



A GUIDE TO THE HAPPY FAMILY

A Home of Tranquillity

A guide to the happy family, the Sunnah way — for every couple, with one wife or more: the purpose of marriage, sakinah, mawaddah and rahmah, rights and duties, character at home, communication and everyday Sunnah practices

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

Before we begin

This book is for every couple — whether you are newly married or have been together for a long time, whether you have one wife or more. Its purpose is one: to help you build a home that is tranquil (sakinah), full of love (mawaddah), and mutual compassion (rahmah), according to the way taught by the Prophet ﷺ.

A happy home rarely comes from one big event. It is built from small things repeated every day: a greeting upon returning, soft words when tired, the willingness to apologise, and prayers whispered for your partner.

Each chapter opens with an ayah (verse) from the Qur'an, explains the evidence in simple language, provides practical steps, and concludes with a summary and reflection questions. Read it with your partner, one chapter a week, and discuss the questions calmly.

The evidence in this book is quoted from verses and hadith that have been reviewed on the MYPolygyny website. Sahih al-Bukhari and the Sunan collections are cited with their numbers; Sahih Muslim is cited by the name of its book.

This book is not a fatwa (religious ruling) nor a substitute for a counsellor. If your home is facing violence or crisis, safety comes first — the **Getting help** page at the end of the book lists where you can go.

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Each chapter opens with a verse of the Qur'an and ends with a **Summary & reflection** page. Every proof quoted here is already used and checked on the site; full references at [/dalil](#). Further reference at mypolygyny.com.

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CHAPTER 1

What is the Purpose of Marriage

Marriage is an act of worship and a trust, not just an event.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا ... ﴿١﴾

"O mankind, fear your Lord, who created you from one soul and created from it its mate."

An-Nisa' 4:1

Marriage is a Firm Covenant

A wedding ceremony lasts only a day, but the marriage contract (akad nikah) lasts a lifetime. The Qur'an refers to marriage as a "firm covenant" (mithaqan ghaliza, Surah an-Nisa' 4:21). This covenant is made in the name of Allah, and therefore it must be upheld with piety: fulfilling rights, safeguarding trusts, and never committing injustice.

Islam also changes the way we measure the success of a household. The measure is not the size of the ceremony, the house, or the car, but the character within the home. The Prophet ﷺ said: "The best of you are those who are best to their families, and I am the best of you to my family" (Sunan at-Tirmidhi 3895 — sahih).

Therefore, the intention must be clear from the start. Marriage is not a place to run away from problems, not for showing off, and not for owning someone. It is a path to safeguarding oneself, seeking tranquillity (sakinah), building a family that knows Allah, and mutually helping each other towards His pleasure. The right intention does not guarantee a life without trials, but it provides direction when trials arrive.

Four Purposes of Marriage



Tranquillity (Sakinah)

The home becomes a safe haven, a place for the soul to rest from external pressures.



Self-Preservation

Marriage preserves the honour of both husband and wife, and closes the door to what is forbidden.



Raising Offspring

Children are raised with love and introduced to Allah from a young age.



Mutual Support

Husband and wife remind each other about prayer, good deeds, and the Hereafter.

Summary & Reflection

Marriage is a firm covenant with Allah, not just an event. The measure of a successful household is the character within the home, and a clear intention provides direction when trials arrive.

Reflection Questions

- What was my intention when I got married, and is that intention still the same today?
- If my partner were asked, "What is your character like at home?", what would my answer be?
- What is one thing I can change this week so that our home is more tranquil?

02

CHAPTER 2

Tranquillity, Love, and Mercy

Three words in one verse that form the map of a household.

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

"And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect."

Surah ar-Rum 30:21 · tr. Abdullah Yusuf Ali

The Map of a Household in One Verse

Marriage in Islam is built on tranquillity, love and mercy (Surah ar-Rum 30:21). The three words in this verse can be read as a map. **Sakinah** is tranquillity: a feeling of safety and acceptance by one's spouse. **Mawaddah** is the love shown—with words, touch, gifts, and time. **Rahmah** is the enduring compassion, even when appearances change, the body is ill, and age increases.

Allah describes spouses as garments for one another: "They are a garment for you and you are a garment for them" (Surah al-Baqarah 2:187). A garment covers, protects, gives warmth, and beauty—so is the relationship between husband and wife: covering the spouse's faults, protecting them from danger and shame, and making life more beautiful.

This verse mentions tranquillity and love as gifts from Allah, but these gifts are maintained through effort. Feelings come and go; it is the small deeds repeated every day that sustain them.

The Three Pillars: Daily Practices

Sakinah

- A home without shouting or threats
- Listening without interrupting
- Joint acts of worship

Mawaddah

- Sincere and specific compliments
- Quality time together without phones
- Small gifts without an occasion

Rahmah

- Patience when the spouse is tired or ill
- Helping without being asked
- Forgiving small mistakes

Summary & Reflection

Sakinah is tranquillity, mawaddah is shown love, and rahmah is enduring compassion during hardship. Husband and wife are garments for one another: covering, protecting, and adorning.

Reflection Questions

- Among sakinah, mawaddah, and rahmah, which one is most lacking in my home right now?
- How can I be the 'garment' that covers my spouse's faults, rather than exposing them?
- What is one act of mawaddah I can perform tomorrow?

03

CHAPTER 3

Shared Rights and Responsibilities

Leadership is a trust, not a domination.

... وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا
وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

"...on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good."

Surah an-Nisa' 4:19 · tr. Abdullah Yusuf Ali

Balanced, not equal

Allah also says: "...And they (wives) have rights similar to their obligations, according to what is reasonable..." (Surah al-Baqarah 2:228). The roles of husband and wife are not the same, but their rights and obligations are balanced. Neither party should only demand, nor should either only give.

The Prophet ﷺ said: "Each of you is a shepherd and each of you will be asked about his flock... a man is a shepherd over his family... and a woman is a shepherd in her husband's house" (Sahih al-Bukhari 893). A husband's leadership is a trust that will be questioned, not domination. A wife, too, holds a trust in the home, and she too will be questioned.

Maintenance (Nafkah) is the husband's responsibility according to his ability, and it is an act of worship. The Prophet ﷺ said that maintenance spent for the sake of Allah is rewarded, "even the morsel you place in your wife's mouth" (Sahih al-Bukhari 56; Sahih Muslim, Kitab al-Wasiyyah). A wife's salary and property remain hers; if she helps, it is an act of kindness (ihsan), not an obligation. The amount of nafkah depends on the husband's means and each family's circumstances; if questions arise, the Syariah Court or the state Islamic religious office can offer guidance.

Who Bears What

Husband

- Maintenance (nafkah): food, clothing, shelter
- Good and gentle treatment
- Educating the family about religion
- Protecting, not controlling

Wife

- Maintaining the trust of the home and self
- Obedient in what is right (ma'ruf)
- Co-educating the children
- Her wealth remains hers

Together

- Major decisions are made through consultation (syura)
- Keeping the household's secrets
- Household chores are divided fairly
- Reminding each other about prayer

Summary & Reflection

The rights and obligations of husband and wife are balanced. The husband's leadership is a trust that will be questioned, while the wife is a custodian in the home, and the maintenance (nafkah) given for the sake of Allah becomes a reward.

Reflection Questions

-
- Do I tend to claim my rights more often than I fulfil my obligations?
-
- When was the last time we openly discussed the budget and household chores?
-
- What is one responsibility that I have let my partner carry alone for too long?

04

CHAPTER 4

Character within the Home

Who we truly are is revealed when the door of the house is closed.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ
النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

"(The God-conscious are) those who give in times of ease and of hardship, who restrain their anger and pardon people. And Allah loves those who do good."

Surah Ali 'Imran 3:134

The Measure of Faith at Home

The Prophet ﷺ said: "The most complete of the believers in faith are those best in character, and the best of you are those who are best to their wives" (Sunan at-Tirmidhi 1162 — hasan sahih). Many people are good in public, but the real test happens at home—when one is tired, hungry, and nobody is watching.

'Aishah r.a. was asked what the Prophet ﷺ did at home. She replied: "He was always in the service of (helping) his family, and when the time for prayer came, he went out to pray" (Sahih al-Bukhari 676). Helping with housework is not lowering one's status; it is a Sunnah (Prophetic tradition).

Anger is the biggest test of character at home. A man asked the Prophet ﷺ for counsel; he said "Do not become angry", and each time the man repeated his request he repeated the same answer (Sahih al-Bukhari 6116). And when a partner's trait is irritating, remember this advice: "Let no believing man hate a believing woman. If he dislikes one of her traits, he will be pleased with another" (Sahih Muslim, Kitab ar-Radha').

Five Steps When Anger Peaks

1

Stop and be silent

Do not speak when your voice starts to rise. Silence for a moment is better than words regretted.

2

Change the setting

Sit down if you are standing, or leave the room for a while. Tell your partner you will come back to discuss it.

3

Calm yourself

Perform ablution (wudu), seek forgiveness (istighfar), drink water, or rest. Let your body and mind calm down first.

4

Discuss when calm

Set a time to talk. Focus on one issue, not a list of old mistakes.

5

Apologise first

If you were wrong, admit it clearly. Apologising is a sign of strength, not defeat.

Summary & Reflection

Faith is measured by one's character at home. The Prophet ﷺ helped his family, advised "do not get angry," and taught us to see the good in our partners even when we dislike one of their traits.

Reflection Questions

- How is my character at home compared to my character outside?
- What household chores can I help with without being asked starting this week?
- What are three good qualities of my partner that I often forget?

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CHAPTER 5

Communication that Soothes the Heart

The way we speak can build up or tear down.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

"O ye who believe! Fear Allah, and (always) say a word directed to the Right."

Surah al-Ahzab 33:70 · tr. Abdullah Yusuf Ali

A Constructive Tongue

Kind words — "A good word is charity" (Sahih al-Bukhari 2989; Sahih Muslim, Kitab az-Zakah). "Whoever believes in Allah and the Last Day, let him speak good or remain silent" (Sahih al-Bukhari 6018; Sahih Muslim, Kitab al-Iman). These two hadiths give a simple test before speaking: is this word good? If not, silence is safer.

Communication begins with understanding feelings. The Prophet ﷺ understood his wife's feelings and mentioned it. He told Aisyah that he knew when she was pleased and when she was angry — from small changes in her words (Sahih al-Bukhari 5228). A wife who voices her opinion or disagreement nicely is not sinful; that is not nusyuz (disobedience/rebellion).

There are also clear prohibitions: do not mock, do not call by a bad name, do not assume ill, and do not backbite (Surah al-Hujurat 49:11–12). The secrets of the home are also a trust: "Among the worst of people in standing before Allah on the Day of Resurrection is the man who is intimate with his wife and she with him, and then he spreads her secret" (Sahih Muslim, Kitab an-Nikah). Discussing with a counsellor to get help does not count as revealing private matters.

Instead of saying this → Try saying this

Avoid saying

- ✗ "You never listen to me."
- ✗ "It's up to you." (while sulking)
- ✗ "Your family is the same."
- ✗ "Other people's wives aren't like you."
- ✗ Venting household problems on social media

Try saying

- ✓ "I feel like I wasn't heard just now. Can we try one more time?"
- ✓ "I disagree, but let's think about it together."
- ✓ "Let's focus on us first."
- ✓ "I appreciate it when you do this for us."
- ✓ Discussing it privately, or with a counsellor if necessary

Summary & Reflection

Kind words are charity; if not good, remain silent. Understand your partner's feelings, allow space for differing opinions, stay away from sarcasm and insults, and guard the secrets of the home.

Reflection Questions

- What is the phrase I most often say when angry, and what is a gentler alternative?
- Does my partner feel safe disagreeing with me?
- Are there any stories from our home life that I have taken out unnecessarily?

06

CHAPTER 6

Sunnah Practices at Home

A home alive with greetings, smiles, prayer, and gentle banter.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ
وَالْعَاقِبَةُ لِلتَّقْوَى ﴿١٣٢﴾

"Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness."

Surah Taha 20:132 · tr. Abdullah Yusuf Ali

Small Sunnahs that Revitalise the Home

Salam on entering the home — "When you enter houses, greet one another (the people of the house)... with a greeting from Allah, blessed and good" (Surah an-Nur 24:61). Salam is a prayer, not merely a greeting. A smile too — "Your smile in the face of your brother is charity" (narrated by at-Tirmidhi 1956 — hasan). If it is charity towards a brother in faith, it is all the more so towards a spouse.

Praying together strengthens the bond. The Prophet ﷺ said: "Allah has mercy on a man who rises at night to pray and awakens his wife... Allah has mercy on a woman who rises at night to pray and awakens her husband..." (Sunan Abu Dawud 1308; graded as hasan sahih by al-Albani).

Gentle banter is also a Sunnah. 'Aisyah r.a. narrated that she raced the Prophet ﷺ and won. Several years later, when she was fuller-figured, they raced again and he won, then said: "This is recompense for the former" (narrated by Abu Dawud 2578 — sahih). A home filled with laughter is a home that is easily missed.

Seven Days, Seven Practices

- ✓ Day 1: Offer greetings every time you enter the house, and smile at your spouse.
- ✓ Day 2: Pray in congregation at home at least once.
- ✓ Day 3: Help with one household task your spouse usually does.
- ✓ Day 4: Eat together without phones on the table.
- ✓ Day 5: Say thank you for three specific things.
- ✓ Day 6: Spend quality time together — walking, joking, or having an afternoon tea.
- ✓ Day 7: Gently wake your spouse up for two rak'ahs at night, and then pray for each other.

Summary & Reflection

Greetings, smiles, praying together, and gently waking each other for qiyamullail (night prayer) and banter are Sunnahs that enliven the home. Start with one practice at a time until it becomes a habit.

Reflection Questions

- Which practice from the seven-day list is easiest for me to start?
- When was the last time we laughed together?
- How can we make praying in congregation a family routine?

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CHAPTER 7

When Trials Arrive

Disagreements are normal; what matters is how we reconcile.

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ
وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

"And good and evil are not equal. Repel (evil) with what is better; then the one between whom and you there was enmity will become as though he were a close friend."

Fussilat 41:34

Disagreement, then Reconciliation

Every household will experience disagreements. What distinguishes a happy home is how the couple reconciles. "It is not lawful for a Muslim to shun his brother for more than three nights, each turning away when they meet. The better of the two is the one who greets first" (Sahih al-Bukhari 6077; Sahih Muslim, Kitab al-Birr wa as-Silah wa al-Adab). With your spouse, make up sooner rather than later.

Allah says: "...and reconciliation is better" (Surah an-Nisa' 4:128). For serious disputes, Allah commands an arbiter (hakam) from the family of each party (Surah an-Nisa' 4:35). Today, similar help is available free of charge from the JAIN family counselling unit and the Syariah Court Sulh officer — there is no shame in making use of it.

However, some matters are not 'ordinary conflict'. The Prophet ﷺ forbade a man to beat his wife as he beats a slave (Sahih al-Bukhari 5204), and forbade slapping the face and reviling the wife (narrated by Abu Dawud 2142 — sahih). Physical hitting, threats, continuous humiliation, and controlling behaviour are forms of abuse. Safety comes first: if there is danger, call 999 or Talian Kasih 15999.

Five Steps to Reconciliation

1

Take a Break First

Give time to cool down. If you promise to discuss it later—don't let it drag on.

2

Self-Reflection (Muhasabah)

Ask yourself: what is my part in this argument?

3

Initiate the Greeting

The one who starts is the best. A simple greeting is enough to open the door.

4

Listen and Acknowledge

Let your spouse finish telling their story. Acknowledge their feelings even if you don't agree with everything.

5

External Help

If disagreements keep recurring, a JAIN counsellor or Sulh officer can help. If there is danger: 999 or Talian Kasih 15999.

Summary & Reflection

Ordinary disagreements are resolved by making up before three nights and initiating the greeting; serious disputes are brought to an arbiter or counsellor. Violence, however, is not an ordinary conflict—safety comes first.

Reflection Questions

- Who usually initiates reconciliation in our home?
- Do we have an agreed-upon 'disagreement rule'?
- If our arguments repeat with the same pattern, have we considered counselling?

08

CHAPTER 8

Tranquillity for the Entire Family

For children, parents, and multi-household families.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ...



"O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones..."

Surah at-Tahrim 66:6 · tr. Abdullah Yusuf Ali

Spreading Tranquillity

The tranquillity between husband and wife naturally extends to the children. Allah says: "Protect yourselves and your families from the Fire..." (Surah at-Tahrim 66:6). Protecting starts with love. The Prophet ﷺ kissed his grandson al-Hasan. Al-Aqra' bin Habis said that he had ten children and had never kissed any of them. The Prophet said: "Whoever does not show mercy will not be shown mercy" (Sahih al-Bukhari 5997; Sahih Muslim, Kitab al-Fadha'il).

For a family with more than one wife, every household deserves equal tranquillity. The required justice pertains to the outward matters (maintenance/financial support (nafkah), turns (giliran), and treatment), though how these are arranged may differ from one family to another. The inclination of the heart is not required to be equal, but the husband is forbidden from leaning completely towards one to the neglect of the other (Surah an-Nisa' 4:129).

A husband must also not compare or bring up stories between the households; he must handle jealousy calmly, just like the Prophet ﷺ (Sahih al-Bukhari 5225). For further explanation, see the book **Justice Is a Trust** and **Ghirah** in this series.

Tranquillity for All



For Children

Hugs, quality time, and soft words every day. Do not make children messengers when parents are in disagreement.



For Parents and In-Laws

Show respect and kindness to both families, without allowing anyone to interfere in the private affairs of the household.



For Every Household

Clear, transparent, and upheld schedules for turns (giliran) and maintenance (nafkah), so that no wife or child feels neglected.



For Yourself

Rest, worship, and support. An exhausted and stressed partner finds it difficult to give tranquillity to others.

Summary & Reflection

Tranquillity extends to the children, parents, and every household within the family. Showing affection to children is a Sunnah, and in a multi-household family, outward justice and calmly managing jealousy become the husband's trust (amanah).

Reflection Questions

- When was the last time I hugged my children and told them I love them?
- Do all members of our family feel heard and valued?
- What prayer do I wish to make for my spouse and my descendants tonight?

Sakinah Home Checklist

Tick the box when the practice has become a habit. Start with one, then gradually add more.

Practice	Who	Chapter
☐ Rectifying intention: marriage as worship and trust	Husband and wife	1
☐ One act of mawaddah (praise, small gift, quality time) every day	Husband and wife	2
☐ Providing nafkah (financial maintenance) according to ability, on time	Husband	3
☐ Discussing household chores through shura (mutual consultation)	Husband and wife	3
☐ Helping with at least one household chore daily	Husband and wife	4
☐ Stopping and remaining silent when angry	Husband and wife	4
☐ Specific words of thanks	Husband and wife	5
☐ Keeping the home's secrets from outside or social media	Husband and wife	5
☐ Greeting upon entering the house and smiling	Entire family	6
☐ Praying in congregation at home at least once a day	Entire family	6
☐ Making up before the third night; the one who initiates the greeting is best	Husband and wife	7
☐ Hugging and words of affection to the children every day	Parents	8
☐ For families with more than one home: clear turns (giliran) and nafkah schedule	Husband	8
☐ Praying for the spouse and offspring (Al-Furqan 25:74)	Husband and wife	8

Getting help



In danger right now?

Call the Police on 999. Your safety and your children's comes first; everything else can follow.



Talian Kasih 15999 (24 hours)

For urgent cases involving the safety or welfare of a family. Talian HEAL 15555 and Befrienders KL 03-7627 2929 for emotional support.



Family Counselling Unit, state JAIN

Every state Islamic Religious Department has a family counselling unit, and it is free. There is no need to wait until a problem grows — coming early is welcome.



Sulh Officer, Syariah Court

Mediation before a full hearing, also free. Rights, procedures and rules can differ from state to state; the Syariah Court or the state Islamic religious office can explain what applies in your situation.

CLOSING

A home that is a comfort to the eyes

No home is perfect. What exists are two people who keep striving — falling, rising, forgiving, and trying again — because they know this home is a trust from Allah.

Start with one small thing today. May Allah make your home a place of tranquillity to return to, and may your spouse and children be the coolness of your eyes in this world and the hereafter.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

"And those who pray: "Our Lord, grant us from among our wives and our offspring a comfort to our eyes, and make us leaders of those who are mindful of You.""

Surah al-Furqan 25:74

mypolygyny.com · A general reference, not a fatwa and not legal or professional counselling advice. Every situation is different; for certainty about your own case and the latest rules, it is best to ask the state Islamic religious office (JAIN) or the Syariah Court. If there is danger, call 999 or Talian Kasih 15999.