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

لَا يَجِدُ أَحَدُكُمْ امْرَأَتَهُ جَدًّا الْعَبْدِ ثُمَّ يُجَامِعُهَا فِي آخِرِ الْيَوْمِ

*Let none of you beat his wife like a slave and then have sexual intercourse with her at the end of the day.<sup>55</sup>*

Thus if he lashes her, she will become uneasy with him and he will not be happy with her.

The man that traverses upon the methodology of the righteous in his home gives his wife her rights that Allah has entitled to her. He does not abuse her, he does not shame her and he does not shame her family. He does not curse her and he does not curse her family. Why is this?

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<sup>54</sup> Collected by Muslim (1437)

<sup>55</sup> Collected by Bukari (5204)

This is because he knows that it was said to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ؟ قَالَ: أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، أَوْ  
اِكْتَسَبْتَ، وَلَا تَضْرِبُ الْوَجْهَ، وَلَا تُفَيْحُ، وَلَا تَهْجُرُ إِلَّا فِي الْبَيْتِ

*What are the rights that one of our wives has upon us? He replied: To feed her when you feed yourself, to clothe her when you clothe yourself, to avoid hitting her in the face, and to not rebuke her, and to not abandon her except; in the home.<sup>56</sup>*

He does not take his wife to account for everything because he is aware that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

اسْتَوْصُوا بِالنِّسَاءِ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ ، وَإِنَّ أَعْوَجَ مَا فِي الضِّلْعِ أَعْلَاهُ فَإِنْ  
ذَهَبَتْ تَقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا بِالنِّسَاءِ

*I advise you to treat the women kindly, because verily she was created from the rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women kindly.<sup>57</sup>*

If the man adheres to the methodology of the righteous in his family, he will attain happiness in his home; thus, this family will attain a great deal of good. Likewise, if the wife traverses upon the methodology of the righteous women in her home, she will exalt the rights of her husband, and she will exalt the rights of her family because she knows

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<sup>56</sup> Collected by Abu Dawood (2142) and ibn Maaja (1850)

<sup>57</sup> Collected by Bukari (3331) and Muslim (1468) The wording of this narration is from Muslim.



that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ exalted the rights of the husband upon her. And this is a tremendous issue.

I devoted a separate recorded lecture concerning this entitled: "Rights of the Spouses."<sup>58</sup> In it, I mentioned that which has been authenticated from the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ concerning the rights of the spouses. And there is no doubt that if these rights which are shown in the Sunnah are implemented, this will be a tremendous reason to attain a happy family life.

And I do not wish to make the speech long for you. These are some of the reasons to attain a happy family life. I gathered them from the Book of our Lord and from the Sunnah of our Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, desiring for us to work according to them, teach them, and spread them so that we can establish the family, bring them happiness, and repel the devils from our homes.

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<sup>58</sup> This is will be a forthcoming publication inshaAllah.

## CONCLUSION

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I will conclude with an advice; and that is that we remove from our homes that which angers Allah. By Allah, from the greatest reasons for misery is for us to place in our homes that which angers Allah; even if the people believe it is from the means to attain happiness. Thus, it is upon us, my brothers in Islam, to look inside our homes. And if we find in them that which angers Allah, then let us remove it from our homes and that will bring about for us happiness. By Allah, by Allah, O brothers, this is a tremendous affair.

## ABOUT THE AUTHOR

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All praises belong to Allah and may the prayers and peace be upon the Messenger of Allah and upon his Companions and his family.

During one of the gatherings Shaykh Sulayman was requested to give an account of his life. Thus, the Shaykh was surprised by this request and he mentioned that he had never given an account of his life before. The following is a narrative of the Shaykh's life in his own words.

Shaykh Sulayman حَفِظَهُ اللهُ said:

I am Sulayman bin SaleemuAllah bin RajaAllah ibn Butee Ar Ruhaylee from the tribe of Harb. I was born in, raised in, still reside in, and I ask Allah that I die in, Madeenah.

My first encounter with knowledge, before my formal education, was in the Masjid of the Prophet صلى الله عليه وسلم. I attended some of the gatherings of Shaykh Al Ameen رَحِمَهُ اللهُ when I was less than six years old. And I attended some of the gatherings of Shaykh Umar Fallaatah رَحِمَهُ اللهُ and the gatherings of Shaykh Abu Bakr Al Jazaairy رَحِمَهُ اللهُ. I attended these gatherings on numerous occasions.

And I attended some of the gatherings of Shaykh Al Albani رَحِمَهُ اللهُ when he used to come to Madeenah. And I attended some of the gatherings of Shaykh ibn Baaz رَحِمَهُ اللهُ in Riyaad and in Madeenah. And I attended some of the gatherings with Shaykh ibn Uthaymeen رَحِمَهُ اللهُ, some of his general lessons and some of his specialty lessons that he used to establish in Madeenah.

This affair (diligence upon seeking knowledge) returns to my father—may Allah preserve him and seal us and him with goodness. He loved sitting with the people of knowledge ever since he knew Madeenah. He used to attend the gatherings of the Scholars: Shaykh Al Ameen and Shaykh Al Afrikee.

To the extent that Shaykh Umar Fallaatah رَحِمَهُ اللهُ used to say to me: “Surely your father is my companion. We used to sit next to each other in the circles of Shaykh Al Afrikee.”

He also used to attend the gatherings of Shaykh ibn Baaz رَحِمَهُ اللهُ. And he mentioned to me that he used to hate sitting beside a certain individual because he would extend his hand out for the people to kiss it. He used to take me to the gatherings when I was less than six years old.

Then, when I was six years old, I attended the Masjid in the neighborhood to memorize the Quran with one of the Shaykhs of our tribe. His name was Ateeq bin Jaabir Ar-Ruhaylee. In the school, I was supervised by the noble Shaykh Raashid Aatiq Ar Ruhaylee, may Allah have mercy upon all of them, and I completed memorization of the Quran before the age of ten, and all praises belong to Allah.

As for my formal education, I completed primary school and my father insisted that I enroll in the Islamic University in the institute for secondary education. And during this time, the university was not attended by the children of Saudi nationals except for those considered to be the “no good Saudis,” or those who separated from those possessing status, such that my father was confronted with a stern rejection for my enrolling in the university. Even the principal from the primary school promised my father, in an attempt to frighten him, that if I was not accepted to the university that no other school would accept me. The reason behind this was because I was at the head of my class in the

subject of science, but my father insisted that I enroll in the Islamic university.

He said to them: "The provision is in the Hand of Allah, I want him to study Islamic knowledge." Thus, I enrolled into the intermediate institute at the university.

We studied with some of the Shaykhs, and in reality, it is clear most of them were from Al Azhar and they were strong tools in the sciences. And I still have with me some of their writings to this day, from my own hand writing.

Then I moved on to the primary institute at the university, and the affair was like before.

Then I enrolled into the College of Sharia, and I studied in the College of Sharia. There I accompanied a number of notables; I will mention some of them now. My brother, my companion, and the one I loved for the sake of Allah and he loved me for the sake of Allah: Shaykh Yaaseen Mahmoud رَحْمَةُ اللَّهِ رَحْمَةً وَاسِعَةً. We used to trade first and second place in the college. During the first year, I was first and the Shaykh was second. Then during the second year, he was first and I was second. Then during the third and fourth years, I was first.

Also, there is my companion and my brother, Shaykh Tarheeb Ad Dosari. He was my colleague during my studies although he is older than me. This is because he was enrolled in another college before he enrolled into the College of Sharia. And there are a number of notables.

I was honored to study under a number of Scholars in the college; from them: Shaykh Abdul Salaam ibn Saleem As Suhaymee. I studied under him for two years in the College of Sharia, and Shaykh Saalih As Suhaymee and Shaykh Ali Al Hudaifee, and a group of Scholars.

I graduated from College of Sharia and I was forced to enroll in the department of the Fundamentals of Islamic Jurisprudence; such that it was said to me: "If you are not pleased with the Fundamentals of Islamic Jurisprudence then you will not be accepted in any other department."

It is from the virtues of Allah that all of my Scholars used to direct me to the department they wanted. Some of my Scholars used to say to me: "Do not enroll in any department except the department of Aqeedah; we want you in the department of Aqeedah."

And my Shaykh, Shaykh Fayhaan Al Mateeree, would say to me: "Do not enroll in any department except Jurisprudence; we will not allow you (to enroll in any department) except jurisprudence." Allah willed for me to attend the department of the Fundamentals of Islamic Jurisprudence.

I was appointed as a teaching assistant in the department of the Fundamentals of Islamic Jurisprudence, and I studied the Minhaj of the Sunnah. During the second year, I continued to teach in the college. All praises belong to Allah, I taught the principles of Islamic Jurisprudence since its establishment in the College of Sharia, to the students of the college. Thus, I was the first person to teach it in the college, and I continued to do so for two years until I transferred to teaching graduate studies at the university. And we continue, and all praises and favors belong to Allah, to teach in the university.

Allah عَزَّ وَجَلَّ bestowed upon me a splendid blessing and it is to take knowledge from my Scholars, those that we love upon the Salafee Methodology. They taught us that this righteous methodology is by knowledge and action together. Thus, beneficial knowledge is that which is upon the path of the pious predecessors رِضْوَانُ اللَّهِ عَلَيْهِمْ. And righteous actions are only upon their path; this is because it is taken from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. And upon this we remain, and we

ask Allah to make us and our brothers firm upon this and to take our souls upon this, regardless of the opposition of those who oppose.

As for my personal life, then I am married, and I am a Muwahid (a play on words by the Shaykh meaning he has only one wife) and I am afraid; and all of these are noble characteristics. Thus, marriage is praiseworthy according to the legislation, and Tawheed (oneness) is praiseworthy according to the legislation, and fear is praiseworthy according to the legislation. (The Shaykh said this in jest.)

I have seven children, all praises belong to Allah, five of them boys.

I have authored some books; for some of them, I have the manuscript and some of them have been published.

From that which I have written:

- ❖ The Explanation of the Three Principles
- ❖ The Explanation of the System of Sadee Concerning the Principles of Islamic Jurisprudence (and the entire manuscript is with me)
- ❖ The Explanation of the Book of Buying and Selling from Manaar As Sabeel (some of the noble brothers transcribed it from my tapes)
- ❖ The Principles in Comparing the Benefits and the Harms
- ❖ Investigating the Book and the Sunnah and the Verbal Evidence in which Ar Raazee Erred.
- ❖ At Ta'reefaat Al Usooliyaa According to Shaykh of Islam Ibn Tamiyyah

## ❖ Investigating the Affairs Criticized by Shaykh of Islam

The thesis for my masters was on: The Interpretation and Effect in the Fundamentals of Islamic Jurisprudence. The supervisor was Shaykh Umar Abdul Aziz; he is from the best people I have met. I found him to have a love for Tahweed. I found him to have a love for the Aqeedah of the Salaf, and I found him to have a love for the speech of Shaykh of Islam ibn Taymiyyah and ibn Al Qayyim. He used to become very happy when I would bring him statements from Shaykh of Islam ibn Taymiyyah or ibn Al Qayyim.

My thesis for my doctorate was on the topic: The Shared Principles Between the Fundamentals of Islamic Jurisprudence and the Principles of Islamic Jurisprudence. My supervisor was Shaykh Umar ibn Abdul Aziz; he is from Iraq, now living in Qatar. The Shaykh is sick at the moment; we ask Allah to heal him. He honored me with the doctorate.

He transferred to Umm Al Qura before completing the supervision; thus, he submitted a formal request to complete the supervision over me. And from his virtue is that he would come to me during the time for supervision. I would not go to him in Mecca; rather, he would come to me in his car on Tuesday because he did not have any lessons.

Sometimes he would come directly to me in the college, attending the lesson to supervise, and then he would travel the same night back to Mecca; and this is something I do not think anyone would do.

I ask Allah, by His Beautiful Names and Lofty Attributes, to reward him with the best of rewards.



**This is some of what comes to me during this setting; at any rate, I do not see that it has any benefit other than it prevents us from listening to vain speech.**

WRITTEN PERMISSION FROM SHAYKH  
SULAYMAN

"الإذن الخطي"

بسم الله والحمد لله والصلوة والسلام على رسول الله وآله وصحبه  
وسنآمن به واتبع هديه أما بعد فقد أذنت للأخ أستاذ أحمد البيهقي  
والأخ رشيد باري وفقهما الله لما فيه رضاه من ترجمة الكتابين

1- أسباب السعادة الزوجية .

2- حقوق الزوجين . إلى اللغة الإنجليزية

وطباعتها وتوزيعها حسب نظام البيع والتوزيع راجيا من الله

لناولها العون والسياد وهما العمل مصححاً بالإصلاح

والصحة في التعامل إن ربي سميع مجيب .

التاريخ

الإسم 1- د. سليمان بن سالم بن إبراهيم

التوقيع 1- د. سليمان بن سالم بن إبراهيم

In the Name of Allah, all praises belong to Allah, and may the prayers and peace be upon the Messenger of Allah and upon his Family, his Companions, and those who believe in him and follow his guidance.

As to what follows:

I have granted permission to brother Ashraf Ahmad Byoumy and brother Rasheed Barbee, may Allah grant them both success to that which He is pleased with, to translated two of my books into the English language.

1. Means to Attain a Happy Family Life
2. The Rights of the Spouses

Permission is granted to print and distribute both books by the printing and distribution system. Hoping from Allah that they will receive help, correctness, good actions, accompanied with sincerity and truthfulness in their dealings. Verily, Allah is the One who responds to the supplication.

Signed: Doctor Sulayman bin SaleemuAllah Ar Ruhaylee

Dated: 12 Ramadan 1433