

اَسْبَابُ
سَعَادَةِ الْاُسْرَةِ

The Means for a Happy Family

لَفَضِيلَةِ الشَّيْخِ
سُلَيْمَانَ بْنِ سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ
أَسَازِ الْفَقْهِ فِي كَلْبَةِ الشَّرِيعَةِ بِالْجَامِعَةِ الْإِسْلَامِيَّةِ
بِالْمَدِينَةِ النَّبَوِيَّةِ

حفظه الله Shaykh Sulaymān ibn Salīmullāh ar-Ruḥaylī

TRANSLATED BY:
AL-KUTTAAB MEDIA



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدًا عبده ورسوله.

All praise is due to Allah. We praise Him, seek His help, and ask His forgiveness. We seek refuge in Allah from the evil of our own souls and from the evil of our deeds. Whomsoever Allah guides, none can misguide him, and whomsoever He leaves astray, none can guide him. I bear witness that there is none worthy of worship but Allah, alone without any partners, and I bear witness that Muhammad is His servant and Messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [آل عمران ١٠٢].

“O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah.” [Aal-‘Imraan 3:102]

﴿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﴾ [النساء ١].

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwa), 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.” [An-Nisaa’ 4:1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ [الأحزاب ٧٠-٧١]. أَمَّا بَعْدُ:

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e., he will be saved from the Hell-fire and made to enter Paradise).” [Al-Ahzaab 33:70-71] To proceed:

فإنَّ أحسنَ الحديثِ كتابُ الله، وخيرَ الهدي هدي محمدٍ ﷺ، وشرُّ الأمور محدثاتها، وكلَّ بدعةٍ ضلالةٌ، وكلَّ ضلالةٍ في النارِ.

Indeed, the best speech is the Book of Allah, and the best guidance is the guidance of Muhammad ﷺ. The worst of all matters are those newly introduced (into the Religion), for every newly introduced affair is a bid'ah (innovation), and every bid'ah is misguidance, and every misguidance is in the Fire.

ثم -أيُّها الإخوة الفضلاء- هل علمتُم لماذا اجتمعنا اليوم، في هذا المكان المبارك؟ وعلى أيِّ أمرٍ اجتمعنا؟ إننا اجتمعنا في بيتٍ من بيوتِ الله، نتعرَّضُ لرحماتِ الله، رجاءُ أن نكونَ بفضلِ ربِّنا من الفائزين، ولالأجورِ الكريمة، التي رتبها على الاجتماعِ في بيتٍ من بيوتِهِ، من الحائزين.

Then, O noble brothers, do you know why we have gathered here today in this blessed place? And for what matter have we gathered? We have gathered in one of the houses of Allah, exposing ourselves to the mercy of Allah, hoping by the bounty of our Lord to be among the successful, and to be among those who attain the great rewards He has promised for such gatherings.

يقولُ الله عزَّ وجلَّ: ﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۖ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ۚ لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾ [النور ٣٦-٣٨]

Allah, the Most High, says: “In houses (masaajid), which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale diverts from the remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as-Salat), 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). 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.” [An-Noor 24:36-38]

هذه الآية فيها تملُّحٌ عجيبٌ، ووعْدٌ كريمٌ، {فِي بُيُوتٍ}: هي بيوتُ الله، أُضيفت إلى الله تشریفًا، وما أحسنَ يا عبدَ الله، أن تجلسَ في بيتٍ يُضافُ إلى الله. مَنْ الذي أضافه؟ أضافه الله إليه.

These verses contain amazing praise and generous promises. **“In houses”**: These are the houses of Allah, which are attributed to Allah as an honor. What a great honor, O servant of Allah, that you sit in a house attributed to Allah! Who attributed it? Allah Himself did.

ولو لم يأذنَ لنا الله أن نسمِّيه "بيتَ الله" ما سَمَّيناهُ. فأذنَ الله لنا تشریفًا، أن نُسَمِّيَ هذه المساجدَ بيوتَ الله، ثم أَذِنَ لنا أن تُرْفَعَ، ونذكرَ فيها اسمه، وأن نَسَبِحَ له فيها بالغدوِّ والآصال.

Had He not permitted us to call it "House of Allah," we would not have called it so. He permitted it out of honor, that we may raise it, and remember His Name therein, and glorify Him in the mornings and evenings.

وتمدَّح أولئك الرجالَ، بأنهم لا تُلهيهم تجارةٌ ولا بيعٌ، عن ذكره، فإذا سمعوا ذكرَ الله أتَوْهُ مُسارعين، مُنشرحين، مُقبلين، يُقدِّمون ذلك على الدنيا، لأنَّهم علِموا علمَ اليقينِ أنَّ الآخرةَ خيرٌ مِنَ الأولى، فلم يُؤثِّروا الدنيا على الآخرة، وإنَّما اغتنموا الوقتَ بأمرِ يمدِّحُ الله عز وجل فاعليه.

And He praised those men who are not distracted by trade or sale from His remembrance. When they hear the remembrance of Allah, they come to it swiftly, cheerfully, and attentively—preferring it over the worldly life because they have certain knowledge that the Hereafter is better than the first (life). So, they did not prefer the world over the Hereafter. Instead, they made use of their time in that which Allah, the Mighty and Majestic, praises those who do it.

ما الذي هداهم إلى هذا الأمر؟ لهم قلوبٌ حيَّةٌ يخافون يومًا تتقلَّبُ فيه القلوبُ والأبصارُ، ما الذي قلبها؟ إنه يومٌ ترى الناسَ فيه سكارى يتمايلون، وما هم بسكارى، ما الذي جعلهم يتمايلون؟ السكر؟، ولكنَّهم رأوا عذابَ الله، وعذابَ الله شديدٌ، فأخافهم، تتقلَّبُ فيه القلوبُ والأبصارُ.

What guided them to this path? They have living hearts that fear a Day on which hearts and eyes will be overturned. What is it that caused this overturning? It is a Day on which people will appear intoxicated, staggering—not due to drunkenness, but because they have seen the punishment of Allah, and indeed the punishment of Allah is severe. This fear made their hearts and eyes tremble.

فماذا وعدهم الله؟ ﴿لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ﴾ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ [النور: ٣٨]، {يَرْزُقُ مَن يَشَاءُ}: مِن الأعمال الصالحة، فهذا الذي فعلوه مِن رِّزْقِ الله، مِن فضلِ الله، ويرزُقهم رزقًا يسعدون به؛

So what did Allah promise them? **“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.”** [An-Nur 24:38] **“He provides to whom He wills”**—of righteous deeds. What they did was by the provision and grace of Allah. And He provides them with a sustenance that makes them truly happy.

لأنَّ النبي ﷺ يقول: "مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ، جَمَعَ اللَّهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ." (١)

For the Prophet ﷺ said: **“Whoever makes the Hereafter his main concern, Allah will gather his affairs, place his richness in his heart, and the world will come to him in submission.”**

فَمَنْ جَعَلَ الْآخِرَةَ هَمَّهُ، وَثَبَّتْهَا، جَمَعَ اللَّهُ لَهُ قَلْبَهُ، فَلَيْسَ لَهُ أَمُورٌ مُتَشَعِّبَةٌ، لَا يَرْتَاخُ بِهَا، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، فَهُوَ يَشْعُرُ أَنَّهُ غَنِيٌّ، فَلَا يَشْقَى، وَمَعَ ذَلِكَ أَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ، وَهَذَا مِنْ فَضْلِ اللَّهِ عَزَّ وَجَلَّ.

So whoever makes the Hereafter his main concern and ultimate goal, Allah will unify his heart—he won’t be torn by scattered distractions that bring no rest. Allah will place his richness in his heart, so he feels content and not miserable. On top of that, the world will come to him submissively. This is from the bounty of Allah, the Mighty and Majestic.

ويقول النبي ﷺ مبشِّرًا وحنَّاءً أَقْنَتْهُ: "وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِّن بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَذَرُّونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ. وَعَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ." (٢) مَا أَعْظَمَهُ مِنْ فَضْلٍ!

And the Prophet ﷺ gives glad tidings and encouragement to his Ummah, saying: **“No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy covers them, the angels surround them, and Allah mentions them to those who are with Him.”** What a great virtue!

(١) رواه ابن ماجه (٢٣٠)، وابن حبان (٦٨٠/٢) وأحمد (١٨٣/٥)، والدارمي (٢٢٩/١) وغيرهم، وصحح البوصيري إسناد ابن ماجه في مصباح الزجاجة (٢١٢/٤)، وقال عن إسناد الطبراني: "لا بأس به." وصحح الحديث الألباني في الصحيحة (٤٠٤).
(٢) قطعة من حديث أخرجه مسلم (٢٦٩٩).

ويقول النبي ﷺ: "مَنْ عَدَا إِلَى الْمَسْجِدِ، لَا يُرِيدُ إِلَّا أَنْ تَتَعَلَّمَ خَيْرًا، أَوْ يَعْلَمَهُ، كَانَ لَهُ كَأَجْرِ حَاجٍّ، تَامَّةٍ حَجَّتُهُ." (١)

And the Prophet ﷺ also said: **"Whoever goes to the Masjid, not desiring except to learn or teach goodness, has the reward of a pilgrim whose Hajj is complete."**

اللَّهُ أَكْبَرُ يَا عَبْدَ اللَّهِ، أَجْرُ حَجٍّ تَامٍّ!! لَا يَحْتَاجُ إِلَى سَفَرٍ وَلَا يَحْتَاجُ إِلَى الْإِنْقِطَاعِ أَبَاقًا، وَإِنَّمَا هِيَ نِيَّةٌ صَادِقَةٌ، وَسَعْيٌ صَالِحٌ إِلَى بَيْتِ مِنْ بَيْتِ اللَّهِ، تَرْجُو بِهِ أَنْ تَعْلَمَ خَيْرًا، أَوْ تَرْجُو بِهِ أَنْ تَتَعَلَّمَ خَيْرًا، فَكَانَ مَاذَا؟ كَانَ لَكَ كَأَجْرِ حَاجٍّ، قَدْ تَمَّ حَجُّهُ، وَالْحَجُّ الْمَبْرُورُ، لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.

Allahu Akbar, O servant of Allah! A reward like that of a complete Hajj—without needing travel, or days of sacrifice. It is only a sincere intention, and a righteous effort to come to one of the houses of Allah, seeking to teach or learn some good. What is the result? A reward like a pilgrim whose Hajj is accepted—and the accepted Hajj has no reward except Paradise!

ويعظم شأنُ هذا الاجتماع، إذا كان بين صلاتين كحالنا الليلة، فإن النبي ﷺ قال: "إِذَا تَطَهَّرَ الرَّجُلُ، ثُمَّ مَرَّ إِلَى الْمَسْجِدِ يَرْعَى الصَّلَاةَ كَتَبَ لَهُ كَاتِبُهُ أَوْ كَاتِبَاهُ، بِكُلِّ خُطْوَةٍ يَخْطُوهَا إِلَى الْمَسْجِدِ، عَشْرُ حَسَنَاتٍ، وَالْقَاعِدُ يَرْعَى الصَّلَاةَ كَالْقَانِتِ، وَيُكْتَبُ مِنَ الْمُصَلِّينَ، مِنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ، حَتَّى يَرْجِعَ." (٢)

The greatness of this gathering increases when it happens between two prayers—just like our state tonight—for the Prophet ﷺ said: **"If a man purifies himself and then walks to the masjid, watching for the prayer, one of the angels will write ten good deeds for every step he takes to the masjid. And whoever sits waiting for the prayer is like the one who is engaged in prayer. And he will be written among the worshippers from the time he leaves his house until he returns."**

ما أعظمه من فضل -أيها الإخوة-، إذا خرج الإنسان من بيته وقد تطهَّرَ، وهو يريدُ بيتَ اللَّهِ من أجلِ الصلاة، كُتِبَ لَهُ بِكُلِّ خُطْوَةٍ، يَخْطُوهَا إِلَى الْمَسْجِدِ، عَشْرُ حَسَنَاتٍ. ثم ماذا؟ "وَالْقَاعِدُ يَرْعَى الصَّلَاةَ" أي: ينتظرها "كَالْقَانِتِ" مَنْ هُوَ الْقَانِتُ؟ هُوَ الْقَائِمُ الَّذِي يَصَلِّي.

What a tremendous virtue it is, O brothers, when a person leaves his home in a state of purification, heading to the House of Allah with the intention of performing prayer—for every step he takes to the masjid, ten good deeds are written for him. Then what else? "And the one who sits waiting for the prayer is like the **qānit**." Who is the qānit? He is the one who is standing in prayer—engaged in devout worship.

(١) رواه الطبراني (٧٤٧٣/٨)، وفي الشاميين (٤٢٣/١) وعنه أبو نعيم في الحلية (٩٧/٦)، قال المنذري في الترغيب (٥٩/١): "بإسناد لا بأس به." وقال الهيثمي في مجمع الزوائد (٣٢٩/١): "رجاله موثقون كلهم." وقال الألباني في صحيح الترغيب (٢٠/١): "حسن صحيح."

(٢) رواه ابن حبان (٢٠٣٨/٥ و ٢٠٤٥)، والحاكم (٧٦٦/١) - واللفظ له-، وابن خزيمة (١٤٩٢/٢)، والطبراني (٨٤٢/١٧)، من طريق عمرو بن الحارث عن أبي عشانة عن عقبة بن عامر رَضَ اللَّهُ عَنْهُ. وصححه الحاكم على شرط مسلم، ووافقه الذهبي، وفي إسناده أبو عشانة - واسمه حي بن يؤمن - لم يخرج له مسلم، وقال عنه الحافظ في التقریب رقم: (١٦٠٣): "ثقة مشهور."

فَأَنْتَ إِذَا جِئْتَ مِنْ بَيْتِكَ وَلَوْ فَكَّرْتَ كَثِيرًا، وَجَلَسْتَ فِي الْمَسْجِدِ. تَنْتَظِرُ الصَّلَاةَ؛ فَيُكْتَبُ لَكَ أَجْرُ الْمُصَلِّي، وَالْقَائِمِ الَّذِي يَصَلِّي. وَتُكْتَبُ مِنْ الْمُصَلِّينَ حَتَّى يَرْجِعَ. "فَمَدَّةُ بَقَائِكَ فِي الْمَسْجِدِ، تُكْتَبُ مِنَ الْمُصَلِّينَ، وَلَوْ كُنْتَ جَالِسًا، مَا دُمْتَ تَنْتَظِرُ الصَّلَاةَ، حَتَّى تَرْجِعَ إِلَى بَيْتِكَ، فَمَا أَعْظَمَهُ مِنْ أَجْرٍ.

So if you leave your house and sit in the masjid, waiting for the prayer, it is written for you the reward of a praying person. You are counted among the worshippers from the moment you leave your house until you return. What a tremendous reward!

ويقول النبي ﷺ: "صَلَاةٌ عَلَى إِثْرِ صَلَاةٍ، لَا لَغْوٌ بَيْنَهُمَا، كِتَابٌ فِي عِلِّيِّينَ." فإذا صليت فريضةً من فرائض الله، ثم صليت أختها، ولم تلغ بينهما، لم يكن منك بينهما حديثٌ محرّمٌ، ما الفضل؟ كتابٌ في عِلِّيِّينَ؟! وما أدراك يا عبدَ الله ما عِلِّيُّونَ؟ ﴿كُتِبَ مَرْقُومٌ﴾ [المطففين ٢٠] مَنْ الَّذِي يَشْهَدُ؟ ﴿يَشْهَدُهُ الْمُرَقَّوْنَ﴾. [المطففين ٢١]

And the Prophet ﷺ said: **"A prayer following another prayer, with no vain talk between them, is recorded in 'Illiyin."** So if you pray one of the obligatory prayers of Allah, then you pray the next one, and you do not engage in vain or sinful speech in between—what is the reward? A record in 'Illiyin! "Nay! Verily, the Record of Al-Abrar (the righteous) is (preserved) in 'Illiyin. And what will make you know O servant of Allah, what 'Illiyin is? **"A Register inscribed."** Who bears witness to it? **"To which bear witness those nearest (to Allah, i.e. the angels)."** [Al-Mutaffifin 83:18–21]

ما أعظمه من فضلٍ؛ والفضائلُ في مِثْلِ هذا الأمرِ كثيرةٌ جدًّا—أئِهَا الْإِخْوَةُ—، فنسألُ اللهَ أنْ يعطينا فوقَ ما نُؤَمِّلُ، وَأَلَّا يَكِلْنَا إِلَى مَا نَعْمَلُ، وما أَكْثَرَ مَنْ يُحَرِّمُ مِنْ مِثْلِ هذا الخيرِ، فنحمدُ اللهَ أنْ وفَّقَنَا إِلَيْهِ، ونسألُ اللهَ أنْ يهديَ إخواننا جميعًا إلى اكتسابِ هذه الفضائلِ.

What a great virtue this is! And the merits of such consistent acts are many, dear brothers. So we ask Allah to grant us more than what we hope for, and not to leave us to our deeds. How many are deprived of such blessings! We praise and thank Allah for granting us the opportunity, and we ask Him to guide our brothers as well to attain these virtues.

وأما الأمرُ الذي نَجْتَمِعُ عليه، فالأمرُ كما سمعنا من الشيخ صالحٍ وفقه الله: "أسبابُ سعادةِ الأسرةِ" وهو من الأهميَّةِ بمكان، فكلُّنا ذو أسرةٍ، صغِيرُنا وكَبِيرُنا، كلُّنا أُمَلُّهُ أنْ يرى السعادةَ في بَيْتِهِ، كلُّنا مِنْ مُنَاهُ أنْ يرى الفرحَ في وجوه زوجتِهِ وأبنائِهِ، كُلُّنا يطمحُ إلى السعادةِ، ولا شكَّ أنْ الأسرةَ أساسُ المجتمعِ، فإذا كانتْ الأسرةُ سعيدةً مستقرةً، كان المجتمعُ مُستقرًّا سعيدًا.

As for the reason we are gathered here, it is as we heard from Shaykh Saalih—may Allah grant him success—on the topic: "The Causes of Family Happiness." And this is of great importance, for all of us are people of families—young and old alike—and each of us hopes to see happiness in his home, joy on the faces of his wife and children, and longs for a stable and joyful life. There is no doubt that the family is the foundation of society, and when the family is happy and stable, the society becomes stable and happy as well.

ويجب أن نعلم أننا عندما نتكلم عن سعادة الأسر، لا نعني أن تكون الأسرة بلا مشاكل، فإن من طبيعة اجتماع الناس، أن تقع بينهم بعض المُنْعَصَات، وأن تقع بينهم بعض الإشكالات، لكننا نقصد أن يكون الأصل في الأسرة، السعادة والصفاء، وأن تكون الأسرة قادرة على التعامل مع المشاكل، بما لا يُعَكِّز صَفْوَهَا، ولا يُذْهِبُ هَنَاءَهَا.

And we must understand that when we speak about family happiness, we do not mean that the family must be completely free of problems. It is natural, when people live together, that some disturbances and occasional issues will arise. What we mean is that happiness and harmony should be the norm in the family, and that the family should be capable of managing problems in a way that does not disrupt its atmosphere or compromise its peace.

نقصد أن تُرْفِرَف السعادة على الأسرة، فإذا دخل الأب أشرق البيت به سعادةً، وإذا خرج، انتظر أهله رجوعه، نقصد أن يرتاح الزوج بزوجه، وأن ترتاح الزوجة بزوجها، وأن يرتاح الأبناء بالديهم، وأن يرتاح الوالدان بأبنائهما، أن تكون هنالك رافة في البيوت.

We mean that happiness should hover over the household, so that when the father enters, the home lights up with joy, and when he leaves, his family eagerly awaits his return. We mean that the husband finds comfort in his wife, and the wife finds comfort in her husband; that the children find rest and security with their parents, and the parents find joy in their children. That there is compassion in the home.

والمعلوم أن الأسرة مكوّنة من أصل وفرع، فأصلها الزوجان، وفروعها ثمار الزواج: الأبناء من الذكور والإناث؛ والمعلوم أنه إذا حصلت السعادة للأصل، انعكست تلك السعادة على الأبناء.

It is known that the family is composed of a foundation and branches. The foundation is the husband and wife, and the branches are the fruits of marriage: the sons and daughters. It is also known that if happiness exists at the foundation, it will be reflected in the children.

والمعلوم لكل أحد، أن كل إنسان، يرغب في أن تكون السعادة في بيته، لكن طرق الناس، تنوعت في تحقيق هذه السعادة؛ فمن الناس من ظن أن السعادة في جمع الأموال، فجعل همّه تكثير الأموال، فأصبح يبحث عن تكثير الأموال وأهمل أسرته، يغيب عنهم أكثر الوقت، لا يسأل عنهم، وإذا قيل له لماذا لا تراعي أسرتك؟ قال: كيف لا أراعي أسرتي، وأنا أتعب نفسي من أجل أن آتيهم بالأموال!، فلا يُحقّق السعادة لهم، ولا لنفسه.

And it is obvious to everyone that every person desires happiness in their household. However, the ways people pursue this happiness vary. Some think that happiness lies in accumulating wealth. So, they make gathering wealth their primary concern, chasing after money and neglecting their family, being absent most of the time, and not inquiring about them. And when asked, "Why don't you care for your family?" they reply, "How can you say that? I work hard to bring them money!" But in truth, he neither brings happiness to them, nor to himself.

وَمِنَ النَّاسِ مَن ظَنَّ أَنَّ سَعَادَةَ الْأُسْرَةِ، فِي تَكْثِيرِ الْأَوْلَادِ فَقَطْ، فَسَعَىٰ فِي تَكْثِيرِ أَوْلَادِهِ، لَكِنَّهُ جَعَلَ ذَلِكَ مَلْهَأَةً لَهُ، فَكَانَ حَالُهُ: ﴿الْهَيْكُمُ التَّكَاثُرُ﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿التَّكَاثُرُ ١-٢﴾، فَلَمْ تَحَقِّقْ لَهُ سَعَادَةً.

Among the people are those who think that family happiness lies solely in having many children, so they strive to increase their offspring. Yet it becomes a distraction for them, and their condition matches the verse: “**The mutual rivalry for piling up (worldly things) diverts you, until you visit the graves.**” [At-Takaathur 102:1-2] Thus, happiness is not achieved.

وَكَثِيرٌ مِنَ النَّاسِ ظَنَّ أَنَّ السَّعَادَةَ فِي جَمْعِ الْمَلَاهِي فِي الْبُيُوتِ، فَأَتَى لِأُسْرَتِهِ بِأَنْوَاعِ الْمَلَاهِي، يُرِيدُ أَنْ يَسْعِدَهُمْ بِظَنِّهِ، فَمَا حَقَّقَ السَّعَادَةَ.

Many people believe that happiness lies in filling their homes with entertainment. So they bring various amusements into the house, thinking they will make their family happy through songs and distractions, but true happiness is not attained.

إِذِ السَّعَادَةُ رَاحَةُ الْقَلْبِ، وَطَمَئِنُّتُهُ، وَأَمْنُهُ، وَسُرُورُهُ، وَزَوَالُ هُمُومِهِ وَغَمُومِهِ، وَارْتِيَاخُ الْإِنْسَانِ، لَمَنْ يُشَارِكُهُ حَيَاتُهُ فِي بَيْتِهِ. وَإِنْ لِلْسَّعَادَةِ أَسْبَابًا وَأَبْوَابًا، سَنَحَاوُلُ فِي هَذِهِ اللَّيْلَةِ تَحْدِيدَ بَعْضِ أَسْبَابِهَا، وَفَتْحَ بَعْضِ أَبْوَابِهَا.

Because happiness is the restfulness of the heart, its tranquility, safety, joy, the removal of worries and distress, and the comfort one feels with those who share their life within their home. Indeed, happiness has its causes and its doors, and in tonight’s discussion we will attempt to identify some of its causes and open some of its doors.

وَمَا أَحْوَجَنَا إِلَىٰ هَذَا الْأَمْرِ، وَمَا أَحْوَجَنَا أَنْ نَتَحَدَّثَ عَنْ سَعَادَةِ الْأُسْرِ فِي هَذَا الزَّمَانِ، الَّذِي كَثُرَتْ فِيهِ الْمُلْهِيَاتُ، وَأَصْبَحَ أَفْرَادُ الْأُسْرَةِ، يَتَجَهَّوْنَ إِلَىٰ أَنْ يَنْغَلِقَ كُلُّ وَاحِدٍ مِنْهُمْ فِي عَالَمِهِ الْخَاصِّ، غَزَا الْإِنْتَرْنِتْ بِيُوتِنَا، وَأَصْبَحَ بَعْضُ الْأَزْوَاجِ مُنْغَلِقِينَ فِي بِيُوتِهِمْ عَلَىٰ هَذَا الْجِهَازِ، وَأَصْبَحَ الْأَبْنَاءُ يَتَعَدُّونَ بِهِ عَنِ الْوَالِدِيَّيْنِ.

How much we need this topic! How much we need to speak about family happiness in this age, in which distractions have become so abundant. Family members now tend to close off into their own private worlds. The internet has entered our homes. Some spouses isolate themselves inside their homes with these devices. Children use them to withdraw from their parents.

وَمِنَ النَّاسِ مَنْ أَصْبَحَ مَنْغْلًا عَلَى نَفْسِهِ بِقَنَوَاتِهِ، فَهَذَا عَلَى قَنَافَةٍ، وَذَلِكَ لَا يَحِبُّهَا، فَيَشْتَرُونَ لَهُ جِهَازًا آخَرَ يَجْلِسُ عَلَيْهِ، وَهَكَذَا، فَتَبَاعَدَتِ الْأُسْرَةُ دَاخِلَ بَيْتِهَا، فَضَلًا عَنْ تَبَاعُدِ الْمَجْتَمَعِ فِي إِطَارِهِ الْعَامِ، وَأَصْبَحَ كَثِيرٌ مِنَّا يَشْعُرُونَ بِالْغَرِيبَةِ فِي بُيُوتِهِمْ؛ وَحَصَلَ الْجَفَافُ فِي عِلَاقَةِ الزَّوْجَيْنِ بِبَعْضِهِمَا، وَعِلَاقَةِ الْوَالِدَيْنِ بِالْأَبْنَاءِ، وَعِلَاقَةِ الْأَبْنَاءِ بِالْأَبْنَاءِ، وَعِلَاقَةِ الْإِخْوَةِ فِيمَا بَيْنَهُمْ.

Some people have isolated themselves with their TV channels—one person watches something, while another dislikes it, so they buy him a separate device to sit on, and so on. Thus, the family has become disconnected inside its own home, let alone the broader disconnection in society. Many now feel alienated even in their own homes. There is emotional dryness between husband and wife, between parents and children, and between siblings.

فَمَا أَحْوَجَنَا -مَعَاشِرَ الْفَضَلَاءِ- إِلَى أَنْ نَتَحَدَّثَ عَنْ أَسْبَابِ سَعَادَةِ الْأُسْرَةِ.

So, how desperately we, honorable brothers, need to talk about the causes of family happiness.

إِنَّ مِنْ أَسْبَابِ سَعَادَةِ الْأُسْرِ، سَبَبًا كَبِيرًا، هُوَ أَصْلُ السَّعَادَةِ كُلِّهَا، وَبُهَا وَرُوحُهَا، هُوَ سِرُّ الْحَيَاةِ، هُوَ سِرُّ الرَّاحَةِ، هُوَ سِرُّ الطَّمَأْنِينَةِ، مَنْ حَصَّلَهُ حَصَلَ الْخَيْرُ الْكَثِيرُ، أَلَا وَهُوَ - عِبَادَ اللَّهِ -: أَنْ يَحْرَصَ كُلُّ وَاحِدٍ مِنَ الْأُسْرَةِ عَلَى تَحْقِيقِ الْإِيمَانِ، وَالْعَمَلِ الصَّالِحِ.

One of the most significant causes of family happiness—indeed, the foundation, essence, and spirit of all happiness—is something fundamental. It is the secret of life, the secret of tranquility, the secret of inner peace. Whoever obtains it obtains immense goodness. What is it, O servants of Allah? It is that every member of the family strives to establish faith (īmān) and perform righteous deeds.

فَإِنَّ ذَلِكَ أَصْلُ الْحَيَاةِ الطَّيِّبَةِ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: ﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ﴾ [النحل ٩٧] هَذَا شَرْطُ مَنْ الَّذِي يَشْتَرِيهِ؟ رَبُّ الْعَالَمِينَ، مَا هُوَ هَذَا الشَّرْطُ؟ ﴿مَنْ عَمِلَ صَالِحًا﴾، وَمَا هُوَ الْعَمَلُ الصَّالِحُ؟!

This is the root of a good life. Allah the Exalted says: **“Whoever works righteous deeds, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life.”** [An-Nahl 16:97] This is a condition—who laid down this condition? The Lord of the worlds. And what is this condition? **“Whoever works righteous deeds”** So, what is a righteous deed?

العمل الصالح ما طار صاحبه فيه بجناحين، جناح الإخلاص لله، فكان مخلصاً لله في عمله، وجناح المتابعة لرسول الله ﷺ، فكان العمل مشروعاً في كتاب الله أو في سنة رسول الله ﷺ، هذا العمل الصالح، ﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ﴾ فحقق الإيمان، والعمل الصالح مع الإيمان، ما جواب الشرط؟ وما جزاءه؟

A righteous deed is one that flies on two wings: the wing of sincerity to Allah, so the person is sincere in their action, and the wing of following the Prophet ﷺ, so the act is based on what is legislated in the Book of Allah or the Sunnah of the Messenger of Allah ﷺ. That is the righteous deed. **“Whoever works righteousness, male or female, while being a believer”**—so they combine faith with righteous action. What then is the result? What is the reward?

﴿فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾، ومن أحياء الله الحياة الطيبة، من ذا الذي يُعَصُّ عليه حياته؟ إذا كان الله الذي بيده مقاليد الأمور، قد جعل حياته طيبة فمن ذا الذي يستطيع أن يُعَصَّ عليه حياته؟ لو اجتمع الجن والإنس على أن يُعَصُّوا حياته، ما حركوا في طيب حياته شيئاً، لأنَّ الذي طَبَّبَ حياته هو الله سبحانه وتعالى. ويجزيه الحسنى في الدنيا والآخرة، يجزيه بأحسن ما عمل في الدنيا، بأن تكون حياته طيبة، ويجزيه في الآخرة بأن تكون حياته فيها طيبة؛ بأن يكون من أهل الجنة، هذا وعد الله سبحانه وتعالى.

“Verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do.” [An-Nahl 16:97] Whoever is granted a good life by Allah—who can ruin that life for him? If the One who owns the keys to all things has decreed happiness for him, who can take that away? Even if all of jinn and mankind gathered to make his life miserable, they would not diminish anything of its goodness, because Allah is the One who made it good. He is rewarded in this world by a pleasant life, and in the Hereafter with a life of delight in Paradise—this is the promise of Allah, Glorified and Exalted.

من أحياء الله الحياة الطيبة، رزقه الله القناعة، فكان قانعاً بما يحصل في بيته، وأسعد من حوله، إن وجد في بيته، وممن حوله من أسرته سراً، شكر، وجزي من حوله بالخير، وإن وجد في أسرته، وفيمن حوله سراً، صبر وتجاوز عن أساء من أسرته، وليس ذلك إلا للمؤمن، يقول النبي ﷺ: **"عَجَبًا لِأَمْرِ الْمُؤْمِنِ."**

Whoever is granted a good life by Allah, Allah grants him contentment. He becomes content with what is in his home and brings happiness to those around him. If he sees goodness from his family, he is thankful and reciprocates it. And if he encounters hardship or harm from them, he is patient and forgiving. And that is only for the believer. The Prophet ﷺ said: **"Wondrous is the affair of the believer!"**

—تأملوا يا إخوة، مَنْ الذي يتعجب؟ إنه محمد بن عبد الله، رسول الله ﷺ "عَجَبًا لِأَمْرِ الْمُؤْمِنِ". ما به؟ "إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ! إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ؛ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ إِلَّا لِلْمُؤْمِنِ." (١) فَمَنْ حَقَّقَ الْإِيمَانَ تَحَقَّقَتْ لَهُ السَّعَادَةُ فِي هَذَا الْأَمْرِ الْعَظِيمِ.

Reflect, O brothers—who is it that expressed amazement? It is Muhammad ibn Abdullah, the Messenger of Allah ﷺ, who said: **“Wondrous is the affair of the believer!”** What is so amazing about it? **“Indeed, all of his matters are good! If something pleasing befalls him, he is thankful—and that is good for him. If something harmful befalls him, he is patient—and that is good for him. And that is for no one except the believer.”** So, whoever achieves true faith has surely achieved happiness in this tremendous matter.

يقول ابن القيم رَحِمَهُ اللَّهُ عَزَّ وَجَلَّ: "في القلب شَعَثٌ لَا يَلْمُهُ إِلَّا الْإِقْبَالُ عَلَى اللَّهِ - في القلب شعث: أي: فُرْقَةٌ، تَفَرُّقٌ - لَا يَلْمُهُ إِلَّا الْإِقْبَالُ عَلَى اللَّهِ، وفيه وحشةٌ لَا يُزِيلُهَا إِلَّا الْأُنْسُ بِاللَّهِ، وفيه حُزْنٌ لَا يُدْهِبُهُ إِلَّا السُّرُورُ بِمَعْرِفَةِ اللَّهِ وَصِدْقُ مَعَامَلَتِهِ، وفيه قَلَقٌ لَا يُسْكِنُهُ إِلَّا الْاجْتِمَاعُ عَلَيْهِ، والفراؤُ إِلَيْهِ، وفيه نيرانٌ حَسَرَاتٍ، لَا يُطْفِئُهَا إِلَّا الرِّضَا بِأَمْرِهِ، ونهيه وقضائِهِ، ومُعَانَقَةُ الصَّبْرِ عَلَى ذَلِكَ، إِلَى وَقْتِ لِقَائِهِ، وفيه فَاقَةٌ لَا يَسُدُّهَا إِلَّا مُحَبَّتُهُ وَالْإِنَابَةُ إِلَيْهِ، ودوامُ ذِكْرِهِ، وَصِدْقُ الْإِحْلَاصِ لَهُ، وَلَوْ أُعْطِيَ الدُّنْيَا وَمَا فِيهَا لَمْ تُسَدِّ تِلْكَ الْفَاقَةَ أَبَدًا." (٢)

Ibn al-Qayyim رحمه الله said: “In the heart is a dishevelment that cannot be gathered except by turning to Allah; in the heart is a loneliness that cannot be removed except by feeling comfort with Allah; in the heart is sadness that cannot be dispelled except by the joy of knowing Allah and sincerity in dealing with Him; in the heart is anxiety that cannot be calmed except by gathering oneself upon Him and fleeing to Him; in the heart are flames of regret that can only be extinguished by being pleased with His commands, prohibitions, and decrees, and by embracing patience until the time of meeting Him; in the heart is a deep need that nothing can fill except His love, turning to Him, constant remembrance of Him, and sincere devotion to Him. Even if a person were given the entire world and all it contains, it would never fill that need.”

لَوْ أُعْطِيَ الدُّنْيَا بِأَجْمَعِهَا، مِنْ غَيْرِ الْإِقْبَالِ عَلَى اللَّهِ، لَمْ تُسَدِّ الْفَاقَةَ أَبَدًا، فَالَّذِي يُدْهِبُ عَنِ الْقَلْبِ مَا يُرْعِجُهُ وَيُقْلِقُهُ، وَيُذْهِبُ صَفَاءَهُ هُوَ الْإِقْبَالُ عَلَى اللَّهِ بِالْعَمَلِ الصَّالِحِ.

Even if the whole world were given to him, without truly turning to Allah, that emptiness would never be filled. What removes the distress, agitation, and disturbance of the heart, and what brings it back to serenity, is turning to Allah through righteous action.

(١) رواه مسلم (٢٩٩٩).

(٢) مدارج السالكين (١٥٦/٣).

وإنَّ ممَّا يتعلَّقُ بهذا الأصلِ في سعادةِ الأسرةِ، أن يكونَ اختيارُ الزوجين قائمًا على التدين، مع عدم إهمالِ ما يحتاجُ إليه الإنسانُ في ارتياحِهِ، إلى مَنْ يُشاركُهُ حياته، هذا الذي وجَّه إليه النبي ﷺ. يقولُ النبي ﷺ: "تُنكحُ المرأةُ لأربعٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ." (١)

Among the foundations of family happiness related to this principle is that the selection of a spouse should be based on Deen, while not neglecting natural human inclinations for companionship and comfort. This is precisely what the Prophet ﷺ guided us to. The Prophet ﷺ said: **"A woman is married for four things: for her wealth, her lineage, her beauty, and her Religion. So, choose the religious woman—may your hands be in the dust (i.e., may you be successful)."**

فأخبر النبي ﷺ أنَّ المُرغبات في نكاحِ المرأة: مَالُهَا، جمالُها، حَسَبُهَا، دِينُهَا، وَبَيَّنَّ أنَّ الذي ظَفَرَ وفَارَ، هو الذي ظَفَرَ بذاتِ الدين؛ وما أَحَسَّنَ قولَ القائل:

He informed us that the desirable traits in a woman for marriage are her wealth, beauty, lineage, and religion. Then he clarified that the one who truly succeeds is the one who chooses the religious woman. And how beautiful are the lines of the poet:

ليس الفتاةُ بمالِها وجمالِها ... كلا، ولا بمفاخرِ الآباءِ
لكنَّها بعفافِها وبطُهرِها ... وصلاحيها للزوج والأبناءِ
وقيامِها بشؤونِ منزلِها وأن ... ترعاك في السراء والضراء
!يا ليت شعري أين توجد هذه ... الفتياتُ تحت القبة الزرقاء؟

A woman is not by her wealth or her beauty, Nor by her forefather's honors.
But by her modesty and purity, that she is good for her husband and children.
And establishing the affairs of her home, observing your rights in ease and hardship.
How I wish I knew where can such women be found today, beneath the blue sky?

إنَّهنَّ فتياتٌ يُبحثُ عنهنَّ بماءِ الذهبِ، بل يبحثُ عنهنَّ بكنوزِ الذهبِ؛ ويقولُ المصطفى المختار ﷺ: "إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ؛ فَرَّوْجُوهُ، إِلَّا تَفْعَلُوهُ، تَكُنْ فِتْنَةٌ فِي الْأَرْضِ، وَفَسَادٌ عَرِضٌ." (٢)

Indeed, such women are searched for as if with liquid gold, rather with treasures of gold. And the chosen Prophet ﷺ said: **"If someone comes to you whose religion and character you are pleased with, then marry him. If you do not do so, there will be fitnah (trial) on earth and widespread corruption."**

(٢) رواه البخاري (٥٠٩٠)، ومسلم (١٤٦٦) - واللفظ له -.

(٣) رواه الترمذي (١٠٨٥)، وأبو داود المراسيل (٢٢٤)، والطبراني (٧٦٢/٢٢)، والبيهقي (٨٢/٧) - واللفظ له - قال الترمذي: "حسن غريب." قال الألباني: "ولعل تحسين الترمذي المذكور، إنما هو باعتبار شواهد الآتية وخصوصاً حديث أبي هريرة، ثم ذكرها، انظر: إرواء الغليل (٢٦٨-٢٦٦/٦)."

فجعل النبي ﷺ اختيار الزوج مبنياً على كونه ذا تدبُّنٍ وحُلُقٍ، وأشار إلى أن ذلك من أعظم الأمور، التي تُدفعُ بها الفتن، وتُستصلحُ بها الأرض، وتُستصلحُ بها البيوت. وقال النبي ﷺ: "تَزَوَّجُوا الْوُدُودَ الْوُلُودَ؛ فَإِنِّي مُكَاثِّرٌ بِكُمْ الْأُمَمَ." (١) ومع هذا التوجيه العظيم، لم يُهمل النبي ﷺ ما يحتاجه الإنسان لكونه بشراً؛ لتستقر حياته، ولذلك – أيُّها الإخوة – يقول أبو هريرة رضي الله عنه: "كنتُ عندَ النَّبِيِّ ﷺ فَأَتَاهُ رَجُلٌ، فَأَحْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الْأَنْصَارِ، – والمقصود أنه خطبها ليتزوجها – فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ "أَنْظُرْتَ إِلَيْهَا؟" قَالَ: "لَا." قَالَ: "فَاذْهَبْ فَانْظُرْ إِلَيْهَا." – لماذا؟ – قال: "فَإِنِّي أَعَيْنُ الْأَنْصَارَ شَيْئًا."

The Prophet ﷺ established that the choice of a husband should be based on his Deen and character, and he indicated that this is among the greatest means by which trials are averted, the earth is set right, and homes are rectified. The Prophet ﷺ also said: **"Marry the loving and fertile woman, for indeed I will boast of your numbers before the nations."** Despite this lofty guidance, the Prophet ﷺ did not neglect the natural human needs necessary for marital stability. Therefore, dear brothers, Abu Hurairah رضي الله عنه narrated: "I was with the Prophet ﷺ when a man came and told him that he had married a woman from the Ansar (or intended to). So the Prophet ﷺ said to him: **'Did you look at her?'** He said: 'No.' The Prophet ﷺ replied: **'Then go and look at her, for there is something in the eyes of the Ansar.'**"

هذا الرجلُ مهاجريٌّ مِنَ المهاجرين خطب امرأةً مِنَ الأنصار، فجاء يُخبر النَّبِيَّ ﷺ أنه خطبها، فقال له النَّبِيُّ ﷺ: "أَنْظُرْتَ إِلَيْهَا؟" قال: "لَا." قال: "ذَهَبْ فَانْظُرْ إِلَيْهَا." (٢) لماذا؟ لأنه مُهاجريٌّ، وفي أعينِ الأنصارِ شيءٌ مِنَ الصَّغَرِ، قد لا يرتاحُ له المهاجريُّ. فانظروا كيف أرشده النَّبِيُّ ﷺ إلى أن ينظرَ إلى ما يرتاحُ إليه؛ لكونه بشراً، ولم يُهملْ هذا الجانب. وجاء أنَّ المغيرةَ بنَ شعبةٍ خطب امرأةً، فقال رسولُ الله ﷺ: "إِذْهَبْ فَانْظُرْ إِلَيْهَا؛ فَإِنَّهُ أُخْرَى أَنْ يُؤَدَمَ بَيْنُكُمَا." (٣) فذهب فنظر إليها.

This man was one of the Muhājirīn (Emigrants), and he had proposed to a woman from the Anṣār (Helpers). So he came to inform the Prophet ﷺ that he had proposed to her. The Prophet ﷺ said to him: **"Did you look at her?"** He replied: "No." The Prophet ﷺ said: **"Then go and look at her."** Why did the Prophet ﷺ say that? Because the man was from the Muhājirīn, and among the Anṣār, there was something distinctive in the eyes (i.e., slight narrowness or a look he may not be used to), and the Muhājirī might not feel at ease with that. So notice how the Prophet ﷺ guided him to look at what would bring him comfort—recognizing his humanity—and he did not neglect this emotional and physical aspect. It is also narrated that al-Mughīrah ibn Shu'bah proposed to a woman, and the Messenger of Allah ﷺ said: **"Go and look at her, for it is more likely that love and affection will develop between you."** So al-Mughīrah went and looked at her.

(١) رواه أبو داود (٢٠٥٠)، والنسائي (٣٢٢٧)، وابن حبان (٤٠٥٦/٩، ٤٠٥٧)، والطبراني (٥٠٨/٢٠)، والحاكم (٢٦٨٥/٢)، وصححه إسناده الحاكم ووافقه الذهبي، وحسنه الألباني، انظر: صحيح أبي داود (١٧٨٩)، و(آداب الزفاف) / ص ٦٠.

(٢) رواه مسلم (١٤٢٤).

(٣) رواه أحمد (٢٤٤/٤ و ٢٤٦)، والترمذي (١٠٨٧)، والنسائي (٣٢٣٥)، وابن ماجه (١٨٦٦). قال الترمذي: "هَذَا حَدِيثٌ حَسَنٌ."

انظروا - يا إخوة-، أرشد النبي ﷺ المغيرة أن ينظر إلى المرأة، التي يريد أن يتزوجها، ثم أخبر بالحكمة، وهي أنه أحرى أن يؤدم بينهما، وأن تستديم الحياة على هناء بينهما، فلم يكتفِ النبي ﷺ بأن يعلم الرجل بتدني من تقدم لخطبتها، وإنما راعى الحاجة البشرية؛ من أجل أن يرتاح الإنسان لمن يكون معه في حياته، وهذا أمر من أعظم أسباب استقرار الأسر، فإذا تزوج الرجل المرأة، وقد ارتاح لها، وهي ذات دين، كان ذلك فيه سعادة لأسرتيه، وديمومة لعلاقته الزوجية.

Look, dear brothers—the Prophet ﷺ guided al-Mughīrah to look at the woman he intended to marry, and then he explained the wisdom behind it, that it is more likely that affection and harmony will develop between them, and that their life together would continue in happiness. So the Prophet ﷺ did not suffice with the man merely knowing the Deen of the woman he proposed to; rather, he also took into account the natural human need—that a person should feel at ease with the one who will share his life. And this is one of the greatest causes of family stability. If a man marries a woman with whom he feels emotionally at ease, and she is also religious, then that results in happiness for his family and long-lasting marital harmony.

ومن أسباب سعادة الأسر أمر فقدّه الكثيرون في بيوتهم اليوم، ألا وهو أن يُقام في البيوت ذكر الله عزَّ وجلَّ. للأسف في هذا الوقت فقد كثير من أهلنا ذكر الله في البيوت، فلا يكاد يُقرأ القرآن في بيوتهم، ولا يكاد يُذكر الله في بعض البيوت، وغلبت على البيوت أذكار الشياطين، غناء في البيوت، موسيقى مما سبَّب كثيرًا من الشقاء في البيوت. إنَّ المحافظة على ذكر الله عزَّ وجلَّ -أيها الإخوة- تشرح الصدر، وبها يطمئن القلب، ألم يقل ربُّنا سبحانه وتعالى: ﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ [الرعد: ٢٨]؟

Among the causes of family happiness is something many people have lost in their homes today, the remembrance of Allah ('Dhikr Allah') being established within the home. Unfortunately, many of our households today are devoid of the remembrance of Allah. The Qur'an is rarely recited in their homes. In some houses, Allah is hardly mentioned at all. Instead, the remembrances of the devils have taken over—with music and singing in the homes—which has brought misery and unrest into many of them. Indeed, maintaining the remembrance of Allah, dear brothers, brings relief to the chest and tranquility to the heart. Did not our Lord, Glorified and Exalted, say: **“Verily, in the remembrance of Allah do the hearts find rest.”** [Ar-Ra'd 13:28]

ألَسنا موقنين؟ ألَسنا مؤمنين؟ ﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾. فإذا دُكر الله في البيت اطمأنت البيوت. ذكر الله له تأثير عجيب، في انشراح الصدر، وزوال الهمِّ والغمِّ، ولهذا يقول النبي ﷺ: "مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ، وَالَّذِي لَا يَذْكُرُ رَبَّهُ" - ماذا؟ - "مَثَلُ الْحَيِّ وَالْمَيِّتِ". (١)

Are we not certain? Are we not believers? **“Verily, in the remembrance of Allah do hearts find rest.”** So when Allah is remembered in a home, that home finds tranquility. The remembrance of Allah has an astonishing effect—it expands the chest, removes worry and grief. That's why the Prophet ﷺ said: **“The example of the one who remembers his Lord and the one who does not remember his Lord,”** What is it? **“Is like that of the living and the dead.”**

الذي يذكر الله حيًّا، والذي لا يذكر الله ميتًّا، ولو سار بين الناس، ميتًّا لا حياة في حياته، ولا روح في بيته، لأنه لا يذكر الله عزَّ وجلَّ، فخير الذكر عظيم، وفضل الله بسببه عميم، هو من أعظم أسباب جلب السرور. لماذا يا عبد الله؟

The one who remembers Allah is truly alive, and the one who does not is dead—even if he walks among the people, he is dead. There is no life in his life, nor spirit in his home, because he does not remember Allah, the Mighty and Majestic. So the virtue of dhikr (remembrance of Allah) is tremendous, and Allah's bounty through it is immense. It is among the most significant causes of bringing happiness and joy. Why, O servant of Allah?

لأنك إن ذكرت الله عزَّ وجلَّ، كان الله حافظًا لك، وإذا كنت تعلم أنَّ الله يحفظك، ألا تكون مرتاح القلب؟ إذا علمت أنَّ الله الحفيظ العليم حافظك، ألا يرتاح قلبك؟ عن أبي هريرة رضي الله عنه أنَّ شيطانًا قال له: "إِذَا أُوَيْتَ إِلَى فِرَاشِكَ، فَاقْرَأْ آيَةَ الْكُرْسِيِّ، حَتَّى تَخْتِمَ الْآيَةَ؛ فَإِنَّكَ لَمْ يَزَلْ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلَا يَفْرُتُكَ شَيْطَانٌ حَتَّى تُصْبِحَ." فأخبر أبو هريرة النبي ﷺ بذلك فقال له: "صدقك وهو كَذُوبٌ." (١)

Because when you remember Allah, He protects you. And if you know that Allah is guarding you, would your heart not feel at ease? If you know that Allah—the All-Knowing, the Guardian—is preserving you, would your heart not be comforted? Abu Hurairah رضي الله عنه narrated that a devil said to him: “When you go to your bed, recite Ayat al-Kursi until you finish the verse. Then, there will remain upon you a guardian from Allah, and no devil will approach you until morning.” Abu Hurairah then informed the Prophet ﷺ about what happened, and the Prophet ﷺ said: **“He told you the truth, though he is a liar.”**

وكيف لا يرتاح قلب المسلم بحفظ الله، وهو يقرأ خواتيم سورة البقرة، وقد قال النبي ﷺ: "مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ." (٢) "كفَّته": يعني كفَّته عبادةً، فهي عبادة عظيمة في الليل، وكفَّته من كل شر بفضل الله، فيحفظه الله عزَّ وجلَّ بذلك.

And how could the heart of a Muslim not be at peace, knowing Allah is protecting him, when he recites the last two verses of Surah al-Baqarah, and the Prophet ﷺ said: **"Whoever recites the last two verses of Surah al-Baqarah in a night, they will suffice him."** **"They will suffice him"** means: they are sufficient as an act of worship for the night, and sufficient to protect him from every harm by Allah's grace—so Allah protects him through them.

(١) قطعة من حديث أخرجه البخاري (٢٣١١)، و(٣٢٧٥)، و(٥٠١٠) معلقًا، ووصله النسائي (٩٥٩)، وابن خزيمة (٢٤٢٤/٤).

(٢) رواه البخاري (٥٠٠٨) - واللفظ له-، ومسلم (٨٠٧).

كيف لا يطمئن قلب المسلم، ويرتاح، وهو يقول في الصباح والمساء ثلاث مرات: "مَنْ قَالَ بِسْمِ اللَّهِ؛ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ، وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجَاءَةٌ بَلَاءٌ، حَتَّى يُصْبِحَ." - انتبهوا يا إخوة - "لَمْ تُصِبْهُ فَجَاءَةٌ بَلَاءٌ حَتَّى يُصْبِحَ." "وَمَنْ قَالَهَا حِينَ يُصْبِحُ، ثَلَاثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجَاءَةٌ بَلَاءٌ، حَتَّى يُمْسِيَ." (١)

And how could the heart of a believer not be comforted and at peace when he says every morning and evening: **"In the Name of Allah, with whose Name nothing is harmed on earth nor in the heavens, and He is the All-Hearing, All-Knowing."** Whoever says it three times: **"Nothing will suddenly harm him until morning."** – Pay attention, O brothers – **"Nothing will suddenly harm him until morning."** **"And whoever says it in the morning, three times, will not be struck by sudden affliction until evening."**

مَنْ قَالَهَا إِذَا أَصْبَحَ: أَمَّنَهُ اللَّهُ مِنْ فَجَاءَةِ الْبَلَاءِ حَتَّى يُمْسِيَ، وَمَنْ قَالَهَا حِينَ يُمْسِي، أَمَّنَهُ مِنْ فَجَاءَةِ الْبَلَاءِ حَتَّى يُصْبِحَ، فَكَيْفَ لَا يَرْتَاحُ الْقَلْبُ بِهَذَا الْأَمْرِ؟ كَيْفَ لَا يَطْمَئِنُّ قَلْبُ الْمُسْلِمِ، وَيَرْتَاحُ وَيَسْعُدُ، وَهُوَ يَقْرَأُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص ١] وَالْمُعَوِّذَاتِ كُلِّ صَبَاحٍ وَمَسَاءٍ ثَلَاثَ مَرَّاتٍ، وَالنَّبِيُّ ﷺ يَقُولُ: "قُلْ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَالْمُعَوِّذَتَيْنِ حِينَ تُنْمَسِي، وَحِينَ تُصْبِحُ ثَلَاثَ مَرَّاتٍ، تَكْفِيكَ مِنْ كُلِّ شَيْءٍ." (٢)

Whoever says it in the morning—Allah secures him from sudden calamity until evening. And whoever says it in the evening—Allah secures him from sudden calamity until morning. So how can the heart not rest in this assurance? And how could the heart of the believer not be tranquil and at ease—filled with joy—when he recites: **"Say: He is Allah, the One"** [Surah al-Ikhlāṣ 112:1] along with the Mu'awwidhāt (the two protectors: Surah al-Falaq and Surah an-Nās) every morning and evening three times, and the Prophet ﷺ said: **"Recite: 'Qul Huwallāhu Aḥad' and the Mu'awwidhatayn when you wake and when you sleep, three times, and they will suffice you from everything."**

(١) رواه أحمد (٦٢/١ و ٦٦ و ٧٢)، وأبو داود (٥٠٨٨)، و (٥٠٨٩) - واللفظ له -، والترمذي (٣٣٨٨)، وابن ماجه (٣٨٦٩)، وحسنه الترمذي، وصححه الألباني في (المشكاة) (٢٣٩١).

(٢) رواه أبو داود (٥٠٨٢)، والترمذي (٣٥٧٥)، وقال الترمذي: "حَسَنٌ صَحِيحٌ غَرِيبٌ." وقال الألباني: "حسن صحيح." صحيح الترغيب والترهيب (٦٤٩).

كيف لا يستوطنُ السُّرورُ قلبك، ويذهبُ الهمُّ، والخُزُنُ، والقلقُ، مِن قلبك، وأنت تقول: اللهُ رَبِّي لا شريكَ له؟، هل هذه الجملةُ صعبةُ الحفظِ؟ اللهُ رَبِّي لا شريكَ له. وقد قال النبي ﷺ: "مَنْ أَصَابَهُ هَمٌّ، أَوْ غَمٌّ، أَوْ سَقَمٌ، أَوْ شِدَّةٌ، فَقَالَ: اللهُ رَبِّي لا شريكَ له، كُشِفَ ذَلِكَ عَنْهُ." (١)

How could joy not take residence in your heart? How could worry, sorrow, and anxiety not leave your chest—when you say: “Allah is my Lord; He has no partner”? Is this phrase difficult to memorize? “Allah is my Lord; He has no partner.” The Prophet ﷺ said: “**Whoever is afflicted with worry, grief, illness, or hardship, and says: ‘Allah is my Lord; He has no partner,’ it will be removed from him.**”

فما أعظمه من سببٍ من أسباب السعادة، لكننا غفلنا عنه. البيت الذي تُقرأ فيه سورة البقرة، تفرُّ منه الشياطينُ، (٢) ولكن من الذي يقرأ سورة البقرة في بيته اليوم؟ أفذاذٌ من الناس قلَّةٌ، ولذلك استوطنت الشياطينُ كثيرًا من البيوتِ، الإنسان إذا دخل بيته فقال: "بسم الله." فرَّ الشيطانُ من البيت، وقال: "لا مبيتَ لَكُمْ وَلَا عشاء." (٣) وكثيرٌ من الناس يدخلُ بيته لا يذكرُ الله، بل بلغنا أن بعضَ الناس يدخلُ بيته، وهو يُعني ويصقُّ، ومثلُ هذا يدخلُ معه الشيطانُ، بل يسبقُه الشيطانُ إلى البيت، وكيف تكونُ في بيته سعادة؟

What a tremendous cause of happiness this is! Yet we have become heedless of it. A house in which Surah al-Baqarah is recited—the devils flee from it. But who today recites Surah al-Baqarah regularly in their homes? Very few. Because of this, the devils have settled in many homes. When a person enters his house and says: “Bismillah” (In the Name of Allah), the devil flees from the house and says: “There is no lodging here for you and no dinner.” Yet many people enter their homes without mentioning Allah, and it has reached us that some people enter their homes singing and clapping! Such a person invites the devil in—rather, the devil even proceeds him to his house. How then can there be happiness in that home?

- (١) رواه الطبراني (٣٩٦/٢٤)، وفي الدعاء (١٠٩٢-مصطفى عطاء)، والبيهقي في شعب الإيمان (٩٧٤٩)، وفي الآداب (٩٣٦)، وغيرهما وحسن الألباني إسناده في الصحيحة، بل صرح باحتمال أن يكون ثانيهما صحيحًا، انظر الصحيحة (٥٩٣-٥٩٢/٦).
- (٢) ثبت ذلك في حديث رواه مسلم (٧٨٠).
- (٣) رواه مسلم (٢٠١٨).

وَمِنْ أَسْبَابِ سَعَادَةِ الْأَسْرِ، أَنْ يَكُونَ الرَّجُلُ، قَيِّمًا عَلَى زَوْجَتِهِ، رَاعِيًا لِأَسْرَتِهِ، فَإِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى يَقُولُ فِي كِتَابِهِ الْكَرِيمِ: ﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾ [النساء ٣٤] هذه القِوامة مِنْ محاسنِ الإسلامِ، وَمِنْ تَمَامِ نِعَمِ اللَّهِ عَزَّ وَجَلَّ عَلَيْنَا، إِذْ فِيهَا الْخَيْرُ الْعَظِيمُ، وَفِيهَا مُوَافَقَةُ فِطْرَةِ الزَّوْجِ وَالزَّوْجَةِ.

Among the causes of family happiness is that the man should be a guardian (qayyim) over his wife, a caretaker of his household. For Allah, Glorified and Exalted, says in His Noble Book: **"Men are the protectors and maintainers of women, because Allah has given one more (strength) than the other, and because they support them from their means."** [An-Nisā' 4:34] This guardianship (qiwāmah) is one of the beauties of Islam, and part of the complete favor of Allah upon us. It brings great benefit and aligns with the natural disposition (fiṭrah) of both husband and wife.

والقِوامةُ: تفويضُ للزوج، بأن يقومَ بما يُصلحُ شَأْنَ زَوْجَتِهِ. قال الشيخُ ابنُ سعدي رَحِمَهُ اللَّهُ: "يُخْبِرُ اللَّهُ تَعَالَى أَنَّ الرِّجَالَ قَوَّامُونَ عَلَى النِّسَاءِ، أَي: قَوَّامُونَ عَلَيْهِنَّ بِالزَّامِهِنَّ بِحَقْقِ اللَّهِ تَعَالَى، مِنْ الْمَحَافِظَةِ عَلَى فَرَائِضِهِ، وَكَفِّهِنَّ عَنِ الْمَفَاسِدِ، وَالرِّجَالُ عَلَيْهِمْ أَنْ يُلْزَمُوهُنَّ بِذَلِكَ، وَقَوَّامُونَ عَلَيْهِنَّ أَيْضًا، بِالْإِنْفَاقِ عَلَيْهِنَّ، وَالْكَسْوَةِ، وَالْمَسْكَنِ." (١)

Qiwāmah is a divinely ordained responsibility given to the husband to take charge in a way that nurtures and maintains the well-being of his wife. Shaykh Ibn Sa'dī رَحِمَهُ اللَّهُ said: "Allah informs us that men are guardians over women—that is, they are responsible for ensuring that women uphold the rights of Allah, such as observing His obligations and refraining from corruption. Men are tasked with enforcing this, and they are also responsible for providing financially for them in terms of spending, clothing, and housing."

وجاء عن عبدِ اللَّهِ بنِ عمرَ رضي الله عنهما أنه قال: "سمعتُ رسولَ اللَّهِ ﷺ يقولُ: "كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ...، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ. وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا." (٢) فالرجل رَاعٍ لِلْأُسْرَةِ، يَجِبُ عَلَيْهِ أَنْ يَقُومَ بِمَا يُصْلِحُهَا.

It was narrated from Abdullah ibn 'Umar رضي الله عنهما that he said: I heard the Messenger of Allah ﷺ say: **"Each of you is a shepherd, and each of you is responsible for his flock... A man is a shepherd over his family, and he is responsible for his flock. A woman is a shepherd over her husband's household, and she is responsible for her flock."** So the man is a shepherd over his family—it is obligatory upon him to take care of what will benefit and correct them.

(١) تفسير السعدي (ص: ١٧٧).

(٢) رواه البخاري (٨٩٣)، ومسلم (١٨٢٩).

وقد قال النبي ﷺ: "مَا مِنْ عَبْدٍ يَسْتَرْعِيَهُ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ، وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ." (١) "مَا مِنْ عَبْدٍ: كُلُّ عَبْدٍ "يَسْتَرْعِيَهُ اللَّهُ رَعِيَّةً": أَيُّ رَعِيَّةٍ، وَلَوْ كَانَتْ وَاحِدَةً، "يَمُوتُ يَوْمَ يَمُوتُ، وَهُوَ غَاشٌّ لِرَعِيَّتِهِ." أَيُّ: لَمْ يُحِطْهَا بِنَصَحِهِ، "إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ." وَهَذَا يَدُلُّ - أَتِيهَا الْإِخْوَةُ - عَلَى أَنَّ ذَلِكَ مِنْ كِبَائِرِ الذُّنُوبِ، الَّتِي تُسَخِّطُ اللَّهَ سُبْحَانَهُ وَتَعَالَى.

And the Prophet ﷺ also said: **“There is no servant whom Allah appoints over a flock (people), and he dies while he is dishonest toward his flock, but Allah will forbid Paradise for him.”** **“There is no servant...”** – meaning: every servant. **“...whom Allah appoints over a flock”** – meaning any responsibility, even over one person. **“...and he dies while being dishonest with his flock”** – i.e., he does not sincerely advise and care for them— **“...except that Allah will forbid Paradise for him.”** This, dear brothers, shows that such neglect is among the major sins that incur the wrath of Allah, Glorified and Exalted.

ومن أسباب سعادة الأسر، أن يسودها الوُدُّ والمحبة، يقول الله عَزَّ وَجَلَّ: ﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً﴾ [الروم ٢١] مِنْ أسباب سعادة الأسر، أَنْ تَحْرِصُوا فِي أَسْرِكُمْ مَعَاشَرَ الْمُؤْمِنِينَ، عَلَى الْمَوَدَّةِ وَالرَّحْمَةِ.

Among the causes of family happiness is that love and affection prevail within the home. Allah, the Almighty, says: **“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.”** [Ar-Rūm 30:21] One of the keys to family happiness, dear believers, is that you strive to maintain affection and mercy in your households.

وقد حثَّ الإسلام على التَّوَدُّدِ إِلَى الْمَرْأَةِ، وَتَحُمُّلِ مَا قَدْ يَصْدُرُ مِنْهَا مِنْ أذى، وَعَلَى حِفْظِ مَعْرِفَتِهَا، يَقُولُ النَّبِيُّ ﷺ: "لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً، - يَعْنِي لَا يُبْغِضُ مُؤْمِنٌ مُؤْمِنَةً - إِنْ كَرِهَ مِنْهَا خُلُقًا، رَضِيَ مِنْهَا آخَرَ." (٢) فَلَا سَعَادَةَ بِلَا مَوَدَّةٍ وَلَا تَرَاحُمٍ.

Islam encourages husbands to show kindness toward their wives, to bear with any harm or difficulty that may come from them, and to remember the good they do. The Prophet ﷺ said: **“Let not a believing man hate a believing woman.”** Meaning a believing man hate a believing woman. **“If he dislikes one of her characteristics, he will be pleased with another.”** So there is no happiness without love and compassion.

(١) رواه البخاري (٧١٥١، ٧١٥٠)، ومسلم (١٤٢) -واللفظ له-.

(٢) رواه مسلم (١٤٦٩).

وقد جاء الإسلام بما يكون من روافد هذه السعادة، وهي المرأة الصالحة، فعن سعد بن أبي وقاص رضي الله عنه أن رسول الله ﷺ قال: "أربع من السعادة: المرأة الصالحة، والمسكن الواسع، والجار الصالح، والمركب الهنيء، وأربع من الشقاوة: الجار السوء، والمرأة السوء، والمسكن الضيق، والمركب السوء." (١)

Islam has brought about what feeds into and supports family happiness—and among the most significant of these is a righteous woman. It was narrated from Sa'd ibn Abī Waqqāṣ رضي الله عنه that the Messenger of Allah ﷺ said: **“Four things are part of happiness: a righteous wife, a spacious home, a good neighbor, and a comfortable mount. And four things are part of misery: a bad neighbor, a bad wife, a cramped home, and a troublesome mount.”**

"أربع من السعادة." تأملوها إنها من سعادة الأسر، "المرأة الصالحة." تسعد بها الأسرة، "والمسكن الواسع." تعيش فيه الأسر فتسعد، "والجار الصالح." تجاوره الأسرة فتسعد، "والمركب الهنيء." تركبه الأسرة فتسعد.

“Four things are part of happiness.” Reflect on this, dear listeners—it is clearly part of family happiness. **“A righteous wife”** – with her, the family is happy. **“A spacious home”** – in it the family lives and finds comfort. **“A good neighbor”** – with such a neighbor, the family is at peace. **“A comfortable mount”** – with it, the family’s movements are eased. The family rides in a comfortable vehicle and is happy with it.

"وأربع من الشقاوة." من شقاوة الأسر، "الجار السوء" فتشقى به الأسرة "والمراة السوء": السيئة غير الصالحة؛ فتشقى بها الأسرة، و"والمسكن الضيق." فتشقى به الأسرة، "والمركب السوء." فتشقى به الأسرة.

“And four things are from misery...” From the misery of families: **“A bad neighbor”** – the family suffers from him. **“A bad wife”** – that is, one who is corrupt and unrighteous; the family is made miserable through her. **“A cramped home”** – the family is distressed in it. **“A troublesome mount”** – the family suffers through it as well.

يقول النبي ﷺ مفسراً ما جاء في هذا الحديث: "ثلاثة من السعادة: المرأة الصالحة، - ما هي السعادة بها؟ - قال: "تراها تعجبك، وتعيب فتأمنها على نفسها ومالك، والدابة، - أي: المركب - تكون وطينة، - أي: دلوًا سريعة السير - تلحقك بأصحابك، والدار تكون واسعة كثيرة المرافق."

The Prophet ﷺ further explained the meaning of this hadith, saying: “Three things are from happiness: a righteous woman—” And what is happiness with her? He said: “You see her and she pleases you, and when you are away from her, you trust her with your self and your wealth.” And he said: “And a riding beast (i.e., a vehicle) that is easy-going, that brings you quickly to your companions.” “And a house that is spacious and has many sections.”

(١) رواه أحمد (١٦٨/١)، وابن حبان (٤٠٣٢/٩)، والحاكم (٢٦٤٠/٢)، والبيهقي (١١٨٠/٤ و ١١٨٢)، وصححه الألباني في الصحيحة (٢٨٢).

"وَتَلَاثَةٌ مِنَ الشَّقَاءِ: الْمَرْأَةُ تَرَاهَا فَتَسُوؤُكَ، وَتَحْمِلُ لِسَانَهَا عَلَيْكَ، وَإِنْ غَبَتْ عَنْهَا، لَمْ تُأْمِنْهَا عَلَى نَفْسِهَا وَمَالِكَ، وَالِدَابَّةُ تَكُونُ بَطِيئَةً، تَكُونُ قَطُوفًا، فَإِنْ ضَرَبْتَهَا أَتْعَبَتْكَ، وَإِنْ تَرَكْتَهَا، لَمْ تَلْحَقْ بِأَصْحَابِكَ، وَالِدَارُ تَكُونُ ضَيِّقَةً، قَلِيلَةُ الْمَرَافِقِ." (١)

And he said: "Three things are from misery: a woman who, when you see her, displeases you, and she unleashes her tongue against you. And when you are away from her, you do not feel secure with regard to your self or your wealth, and a mount that is slow, so if you strike it, it exhausts you; and if you leave it, it does not catch up with your companions, and a house that is cramped and has few amenities."

وقال ﷺ: "الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ." (٢)

And the Prophet ﷺ also said: "This world is but enjoyment, and the best of its enjoyment is a righteous woman."

(١) أخرجه الحاكم (٢٦٨٤/٢) وقال: "صحيح الإسناد، من خالد بن عبد الله الواسطي إلى رسول الله ﷺ، تفرد به محمد بن بكير عن خالد، إن كان حفظه، فإنه صحيح على شرط الشيخين." وقال الذهبي: "محمد؛ قال أبو حاتم: صدوق يغلط، وقال يعقوب بن شيبة: ثقة." (٢) رواه مسلم (١٤٦٧).

ومن أسباب سعادة الأسر، أن تكون العشرة فيها بالمعروف، قال تعالى: ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ [النساء ١٩-٢٢] ولا شك أن المعاشرة بالمعروف، سبب من أسباب السعادة. والمعاشره بالمعروف مطلوبة من الزوج ومطلوبة من الزوجة ومطلوبة من كل الأسرة.

Among the causes of family happiness is that the relationship within the household is based on kindness and good treatment. Allah the Exalted says: “**And live with them (your wives) in kindness.**” [An-Nisā’ 4:19] There is no doubt that good treatment and interaction is a key cause of happiness. This command applies to the husband, to the wife, and to the entire family.

يقول الله عز وجل: ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ ويقول: ﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾ [البقرة: ٢٢٨]. وهذا من أسباب سعادة الأسرة.

Allah the Exalted says: “**And live with them (your wives) in kindness.**” Allah also says: “**And they (women) have rights similar to those (of men) over them in kindness.**” [Al-Baqarah 2:228] And this is from the means of family happiness.

يقول القرطبي رحمه الله في تفسير قول الله تعالى: ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾: "أي: على ما أمر الله به من حسن المعاشرة، والمراد بهذا الأمر في الأغلب الأزواج، - وتدخل فيه الزوجات كما في الآية الأخرى - وذلك توفيقه حقها من المهر والنفقة، وألا يعبس في وجهها بغير ذنب، وأن يكون منطلقاً في القول، لا فظاً ولا غليظاً، ولا مظهرًا ميلاً إلى غيرها." (١)

Imam Al-Qurṭubī رحمه الله said in his tafsīr of the verse: “**And live with them in kindness**”: “That is: as Allah has commanded regarding good treatment. What is meant by this command is, for the most part, the husbands—though wives are included as in the other verse. It includes: giving her her due rights of mahr (dowry) and financial support, not frowning at her without cause, being gentle and pleasant in speech, not being harsh or cruel, and not showing preference for another over her.”

"ألا يعبس في وجهها بغير ذنب." بعض الأزواج، وبعض الآباء، ضحكهم للناس في الخارج!، إذا رأيته خارج الأسرة قلت: ما شاء الله! لا يكف عن الضحك! يضحك الناس الذين حوله، فإذا دخل البيت انقلب أسداً! لا يتسم في وجه زوجته، ولا يتسم في وجه ولد!، وهذا ليس من العشرة بالمعروف.

"That he should not frown at her without reason." Some husbands—and some fathers—are full of smiles and laughter outside the home. If you see him among people, you might say: “Mā shā’ Allāh! He never stops smiling!” He makes everyone around him laugh. But once he enters the house, he turns into a lion. He doesn’t smile at his wife, nor at his children. This is not from good treatment.

"وأن يكون منطلقاً في القول." فيحدث الزوجة، ويحدث الأبناء. بعض الناس إذا كان خارج بيته، لا يكفُّ لسانه عن الحديث، كما يقول العوام: "سلطان مجلس!" فإذا دخل البيت اتبكم، فلا يكاد يتكلم، وإن تكلم كان فظاً غليظاً، وهذا ليس من العشرة بالمعروف، ويحقق للأسرة الشقاء.

"And that he should be pleasant in his speech..." That is, he should talk kindly to his wife and children. Some people, when outside the home, won't stop talking—as they say: "The master of every gathering!" But once he enters his home, he falls silent. He barely speaks, and when he does, he is harsh and rude. This is not part of kind treatment, and it brings misery to the family.

قال القرطبي: "فَأَمَرَ اللَّهُ سُبْحَانَهُ بِحُسْنِ صُحْبَةِ النِّسَاءِ، إِذَا عَقَدُوا عَلَيْهِنَ؛ لِيَكُونَ أَدَمُهُ مَا بَيْنَهُمْ وَصُحْبَتُهُمْ عَلَى الْكَمَالِ؛ فَإِنَّهُ أَهْدَى لِلنَّفْسِ، وَأَهْنَى لِلْعَيْشِ." (١)

Al-Qurṭubī رحمه الله said: "Allah commanded good companionship with women once the marriage contract is established, so that the relationship between them is enduring and their companionship is complete. For that is more soothing for the soul and more pleasant for living."

قال ابن عباس رضي الله عنهما: "إِنِّي أُحِبُّ أَنْ أَتَزَيَّنَ لِلْمَرْأَةِ كَمَا أَحِبُّ أَنْ تَتَزَيَّنَ لِي الْمَرْأَةُ، لَأَنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾ [البقرة: ٢٢٨]. (٢) يعني: يتزين الرجل لامرأته بما يليق به، كما يحب أن تتزين له بما يليق بها، فإذا بُنيت البيوت على العشرة الحسنة، تحققت السعادة.

Ibn 'Abbās رضي الله عنهما said: "Indeed, I love to beautify myself for my wife just as I love that she beautifies herself for me, because Allah, the Most High, says: '**And they (women) have rights similar to those (of men) over them in kindness.**' [Al-Baqarah 2:228] Meaning: the man should adorn himself for his wife in a manner appropriate for him, just as he loves for her to adorn herself in a way appropriate for her. So, when homes are built upon good companionship, true happiness is realized.

يقول النبي ﷺ: "خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي." (٣) فخيركم معاشر الرجال خيركم لأهله، من الذي شهد بهذا؟ رسول الله ﷺ ومن كان خيراً لأهله، كان سبباً في سعادة أهله.

The Prophet ﷺ said: "**The best of you are those who are best to their families, and I am the best of you to my family.**" So the best of you, O men, is the one who is best to his family. And who testified to this? The Messenger of Allah ﷺ himself. Whoever is good to his family becomes a source of happiness for them.

(١) المصدر السابق (٩٧/٥).

(٢) رواه ابن أبي شيبة: المصنف (٢٧٢/٥)، وابن أبي حاتم: التفسير (٢١٩٦/٢)، والطبري (٤٧٦٨/٤) والبيهقي (٢٩٥/٧).

(٣) رواه الدارمي (٢٢٦٠/٢)، والترمذي (٣٨٩٥)، وابن حبان (٤١٧٧/٩)، وقال الترمذي: "حسن غرب صحيح." وصححه الألباني في الصحيحة (٢٨٥)، و (١١٧٤).

وكان النبي ﷺ - وهو رسول الله، قائد الأمة - يتلطف إلى زوجاته، كان ﷺ يضاحك نساءه، ويحدث نساءه، حتى بعد العشاء، وكان يسابق عائشة.

The Prophet ﷺ—the Messenger of Allah, the leader of the Ummah—used to be gentle and affectionate with his wives. He ﷺ would joke with his wives, and speak with them—even after ‘Ishā’ (the night prayer). He would even race with ‘Ā’ishah. ‘

تقول رضي الله عنها: "سأبقي رسول الله ﷺ فسبقتُهُ، وذلك قبل أن أحمل اللحم." انظروا -يا إخوة- رسول الله من أعلى مكانة منه؟ رسول الله ﷺ في أي عمر؟ بعد أن تجاوز الخمسين، لأنه ﷺ إنما بنا بعائشة في المدينة، فكان فوق الثالثة والخمسين من عمره ﷺ يسابق زوجته رضي الله عنها.

Ā’ishah رضي الله عنها said: “The Messenger of Allah ﷺ raced with me and I beat him—this was before I gained weight.” Reflect, O brothers—who is greater in rank than the Messenger of Allah ﷺ? And at what age was he when this occurred? He was over fifty years old, for he married ‘Ā’ishah in Madinah, and this race happened after he was past the age of fifty-three—yet he raced with his wife.

وقد جاء تفسيرُ هذا الحديث: أنه كان مع أصحابه في سفرٍ ومعه عائشة، فقال لأصحابه: "تقدّموا." فتقدم القوم، فقال: "يا عائشة تعالي أسابقكِ." سبحان الله! ما أعظم هذه العشرة! وما أعظم هذه السعادة!

One narration explains this incident in more detail: He was traveling with his Companions and ‘Ā’ishah was with him. He said to the Companions: “**Go ahead of us.**” So the people went ahead. Then he said: “**O ‘Ā’ishah, come, let us race.**” SubḥānAllāh! What a beautiful example of companionship! What a perfect embodiment of marital happiness!

معه جمعٌ من أصحابه في سفرٍ، فيقول: "تقدّموا." من أجل ماذا؟ من أجل أن يسابق عائشة، فيقول: "يا عائشة تعالي أسابقكِ." تقول رضي الله عنها: "فسبقتُهُ، وذلك قبل أن أحمل اللحم." عندما كانت صغيرة، والمعلوم أن النبي ﷺ دخل بعائشة وعمرها تسع سنين.

He ﷺ was on a journey with a group of his Companions, and he said to them: “**Go ahead of us.**” For what purpose? So that he could race ‘Ā’ishah. He said: “**O ‘Ā’ishah, come and let us race.**” She رضي الله عنها said: “So I beat him—that was before I gained weight.” She was young at the time, and we know that the Prophet ﷺ consummated his marriage with ‘Ā’ishah when she was nine years old.

تقول: "ثُمَّ سَابَقْتُهُ بَعْدَمَا حَمَلْتُ اللَّحْمَ، فَسَقَنِي، فَضَحِكُ." فقال: "هَذِهِ بَيْتُكَ يَا عَائِشَةُ." وقد جاء في الرواية: أنه ﷺ في المرة الثانية، كان مع أصحابه في مسير، فقال لأصحابه: "تَقَدَّمُوا." فقال لعائشة: "تَعَالِي أَسَاقِيكَ." فقالت: "يَا رَسُولَ اللَّهِ، قَدْ حَمَلْتُ اللَّحْمَ." يعني: أصبحت ثقيلة، لا تستطيعُ المسابقة—قال: "تَعَالِي أَسَاقِيكَ."

Then later, she said: "He raced me again after I had gained some weight, and he beat me, and he laughed and said: **'This one is for that one, O 'Ā'ishah!'**" According to another narration, on a second occasion, he ﷺ was again traveling with his companions and said to them, **"Go ahead of us."** Then he said to 'Ā'ishah: **"Come, let us race."** She said: "O Messenger of Allah, I've put on weight." Meaning: She had become heavier and was no longer able to race as she had before. But he still said: "Come, let us race."

فسابقها ﷺ وهو في عمرِ الستين أو نحوها، لم نجدِ التحديدَ، لكن لا شكَّ أنه عندما تقدَّم سنُّه؛ لأنَّ عائشة رضي الله عنها تقولُ إنها حملت اللحمَ، فسابقها فسبقها، فضحك، وقال: "يَا عَائِشَةُ هَذِهِ بَيْتُكَ." (١) فلم ينسَ ذاك الأمرَ، وأدخلَ السرورَ على عائشة رضي الله عنها. هذه العشرةُ التي تسبَّب السعادةَ بين الزوجين، لم يَشْغَلْهُمَ عَظِيمُ حِمْلِهِ—هو أمرُ الأمة—عن هذه العشرةِ الحسنةِ، فما أجملُ أن يَخْصِصَ الزوجُ لزوجتهِ وأبنائهِ يومًا، أو وقتًا يُلاعِبُهُم فيه.

So they raced—and he beat her—and he laughed, and said: "O 'Ā'ishah, this one is for that one." He didn't forget the earlier moment. And through this race, he brought joy to 'Ā'ishah رضي الله عنها. This is the kind of companionship that builds lasting happiness between spouses. Despite bearing the enormous concerns of the Ummah, the Prophet ﷺ never let that prevent him from kindness and joyful companionship with his wife. How beautiful it is when a husband sets aside a day or some time to play with his wife and children and bring joy to their hearts.

بعضُ مشايخنا الكبارِ في السنِّ، قد فرَّغَ لأبنائهِ يومًا في الأسبوعِ، يخرجُ معهم، يلاعِبُهُم، يحملُهُم على ظهرِهِ، وهو فوقَ السبعين، يُدَاعِبُ أَهْلَهُ، هكذا حدَّثنا أبنائُهُ. مِن أين؟ يتَأَسَّى برسولِ الله ﷺ.

Some of our senior scholars—despite their old age—dedicated a day of the week solely for their children. They would go out with them, play with them, carry them on their backs—even while being over seventy years old—and lovingly joke with their families. Their children themselves narrated this to us. Where did they learn this from? They were emulating the Messenger of Allah ﷺ.

(١) رواه أحمد (٢٦٤/٦)، ورواه النسائي (٨٩٤٤/٥-الكبرى)، وأحمد (٣٩/٦)، والبيهقي (١٧/١٠) نحوه، وصححه الألباني في الصحيحة (١٣١)، وصحيح أبي داود (٢٣٢٣/٧).

ومثلُ هذا -يا إخوة- ألا يذهبُ شقاءُ الأسرة؟ إذا كانت تعلمُ أنَّ هذا الرجل، هذا الأب قد خصَّصَ لها يومًا، يُدخلُ فيه السرورَ عليهم، ستجدُ أنَّ الأسرةَ تسعدُ بقيةَ الأسبوع، وتنتظرُ هذا اليوم، وهذا من أعظمِ أسبابِ السعادة، وإن كنا قد غفلنا عنه.

And such behavior, O brothers—does it not remove the misery from a household? When the family knows that this man, this father, has dedicated a specific day just for them, to bring them joy, the entire family feels happiness for the rest of the week, eagerly awaiting that day. This is truly one of the greatest causes of happiness, even though many of us have neglected it.

بعضنا يتعاضدُ يقول: أنا شيخٌ، أنا مدرسٌ، أنا إمامٌ مسجدٍ، أنا كذا، كيف ألاعبُ الأبناء؟ كيف ألعِبُ مع زوجتي وأسابقُها؟ هذا رسولُ الله ﷺ يفعلُ هذا، وهذا من أعظمِ أسبابِ السعادة.

Some of us feel too proud and say, “I’m a shaykh, I’m a teacher, I’m an imam of the masjid, I’m such-and-such—how can I play with my children? How can I race with my wife?” But this is the Messenger of Allah ﷺ himself doing these very things, and this is one of the greatest means of happiness.

وليس لهذا - يا إخوة- سِنٌّ، بعضُ الناس، إذا قلتَ له هذا قال: هذا للشبابِ الآن أنا جاءني المبيضُ، ابيضُ شعُرُ اللحية، سبحانَ الله! هذا رسولُ الله ﷺ في سِنٍّ متقدِّمٍ، لا يغفلُ عن هذا الأمرِ، فينبغي -أيُّها الإخوة- أن لا نغفلَ هذا الأمرَ.

And there is no age limit for this, O brothers. Some people, when you advise them with this, they reply: “That’s for the youth. Now I have gray hair—my beard is white!” SubhānAllāh! This is the Messenger of Allah ﷺ, in his later years, yet he did not neglect this matter.

الزوجُ والزوجةُ والأبناء، بحاجة إلى سعادةِ الأسرة، ولو تقدَّم بهم العمرُ، السعادةُ يحتاجها الإنسانُ، بل أقولُ: إنَّ الإنسانَ إذا تقدَّم به العمرُ، احتاجَ إلى أسبابِ السعادةِ أكثرَ، فهذا سببٌ عظيمٌ.

So it is necessary, O brothers, not to be heedless of this. A husband, a wife, children, all of them are in need of family happiness, no matter how old they are. Rather, I say: the older a person becomes, the more he needs reasons for happiness—this is a great means.

وعن عائشة رضي الله عنها أنها قالت واصفةً حالَ النبي ﷺ في بيته: "كَانَ يَكُونُ فِي مِهْنَةٍ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَيْهَا." (١)
اللهُ أَكْبَرُ! رسولُ الله ﷺ، إذا كان في بيته، يكونُ في مِهْنَةٍ أَهْلِهِ، وهذا يُدْخِلُ السُّرُورَ على الزَّوْجَةِ، عندما يقومُ الزوجُ في أمرها، في مِهْنَتِهَا، يُسَاعِدُهَا في بيتهَا، هذا مِنْ أَعْظَمِ أسبابِ سَعَادَةِ الأُسْرَةِ.

‘Ā’ishah رضي الله عنها described the state of the Prophet ﷺ in his home, saying: “He used to be in the service of his family. Then, when the time for prayer came, he would go out to it.” Allāhu akbar! The Messenger of Allah ﷺ, when at home, would serve his family. This brings immense joy to the wife, when the husband assists her with her tasks, supports her in the home. And this is one of the greatest causes of family happiness.

وَمِنْ أَسْبَابِ سَعَادَةِ الْأَسْرِ، الْعَدْلُ بَيْنَ الْأَبْنَاءِ، وَعَدَمُ التَّمْيِيزِ بَيْنَهُمْ فِي الْمَعَامَلَةِ، الْعَدْلُ بَيْنَهُمْ فِي الْأَقْتِسَامِ، الْعَدْلُ بَيْنَهُمْ فِي الْحَدِيثِ، الْعَدْلُ بَيْنَهُمْ فِي اللَّعِبِ، الْعَدْلُ بَيْنَهُمْ فِي الْعَطِيَّةِ، فَهَذَا يَجْمَعُ الْقُلُوبَ، إِذَا رَأَى الْأَبْنَاءُ أَنَّ آبَاهُمْ يَعْدِلُ بَيْنَهُمْ، اجْتَمَعَتْ قُلُوبُهُمْ، وَاجْتَمَعُوا عَلَى أَبِيهِمْ. يَضْحَكُ مَعَ هَذَا، وَيَضْحَكُ مَعَ هَذَا، يَحْدِثُ هَذَا، وَيَحْدِثُ هَذَا، يَلْعَبُ هَذَا، وَيَلْعَبُ هَذَا، تَجْتَمِعُ الْقُلُوبُ.

Among the causes of family happiness is justice among the children, and avoiding favoritism in treatment—justice in distributing things, justice in speaking to them, justice in playing with them, and justice in giving gifts. This unites the hearts. When children see that their father treats them equally, their hearts are brought together, and they become united around their father. He laughs with this one, and laughs with that one. He speaks to this one, and speaks to that one. He plays with this one, and plays with that one. Love is strengthened, and hearts remain joined.

أَمَّا إِذَا فَرَّقَ بَيْنَ أَبْنَائِهِ، فَقَدْ فَرَّقَ قُلُوبَهُمْ، وَلِذَلِكَ - يَا إِخْوَةَ - جَاءَ فِي الْحَدِيثِ أَنَّ امْرَأَةً بِشِيرَ بْنَ سَعْدٍ، قَالَتْ لِرَوْحِهَا: "إِنْخَلْ ابْنِي غَلَامًا، وَأَشْهَدْ لِي رَسُولَ اللَّهِ ﷺ." - الْمَرْأَةُ كَانَتْ حَرِيصَةً عَلَى أَنْ يُعْطِيَ ابْنَهَا، وَأَنْ يُشْهَدَ مِنْ؟ رَسُولَ اللَّهِ ﷺ.

But if he shows favoritism, he separates their hearts, and division sets in. O brothers, this is why the following hadith is so important: A woman—the wife of Bashīr ibn Sa'd—said to her husband: “Give a gift to my son, and have the Messenger of Allah ﷺ witness it.” She was eager for her son to receive a gift, and she even wanted the Prophet ﷺ to witness it!

قَالَ النُّعْمَانُ بْنُ بَشِيرٍ: "فَأَتَنِي رَسُولُ اللَّهِ ﷺ وَقَالَ: 'إِنَّ ابْنَةَ فَلَانٍ سَأَلَتْنِي أَنْ أَنْخَلَّ ابْنَهَا غَلَامًا.' فَقَالَ لَهُ النَّبِيُّ ﷺ: 'أَلَمْ إِخْوَةٌ؟' قَالَ: 'نَعَمْ.' قَالَ: 'فَكُلُّهُمْ عَطِيتَ مِثْلَمَا أَعْطَيْتَهُ؟' قَالَ: 'لَا.' قَالَ: 'فَلَيْسَ يَصْلُحُ هَذَا وَإِنِّي لَا أَشْهَدُ إِلَّا عَلَى الْحَقِّ.'"

So al-Nu'mān ibn Bashīr (the son) said: "My father went to the Messenger of Allah ﷺ and said: 'The daughter of so-and-so (my wife) asked me to give a gift to her son, and she wants you to witness it.'" The Prophet ﷺ asked: **"Do you have other children?"** He said: "Yes." The Prophet ﷺ said: **"Did you give all of them the same as you gave him?"** He replied: "No." So the Prophet ﷺ said: **"Then this is not correct. I do not witness anything but justice."**

هذا الحديث حديثٌ عظيمٌ، فبشير رضي الله عنه أعطى ابنه غلاماً، ولم يُعطِ بقيةَ إخوانه، ولم يكن هنالك سببٌ للتخصيص؛ فقال له ﷺ: "لَيْسَ يَصْلُحُ هَذَا، وَإِنِّي لَا أَشْهَدُ إِلَّا عَلَى الْحَقِّ". (١) وفي رواية قال: "لَا تُشْهَدُنِي عَلَى جَوْرٍ، وَإِنَّ لِبَنِيكَ عَلَيْكَ حَقًّا أَنْ تَعْدَلَ بَيْنَهُمْ". (٢)، فالعدلُ بين الأولادِ، من أعظم أسبابِ سعادةِ الأسرِ.

This is a tremendous hadith. Bashīr رضي الله عنه gave a servant to his son, without giving his other sons anything like it, and there was no valid reason for this preference. So the Prophet ﷺ said: **“This is not right. I only witness what is just.”** And in another narration: **“Do not call me to witness injustice. Your children have a right upon you—to be fair between them.”** Thus, justice among one’s children is among the greatest causes of family happiness.

ومن أسبابِ سعادةِ الأسرِ، حسنُ الظنِّ بين الزوجين، الزوجُ يدخلُ إلى بيتِ الزوجيةِ وهو يُحسنُ الظنَّ بامرأتهِ في معاملاتها وفي تصرفاتها، إذا تصرفَتِ الزوجةُ وأخطأت، فسَرُّهُ على حُسْنِ الظنِّ، والتمس لها المَحْرَجَ، وحَمَلَهُ المَحْمَلِ الحَسَنَ. وإذا بلغ الأمرُ أقصاه، ولم يجد مَحْمَلًا حسنًا قال: زَلَّةٌ مِنْ عَاقِلٍ، فلم يحِمْلِ عليها.

Among the causes of family happiness is having good thoughts (ḥusn az-ẓann) between the spouses. The husband enters the marital home with good assumptions about his wife, regarding her behavior, her dealings, and her decisions. If the wife makes a mistake in her actions, he interprets it with good thoughts, looks for a justified excuse, and gives her the benefit of the doubt. And if the matter becomes very difficult and no good interpretation is apparent, he says: “It’s just a slip from a wise person.” And he does not hold it against her.

والزوجةُ تُحسنُ الظنَّ بزوجها، وتحملُ أموره على أحسنِ المحامِلِ، ويعفو كلَّ واحدٍ عن زَلَّةِ الآخرِ، وهذا من أعظم أخلاقِ الرجالِ والنساءِ.

Likewise, the wife thinks well of her husband, interpreting his words and actions in the best possible light. Each of them overlooks the slip of the other, and this is among the greatest qualities of both righteous men and women.

ومن أسبابِ سعادةِ الأسرِ، أن يقومَ التعاونُ بين أفرادِ الأسرةِ على الخيرِ، وأن يحرصَ الزوجانِ على ذلك، وأن يُرَبِّيَ الأبوانِ أبناءَهُما على ذلك، يقولُ الله عزَّ وجلَّ: ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾ [المائدة ٢] وإذا كان التعاونُ على الخيرِ في البيتِ، حصلتِ الراحةُ والسُرورُ.

Among the causes of family happiness is that cooperation should exist among family members in doing good, and that both spouses are eager to foster this spirit, and that parents raise their children upon it. Allah, the Almighty, says: **“And cooperate in righteousness and piety”** [Al-Mā'idah 5:2] When there is cooperation upon goodness within the home, comfort and joy prevail.

(١) رواه مسلم (١٦٢٤).

(٢) رواه أبو داود (٣٥٤٢)، وأحمد (٢٦٩/٤)، وانظر الصحيحة (٣٩٤٦).

تأملوا معي أمراً أرشد إليه النبي ﷺ، فيه لذةٌ من أعظم لذات الدنيا، يقول ﷺ: "رَحِمَ اللهُ رجلاً قامَ مِنَ اللَّيْلِ؛ فصَلَّى وأيقظَ امرأته فصَلَّتْ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ، وَرَحِمَ اللهُ امرأةً قامتَ مِنَ اللَّيْلِ، فصَلَّتْ، وَأَيْقَظَتْ زَوْجَهَا فصَلَّى، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ." (١)

Reflect with me on a beautiful matter that the Prophet ﷺ encouraged—a practice that brings one of the greatest pleasures of this worldly life. The Prophet ﷺ said: **“May Allah have mercy upon a man who gets up at night and prays, then awakens his wife and she prays—and if she refuses, he sprinkles water on her face. And may Allah have mercy upon a woman who gets up at night and prays, then awakens her husband, and if he refuses, she sprinkles water on his face.”**

ما أجملَ هذا التعاونَ على الخير، يقومُ الرجلُ فيصلِّي مِنَ اللَّيْلِ، ولا يحزُّ امرأته من هذا الخير، بل يُوقِظُها، فَإِنْ أَبَتْ أَخَذَ ماءً؛ فوضَعَه في وجهها، مِنْ أَجْلِ أَنْ تَسْتَيْقِظَ، والمرأةُ تقومُ مِنَ اللَّيْلِ، فتصلي وتوقِظُ زوجها، فَإِنْ أَبَى أَخَذَتْ ماءً؛ فنضحتَه في وجهه. إِنَّهَا أَسْرَةٌ قامت على التعاونِ على الخير؛ فيفرحُ بهذا.

What a beautiful form of cooperation upon goodness! The husband rises and prays at night and doesn't deprive his wife of that reward—rather, he awakens her. If she refuses, he gently sprinkles water on her face to help her wake up. And the wife does the same—she rises and prays, then awakens her husband, and if he refuses, she sprinkles water on his face. This is a family built on cooperation in righteousness—and they rejoice in it.

أما إذا لم تقم الأسرة على التعاونِ على الخير، قد يثورُ كما يثورُ البركانُ، ولا تتحقَّقُ السعادةُ.

But if the family is not based on helping one another in doing good, then anger flares up like a volcano—and true happiness is never attained.

وإنَّ من أسباب السعادة في الأسرة، أن يكون الرجل ملتزمًا بمنهج الصالحين في معاملته أسرته، فيكون محمود السيرة، طيب السيرة، سهلًا رقيقًا بزوجته، وأولاده، رحيماً بهم. والرفق ما كان في شيء إلا زانه، وما نزع من شيء إلا شانه. (١)

And among the causes of happiness in the family is that a man adheres to the way of the righteous in dealing with his household—that he is of praiseworthy character, good-hearted, gentle and kind with his wife and children, merciful toward them. Gentleness, whenever it is present in something, it beautifies it, and whenever it is removed, it disgraces it.

لا يُكَلِّفُهُمْ شَطَطًا، وَيُوطِّنُ نَفْسَهُ عَلَى قَبُولِ الْمُتَعَصَّاتِ مِنْهُمْ، إِذَا رَأَى مِنْ امْرَأَتِهِ شَيْئًا يَكْرَهُهُ، ذَكَرَ نَفْسَهُ بِمَحَاسِنِهَا، وَإِذَا رَأَى زَلَّةً مِنْ وَلَدِهِ، ذَكَرَ نَفْسَهُ بِمَا فِي وَلَدِهِ مِنْ خَيْرٍ، فَلَا يَشْقَى فِي أُسْرَتِهِ وَلَا يُشْقَى أُسْرَتُهُ، يَعْلَمُ أَنَّ الْمَرْأَةَ ضَعِيفَةٌ، وَأَنَّهُ أَخَذَهَا بِأَمَانَةٍ مِنَ اللَّهِ؛ فَلَا يَظْلُمُهَا أَبَدًا.

He does not burden them with hardship, and he trains his soul to be accepting of their occasional shortcomings. If he sees something he dislikes in his wife, he reminds himself of her good qualities. And if he sees a fault in his child, he reminds himself of the goodness in that child. Thus, he neither makes himself miserable in his family, nor makes his family miserable. He understands that a woman is naturally delicate, and that he took her under the trust of Allah, so he will never wrong her.

يَسْتُرُ عَلَى الْمَرْأَةِ، وَلَا يَنْشُرُ أَسْرَارَهَا، يَقُولُ النَّبِيُّ ﷺ: "إِنَّ مِنْ شَرِّ النَّاسِ، عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ، الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا." (٢) هَذَا مِنْ شَرِّ النَّاسِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ.

He covers his wife's faults and does not expose her secrets. The Prophet ﷺ said: **"Indeed, among the worst of people in the sight of Allah on the Day of Judgment is a man who has relations with his wife and she with him, and then he spreads her secrets."** This is one of the worst types of people in status before Allah on the Day of Judgment.

الرَّجُلُ الَّذِي يَسِيرُ عَلَى مَنَهِجِ الصَّالِحِينَ، يُضَاحِكُ أَهْلَهُ وَيُلَاعِبُهُمْ اقْتِدَاءً بِالنَّبِيِّ ﷺ، يَرَعَاهُمْ؛ لِأَنَّهُ رَاعٍ، لَا يَضْرِبُ امْرَأَتَهُ ضَرْبًا شَدِيدًا، لَا يَضْرِبُ امْرَأَتَهُ ضَرْبَ مُنْتَقِمٍ، وَإِنَّمَا إِنْ ضَرَبَهَا ضَرْبَ مُؤَدِّبٍ، تَشْعُرُ مَعَهُ أَنَّهُ يُؤَدِّبُهَا. أَمَّا إِذَا ضَرَبَهَا ضَرْبَ انتِقَامٍ، فَضَرَبَهَا ضَرْبًا، وَجَلَدَهَا جَلْدًا، تَخْرُجُ السَّعَادَةُ مِنَ الْبَيْتِ.

A man who follows the path of the righteous laughs with his family and plays with them, emulating the Prophet ﷺ. He cares for them, because he is their shepherd, their guardian. He does not strike his wife harshly, nor does he beat her out of revenge. Rather, if he ever disciplines her, he does so as a form of correction, in a manner that makes her feel he is trying to improve her character—not to humiliate her. But if he strikes her out of anger and revenge, hitting her violently and harshly, then happiness will leave the household.

(١) كما جاء عن النبي ﷺ فيما رواه مسلم (٢٥٩٤).

(٢) رواه مسلم (١٤٣٧).

يقول النبي ﷺ: "لا يَجْلِدُ أَحَدُكُمْ امْرَأَتَهُ جَلْدَ الْعَبْدِ، ثُمَّ يُجَامِعُهَا فِي آخِرِ الْيَوْمِ." (١) فإذا جلدَها ضاقت نفسها به فلا يسعدُ بها.

The Prophet ﷺ said: **"None of you should flog his wife like a slave, and then sleep with her at the end of the day."** If a man lashes out and beats her, her soul will become estranged from him, and he will no longer find joy with her.

الرجلُ الذي يسيرُ على منهجِ الصالحين في بيته، يُعطي المرأةَ حقَّها، الذي جعله الله لها، ولا يشتمُّها ولا يقبِّحُها، ولا يلعنُ أهلها، لماذا؟ لأنه يعلمُ أنه قيلَ لرسولِ الله ﷺ: "ما حقُّ زوجةِ أحدنا علينا؟" قال: "أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تَقْبَحَ، وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ." (٢)

A man who follows the way of the righteous in his home gives his wife the rights that Allah has ordained for her. He does not insult her, does not belittle her, does not insult her family, and does not curse them. Why? Because he knows that it was said to the Messenger of Allah ﷺ: "What is the right of a wife upon one of us?" And he ﷺ replied: **"That you feed her when you eat, clothe her when you clothe yourself, do not strike the face, do not say repulsive words to her, and do not abandon her except within the house."**

لا يحاسبُ امرأته على كلِّ شيءٍ؛ لأنه يعلمُ أن النبي ﷺ قال: "اسْتَوْصُوا بِالنِّسَاءِ؛ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَعْلَاهُ؛ فَإِنْ ذَهَبَتْ ثَقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ؛ فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا." (٣)

He does not hold his wife accountable for every single matter, because he understands that the Prophet ﷺ said: **"Treat women kindly, for indeed the woman was created from a rib, and the most crooked part of the rib is its upper part. If you try to straighten it, you will break it; and if you leave it, it will remain crooked. So treat women kindly."**

إذا التزمَ الرجلُ منهجَ الصالحين في أسرته، تحقَّقت السعادةُ في بيته، فحصل الخيرُ الكثيرُ لهذه الأسرة. كذلك الزوجة، تسيرُ في أسرتهَا على منهجِ الصالحاتِ، تعظُمُ حقُّ زوجها، وتُعظَّمُ حقُّ أسرتهَا؛ لأنها تعلمُ أنَّ النبي ﷺ عَظَّمَ حقَّ الزوجِ عليها.

If a man adheres to the path of the righteous in his family life, happiness will be established in his home, and much good will result for that family. Likewise, the wife—when she follows the way of the righteous women in her home—honors the right of her husband, and honors the right of her family, because she knows that the Prophet ﷺ greatly emphasized the right of the husband upon his wife.

(١) أخرجه البخاري (٥٢٠٤).

(٢) رواه أبو داود (٢١٤٢)، وابن ماجه (١٨٥٠)، وابن حبان (٤١٧٥/٩)، والحاكم (٢٧٦٤/٢)، وأحمد (٤٤٦/٤ و ٤٤٧)، و(٥٣/٥)، وصححه إسناده الحاكم، ووافقه الذهبي، والألباني في (الإرواء) (٢٠٣٣).

رواه البخاري (٣٣٣١)، ومسلم (١٤٦٨) - واللفظ له -.

و وهذا بابٌ عظيمٌ. أفردت له محاضرةً سُجِّلت، عنوانُها: "حقوق الزوجين." (١) ذكرت فيها ما ثبت عن رسول الله ﷺ من حقوق الزوجين.

And this is a great topic, for which a dedicated lecture has been recorded under the title: "The Rights of the Spouses." In it, I mentioned what has been authentically reported from the Messenger of Allah ﷺ concerning the mutual rights between husband and wife.

ولا شك أنه لو عُملَ بالحقوق، التي دلت عليها السنة، لكان في ذلك سببٌ عظيمٌ، من أسباب سعادة الأسر.

There is no doubt that if both spouses adhere to the rights laid out in the Sunnah, it would be one of the greatest reasons for family happiness.

ولا أحبُّ أن أطيّل عليكم، هذه بعضُ الأسبابِ في سعادة الأسر، اقتطفْتُها من كتابِ ربِّنا، ومن سنةِ نبيِّنا ﷺ، رجاء أن نعملَ بها، وأن نُعلِّمَها، وأن ننشرَها؛ لتستقرَّ الأسرُ وتسعدَ، ونطرَدَ الشياطينَ من بيوتنا.

I do not wish to take too much of your time. These are some of the causes of family happiness, which I have selected from the Book of our Lord and the Sunnah of our Prophet ﷺ, in the hope that we will act upon them, teach them, and spread them—so that our families may be stable and happy, and that we may expel the devils from our homes.

ولعلِّي أختتمُ بوصيةً، وهي أن تُبعدَ ما يُغضبُ اللهَ من بيوتنا، واللهِ إنَّ من أعظمِ أسبابِ الشقاءِ أن نجعلَ في بيوتنا ما يُغضبُ اللهَ، ولو ظنَّ الناسُ أنه من أسبابِ السعادةِ. فعلينا - إخوتي في الله - أن ننظرَ في بيوتنا، فإن وجدنا فيها ما يُغضبُ اللهَ؛ فلنُخرِجهَ من البيتِ، وذلك يُحقِّقَ لنا السعادةَ، فاللهُ اللهُ - أيُّها الإخوةُ - في هذا الأمرِ العظيمِ.

Let me conclude with an important piece of advice: We must remove from our homes whatever angers Allah. By Allah, one of the most significant causes of misery is allowing into our homes things that displease Allah, even if people believe that such things bring happiness. So we must, my dear brothers in faith, look into our homes—and if we find anything that displeases Allah, let us remove it from the home. For in doing so, we will attain true happiness. So fear Allah, O brothers, in this great matter.
