



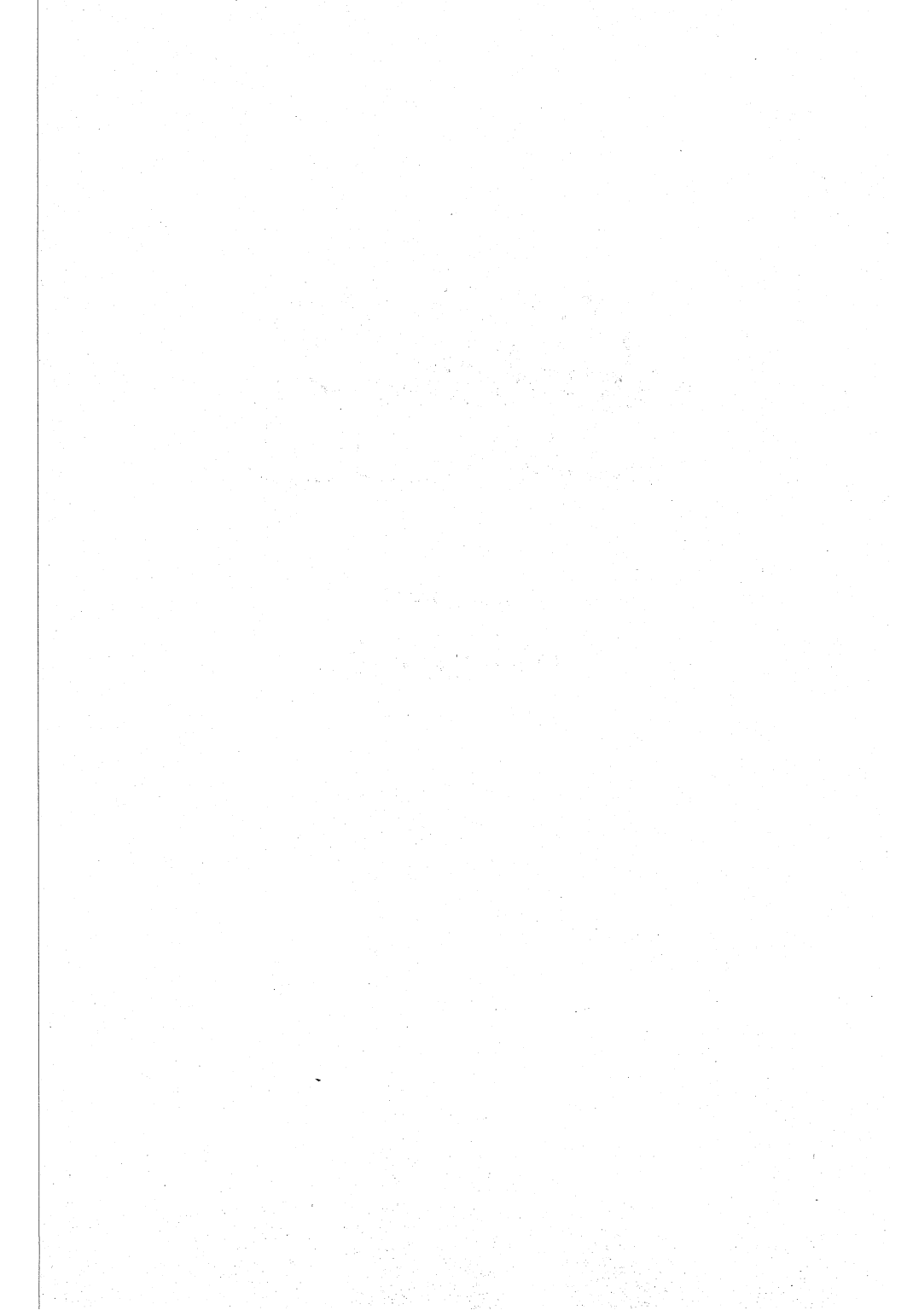
THE MARRIAGE GUIDE

ACCORDING TO
THE SUNNAH OF
THE PROPHET ﷺ

Imām
Muḥammad Nāṣir al-Dīn al-Albānī

دار السنة

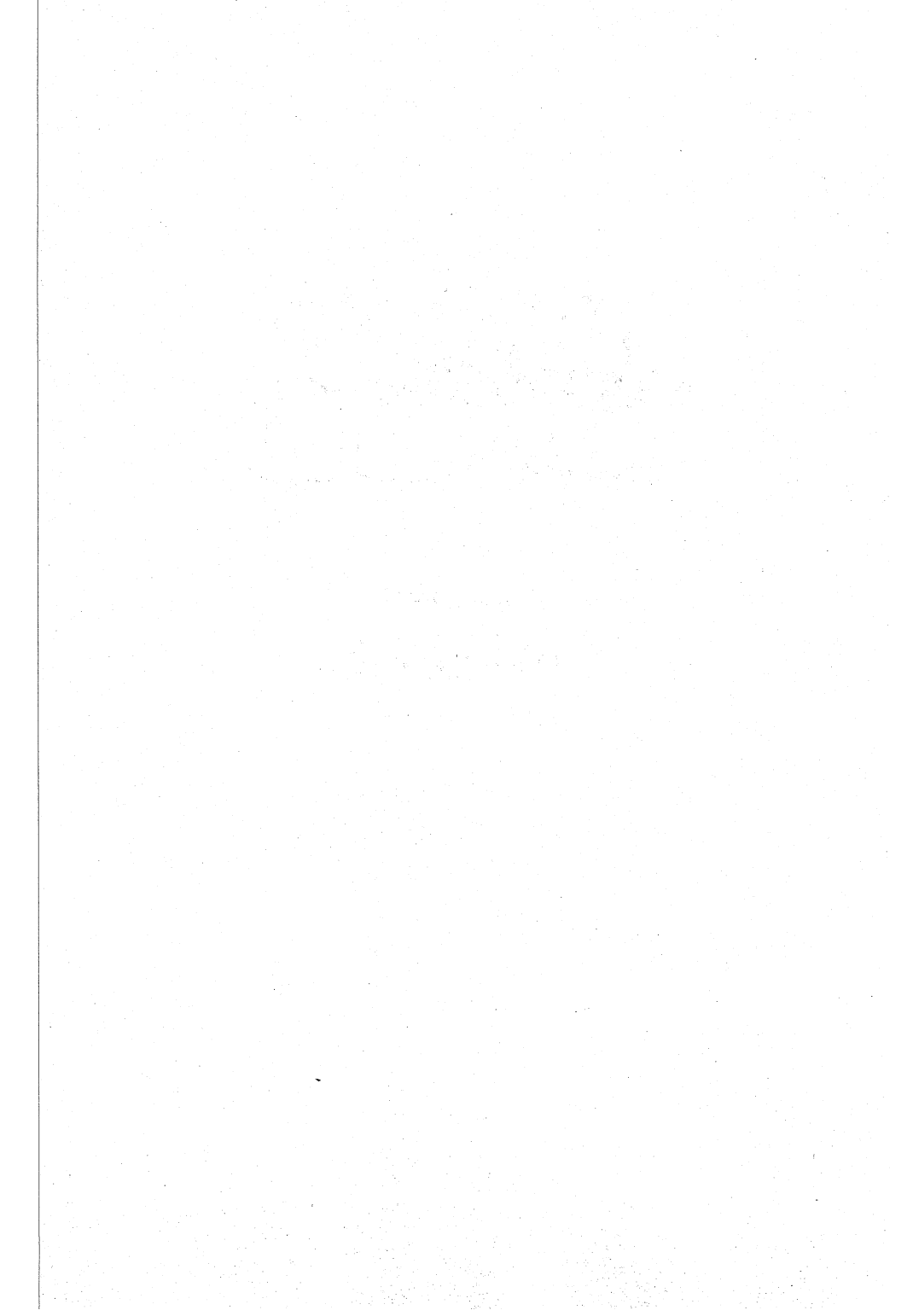
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



أَحَابِبُ الرَّفَاقِ
فِي السُّنَّةِ الْمُطَهَّرَةِ

تأليف

محمد ناصر الدين الألباني



Imām Muḥammad Nāṣiruddīn al-Albānī

The MARRIAGE Guide

being a translation of his
'Ādāb al-Zifāf fi'l-Sunnab'



The Prophet (ﷺ) said:

*“Marry the loving (al-wudūd) and
fertile women (al-wulūd)...”*

[Aḥmad and Ṭabarānī]

The Marriage Guide

According to the Sunnah of the Prophet ﷺ

by Imām

Muḥammad Nāṣiruddīn al-Albānī (d.1420H)



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THE AUTHOR

Imām Muḥammad Nāṣir al-Dīn al-Albānī May Allāh have mercy upon him

His Name and Lineage:

He was Muḥammad Nāṣir al-Dīn Ibn Nūḥ Ibn Adam Najātī, al-Albānī by birth, al-Dimashqī by residence and al-Urdunī (from Jordan) due to his migration and place of death. He was born into a poor family in the city of Ashkodera, the capital of Albania, in the year 1332^{AH} (1914^{CE}) and it is to this country that he ascribes himself. His father was al-Ḥajj Nūḥ, from the major *Ḥanafī* scholars of his land. During Aḥmad Zogu's reign of Albania there was severe oppression of the Muslims of that land. Due to this, the Shaykh's family migrated to Damascus, Syria and it is there that he and his family took residence.

His Educational Background and Teachers:

His first Shaykh was his father, al-Ḥajj Nūḥ Najātī, who himself had completed *Shari'ah* studies in Istanbul, returning to Albania as

one of its *Hanafi* scholars. Under his father's guidance, the Shaykh studied Qur'ān, *tajwīd*, Arabic language as well as *Hanafi fiqh*.

He further studied *Hanafi fiqh* and Arabic language under Shaykh Sa'īd al-Burhān.

He would attend the lectures of Imām 'Abdul-Fattāḥ and Shaykh Tawfiq al-Barzah.

The Shaykh met the late *ḥadīth* master, Aḥmad Shākir, with whom he participated in knowledge based discussions on *ḥadīth* and its research.

He met the late Indian *ḥadīth* scholar, Shaykh 'Abdul-Ṣamad Sharf al-Dīn, who himself had referenced the *ḥadīth* to the first volume of al-Nasā'ī's *Sunan al-Kubrā* as well as al-Mizzī's monumental *Tuḥfat ul-Ashbrāf*, and they continued to exchange letters on matters of knowledge. In one such letter, Shaykh 'Abdul-Ṣamad expressed his belief that al-Albānī was the greatest *ḥadīth* scholar of the time.

In recognition of his knowledge of *ḥadīth*, he was commissioned as far back as 1955 by the Faculty of *Shari'ah* at Damascus University to carry out detailed analysis and research into *ḥadīth* related to buying and selling and other business related transactions.

Shaykh al-Albānī does have *ijāza* from a number of scholars. From amongst the most famous of them Shaykh Muḥammad Rāghib al-Tabbākh, the historian and *Muḥaddīth* of Ḥalab and Shaykh Bahjatul Baytar (through whom his *isnad* stretches back to Imām Aḥmad).

He would correspond with numerous scholars, particularly those

from India and Pakistan, discussing matters related to *ḥadīth* and the religion in general, including Shaykh Muḥammad Zamzamī from Morocco and ‘Ubaydullāh Raḥmān, the author of *Mirqāt al-Mafatih Sharḥ Mushkeila al-Masabih*.

His skill in *ḥadīth* is attested to by a host of qualified scholars, including Dr. Amin al-Misrī, head of Islāmic Studies at Madīnah University who considered himself to be one of the Shaykh’s students; also Dr. Subḥi al-Salāh, former head of Ḥadīth Sciences at the University of Damascus; Dr. Aḥmad al-Asal, head of Islāmic Studies at Riyādh University; the late Pakistani *ḥadīth* scholar, *Allāmah* Baḍī al-Dīn Shah al-Sindī; Shaykh Muḥammad Ṭayyib Awkij, former head of *Tafsīr* and Ḥadīth at the University of Ankarah in Turkey; not to mention many others.

After a number of his works appeared in print, the Shaykh was chosen to teach *ḥadīth* at the new Islāmic University of Madīnah for three years from 1381 to 1383H where he was also a member of University board. After this he returned to his former studies and work in the *Zabiriyah* library. His love for Madīnah University is evidenced by the fact that he bequeathed his entire personal library to the University.

After carrying out an analysis of the *ḥadīth* in Ibn Khuzaymah’s *Sahih*, the Indian *ḥadīth* scholar, Muḥammad Muṣṭafā Azamī (head of Ḥadīth Science in Makkah), chose al-Albānī to verify and re-check his analysis and the work is currently published in 4 volumes containing both their comments. This is an indication of the level of trust placed in al-Albānī’s *ḥadīth* ability by other scholars.

His Works:

The Shaykh's printed works, mainly in the field of ḥadīth and its sciences, number over hundred books running into many volumes! He left behind him in manuscript form at least a further seventy works. Just to mention a few of the published works: *Da'if Abū Dāwūd*, *Da'if ibn Mājah*, *Da'if al-Jāmi' as-Ṣaḡhīr*, *Da'if al-Targhib wal-Tarhib* [2 vols.], *Zilāl al-Jannāb*, *Ghāyatul-Marām*, *Irwā' al-Ghālīl* [9 vols.], *Ṣaḡhīh Abū Dāwūd* [4 vols.], *Ṣaḡhīh Adab al-Mufrad* [3 vols.], *Ṣaḡhīh ibn Mājah* [4 vols.], *Ṣaḡhīh al-Jāmi' al-Ṣaḡhīr* [2 vols.], *Ṣaḡhīh al-Tirmidhī* [4 vols.], *Ṣaḡhīh al-Targhib wal-Tarhib* [4 vols.], *Silsilah Aḥādīth al-Ṣaḡhībah* [11 vols.], *Silsilah aḥādīth al-Da'ifah* [14 vols.], *Tamām al-Minnah*, *al-Tasfīyah wal-Tarbīyah*, *al-Tawassulu: Anwaḥu wa-Aḥkāmuhu*, *Talkhīṣ Aḥkam al-Janā'iz*, *al-'Aqīdah al-Taḥawīyyah Sharḥ wal-Ta'liq*, *Ṣifāh Ṣalāt al-Nabī*, *Ṣalāh ul-Tarawīḥ Ṣalāt al-Nabawī* and many others.

The Scholars Praise for Him:

The senior scholars and Imāms of this time praised him and they would ask him questions, go to visit him, seek religious verdicts from him and exchange letters with him.

Shaykh 'Abdul-'Azīz al-Huddā said: 'The Shaykh, the great scholar, the ocean (of knowledge).'

Muḥammad al-Amīn al-Shanqīṭī - used to respect Shaykh al-Albānī so much to the point that when he would see him passing by, and he was giving his class in the *masjid* of Madīnah, he would stop his class to stand and give *Salām* to him out of respect for him.'

The great scholar, the teacher, Muḥibb-al-Dīn al-Khatīb said: ‘And from the callers to the Sunnah who devoted their lives to reviving it was our brother Muḥammad Nāṣir al-Dīn Nūḥ Najātī al-Albānī.’

The great scholar Muḥammad Ḥāmid al-Fiqī said: ‘...the brother, the *Salafī*, the Scholar, Shaykh Nāṣir al-Dīn.’

The former *Muftī* of the Kingdom of Saudi Arabia, Shaykh Muḥammad Ibn Ibrāhīm Āli-Shaykh said: ‘And he is the upholder of the *Sunnah*, a supporter of the truth and an opposition to the people of falsehood.’

During his lifetime, the Shaykh, ‘Abdul-‘Azīz Ibn Bāz said: ‘I have not seen under the surface of the sky a person knowledgeable of the *ḥadīth* in our current time the likes of the great scholar, Muḥammad Nāṣir al-Dīn al-Albānī.’ And he was asked about the *ḥadīth* of the Prophet (ﷺ): “*Indeed Allāh raises up from this ummah at the beginning of every century someone who will revive it for them.*” So he was asked who is the *mujaddid* of this century? He replied: ‘Shaykh Muḥammad Nāṣir al-Dīn al-Albānī. He is the *mujaddid* in my opinion and Allāh knows best.’

Shaykh Muḥammad Ibn Ṣālih al-‘Uthaymīn said: ‘From what I came to know of the Shaykh through my gatherings with him - and they were few - was that he was very serious about acting upon the Sunnah and fighting against the innovations. And this was regardless of whether it was about the belief or about actions. As for through my readings of his written works, then I have come to know that about him, and also that he possesses a vast amount of knowledge of *ḥadīth*, in terms of reporting them and investigat-

ing them. And Allāh has benefited many people through what he has written such as about knowledge, aspects of the *manhaj*, and concern for the science of *ḥadīth*.’

The great scholar, Shaykh Zayd Ibn Fayād said about him: ‘Indeed, Shaykh Muḥammad Nāṣir al-Dīn al-Albānī is from the most prominent and distinguished personalities of this era. He had great concern for *ḥadīth* - its paths of transmission, its reporters and its levels of authenticity or weakness. This is an honorable task from the best things in which hours can be spent and efforts can be made. And he was like any other of the scholars - those who are correct in some matters and err in other matters. However, his devotion to this great science (of *ḥadīth*) is from that which requires that his prestige be acknowledged and his endeavors in it be appreciated.’

Shaykh Muqbil Ibn Hādī al-Wādī’ī said: ‘Indeed, there cannot be found an equal in terms of the knowledge of *ḥadīth* like that of Shaykh Muḥammad Nāṣir al-Dīn al-Albānī. Allāh has given benefit through his knowledge and his books numerous times more than what has been accomplished by those zealots for Islām who act upon ignorance - those who organise reformation and revolutionary movements. And that which I sincerely believe and am convinced about is that the Shaykh Muḥammad Nāṣir al-Dīn al-Albānī is from the *mujaddidīn* (reformers/revivers) whom the Prophet (ﷺ) spoke the truth of when he said: “*Indeed Allāh raises up from this ummah at the beginning of every century someone who will revive it for them.*”’

His Characteristics:

The Shaykh, may Allāh have mercy on him, had many praise-

worthy characteristics. Among the most clear, manifest and highest of them was his profound precision with regard to knowledge, his diligence, perseverance, his tolerance (with others), his firmness upon the truth, his quickness to return to correctness, his patience with the hardships of knowledge and *da'wab*, and his taking of insults and harms for the sake of the *da'wab*, bearing that with patience and consideration. One of the greatest things that distinguished the Shaykh from many of his brothers amongst the people of knowledge was his strong support for the Sunnah and its adherents, his firmness upon the methodology of the *Salaf al-Ṣāliḥ*, his love for those who called to it, and his refutation against the deviants from all levels and various positions, with an extreme clearness and a rare clarity.

On one occasion, a man visited the Shaykh in his home in Jordan claiming to be a prophet! How would we have reacted when faced with such a situation? Shaykh sat the man down and discussed his claims at length and in the end the visitor made *taubah* from his claim and all present, including the Shaykh, were overcome with tears. In fact, how often is Shaykh heard on tape bursting into tears when speaking about Allāh, His Messenger and the affairs of the Muslims?

On another occasion, he was visited by three men all claiming that Shaykh was a *kāfir*. When it came time to pray they refused to pray behind him, saying it is not possible for a *kāfir* to lead the prayer. The Shaykh accepted this, saying that in his eyes the three of them were Muslims so one of them should lead the prayer. Afterwards, they discussed their differences at length and when it came time for the following prayer, all three men insisted on praying behind the Shaykh!

His Death:

The Shaykh, did not cease to be devoted to the knowledge, persistent in authoring works, diligent in teaching and educating until he reached the age of eighty-six. He did not stop authoring books, writing letters and doing referencing and checking of *ahādīth* - because of his heart's attachment to that - until the last two months of his life, when he grew very weak. This was until Allāh took his soul in death right before sunset on Saturday when eight days remained for the end of the month *Jumādā al-Ākbarah* of the year 1420^{AH} (2nd October 1999).

He left his will advising his relatives not to wail over his death and hurry his burial. He donated his entire library that included valuable manuscripts to the library of the Islāmic University of Madīnah because of his '*fond memories*' of the years he spent there.

The Shaykh's funeral prayer was performed on the evening of the same day that he died. A multitude of people, whose number exceeded that of five thousand persons, prayed over him. The scholars, students of knowledge and common people were all affected by his loss. May Allāh have mercy on his soul and grant him Paradise and make this work a source of benefit for him.

¹ See Description of the Prophet's Prayer by Imām Muḥammad Nāṣir al-Dīn al-Albānī published by Dār as-Sunnah Publisher, Birmingham, United Kingdom, 1st ed., 2009.

PREFACE

All praise and thanks be to Allāh, and may blessings and peace be upon our Prophet, his upon his family, his companions and those who support him and follow his guidance. To proceed:

What induced me to write this treatise and publish it for the people for the first time was the desire to fulfil the wish of our brother Professor 'Abdu'l-Rahman Albānī, for he—may Allāh reward him with goodness—suggested writing it on the occasion of his marriage, and I did so. He then undertook the publication of it at his own expense and distributed it free of charge at his wedding party, at a place where cakes, sweetmeats and other things of no lasting effect or benefit were being distributed. That was a good Sunnah from him, and one of many good deeds that he did—*inshā' Allāh*—that the Muslims are greatly in need of following and implementing.

Then, when the first printing had ended, and it was considered that a more complete and lasting benefit would be obtained by distributing it throughout all the lands, many people thought that it would be a good idea to repeat the publication; and so they came to me and requested that. I acceded to their request and spent some time on it, adding to it many additional details which I neglected

to mention in the first edition, due to the haste with which it was written and published.

I decided to expand the details in some important matters which people in our time and in previous times have misunderstood and I explained—to the best of my ability—their errors in them and made clear how far from the correct understanding their sayings regarding them were. In each case, I supplied the arguments and proofs, in order that the dear reader might have a clear understanding of that particular matter and of his Religion in general, in order that he might remain unaffected by the sophistry of the doubters, the arguments of the liars and the small number of those following the right path, at a time when adherence to the Sunnah has become something unusual even among those Muslims who attempt to hold fast to it. So what may be said of those who oppose it and hinder it?!

I ask Allāh, the Most Blessed and the Most High to make us among the small number of His slaves of whom His Prophet (ﷺ) said: “Indeed, Islām began as something strange, and it will return to being strange just as it began, so glad tidings of Paradise be for the strangers.”¹

I am beginning this work with these important words, which the erudite scholar, Shaikh Muḥibbuddīn was kind enough to write at the beginning of the first edition. I am doing so due to the benefits and admonishments contained therein, which, in my opinion, are a strong preparation for the women of this time. Which will make it easier for them to act upon the contents of this text, with which they may be unacquainted and of which they

¹ Muslim, #145 on the authority of Abū Hurayrah (*radīy>Allāhu ‘anhu*). See *Mukhtaṣar Muslim* of Imām al-Mundhirī, #72 with the checking of al-Albānī in his *al-Aḥādīth al-Sahībah*, #1273.

may not have heard of before.

O Allāh! Show us the truth and grant us the reward for following it and make clear to us that which is false and grant us the reward for avoiding it. Verily, You are the All-Hearing and the One Who answers [supplications].

Muḥammad Nāsirudīn al-Albānī
Damascus 25/10/1376 A. H.

FOREWORD

With the Name of Allāh, the All-Merciful, the Most Merciful

All praise and thanks be to Allāh, the Lord of the worlds, besides Whom they have no lord and besides Whom none must be obeyed, either openly or in secret. And may Allāh bestow blessings and peace upon the best teacher of mankind, Muḥammad—who guided them to the true Sunnah—and upon his family and his Companions.

To proceed: The majority of Muslims will continue to think like children, delighting in the things that delight children and being distracted from the ways of goodness (*manābij al-khayr*) and the aims of truth (*ahdāf al-ḥaqq*) by all of the things that distract children. Such as playthings (*alā'ayb*), worthless trifles (*tawāfah*) and illusions (*awḥām*), until they seek the Sunnah of Islām through moderation and its guidance through freedom from all of the things that enslave them, such as amusements (*malāḥi*), nonsense (*safāsif*), vanities (*ḡakhārij*) and lusts (*shahawāt*). Only then will they return to their Lord, Who will preserve their intellects for them and bless for them their time, their deeds and their strivings and store

up for them their inheritances and the means of their strength, so that they may use them for purposes that benefit them, thus raising their rank and increasing their standing.

And pursuing the Sunnah of Islām through moderation and benefiting from its guidance in order to attain freedom from the nonsenses that have enslaved the Muslims for more than a thousand years is dependent upon two things:

The first is the sincerity (*iḥhlās*) and dedication of the scholars who strive to establish for the ummah the Sunan of their Religion in every corner reached by the message of Islām.

The second is an increase in the number of Muslims who will prepare themselves to reinforce theoretical knowledge by acting upon it, so that those for whom it is not easy to acquire it through study and learning may do so by following their example.

And this beautiful work is an example of an area of knowledge covered by the message of Islām through the authentic Sunan of the Messenger of Allāh (ﷺ) regarding wedding parties and the correct manner of celebrating them. It is an area in which the Muslims have been guilty of waste and extravagance. Thus departing far from the Sunan of Islām, so that they have penetrated deep—not into the original jahiliyyah, whose people, at least in this respect held fast to the fiṭrah of the Arabs and kept it free from luxury, pomp and opulence—but rather into the new jahiliyyah, in which every generation imitates the generation that preceded it into the Fire. The financial burdens of marriage have become difficult for the people to bear, to the point that they have almost abandoned it, though it is itself from the Sunnah of Islām—because they departed therein from the Sunan of Islām. This has placed them

in the worst type of *Jahiliyyah*.

After this treatise on this most pertinent topic had been prepared by the author—who is from among the callers to the Sunnah and who has devoted his life to the cause of working to revive it—our absent brother, Shaikh Abū ‘Abdu’l-Raḥmān Muḥammad Nāṣir Nūḥ Najātī Al-Albānī wrote a treatise on it. Placing in the hands of the Muslims authentic and sound evidences from the Sunnah of the Messenger of Allāh (ﷺ) regarding the etiquettes of marriage (*Ādāb al-Zifāf*). I thought how good it would be if he expanded the topic and penetrated deeply into all that has been reported regarding married life (*al-ḥayāt al-zujūyyah*), the etiquettes of the home (*ādāb al-bayt*) and all that is incumbent for the Muslim family to follow, for the crescent moon on the first night of the lunar cycle foretells the coming of all of the phases of the moon, until it becomes a full moon.

And just as the author has prepared the subjects for this treatise, so the husband and wife should prepare themselves to be role models for the Muslims of moderation and freedom from worship of nonsense, foolishness and worthless customs. When they seek guidance from Allāh, He will choose for them that they construct a pure Muslim home and an Islāmic family, free from imitation of the Western *Jahiliyyah* which has afflicted us. So I ask Allāh, the Almighty, the All-Powerful to take the believer and Mujāhid, ‘Abdu’l-Raḥmān Al-Albānī by the hand in all aspects of his life, so that he attains all of his hopes while adhering to the Sunnah of Islām to the utmost of his ability.

And I would like to close this speech by setting forth an example of a virtuous wife from the history of Arab and Islāmic women, which it is incumbent upon every Muslim woman to place in front

of her [as an example to be followed], in order that she may be one of those who is granted eternal life [in Paradise], *inshā' Allāh*:

On the day when Fāṭimah, the daughter of the Commander of the Faithful, 'Abdu'l-Mālik Ibn Marwān was married, her father ruled over Al-Shām, Irāq, Al-Hijāz, Yemen, Iran, Sind, the Caucasus and the Crimea and the lands beyond the river, up to the east and over Egypt, Sudan, Libya, Tunis, Algeria, Morocco and Spain in the west. Fāṭimah was not only the daughter of the greatest Caliph [i.e. who ruled over the largest territory], but was also the sister of four of the most outstanding Caliphs in Islām: Al-Waleed Ibn 'Abdu'l-Malik, Sulaymān Ibn 'Abdu'l-Mālik, Yazīd Ibn 'Abdu'l-Mālik and Hisham Ibn 'Abdu'l-Mālik and in addition to that, she was the wife of the greatest Caliph known to Islām—after the four rightly-guided Caliphs—the Commander of the Faithful, 'Umar Ibn 'Abdu'l-'Azīz.

On the day of her marriage, this lady—who was the daughter of a Caliph, the wife of a Caliph and the sister of four Caliphs—set out from the house of her father and headed to the house of her husband, weighed down by the most valuable jewellery possessed by any woman on the face of the earth. It was said that these jewels included the earrings of Maryah, which were famed in history and which were written about by poets. These alone were equivalent in value to a treasure trove. And it goes without saying that the wife of 'Umar Ibn 'Abdu'l-'Azīz, when she was in her father's house, lived a life of luxury, unequalled by any other woman on earth at that time. If she had continued to live such a life in the house of her husband, her stomach would have been filled every day and every hour with the fattiest, highest quality and most expensive of foods and she would have pampered herself with every kind of luxury known to man that she was able to.

However, I may reveal to you something unknown to most people, which is that a life of splendour and luxury can be harmful to a person's health, for while the moderate people enjoy good health, this [luxurious] life might cause her to be afflicted by resentment, envy and dislike from the poor and needy. In addition to this, no matter what kind of life we lead, if it is habitual, it becomes boring and those who enjoy luxury to excess are afflicted by feelings of want when their souls search for something beyond that, but do not find it. While those who live moderate lives are preoccupied with improving their situation. They may achieve that whenever they wish to, though they may have freed themselves by choice from that and all other luxuries, in order that they may rise above it and be not enslaved by the desire for them. It was for this reason that Caliph 'Umar Ibn 'Abdu'l-'Azīz—at a time when he was the most powerful ruler on earth—chose to live on a meagre household income of a few dirhams a day and his wife—who was the daughter of a Caliph and the sister of four Caliphs—accepted that and she was happy with it. For she had experienced contentment and enjoyed the sweetness of moderation. This enjoyment and sweetness became finer to her and more pleasing to her soul than all the splendour and luxury that she had known previously.

In fact, her husband suggested to her that she rise above childish mentality and abandon the games and vain things with which she had formerly adorned her ears, her hair and her wrists, which neither nourish nor avail against hunger—and which, if sold, would fill the stomachs of men, women and children. She agreed to this and took rest from the weight of the gold, jewels and pearls that she had carried with her from the house of her father, sending it to the Muslim Treasury.

Shortly after that, the Commander of the Faithful, 'Umar Ibn 'Abdu'l-'Azīz died, leaving nothing to his wife and children. Then the person in charge of the Treasury came to her and said: 'O my lady! Your jewellery is still as it was; I considered it to be a trust for you and I have kept it to this day. Now I have come to you to ask your permission to return it.' But she replied that she had given it to the Muslim Treasury in obedience to her husband and she added: 'I would not obey him while he was alive only to disobey him now that he is dead.' And she refused to accept her lawful inheritance, which amounted to many millions, at a time when she needed it, except for a few dirhams. Due to this, Allāh ordained for her that she would live on [in the annals of history] and we still talk about her noble character and her high status after many generations. May Allāh have Mercy on her and raise her station in the Gardens of Pleasure (*Jannāt al-Na'īm*).

Verily, the most wholesome life is one of moderation in all things—whether it be a harsh or an easy life—if the family are used to it, they will bear it and be at ease in it, for happiness lies in acceptance and freedom lies in being free from all that one is able to live without. This is the meaning of wealth in Islām and according to common acceptance. May Allāh make us among its people.

Muḥibbuddīn Al-Khaṭīb

17th of Dhū'l-Hijjah, 1371 A. H.

7th of September, 1952 C. E.

THE AUTHOR'S INTRODUCTION

All praise and thanks are due to Allāh, the One, Who said in the clear and unambiguous verses of His Book:

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

“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection (*muwadda*) and mercy (*rahma*).”

[*al-Rūm* (30): 21]

May Allāh send blessings and peace upon His Prophet, Muḥammad, from whom it was reported in an authentic ḥadīth that he (ﷺ) said:

“Marry the loving (*al-wudūd*) and fertile women (*al-wulūd*), for I shall outnumber [the other Prophets] by you on the Day of Resurrection.”²

² Aḥmad and Ṭabarānī with ḥasan chain and Ibn Ḥibbān declared it ṣaḥīḥ on the authority of Anas (*raḍiy>Allāhu ‘anhu*). And it has witnesses which will be mentioned in issue 19.

To proceed: In Islām, there are certain etiquettes (*ādāb*) incumbent upon anyone who marries and wishes to consummate his marriage with his wife. Most people, even those who are devout (*muta'abidīn*), have either neglected or are ignorant of them. So, I wished to write this beneficial treatise in order to clearly explain these issues on the occasion of marriage (*zifāf*) of someone dear to me, as an aid to him and to other believing brothers in implementing what the Chief of the Messengers (*'alayhum-salām*) has ordained on the authority of the Lord of the worlds. I have followed that by drawing attention to certain matters that are important to everyone who marries, and due to which many wives in particular have been put to trial.

I ask Allāh, Most High to make it of benefit and to accept it as being solely for His Noble Countenance. Verily, He is the Righteous (*al-Barr*), and the Merciful (*al-Rahmān*).

It should be known that there are many etiquettes in the area of marriage. But I am only concerned here, in this quickly compiled work, with that which what has been confirmed by the Sunnah of the Prophet Muḥammad (ﷺ) and which is incontestable from the viewpoint of its chain of narrators and in which there is no doubt with regard to its foundation, so that whoever acts upon it will have a clear understanding of his Religion and will have firm confidence in it. And I hope that Allāh will place the seal of happiness (*sa'āda*) on his life, as a reward for beginning his married life with the implementation of the Sunnah; and [I hope that He will] make him among His slaves whom He has described [in the Qur'ān] as saying:

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

“And those who say: “Our Lord! Bestow on us from our wives and our offspring those who will be the comfort (*qurra*) of our eyes, and make us leaders for the pious (*mutaqin*).”

[*al-Furqān* (25):74]

And the [desired] end result is for the pious (*mutaqin*), as the Lord of the worlds says:

إِنَّ الْمُتَّقِينَ فِي
ظِلَالٍ وَعُيُونٍ ﴿٤١﴾ وَقُورٍ كَمَا يَشَاءُونَ ﴿٤٢﴾ كُلُوا وَاشْرَبُوا هَنِيئًا
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾

“Verily, the pious shall be amidst shades and springs. And fruits such as they desire: “Eat and drink comfortably for that which you used to do. Verily, thus We reward those who do good.”

[*al-Mursalāt* (77): 41-44]

What follows are those etiquettes:

THE TEXT

The Etiquettes of Marriage and Wedding

Section One:

Kind and Gentle Treatment of the Wife at the Time of Consummation of the Marriage

It is desirable when the husband consummates the marriage with his wife that he displays kindness and gentleness towards her, such as by offering her something to drink or the like. This is based on the ḥadīth of Asmā' Bint Yazīd Ibn al-Sakan (*raḍiy Allāhu 'anhā*), who said: 'I beautified 'A'ishah for the Messenger of Allāh (ﷺ), then called him to come to see her unveiled. He came and sat next to her, and brought a large cup of milk from which he drank. Then, he offered it to 'A'ishah, but she lowered her head and felt shy. I scolded her and said to her: 'Take from the hand of the Prophet.' She then took it and drank some. Then the Prophet (ﷺ) said to her: "Give some to your companion." At that point, I said: 'O Messenger of Allāh, rather take it yourself and drink, and then give it to me from your hand.' He took it and drank some, then

offered it to me. I sat down and put it on my knees. Then, I began to rotate it and followed it with my lips so that I might touch the place from which the Prophet (ﷺ) had drunk. Then the Prophet (ﷺ) said regarding some women who were there with me: “Give them some.” But, they said: ‘We don’t want it.’ The Prophet (ﷺ) said: “Do not combine hunger and untruthfulness!”³

Section Two

Placing One’s Hand on the Head of One’s Bride and Supplicating for Her

At the time of consummating the marriage with his wife or before that, the husband should place his hand on the front part of her head, mention the name of Allāh, the Most High, and pray for Allāh’s blessings, as in the statement of the Prophet (ﷺ): “If any of you marries a woman or buys a slave, [he should take her by the forelock], [invoke the Name of Allāh, the Almighty and All-Powerful], [and supplicate for blessings] and he should say:

اللهم إني أسألك من خيرها وخير ما جبلتها عليه ،
وأعوذُ بك من شرها وشر ما جبلتها عليه .

“Allāhumma innee asaluka min khayrihā wa khayr mā jabaltahā ‘alayhi; wa a‘ūdhu bika min sharrihā wa sharri mā jabaltahā ‘alayhi.”

“O Allāh! I ask You for the good in her, and in the disposition You have given her; I take refuge in You

³ Aḥmad in his *Musnad*, 6/438, 452, 453 and 457 with two chains of narrators—one of which strengthens the other. Al-Ḥumaydī also narrated it in his *Musnad*, 2/61 and it has support in Ṭabarānī in his *al-Ṣaḡīr* and *al-Kabīr*, Abū al-Shaykh in his *Tārikh Aṣṣabān*, 282-283 and Ibn Abī Dunyā in his *al-Ṣamt*, 2/26.

from the evil in her, and in the disposition You have given her.”

When he buys a camel, he should take hold of the top of its hump and say something similar.”⁴

Section Three

The Husband and Wife Praying Together

It is desirable for them to offer two units of prayer (*rak'atayn*) together, because that has been transmitted from the *Salaf*, and there are two traditions in this regard:

The first: It was reported on the authority of Abū Sa'īd, the freed slave of Abū Usayd (*radīy Allāhu 'anhu*) that he said: 'I got married while I was a slave. I invited a number of the Companions of the Prophet (ﷺ), including Ibn Mas'ūd, Abū Dharr and Hudayfah (*radīy Allāhu 'anhum*). When the prayer was called, Abū Dharr began to step forward, but the others said to him: 'No!' He said: 'Is it so?' And they said: 'Yes.' So I stepped forward and led the prayer, though I was a slave. They taught me, saying: 'When your wife comes to you, offer two units of prayer, then, ask Allāh for the good (*ḵbayr*) of that which has come to you, and seek refuge in Him from its evil (*sharr*). Then it is up to you and it is up to your wife.’”⁵

The second: It was reported on the authority of Shaqīq

⁴ Bukhārī in his *Af'āl al-'Ibād*, p.77, Abū Dāwūd, 1/336, Ibn Mājah, 1/592, Al-Ḥākim in his *al-Mustadrak*, 2/185, Al-Bayhaqī in his *Sunan*, 7/148, Abū Ya'la in his *Musnad*, 2/308 with a ḥasan chain. Ḥākim authenticated it and Imām Dhahabī agreed with him. Ḥāfiẓ al-'Irāqī said in his *Takhrīj al-Iḥyā'*, 1/298 it chain is jayyid.

⁵ Abū Bakr Ibn Abi Shaybah in his *al-Muṣannaḡ*, 7/50/1 and 12/43/2 and 'Abdu'l-Razzāq in his *al-Muṣannaḡ*, 6/191-192.

(*radīy Allābu ‘anbu*), who said: ‘A man known as Abū Harīz came and said: ‘I have married a young girl, and I am afraid that she will despise me.’ ‘Abdullāh Ibn Mas‘ūd (*radīy Allābu ‘anbu*) said: ‘Verily, closeness is from Allāh, and hatred is from Satan, who desires to make despicable to you that which Allāh has permitted. So, when your wife comes to you, tell her to offer two units of prayer behind you.’” In another narration on the authority of Ibn Mas‘ūd (*radīy Allābu ‘anbu*), it was reported that he said: ‘And say:

« اللهم بارك لي في أهلي ، وبارك لهم في ،
اللهم اجمع بيننا ما جمعت بخير؛ وافرقت بيننا إذا فرقت
إلى خير. »

“Allāhumma bārik lī fī ahlī, wa bārik lahum fiya;
Allāhuma ajma‘ baynanā mā jama‘ta bi-khayr; wa faraq
baynanā idhā farata ilā khayr.”

“O Allāh! Bestow Your blessings on me with regard to my wife, and on her with regard to me. O Allāh! Join us together as long as You join us in good, and part us if You send to us that which is better.”⁶

Section Four

What the Husband Should Say When He Consummates the Marriage with Her

When he is about to enter her, he should say:

⁶ Abū Bakr Ibn Abī Shaybah in his *al-Muṣannaḥ*, 7/50/1 and 12/43/2, ‘Abdu’l-Razzāq in his *al-Muṣannaḥ*, 6/191/1060-1061, with a ṣaḥīḥ chain of narrators and by Ṭabarānī, 3/21/2 with two ṣaḥīḥ chains of narrators.

«بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ
مَا رَزَقْتَنَا» .

“Bismillāh Allāhumma janibnā al-shayṭān wa janib al-shayṭān mā razaqtanā.”

“In the Name of Allāh, O Allāh! Keep us away from Satan and keep Satan away from that which You bestow on us [of offspring].”

The Prophet (ﷺ) said regarding this: “Then if Allāh ordains a child for them, Satan will never harm him.”⁷

Section Five

How He Should Enter Her

It is permissible for him to enter his wife in her vagina from any direction he wishes—from behind or from the front. This is in accordance with the Words of Allāh, Most Blessed and the Most High:

فَسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ

“Your wives are a tilth (*harth*) for you, so approach your tilth (*harth*) when or how so go to your tilth.”

[*al-Baqarab* (2):223]

That is, however you wish, from the front, or from the back. And regarding this, a number of aḥādīth have been reported, but it is sufficient to mention just two of them:

⁷ Bukhārī, 9/187 and the remainder of the compilers of the ‘*Sunan*’, aside from Nasā’ī. ‘Abdu’l-Razzāq in his *al-Muṣannaf*, 6/193-194, Ṭabarānī, 3/151/2 on the authority of Ibn ‘Abbās (*raḍiy>Allāhu ‘anhu*).

The first: It was reported on the authority of Jābir (*raḍiy>Allāhu ‘anhu*) that he said: ‘The Jews used to say that if a man entered his wife in the vagina but from behind, then she will deliver a squint-eyed child.’ So this verse was revealed:

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ

‘Your wives are a tilth (*harth*) for you, so approach your tilth (*harth*) when or how so go to your tilth.’

[*al-Baqarah* (2): 223]

The Prophet (ﷺ) said: ‘From the front or the back, as long as it is in the vagina.’⁸

The second: It was reported on the authority of ‘Abdullāh Ibn ‘Abbās (*raḍiy>Allāhu ‘anhumā*) that he said: ‘The *Anṣār*, who had been polytheists, lived with the Jews, who were people of the book. The former viewed the latter as being superior to them in knowledge, and used to follow their example in many things. The people of the book would only make love to their wives from the side, this being the most modest way for the woman, and the *Anṣār* had adopted this practice from them. But the tribe of Quraysh, on the other hand, used to uncover their women completely, and seek pleasure with them from in front, from behind and laying them on their backs.

When the immigrants (*al-Muhājirūn*) came to Al-Madīnah, a man married a woman of the *Anṣār*. He began to do the same kind of action with her, but she disapproved of it, and said to him: ‘We used only to be approached from the side, do it so, otherwise keep away from me.’ This matter of theirs spread widely, and it reached

⁸ Bukhārī, 8/154, Muslim, 4/156, Nasā’ī, 76/1-2 and others .

the Messenger of Allāh (ﷺ).

So Allāh, the Almighty, the All-Powerful, sent down the following verse:

نَسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ

“Your wives are a tilth (*harth*) for you, so approach your tilth (*harth*) when or how so go to your tilth.”

[*al-Baqarab* (2): 223]

Meaning: from in front, from behind or lying on the back. But this verse meant the place of the delivery of the child, i.e. the vagina.⁹

Section Six

The Prohibition of Entering the Anus

It is unlawful for a Muslim man to enter his wife in her anus (*dnabr*), based on the understanding of the aforementioned verse:

نَسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ

“Your wives are a tilth (*harth*) for you, so approach your tilth (*harth*) when or how so go to your tilth.”

[*al-Baqarab* (2): 223]

There are also other ahādīth on the subject, among them:

The first: It was reported on the authority of Umm Salamah

⁹ Abū Dāwūd, 1/377, Hākim, 2/195, 279, Bayhaqī in his *Sunan*, 7/195, al-Wāḥidī in his *al-Ashbāb*, p.52 and al-Khatābī in his *Gharīb al-Ḥadīth*, 2/73 and its chain is ḥasan. Its chain of narrators is ṣaḥīḥ by Hākim, in accordance with the criteria for acceptance stipulated by Muslim and Dhahabi agreed with him.

(*radīy Allāhu ‘anbā*) that she said: ‘When the *Mubājirūn* came to the *Anṣār* in Al-Madīnah, some of them married women from the *Anṣār*. The women from among the *Mubājirūn* used to lie on their faces [during intercourse], while the women of the *Anṣār* did not do it that way.

Then one of the men from among the *Mubājirūn* wanted his wife to do that. She refused until she could ask the Prophet (ﷺ) about it. She went to the Prophet (ﷺ) but was embarrassed to ask the question, so Umm Salamah (*radīy Allāhu ‘anbā*) asked him. Then the verse was revealed which says:

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ

‘Your wives are a tilth (*ḥarth*) for you, so approach your tilth (*ḥarth*) when or how so go to your tilth.’

[*al-Baqarah* (2): 223]

The Prophet (ﷺ) said: ‘No! [not any way you wish] Except in one opening (*simām*)! [i.e. the vagina].’¹⁰

The second: It was reported on the authority of Ibn ‘Abbās (*radīy Allāhu ‘anbumā*) that he said: ‘Umar (*radīy Allāhu ‘anbu*) went to the Messenger of Allāh (ﷺ) and said: ‘O Messenger of Allāh! I am ruined!’ He (ﷺ) said: ‘Why are you ruined?’ He said: ‘I turned my mount during the night [meaning that he went into his wife from behind].’ He said: ‘The Messenger of Allāh (ﷺ) did not say anything in reply to him.’

¹⁰ Imām Aḥmad in his *Musnad*, 6/305, 310-318, Tirmidhī, 3/75 who declared it to be authentic, Abū Ya‘la in his *Musnad*, 1/329 and Al-Bayhaqī in his *Sunan*, 7/195 and its chain of narrators is authentic, in accordance with the criteria for acceptance stipulated by Muslim

Then Allāh revealed this verse to the Messenger of Allāh (ﷺ):

نَسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حُرَّتَكُمْ أَنْ يَشْتُمُوا

“Your wives are a tilth (*harth*) for you, so approach your tilth (*harth*) when or how so go to your tilth.”

[*al-Baqarah* (2):223]

He said: “From the front, from the back, but avoiding the anus (*dubr*) and menstruation (*hayda*).”¹¹

The third: It was reported on the authority of Khuzaymah Ibn Thābit (*radīy Allāhu ‘anhu*) that he said: ‘A man asked the Prophet (ﷺ) about entering women in their rears (*adbār*), or a man entering his wife in her rear (*dubr*), and the Prophet (ﷺ) answered: “It is lawful (*halāl*).” When the man turned to leave, the Prophet (ﷺ) called him or ordered for him to be called back and said: “What did you say? Which of the two openings did you mean? If what you meant was from her rear and in her vagina, then yes. But if what you meant was from her rear and in her anus (*dubr*), then no. Verily Allāh is not ashamed of the truth—do not enter your wives in their anuses (*adbār*).”¹²

The fourth: It was reported on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*) that the Prophet (ﷺ) said: “Allāh will not look at a man who has intercourse with his wife in her anus (*dubr*).”¹³

¹¹ Nasā’ī, 2/76, Tirmidhī, 2/162, Ibn Abī Hātim, 1/39, Ṭabarānī, 3/156/2 and *Al-Wahidī*, p.53 with a chain that is ḥasan. It was also declared ḥasan by Tirmidhī.

¹² Al-Shāfi‘ī, 2/260—who declared it to be strong—Bayhaqī in his *Sunan*, 7/196, Dārimī, 1/145, Ṭahāwī, 2/25 and Al-Khaṭṭabī in his *Gharīb al-Ḥadīth*, 2/73, with a saḥīḥ chain of narrators.

¹³ Nasā’ī, 2/77-78/1, Tirmidhī, 1/218 and Ibn Hibbān, #1302 on the authority of Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) with a chain that is ḥasan. And Tirmidhī also declared it to be ḥasan.

The fifth: “Cursed are those who come to their women in their anuses (*adbār*).”¹⁴

The sixth: It was reported on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) said: “Whoever has intercourse with a menstruating woman (*ḥā'id*), or with a woman in her rear (*dubr*), or who goes to a fortune-teller (*kāhin*) and believes what he says, he has disbelieved in that which was revealed to Muḥammad.”¹⁵

Section Seven:

Performing Ablution (*wūḍu'*) Between Two Acts of Sexual Intercourse

When he [the husband] has had sexual intercourse with his wife in the legal manner and then wishes to return to her, he should first perform ablution (*wūḍu'*), in accordance with the saying of the Prophet (ﷺ): “When one of you comes to his wife and then wishes to return [to perform sexual intercourse] a second time, let him perform ablution between the two times (in another version: “the same ablution that he performs for prayer...”), for verily, it will strengthen his return.”¹⁶

¹⁴ Ibn ‘Adiyy, 1/211 on the authority of ‘Aqība Ibn ‘Āmir with a ḥasayn chain of narrators. It also has supporting narrations on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*), Abū Dāwūd, #2162 and Aḥmad in his *Musnad*, 2/444 and 479.

¹⁵ It is narrated by the compilers of the four ‘*Sunan*’, aside from Nasā’ī and Aḥmad in his *Musnad*, 2/408 and 476.

¹⁶ Muslim, 1/171, Ibn Abi Shaybah in his *al-Muṣannaf*, 2/51/1, Aḥmad in his *Musnad*, 3/28 and Abū Nu‘aym in his *al-Tibb*, 1/12/2 who reported the additional wording.

Section Eight:
Major Ritual Ablution (*Ghusl*) is Better

However, major ritual ablution (*ghusl*) is better than *wudu'*, according to the ḥadīth of Abū Rafī' (*radīy Allāhu 'anhu*) who reported that: "One day, the Prophet (ﷺ) went around [i.e. had sexual intercourse with] all his wives. He performed *ghusl* after each intercourse. I asked him: 'O Messenger of Allāh! Will you not make it a single *ghusl*?' He replied: 'This is purer (*azkā*), better (*atyab*) and cleaner (*athar*).'"¹⁷

Section Nine:
The Husband and Wife
Performing *Ghusl* Together

It is permissible for them to perform *ghusl* together, in one place, even though they may see each other's private parts; and there are a number of aḥādīth which testify to this:

The first is reported on the authority of 'A'ishah (*radīy Allāhu 'anbā*), who said: "The Messenger of Allāh (ﷺ) and I used to perform *ghusl* together from one vessel which was placed between me and him, and he would get ahead of me, so that I would say: 'Spare [some water] for me, spare [some water] for me.'" She added that this was when they were both in a state of ritual impurity.¹⁸

The second is reported on the authority of Mu'āwiyah Ibn

¹⁷ Abū Dāwūd, *Al-Nasā'ī*, 1/79, Ṭabarānī, 1/96/6 and Abū Nu'aym in his *al-Tibb*, 1/12/2 with a ḥasan chain. See *Ṣaḥīḥ al-Sunan*, #215.

¹⁸ Bukhārī, Muslim, and Abū 'Awanah in their authentic compilations.

Haydah (*radīy Allāhu ‘anhu*) that he said: ‘I said: ‘O Messenger of Allāh! Regarding our nakedness (*‘awrah*), what part of it must we cover and what part of it may we leave?’ He (ﷺ) said: “Protect your *‘awrah* except from your wife or what your right hand possesses [i.e. your female slaves].” He said: ‘What about a man with another man?’ He (ﷺ) said: “If you are able to prevent anyone seeing it, then do so.” I said: ‘What about a man when he is alone?’ He said: “Allāh is most deserving of [his] being shy of Him.”¹⁹

Section Ten: Making a Ritual bath after Sex and before Sleeping

The spouses who are *junūb*²⁰ should not sleep until they have performed *wūdu’*; and there are a number of aḥādīth which prove this:

The first: On the authority of ‘A’ishah (*radīy Allāhu ‘anbā*) who said: ‘Whenever the Prophet (ﷺ) wished to sleep or eat while in a state of *janabah*, he would wash his private parts and perform *wūdu’* as for prayer.’²¹

The second: It was reported on the authority of [‘Abdullāh] Ibn ‘Umar that (*radīy Allāhu ‘anhumā*) ‘Umar [Ibn Al-Khaṭṭāb] (*radīy Allāhu ‘anhu*) said: ‘O Messenger of Allāh, should I go to sleep in a state of *junūb*?’ The Prophet (ﷺ) answered: “Yes, after

¹⁹ It is narrated by all of the compilers of the *‘Sunan*, aside from Al-Nasā’ī, 1/76, Ahmad in his *Musnad*, 5/3-5, Bayhaqī in his *Sunan*, 1/199 and its chain is ḥasan. Its chain of narrators is ṣaḥīḥ by Ḥākim, in accordance with the criteria for acceptance stipulated by Muslim and Dhahabī agreed with him.

²⁰ The *Junūb* (a person in a State of Ritual Impurity)

²¹ Bukhārī, Muslim and Abū ‘Awānah.

performing *wūḍu'*.”²²

In another version: ‘The Messenger of Allāh (ﷺ) said to him: ‘Perform *wūḍu'* and wash your private parts, and then sleep.’²³

And, in another version: ‘Yes, you can perform *wūḍu'*, sleep, and bathe whenever you want.’²⁴

And in another narration he (ﷺ) was reported to have said: ‘Yes, he must perform ablution and then sleep and take a bath if he desires.’²⁵

The third: It was reported on the authority of ‘Ammār Ibn Yāsir (*radīyAllāhu ‘anhuma*) that he said: ‘The Prophet (ﷺ) said: ‘The angels do not come near three things: the dead body of the unbeliever, one who smears himself with *khalūq*,²⁶ and the one who is in a state of ritual impurity (*junūb*), unless he performs ablution.’²⁷

Section Eleven: The Ruling on This Ablution

This is not obligatory (*wujūb*), but it is highly and firmly recommended (*istihbāb al-mu'akkid*). This is based on the ḥadīth of ‘Umar (*radīyAllāhu ‘anhu*) in which he asked the Prophet (ﷺ): ‘Can anyone of us sleep while he is in a state of ritual impurity (*junūb*)?’ He

²² Bukhārī and Muslim

²³ Bukhārī and Muslim

²⁴ Muslim and al-Bayhaqī in his *Sunan*.

²⁵ It is narrated by ‘the three’ [i.e. Abū Dāwūd, At-Tirmidhī and Al-Nasā’ī] in their authentic compilations. Ibn ‘Asākir, 2/223/13 and Bayhaqī in his *Sunan*, 1/210.

²⁶ *Khalūq*: A perfume made from saffron, commonly worn by women.

²⁷ Abū Dāwūd, 2/192-193, Aḥmad in his *Musnad*, Ṭahāwī and Bayhaqī in his *Sunan*.

(ﷺ) replied: “Yes, if he performs ablution.”²⁸

It is also supported by the ḥadīth of ‘A’ishah (*radīy Allāhu ‘anhā*), who said: “The Messenger of Allāh (ﷺ) used to sleep in a state of ritual impurity (*junūb*), without touching water [until he awoke, then he would perform *ghusl*].”²⁹

And in another version on her authority, it was reported that: “The Prophet (ﷺ) used to spend the night in a state of ritual impurity (*junūb*), then Bilāl (*radīy Allāhu ‘anhū*) would come to him and inform him that it was time for prayer. So he would get up and perform *ghusl*, and I would see the water dripping from his head, then he would go out and I would hear his voice during *fajr* prayer. Then, he would remain fasting.’ Muṭarrif said to ‘Amir: ‘Was this during Ramaḍān?’ He replied: ‘Yes, regardless of whether it was Ramaḍān or any other month, it was the same.’³⁰

Section Twelve:

Making *Tayammum* in a state of *Junūb* instead of performing *Wūdu’*

It is permissible for them [the husband and wife] to perform *tayammum* instead of performing *wūdu’*, based on the ḥadīth of ‘A’ishah (*radīy Allāhu ‘anhā*), who said: “When the Prophet (ﷺ) was in a state of *janabah* (ritual impurity) and wanted to sleep, he would

²⁸ Ibn Ḥibban in his *Ṣaḥīḥ*, #232 and also narrated by Bukhārī, Nasa’ī and Tirmidhī.

²⁹ Ibn Abī Shaybah in his *al-Muṣannaḥ*, 1/45/1 and the compilers of the ‘*Sunan*’, aside from Nasa’ī, Ṭaḥāwī, Ṭayālīsī, Aḥmad in his *Musnad*, 1/85/9 and 2/114/11, Abū Ya’la in his *Musnad*, 2/224 and others

³⁰ Ibn Abī Shaybah in his *al-Muṣannaḥ*, 2/173/2 with an authentic chain of narrators; and it was also narrated by Aḥmad in his *Musnad*, 6/101 and 254 and Abū Ya’la in his *Musnad*, 1/224. It is also narrated by Ibn Mājah.

perform *wūdu'* or *tayammum*.³¹

Section Thirteen:

It is Better to Perform *Ghusl* Before Sleeping

It is better (*afḍal*) for them both to perform *ghusl*, based on the ḥadīth of 'Abdullāh Ibn Qays, who said: 'I asked 'A'ishah (*radīy Allāhu 'anhā*): 'What did he (ﷺ) do after having sexual intercourse? Did he perform *ghusl* before going to sleep, or did he sleep before performing *ghusl*?' She (*radīy Allāhu 'anhā*) said: 'He did both of these. Sometimes he performed *ghusl* and then slept, and sometimes he performed *wūdu'* only and went to sleep.' I [the narrator] said: 'All praise and thanks be to Allāh, Who has made the matter easy.'³²

Section Fourteen:

The Prohibition of Having Sexual Intercourse with a Menstruating Woman (*ḥā'id*)

It is unlawful for him to have sexual intercourse with his wife while she is menstruating (*ḥayḍ*). This is based on the Words of Allāh, Most Blessed and the Most High:

وَسَأَلُونَكَ
عَنِ الْمَجِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَجِيضِ
وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ
أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

³¹ Bayhaqi in his *Sunan*, 1/200; and Al-Hāfiẓ Ibn Ḥajr said in '*Fatḥ Al-Bari*': 'Its chain of narrators is ḥasan.' It is also narrated by Ibn Abī Shaybah in his *al-Muṣannaḥ*, 1/48/1.

³² Muslim, 1/171, Abū 'Awānah, 1/278 and Aḥmad in his *Musnad*, 6/73 and 149.

“They ask you concerning menstruation. Say: that is a harmful thing [for a husband to have sexual intercourse with his wife while she is menstruating], therefore keep away from women during their menses. But when they have purified themselves, you may approach them in any manner, time, or place ordained for you by Allāh. For Allāh loves those who turn to Him constantly and He loves those who keep themselves pure and clean.”

[al-Baqarah (2):222]

And there are a number of aḥādīth concerning it:

The first is from the saying of the Prophet (ﷺ): “Whoever has intercourse with a menstruating woman (*ḥa'id*), or with a woman in her rear (*dubr*), or who goes to a fortune-teller (*kābin*) and believes what he says, he has disbelieved in that which was revealed to Muḥammad.”³³

The second: It was reported on the authority of Anas Ibn Mālik (*radīy Allāhu 'anhu*) that he said: ‘It was the custom of the Jews, when a woman menstruated, to eject her from the house and they would neither eat nor drink with her, nor did they associate with her in [their houses] so the Messenger of Allāh (ﷺ) was questioned about that. Thereupon Allāh revealed:

وَسَّأَلُونَاكَ

عَنِ الْمَحِيضِ قُلْ هُوَ أَدَىٰ فَأَعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ

“They ask you concerning menstruation. Say: that is a harmful thing [for a husband to have sexual intercourse with

³³ It is narrated by the compilers of the four ‘Sunan’, aside from Nasā’ī and Aḥmad in his *Musnad*, 2/408 and 476.

his wife while she is menstruating], therefore keep away from women during their menses.”

[*al-Baqarah* (2): 222]

The Messenger of Allāh (ﷺ) then said: “Associate with them in the houses and do everything except sexual intercourse.” On hearing this, the Jews said: “This man does not want to leave anything we do without opposing us in it.”

Usayd Ibn Hudayr and ‘Abbād Ibn Bishr (*radīy Allāhu ‘anhumā*) came and said: ‘O Messenger of Allāh! The Jews are saying such-and-such a thing. Shall we not then have intercourse with women during menstruation (*mahīd*)?’ The Messenger of Allāh’s face (ﷺ) underwent such a change that we thought he was angry with them; but when they went out they received a gift of milk which was being brought to the Messenger of Allāh (ﷺ), and he sent after them and gave them a drink, whereupon we thought that he was not angry with them, so they left. As they were coming out, they saw a gift of milk being brought to the Prophet. The Messenger of Allāh (ﷺ) then sent someone after them to give them a drink of milk, so they felt that he was not actually angry with them.”³⁴

Section Fifteen:

The Expiation for One Who Has Sex with a Menstruating Woman

If anyone is overcome by desire and has sexual intercourse with a menstruating woman before she becomes clean, he must give the value of approximately half, or a quarter of an English golden sovereign. This is based on the ḥadīth of ‘Abdullāh Ibn

³⁴ Muslim, Abū ‘Awānah and Abū Dāwūd, #250

'Abbās (*radīy Allāhu 'anhuma*) from the Prophet (ﷺ) regarding one who enters his wife while she is menstruating (*ḥā'iyah*), in which he said: "He must give a *dīnar* or half a *dīnar* in charity."³⁵

Section Sixteen:

What is Lawful for a Man to Do with a
Menstruating Woman

It is permissible for him to enjoy pleasure with her when she is menstruating in any way except for her private parts (*farj*). A number of aḥādīth have been reported in this regard:

The first: "Do everything except sexual intercourse (*nikāḥ*)."³⁶

The second: On the authority of 'A'ishah (*radīy Allāhu 'anhā*) who said: "The Messenger of Allāh (ﷺ) would tell one of us, if she was menstruating (*ḥā'iyah*), to tie her waist cloth (*izār*) tightly then he would fondle her."³⁷

The third: It was reported on the authority of one of the wives of the Prophet (ﷺ) saying: "When the Prophet (ﷺ) wanted to do something [i.e. kissing, embracing] with [his] menstruating wife, he would put a garment on her private parts (*farj*)."³⁸

³⁵ It is narrated by the compilers of the '*Sunan*', Ṭabarānī in his *al-Mu'jam*, 3/14/1, and 146/1 and 148/2 and Dārimī and Al-Ḥākim.

³⁶ Muslim, Tirmidhī and Abū Dāwūd

³⁷ Bukhārī, Muslim and Abū 'Awānah

³⁸ Abū Dāwūd, #262 in accordance with the criteria for acceptance stipulated by Muslim

Section Seventeen:

When is it Allowed to Resume Sexual activity
after Menses

When is Permissible to Resume Sexual Intercourse with Her
Once She Has Become Purified from Her Menses?

When she has become clean from menstruation and the flow of blood (*damm*) has stopped completely, it is permitted for him to have sexual intercourse with her, after she has washed the place where the blood was only, or she has performed *wūdu'*, or performed a complete ghusl. Whichever of these three alternatives she does makes it permissible for him to have sexual intercourse with her, according to the aforementioned Words of Allāh, Most Blessed, Most High:

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ
أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

“But when they have purified themselves, you may approach them in any manner, time, or place ordained for you by Allāh. For Allāh loves those who turn to Him constantly and He loves those who keep themselves pure and clean.”

[*al-Baqarah* (2): 222]

Section Eighteen:

The Permissibility of Coitus Interruptus
[Withdrawal]

It is permissible for him to withdraw his penis from her vagina before ejaculation and a number of aḥādīth have been reported in this regard:

The first: It was reported on the authority of Jābir (*radīy Allāhu 'anhu*) that he said: 'We used to practise coitus interruptus ('*azl*) while the Qur'ān was still being revealed.' (And in another version): 'We used to practise coitus interruptus ('*azl*) during the lifetime of the Messenger of Allāh (ﷺ). This was conveyed to the Messenger of Allāh (ﷺ), and he did not prohibit us [from doing so]."³⁹

The second: It was reported on the authority of Abū Sa'īd Al-Khudrī (*radīy Allāhu 'anhu*) that a man said: 'O Messenger of Allāh! I have a slave-girl and I practise withdrawal while having intercourse with her ('*azl*). I dislike that she should become pregnant, but I want [from her] what a man wants [from a woman]. And the Jews say that withdrawing the penis to avoid conception is a minor [form of] burying children alive.' He (ﷺ) replied: "The Jews told a lie, for if Allāh intended to create it, you would not be able to turn it away."⁴⁰

The third: It was reported on the authority of Jābir (*radīy Allāhu 'anhu*) reported that a man came to the Messenger of Allāh (ﷺ) and said: 'I have a slave-girl who is our servant and she carries

³⁹ Bukhārī, 9/250, Muslim, 4/160, Nasā'ī, 1/82 and Tirmidhī, 2/193.

⁴⁰ Nasā'ī, 81/1-2, Abū Dāwūd, 1/238, Tirmidhī, 2/193 and Aḥmad in his *Musnad*, 3/33 and 51 and 55 with a ṣaḥīḥ chain.

water for us and I have intercourse with her, but I do not want her to conceive.' He (ﷺ) said: "Practise 'azl, if you wish, but what is decreed for her will come to her." The man stayed back [for some time] and then came and said: "The girl has become pregnant,' whereupon he (ﷺ) said: "I told you that what was decreed for her would come to her."⁴¹

Section Nineteen:

It is Preferable not to Practice Coitus Interruptus ('azl)

But abandoning it is better (*awlā*), for a number of reasons:

The first: That it is harmful (*darār*) for the woman, since it deprives her of pleasure (*ladha*). And even if she agrees to it, it still consists of the following [negative] aspects:

The second: That part of the purpose of marriage (*maqāṣid al-nikāḥ*) is lost, which is to increase the offspring (*takthīr nashl*) of the *ummah* of our Prophet (ﷺ), which is implied by his (ﷺ) saying: "Marry the loving (*al-wudūd*) and fertile women (*al-wulūd*), for I shall outnumber [the other Prophets] by you on the Day of Resurrection."⁴²

This is why, when the Prophet (ﷺ) was asked about coitus interruptus ('azl), he described it as "minor infanticide"⁴³

⁴¹ Muslim, 4/160, Abū Dāwūd, 1/339, Bayhaqī in his *Sunan*, 7/229 and Aḥmad in his *Musnad*, 3/312, 386.

⁴² Abū Dāwūd, 1/320, Naṣā'ī, 2/71, Aḥmad in his *Musnad*, 3/158 and Ṭabarānī in his *al-Awsaṭ* and *Zawā'id*, 1/162, Bayhaqī in his *Sunan*, 7/81 with ḥasan chain and Ibn Ḥibbān declared it ṣaḥīḥ on the authority of Anas (*raḍīy Allāhu 'anhu*).

⁴³ Muslim, 4/161, al-Ṭaḥāwī in his *al-Musḥkil*, 2/370-371, Aḥmad in his *Musnad*, 6/ 361 and 434 and Bayhaqī in his *Sunan*, 7/231.

For that reason, the Prophet (ﷺ) indicated in the ḥadīth of Abū Saʿīd Al-Khudrī (*radīy Allāhu ʿanhu*) that it is preferable to abandon it. He (*radīy Allāhu ʿanhu*) said: “Coitus Interruptus (*al-ʿazl*) was mentioned in the presence of the Messenger of Allāh (ﷺ), whereupon he (ﷺ) said: “Why would one of you do that?” (note he did not say “let none of you do that”) for there is no created soul, except that its Creator is Allāh.” In another version, he said: “You act and you act. There are no people destined to be from now until the Day of Resurrection but that all of them will be.”⁴⁴

Section Twenty

What the Two Spouses should intend with their Marriage

Both of them should enter into marriage with the intentions of freeing themselves of unfulfilled sexual desires, and protecting themselves from falling into what Allāh has made unlawful [i.e. unlawful sexual intercourse]. What’s more, a reward such as the reward for voluntary charity (*ṣadaqah*) is recorded for them every time they have sexual intercourse. This is based on the ḥadīth of Abū Dharr (*radīy Allāhu ʿanhu*), who said: ‘Some people from amongst the Companions of the Prophet (ﷺ) said to the Prophet (ﷺ): ‘O Messenger of Allāh! The affluent have made off with the rewards; they pray as we pray, they fast as we fast and they give [much] in charity by virtue of their wealth.’ He (ﷺ) said: ‘Has not Allāh made things for you to give in charity? Truly, every *tasbībah* (saying: ‘*Subḥan Allāh*’—Glorified be Allāh) is a charity (*ṣadaqah*), every *takbirah* (saying: ‘*Allāhu Akbar*’—Allāh is Greater) is a charity (*ṣadaqah*), and every *taḥmīdah* (saying: ‘*Al-ḥamdulillah*’—All praise

⁴⁴ Muslim, 4/158, 159, Nasāʾī, 1/82, Ibn Mīndah in his *Al-Tawḥīd*, 2/60 and Bukhārī, 9/251-252.

and thanks be to Allāh) is a charity (*sadaqah*), and every *tablīlah* (saying: ‘*La ilaha illa Allāh*’—None has the right to be worshipped except Allāh) is a charity (*sadaqah*). Commanding the good is a charity (*sadaqah*), and forbidding evil is a charity (*sadaqah*), and in the sexual act (*budʿ*) of each one of you there is a charity (*sadaqah*).’ They said, ‘O Messenger of Allāh! When one of us fulfils his sexual desire (*shahwa*), will he have a reward for that?’ He (ﷺ) said: “Do you not see that if he were to act upon it [his desire], in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward.” [Then he mentioned some things, one after another that were charitable acts, after which he said: “And two units of the sunrise prayer are equivalent to all of that.]”⁴⁵

Section Twenty-One

What He Should Do the Morning After His Wedding Night

It is preferred on the morning after the consummation of his marriage to go to his relatives who visited him in his house and deliver salutations of peace to him and supplicate for them. It is also preferred for them to respond in a similar manner, according to the ḥadīth of Anas (*radīy-Allāhu ‘anhu*), who said: ‘When the Messenger of Allāh (ﷺ) married Zaynab Bint Jahsh, he made the people eat meat and bread to their fill [by giving a wedding banquet]. Then he went out to the dwelling places of the Mothers of the Believers [his wives], as he used to do in the morning of his marriage. He greeted them and invoked good on them and they returned his greetings and invoked good on him.’⁴⁶

⁴⁵ Muslim, 3/82, Nasāʿī, 2/78 and Aḥmad in his *Musnad*, 5/167, 168 and 178.

⁴⁶ Ḥākim in his *al-Mustadrak*, Tirmidhī, Nasāʿī and Aḥmad in his *Musnad* with a ṣaḥīḥ chain.

Section Twenty-Two
The Obligation to Have a Place for
Bathing in the House

It is incumbent upon them to have a place in which to bathe in their house and it is not permissible for her to enter a public bath house, for this is unlawful (*harām*) and there are a number of aḥādīth which confirm this:

The first: It was reported on the authority of Jābir (*radīy Allāhu ‘anhu*) that the Prophet (ﷺ) said: “Whoever believes in Allāh and the Last Day must not allow his wife to enter the public bath, whoever believes in Allāh and the Last Day should not enter the public bath without an *izār* and whoever believes in Allāh and the Last Day must not sit at a spread in which alcoholic beverages are circulated.”⁴⁷

The second: It was reported on the authority of Umm al-Dardā’ (*radīy Allāhu ‘anhu*) that she said: ‘I came out of the public bath and I met the Messenger of Allāh (ﷺ) who said to me: ‘From where have you come, Umm al-Dardā?’ I said: ‘From the public bath’. He (ﷺ) said: “By Him in Whose Hand is my soul, any woman who removes her clothes anywhere except the house of one of her mothers, has torn down all that veils her before the Most Beneficent.”⁴⁸

The third: It was reported on the authority of Abū’l-Maliḥ that he said: “Some women from Al-Sham came to ‘A’ishah (*radīy Allāhu ‘anbā*) and she asked them: ‘From whom are you?’ They replied:

⁴⁷ Hākim in his *al-Mustadrak*, 4/288, Tirmidhī, *Nasā’i*, and Aḥmad in his *Musnad*, 3/339.

⁴⁸ Aḥmad in his *Musnad*, 6/361-362 and Al-Dūlābī, 2/134, each of them with his own isnād, one of which is authentic

'From the people of Al-Sham.' She (*radīy Allāhu 'anhā*) said: 'Perhaps you belong to the place where women enter public baths [for washing]?' They said: 'Yes'. She (*radīy Allāhu 'anhā*) said: 'I heard the Messenger of Allāh (ﷺ) say: "If a woman removes her clothes in a place other than her house, she tears the veil between her and Allāh, Most High."⁴⁹

Section Twenty-Three The Unlawfulness of Divulging the Secrets of the Bedroom

It is unlawful for either of them to divulge secrets relating to their sexual relations; and there are aḥādīth pertaining to this:

The first is the saying of the Prophet (ﷺ): "Verily, the most wicked among the people in the Sight of Allāh on the Day of Resurrection is the man who goes to his wife and she comes to him, and then he divulges her secret."⁵⁰

The second: It was reported on the authority of Asmā' Bint Yazīd (*radīy Allāhu 'anhā*) that she said that she was once in the presence of the Prophet (ﷺ) and there were both men and women sitting. The Prophet (ﷺ) then said: "Perhaps a man might discuss what he does with his wife, or perhaps a woman might inform someone what she did with her husband?" The people were silent. Then I said: 'Yes, Messenger of Allāh! Truly, both the women and men do that.' Then the Prophet (ﷺ) said: "Do not do that. It is like a male devil who meets a female devil on a path and has sex

⁴⁹ It is narrated by the compilers of the '*Sunan*', aside from Al-Nasā'ī, Al-Dārimī, Al-Ṭayalīsī and Aḥmad in his *Musnad*.

⁵⁰ Ibn Abī Shaybah, 7/67/1 and from the same source, Muslim, 4/157, Aḥmad in his *Musnad*, 3/69 and Abū Nu'aym, 10/236-237, Ibn al-Sunnī, #608 and Bayhaqī, 7/193-194 on the authority of Abū Sa'īd al-Khudrī (*radīy Allāhu 'anhū*).

with her while the people are looking on.”⁵¹

Section Twenty-Four:
The Obligation to Have a Wedding
Banquet (*walimah*)

He must organise a banquet (*walimah*) after the consummation of the marriage, in accordance with the words of the Prophet (ﷺ), who ordered ‘Abdu’l-Raḥmān Ibn ‘Awf (*radīy Allāhu ‘anhu*) to do so, and with the ḥadīth of Buraydah Ibn Al-Ḥasīb (*radīy Allāhu ‘anhu*), who said: ‘When ‘Alī proposed marriage to Fāṭimah, he said that the Prophet (ﷺ) said: “A wedding (and in another version “a bridegroom (*urūs*)”) must have a feast (*walimah*).”⁵²

He [the narrator] said that Sa’d said: ‘It is upon me to provide a sheep.’ Someone else said: ‘And upon me to provide such-and-such a quantity of corn.’

Section Twenty-Five:
The Sunnah Regarding the Wedding
Banquet (*walimah*)

The following things should be observed with regard to the wedding banquet:

The first: It should be held three days after the wedding night, because that is what has been transmitted to us from the Prophet

⁵¹ Aḥmad and it is supported by the narrations of Ibn Abī Shaybah, Abū Dāwūd, 1/339, Al-Bayhaqī and Ibn al-Sunni, #609.

⁵² Aḥmad in his *Musnad*, 5/359, Ṭabarānī, 1/112/1 and al-Ṭahāwī in his *al-Mushkil*, 4/144-145—and regarding its chain of narrators, Ibn Hajr said in *Fath Al-Bari*: ‘There is no objection to it.’

(ﷺ): on the authority of Anas (*radīy Allāhu ‘anhu*) who said: “The Prophet (ﷺ) consummated his marriage with [his] wife [Zainab], so he sent me to invite men to [eat] food.”⁵³

It was also reported on the authority of Anas (*radīy Allāhu ‘anhu*) that he said: “The Prophet (ﷺ) married Şafiyyah, and her freedom was her dowry. He gave the wedding banquet (*walimah*).”⁵⁴

The second: He should invite the righteous to his banquet whether they are rich or poor, based on the words of the Prophet (ﷺ): “Do not keep company except with a believer and have only the pious people eat your food.”⁵⁵

The third: If he has the ability to do so, he should provide one or more sheep for the banquet. This is based on the ḥadīth of Anas (*radīy Allāhu ‘anhu*), who said: “Abdu’l-Rahmaan came to al-Madīnah, and the Messenger of Allāh (ﷺ) assigned Sa’d Ibn al-Rabī’ al-Anṣārī as his brother. Sa’d took him to his house, called for food, and they both ate. The Sa’d (*radīy Allāhu ‘anhu*) said: ‘O my brother, I am the wealthiest of the people of al-Madīnah (in another version: “...of the *Anṣār*”), so look to half of my property and take it (in another version: “... and I will divide my garden in half”). Also, I have two wives (and you, my brother in Allāh, have no wife), so look to which of mine pleases you more, so I can divorce her for you. Then upon the completion of the prescribed waiting period, you may marry her.’ Abdu’l-Rahmān (*radīy Allāhu*

⁵³ Bukhārī 9/189-194, and Bayhaqī in his *Sunan*, 7/260.

⁵⁴ Abū Ya’la with a chain of narrators that is ḥasan and a ḥadīth bearing the same meaning is found in ‘*Ṣaḥīḥ Al-Bukhārī*’, 7/387.

⁵⁵ Abū Dāwūd, Tirmidhī, Al-Ḥākim, 4/128 and Aḥmad in his *Musnad*, 3/38 on the authority of Abū Sa’id al-Khudrī (*radīy Allāhu ‘anhu*); Al-Ḥākim said: ‘Its chain of narrators is authentic,’ and al-Dhahabī concurred with this

'*anbu*) said: 'No, by Allāh, may Allāh bless you in your family and your property. Show me the way to the market-place.' And so they showed him the way to the market-place and he went there. He bought and he sold and he made a profit. In the evening, he came back to the people of his house with some dried milk for cooking and some ghee.

After that some time elapsed, until he appeared one day with traces of saffron on his garments. The Messenger of Allāh (ﷺ) said to him: "What is this?" He said: 'O Messenger of Allāh, I have married a woman among the *Ansār*.' The Messenger of Allāh (ﷺ) answered: "What did you give her for her dowry?" He answered: "The weight of five dirhams in gold." Then, the Messenger of Allāh (ﷺ) said: "May Allāh bless you, give a feast if only with one sheep." 'Abdu'l-Rahmān (*radīy Allāhu 'anhu*) said: 'I have seen myself in such a state that if I were to lift a stone, I would expect to find some gold or silver under it.'

Anas (*radīy Allāhu 'anhu*) said: 'I saw after his death that each of his wives inherited one hundred thousand *dinars*.'⁵⁶

And it was also reported on the authority of Anas (*radīy Allāhu 'anhu*) that he said: 'The Messenger of Allāh (ﷺ) gave no better wedding feast than the one he did [on the occasion of his marriage with] Zainab.' He said: 'He fed them bread and meat [so lavishly] that they [the guests] abandoned it [of their own accord after having eaten their fill].'⁵⁷

⁵⁶ Bukhārī, 4/232, 7/89 and 9/95, 190-192, Nasā'ī, 2/93, Ibn Sa'd, 3/2/77, Bayhaqī in his *Sunan*, 7/258 and Aḥmad in his *Musnad*, 3/165, 190, 204, 226 and 271.

⁵⁷ Bukhārī, 7/192, Muslim, 4/149, Abū Dāwūd, 2/137, Ibn Mājah, 1/590 and Aḥmad in his *Musnad*, 3/98, 99, 105, 163, 172, 195, 200, 277, 236, 241, 246 and 263.

Section Twenty-Six:
 The Permissibility of Having a Wedding
 Banquet without Meat

It is permissible for the wedding feast (*walimah*) to have any food that it is easy, even if there is no meat (*lahm*) in it. This is based on the ḥadīth of Anas (*radīy Allāhu ‘anhu*), who said: “The Prophet (ﷺ) stayed between Khaybar and al-Madinah for three days during which he had entered with his wife Safiyyah. Then I invited the Muslims to his Wedding feast (*walimah*). There was neither meat nor bread at his feast. Rather, leather eating mats were brought out and on them were placed dates, dried milk, and clarified butter. The people ate their fill.”⁵⁸

Section Twenty-Seven:
 The Participation of the Wealthy in the Banquet
 (*walimah*) using Their Wealth

It is preferred for those possessing wealth to help in preparing it, based on the ḥadīth of Anas (*radīy Allāhu ‘anhu*) regarding the marriage of the Prophet (ﷺ) to Ṣafiyyah (*radīy Allāhu ‘anḥā*), in which he said: “Then, when we were on the road, Umm Sulaym prepared her [Ṣafiyyah] for him [the Prophet (ﷺ)] and brought her to him at night, and so the Prophet (ﷺ) awoke the next morning a new bridegroom. Then he (ﷺ) said: “Whoever has something, let him bring it.” (In another version, he (ﷺ) said: “Whoever has a surplus of provisions, let him bring them.”) Anas (*radīy Allāhu ‘anhu*) added: ‘And so leather eating mats were spread out and one man brought dried milk, another man brought dates and another

⁵⁸ Bukhārī, 7/387, Muslim, 4/147, Nasā’ī, 2/93, Bayhaqī in his *Sunan*, 7/259 and Aḥmad in his *Musnad*, 3/259 and 264.

man brought clarified butter and so they made a sweet (*hais*).⁵⁹ The people then ate of this *hais* and drank from pools of rainwater which were nearby. This was the wedding feast (*walimah*) of the Prophet (ﷺ).⁶⁰

Section Twenty-Eight: The Unlawfulness of Inviting Only the Rich to the Wedding Feast

It is not permissible to select only the rich as invitees and exclude the poor, based on the words of the Prophet (ﷺ): “The worst food is the food of a wedding feast to which the rich are invited and the poor are left out. If anyone rejects an invitation, he has disobeyed Allāh and His Messenger (ﷺ).”⁶¹

Section Twenty-Nine: The Obligation to Accept the Invitation

It is obligatory for one who is invited to a wedding feast to attend it; two narrations have been reported in this regard:

The first: “Set the captives free, accept the invitation [to a wedding banquet], and visit the patients.”⁶²

The second: “When one of you is invited to a feast, he must attend it [whether it is a wedding or something similar].”⁶³

⁵⁹ *Hais* is a mixture of the above three things

⁶⁰ Bukhārī, Muslim, Aḥmad in his *Musnad*, 3/102 and 195, Ibn Sa’d, 8/122 and 123, Bayhaqī in his *Sunan*, 7/259 and others.

⁶¹ Muslim, 4/154 and Al-Bayhaqī in his *Sunan*, 7/262 and it was also narrated by Al-Bukhārī, 9/201 as a saying of Abū Hurayrah (*radīy Allāhu ‘anhu*).

⁶² Bukhārī, 9/197.

⁶³ Bukhārī, 9/198, Muslim, 4/152, Aḥmad in his *Musnad*, #6337, Bayhaqī in his *Sunan*, 7/262 and others on the authority Ibn ‘Umar (*radīy Allāhu ‘anhumā*)

Section Thirty:

Accepting the Invitation, Even if One is Fasting

The Prophet (ﷺ) said: “If one of you is invited to eat food, he must respond [i.e. attend]; if he is not fasting, let him eat and if he is fasting, let him supplicate [for the bride and groom].”⁶⁴

Section Thirty-One:

Breaking One’s Fast for the Sake of the Inviter

It is permissible for the invitee to break his fast (*siyām*), if it is a voluntary one, especially if the inviter implores him to attend. And a number of aḥādīth have been reported in this regard:

The first: “When any one of you is invited to a feast, he should accept it. He may eat if he likes, or he may abandon [eating] if he likes.”⁶⁵

The second: “The person performing a voluntary fast is the commander (*amīr*) of himself: If he wishes, he may fast and if he wishes, he may break his fast.”⁶⁶

The third is the ḥadīth of ‘A’ishah (*radīy Allāhu ‘anbā*), who said: “The Messenger of Allāh (ﷺ) came to me one day and said: “Do you have anything [to eat]?” I said: ‘No.’ He (ﷺ) said: “Then I am

⁶⁴ Muslim, 4/153, Nasā’ī in his *al-Kubra*, 2/62, Aḥmad in his *Musnad*, 2/507 and Bayhaqī in his *Sunan*, 7/263.

⁶⁵ Muslim, Aḥmad in his *Musnad*, 3/392 and Ṭaḥāwī in his *al-Musḥabī*, 4/148.

⁶⁶ Nasā’ī in his *al-Kubra*, 2/64, Ḥākim in his *al-Mustadrak*, 1/439 and Bayhaqī in his *Sunan*, 4/276. Al-Ḥākim said: ‘Its chain of narrators is authentic,’ and al-Dhahabī concurred with this. It was also narrated by At-Tirmidhī, except that he said, “The person performing a voluntary fast is the *amīn* [i.e. trustee] of himself: If he wishes... etc.”

fasting.” Then he came to me after that day, and I had been given some *hais*. I had kept some for him as he liked *hais*. She said: ‘O Messenger of Allāh! We have been given some *hais* and I kept some for you.’ He (ﷺ) said: “Bring it here; I started the day fasting.” Then he ate some of it, and then he (ﷺ) said: “The likeness of a voluntary fast is that of a man who allocated some of his wealth to give in charity; if he wishes he may go ahead and give it, and if he wishes he may keep it.”⁶⁷

Section Thirty-Two:
It is not Obligatory to Make up for a
Voluntary Day

It is not incumbent upon him to make up for that day, and there are two ḥadīths concerning that:

The first: It was reported on the authority of Abū Sa‘īd Al-Khudrī (*radīy Allāhu ‘anhu*) that he said: ‘I prepared food for the Messenger of Allāh (ﷺ) and he and his Companions came to me. But when I placed the food for them, a man from among them said: ‘I am fasting.’ On hearing this, the Messenger of Allāh (ﷺ) said: “Your brother has invited you and gone to great trouble for you!” Then he (ﷺ) said to him: “Break your fast and fast another day in place of it, if you wish.”⁶⁸

The second: It was reported on the authority of ‘Awn Ibn Abi Juhayfah (*radīy Allāhu ‘anhu*) that he said: “The Messenger of Allāh (ﷺ) made a bond of brotherhood between Salmān and Abū’l-Dardā’. Salmān went to visit Abū’l-Dardā’ and saw Umm

⁶⁷ Nasā’ī with an *isnād* that is ḥasan.

⁶⁸ Al-Bayhaqī in his *Sunan* with an *isnād* that is ḥasan

al-Dardā' wearing shabby clothes, so he said: 'Why are you wearing such shabby clothes?' She said: 'Your brother, Abū'l-Dardā' has no interest in the world.' So when Abū'l-Dardā' arrived, he prepared some food for him [Salmān] and said: 'Eat, for I am fasting.' He said: 'I shall not eat until you eat.' He said, 'So he ate. Then when night came, Abū'l-Dardā' started to leave and stand [in prayer], but Salmān said to him: 'Sleep.' So he slept. Then he went to stand [in prayer] but he said to him: 'Sleep.' So he slept. When the morning (*fajr*) came, Salmān said: 'Get up now.' So he got up to perform prayer. Then he [Salmān] said: 'Indeed your self has a right upon you, your Lord has a right upon you, your guest has a right upon you, and your family has a right upon you. So give each the right they are due.' Then they went to the Prophet (ﷺ) and that was mentioned to him, so he said: "Salmān has spoken the truth"⁶⁹

Section Thirty-Three:

Abandoning a Gathering to Which One Has Been Invited in Which Sinful Acts Are Committed

It is not permissible to attend gatherings to which one has been invited if they consist of sinful acts, unless one intends thereby to express disapproval of them and to attempt to remove them. If they are removed, [all well and good], but if not, then it is incumbent upon him to return. And there are a number of aḥādīth regarding it:

The first: It was reported on the authority of 'Alī (*radīy Allāhu 'anhu*) that he said: 'I prepared food for the Messenger of Allāh (ﷺ) and he arrived and saw pictures in the house, so he returned

⁶⁹ Bukhārī, 4/170-171, Tirmidhī, 3/290, Bayhaqī in his *Sunan*, 4/276 and Ibn 'Asākir, 13/371. Tirmidhī said: 'This is a ṣaḥīḥ hadīth.'

and I said: 'O Messenger of Allāh! May my father and mother be sacrificed for you, why did you return?' He (ﷺ) said: "Verily, there is a curtain in it that has pictures on it and verily, the angels do not enter a house that contains pictures."⁷⁰

The second: 'A'ishah (*radīy Allāhu 'anhā*) reported that she bought a carpet which had pictures on it. When the Messenger of Allāh (ﷺ) saw it, he remained at the door and did not enter. [She said]: 'I perceived or I was made to perceive upon his face signs of dislike.' She (*radīy Allāhu 'anhā*) said: 'O Messenger of Allāh! I seek repentance from Allāh and His Messenger, [but tell me] what is the sin that I have committed?' Thereupon the Messenger of Allāh (ﷺ) said: "What is this carpet?" She (*radīy Allāhu 'anhā*) said: 'I bought it for you so that you might sit on it and take rest.' The Messenger of Allāh (ﷺ) said: "The owners [i.e. the makers] of these pictures will be punished and they will be asked to give life to their creations." He added: "The angels do not enter a house in which there is a picture."⁷¹

The third: The Prophet (ﷺ) said: "Whoever believes in Allāh and the Last Day, he should not sit at a table in which alcoholic beverages are circulated."⁷²

And the actions of the righteous Salaf (may Allāh be pleased

⁷⁰ Ibn Mājah, 2/323 and Abū Ya'la in his *Musnad*. This is an authentic ḥadīth narrated by Ibn Mājah

⁷¹ Bukhārī, 9/204 and 10/319-320, Muslim, 61/160, Ṭayālīsī in his *Musnad*, 1/358-359, Abū Bakr al-Shāfi'ī in his *al-Fawā'id*, 61/2 and 67-68, Bayhaqī in his *Sunan*, 7/267 and Baghwī, 3/23/2 with an authentic chain of narrators.

⁷² Aḥmad in his *Musnad* on the authority of 'Umar (*radīy Allāhu 'anhu*), Tirmidhī, al-*ḥakim* made it ḥasan and authenticated it on the authority of Jābir (*radīy Allāhu 'anhu*) and al-Dhahabī concurred with this. Ṭabarānī on the authority of Ibn 'Abbās (*radīy Allāhu 'anhu*), *al-Irwā'*, #1949.

with them) were in accordance with what we have mentioned—and the examples of this are extremely numerous; however, I will confine myself to those which I can presently recall:

a) It was reported on the authority of Aslam, the freed slave of ‘Umar (*radīy Allāhu ‘anhu*) that when ‘Umar (*radīy Allāhu ‘anhu*) arrived in Al-Sham, a man from among the Christians prepared [food] for him and he said to ‘Umar (*radīy Allāhu ‘anhu*), it would please me if you and your companions would come to me and honour me by accepting my invitation [and he was one of the prominent people in Al-Sham], but ‘Umar (*radīy Allāhu ‘anhu*) said to him: ‘Verily, we do not enter your churches because of the pictures therein.’

b) It was reported on the authority of Abū Mas‘ūd [‘Uqbah Ibn ‘Amr] that a man prepared food for him and he invited him, but he asked: ‘Is there a picture in the house?’ The man replied: ‘Yes.’ So he refused to enter until the picture had been destroyed, after which he entered.⁷⁴

c) Imām Al-Awzā‘ī said: ‘We do not enter a wedding banquet in which tambourines (*tabl*) or musical instruments (*ma‘zāf*) are played.’⁷⁵

Section Thirty-Four: What is Preferred for One Who Accepts an Invitation

It is preferred for one who accepts an invitation to do two things:

⁷³ Bayhaqī in his *Sunan*, 7/268 with an authentic chain of narrators

⁷⁴ Bayhaqī in his *Sunan*, 7/268 with an authentic chain of narrators; see *al-Fath*, 9/204.

The first is to supplicate on behalf of the founder after having attended the gathering, by reciting one of the following invocations:

a) It was reported on the authority of ‘Abdullāh Ibn Busr (*radīy Allāhu ‘anhu*) that his father prepared food for the Prophet (ﷺ) and he invited him to eat, and the Prophet (ﷺ) accepted the invitation. Then when he had finished eating his food, he (ﷺ) said:

اللهم اغفر لهم، وارحمهم، وبارك لهم فيما
رزقتهم.

“Allāhumma maghfirlahum warḥamhum, wa bārik lahum fimā razatahum”

“O Allāh! Forgive them, show Mercy to them and bless them in what You have provided for them.”⁷⁶

It was reported on the authority of Al-Miqdād (*radīy Allāhu ‘anhu*) that he said: “Two of my companions and I were so much afflicted by hunger that we had lost our power of seeing and hearing. We presented ourselves [as guests] to the Companions of the Prophet (ﷺ), but none amongst them would entertain us. So we came to the Messenger of Allāh (ﷺ), and he took us to his residence and there were three goats. The Messenger of Allāh (ﷺ) said: “Milk these for us.” So we milked them and every person amongst us

⁷⁵ It is narrated by Abū’l-Ḥasan Al-Ḥarbī in *al-Fawā’id al-Muntaqāb*, 4/3/1 with an authentic chain of narrators

⁷⁶ Ibn Abī Shaybah in his *al-Muṣannaḥ*, 12/158/1-2, Muslim, 6/122, Abū Dāwūd, 2/135, Nasā’ī, 66/3, Tirmidhī, 4/281, Bayhaqī in his *Sunan*, 7/274, Aḥmad in his *Musnad*, 4/187-188 and 190, Ibn al-Sunnī, #470, Ṭabarānī, 1/116/1 and Ibn ‘Asākir, 8/171, 2/9 and 3/1-2

drank his share and we set aside the share of the Messenger of Allāh (ﷺ). [It was his habit] to come during the night and greet [the people present there] in a manner that would not wake up one in sleep but make one who was awake hear it. He would then go to the masjid and perform prayers, then go to the milk and drink it.’

Al-Miqdād added: ‘One night, Satan came to me when I had taken my share, and he said: ‘Muḥammad has gone to the *Ansār*, who will offer him hospitality and he will get what is with them, so he has no need for this draught [of milk]. So I took [that milk] and drank it, and when it had penetrated deeply in my stomach and I was certain that there was no way out [but to digest it], Satan aroused [my sense of] remorse and said: ‘Woe to you! What have you done? You have taken the drink reserved for Muḥammad! When he will come and he does not find it, he will curse you, and you will be ruined, and thus there would go [waste] this world and the Hereafter [for] you.’ There was a sheet over me; as I placed [pulled] it upon my feet, my head was uncovered and as I placed it upon my head, my feet were uncovered, and I could not sleep, but my two companions had gone to sleep for they had not done what I had done. Then the Messenger of Allāh (ﷺ) came and he greeted as he used to greet. He then came to the *masjid* and observed prayer and then came to his drink [milk] and uncovered it, but did not find anything in it. He raised his head towards the sky, and I said [to myself] that he [the Prophet (ﷺ)] was going to invoke a curse upon me and I would thus be ruined; but he [the Prophet (ﷺ)] said:

«اللهم أطعم من أطعمني، واسق من سقاني»

“Allāhumma aṭ’am man aṭ’amanī wasqī man saqānī”

“O Allāh! Feed the one who fed me and give drink to the one who provided me drink.”⁷⁷

I held tight the sheet upon myself [and when he had supplicated], I took hold of the knife and went to the goats [owned by the Prophet (ﷺ)] so that I might slaughter one for him which was the fattest amongst them, and in fact all of them were milk goats; then I took hold of the vessel which belonged to the family of the Messenger of Allāh (ﷺ) in which they used to milk and drink there from, and milked them in that, until it swelled up with foam. I came to the Messenger of Allāh (ﷺ) and he said: “Have you taken your share of the milk during the night?” I said: ‘Drink it,’ and he drank it; he then handed over [the vessel] to me and I said: ‘O Messenger of Allāh! Drink it,’ and he drank it and handed over [the vessel] to me again. I then perceived that the Messenger of Allāh (ﷺ) had been satiated and I had got his blessings. I burst into laughter [so much] that I fell upon the ground, whereupon the Messenger of Allāh (ﷺ) said: “O Miqdād! It must be one of your mischiefs.” I said: ‘O Messenger of Allāh! This affair of mine is like this and this and I have done such-and-such.’ Thereupon, the Messenger of Allāh (ﷺ) said: “This is nothing but a Mercy from Allāh. Why is it that you did not give me an opportunity so that we could have awakened our two friends and they would have got their share [of the milk]?” I said: ‘By Him Who has sent you with Truth. I do not mind whatever you give [to them], and whatever the [other] people happen to get, when I had got it along with you from among the people.’”⁷⁸

The second: It was reported on the authority of Anas (*radīy Allāhu ‘anhu*) that [the Messenger of Allāh (ﷺ)] was visiting the *Anṣār* and

⁷⁷ Muslim, 3/126

⁷⁸ Muslim, 6/128-129, Aḥmad in his *Musnad*, 6/2, 3, 4-5, Ibn Sa’d, 1/183-184 and some of it was narrated by Tirmidhī, 3/394 who declared it to be authentic.

when he came to the houses of the *Anṣār*, some children of the *Anṣār* gathered around him and he supplicated on their behalf and he stroked their heads and greeted them with salutations of peace. Then he came to the door of Sa'd Ibn 'Ubadah (*radīy Allāhu 'anhu*) and called out salutations of peace, then asked Sa'd (*radīy Allāhu 'anhu*) for permission to enter, saying: “*Al-Salāmu 'alaykum wa-rahmatullah* (may the peace of Allāh and His mercy be upon you).” Sa'd (*radīy Allāhu 'anhu*) replied: “*Wa 'alaykas-salāmu wa-rahmatullah* (and may the peace of Allāh and His mercy be upon you).” But the Prophet (ﷺ) did not hear him and so, after delivering salutations of peace three times, and Sa'd (*radīy Allāhu 'anhu*) answering three times without being heard, [for it was the custom of the Prophet (ﷺ) to leave if he did not hear a reply after repeating the salutations three times, he returned]. Sa'd (*radīy Allāhu 'anhu*) followed him and said: ‘O Messenger of Allāh! May my father and mother be sacrificed for you, you did not deliver a salutation of peace except that I heard it and replied to you, but I did not hear you [say anything he reply]. I wanted to gain the maximum reward and blessings from your salutations. [So please enter, Messenger of Allāh].’ Then he admitted him to the house and offered him some raisins. The Prophet of Allāh (ﷺ) ate, and when he had finished, he (ﷺ) said: “May the pious eat your food, may the angels send prayers upon you and may the fasting people break their fasts in your company.”⁷⁹

The second matter is the supplication for him and his wife for goodness and blessings to come to them; and there are a number of *aḥādīth* which testify to this:

⁷⁹ Ahmad in his *Musnad*, 3/138, Ṭaḥāwī in his *al-Muskil*, 1/ 498-499, Al-Bayhaqī in his *Sunan*, 7/287 and Ibn 'Asākir, 7/59-60 with an authentic chain of narrators.

The first: It was reported on the authority of Jābir Ibn ‘Abdullāh (*radīy Allāhu ‘anhumā*) that he said: ‘My father died and left seven or nine girls and I married a *thayyib*.⁸⁰ The Messenger of Allāh (ﷺ) said to me: “O Jābir! Have you married?” I said: ‘Yes.’ He (ﷺ) said: “A virgin or a *thayyib*?” I replied: ‘A *thayyib*.’ He (ﷺ) said: “Why not a virgin, so that you might play with her and she with you, and you might amuse her and she amuse you?” I said: “Abdullāh [my father] died and left girls, and I dislike to marry a girl like them, so I married a woman, so that she may look after them.’ On that he said: “May Allāh bless you,” or, “That is good.”⁸¹

The second: It was reported on the authority of Buraydah (*radīy Allāhu ‘anhū*) that he said: ‘A man from among the *Anṣār* said to ‘Alī (*radīy Allāhu ‘anhū*): ‘You have Fāṭimah [whose hand in marriage you may ask for].’ So he went to the Messenger of Allāh (ﷺ), who said: “What is the requirement of ‘Alī Ibn Abī Ṭālib?” He replied: ‘O Messenger of Allāh! Fāṭimah, the daughter of the Messenger of Allāh (ﷺ) was mentioned.’ He (ﷺ) replied: “Welcome and be with family,” and he did not say anything more than these words.

So ‘Alī Ibn Abī Ṭālib (*radīy Allāhu ‘anhū*) went out to that group from among the *Anṣār*, who were waiting for him, and they said: ‘What happened?’ He replied: ‘I do not know, except that he said, ‘Welcome and be with family.’ They said, ‘Either of these from the Messenger of Allāh (ﷺ) is sufficient for you. He has given you family [status] and welcome.’ So after he had married him [to Fāṭimah], he said: “O ‘Alī! It is an obligation upon the groom to give a wedding banquet.” Sa’d (*radīy Allāhu ‘anhū*) said: ‘I have a sheep,’ and a group from among the *Anṣār* collected for him some

⁸⁰ *Thayyib*: A woman who is not a virgin, either due to divorce or having been widowed.

⁸¹ Bukhārī, 9/423 and Muslim, 4/176

corn. Then when it was the wedding night, he (ﷺ) said: “Do not do anything until you have met me.” Then the Messenger of Allāh (ﷺ) called for water and performed *wūdu*’ with it, then he emptied it over ‘Alī (*radīyAllāhu ‘anhu*) and said: “O Allāh! Send blessings on them and bless their consummation.”⁸²

The third: It was reported on the authority of ‘A’ishah (*radīyAllāhu ‘anbā*) that she said: ‘When the Prophet (ﷺ) married me, my mother came to me and made me enter the house, where I saw some women from the *Anṣār*, who said: ‘May you prosper and have blessings and a good future.’⁸³

The fourth: It was reported on the authority of Abū Hurayrah (*radīyAllāhu ‘anhu*) that when the Prophet (ﷺ) congratulated a man on his marriage, he would say:

«بارك الله لك ، وبارك الله عليك ، وجمع بينكما
في (على) خيرا .»

“BārikAllāh laka, wa bārikAllāh ‘alayka, wa jam‘a bayna kumā fi (‘alā) khayr.”

May Allāh bless [it] for you, and may He send blessings on you, and join both of you in (*and in another narration: “upon”*) good.”⁸⁴

⁸² Ibn Sa’d, 8/20-21, Ṭabarānī in his *al-Kabīr*, 1/112/1 with a ḥasan chain and Ibn ‘Asākir, 12/88/2.

⁸³ Bukhārī, 9/182, Muslim, 4/141 and Bayhaqī in his *Sunan*, 7/149

⁸⁴ Abū Dāwūd, 1/332, Tirmidhī, 2/171 and also by Abū ‘Alī Al-Tūsī—and they declared it to be authentic—by Dārimī, 2/134, Ibn Mājah, 1/289, Aḥmadīn his *Musnad*, 2/38, Al-Ḥākim in his *Mustadrak*, 2/183 and Al-Bayhaqī in his *Sunan*, 7/148

Section Thirty-Five:

Saying “*May you live in harmony and have many sons*” is a Felicitation from the *Jabiliyyah*

Do not say: ‘May you live in harmony and have many sons (*birifā’ wa’l-banīn*),’ as those with no knowledge do, for it is from among the actions of the *Jabiliyyah*. It was prohibited in a number of aḥādith, including the following: It was reported on the authority of Al-Ḥasan (*raḍīy Allāhu ‘anhu*) that he said, “‘Aqīl Ibn Abī Ṭālib married a woman from Banu Jusham, and it was said to him: ‘May you live in harmony and have many sons.’ He said: ‘Say what the Messenger of Allāh (ﷺ) said: “*Bārak Allāhu lakum, wa bāraka ‘alākum* (may Allāh bless you and bestow blessings upon you)’ this is what we were ordered [by the Prophet (ﷺ)].”⁸⁵

Section Thirty-Six:

The Bride Undertaking the Serving of the Men

There is no objection to the guests being served by the bride herself, if she is screened and safe from *fitnah*, according to the ḥadith of Sahl Ibn Sa’d (*raḍīy Allāhu ‘anhu*), who said: ‘When Abū Usayd Al-Sa’idī (*raḍīy Allāhu ‘anhu*) got married, he invited the Prophet (ﷺ) and his Companions. None prepared the food for them and brought it to them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet (ﷺ) had finished his food, she provided him with that drink [of soaked dates].’⁸⁶

⁸⁵ Ibn Abī Shaybah in his *al-Muṣannaf*, 7/52/2, ‘Abdu’l-Razzāq in his *al-Muṣannaf*, 6/189/10457, Nasā’ī, 2/91, Ibn Mājah, 1/589, Al-Dārimī, 2/134, Aḥmad in his *Musnad*

⁸⁶ Bukhārī in his *Adab al-Mufrad*, 9/200, 205 and 206, Muslim, 6/103, Abū ‘Awānah, 8/131/1-2, Ibn Mājah, #590-591, Ṭabarānī in his *al-Awsat*, 1/132/1 and Baghwī in his *Sbarḥ al-Sunnah*, 3/197/1.

Section Thirty-Seven:
Singing and Striking the Drum (*duff*)

It is permissible for him to allow the women to announce the wedding by means of striking the *duff* only. Singing is also allowed, as long as it does not contain descriptions of [her] beauty or licentiousness (*fujūr*); and a number of aḥādīth have been reported to that effect:

The first: It was reported on the authority of Al-Rubay‘, the daughter of Mu‘awwidh Ibn‘Afrā’ that she said: ‘After the consummation of my marriage, the Prophet (ﷺ) came and sat on my bed as far from me as you are sitting now, and our little girls started beating the *duffs* and reciting verses lamenting our fathers, who had been killed in the battle of Badr. One of them said: ‘Among us is a Prophet who knows what will happen tomorrow.’ On hearing that, the Prophet (ﷺ) said: “Leave this [saying] and keep on saying the verses which you had been saying before.”⁸⁷

The second: It was reported on the authority of ‘A’ishah (*radīy>Allāhu ‘anbā*) that she prepared a lady for a man from the *Anṣār* as his bride and the Prophet (ﷺ) said: “O ‘A’ishah! Don’t you have any amusement [during the marriage ceremony], as the *Anṣār* like amusement?”⁸⁸

In another version, it was reported in these words: “Did you send with her a serving girl to beat the *duff* and sing?” I said: ‘What should she say?’ He replied: “She should say:

⁸⁷ Bukhārī, 2/352, 9/166-167, Bayhaqī in his *Sunan*, 7/288-289, Aḥmad in his *Musnad*, 6/359-360, Al-Muhāmili, with regard to the two ‘*id* prayers, #139 and others

⁸⁸ Bukhārī 9/184-185, Al-Ḥākim in his *Mustadrak*, 2/184 and Al-Bayhaqī in his *Sunan*, 7/288.

‘We came to you, we came to you,
so greet us and we shall greet you,
Were it not for red gold,
your valleys would not be lawful,
And were it not for brown wheat,
your maidens would not be plump.’⁸⁹

The third: And it was also reported on the authority of ‘A’ishah (*radīy Allāhu ‘anhā*) that the Prophet (ﷺ) heard some people at a wedding singing:

“He gave her a sheep that grows fat in the pen,
And your love sits in a gathering,
And knows what will happen tomorrow.”

And in another version:

“And your husband sits in a gathering
And knows what will happen tomorrow.”

On hearing this, the Messenger of Allāh (ﷺ) said: “No one knows what will happen tomorrow, except Allāh, Most Glorified.”⁹⁰

The fourth: It was reported on the authority of ‘Amir Ibn Sa’d Al-Bajlī that he said: ‘I visited Qarazah Ibn Ka’b and Abū Mas’ūd (and he mentioned a third person: *dhahaba* ‘Alī) and young girls were striking the *duff* and singing, so I said: ‘Do you approve of

⁸⁹ Ṭabarānī in his *Zawā’id*, 1/167/1.

⁹⁰ Ṭabarānī in his *al-Ṣughbrā*, p.69, #830, Al-Hākim, 2/184/185 and Al-Bayhaqī in his *Sunan*, 7/289 and Al-Hākim said: ‘It is authentic, according to the criteria for acceptance stipulated by Muslim.’

this, while you are Companions of Muḥammad (ﷺ)?' They replied: 'It was permitted for us in weddings and when lamenting a tragedy (and in another version, he said: "and when weeping over the dead, without wailing)."⁹¹

The fifth: It was reported on the authority of Abū Balj that he said: 'I said to Muḥammad Ibn Ḥātib: 'I have married two wives and I do not permit either of them to sing [i.e. with the *duff*].' Muḥammad (*radīy Allāhu 'anhu*) said: "The Messenger of Allāh (ﷺ) said: "What distinguishes between the lawful and the unlawful is raising the voice [in song] and using the *duff*."⁹²

The sixth: "Announce the marriage."⁹³

Section Thirty-Eight: Refraining from Contravening Islāmic Law

It is incumbent on the groom to refrain from everything that contravenes Islāmic Law, especially the things that people are so accustomed to doing on these occasions that many of them think that, due to the silence of the scholars, that there is no objection to them; so I would like to point out some important issues:

1. *Hanging Pictures (suwar)*: The first is the hanging of pictures on the walls, regardless of whether they contain images of living things or not, whether they cast a shadow or not and whether they are produced by hand or photographically. All of this is impermissible and it is obligatory for the one who is able to take them down, if he is unable to tear them up; and there are many

⁹¹ Al-Ḥākim, Al-Bayhaqī in his *Sunan*, Nasā'ī, 2/93 and Al-Ṭayālīsī, #1221.

⁹² Nasā'ī, 2/91, Tirmidhī, 2/170—who said that it is ḥasan—Ibn Mājah and others. Bayhaqī in his *Sunan*, 7/289, Aḥmad in his *Musnad*, 3/418 and others.

⁹³ Ibn Ḥibbān, #1285, Ṭabarānī in his *al-Awsaṭ*, 69/1/1 and others.

traditions which prove this:

1. It was reported on the authority of 'A'ishah (*radīy Allāhu 'anbā*) that she said: "The Messenger of Allāh (ﷺ) arrived from a journey and I had a shelf with a thin cloth hanging over it, which contained images in it. When the Messenger of Allāh (ﷺ) saw it, he tore it up and the colour of his complexion changed [due to anger] and he (ﷺ) said: "O 'A'ishah! The most severe punishment inflicted by Allāh on the Day of Resurrection will be for those who imitate Allāh's [Act of] creation (and in another version: "Verily, the owners of these pictures will be punished and it will be said to them: "Give life to what you have created." Then he (ﷺ) said: "Verily, the angels will not enter the house in which there are pictures.")

'A'ishah (*radīy Allāhu 'anbā*) said: "So we cut it and made one or two cushions from it [and I saw him reclining on one of them—and there was a picture on it]."94

2. I stuffed a pillow decorated with pictures [of animals] for the Prophet (ﷺ) which looked like a *numruqab* (i.e. a small cushion). He came and stood in the doorway with excitement apparent on his face. I said: 'O Messenger of Allāh! What is wrong?' He (ﷺ) said: 'What is this pillow?' I said: 'I have prepared this pillow for you, so that you may recline on it.' He (ﷺ) said: "Don't you know that angels do not enter a house wherein there are pictures, and if anyone makes a picture, he will be punished on the Day of Resurrection and it will be said to him, 'Give life to what you have created?'" (and in another version: "Verily, the makers of these pictures will be punished on the Day of Resurrection (and she

⁹⁴ Bukhārī, 10/317-318, Muslim, 6/158-160, Bayhaqī in his *Sunan*, 7/269, Baghwī in his *Sharh al-Sunnah*, 3/217/1, Aḥmad in his *Musnad*, 6/229 and 281 and others.

added, 'He did not enter until I had removed it'.')⁹⁵

3. It was reported on the authority of Abū Hurayrah (*radīy Allāhu 'anhu*) that the Messenger of Allāh (ﷺ) said: "Jibrīl (*'alaybis-salām*) 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 [for we do not enter a house in which there is a picture or a dog].'

The dog [was a puppy that] belonged to Al-Ḥasan or Al-Ḥusayn and was under their couch (an in another version: "under his bed"). He (ﷺ) said: "O 'A'ishah! When did this dog enter?" She replied: 'By Allāh, I don't know.' He then ordered [it to be removed] and it was turned out. (Then he took some water in his hand and sprinkled it in the place where it had been)."⁹⁶

2. *Covering the Walls with Rugs*: The second issue is one that it is one that it is necessary to avoid: and that is the covering of walls with rugs and the like, even if they are not made of silk, because it is extravagance and a kind of beautification unsanctioned by Islāmic Law; this is based on the ḥadīth of 'A'ishah (*radīy Allāhu 'anbā*), who said: "The Messenger of Allāh (ﷺ) was absent on a military expedition and I was waiting for his return. I had a carpet on which there was a picture and I hung as a screen on a stick over the door. When he entered, I received him and said: 'May the Peace

⁹⁵ Bukhārī, 2/11 and 4/105 and Abū Bakr Al-Shāfi'ī in his *al-Fawā'id*, 6/68

⁹⁶ Abū Dāwūd, 2/189, Nasā'ī, 2/203, Tirmidhī, 4/21, Ibn Ḥibbān, #1487, Aḥmad in his *Musnad*, 2/305-308 and 478 and others. This is an authentic ḥadīth

of Allāh be upon you, O Messenger of Allāh, and His Mercy and His Blessings. All praise and thanks be to Allāh, Who granted you victory, gladdened your eyes and honoured you.’ Then he looked at the house and saw the carpet and he did not respond to me at all. I saw anger in his face. He then came to the carpet and tore it down, after which he said: “Do you cover the wall with a covering that has a picture in it? Verily, Allāh has not commanded us to cover stones and clay out of the sustenance He has given to us.” She said: ‘We then cut it into pieces and made two pillows out of it and stuffed them with palm fibre, and he did not disapprove of that to me.’”⁹⁷

For this reason, some of the Salaf would refuse to enter a house whose walls were covered; Sālim Ibn ‘Abdullāh said: “I married during the life of my father and my father invited the people. Abū Ayyūb was among those whom we invited; they had covered [the walls of] my house with green fabric and when Abū Ayyūb arrived, he entered and saw me standing. He looked around and saw the house had been decorated with green fabric and he said: “O ‘Abdullāh! Do you cover the walls?” My father replied in embarrassment: “The women have gained the upper hand over us.’ He replied: ‘I would not have included you among those whom I feared would be overcome by women.’ Then he said: ‘I will not eat your food and I will not enter your house.’ Then he departed (may Allāh have mercy on him).”⁹⁸

3. *Plucking Eyebrows and Other (Facial) Hair*. The third is the custom of some women of plucking their eyebrow hair, so that it becomes shaped like a bow or a crescent, and they do this in order to beautify themselves, according to their claim! This is among the things

⁹⁷ Muslim, 6/158 and Abū ‘Awānah, 8/253/1, Ibn Sa’d, 8/344, Aḥmad in his *Musnad*, 6/247 and others.

⁹⁸ Ṭabarānī, 1/192/2 and Ibn ‘Asākir, 5/218/2.

declared unlawful by the Messenger of Allāh (ﷺ) and which he cursed, in his saying: “Allāh has cursed those women who tattoo and who have themselves tattooed, those who affix hair extensions and those who have it done for them, those who pluck hair from women’s faces and those who have it done for them and those who make spaces between their teeth for beautification, changing what Allāh has created.”⁹⁹

4. *Painting the Nails Red and Growing Them Long*: The fourth is the other ugly custom, which has crept in from the profligate women of Europe and affected many Muslim women, and that is to paint their nails with red varnish, which is nowadays known as “manicure”, in addition to which, some of them grow their nails long—and some young men may do the same thing—even though this constitutes a changing of Allāh’s creation and incurs Allāh’s Curse upon the one who does it, as we have seen earlier. It also entails imitation of the disbelieving women, which is forbidden in numerous traditions, including the words of the Prophet (ﷺ): “He who imitates any people [in their actions] is considered to be one of them.”¹⁰⁰

It is also in conflict with the *fiṭrah* (way or religion):

فَطَرَتِ اللَّهُ الَّذِي فَطَرَ النَّاسَ عَلَيْهَا

“[Adhere to] the *fiṭrah* of Allāh upon which He has created [all] people.”

[*al-Rūm* (30): 30]

⁹⁹ Bukhārī, 10/306, 310, 311 and 312, Muslim, 6/166-167, Abū Dāwūd, 2/191, Tirmidhī, 3/16, Dāramī, 2/279, Aḥmad in his *Musnad*, #4129, Ibn Baṭṭāh in his *al-Ībānah*, 1/136/1, Abū Ya’la, 246/2 and Tirmidhī declared it to be authentic.

¹⁰⁰ Abū Ya’la, Aḥmad in his *Musnad* and Abū Dāwūd with a ḥasan chain.

And the Prophet (ﷺ) said: “Five [actions] are from the *fiṭrah*: circumcision, cutting the pubic hair (and in another narration: “shaving the pubic area”) trimming the moustache, trimming the fingernails and plucking the underarm hair.”¹⁰¹

And Anas (*radīy Allāhu ‘anhu*) said: “We were given a time limit (and in another version: “The Messenger of Allāh (ﷺ) imposed a time limit on us”) with regard to trimming the moustache, shaving the pubic hair, plucking the armpit hair and clipping the nails and we were not to leave it for more than forty days.”¹⁰²

5. *Shaving the Beard*: The fifth—and it is similar to it in ugliness, if it is not uglier than it, in the view of those who adhere to the sound *fiṭrah*—is that which has put most of the men to trial: men beautifying themselves by shaving their beards, in imitation of the European disbelievers, so much so that it has come to be considered shameful by them for a groom to consummate the marriage with his bride unless he is clean shaven; and this entails numerous sins:

a. *Changing Allāh’s Creation; He, Most High says Regarding Satan:*

لَعْنَةُ اللَّهِ وَقَالَ لَا تَتَّخِذَنَّ
 مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٠﴾ وَلَا أَضَلَّنَهُمْ وَلَا تُنِيبَهُمْ
 وَلَا مُرْتَهَمٌ فَلْيَبْتَئِكُنَّ إِذَا بَكَ الْأَنْعَامِ وَلَا مُرْتَهَمٌ
 فَلْيَغْيِرْ بَنِي خَلْقِ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا
 مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١١١﴾

¹⁰¹ Bukhārī, Muslim, Abū Dāwūd, Tirmidhī, Nasā’ī and Ibn Mājah.

¹⁰² Muslim, 1/153, Abū ‘Awānah, 1/190 and Abū Dāwūd, 2/195, Nasā’ī, 1/7, Tirmidhī, 4/7 and Aḥmad in his *Musnad*, 3/122, 203 and 355.

“Whom Allāh has cursed. For he [Satan] had said: ‘I will surely take from among Your servants a specific portion. And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allāh.’ And whoever takes Satan as an ally instead of Allāh has certainly sustained a clear loss.”

[*al-Nisā'* (4): 118-119]

This is a clear proof with regard to changing Allāh’s creation without authorisation from Him, Most High, in obedience to the command of Satan and disobedience to the Most Beneficent, the Almighty, the All-Powerful. And there is no doubt that the Messenger of Allāh (ﷺ) cursed those who change Allāh’s beautiful creation, as mentioned earlier. There is also no doubt that shaving the beard is included in that curse. I only said: “without authorisation from Allāh...” in order that it should not be imagined that that is included in the aforementioned changing of Allāh’s creation, such as shaving the pubic area and the like, which are permitted by Islāmic Law, and indeed, highly preferred, or even obligatory.

b. *Disobeying the Order of the Prophet* (ﷺ): “Cut the moustaches short and leave the beards [as they are].”¹⁰³

And it is well known that the order implies obligation, except in the case of circumstantial evidence—and the circumstantial evidence here supports the case that it is an obligation.

c. *Imitating Disbelievers*: The Prophet (ﷺ) said: “Trim the

¹⁰³ Bukhārī, 10/289, Muslim, 1/153 and Abū ‘Awānah, 1/189 in their authentic compilations; and it also supports the obligation.

moustache and grow the beard, and be different from the fire-worshippers.”¹⁰⁴

This also supports the case for it being obligatory.

d. *Imitating Women*: This is because: “The Messenger of Allāh (ﷺ) cursed those men who imitate women and those women who imitate men.”¹⁰⁵

And it is no secret that a man shaving the beard—by which Allāh has distinguished him from woman—is the clearest example of imitating her. So it is hoped that among the evidences that we have stated there is something that will convince those put to trial by this sin—may Allāh spare us and them from all that He does not love and which does not please Him.

6. *Engagement Rings*: The sixth is the wearing by some men of gold rings, which they call engagement rings. In addition to the imitation of disbelievers that it entails—for it is a custom that emanated from the Christians—it is a clear violation of the authentic evidences that prohibit the wearing of gold rings by men, and also by women, as you will come to know; these are some of those evidences:

Firstly: “He (ﷺ) forbade the wearing of gold rings.”¹⁰⁶

Secondly: It was reported on the authority of ‘Abdullāh Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) that the Messenger of Allāh (ﷺ) saw a man wearing a gold ring and he pulled it off and threw it away,

¹⁰⁴ Muslim and Abū ‘Awānah in their authentic compilations on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*)

¹⁰⁵ Bukhārī, 10/274 and Tirmidhī, 2/129 who declared it to be authentic

¹⁰⁶ Bukhārī, 10/259, Muslim, 6/135, Aḥmad in his *Musnad*, 4/287 and others

saying: "One of you takes a live coal, and puts it on his hand!" It was said to the man after the Messenger of Allāh (ﷺ) had left: "Take your ring and utilise it," upon which he said: "No, by Allāh! I will never take it after the Messenger of Allāh (ﷺ) has thrown it away."¹⁰⁷

Thirdly: It was reported on the authority of Abū Tha'labah Al-Khushanī that the Prophet (ﷺ) saw a gold ring on his hand, and he started to smack him with a stick that he had in his hand. When the Prophet (ﷺ) was not looking, he threw it away. He said: 'I think that we hurt you or we made you lose money.'¹⁰⁸

Fourthly: It was reported on the authority of 'Abdullāh Ibn 'Amr (*raḍiyAllāhu 'anhumā*) that a man came to the Prophet (ﷺ) wearing a gold signet-ring on his finger. The Prophet (ﷺ) turned away from him. When the man saw his dislike of the gold, he threw the ring away. He made an iron ring and wore that. He came to the Prophet (ﷺ) who said: "This is worse. This is the ornament of the people of the Fire." The man departed, threw it away and put on silver ring and the Prophet (ﷺ) kept silent about it.¹⁰⁹

Fifthly: "Whoever believed in Allāh and the Last Day should not wear silk or gold."¹¹⁰

Sixthly: "Any member of my *ummah* who wore gold and died while was wearing it, will not wear the gold of Paradise."¹¹¹

¹⁰⁷ Muslim, 6/149, Ibn Hibbān, 1/150, Tabarāni, 3/150/1-2 and others.

¹⁰⁸ Nasā'ī, 2/288, Aḥmad in his *Musnad*, 4/195, Ibn Sa'd, 7/416 and Abū Nu'aym in his *Asbāban*, 1/400.

¹⁰⁹ Aḥmad in his *Musnad*, #6518, #6680 and Bukhārī in his *Al-Adab Al-Mufrad*, #1021

¹¹⁰ Aḥmad in his *Musnad*, 5/261 on the authority of Abū Umāmāh (*raḍiyAllāhu 'anhu*) with a ḥasan chain of narrators.

¹¹¹ Imām Aḥmad in his *Musnad*, #6556 and #6947 on the authority of 'Abdullāh Ibn 'Amr (*raḍiyAllāhu 'anhumā*) with an authentic chain of narrators.

Section Thirty-Nine:
Advices for the Two Spouses

I certainly advise the two spouses to:

Firstly: That they both submit themselves to Allāh and advise each other to obey Him, Most Blessed, Most High, to adhere to His Laws that are confirmed in the Qur'ān and Sunnah and that they do not give precedence to blind following of customs that have overcome the people or the teachings of a school of Islāmic Jurisprudence, for Allāh, the Almighty, the All-Powerful says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

“It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.”

[*al-Abzāb* (33): 36]

Secondly: That both of them hold fast to what Allāh has enjoined upon them, including the obligations they owe to each other and the rights they have upon each other. So, for example, the wife should not request equal rights from the husband in all matters and nor should the husband take advantage of the rights with which Allāh, Most High has preferred him, such as being head of the house and leader, causing him to ill-treat her or admonish her without right, for He, Most High says:

وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ

وَالرِّجَالِ عَلَيْهِنَ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

“And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allāh is Exalted in Might and Wise.”

[*al-Baqarah* (2): 228]

And He says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ
عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ
قَانِنَاتٌ حَفِظْنَ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّي تَخَافُونَ
نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا
إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٢٢٩﴾

“Men are in charge of women by [right of] what Allāh has given one over the other and because they spend their wealth on them. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allāh would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], admonish them. But if they obey you [once more], seek no means against them. Indeed, Allāh is ever Exalted and Grand.”

[*al-Nisā'* (4): 34]

And Mu'āwiyah Ibn Haydah (*radīy Allāhu 'anhu*) said: ‘What right

can any wife demand of her husband?’ He replied: ‘You should give her food when you eat. Clothe her when you clothe yourself, not strike her on the face, and do not revile her (or separate from her except in the house. And how could you, while you have gone in unto each other [i.e. had intimate relations with each other], except what is lawful upon them?).’¹¹²

And the Prophet (ﷺ) said: “Verily, the dispensers of justice will be seated on seats of light beside Allāh, on the right side of the Most Beneficent, the Almighty, the All-Powerful, either side of Him is the right side both being equally meritorious. [The dispensers of justice are] those who do justice in their rules, in matters relating to their families and in all that they undertake to do.”¹¹³

So if they both know that and act upon it, Allāh, Most Blessed, Most High will grant them a good life and they will live a pleasant and happy life, for Allāh, the Almighty, the All-Powerful says:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ
أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

“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.”

[*al-Nahl* (16): 97]

¹¹² Abū Dāwūd, 1/334, Al-Ḥākim, 2/187-188 and Aḥmad in his Musnad, 5/3 and 5 with a ḥasan chain of narrators

¹¹³ Muslim, 6/7 and Ibn Mīndah in his *al-Tawḥīd*, 1/94, who said that it is ṣaḥīḥ ḥadīth.

Thirdly: It is incumbent upon the woman in particular, to obey any orders her husband gives to her, within the limits of her capabilities, for this is one of the things with which Allāh has preferred men over women, as mentioned in the two previous Qur'ānic verses:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ

“Men are the protectors and maintainers of women.”

[*al-Nisā'* (4): 34]

And:

وَالرِّجَالُ عَلَيْهِنَّ دَرَجَةٌ

“But the men have a degree over them [in responsibility and authority].”

[*al-Baqarab* (2): 228]

And numerous authentic traditions have been reported which confirm this meaning and which make absolutely clear what a woman's rights are and what her responsibilities are, should she obey him or disobey him and it is essential that we cite some of them here, in the hope that they will serve as a reminder to the women of our time, for Allāh, Most High says:

وَذَكْرٌ فَإِنَّ الذِّكْرَى نَنْفَعُ الْمُؤْمِنِينَ

“And remind, for indeed, the reminder benefits the believers.”

[*al-Dhāriyāt* (51): 55]

The first: “It is not lawful for a woman to fast (and in another version: “a woman may not fast”) when her husband is at home without his permission [except in Ramaḍān]; and she should not

allow anyone to enter his house without his permission.”¹¹⁴

The second: “When a man invites his wife to his bed and she does not come, and he [the husband] spends the night being angry with her, the angels curse her until morning (and in another version: “until she returns”, or in another version: “until he becomes pleased with her”).”¹¹⁵

The third: “By Him in Whose Hand is the soul of Muḥammad, no woman can fulfil her duty towards Allāh until she fulfils her duty towards her husband. If he asks her [for intimacy] even if she is on her camel saddle, she should not refuse.”¹¹⁶

The fourth: “Whenever a woman harms her husband in this world, his wife [from among the *ḥūr ‘in* in Paradise] says: ‘You must not harm him. May Allāh destroy you! He is only a passing guest with you and is about to leave you to come to us.’”¹¹⁷

The fifth: It was reported on the authority of Ḥusayn Ibn Mih-san (*radīy Allāhu ‘anhu*) that he said: ‘My [paternal] aunt told me: ‘I went to the Prophet (ﷺ) for some need and he (ﷺ) said: “What is this? Do you have a husband?” She replied: ‘Yes.’ He (ﷺ) asked: “How are you towards him?” She said: ‘I do not fail him except in the things that I am unable to do.’ He (ﷺ) said: “[Look at] how you are towards him, for he is your Paradise and your Fire.’”¹¹⁸

¹¹⁴ Bukhārī, 4/242-243, Muslim, 3/91, Abū Dāwūd, 1/385, Nasā’ī in his *al-Kubra*, 2/63, Aḥmad in his *Musnad*, 2/316, 444, 464, 476, and 500, Ṭaḥāwī in his *Muskel*, 2/425 and others.

¹¹⁵ Bukhārī, 4/241, Muslim, 4/157, Abū Dāwūd, 1/334, Dāramī, 2/149 and 150, Aḥmad in his *Musnad*, 2/255, 348, 386, 439, 468, 480, 519 and 538, and others.

¹¹⁶ Ibn Mājah, 1/570, Aḥmad in his *Musnad*, 4/381 and others. The hadīth is ṣaḥīḥ.

¹¹⁷ Tirmidhī, 2/208, Ibn Mājah, 1/621 and others

¹¹⁸ Ibn Abī Shaybah in his *al-Muṣannaḥ*, 7/47/1, Ibn Sa’d, 8/459, Nasā’ī, Aḥmad in his *Musnad*, 4/341, Ṭabarānī in his *al-Awsaṭ*, 1/170, Ḥākim, 2/189, Bayhaqī in his *Sunan*, 7/291 and others.

The seventh: "If a woman performs her five daily prayers, remains chaste and obeys her husband, she will enter Paradise from any of its gates that she wishes."¹¹⁹

Section Forty:

The Obligation for a Wife to Serve Her Husband

I say: Some of the aforementioned traditions appear to prove that it is obligatory for her to obey her husband and to serve him, with the limits of her ability and among those of which there is no doubt is that the first thing included in that service is service in his house and the things associated with it, such as educating his children and the like.

Scholars differed regarding this: Shaikh al-Islām, Ibn Taymiyyah said in '*Al-Fatawa*' (2/234-235): 'The disagreement among the scholars regarding whether or not she should serve him in such matters as fixing the mattress, serving food and drink, baking bread, grinding wheat and feeding his slaves and his livestock, such as giving fodder to his riding beast and the like. Some of them said that it is not obligatory for her to provide this service, but this saying is weak, like the weakness of the opinion of those who say that the obligation for her to provide companionship does not necessarily entail sexual intercourse with him! This is because that is not providing companionship to him with *al-ma'rūf* (all that is good and lawful). Indeed, the person who is of equal status to his travelling companion and stays with him in his accommodation, if he does not assist him in his affairs, then he has not provided companionship with *al-ma'rūf*.

¹¹⁹ Aḥmad, #1661 and Ibn Ḥibbān, in his '*Sahīḥ*', on the authority of Abū Hurayrah (*radīy Allāhu 'anhu*). This ḥadīth is ṣaḥīḥ or ḥasan, having been reported from a number of sources

It was also said—and this is the correct view—that it is obligatory for her to serve him, because the husband is described in the Book of Allāh as being the chief [of the household] and she is described in the Sunnah of the Messenger of Allāh (ﷺ) as a helper, [as mentioned earlier,] and service is incumbent upon the helper and the slave, because that is *al-ma'rūf*.

Then there are those among them who say that only light service is incumbent upon her, while others claim that she is obligated to serve with *al-ma'rūf*. And this is the correct view, so it is incumbent upon her to serve him with *al-ma'rūf*, as her like does to his like. This [service] may take various forms, according to circumstances; so the service of the Bedouin woman is not like that of a woman who lives in a town, nor is the service of a strong woman like that of a weak woman.'

I say: This is the correct view, *inshā' Allāh*, which is that it is obligatory for a woman to serve in the house; and it is the opinion of Mālik and Asbagh, as reported in '*Fath Al-Bari*' (9/418), of Abū Bakr Ibn Abī Shaybah as well as Al-Jawzajānī, from among those adhering to the Hanbalī school of Islāmic Jurisprudence, as stated in '*Al-Ikhtiyārāt*' (p. 145), and a group from among the earlier and later generations [of Muslim scholars] and likewise, in '*Al-Zād*' (4/46).¹²⁰ And we have not found any solid evidence for those who say that it is not obligatory.

As for the claim of some of them that the marriage contract only requires giving pleasure and enjoyment, not service, it is rejected, because the woman receives pleasure and enjoyment also from her husband, so they are equal in this respect. And it is well known that Allāh, Most Blessed, Most High has enjoined upon the

¹²⁰ '*Zād Al-Ma'ad*' by Ibn Qayyim Al-Jawziyyah.

husband something else for his wife, which is to provide for her needs, clothe her and give her a place to live; so fairness requires that she provide something else for him in return for that, and that is naught but to serve him. This is especially true since, according to the evidence of the Noble Qur'ān, he has a degree over her, as we stated earlier. If she does not serve him and he is forced therefore to undertake the service of the house himself, this would in effect, make her the one with a degree over him, which is the opposite of what the Qur'ānic verse says, as is clear. Therefore, it is established that she must serve him, and that is what is meant.

In addition, the man undertaking this responsibility clearly entails two things: that the husband is preoccupied with housework and is thus prevented from earning a living and other responsibilities. While the wife remains at home without performing any of the tasks incumbent upon her; and the wrongfulness of this is clearly apparent in Islāmic Law, which declares equal rights between the two spouses—and indeed, has given preference to the man by granting him a degree over her. For this reason, the Messenger of Allāh (ﷺ) was unsympathetic towards his daughter, Fāṭimah's (*radīy Allāhu 'anhā*) complaint, when: 'Fāṭimah (*radīy Allāhu 'anhā*) went to the Prophet (ﷺ) complaining about the bad effect of the grindstone on her hand. She heard that the Prophet (ﷺ) had received a few slave girls. But [when she came there], she did not find him, so she mentioned her problem to 'A'ishah (*radīy Allāhu 'anhā*). When the Prophet (ﷺ) came, 'A'ishah informed him about that. 'Alī (*radīy Allāhu 'anhu*) said: 'So the Prophet (ﷺ) came to us when we had gone to bed. We wanted to get up [on his arrival] but he (ﷺ) said: "Stay where you are." Then he came and sat between me and her and I felt the coldness of his feet on my stomach. He (ﷺ) said: "Shall I direct you to something better than what you have requested? When you go to bed say: '*Subhan Allāh*' (Glorified

be Allāh) thirty-three times: ‘*Al-HamduLillah*’ (all praise and thanks be to Allāh) thirty-three times, and ‘*Allāhu Akbar*’ (Allāh is Greater) thirty-four times, for that is better for you than a servant.” [‘Alī said:] ‘I have never failed to recite it ever since.’ Somebody asked: ‘Even on the night of the battle of Siffin?’ He said: ‘Even on the night of the Battle of Siffin.’”¹²¹

So you see that the Prophet (ﷺ) did not say to ‘Alī (*radīyAllāhu ‘anhu*): “There is no service incumbent upon her, it is only incumbent upon you.” He did not favour anyone in his ruling, as Ibn Al-Qayyim said; and whoever desired more information on this subject, he should refer to his admirable book ‘*Zād Al-Ma‘ad*’ 4/45-46.

But one of what has preceded regarding the obligation upon the wife to serve her husband negates the preferability of a man sharing that with her, if he finds the time and the opportunity to do so. Indeed, this is a part of good companionship between two spouses, which is why ‘A’ishah (*radīyAllāhu ‘anḥā*) said: ‘He used to keep himself busy helping members of his family [i.e. serving his family] and when it was the time for the prayer, he would go out for prayer.’

It is narrated by Bukhārī (2/129 and 9/418) and Tirmidhī (3/314), who declared it to be authentic, by Al-Mukhallis in ‘*Al-Mukhallisiyyat*’ (66/1), Ibn Sa‘d (1/366) and Tirmidhī also narrated it in ‘*Al-Shamā‘il Al-Muḥammadiyyah*’ (2/185),¹²² from another source, with the words: “He was a human from among other humans. He himself removed the lice from his clothing, milked

¹²¹ Bukhārī 9/417-418

¹²² Refer to the complete English translation of by ‘*Al-Shamā‘il Al-Muḥammadiyyah*’ of Imām Tirmidhī published by Dār as-Sunnah Publishers, Birmingham, United Kingdom, 1st ed., 2020 under the title: ‘The Sublime Beauty of the Prophet (ﷺ)’.

his goats, and did all his work himself.” Its narrators are those of authentic aḥādīth, though there is weakness in some of them. However, it was narrated by Aḥmad and Abū Bakr Al-Shāfi‘ī, as I have confirmed by ‘*Silsilah Al-Aḥādīth Al-Ṣaḥīḥah*’ [no. 670].

And Allāh is the Granter of Success.

This is the end of what Allāh, Most Blessed, Most High has allowed me success in mentioning from among the correct manners of marriage in this treatise.

*Glory be to You, O Allāh and all praise and thanks be to You.
I bear witness that none is worthy of worship except You and
I ask Your Forgiveness and turn to You in repentance.*