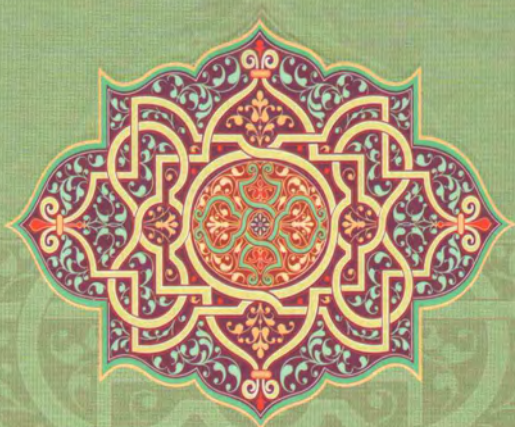


GOLDEN ADVICE SERIES

8

سلسلة النصيحة الذهبية

الْبَيْتُ الْمُسْلِمِ



THE MUSLIM HOME

Compiled by the Research Unit

DARUSSALAM

الْبَيْتُ الْمُسْلِمِ

**The Muslim
Home**

No. in Series: 08



الْبَيْتُ الْمُسْلِمُ

THE MUSLIM HOME



DARUSSALAM

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Explanation of Symbols Used

A Muslim is encouraged to utter certain phrases at the mention of Allaah, His Messengers, His Angels, the *Sahaabah*, or other righteous Muslims. The phrases are presented below and the reader is advised to utter the complete phrase when he comes across any of these symbols or abbreviation:

Phrase	Mentioned With	Transliteration	Meaning
سُبْحَانَكَ	Allaah's Name	<i>Subhaanahuu wa ta'aalaa</i>	Glorified and Exalted is He
ﷺ	Prophet Muhammad	<i>Sallallaahu 'alayhi wa sallam</i>	May the peace and blessing of Allaah be on him
ﷺ	A Prophet or an Angel	<i>'Alayhis Salaam</i>	Peace be on him
ﷺ	A Companion	<i>Radiyallaahu 'anhu</i>	May Allaah be pleased with him
ﷺ	More than two Companions	<i>Radiyallaahu 'anhum</i>	May Allaah be pleased with them
رحمه الله	A past scholar or righteous Muslim	<i>Rahimahullaah</i>	May Allaah have Mercy on him
ﷺ	A female Companion	<i>Radiyallaahu 'anhaa</i>	May Allaah be pleased with her
عليهم الصلاة والسلام	Prophets or Angels	<i>'Alayhimus-salaat Wa-Salaam</i>	Peace be on them

Introduction

***Naseehah* (Advice) and its position in the Religion**

All Praise is to Allaah, we praise Him, seek His help and His forgiveness. We seek refuge with Allaah from the evils of our souls and evils of our deeds. One whom Allaah guides none can lead him astray, and one whom He misguides, none can guide him. We bear witness that there is no god but Allaah, and We bear witness that Muhammad ﷺ is His Servant and His Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا

تَمُونَنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

"O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam." [Aal Imraan (3): 102]

﴿يٰٓاَيُّهَا 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 Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you." [An-Nisaa' (4): 1]

﴿يٰٓاَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ
يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"O you who believe! Keep your duty to Allaah 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 Allaah 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]

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ،
وَأَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ
مُحَدَّثَاتُهَا، وَكُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلَّ بَدْعَةٍ
ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ

As for what follows:

Verily the most truthful speech is the Word of Allaah and the best guidance is the guidance of Muhammad (peace and blessings of Allaah be upon him), and the worst of affairs are the newly-invented matters. Every newly-invented matter is an innovation, every innovation is a going astray and every going astray is in the Fire.^[1]

Giving Naseehah Is A Characteristic of the Prophets

One of the major characteristics of the

[1] This is the famous *Khutbat Al-Haajah* which the Prophet ﷺ would recite whenever he was going to deliver a sermon, make a speech. See '*Khutbat Al-Haajah*' of Shaykh Muhammad Naasirudeen Al-Albaanee (Al-Maktab Al-Islaamee, Damascus, 1980) for its authentication and further details.

caller to Allaah ﷻ – indeed, it should be a major characteristic of the believer – is that very important characteristic of giving advices. Being from the people of *Naseehah* or having the characteristic of being ‘*Naasih*’ is something that Allaah ﷻ has commanded this *Ummah* with. It is also one of the important characteristics that the Prophets came with.

Allaah informs us that when the people of Nuh ﷺ accused him of being upon misguidance and error with their saying:

﴿إِنَّا لَنَرُّكَ فِي ضَلَالٍ مُّبِينٍ﴾

“Verily, we see you in plain error.” [Al-A’raaf (7): 60];

he rejected that and responded that he was giving them sincere advice:

﴿قَالَ يَفْقَهُمْ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ○ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾

“[Nuh (Noah)] said: “O my people! There is no error in me, but I am a Messenger from the Lord of the ‘*Alameen* (mankind, jinns and all that exists)! I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allaah what you know not.” [Al-A’raaf (7): 61-62]

Similarly, Allaah ﷻ tells us that when Hud عليه السلام began to call to Allaah; his people referred to him as being upon 'foolishness':

﴿قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَاذِبِينَ﴾

"The leaders of those who disbelieved among his people said: 'Verily, we see you in foolishness, and verily, we think you are one of the liars.'" [Al-A'raaf (7): 66];

so he retorted and said:

﴿قَالَ يٰقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلٰكِنِّي رَسُولٌ مِّن رَّبِّ الْعٰلَمِينَ ۝ اُبَلِّغُكُمْ رِسٰلَتِ رَبِّيْ وَاَنَا لَكُمْ نٰصِحٌ اٰمِيْنٌ﴾

"O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Alameen (mankind, jinns and all that exists)! I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you." [Al-A'raaf (7): 67-68]

So there is no doubt that the characteristic of giving advice for the sake of Allaah – that is the characteristic of being 'Naasih' – is from the characteristics of the Prophets, just as it should be with the callers to Allaah and all of the believers. So this affair of *Naseehah* is

something, which is fundamental and a most important characteristic for every Muslim.

Jarir bin 'Abdullah ؓ said: "*Amma B'adu* (now then), I went to the Prophet ﷺ and said, 'I give my pledge of allegiance to you for Islaam.'" The Prophet ﷺ conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (*Muslims*)."^[2]

Also, Tamim Ad-Dari narrated: Allaah's Messenger ﷺ said three times:

الدِّينُ النَّصِيحَةُ

"The religion is Naseehah (sincere advice)."
(*Ad-Deen' Naseehah*)

The people asked, "To whom?" The Prophet ﷺ replied:

قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ
وَلِرَسُولِهِ مِثْلَهُ وَلِلْأئِمَّةِ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ
وَعَامَّتِهِمْ

"To Allaah and to His Book and to His Messenger and to the leaders of the Muslims

[2] Al-Bukhaaree.

and the common folk (all the Muslims).”^[3]

The Golden Advice Series

In response to the obligation of giving *Naseehah* and its obvious need in our *Ummah* at the present time, **DARUSSALAM PUBLICATIONS** has come up with **The Golden Advice Series** which was originally published by Deen Communications Limited, Nigeria. This series will, *Insha Allaah*, contain several books; each of which is devoted to an advice given from the texts of Islaam (the Qur’aan and the *Sunnah*) with its explanation as provided by the esteemed scholars or people of knowledge. The advices range from the most important issue (*Tawheed* or worshipping Allaah alone), to morals and they also cover issues of business transactions.

Each book comes in an easy-to-read size but the contents are highly beneficial, *Bi Ithnillaah!* In this first phase, ten pieces of advice have been treated. It is our hope that, *Insha Allaah*, more will be added in the days ahead. This book centers on the *Naseehah* of the Prophet ﷺ on the Muslim home.

Everything that is correct in the books of **The Golden Advice Series** is from Allaah ﷻ – and to Him is all the praise; every mistake or error is from our imperfection and from *Shaytaan*

[3] *Muslim* [55 (196)].

– and we seek refuge in Allaah from him! We ask Allaah ﷻ to accept this effort of ours as an act done purely and sincerely for His Face and that He does not allow anyone or anything else to have a share in it.

The end of our *Du'aa'* is that all praise is for Allaah, Lord of the worlds. And may His peace and blessings be upon the Prophet Muhammad, his family, his Companions and those who follow him till the Day of Reckoning! *Aameen*.

DARUSSALAM PUBLICATIONS,

Riyadh, Saudi Arabia.

Ramadan, 1428 A.H.

September 2007

Sincere Advice for the Muslim Home

Narrated Abdullah bin Amr bin Al-'As ؓ "When we were around the Messenger of Allaah ﷺ, he mentioned the period of commotion (*Fitnah*) saying:

إِذَا رَأَيْتُمُ النَّاسَ قَدْ مَرَجَتْ عُهُودُهُمْ وَخَفَّتْ أَمَانَاتُهُمْ
وَكَانُوا هَكَذَا، وَشَبَّكَ بَيْنَ أَصَابِعِهِ

"When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees become rare, and they become thus (interwining his fingers)".

I then got up and said: What should I do at that time, may Allaah make me ransom for you? He replied:

الزَّمْ بَيْتَكَ وَامْلِكْ عَلَيْكَ لِسَانَكَ وَخُذْ بِمَا تَعْرِفُ وَدَعْ مَا
تُنْكِرُ، وَعَلَيْكَ بِأَمْرِ خَاصَّةٍ نَفْسِكَ، وَدَعْ عَنكَ أَمْرَ الْعَامَّةِ

"Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the generality."^[4]

[4] Abu Dawood. Declared *Hasan Saheeh* by Al-Albaanee in *Saheeh Sunan Abee Dawood*, no. 4343, *Silsilah Al-Ahaadeeth As-Saheehah*, no. 205, 206, *Saheeh At-Targheeb wa At-Tarheeb*, no. 2744, *Saheeh Al-Jaam' As-Sagheer*, nos. 563, 570, 4594 and 8185.

Chapter

1

A Home for Here and the Hereafter

Allaah ﷻ says:

﴿يَتَأْتِيهَا النَّبِيُّ قُلُوبًا لَّأَزْوَاجِكَ إِن كُنتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا
وَزِينَتَهَا فَتَعَالَيْنَ أُمْتَعَكُنَّ وَأُسْرِحَكُنَّ سَرْحًا جَمِيلًا ۝ وَلَئِن كُنتُمْ
تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ
مِنْكُمْ أَجْرًا عَظِيمًا﴾

O Prophet! Say to your wives: "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allaah and His Messenger and the home of the Hereafter - then indeed, Allaah has prepared for the doers of good

among you a great reward.” [Al-Ahzaab (33): 28-29]

When this Verse was revealed and the Messenger of Allaah ﷺ gave his wives the option, they all chose Allaah, His Messenger and the home of the Hereafter.^[5] This is the spirit on which a Muslim home should be based: the hope that members of the family will be together in “**home of the Hereafter.**”

If such a hope or aim does not exist, then what is there to hope for in forming the household? What would be significant

[5] ‘Aa’ishah ؓ said, “When the divine revelation of choice was revealed, the Prophet ﷺ started with me, saying to me:

إِنِّي ذَاكِرٌ لِّكَ أَمْرًا، وَلَا عَلَيْكَ أَنْ لَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبِيكَ

‘I am telling you something, but you need not hurry to give the reply till you can consult your parents.’”

‘Aa’ishah ؓ knew that her parents would not advise her to part with the Prophet ﷺ. The Prophet ﷺ said that Allaah ﷻ had said:

﴿يَتَأْتِيهَا النَّبِيُّ قُلٌّ لَّا تَزُوجُكَ إِن كُنْتَن تَرْضَدُ الْحَيَوَةَ الدُّنْيَا وَرِزْقَهَا
فَنَعَالَتِكَ أَمْتَعَكُنَّ وَأَسْرَحَكُنَّ سَرَلًا جَمِيلًا ۝ وَإِن كُنْتَن تَرْضَدُ اللَّهَ
وَرَسُولَهُ وَالْذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا﴾

“O Prophet (Muhammad ﷺ)! Say to your wives: If you desire the life of this world, and its gifts, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allaah and His Messenger, and the home of the Hereafter, then verily, Allaah has prepared for Al-Muhsinaat (good-doers) amongst you an enormous reward.” [Al-Ahzaab (33): 28]

‘Aa’ishah ؓ said, “Am I to consult my parents about this? I indeed prefer Allaah, His Messenger, and the Home of the Hereafter.” After that the Prophet ﷺ gave the choice to his other wives and they also gave the same reply as ‘Aa’ishah ؓ did. (Al-Bukhaaree).

in carefully choosing a marriage partner when everything ends right here in this world? But because this hope exists, at least for us believers, then the issue of forming and raising a family is of utmost importance.

Allaah ﷻ says:

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا﴾

'And Allaah has made for you from your homes a place of rest' [An-Nahl (16): 80]

Allaah mentions His complete favour upon His slaves from what He has created for them in regard to their houses being places of tranquillity. They are places of refuge, screening and of benefit from all aspects.

The Prophet ﷺ said:

سَلَامَةُ الرَّجُلِ فِي الْفِتْنَةِ أَنْ يَلْزَمَ بَيْتَهُ

"Safety for a man in times of tribulations is to stay in his home."^[6]

He also said,

ثَلَاثٌ مِنَ السَّعَادَةِ، وَثَلَاثٌ مِنَ الشَّقَاوَةِ، فَمِنَ السَّعَادَةِ: الْمَرْأَةُ تَرَاهَا تُعْجِبُكَ، وَتَغِيبُ فَتَأْمَنُهَا عَلَى نَفْسِهَا وَمَالِكَ، وَالذَّابَّةُ تَكُونُ وَطِيئَةً فَتُلْحِقَكَ بِأَصْحَابِكَ، وَالذَّارُ تَكُونُ وَاسِعَةً كَثِيرَةَ الْمَرَافِقِ، وَمِنَ الشَّقَاوَةِ الْمَرْأَةُ تَرَاهَا

[6] At-Tabaree.

فَتَسُوؤُكَ، وَتَحْمِلُ لِسَانَهَا عَلَيْكَ، وَإِنْ غَبْتَ عَنْهَا لَمْ
تَأْمَنَّا عَلَى نَفْسِهَا وَمَالِكَ، وَالِدَابَّةُ تَكُونُ قَطُوفًا، فَإِنْ
ضَرَبْتَهَا أَتَعَبْتِكَ، وَإِنْ تَرَكَتَهَا لَمْ تُلْحِقَكَ بِأَصْحَابِكَ،
وَالدَّارُ تَكُونُ ضَيْقَةً قَلِيلَةَ الْمَرَافِقِ

‘There are three elements of happiness and three elements of misery. The elements of happiness are: a righteous wife, who when you see her she pleases you, and when you are absent from her you feel that you can trust her with regard to herself and your wealth; a compliant riding beast that helps you to keep up with your companions; and a house that is spacious and has plenty of amenities.

The elements of misery are: a wife who when you see her you feel upset, she keeps attacking you verbally, and when you are absent from her you do not feel that you can trust her with regard to herself and your wealth; a stubborn riding beast that if you whip it, you get tired, and if you do not whip it, it does not help you keep up with your companions; and a house with few amenities^[7]

and,

أَرْبَعٌ مِنَ السَّعَادَةِ: الْمَرْأَةُ الصَّالِحَةُ، وَالْمَسْكَنُ الْوَاسِعُ،
وَالجَارُ الصَّالِحُ، وَالْمَرْكَبُ الْهَنِيءُ

“Happiness has four elements; a good wife, a spacious house,

[7] Al-Haakim.

a good neighbour and a good riding beast.^[8]

A house for us is a place of eating, marriage, sleeping and rest. It is also a place of privacy, meeting one's spouse and children, a place to safeguard oneself. It is a place of security from evil and protection from the people. It is also a source of happiness if the right choices are made when forming it.

Most importantly, a home is an important means towards building the Muslim community. The society is made up from home and it is the origin. The home is life and the life is society. If the home is strong then the community will be strong in implementing the laws of Allaah, resisting the aims of the enemies of Allaah, to spread good and to stop evil from penetrating.

Location and Structure of the Home

Good Neighbourhood

It goes without saying that in every town or city there are good neighbourhoods and not so good neighbourhoods. A Muslim makes a deliberate choice of where he wants to live subject only to his ability to afford it. There are places where it would be difficult or practically impossible to raise children, such areas should be avoided and a better place sought in its stead.

People are usually influenced by what goes on around them especially children who soaks in everything that they come across.

Close to a *Masjid*

The home should also be close to a mosque. This makes it easier

[8] *Ibn Hibban.*

on the male members of the household to attend the obligatory prayer in congregation in the mosque.

Away from the *Mushriks*

The Prophet ﷺ said:

أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهَرِ الْمُشْرِكِينَ

"I am not responsible for any Muslim who stays among polytheists."

They asked: Why, Messenger of Allaah? He said:

لَا تُرَأَى نَارَاهُمَا

"Their fires should not be visible to one another."^[9]

He also said,

مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهُ

"Anyone who associates with a polytheist and lives with him is like him."^[10]

Make the House Spacious

The Prophet ﷺ said:

وَالدَّارُ تَكُونُ وَاسِعَةً كَثِيرَةَ الْمَرَافِقِ

"...a house that is spacious and has plenty of amenities."

[9] Abu Dawood.

[10] Abu Dawood.

He also said:

إِنَّ اللَّهَ يُحِبُّ أَنْ يُرَى أَثَرُ نِعْمَتِهِ عَلَى عَبْدِهِ

“Allaah loves to see the signs of His blessings on His slave.”^[11]

This to be done to the best of one’s ability, because Allaah has not placed a burden on you more than you can bear. Extravagance should be avoided, but if Allaah has blessed a slave with ample provisions, he should let it show on him.

Make Your House Clean

Part of good manners and etiquettes for a Muslim home is that it should be clean and tidy. Cleanliness constitutes half of our faith. The inhabitants should strive to be clean always and to also make the home a clean place. Our homes serve as a place of worship, a place of rest and a place for receiving people, no one wants to pray rest or entertain his guest in a garbage dump. Narrated Abu Malik Al-Ash’ari رضي الله عنه; ‘The Messenger of Allaah ﷺ said:

الطُّهُورُ شَطْرُ الْإِيمَانِ

‘Cleanliness is half of faith’^[12]

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allaah ﷺ said:

إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا

‘Truly Allaah is clean and pure and He does not accept

[11] At-Tirmidhee.

[12] Muslim.

anything except what is good and pure.' [13]

Narrated Sa'd bin Abu Waqqas ؓ that the Messenger of Allaah ﷺ said:

إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظِيفٌ يُحِبُّ النَّظَافَةَ كَرِيمٌ
يُحِبُّ الْكِرْمَ، جَوَادٌ يُحِبُّ الْجُودَ؛ فَانظِفُوا أَفْنِيَّتَكُمْ وَلَا
تَشَبَّهُوا بِالْيَهُودِ

“Allaah is Good and likes what is fragrant; He is Clean and likes cleanliness; He is Generous and likes generosity; He is Munificent and likes munificence. So cleanse your courtyards and do not be like the Jews.” [14]

Is this what we have today? Rather we are trying to reverse the order. Let's go back to how it was before; the Muslims were clean in difference to the Jews.

[13] Muslim.

[14] At-Tirmidhee.

Chapter

2

The foundation of a happy home

Choosing the Right Partner

Marriage fulfils the dearest wish for every young man and young woman in their quest for a happy Muslim home, in which they find shelter, peace of mind and happiness, and in which their dreams come true. In this new home a new righteous generation would be raised under the shade of a protective paternity and a sentimental maternity. Therefore, what are the characteristics of such a home? How will it raise its young? How will its happiness be accomplished?

Allaah ﷻ says:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾

“And of his signs is that He created for you from yourselves mates that you may find tranquility in them; and he placed between you affection and mercy. Indeed in that are signs for a people who give thought.” [Ar-Room (30):21].

Such a home is an immense favour from Allaah, which nobody fully appreciates except he who is deprived of it and is forced to lived in a shelter home, or prison, or is homeless on the streets in the desert, Allaah says:

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا﴾

“And Allaah has made for you from your homes a place of rest...” [An-Nahl (16):80].

Commenting upon this Verse, Imaam Ibn Katheer رحمته الله, said: “Allaah has mentioned the perfection of His favours upon His slaves by mentioning His making homes as shelters which shield and benefit them in many different ways.”

For the Man

The man should start by looking for and selecting a pious woman as his wife with the hope of raising pious children. The prayer of a Muslim man is to find a pious woman to marry who will assist him in raising a pious family.

Allaah ﷻ says:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

“And those who say: Our Lord! Grant unto us wives and offspring who will be comfort of our eyes, and make us

leaders for the pious" [Al-Furqan (25):74].

On those to marry, Allaah ﷻ says:

﴿وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

'And marry those among you who are single and also marry the pious, fit and capable ones of your male slaves and female slaves. If they were poor, Allaah will enrich them out of His Bounty. And Allaah is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). [An-Noor (24): 32].

And He ﷻ says:

﴿وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ ۚ وَلَا أُمَمًا مُؤْمِنَةً حَتَّىٰ مَنِ الْمُشْرِكَةَ ۚ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ ۚ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۗ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

'And do not marry the polytheists, idolatresses – all non-believing, non-Muslim women, till they believe by worshipping Allaah Alone. And indeed a slave woman who believes is better than a free woman who is an idolatress, even though she pleases you. and give not your daughters in marriage to the polytheist non-believing non-Muslim men till they believe in Allaah Alone. And verily, a believing

slave is better than a free non-Muslim idolater, even though he pleases you. Those (*Al-Mushrikun*) invite you to the Fire, but Allaah invites you to Paradise and Forgiveness by His Leave, and makes His evidences clear to mankind that they may remember.' [*Al-Baqarah* (2):221].

And

﴿الْحَيْثُ لِكُلِّ طَيِّبٍ وَالطَّيِّبَاتِ لِلطَّيِّبِينَ
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ﴾

"Bad women are for bad men and bad men are for bad women. And good women are for good men and good men are for good women." [*An-Noor* (24):26]

So from these Verses it is forbidden for a believing female servant of Allaah to marry non-Muslim men no matter their seeming grades and status.

As for the Muslim men, it is far better and more enduring to marry the believing female servants of Allaah as it is also clear from the above Verse. Permission is given to the men however to marry from only the Jews and the Christians and not from the rest of the disbelieving people with a condition that those to be married from them are *Al-Muhsanat*. These are those who are chaste and pure and nothing of evil and perversion had touched them before.

Allaah ﷻ says:

﴿الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ
وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا

الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ
وَلَا مُتَّخِذِي أَخْدَانٍ ﴿٥﴾

“Lawful to you in marriage are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due *Mahr* (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends.”

[*Al-Maa'idah* (5): 5]

However, there are some amongst the men who will insist on marrying these unbelievers from among the People of the book – the Jews and the Christians, knowing with all certainty that they are incapable of passing across the message of Islaam to them and are rather interested in something else. We seek refuge in Allaah from such weakness.

How many a Muslim man who had sought to marry these people with the claim that; ‘Once we are married she will become a Muslim’ ended up in *Kufr* instead. And we seek refuge in Allaah from such misfortune! When this is not the case, their offspring turn out as confused individuals who do not know which path to tread and were it not for Allaah’s providence all of them could be lost to the side of *Kufr*!

Allaah’s Messenger ﷺ said:

زَوْجَةٌ صَالِحَةٌ تُعِينُكَ عَلَىٰ أَمْرِ دُنْيَاكَ وَدِينِكَ، خَيْرٌ مَّا
اِكْتَنَزَ النَّاسُ

“A righteous wife who will help you in religious and worldly

affairs is better than all the treasures the people have collected."^[15]

He also warned:

تَحَيَّرُوا لِنُطْفِكُمْ فَانكِحُوا الْأَكْفَاءَ وَأَنْكِحُوا إِلَيْهِمْ

"Choose carefully for your seed. Marry those who are equivalent (or qualified) and give to them in marriage."^[16]

And he explained:

تُنكِحُ الْمَرْأَةَ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا،
فَاطْفَرُ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ

"A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a loser."^[17]

There are other *Ahaadeeth* of the Messenger of Allaah ﷺ which mentions the virtues of the believing wife. From them are his sayings:

الدُّنْيَا كُلُّهَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

"This world is all temporary conveniences, and the greatest joy in this life is a righteous wife."^[18]

[15] Ahmad.

[16] Ibn Majah.

[17] Al-Bukhaari.

[18] Muslim.

لِيَتَّخِذَ أَحَدُكُمْ قَلْبًا شَاكِرًا وَلِسَانًا ذَاكِرًا وَزَوْجَةً مُؤْمِنَةً تُعِينُهُ
عَلَى أَمْرِ الْآخِرَةِ

"Let every one of you have a thankful heart, a remembering tongue (remembering Allaah) and a believing wife who will help him with regard to the Hereafter."^[19]

The above makes it clear that having a believing wife (i.e. Muslim) is a key towards having a secure home. By virtue of the faith in the oneness of Allaah, a Muslim is far better than all other people even if they please you and you admire them.

Righteous husband and wife share the primary and most important step towards building a Righteous Islamic Home. The righteous man with the righteous woman can both build a righteous home because the good abode will bear its fruits with the permission of Allaah. That which is bad will produce nothing except misery.

Just as the righteous wife is from the good things, the bad woman is one of the difficult things, as is stated in the authentic *Hadeeth*:

فَمِنَ السَّعَادَةِ: الْمَرْأَةُ الصَّالِحَةُ تَرَاهَا فَتُعْجِبُكَ، وَتَغِيبُ
عَنْهَا فَتَأْمَنُهَا عَلَى نَفْسِهَا وَمَالِكَ... وَمِنَ الشَّقَاءِ الْمَرْأَةُ
تَرَاهَا فَتَسْوُؤُكَ، وَتَحْمِلُ لِسَانَهَا عَلَيْكَ، وَإِنْ غَبْتَ عَنْهَا لَمْ
تَأْمَنُهَا عَلَى نَفْسِهَا وَمَالِكَ

[19] Reported by Ahmad, At-Tirmidhee and Ibn Maajah.

“From the joys of a righteous woman is when you look at her she pleases you, when you are away from her, she safeguards herself and your wealth. From the difficulties of a bad woman is when you look at her she displeases you and she answers you back, when you are away from her she does not safeguard herself and you wealth.”^[20]

For the Woman

Likewise, a woman must look at the condition of the proposer who comes for her. His suitability should be according to the following conditions:

The Prophet ﷺ said:

إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَدِينَهُ فَزَوِّجُوهُ إِنْ لَا تَفْعَلُوا
تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ عَرِيضٌ

“If somebody comes to you and you are pleased with his character and religion then marry him. If you do not, there will be discord on earth and widespread corruption.”^[21]

This great *Hadeeth* defines what should be the most important character a woman should look for when selecting a husband: they being piety and good character. Wealth and lineage are secondary considerations.

Furthermore, the person of religion and good behaviour may be a blessing for her and her children. She may learn manners and religion from him. If he does not have these characters then

[20] *Ibn Majah.*

[21] *Ibn Majah.*

she should stay away from him, especially if he is one of those who is lax with respect to performing the prayers.

Relationship between spouses

Obligation of Living with one's wife in Kindness

It is binding upon the husband to live with his wife in the best way possible and to be lenient to her in everything that Allaah has permitted. There are various *Ahadeeth* concerning this issue:

1) Prophet ﷺ said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

"The best of you is the one who is best to his wives, and I am the best of you towards my family."^[22]

2) The Prophet ﷺ said in the Farewell *Hajj*:

أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ، إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ، وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا، أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا، فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئَنَّ فُرْشَكُمْ مَنْ تَكْرَهُونَ، وَلَا يَأْذَنَنَّ فِي بَيْتِكُمْ لِمَنْ تَكْرَهُونَ، أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ

"Listen and take my counsel with regard to women. Be good

[22] At-Tirmidhee.

to them for they are captives with you. You possess nothing to them other than this, unless they commit some flagrant (deliberate) obscenity. If they do then separate the beds (do not have sexual relations with them) and beat them but in a way that does no injury. If they return to obedience, then seek no further retribution.

You have rights over your wives and your wives have rights over you. As for your rights over your wives, they are that no one disliked by you should sit on your bed, and they admit no one into your home who you dislike. Yes, and their rights over you is that you are very good to them in providing them dress and their food.”^[23]

3) He ﷺ said:

لَا يَفْرُكَنَّ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا غَيْرَهُ

“Let no male believer ever hate a female believer. Though he may dislike one of her attributes, he will be pleased with another.”^[24]

4) He ﷺ said:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ خُلُقًا

“The believer with most complete faith is the one with the best character and the best of those are those who treat their wives best.”^[25]

[23] At-Tirmidhee.

[24] Muslim.

[25] At-Tirmidhee.

5) On the authority of Jaabir bin Abdullah ؓ that the Prophet ﷺ said:

كُلُّ شَيْءٍ لَيْسَ مِنْ ذِكْرِ اللَّهِ فَهُوَ لَهْوٌ وَلَعِبٌ إِلَّا أَرْبَعٌ خِصَالٍ:
مَلَاعِبَةُ الرَّجُلِ امْرَأَتَهُ، وَتَأْدِيبُ الرَّجُلِ فَرَسَهُ، وَمَشْيُ الرَّجُلِ بَيْنَ
الْعَرَضَيْنِ، وَتَعْلِيمُ الرَّجُلِ السَّبَّاحَةَ

"All things in which there is no mention of Allaah are frivolity, absent-mindedness and idle play except for four things: a man being playful with his wife, training his horse, walking between two purposeful goals and teaching another man to swim."^[26]

Obligation on Woman to Obey Her Husband

It is important for the woman to be obedient to her husband within the range of her capacity, because Allaah has favoured men over women, as shown in the previously mentioned verses, by a degree over the women. Prophet Muhammad ﷺ shed light on this important issue saying:

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا تُؤَدِّي الْمَرْأَةُ حَقَّ رَبِّهَا حَتَّى تُؤَدِّيَ
حَقَّ زَوْجِهَا كُلَّهُ حَتَّى لَوْ سَأَلَهَا نَفْسَهَا وَهِيَ عَلَى قَتَبٍ لَمْ تَمْنَعَهُ

"By the One in whose Hand is the soul of Muhammad ﷺ, no woman has fulfilled her obligations to her Lord, until she has fulfilled her obligations to her husband, even if he were to ask her when she is mounted on the saddle, she should not

[26] At-Tabaree.

refuse his request."^[27]

He further elaborated on this issue and made clear to us the duties of a righteous wife towards her husband and the rewards of such obedience to him:

1) The Messenger of Allaah ﷺ said:

إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا وَصَامَتْ شَهْرَهَا وَحَصَّنَتْ فَرْجَهَا وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

"If a woman prays the five prayers, guards her private parts (from anything illegal), and obeys her husband, she will enter Paradise from any door she wishes."^[28]

2) On the authority of Hussian bin Muhsan who said: 'My aunt narrated (a *Hadeeth*) to me, saying: 'I came to the Prophet ﷺ for some need of mine. He ﷺ said:

كَيْفَ أَنْتَ لَهُ؟

"How are you towards your husband?"

She said: 'I do not fall short in anything except that which I am unable to do.' Upon this, the Prophet ﷺ said:

انظُرِي أَيْنَ أَنْتِ مِنْهُ؟ فَإِنَّمَا هُوَ جَنَّتِكَ وَنَارِكَ

"Well look to your position in relation to him, for it is the key to Paradise and Hell."^[29]

[27] Ibn Majah.

[28] At-Tabaree.

[29] At-Tabaree.

3) The Prophet ﷺ said:

لَا تَصُومَنَّ امْرَأَةٌ وَبَعْلُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ غَيْرَ رَمَضَانَ، وَلَا تَأْتِيَنَّ فِي بَيْتِهِ وَهُوَ شَاهِدٌ إِلَّا بِإِذْنِهِ

"It is not allowed for a woman to fast in the presence of her husband except with his permission, except in Ramadan, and she may admit no-one in his house except with his permission."^[30]

4) The Prophet ﷺ said:

إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ فَبَاتَ غَضَبَانَ عَلَيْهَا لَعَنَّهَا الْمَلَائِكَةُ حَتَّى تَصْبِحَ

"Whenever a man calls his wife to their bed, but she refuses to come, letting him spend the night angry with her, she is cursed by Angels until the morning."

In another narration:

حَتَّى يَرْضَى عَنْهَا

"...Until he is pleased with her."^[31]

[30] Abu Dawood.

[31] Al-Bukharee & Muslim.

Chapter 3

Building on the Foundation: Features of the Home

Remembrance of Allaah & His worship

After establishing the foundation towards building a righteous Islamic home: the body – comprising the spouses, their collaboration with each other and compliance to the laws of Allaah, the Exalted, comes the next important step – giving life to it. This is achieved through the remembrance of Allaah and His worship, since the body without life is futile and inefficient of yielding any benefit:

Allaah says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“I did not create Jinn and mankind except for My worship.”

[Adh-Dhariyaat (51):56]

Accordingly, the Prophet Muhammad ﷺ, made a distinction between categories of houses with the remembrance of Allaah. He said:

مَثَلُ الْبَيْتِ الَّذِي يُذَكَّرُ اللَّهُ فِيهِ وَالْبَيْتِ الَّذِي لَا يُذَكَّرُ اللَّهُ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ

"The example of the home in which Allaah is remembered and the home in which Allaah is not remembered, is like comparing the living and the dead."^[32]

This task can take several forms such as remembrance by the means of the heart, or the remembrance of Him with the tongue such as reciting His Book, praising Him, prayers, reciting specific *Du'aa'* mentioned by His Prophet ﷺ etc.

Following, are some ways that assist in establishing the Islamic environment in our homes:

Performing voluntary prayers in the house

The most important act of worship after testifying to the oneness of Allaah ﷻ *Laa Ilaaha Illaa Allaah* and affirming the Messengership of Muhammad ﷺ *Muhammadur - Rasoolullaah* is the establishment of *Salaah* and enforcing it upon the members of your household.

Allaah ﷻ says:

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا لَّحْنُ نَزْقِكَ﴾

[32] Muslim.

وَالْعَقِبَةُ لِلتَّقْوَىٰ

“And enjoin the *Salaah* on your family, and be patient in offering them. We ask not of you a provision, surely we provide for you. And the good end (i.e. Paradise) is for the pious.” [Taa-Haa (20): 132].

The Prophet ﷺ said:

أَفْضَلُ الصَّلَاةِ صَلَاةُ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ

“The best prayer of the man is in his home except the obligatory prayer.”^[33]

He ﷺ also said:

تَطَوُّعُ الرَّجُلِ فِي بَيْتِهِ يَزِيدُ عَلَى تَطَوُّعِهِ عِنْدَ النَّاسِ كَفَضْلِ صَلَاةِ الرَّجُلِ فِي جَمَاعَةٍ عَلَى صَلَاتِهِ وَحْدَهُ

“The voluntary (prayer) in the home is better than the voluntary (prayer) with the people. It is like the (obligatory) prayer of the man in congregation being better than praying (the obligatory) by himself.”^[34]

Have a place of prayer

The Prophet ﷺ advised us to say some of our prayers at homes. Indeed, the prayers we offer at home are the best of our prayers apart from the obligatory prayer for the men. And for the women, the best of their prayers are those said in the depth of their homes.

[33] Abu Dawood.

[34] Ibn Abee Shaybah.

The Prophet ﷺ said:

خَيْرُ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ

"...the best prayer of a person is the one which he offers at home, except the compulsory (congregational) prayer."^[35]

Zayd bin Thaabit ؓ narrated that Allaah's Messenger ﷺ made a small room in the month of Ramadan and he prayed there for a few nights, and so some of his Companions prayed behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said:

قَدْ عَرَفْتُ الَّذِي رَأَيْتُ مِنْ صَنِيعِكُمْ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةَ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ

"I have seen and understood what you did. You should pray in your houses, for the best prayer of a person is that which he prays in his house except the compulsory prayers."^[36]

and he ؓ also narrated the Prophet ﷺ said:

صَلَاةُ الْمَرْءِ فِي بَيْتِهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي مَسْجِدِي هَذَا، إِلَّا الْمَكْتُوبَةَ

"The prayer of a man in his house is more meritorious than his prayer in this mosque of mine except the obligatory prayers."^[37]

[35] Al-Bukhaaree.

[36] Al-Bukhaaree.

[37] Abu Dawood.

Our homes should be a place of prayers in order that it should not be similar to a grave where prayers are not permissible, and to bring goodness and blessings into it.

Abdullah bin 'Umar رضي الله عنه related that the Messenger of Allaah ﷺ said:

اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ، وَلَا تَتَّخِذُوهَا قُبُورًا

“Perform some parts of your prayers in your houses and do not make them into graves.”^[38]

Jaabir رضي الله عنه narrated that the Prophet ﷺ said:

إِذَا قَضَى أَحَدُكُمْ الصَّلَاةَ فِي مَسْجِدِهِ فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا
مِنْ صَلَاتِهِ، فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلَاتِهِ خَيْرًا

“Whenever anyone of you performs his (obligatory) prayers in his mosque, let him reserve a share of it (voluntary prayers) for his house. Verily! Allaah ﷻ will fashion a good in his house due to his prayer.”^[39]

Imaam An-Nawawee said: “Without doubt, the Messenger of Allaah ﷺ urged and prompted us to the observation of voluntary prayers in the houses because it lessens and takes us far away from *Ar-Riyaa* (show-off) and it preserves from those actions that causes the good deeds to be lost and be of no avail.”^[40]

As for the women of the house, the best of their prayers are

[38] Ahmad and Abu Dawood.

[39] Muslim and Ahmad.

[40] Fiqh-us-Sunnah Arabic pg. 134.

those offered in the depth of their houses though if they seek the permission of the husband to go to the mosque, they should not be refused. Umm Humayd As-Saa'idhiyyah رضي الله عنها came to the Messenger of Allaah ﷺ and said: "Oh Messenger of Allaah ﷺ! Surely I love to perform the *Salaah* behind you."

The Messenger of Allaah ﷺ replied:

قَدْ عَلِمْتُ أَنَّكَ تُحِبُّونَ الصَّلَاةَ مَعِيَ، وَصَلَاتُكَ فِي بَيْتِكَ
خَيْرٌ لَكَ مِنْ صَلَاتِكَ فِي حُجْرَتِكَ، وَصَلَاتُكَ فِي
حُجْرَتِكَ خَيْرٌ مِنْ صَلَاتِكَ فِي دَارِكَ، وَصَلَاتُكَ فِي دَارِكَ
خَيْرٌ لَكَ مِنْ صَلَاتِكَ فِي مَسْجِدِ قَوْمِكَ، وَصَلَاتُكَ فِي
مَسْجِدِ قَوْمِكَ خَيْرٌ لَكَ مِنْ صَلَاتِكَ فِي مَسْجِدِي

"I know. However, your Salaah in your inner room is better for you than your Salaah in your (common) room, your Salaah in your (common) room is better for you than your Salaah in the mosque of your people, and your Salaah in the mosque of your people is better for you than your Salaah in my mosque."^[41]

We should however dedicate a particular place for the prayers said at home so that the place is known and be kept in good condition.

Narrated Mahmud bin Ar Rabi رضي الله عنه "I remember Allaah's Messenger ﷺ and also the mouthful of water, which he took from a bucket in our house and ejected (on me). I heard from

[41] Ahmad and Tabaraanee.

Itban bin Malik Al-Ansari, who was one from Bani Salim, saying, "I used to lead my tribe of Bani Salim in prayer. Once I went to the Prophet ﷺ and said to him, 'I have weak eyesight and at times the rainwater flood intervenes between me and the mosque of my tribe and I wish that you would come to my house and pray at some place so that I could take that place as a place for praying (mosque).

He said:

سَأَفْعَلُ إِنْ شَاءَ اللَّهُ

'Allaah willing, I shall do that.'

Next day Allaah's Messenger ﷺ along with Abu Bakr ؓ, came to my house after the sun had risen high and he asked permission to enter. I gave him permission, but he didn't sit till he said to me:

أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ لَكَ مِنْ بَيْتِكَ

'Where do you want me to pray in your house?'

I pointed to a place in the house where I wanted him to pray. So he stood up for the prayer and we aligned behind him. He completed the prayer with *Taslim* and we did the same simultaneously."^[42]

The children in the house should not be left alone as soon as they can distinguish the left from the right. Hisham bin Sa'd reported: We entered upon Mu'adh bin Abdullah bin Khubayb Al-Juhani ؓ. He said to his wife: When (at what age) should a boy pray? She replied: Some person of us reported: The Messenger

[42] Al-Bukhaaree.

of Allaah ﷺ was asked about it; he said:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ
عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

“When a boy distinguishes right hand from the left hand, then command him to pray.”^[43]

And that age is attained at seven years. Narrated Abdullah bin Amr bin Al-’As ؓ: “The Messenger of Allaah ﷺ said:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ
عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

“Command your children to pray when they become seven years old, and beat them for it (when they abandon the prayer) when they become ten years old; and arrange their beds to sleep separately.”^[44]

O you believer in Allaah! How could you be rest assured that your children are offering their prayers when you are at work or busy elsewhere and your non-believing wife (or house help) is in charge of them? Do you think she will order them to please that person in whom she places no trust? So give thinking to these admonitions and marry wisely that you may prosper.

The Late Night Prayer – *Tahajjud*

Allaah ﷻ says,

[43] Abu Dawood.

[44] Abu Dawood.

﴿إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلاً﴾

“Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allaah).”
[*Al-Muzammil* (73):6]

And Allaah’s Messenger ﷺ said:

عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ إِلَىٰ رَبِّكُمْ وَمُكْفَرَةٌ لِلْسَيِّئَاتِ وَمَنْهَاجٌ عَنِ الْإِثْمِ

“Make it a point to observe *Tahajjud* prayer, for it was the practice of the pious gone before you (and it is the means whereby you can find) nearness to your Lord and (seek) expiation for the sins and (find) prevention from evil.”^[45]

‘Amr bin Abasah ؓ reports that he heard the Prophet ﷺ say:

أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ

“The closest that a slave comes to his Lord is during the middle of the latter portion of the night. If you can be among those who remember Allaah, the Exalted One, at that time then do so.”^[46]

Narrated Abu Umamah ؓ: “It was asked: Allaah’s Messenger, which supplication is most readily answered? He said:

[45] At-Tirmidhee.

[46] Al-Hakim.

جَوْفُ اللَّيْلِ الْآخِرِ وَدُبُرُ الصَّلَوَاتِ الْمَكْتُوبَاتِ

"The one in the middle of the later part of the night and at the end of obligatory prayers." [47]

The above Verse and *Ahadeeths* of the Prophet ﷺ show us the importance and benefits of observing the *Tahajjud* prayer. Every household should embrace it as the Companions of the Prophet ﷺ did.

Narrated Abu Uthman: "I was a guest of Abu Hurayrah ﷺ for seven days. Abu Hurayrah ﷺ, his wife and his slave used to get up and remain awake for one-third of the night by turns. Each would offer the night prayer and then awaken the other." [48]

Abdullah bin Umar ﷺ said, "In the lifetime of the Prophet ﷺ whosoever saw a dream would narrate it to Allaah's Messenger ﷺ. I had a wish of seeing a dream to narrate it to Allaah's Messenger ﷺ. I was a grown up boy and used to sleep in the Mosque in the lifetime of the Prophet ﷺ. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allaah from the Fire."

Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allaah's Messenger. The Prophet ﷺ said:

نَعَمَ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ

[47] *At-Tirmidhee.*

[48] *Al-Bukhaaree.*

"Abdullah is a good man. I wish he prayed in the night." [49]

After that 'Abdullah used to sleep but a little at night.

These *Ahaadeeth* and others show how vital it is to give life to the Muslim home with the remembrance of Allaah and His glorification, as well as with optional prayers. Homes which are devoid of remembrance and prayers are just like graveyards or ruins. Indeed these homes become a dwelling place for *Shaytaan*; its inhabitants having dead hearts even if their bodies still move.

Recitation of the Qur'aan

The recitation of the Qur'aan is one of the most meritorious form of *Dhikr*—remembrance that you can perform. For every letter that you pronounce is a reward from Allaah. The Prophet ﷺ said:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ
أَمْثَلِهَا، لَا أَقُولُ أَلَم حَرْفٌ. أَلِفٌ حَرْفٌ، وَلَا مٌ حَرْفٌ،
وَمِيمٌ حَرْفٌ

"Whoever recites a letter from Allaah's book earns a good deed and each good deed is worth ten times its value. I am not saying that Alif Laam Meem is one letter but that Alif is a letter, Laam is a letter and Meem is a letter."[50]

Narrated Abu Umamah ؓ: "I heard Allaah's Messenger ﷺ say:

[49] *Al-Bukhaaree.*

[50] *Ahmad and Al-Hakim.*

اقْرَأُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ،
 اقْرَأُوا الزَّهْرَاوَيْنِ: الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ، فَإِنَّهُمَا
 يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنْهُمَا غَمَامَتَانِ، أَوْ كَأَنْهُمَا غَيَاتَانِ،
 أَوْ كَأَنْهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ، تُحَاجَّانِ عَنِ
 أَصْحَابِهِمَا، اقْرَأُوا سُورَةَ الْبَقْرَةِ، فَإِنَّ أَخْذَهَا بَرَكَةٌ،
 وَتَرْكُهَا حَسْرَةٌ، وَلَا تَسْتَطِيعُهَا الْبَطْلَةُ

“Recite the Qur’aan, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones, Al-Baqarah and Surah Al-Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah Al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians (sorcerers and other evil people) cannot confront it.”^[51]

Special mention of Surah Al-Baqarah

The Prophet of Allaah ﷺ said:

لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ
 الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقْرَةِ

“Do not turn your homes into graves as the Shaytaan flees

[51] Muslim.

from the homes where Surah al-Baqarah is recited.” [52]

And:

اقْرَأْ سُورَةَ الْبَقَرَةِ فِي بُيُوتِكُمْ، فَإِنَّ الشَّيْطَانَ لَا يَدْخُلُ بَيْتًا
تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ

“Recite Surah Al-Baqarah in your homes as Shaytaan does not enter a home where Surah Al-Baqarah is recited.” [53]

He ﷺ also mentioned the merits of reciting the last two Verses of Surah Al-Baqarah, when he said:

إِنَّ اللَّهَ تَعَالَى كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ
وَالْأَرْضَ بِأَلْفِي عَامٍ وَهُوَ عِنْدَ الْعَرْشِ وَإِنَّهُ أَنْزَلَ مِنْهُ آيَتَيْنِ
حُتِمَ بِهِمَا سُورَةُ الْبَقَرَةِ وَلَا يُقْرَأُ فِي دَارٍ ثَلَاثَ لَيَالٍ فَيَفِرُّ
بِهَا الشَّيْطَانُ

“Indeed, Allaah, the Most High, wrote a book before He created the Heavens and the earth by two thousand years and it is by the Throne. He sent down from it two Verses to finish Surah Al-Baqarah with them. If they are recited in an abode for three nights, the Shaytaan will not come near it.” [54]

[52] Muslim.

Al-Haakim.

[54] Ahmad in As-Sunan.

The Different *Du'aa's* Related to the Home Prayer for Stopping or Lodging Somewhere

A person came to Allaah's Messenger ﷺ and said: 'Allaah's Messenger ﷺ I was stung by a scorpion during the night. Thereupon he said:

أَمَّا إِنَّكَ لَوْ قُلْتَ حِينَ أَمْسَيْتَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ
التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ تَضُرَّكَ

"Had you recited these words in the evening: (Audhu bikalimatillahi tammati min sharri ma khalaq) "I seek refuge in the Perfect Word of Allaah from the evil of what He created." it would not have done any harm to you." [55]

Prayer for Entering the Home

The Prophet ﷺ said:

إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اسْمَ اللَّهِ عَزَّ وَجَلَّ عِنْدَ دُخُولِهِ
وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَبِيتَ لَكُمْ وَلَا عِشَاءَ
هَاهُنَا، وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اسْمَ اللَّهِ عِنْدَ دُخُولِهِ، قَالَ
الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيتَ. وَإِذَا لَمْ يَذْكُرِ اسْمَ اللَّهِ عِنْدَ
طَعَامِهِ، قَالَ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعِشَاءَ

"When a man enters his home and he remembers the Name of Allaah, the Most High, while entering and also when he

[55] Muslim.

eats, Shaytaan says: 'There is no place for you to spend the night here and there is no food to eat here' If he enters his home and does not remember the name of Allaah while entering; Shaytaan says: 'There is a place for you to spend the night. If he does not remember the name of Allaah while eating he says: 'There is a place for you to eat and spend the night.'^[56]

Prayer for Leaving the Home

The Prophet ﷺ said:

إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ: بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. قَالَ: يُقَالُ حِينَئِذٍ: هُدَيْتَ وَكُنْفِتَ وَوُقِيتَ، فَتَنَحَّى لَهُ الشَّيَاطِينُ، فَيَقُولُ شَيْطَانُ آخَرُ، كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُنْفِيَ وَوُقِيَ

"If a man leaves his home and says: 'In the Name of Allaah, I place my trust in Allaah and there is nor power except with Allaah. (Bismillah tawakkaltu ala Allaah wa la Hawla wa la quwwata illa bi-Allaah) It will be said to him: 'You are guided, defended and protected' Shaytaan will go away from him and another Shaytaan will say to him: 'Think! How can you deal with a man who has been guided, defended and protected?'^[57]

[56] Muslim.

[57] Abu Dawood.

Before Entering Toilet

Narrated Anas رضي الله عنه: “Whenever the Prophet went to answer the call of nature, he used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

“Allaah-umma inni a’udhu bika minal khubuthi wal khaba’ith; i.e. (O Allaah, I seek Refuge with You from all offensive and wicked things (evil deeds and evil spirits)).”^[58]

After Leaving the Toilet

When the Messenger of Allaah صلى الله عليه وسلم leaves the rest room he used to say:

غُفْرَانَكَ

“Ghufranak – (I ask you Allaah for forgiveness)”.^[59]

[58] Al-Bukharee.

[59] At-Tirmidhee.

Chapter 4

Building the Home: Features of the Home

Responsibilities

A Muslim home is built upon individual and collective responsibilities. These responsibilities are given in a structure of laws designed to create order and harmony in the home. The first and foremost responsibility shared by all and which must be enforced by those in authority in the home is the worship of Allaah and Allaah alone. Allaah says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I (Allaah) created not the jinns and humans except they should worship Me (Alone).” [Adh-Dhaariyaat (51):56].

The Muslim home is a trust and responsibility that parents / guardians shoulder, because they are the foundation and the

pillars of this home; they are ones who determine the direction of the home. So if they choose to adhere to the Straight Path theoretically and practically; beautify themselves with internal and external piety, and have good manners and honourable conduct, then this home will be one which raises the next generation upon virtuousness and will illuminate others with its chastity. Such a home will be a launching pad for a noble and great nation and a distinguished and respected civilisation.

Homes are fortresses which protect our deen (religion); you must protect the guarding posts that you are standing upon so that your enemies do not penetrate from your side, for you are the guards of this fortress. The husband is the one who has the upper hand and guardianship in this home and obeying him is mandatory.

Ibn 'Umar رضي الله عنه, narrated that the Prophet ﷺ said:

أَلَا كُتُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَّةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْئُولٌ عَنْهُ. أَلَا فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Every one of you is a shepherd and everyone is responsible for his flock. The Amir (i.e. ruler) is a shepherd over them and is responsible for them. The man is a shepherd over members of his family and is responsible for them. The woman is a

shepherd over the house of her husband and his children and is responsible for them. The servant is a shepherd over his master's property and is responsible for it. The man is responsible for his father's property. Every one of you is a shepherd and every one is responsible for his flock."^[60]

In this brief but comprehensive statement, the Messenger of Allaah ﷺ has captured the essence of our different responsibilities as members of the community. He has likened our responsibilities to that of a shepherd and if we look closely at the shepherd, we would see how appropriate the similitude.

The man is a shepherd over members of his family and is responsible for them: The shepherd start to gather his flock by selecting good breed to rear. This has been covered previously under the chapter on "**Choosing the right partner**". Then, the shepherd is responsible for the **protection** of his flock from physical dangers.

Allaah ﷻ says:

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

"Men are the protectors and maintainers of women, because Allaah has made one of them to excel the other, and because they spend (to support them) from their means." [An-Nisaa' (4):34].

The shepherd protects his flock from all sorts of danger, both physical and otherwise. So also is the man responsible for the

[60] Al-Bukhaari (Adab Al-Mufrad) & Muslim.

physical protection of his family and more importantly the protection of their *Deen*.

The shepherd is responsible for the **shelter** of his flock. Likewise the man is responsible for the shelter and clothing of the members of his household. Allaah ﷻ says:

﴿أَسْكِنُوهُمْ مِّنْ حَيْثُ سَكَنْتُمْ مِّنْ وَّجَدِكُمْ﴾

“Lodge them where you are dwell, according to your means.” [At-Talaaq (65):6].

Allaah’s Messenger ﷺ said concerning the right of the wife:

Narrated Mu'awiyah Al-Qushayri that he asked: “Messenger of Allaah ﷺ, what is the right of the wife of one of us over him? He replied:

أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تُقَبِّحْ، وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ

“That you should give her food when you eat, clothe her when you clothe yourself, do not strike her on the face, do not revile her or separate yourself from her except in the house.”^[61]

The shepherd is responsible for providing **Halaal and healthy food** of his flock. A good shepherd will not feed his flock from that which will be harmful to them. He guides them to good pastures and away from poisonous substances. Likewise, the man is responsible for the feeding of his family, he feeds them from that which is *Halaal* and avoids that which is *Haraam*. The

[61] Abu Dawood.

Halaal is not restricted to the food itself, but also to the wealth that is used to provide it.

Allaah's Messenger ﷺ said:

كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ

"It is enough a sin for a man that he withholds the subsistence from one whose master he is."^[62]

And while carrying out his responsibilities of feeding or clothing his dependants, he should avoid providing for them from *Haraam* proceeds, he should remember the warning of the Messenger of Allaah ﷺ that:

كُلُّ جَسَدٍ نَبَتَ مِنْ سُحْتٍ فَالِنَّارُ أَوْلَى بِهِ

"And any flesh that has been fed on Suht^[63] has more right to go to the fire of Hell."^[64]

Abu Hurayrah ؓ reported Allaah 's Messenger ﷺ as saying:

أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ:

"O people, Allaah is Good and He therefore, accepts only that which is good. And Allaah commanded the believers as He commanded the Messengers by saying:

[62] Muslim.

[63] Every prohibited object.

[64] Tabaraanee.

يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ
حَرَامٌ، وَغُذِي بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِدَلِكِ

"O Messengers, eat of the good things, and do good deeds: verily I am aware of what you do." [Al-Mu'minun (23):51].

And He ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا
لِلَّهِ إِن كُنتُمْ ءِتِيَاهُ تَعْبُدُونَ﴾

"O you who believe, eat of the good things that We gave you." [Al-Baqarah (2):172].

He then made a mention of a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication):

يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ
حَرَامٌ، وَغُذِي بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِدَلِكِ

"O Lord, O Lord, whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?" [65]

The sustenance of the family generally is the duty of the man who is the head of the family (under normal circumstance). By fulfilling this duty, he will also be earning immense reward. Unfortunately some men are so lazy that they neglect this duty and thereby deservingly loose out on the reward. Allaah 's

[65] Muslim.

Messenger ﷺ said:

دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ
تَصَدَّقْتَ بِهِ عَلَى مَسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ،
أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ

“Of the Dinar you spend as a contribution in Allaah’s path, or to set free a slave, or as a Sadaqah given to a needy, or to support your family, the one yielding the greatest reward is that which you spent on your family.”^[66]

The other members of the family are at once part of the flock and shepherds too just as the Messenger of Allaah ﷺ has said. Consequently, they too should take care of what has been put in their care. As part of the flock, they owe the head of the home one important duty: obedience. The only qualification to this obedience is that it has to be in that which is good and not in opposition to what Allaah has commanded.

Allaah’s Messenger ﷺ said:

السَّمْعُ وَالطَّاعَةُ حَقٌّ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ
مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ عَلَيْهِ وَلَا طَاعَةَ

“A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allaah), but if an act of disobedience (to Allaah) is imposed one should not listen to it or obey it.”^[67]

[66] Muslim.

[67] Al-Bukhaaree.

Knowledge and *Tarbiyah*

The Muslim home should be nurtured on knowledge and action; knowledge which guides to the right way and the Straight Path and which makes one aware of all that which leads to Hell; knowledge which educates one about the etiquettes of purity, the rulings of prayer and the lawful and unlawful, because no Muslim home should be ignorant of the basic rulings of the religion.

It is an obligation upon the head of the home to make his house a fountain of beneficial Islamic knowledge. Beginning with himself, he should be at least of the minimum required standard of education and manner in order for him to be a true guardian of his family and to make his home secure. In the absence of these qualities in himself, he should hire a competent teacher. And competence in this affair of ours is dictated by having knowledge of the Qur'aan and the *Sunnah* and the practices of the *Salafus-saliheen* – our pious predecessors.

Allaah ﷻ says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا قَوًّا أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are appointed angels stern and severe, who disobey not, from executing the Commands they receive from Allaah, but do that which they are commanded.” [At-Tahreem (66): 6]

The man should teach his wives and children good morals and

Islaamic etiquettes.

Narrated Abu Said Al Khudree رضي الله عنه: “Some women requested the Prophet ﷺ to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet ﷺ said:

أَيُّمَا امْرَأَةٍ مَاتَ لَهَا ثَلَاثَةٌ مِنَ الْوَالِدِ كُنَّ لَهَا حِجَابًا مِنَ النَّارِ

“A woman whose three children die will be shielded by them from the Hell fire.”

On that a woman asked, “If only two die?” He replied:

أَوْ اثْنَانِ

“Even two (will shield her from the Hell-fire).” [68]

Teaching the women is very beneficial and highly rewarding to such great extent that Abu Abi Burda رضي الله عنه narrated that Allaah’s Messenger ﷺ said:

ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: الرَّجُلُ تَكُونُ لَهُ الْأَمَةُ فَيَعْلَمُهَا
فِيحْسِنُ تَعْلِيمَهَا، وَيُؤَدِّبُهَا فَيُحْسِنُ أَدَبَهَا، ثُمَّ يُعْتِقُهَا
فَيَتَزَوَّجُهَا فَلَهُ أَجْرَانِ، وَمُؤْمِنٌ أَهْلِ الْكِتَابِ الَّذِي كَانَ
مُؤْمِنًا ثُمَّ آمَنَ بِالنَّبِيِّ ﷺ فَلَهُ أَجْرَانِ، وَالْعَبْدُ الَّذِي يُؤَدِّي
حَقَّ اللَّهِ وَيَنْصَحُ لِسَيِّدِهِ لَهُ أَجْرَانِ

“Three persons will have a double reward: a person from

[68] Al-Bukhaaree.

the people of the book – Jews and Christians – who believed in his Prophet (Musaa ﷺ and Eesaa ﷺ) and then believed in the Prophet Muhammad ﷺ (i.e. has embraced Islaam), a slave who discharges his duties to Allaah and his master; a master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."^[69]

The children of the home must also be taught. However, teaching the children should be backed up by the parents setting a practical example in terms of worship, manners, words, deeds and appearance. Educating the Children should be done from the early age, starting with the Qur'aanic memorization, supplications, etiquettes and manners; like what to say upon sneezing, eating, sleeping, going to the toilets etc.

They should be related stories of the Prophets of the past nations and specifically our Prophet Muhammad ﷺ. They must be sent to Islamic schools, which include Qur'aan classes, they must be taught the language of the Qur'aan. One may also reward them financially for the completion of each step in their program. One should be very careful about whom they mix with and who they befriend, since children pick up bad manners and bad language from their surrounding.

Allaah ﷻ says:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

"And those who say: 'Our Lord! Grant us from among

[69] Al-Bukhaaree.

our wives and offspring comfort to our eyes and make us a leader (i.e., example) for the righteous.” [Al-Furqaan (25):74].

Also, consider the *Du'aa'* of Prophet Ibraaheem ؑ when he said:

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ﴾

“O my Lord! Make me one who performs *As-Salat*, and (also) from my offspring, our Lord! And accept my invocation.” [Ibraaheem (14):40].

Allaah ﷻ also says:

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ
وَالْعَاقِبَةُ لِلتَّقْوَى﴾

“And enjoin prayer upon your family (and people) and be steadfast therein. We ask you not for provision; We provide for you, and the (best) outcome is for (those of) righteousness.” [Taa Haa (20):132].

In the absence of tranquil Muslim homes, deviation occurs, crime spreads, drug usage increases and the percentage of suicides rapidly rises. The home which does not instil sound beliefs and the Qur'aanic methodology, and does not live harmoniously will produce individuals who are emotionally disturbed, intellectually lost, and morally corrupted.

Moreover, such homes produce undutiful children which is a common occurrence nowadays, as well as bad relations between youth who abandon their responsibilities and shun the worship of Allaah as well as rebelling against sound morals. This is a

definite result of Muslims parents being heedless of purifying and properly cultivating their children, as well as not setting good examples for their children to follow.

The homes which neglect the commandments of Islaam, follow their base desires and blindly imitate other nations will naturally raise a generation who will be weak, disturbed and who will never succeed in reforming the Muslim nation and bringing back its might and honour.

Build A Library

Another thing that will help in teaching your family and letting them develop a understanding of their religion and help them adhere to its rules, is having one's own Islamic library at home. It does not have to be extensive; what matters is choosing good books, putting them in a place where they are readily accessible, and encouraging family members to read them.

Audio Library

Having a cassette player is also another tool that can be used in teaching the knowledge of Islaam to the family. One of the ways in which we can achieve this is to have a home audio library containing good Islamic tapes by scholars, *Fuqaha'* (jurists), lecturers, *khateeb*s (preachers).

Listening to tapes of Qur'aan recitation by some *Imaams*, for example those recorded during *Taraaweeh* prayers, will have a great impact on family members, whether by impressing upon them the meanings of the Revelation, or by helping them to memorize Qur'aan because of repeated listening. It will also protect them by letting them hear Qur'aanic recitation rather than the music and singing of the *Shaytaan*, because it is not right for the words of *Ar-Rahmaan* (Allaah) to be mixed with the

music of the *Shaytaan* in the heart of the believer.

Tapes of *Fatwas* from trustworthy scholars may have a great effect on family members and help them to understand various rulings, which will have an impact on their daily lives.

Consultation

In the home of the Muslims, affairs are conducted by mutual consultation.

Allaah ﷻ says:

﴿وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾

And those who answer the Call of their Lord, and perform *Salah* (iqomah-as Salah), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them; [Ash-Shuura (42): 38]

The Messenger of Allaah ﷺ practised consultation in his domestic and public life and in some cases he even went against his own opinion in the matter. In his public life, during the treaty of Al-Hudaibiyah and the Companions were very distressed about the conditions of the treaty, he asked them to shave their hair, but they were reluctant to do that until his wife Um Salama رضي الله عنها advised him on what to do. Al Miswar bin Makhrama narrated the story thus: "When the writing of the peace treaty was concluded, Allaah's Messenger ﷺ said to his Companions

قَوْمُوا فَأَنْحَرُوا، ثُمَّ احْلِقُوا

"Get up and slaughter your sacrifices and get your head shaved."

By Allaah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salamah and told her of the people's attitudes towards him. Um Salamah said, "O the Prophet of Allaah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the Companions of the Prophet got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other."^[70]

Consultation in a family is essential for creating a positive and lively environment. It builds bond between family members.

Assisting in doing good

Another characteristic of the Muslim home is that its people co-operate to obey Allaah and worship Him. Whenever the husband's *Eemaan* (Faith) becomes weak in such a home, then the strength of the wife's *Eemaan* (Faith) boosts him up; and if the wife were to falter then the husband would correct her with support and advice. Allaah ﷻ says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ
وَاتَّقُوا إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

"Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allaah. Verily, Allaah is

[70] *Al-Bukhaaree.*

Severe in punishment.” [Maa’idah (5):2]

‘Aa’ishah رضي الله عنها, narrated that the Prophet صلى الله عليه وسلم used to pray during the night, and just before he prayed the *Witr* prayer, he would say:

قُومِي، فَأُوتِرِي يَا عَائِشَةُ

“O ‘Aa’ishah! Wake up and pray *Witr*.”^[71]

He صلى الله عليه وسلم also said, as narrated by Abu Hurayrah رضي الله عنه:

رَحِمَ اللهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ، فَإِنْ
أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ. رَحِمَ اللهُ امْرَأَةً قَامَتْ مِنَ
اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا، فَإِنْ أَبِي نَضَحَتْ فِي
وَجْهِهِ الْمَاءَ

“May Allaah have mercy upon the man who wakes up to pray during the night and wakes his wife to pray, and if she does not wake up he splashes water on her face. May Allaah have mercy upon the woman who wakes up to pray during the night and wakes her husband to pray, and if he does not wake up she splashes water on his face.”^[72]

These two *Ahaadeeth* show that both the man and the woman have a role to play in rectifying one another, and encouraging each other to be obedient to Allaah. This is because the relationship between them ought to be based on faith, through which they cooperate to obey Allaah. If one were to weaken then the other

[71] Al-Bukhaari & Muslim.

[72] Ahmad, Abu Daawood, Nasaa’i & Ibn Maajah.

should support and rectify.

Respect of Privacy Being Discreet

From the characteristics of the people in a Muslim home is that they keep their secrets hidden and their differences concealed. Abu Sa'eed Al-Khudree رضي الله عنه, narrated that the Prophet صلى الله عليه وسلم said:

إِنَّ مِنْ أَشْرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ؛ الرَّجُلُ
يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ ثُمَّ يُنْشِرُ سِرَّهَا

"The most evil person in the sight of Allaah on the Day of Resurrection is a man who sleeps with his wife and then goes out and spreads her (sexual) secrets."^[73]

Also, the Messenger of Allaah صلى الله عليه وسلم once said:

يَقُولُ مَا يَفْعَلُ بِأَهْلِهِ، وَلَعَلَّ امْرَأَةً تُخْبِرُ بِمَا فَعَلْتَ مَعَ زَوْجِهَا؟

"Perhaps a man will say what he does with his family, and the woman will inform what she did with her husband."

The people were silent, but a woman Asmaa bint Yazeed رضي الله عنها said: "By Allaah, O Messenger of Allaah صلى الله عليه وسلم! The women do this, and indeed the men also do that." He replied:

فَلَا تَفْعَلُوا، فَإِنَّمَا ذَلِكَ مَثَلُ الشَّيْطَانِ لِقَيِّ شَيْطَانَةٍ فِي
طَرِيقِ، فَعَشِيهَا وَالنَّاسُ يَنْظُرُونَ

"Do not do that, for it is like a male Shaytaan meeting a

[73] Muslim.

female Shaytaan in the road and they have relations while the people are watching."^[74]

It is Forbidden to Spy

It is forbidden to look into other people's houses without their permission. The Messenger of Allaah ﷺ said:

لَوْ أَنَّ امْرَأًا اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَحَدَفْتَهُ بِحَصَاةٍ فَفَقَأَتْ
عَيْنَهُ لَمْ يَكُنْ عَلَيْكَ جُنَاحٌ

"...If someone peeps into your house without your permission, and you throw a stone at him and damage his eyes, there will be no blame on you."^[75]

And:

مَنْ اطَّلَعَ فِي بَيْتِ قَوْمٍ بِغَيْرِ إِذْنٍ فَفَقَّئُوا عَيْنَهُ فَلَا دِيَّةَ لَهُ
وَلَا قِصَاصَ

"If anyone peeps into the house of a people without their permission and he knocks out his eye, neither Qasas (punishment) nor Diyah (blood-money) is incurred for his eye."^[76]

One must come to the door seeking permission^[77] and avoid

[74] Ahmad.

[75] Al-Bukharee.

[76] Abu Dawood.

[77] Abu Musaa Al-Ashari ؓ came and asked permission from Umar bin Al-Khattab ؓ to enter. He asked permission three times, and then went away. Umar bin Al-Khattab sent after him and said, 'What's wrong with you? Why didn't you come in?' Abu Musaa said, "I heard the Messenger of Allaah ﷺ:

looking in if the door is open.

When Sa'd bin Abee Waqqas ﷺ came and stood at the door, the Messenger of Allaah ﷺ said:

هَكَذَا عَنْكَ أَوْ هَكَذَا؛ فَإِنَّمَا الاستِئْذَانُ مِنَ النَّظْرِ

“Stand away from it, (stand) this side or that side. Asking permission is meant to escape from the look.”^[78]

Children should also seek permission

The children and servants are ordered not to enter the bedroom of the husband and wife without permission, during the times of sleep and rest. These are before the dawn, after the *Ishaa'* prayer

الاستِئْذَانُ ثَلَاثٌ، فَإِنْ أُذِنَ لَكَ وَإِلَّا فَارْجِعْ

“Ask permission to enter three times. If you are given permission, then enter. If not, go away.”

“Umar said, “Who can confirm this? If you do not bring me someone to confirm it, I will do such-and-such to you.” Abu Musa went out until he came to an assembly in the mosque which was called the *Majlis-al-Ansar*. He said, “I told Umar bin Al-Khattab that I heard the Messenger of Allaah ﷺ say:

الاستِئْذَانُ ثَلَاثٌ، فَإِنْ أُذِنَ لَكَ وَإِلَّا فَارْجِعْ

‘Ask permission three times. If you are given permission, then enter. If not, go away.’

Umar said, ‘If you do not bring me someone who can confirm it, I will do such-and-such to you’. If any of you have heard that, let him come with me.’ They said to Abu Said Al-Khudri ﷺ, “Go with him”. Abu Said was the youngest of them. He went with him and told Umar bin Al-Khattab about that.”

Umar bin Al-Khattab said to Abu Musaa, “I did not suspect you, but I feared lest people forge sayings of the Messenger of Allaah ﷺ” (*Muwatta*)

[78] Abu Dawood.

and the time of the mid-day nap (*Qayloolah*). There is a threat that they may intrude on their privacy at these times.

Allaah ﷻ says:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَعِزِّنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

“O you who believe! Let those whom your right hands possess and those who have not yet reached puberty among you ask permission of you (before entering) during three times; before the dawn prayer, and when you put aside your clothing (for rest) at noon, and after the night prayer. (These are) three times of privacy for you. There is no blame on you, nor upon them beyond these (periods), for they (habitually) circulate among you and each other. Thus does Allaah make clear to you the verses, and Allaah is Knowing and Wise.” [An-Noor (24): 58]

No Extravagance

The Prophet’s home set the example for all homes. It was a home in which there was neither luxury nor extravagance in adornment and decorations, rather they were homes in which the remembrance of Allaah was always heard. The ascetic way of life and the contentment that this leads to was clearly found in these homes. Indeed the Prophet ﷺ gave his wives a free choice,

to choose this life and all its beauties or Allaah, His Messenger and the Hereafter. In this regard, Allaah ﷻ says:

﴿يَتَأْتِيَهَا النَّبِيُّ قُلٌّ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا
وَزِينَتَهَا فَتَعَالَيْنَ أُمْتِعَنَّكُمْ وَأُسْرِحَكُنَّ سَرْحًا جَمِيلًا ۝ وَإِنْ كُنْتُمْ
تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ
مِنْكُمْ أَجْرًا عَظِيمًا﴾

“O Prophet! Say to your wives. ‘If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allaah and His Messenger and the home of the Hereafter – then indeed, Allaah has prepared for the doers of good among you a great reward.’” [Al-Ahzaab (33):28-29].

All his wives, may Allaah be pleased with them, chose Allaah, His Messenger and the Hereafter.^[79]

[79] Narrated Jabir bin Abdullah ؓ: ‘AbuBakr ؓ came and sought permission to see Allaah’s Messenger ﷺ. He found people sitting at his door and none amongst them had been granted permission, but it was granted to Abu Bakr and he went in. Then came Umar ؓ and he sought permission and it was granted to him and he found Allaah’s Messenger ﷺ sitting sad and silent with his wives around him. He (Umar) said: I wanted say something which would make the Prophet ﷺ laugh, so he said: Messenger of Allaah, I wish you had seen (the treatment meted out to) the daughter of Kharijah when she asked me for some money, and I got up and slapped her on her neck. Allaah’s Messenger ﷺ laughed and said:

هُنَّ حَوْلِي كَمَا تَرَى، يَسْأَلُنَنِي التَّفَقَّةَ

“They are around me as you see, asking for extra money.”

When the mosque of the Messenger of Allaah ﷺ was to be expanded to include what used to be the rooms of his wives, there was a lot of weeping amongst the people present and one of them said, "Would that they have been left and not destroyed so that people would restrain themselves from building and would have what Allaah was pleased with for His Prophet even though the keys to the treasures of this world were in his hands."^[80]

Kindness

The Muslim home is a place of kindness. It is a sign of Allaah's pleasure with the household. The Messenger Of Allaah ﷺ said,

إِذَا أَرَادَ اللَّهُ بِأَهْلِ بَيْتٍ خَيْرًا أَدْخَلَ عَلَيْهِمُ الرَّفْقَ

"When Allaah ﷻ wills some good towards the people of a household, He introduces kindness among them"^[81]

Abu Bakr then got up, went to 'Aa'ishah ؓ and slapped her on the neck, and Umar stood up before Hafsa and slapped her saying: You ask Allaah's Messenger ﷺ for that which he does not possess. They said: By Allaah, we do not ask Allaah's Messenger ﷺ for anything he does not possess. Then he withdrew from them for a month or for twenty-nine days. Then this Verse was revealed to him: **"Prophet: Say to thy wives....for a mighty reward"** [Al-Ahzaab (33):28-29]. He then went to 'Aa'ishah and said: "I want to propound something to you, 'Aa'ishah, but want no hasty reply before you consult your parents." She said: Messenger of Allaah, what is that? He (the Prophet) recited to her the Verse, whereupon she said: Is it about you that I should consult my parents, Messenger of Allaah? Nay, I choose Allaah, His Messenger, and the Last Abode; but I ask you not to tell any of your wives what I have said. He replied: "Not one of them will ask me without my informing her. God did not send me to be harsh, or cause harm, but He sent me to teach and make things easy." After that the Prophet gave the choice to his other wives and they also gave the same reply as 'Aa'ishah did. [Al-Bukhaaree & Muslim]

[80] *Tabaqaat Ibn Sad.*

[81] *Ahmad.*

Cooperating in doing household work

The bonds between the people in the Muslim home become stronger as they co-operate in performing the housework, and the best example for us in this regard is the Prophet ﷺ.

When 'Aa'ishah رضي الله عنها, was asked about his behaviour at home, she replied: "He was a human being just like all others, he would sew his clothes, milk the sheep and serve himself food."^[82] In another narration she رضي الله عنها, said: "He would serve his family, but as soon as it was time to pray, he would rush to the prayer."^[83]

Hospitality

The Muslim home is a place where guests are welcomed and entertained. This implies that materials for hosting them are always available (to the best of one's ability).

Allaah ﷻ says:

﴿هَلْ أُنْتِكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ○ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ○ فَرَأَى إِلَيْكَ أَهْلَهُ فَجَاءَ بِعَجَلٍ سَمِينٍ ○ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ﴾

"Has the story reached you, of the honoured guests of Ibraheem. When they came in to him, and said, "Salaam, (peace be upon you)!" He answered; "Salaam, (peace be upon you)," and said: "You are a people unknown to me." Then he turned to his household, and brought out a

[82] Ahmad.

[83] Al-Bukharee.

roasted calf. And placed it before them, (saying): "Will you not eat?" (*Adh-Dhaariyaat* (51):24-27)

We can see from the above *Ayah* that Prophet Ibraheem عليه السلام did not have to start looking for what to entertain his guests with and he did not ask them whether they are going to eat before placing the food before them. The Prophet ﷺ also enjoined us to entertain our guest generously.

Narrated Abu Shuraih Al-Kabi رضي الله عنه Allaah's Messenger ﷺ said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، جَائِزَتُهُ
يَوْمٌ وَلَيْلَةٌ، وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا بَعْدَ ذَلِكَ فَهُوَ
صَدَقَةٌ، وَلَا يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُحْرِجَهُ

"Whoever believes in Allaah and the Last Day, should serve his guest generously. The guest's reward is: to provide him with a superior type of food for a night and a day and a guest is to be entertained with food for three days, and whatever is offered beyond that, is regarded as something given in charity. And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position."^[84]

Open only to righteous people

The Muslim home builds its relationships with the community on basis of faith; it's people increase in faith whenever they visit righteous people, because a believer is like a perfume seller, you either buy from him and receive a nice fragrance, or at the very

[84] *Al-Bukhaaree.*

least you smell a nice fragrance from him.^[85]

Allaah ﷻ says:

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا﴾

"My Lord! Forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction." [Nooh (71):28].

No one whose religion is unacceptable may enter into the Muslim home, because the entrance of evil people brings corruption and imposes grave dangers unto ones children. Indeed such visitors may ruin the morals of the people of the household, they spread magic, steal, and therefore turn joy into grief and sorrow. The Messenger of Allaah ﷺ said:

[85] Narrated Abu Musaa ﷺ Allaah's Messenger ﷺ said:

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ،
فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْدِثَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ
مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخِ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ
رِيحًا خَبِيثَةً

"The example of a good companion (who sits with you) in comparison with a bad one, is like that of the Musk seller and the blacksmith's bellows (or furnace); from the first you would either buy Musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof." (Al-Bukhaaree)

لَا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيًّا

“Do not befriend except a believer and do not allow anyone eat your food except the God-fearing.”^[86]

It is essential to be very careful about those, who enter your home, since it has a great effect on your family members, their behaviour and character. Bad company may ruin ones life in this world and the Hereafter. One should invite righteous people and the students of knowledge as the carrier of *Musk* will either lay down a good example, or you will be influenced by them and the children and the family can also benefit by listening to them.

Discipline among the Family

· Hanging the stick where it may be seen

One of the ways to teach good manners as well as instil in the minds of the household that errant behaviour will be sanctioned is the hanging of a stick in the house where it will be a threat.

The Messenger of Allaah ﷺ said:

عَلِّقُوا السَّوْطَ حَيْثُ يَرَاهُ أَهْلُ الْبَيْتِ فَإِنَّهُ لَهُمْ أَدَبٌ

“Hang the sticks where they can be seen by the people of the house, because it is a way of teaching manners to them.”^[87]

The Messenger of Allaah ﷺ also said:

[86] At-Tirmidhee.

[87] At-Tabaraanee.

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ
عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ

“Order your children to perform the prayer when they are seven, and spank them when they are ten.”^[88]

One should not resort to hitting without a need of it, because hanging the stick does not mean to hit them, it is merely to teach them manners and it is not the only way of teaching manners, one may also boycott anyone for a sin as Aa'ishah رضي الله عنها said: “Whenever the Messenger of Allaah ﷺ heard anyone from his household tell a lie he would boycott them until he saw that they had repented.”^[89]

[88] Abu Dawood.

[89] Ahmad.

Chapter 5

The Discouraged Activities

Avoid Spiritual Filth

While the need to purify the home of physical filth is rather obvious, we often overlook the need to purify the home of a more evil filth: spiritual filth.

1. Images (Statutes, Pictures, Photographs etc)

The Messenger of Allaah ﷺ forbade us from making or having images of living things. This includes two or three-dimensional images. He informed us of the threat of severe punishment for those who make them and prevention of good fortune for those who use them (as in having them at home). Images of creations with soul are one source of *Shirk*.^[90] He further advised his

[90] Narrated Ibn Abbas (رضي الله عنه) "All the idols which were worshipped by the

Companions to remove any form of figure, statues and images from their homes and wherever they may be found.

Alee bin Abi Taalib ؓ said to Abu al-Hayyaj al-Asadi: "Should I not send you on the same mission as Allaah's Messenger ﷺ sent me?"

لَا تَدَعُ تَمَثَالًا إِلَّا طَمَسْتَهُ وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ

"Do not leave an image without obliterating it, or a high grave without leveling it."^[91]

Making pictures in the shape of living souls and animate beings ranks as one of the most grievous sins. It signifies imitating the creation of Allaah and competing with Him ﷻ while He is *Al-Musawwir* - The real Fashioner of all creation.

Due to this, the image makers will have the severest and most humiliating punishment of all mankind in the hereafter. The Prophet ﷺ said:

people of Nuh were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; Suwa' was the idol of (the tribe of) Murad and then by Ban, Ghutaif at Al-Jurf near Saba; Yauq was the idol of Hamdan, and Nasr was the idol of Himyr, the branch of Dhi-al-Kala.

The names (of the idols) formerly belonged to some pious men of the people of Nuh, and when they died *Shaytan* inspired their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them." (*Al-Bukhaaree*)

[91] *Muslim.*

أَشَدُّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ
بِحَلْقِ اللَّهِ

"Surely, those who will receive the most painful punishment among the people on the Day of Resurrection are those who imitate the creation of Allaah."^[92]

Every image maker will be punished for every picture he made while alive. Allaah's Messenger ﷺ said:

كُلُّ مُصَوِّرٍ فِي النَّارِ يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسًا،
فَيُعَذَّبُهُ فِي جَهَنَّمَ

"Every image maker will be in the fire, a soul will be created alongside every image he had fashioned and it will punish and torture him in the Fire of Hell."^[93]

The presence of pictures and images prevents the angels descending with Allaah's mercy and forgiveness from entering your abode. Abu Talha ؓ narrated that: "I heard the Messenger of Allaah ﷺ saying:

إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ

"Angels of Mercy do not enter a house wherein there is a dog or a picture of a living creature (a human being or an animal)."^[94]

[92] Muslim.

[93] Muslim.

[94] Al-Bukhaaree.

'Aa'ishah رضي الله عنها narrated that: "The Messenger of Allaah ﷺ came after I had hung a curtain decorated with pictures (of animals) on a cupboard. When he saw that curtain, he tore it and the colour of his face changed and he said:

إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ
بِخَلْقِ اللَّهِ

"Those who will receive the severest punishment from Allaah on the Day of Resurrection are those who imitate Allaah's creation."^[95]

So we turned it into one or two cushions."^[96]

If we must have images in our homes, cut off the neck and disfigure it. Narrated Abu Hurayrah رضي الله عنه: The Messenger of Allaah ﷺ said:

أَتَانِي جِبْرَائِيلُ فَقَالَ لِي: أَتَيْتِكَ الْبَارِحَةَ فَلَمْ يَمْنَعْنِي أَنْ
أَكُونَ دَخَلْتُ إِلَّا أَنَّهُ كَانَ عَلَى الْبَابِ تَمَاثِيلٌ وَكَانَ فِي
الْبَيْتِ قِرَامٌ سِتْرٌ فِيهِ تَمَاثِيلٌ وَكَانَ فِي الْبَيْتِ كَلْبٌ، فَمُرَّ
بِرَأْسِ التَّمْثَالِ الَّذِي فِي الْبَيْتِ يَقْطَعُ فَيَصِيرُ كَهَيْئَةِ الشَّجَرَةِ
وَمُرَّ بِالسِّتْرِ فَلْيُقْطَعْ فَلْيَجْعَلْ مِنْهُ وَسَادَتَيْنِ مَبُودَتَيْنِ تُوْطَّانِ
وَمُرَّ بِالْكَلبِ فَلْيُخْرِجْ

[95] Al-Bukhaaree.

[96] Al-Bukhaaree.

"Jibril ﷺ came to me and said: "I came to you last night and was prevented from entering simply because there were images at the door, for there was a decorated curtain with images on it in the house, and there was a dog in the house. So order the head of the image which is in the house to be cut off so that it resembles the form of a tree; order the curtain to be cut up and made into two cushions spread out on which people may tread; and order the dog to be turned out."

The Messenger of Allaah ﷺ then did so. The dog belonged to Al-Hasan or Al-Husayn and was under their couch. So he ordered it to be turned out."^[97]

However, certain pictures such as those of landscapes, vegetations and the celestial bodies (sun, moon, stars e.t.c.) are permitted. Narrated Said bin Abu Al Hasan ؓ. "While I was with Ibn 'Abbas ؓ a man came and said, "O Abu Abbas! My sustenance is from my manual profession and I make these pictures." Ibn 'Abbas ؓ said, "I will tell you only what I heard from Allaah's Messenger ﷺ. I heard him ﷺ saying,

مَنْ صَوَّرَ صُورَةً عَذَّبَهُ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ حَتَّى يَنْفَخَ فِيهَا

'Whoever makes a picture will be punished by Allaah till he puts life in it, and he will never be able to put life in it.'^[98]

Hearing this, that man heaved a sigh and his face turned pale.

Ibn 'Abbas ؓ said to him, "What a pity! If you insist on making pictures I advise you to make pictures of trees and any other

[97] Abu Dawood.

[98] Abu Dawood and At-Tirmidhi.

unanimated objects.”^[99]

2. Crosses, Talisman, Charms and Amulets

Materials like crosses, talisman, amulets and charms should not be left in the house. These things do not protect and believing in them is *Shirk* – associating partners with Allaah. The Prophet ﷺ said:

مَنْ عَلَّقَ شَيْئًا وَكِلَإِ إِلَيْهِ

“Whoever hangs something is entrusted to it.”^[100]

So we see in some Muslims homes, different sorts of amulets and talisman hung by the door supposedly to ward off evil. These people will be left to that thing which they hung. Rather, they should place their reliance solely on Allaah ﷻ.

The Messenger of Allaah ﷺ said that those who wore amulets out of superstitious beliefs had committed *Shirk* (associating partners with Allaah).

‘Uqbah bin ‘Amir ؓ narrated that the Messenger of Allaah ﷺ said:

مَنْ عَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ

“If anyone wears an amulet has committed *Shirk*.”^[101]

Some of our Muslim brothers and sisters are also in the habit of wearing a cross either as a fashion item, or for protection. If the

[99] *Al-Bukhaaree.*

[100] *At-Tirmidhee.*

[101] *Ahmad and Al-Hakim.*

cross is being worn for protection, then this is disbelief in itself and refuge is sought with Allaah from that. If it is for fashion, then the religious item of other people is not what we should use as fashion. We were ordered to be different from them, not to imitate them. The cross belongs to the disbelieving people and on the day of Judgement every nation will follow that which it used to worship.

Narrated Abu Said Al Khudree ؓ; 'The Prophet ﷺ said:

يُنَادِي مُنَادٍ: لِيَذْهَبَ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَعْبُدُونَ،
فِيَذْهَبُ أَصْحَابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ، وَأَصْحَابُ
الْأَوْثَانِ مَعَ أَوْثَانِهِمْ، وَأَصْحَابُ كُلِّ آلِهَةٍ مَعَ آلِهَتِهِمْ،
حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، وَعُجْرَاتٍ مِنْ
أَهْلِ الْكِتَابِ

(on the Day of Judgement) "Somebody will then announce, 'Let every nation follow what they used to worship.' So the Companions of the cross will go with their cross, and the idolaters (will go) with their idols, and the Companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allaah, both the obedient ones and the mischievous ones, and some of the people of the Scripture."^[102]

[102] Al-Bukhaaree.

3. Music and Television

The audiotape player is a device that can be put to good or evil use, so we have to be careful that we put it to good use in our homes. While it is good and even recommended to listen to lectures by trustworthy learned Muslim Scholars, all efforts should be made to avoid using it for listening to music, even the so called 'Islamic Singers'.

The Prophet ﷺ said:

لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَ وَالْحَرِيرَ وَالْخَمْرَ
وَالْمَعَازِفَ

"There will be (at some future time) people from my Ummah (community of Muslims) who will seek to make lawful: fornication, the wearing of silk (by men) wine drinking and the use of musical instruments."^[103]

He also said:

لَيَشْرَبَنَّ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا يُعَزِّفُ
عَلَى رُءُوسِهِمْ بِالْمَعَازِفِ وَالْمُعَنِّيَاتِ، يَخْسِفُ اللَّهُ بِهِمْ
الْأَرْضَ وَيَجْعَلُ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ

"A people of my Ummah will drink wine, calling it by other than its real name. Merriment will be made for them through the playing of musical instruments and the singing of lady singers. Allaah will cleave the earth under them and turn others into apes and swine."^[104]

[103] Al-Bukhaaree.

[104] Ibn Maajah

The above *Ahadeeths* of the Prophet are sufficient as warning for whoever cares to listen. Is it not the case that those 'Islamic Singers' are accompanied by women (singing and even dancing) just as foretold by the Prophet ﷺ.

Just like the audiotape player, though more dangerous is the television. It is extremely difficult (if not impossible) not to look at prohibited things with a television in the house.^[105] Even if some things shown on it are permissible, the vast majority of the content on television is not permissible and one would be like the

[105] Ruling on Television

Question: What is the ruling on the television?

Answer: "There is no doubt that the television today is impermissible (*Haraam*). (This is) because the television is like the radio and tape recorder which are favours which Allaah has surrounded His slaves with. Allaah ﷻ says:

﴿وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا﴾

"If you were to enumerate the favours of Allaah, you would not be able to do..." [An-Nahl (16): 18]

So the hearing is a favour, the seeing is a favour, (as are) the lips and the tongue. However, many of these favours bring about punishment and trial upon their people, due to them not utilising these (favours) as Allaah loves them to be utilised. So I consider the radio, television and tape recorder to be favours. But when do they become favours? When they are used in a beneficial way for the (Muslim) nation.

The television today is 99% sinful, dissolute, (full of) immorality and unlawful sinning, and so on. It is possible that 1% of it shows things that some people benefit from, but the predominant case is to be given consideration. So when a true Muslim state exists which places beneficial and knowledgeable programs for the (Muslim) nation (on the television), then in that case I do not say that the television is permissible; rather I say that it is obligatory! (Shaykh Muhammad Naasirud-Deen Al-Albaanee, taken from *Al-Aṣṣaalah* Magazine, Number 10, page 40, translated by Abu 'Abdus-Salaam)

shepherd who grazes his sheep near a king's private pasture:

The Messenger of Allaah ﷺ warned us when he said,

الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنَ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا
كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ
وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَاعَ يَرْعَى حَوْلَ
الْحِمَى، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى،
أَلَا إِنَّ حِمَى اللَّهِ مَحَارِمُهُ

'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honour. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allaah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.'^[106]

4. Pets around the Muslim home

Islaam preaches kindness to animals even up till the time of slaughtering them. Certain animals are beloved as pets while

[106] Al-Bukhaaree.

others are disliked. As for the cat it is permissible in the Muslim home and it is not considered an impure animal. Performing ablution and other forms of purification from the water left over by it is not frowned at.

Kabshah, daughter of Ka'b bin Malik رضي الله عنه and wife of Ibn Abu Qatadah, reported: 'Abu Qatadah رضي الله عنه visited me and I poured out water for him for ablution. A cat came and drank some of it and he رضي الله عنه tilted the vessel for it until it drank some of it. Kabshah said: He saw me looking at him; he asked me: Are you surprised, my niece? I said: Yes. He رضي الله عنه then reported the Messenger of Allaah صلى الله عليه وسلم as saying:

إِنَّهَا لَيْسَتْ بِنَجَسٍ؛ إِنَّهَا مِنَ الطَّوَافِينَ عَلَيْكُمْ وَالطَّوَافَاتِ

"It is not unclean; it is one of those who go round among you."^[107]

Similarly Dawood bin Salih bin Dinar At-Tammar quoted his mother as saying that her mistress sent her with some pudding to 'Aa'ishah رضي الله عنها the wife of the Prophet صلى الله عليه وسلم who was offering prayer. She made a sign to me to place it down. A cat came and ate some of it, but when 'Aa'ishah رضي الله عنها finished her prayer; she ate from the place where the cat had eaten. She رضي الله عنها stated:

The Messenger of Allaah صلى الله عليه وسلم said:

إِنَّهَا لَيْسَتْ بِنَجَسٍ؛ إِنَّهَا مِنَ الطَّوَافِينَ عَلَيْكُمْ

'It is not unclean: it is one of those who go round among you.'

She رضي الله عنها added: 'I saw the Messenger of Allaah صلى الله عليه وسلم performing

[107] Abu Dawood.

ablution from the water left over by the cat.”^[108]

As for the dog, it is a repellent of the good things that should have been received by a household as it prevents the angels descending with the Mercy of Allaah from entering upon them.

Narrated Abu Salim رضي الله عنه; ‘Once Jibril عليه السلام promised the Prophet ﷺ that he would visit him, but Jibril عليه السلام did not come and later on he عليه السلام said, “We, angels, do not enter a house which contains a picture or a dog.”^[109]

Narrated Abu Talha رضي الله عنه: I heard Allaah’s Messenger ﷺ saying:

لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ

“Angels of Mercy do not enter a house wherein there is a dog and a picture of a living creature (a human being or an animal).”^[110]

Narrated ‘Aa’ishah رضي الله عنها: “Jibril عليه السلام made a promise with Allaah’s Messenger ﷺ to come at a definite hour; that hour came but he did not visit him. And there was in the hand of Allaah’s Messenger, a staff. He threw it from his hand and said:

مَا يُخْلِفُ اللَّهُ وَعْدَهُ، وَلَا رَسُولُهُ

‘Never has Allaah or His Messengers (angels) ever broken their promise.’

Then he ﷺ cast a glance and by chance found a puppy under his cot and said:

[108] Abu Dawood.

[109] Al-Bukhaaree.

[110] Al-Bukhaaree.

يَاعَائِشَةُ! مَتَى دَخَلَ هَذَا الْكَلْبُ هَهُنَا؟

'Aa'ishah, when did this dog enter here?'

She رضي الله عنها said: By Allaah, I don't know. He رضي الله عنه then commanded and it was turned out. Then Jibril عليه السلام came and Allaah's Messenger صلى الله عليه وسلم said to him:

وَاعِدْتَنِي فَجَلَسْتُ لَكَ فَلَمْ تَأْتِ

"You promised me and I waited for you, but you did not come,"

whereupon he عليه السلام said:

مَنْعَنِي الْكَلْبُ الَّذِي كَانَ فِي بَيْتِكَ، إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ
كَلْبٌ وَلَا صُورَةٌ

"It was the dog in your house which prevented me to come, for we angels do not enter a house in which there is a dog or a picture."^[111]

Furthermore, if the dog should lick your containers of water, plates and dishes and any other thing, then it should be washed. This is because the saliva and leftover water from a dog are considered as filth and impurities. Abu Hurayrah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said:

إِذَا وَلَعَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا أَوْ لَاهُنَّ بِالتَّرَابِ

"The purification of the containers of anyone of you when a

[111] Muslim.

dog licks anything from it is that he washes it seven times, the first time being with the soil of the earth."^[112]

5. Intermingling of the Sexes

Intermingling between females and non-*Mahram* males should be avoided in our homes. If Allaah blesses us with a house of our own, we should ensure that this is encompassed in the design. If we are renting an apartment, demarcations can still be made using temporary panelling materials (i.e. if the house is not structured to our desires).

Narrated Umar bin Al-Khattab رضي الله عنه "The Prophet ﷺ said:

لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ

"Whenever a man is alone with a woman the Devil makes a third."^[113]

Narrated Uqba bin Amir رضي الله عنه Allaah's Messenger said:

إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ

"Beware of entering upon the ladies."

A man from the *Ansar* said, "Allaah's Messenger! What about *Al-Hamu* the in-laws of the wife (the brothers of her husband or his nephews etc.)?"

The Prophet ﷺ replied:

الْحَمُّ الْمَوْتُ

[112] *Muslim.*

[113] *Abu Dawood.*

"The in-laws of the wife are death itself."^[114]

6. No cruelty

Treating the animals in your home with kindness is an obligation upon a Muslim. Narrated Abu Hurayrah رضي الله عنه: "Allaah's Messenger صلى الله عليه وسلم said:

دَخَلَتْ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطَتْهَا فَلَمْ تُطْعَمْهَا وَلَمْ تَدَعْهَا
تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ حَتَّى مَاتَتْ

"A woman was thrown into Hell-Fire because of a cat whom she had tied and did not provide it with food, nor did she set it free to eat insects of the earth until it died inch by inch."^[115]

And Abu Hurayrah رضي الله عنه related that the Prophet صلى الله عليه وسلم said:

بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَتْهُ بَغِيٌّ مِنْ
بَعَايَا بَنِي إِسْرَائِيلَ فَتَزَعَتْ مُوقَهَا فَاسْتَقَتْ لَهُ بِهِ فَغُفِرَ لَهَا

"While a dog was going round a well and was about to die of thirst, a prostitute from amongst the Bani Israa'eel saw it and took off her shoe and watered it. So Allaah forgave her because of that good deed."^[116]

[114] Al-Bukhaaree.

[115] Muslim.

[116] Al-Bukhaaree.

Ultimate Happiness

If we were given a wish in this life which would come true, then we would certainly wish to live a happy life with our families. Such happiness for the Muslim home will never be achieved by possessing a luxury home, expensive furniture or fancy clothes; indeed that is a gross misconception of the notion of happiness.

In fact happiness can only be achieved by being fearful of Allaah and pious, and being mindful of Him in open and in secret; happiness is achieved when the husband and wife consider their marriage as a form of worship by virtue of which they come closer to Allaah, each according to their sincere fulfilment of their individual duties.

In light of all this, the Muslim home can only realise true happiness by this type of love and harmony, and a righteous generation would thereby be raised who would be the comfort of their parent's eyes and a source of goodness for them in this life and the Hereafter. Allaah says:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

“Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward (in the Hereafter) according to the best of what they used to do.”
[An-Nahl (16):97].

And Allaah ﷻ is our source of help!

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