

THE
ETIQUETTES OF
MARRIAGE

IN THE PURE TRADITION OF THE PROPHET

صلى الله عليه وسلم



SHAYKH MUHAMMAD NAASIR-UD-DEEN AL-ALBAANI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, most Gracious, most Merciful

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(sallallaahu 'alaihi wa sallam)

From the book
ADAAB-UZ-ZUFAAF

BY
SHAYKH MUHAMMAD NAASIR-UD-DEEN AL-ALBAANI

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PUBLISHER'S NOTE

All praise belongs to Allaah the Almighty. We praise Him, seek His help and turn to Him in repentance. We seek refuge in Him from the evils of our own selves and from the wickedness of our actions. Whomsoever Allaah guides, no one can misguide him, and whomsoever Allaah leaves to stray, no one can guide him. I bear witness that there is none worthy of worship except Allaah the One without any partners, and I also bear witness that Muhammad is His slave and Messenger.

It is our honour and pleasure to present this English rendering of Shaikh Naasir-ud-deen Al-Albaani's book "Adaab-uz-zufaaʻ", albeit a cut-down version, dealing with the basic and fundamental manners of getting married and intimate relationship between husband and wife. The concise and to-the-point nature of this book makes it a highly practical work and its value lies in the fact that all Islaamic guidelines given here are according to evidence checked for authenticity and correctness by the great accomplished scholar.

The irreligious secular people who have the vast industry of media and entertainment in their hands along with such people who are predominant in managing the affairs of Muslims are constantly promoting the growth of the young and old alike away from a true Islaamic development and submission to Allaah. All reformation and purification need to begin with oneself and then proceed with one's own family and immediate circles of concern. An honest attendance to family matters is the best way to shield oneself from corrupting influence and to establish the Islaamic way of life in society upon a solid and relevant footing.

We ask Allaah to accept our humble efforts to contribute towards this proper Islaamic development and establishment and enable this book to benefit all its readers. May Allaah defeat the plots and actions of *shaitaan*

and his allies and make the Muslims strong and blessed in this world and blessed in the Hereafter, *ameen*.

Abu Muntasir ibn Mohar 'Ali

President of Jam'iat Ihyaa` Minhaaj al-Sunnah

About the author:

Shaikh Muhammad Naasir-ud-deen Al-Albaani

He was born in the city of Ashkodera, then the capital of Albania in the year 1332H (1914 C.E.) into a poor family. His father al-Haaj Nooh Najjaatee al-Albaani had completed *Sharee'ah* studies in Istanbul and returned a scholar to Albania. After Albania was taken over by atheism the family made *Hijrah* to Damascus. In Damacus Shaikh al-Albaani completed his initial education and was then taught the Qur'an, *Tajweed*, sciences of 'Arabic Language, *fiqh* of the Hanafee *madhab* and further branches of the *Deen* by various Shaikhs and friends of his father.

He also learnt from his father the art of clock and watch repair - and became highly skilled in that and famous for it and derived his earnings through it. He began to specialise in the field of *badeeth* and its related sciences by the age of 20-being influenced by articles in 'al-Manaar' magazine.

He began to work in this field by transcribing al-Haafiz al'Iraaqee's monumental "al-Mughnee 'an-hamlil-Asfaar fil-Asfaar fee takhreej maafil-Ihyaal-Akhbaar" and adding notes to it.

He delved further into the field of *Hadeeth* and its various sciences despite discouragement from his father. Furthermore, the books he needed were not to be found in his father's library, which was composed mainly of various works of Hanafee *Fiqh*. Since he could not afford many of the books he required he would borrow them from the famous library of Damascus - 'al-Maktabatuz-Zaahiriyyah' or sometimes from booksellers. He became engrossed with the science of *Hadeeth* to the extent that he would sometimes close up his shop and stay in the library for up to

twelve hours. Breaking off his work only for prayer, he would not even leave to eat, but would take two light snacks with him.

Eventually the library authorities granted him a special room to himself for his study and his own key for access to the library before normal opening time. Often he would remain at work from early morning until after 'Ishaa. During this time he produced many useful works - many of which are still waiting to be printed.

After a number of his works appeared in print the Shaikh was chosen to teach *Hadeeth* in the new University in al-Madeenah, Saudi Arabia, for three years from 1381 to 1383H - where he was also a member of the University board.

He was forced to emigrate a number of times moving from Syria to Jordan, then to Syria again, then Beirut, then the Emirates, then again to 'Ammaan, Jordan where he now resides.

His works - mainly in the field of *Hadeeth* and its sciences number over 100.

His students are many and include many Shaikhs of the present day, amongst them: Shaikh Muhammad 'Eed 'Abbaasee, Shaikh 'Umar Sulaimaan al-Ashqar, Shaikh 'Ali Khushshaan, Shaikh Muhammad Jameel Zainoo, Shaikh 'Abdur-Rahman 'Abdus-Samad, and Shaikh 'Abdur-Rahmaan 'Abdul-Khaaliq.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Author's Introduction

All praise is due to Allaah, the One who said in the clear verses of His Book:

And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): Verily in that are Signs for those who reflect. [al-Room 30:21]

May the prayers and peace of Allaah be upon His Prophet Muhammad, the one who said in an authenticated *hadeeth* «**Marry the loving and fertile, for I will compete with the other Prophets with the number of my followers on the day of *Qiyama*.**»¹

After this opening: There are in Islaam certain etiquettes to be followed by anyone who marries and wishes to consummate his marriage with his wife. Most Muslims today, even those who exert themselves in Islamic worship have either neglected or become totally ignorant of these Islamic etiquettes. Therefore, I decided to write this beneficial treatise clearly explaining these issues on the occasion of the marriage of someone dear to me. I hope that it will be an aid to him and to other believing brothers in carrying out what the Chief of the Messengers (صلى الله عليه وسلم) has ordained on the authority of the Lord of the Worlds. I have followed that by

¹ Ahmad and at-Tabaraani with *hasan isnaad*. Declared *sabeeh* from Anas by Ibn Hibbaan.

pointing out certain issues important to every one who marries, and with which many wives in particular have been tested.

I ask Allaah Most High to bring out some benefit from this treatise, and to accept this work solely for His glorious countenance. Surely, He is the Righteous, the Merciful.

It should be known that there is much etiquette in the area of marriage. All that I am concerned with here in this quickly compiled work is that which is authenticated from the Sunnah of the Prophet Muhammad (صلى الله عليه وسلم), that which is irreproachable from the standpoint of its chain of narration and upon which no doubt can be cast in terms of its constructions and meanings. In this way, whoever reads and follows this information will be on a clearly established basis in his religion, and will have full confidence in the source and validity of his actions. I hope for him that Allaah will put the final seal of felicity on his life, in reward for beginning his married life with the following of the Sunnah, and to make him among His slaves whose statement He has described in the Qur'aan saying:

And these who pray, “Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous.” [al-Furqaan 25:74]

The final disposition of things is for those of pious practice, as the Lord of the Worlds said:

As to the Righteous, they shall be amidst (cool) shades and springs (of water). And (they shall have) fruits, -all they desire. “Eat ye and drink ye to your heart's content: for that ye worked (righteousness).” Thus do We certainly reward the Doers of Good. [al-Mursalaat 77:41-44]

The following then, are that etiquette: -

1. KINDNESS TOWARD YOUR WIFE WHEN YOU WISH TO ENTER INTO HER

It is desirable, when one goes into his wife on his wedding night, to show her kindness, such as presenting her with something to drink. This is found in the *hadeeth* narrated by Asmaa' bint Yazid ibn As-Sakan (رضي الله عنها) who said: "I beautified 'Aa'ishah for Allaah's Messenger (صلى الله عليه وسلم), then called him to come see her unveiled. He came, sat next to her, and brought a large cup of milk from which he drank. Then he offered it to 'Aa'ishah, but she lowered her head and felt shy. I scolded her and said to her: 'Take from the hand of the Prophet (صلى الله عليه وسلم).' She then took it and drank some. Then the Prophet (صلى الله عليه وسلم) said to her, '**Give some to your companion.**' At that point, I said: 'O Messenger of Allaah, rather take it yourself and drink, and then give it to me from your hand.' He took it, drank some, then offered it to me. I sat down and put it on my knees. I began rotating it and following it with my lips so that I might hit the spot from which the Prophet (صلى الله عليه وسلم) had drunk. Then the Prophet (صلى الله عليه وسلم) said about some women who were there with me: '**Give them some.**' But they said: 'We do not want it.' (i.e. are not hungry for it.) The Prophet (صلى الله عليه وسلم) said '**Do not combine hunger and fibbing!**'"²

² Ahmad and al-Humaidi. Ahmad reports it with two chains of transmission - one of which supports the other...

2. PLACING YOUR HAND ON YOUR WIFE'S HEAD AND PRAYING FOR HER

The husband should, at the time of consummating the marriage with his wife or before that, place his hand on the front part of her head, mention the name of Allaah Most High, and pray for Allaah's blessings. This is according to the statement of the Prophet (صلى الله عليه وسلم) «When any of you marries a woman ... he should hold her forelock, mention Allaah Most High, and pray for His blessings saying: 'O Allaah, I ask You for the good in her and the good with which You created her, and I seek refuge in You from the evil in her and the evil with which you have created her.'» (*Allaahumma innee as'aluka min khayriha wa khayri maa jabaltaha 'alaibi wa a'oodhubika min sharriha wa sharri maa jabaltaha 'alaibi*).³

3. THE PRAYING OF HUSBAND AND WIFE TOGETHER

It is desirable for the husband and wife to pray two *rak'aat* (units) together on their wedding night. This has been narrated from the earliest generations of Muslims, as in the following two narrations:

FIRST: On the authority of Abu Sa'eed Mawla Abu Asyad who said: "I got married while I was a slave. I invited a number of the companions of the Prophet (صلى الله عليه وسلم), among whom was Ibn Mas'ood, Abu Dharr and Hudhaifa. When the prayer was called, Abu Dharr began to step forward when the others said to him: 'No!' He said: 'Is it so?' and they said: 'Yes.' Then I stepped forward and led the prayer though I was an slave still owned. They taught me, saying: 'When your wife comes in to you, pray

³ Al-Bukhaaree in "Afaalul-'Ibaad", Aboo Daawood, Ibn Maajah, al-Haakim, al-Baihaqee and Aboo Ya'laa with *hasan isnaad*...

two *rak'aat*. Then ask Allaah for the good of that which has come to you, and seek refuge in Him from its evil. Then it is up to you and it is up to your wife.”⁴

SECOND: On the authority of Shaqeeq who said: “A man named Abu Hareez came and said: ‘I have married a young girl and I am afraid she will despise me.’ ’Abdullaah ibn Mas’ood said to him: ‘Verily, closeness is from Allaah, and hatred is from *Shaitaan* who wishes to make despicable that which Allaah has allowed. So when your wife comes to you, tell her to pray behind you two *rak'aat*.” In another version of the same story, “’Abdullaah went on to say: ‘And say: O Allaah give Your blessings to me in my wife, and to her in me. O Allaah join us together as long as You join us in good, and split us apart if You send to us that which is better.”⁵

4. WHAT TO SAY AT THE TIME OF MAKING LOVE

When a Muslim man is about to enter his wife, he should always say first:

Bismillahi, Allabumma jannibnaa ash-Shaitaan, wa jannib ash-Shaitaan maa razaqtanaa.

In the name of Allaah, O Allaah, keep us away from the devil, and keep the devil away from that which You may grant us (i.e. offspring).

About this, the Prophet (ﷺ) said «**After that, if Allaah decrees that they will have a child, the devil will never be able to harm that child.**»⁶

⁴ Ibn Abi Shaibah and 'Abdur-Razzaaq.

⁵ Ibn Abi Shaibah, at-Tabaraani and 'Abdur-Razzaaq: *Sabeeh*.

⁶ Al-Bukhaaree

5. HOW HE SHOULD COME TO HER

It is allowed for a Muslim man to enter his wife in her vagina from any direction he wishes - from behind or from the front. About this Allaah revealed the following verse:

Your wives are as a tilth unto you; so approach your tilth when or how ye will [al-Baqarah 2:223]

There are also various *hadeeth* on this subject, of which I will give only two:

FIRST: On the authority of Jaabir (رضي الله عنه) who said: "The Jews used to say that if a man entered his wife in the vagina but from behind her then their child would be cross-eyed! After that Allaah revealed the verse: **Your wives are as a tilth unto you; so approach your tilth when or how ye will** [al-Baqarah 2:223] The Prophet (صلى الله عليه وسلم) said «**From the front or the back, as long as it is in the vagina.**»⁷

SECOND: On the authority of Ibn 'Abbaas (رضي الله عنه) who said: "The *Ansaar*, 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 *Ansaar* had followed their example in that. These people from Quraish, on the other hand, used to expose their women in an uncomely manner. They took pleasure in them from the front, from the back, or laid out flat. When the Makkans came

⁷ Al-Bukhaaree and Muslim.

to Al-Madeenah at the time of *Hijrah*, one of them married a woman from among the *Ansaar*, and began doing that with her. She disapproved of it and told him: ‘We used only to be approached from the side, so do that or stay away from me!’ This dispute became very serious until it reached the ears of the Prophet (صلى الله عليه وسلم). So Allaah revealed the verse: **Your wives are as a tilth unto you; so approach your tilth when or how ye will** [al-Baqarah 2:223] (i.e. from the front, the back, or laid out flat). What is meant here is the entry which produces children.”⁸

6. THE PROHIBITION OF SODOMY

It is forbidden for a Muslim man to enter his wife in her anus. This is understood from the verse quoted above (i.e. since a “planting ground” can only refer to a place where something might grow), and from the narrations cited above. There are also other *hadeeth* on the subject, among them:

FIRST: On the authority of Umm Salamah (رضي الله عنها) who said: “When the *Muhaajiroon* came to the *Ansaar* at Al-Madeenah, some of them married women from the *Ansaar*. The women of the *Muhaajiroon* used to lie on their faces (during intercourse), while the women of the *Ansaar* never did it that way. Then one of the men of the *Muhaajiroon* wanted his wife to do that. She refused until such time as she could ask the Prophet (صلى الله عليه وسلم) about it. She went to the Prophet (صلى الله عليه وسلم) but was embarrassed to ask the question, and so Umm Salamah asked him. Then the verse was revealed which says: **Your wives are as a tilth unto you; so approach your tilth when or how ye will** [al-Baqarah 2:223]. The Prophet (صلى الله عليه وسلم) said «No! (not in any way you wish) Except in one opening! (I.e. the vagina)»⁹

⁸ Abou Daawood, al-Haakim and others: *Hasan isnaad* and is supported.

⁹ Ahmad, at-Tirmidhee and others: *Sabeeh*.

SECOND: On the authority of Ibn 'Abbaas (رضي الله عنه) who said: 'Umar ibn Al-Khattab came to the Prophet (صلى الله عليه وسلم) and said: 'O Messenger of Allaah, I am destroyed!' The Prophet (صلى الله عليه وسلم) asked: '**And what has destroyed you, O 'Umar?'** 'Umar said: 'I turned my mount around last night.' (An expression which means he had sexual intercourse with his wife penetrating the vagina while mounting her from the rear.) The Prophet (صلى الله عليه وسلم) gave him no answer and then the verse was revealed which says: **Your wives are as a tilth unto you; so approach your tilth when or how ye will** [al-Baqarah 2:223] and the Prophet (صلى الله عليه وسلم) said **«From the front and from the back, just beware of her anus and her menses.»**¹⁰

THIRD: On the authority of Khuzaima ibn Thaabit (رضي الله عنه) who said: A man asked the Prophet (صلى الله عليه وسلم) about entering women in the rear, or the entering by a man of his wife in her rear, and the Prophet (صلى الله عليه وسلم) answered: '*Halaal* (i.e. permissible).' When the man turned to leave, the Prophet (صلى الله عليه وسلم) called him or ordered for him to be called back and said, **«What did you say? In 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, then no. Verily Allaah is not ashamed of the truth - do not enter your wives in their anuses!»**¹¹

FOURTH: **«Allaah does not look at one who comes to his wife in her anus.»**¹²

FIFTH: **«Cursed are those who come to their wives in their anuses.»**¹³

¹⁰ An-Nasaa'ee in "Ishratun-Nisaa" with *hasan isnaad*, at-Tirmidhee and others.

¹¹ As-Shaafi, al-Baihaqi and others: *Saheeb*.

¹² An-Nasaa'ee: *Hasan isnaad* and supported in "al-'Ishrah"; at-Tirmidhee and Ibn Hibbaan.

¹³ Abou Daawood, Ahmad and others with *hasan isnaad* and is supported.

SIXTH: «Whoever has sexual intercourse with a menstruating woman, or a woman in her anus, or approaches a soothsayer and believes what he is told has disbelieved in that which was revealed to Muhammad»¹⁴

7. MAKING *WUDHOO'* BETWEEN TWO ACTS WITH ONE'S WIFE

When a Muslim man has had sexual intercourse with his wife in the legal manner and then wishes to return another time, he should first perform *wudhoo'*, based on the statement of the Prophet (صلى الله عليه وسلم) «When one of you comes to his wife and then wishes to return another time, let him perform *wudhoo'* between the two times (In another version, the same *wudhoo'* which he performs for prayer) for verily, it will invigorate his return.»¹⁵

¹⁴ Aboo Daawood, at-Tirmidhee and others: *Saheeh*.

¹⁵ Muslim, Ibn Abi Shaibah and others.

8. BATHING IS PREFERABLE

Bathing, however, is preferable to merely making *wudhoo* in such situations. Abu Raafi' (رضي الله عنه) narrates: "That the Prophet (صلى الله عليه وسلم) made the rounds of all his wives one night, bathing in the house of each one. He (i.e. the narrator) asked the Prophet (صلى الله عليه وسلم): 'Couldn't you have just bathed once (i.e. at the end)?' The Prophet (صلى الله عليه وسلم) answered «**This way is purer, cleaner and better.**»¹⁶.

9. THE BATHING OF HUSBAND AND WIFE TOGETHER

It is permissible for husband and wife to bathe together in the same place even though he sees her private parts, and she sees his. This is established by a number of *hadeeth*, among them:

FIRST: On the authority of 'Aa'ishah (رضي الله عنها) who said: "I used to bathe with the Prophet (صلى الله عليه وسلم) from a single container of water which was placed between us such that our hands collided inside it. He (صلى الله عليه وسلم) used to race me such that I would say: 'Leave some for me, leave some for me!' She added 'We were in a state of *Janaba* (i.e. the state of having slept together.)"¹⁷

SECOND: On the authority of Mu'aawiya ibn Haida (رضي الله عنه), who said: "I said: 'O Messenger of Allaah, which of our nakedness is allowed, and of which must we beware?' The Prophet (صلى الله عليه وسلم) answered «**Guard your nakedness except from your wife or those whom your right hand possesses.**» (So it is permissible for both spouses to look and touch the

¹⁶ Aboo Daawood, an-Nasaa'ee: *Hasan* in "al-'Ishrah", and others

¹⁷ Al-Bukhaaree and Muslim.

body of his or her companion even the private parts.) He said: ‘O Messenger of Allaah, what about if relatives live together with each other?’ The Prophet (صلى الله عليه وسلم) answered **«If you can make sure that no one ever sees your nakedness, then do so.»** He said: ‘O Messenger of Allaah, what about when one is alone?’ The Prophet (صلى الله عليه وسلم) said **«Allaah is more deserving of your modesty than are the people.»**¹⁸

10. MAKING *WUDHOO*’ AFTER SEX AND BEFORE SLEEPING

It is best for husband and wife not to sleep after having sex until they first perform *wudhoo*’. There are various *hadeeth* about this, among them:

FIRST: On the authority of ‘Aa’ishah (رضي الله عنها) who said: “Whenever the Prophet (صلى الله عليه وسلم) wished to sleep or eat while in a state of *Janaba* (i.e. after having sex and before bathing), he would wash his private parts and perform *wudhoo*’ as for prayer.”¹⁹

SECOND: On the authority of Ibn ‘Umar (رضي الله عنه) who said: “‘O Messenger of Allaah (صلى الله عليه وسلم), should we go to sleep in a state of *Janaba*?’ The Prophet (صلى الله عليه وسلم) answered **«Yes, after making *wudhoo*’»**²⁰ In another version: **«Perform *wudhoo*’, and wash your private parts, and then sleep.»**²¹ And, in another version: **«Yes, you can perform *wudhoo*’, sleep, and bathe whenever you want.»**²² Also in yet another version: **«Yes, and perform *wudhoo*’ if you wish.»** (This last version proves that this *wudhoo*’ is not obligatory.)²³

¹⁸ Ahmad, Aboo Daawood, at-Tirmidhee and others: *Sabeeh*.

¹⁹ Al-Bukhaaree and Muslim.

²⁰ Al-Bukhaaree and Muslim.

²¹ Al-Bukhaaree and Muslim.

²² Muslim and al-Baihaqi.

²³ Ibn Khuzaima and Ibn Hibbaan: *Sabeeh*.

THIRD: On the authority of 'Ammaar ibn Yaasir (رضي الله عنه), the Prophet (صلى الله عليه وسلم) said «There are three which the angels will never approach: The corpse of a disbeliever; a man who wears perfume of women; and one who has had sex until he performs *wudhoo'*»²⁴

11. THE RULING OF THIS WUDHOO'

This *wudhoo'* is not obligatory, but is very highly and definitely commendable. This (i.e. its not being obligatory) is based on the *hadeeth* narrated by 'Umar (رضي الله عنه) in which he asked the Prophet (صلى الله عليه وسلم): “Should we go to sleep in a state of *janaba*?” To which the Prophet (صلى الله عليه وسلم) answered «Yes, and perform *wudhoo'* if you wish.»²⁵ This is also supported by other *hadeeth*, among them a *hadeeth* narrated by 'Aa'ishah (رضي الله عنها) who said: “The Prophet (صلى الله عليه وسلم) used to sleep in a state of *janaba* without having touched water, until he would get up later and bathe.”²⁶

In another version narrated by 'Aa'ishah (رضي الله عنها), she said: “He used to spend the night in a state of *janaba* until Bilal came in the morning to make the *adhaan*. Then he would get up, bathe while I looked at the water dripping from his head, and go out. Then I would hear his voice in the Fajr prayer. After that he would remain fasting.” Mutarrif said: “I said to Aamir: In the month of Ramadaan?” He said: ‘Yes, in Ramadaan and in other than Ramadaan.’”²⁷

²⁴ Aboo Daawood, Ahmad and others: *Hasan*.

²⁵ Ibn Hibbaan: *Sabeeh*.

²⁶ Ibn Abi Shaiba, at-Tirmidhee, Aboo Daawood and others: *Sabeeh*.

²⁷ Ibn Abi Shaiba, Ahmad and others: *Sabeeh*.

12. MAKING TAYAMMUM IN A STATE OF JANABA INSTEAD OF WUDHOO'

It is also permissible to make *tayammum* sometimes instead of *wudhoo'* before sleeping. This is based on a *badeeth* of 'Aa'ishah (رضي الله عنها) in which she said: "When the Prophet (صلى الله عليه وسلم) was in a state of *janaba* and wished to sleep, he used to make *wudhoo'* or *tayammum*."²⁸

13. BATHING BEFORE SLEEPING IS PREFERABLE

Bathing, however, is preferable to any of the above-mentioned possibilities as is clear in the *badeeth* of 'Abdullaah ibn Qais (رضي الله عنه) who said: "I asked 'Aa'ishah: 'What did the Prophet (صلى الله عليه وسلم) do when in a state of *janaba*? Did he bathe before sleeping or sleep before bathing?' She answered: 'He did all of those things. Sometimes he bathed and then slept and sometimes he performed *wudhoo'* and then slept.' I said: 'Praise be to Allaah who made things flexible.'"²⁹

14. THE PROHIBITION OF SEX WHEN SHE IS MENSTRUATING

It is forbidden for a Muslim man to have sexual intercourse with his wife when she is menstruating. This is clear in the following verse of the Qur'aan:

²⁸ Al-Baihaqi: *Hasan*.

²⁹ Muslim, Ahmad and Abu 'Auwaana.

They ask thee concerning women's courses. Say: They are a hurt and a pollution: so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by God. For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean [al-Baqarah 2:222]

There are also *hadeeth* about this, among them:

FIRST: «Whoever has sexual intercourse with a menstruating woman, or a woman in her anus, or approaches a soothsayer and believes what he is told has disbelieved in that which was revealed to Muhammad»³⁰

SECOND: On the authority of Anas ibn Malik (رضي الله عنه), who said: "When one of their women had her period, the Jews used to put her out of the house, and they would not eat, drink, or sleep with her in the house. The Prophet (صلى الله عليه وسلم) was asked about this, and Allaah revealed the verse: **They ask thee concerning women's courses. Say: They are a hurt and a pollution: so keep away from women in their courses, ...** Then the Prophet (صلى الله عليه وسلم) said **«Be with them in the house, and do everything except for intercourse itself.»** The Jews said: 'This man wants to leave nothing which we do without doing something different.' Then Asyad ibn Hudair and 'Abbaad ibn Bishr came to the Prophet (صلى الله عليه وسلم) and said: 'O Messenger of Allaah, verily the Jews say such-and-such, should we not then have sexual intercourse during menstruation?' The Prophet's (صلى الله عليه وسلم) face changed such that they thought that he was enraged with them, so they left. As they were coming out, they saw a gift of milk being brought to the Prophet (صلى الله عليه وسلم). The Prophet (صلى الله عليه وسلم)

³⁰ Aboo Daawood, at-Tirmidhee and others: *Sabeeh*.

then sent someone after them to give them a drink of milk, so they felt that he was not actually angry with them.”³¹

15. THE PENITENCE OF ONE WHO HAS SEX DURING MENSES

Whoever is overcome by desire and has sexual intercourse with his wife when she is menstruating and before she becomes clean must give the value of one dinar's weight of gold or about 4.25 grams (4.2315 to be more precise), or half that amount. This is based on a *hadeeth* narrated by 'Abdullaah ibn 'Abbaas (رضي الله عنه) from the Prophet (صلى الله عليه وسلم) in relation to one who enters his wife while she is on her period as follows: «**Let him give one dinar in charity, or one half dinar.**»³²

³¹ Muslim, Abu 'Auwaana and Aboo Daawood.

³² At-Tirmidhee, Aboo Daawood, At-Tabaraani and others: *Sabeeh*.

16. WHAT IS PERMISSABLE WHEN SHE IS IN MENSTRUATION

It is allowed for him to enjoy pleasure with his wife in any way except for her private parts when she is on her period. There are several *hadeeth* about this:

FIRST: «... and do everything except intercourse itself.»³³

SECOND: On the authority of 'Aa'ishah (رضي الله عنها) who said: "When we were on our periods, the Prophet (صلى الله عليه وسلم) used to order us to put on a waist cloth and that her husband can then lie with her." One time she said: "... her husband can then fondle and caress her."³⁴

THIRD: On the authority of one of the wives of the Prophet (صلى الله عليه وسلم) who said: "When the Prophet (صلى الله عليه وسلم) wanted something from one of his wives who was on her period, he put a cloth over her private parts, and then did whatever he wanted."³⁵

17. WHEN IS IT ALLOWED TO RESUME SEXUAL ACTIVITY AFTER MENSES?

When she becomes clean of any menstrual blood, and the flow stops completely, it is allowed for them to resume sexual activity after she washes the place where the blood has been, or performs *wudhoo'*, or takes a complete bath. Any one of these three alternatives she does makes it

³³ Muslim, Abu 'Auwaana and Aboo Daawood.

³⁴ Al-Bukhaaree, Muslim and others.

³⁵ Aboo Daawood: *Sabeeh*.

allowed for them to resume sexual activity, based on Allaah's statement in the Qur'aan:

But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by God. For God loves those who keep themselves pure constantly and He loves those who keep themselves pure and clean [al-Baqarah 2:222]

This is the position of Ibn Hazm, 'Ataa, Qataadaa, al-Awzaa'ee and Daawud az-Zaahiree and of Mujaahid: as Ibn Hazm says: "All three of these are a purification - so whichever of them she uses after the cessation of her periods, then she is lawful for husband."

The same term is used to mean washing the private parts in the *Aayah* revealed concerning the people of Qubaa: **In it are men who love to be purified; and God loveth those who make themselves pure.** [Sooratut-Tawbah 9.108]

There is nothing here in the *Aayah*, however, or in the Sunnah, to restrict the *Aayah* in question to any of these three meaning - and to do so requires a further proof.

18. THE LAWFULNESS OF COITUS INTERRUPTUS

(Withdrawal of the penis from the vagina at the time of ejaculation with the purpose of avoiding impregnation. This can be done only with the permission of one's wife.)

It is allowed for a Muslim man to practice coitus interruptus with his wife. There are several *hadeeth* about this:

FIRST: On the authority of Jaabir (رضي الله عنه) who said: "We were practising coitus interruptus, and the Qur'aan was being revealed."³⁶ In another version, he said: "We used to practice coitus interruptus in the lifetime of the Prophet (صلى الله عليه وسلم), and he did not prohibit us from doing it."³⁷

SECOND: On the authority of Abu Sa'eed Al-Khudhree (رضي الله عنه), who said: "A man came to the Prophet (صلى الله عليه وسلم) and said: 'I have a young girl (right-hand possession), and I practice coitus interruptus with her. I want that which men want, but the Jews claim that coitus interruptus is minor infanticide.' The Prophet (صلى الله عليه وسلم) said «**The Jews have lied, the Jews have lied. If Allaah wished to create a child, you would not be able to prevent it.**»³⁸

THIRD: On the authority of Jaabir (رضي الله عنه), a man came to the Prophet (صلى الله عليه وسلم) and said: "I have a slave-girl who serves us and waters our date trees. Sometimes I go to her, but I dislike that she should become pregnant by me.' The Prophet (صلى الله عليه وسلم) said «**Use coitus interruptus if you like, but whatever has been ordained for her will come.**» After some time, the man again came to the Prophet (صلى الله عليه وسلم) and said: 'She has become pregnant!' The Prophet (صلى الله عليه وسلم) told him «**I told you that whatever has been ordained for her will come.**»³⁹

³⁶ Al-Bukhaaree and Muslim.

³⁷ Muslim, an-Nasaa'ee and at-Tirmidhee.

³⁸ An-Nasaa'ee in "al-'Ishrah"; Aboo Daawood and others: *Sabeeh*.

³⁹ Muslim, Aboo Daawood and others.

19. IT IS PREFERABLE NOT TO PRACTICE COITUS INTERRUPTUS

Not practising coitus interruptus is preferable for a number of reasons:

FIRST: It is harmful to the woman, since it reduces her pleasure by cutting it short. If she agrees to it, it still contains the following negative points:

SECOND: It negates part of the purpose of marriage which is enlarging the Muslim nation through offspring, as in the statement of the Prophet (صلى الله عليه وسلم) «**Marry the loving and fertile, for I will compete with the other Prophets with the number of my followers.**»⁴⁰ This is why the Prophet (صلى الله عليه وسلم) once referred to it as “minor infanticide” (and not because it is forbidden as infanticide is forbidden) when asked about it saying «**That is minor infanticide**»⁴¹ For this reason, also, he (صلى الله عليه وسلم) indicated that not doing it was preferable in the *badeeth* narrated by Abu Sa’eed Al-Khudhree (رضي الله عنه) saying: “Coitus interruptus was mentioned in the presence of the Prophet (صلى الله عليه وسلم) and he said «**Why would one of you do that?** (note that he did not say "let none of you do that") **Allaah is the Creator of every single soul.**»⁴² In another version, he said «**You act and you act and you act. There are no people destined to be from now until the day of *Qiyama* but that all of them will be.**»⁴³

⁴⁰ Aboo Daawood, an-Nasaa'ee and others: *Sabeeh*.

⁴¹ Muslim, Ahmad and al-Baihaqi.

⁴² Muslim.

⁴³ Muslim.

20. WHAT THE TWO SPOUSES SHOULD INTEND WITH THEIR MARRIAGE

Both spouses should enter into their marriage with the following intentions: freeing themselves of unfulfilled sexual desires, and protecting themselves from falling into that which Allah has forbidden (i.e. adultery and fornication). What's more, a reward as the reward for *sadaqah* (voluntary giving of charity) is recorded for them every time they have sex. This is based on the following *hadeeth* of the Prophet (صلى الله عليه وسلم) narrated by Abu Dharr (رضي الله عنه): "Some of the companions of the Prophet (صلى الله عليه وسلم) said to him: 'O Messenger of Allaah, the affluent among us have taken the rewards (of the hereafter)! They pray as we pray, fast as we fast, and then they give charity from the surplus of their wealth!' The Prophet (صلى الله عليه وسلم) said «Did not Allaah make for you that from which you can give *sadaqah*? Verily for every time you say *Subhaana Allaah* (Exalted is Allaah) there is a *sadaqah*, and for every time you say *Allaahu Akbar* (Allaah is most Great) there is a *sadaqah*, and for every time you say *Laa ilaha illallaah* (There is no deity except Allaah) there is a *sadaqah*, and for every time you say *Al-Hamdu lillahi* (Praise is to Allaah) there is a *sadaqah*, and in every act of enjoining what is right there is a *sadaqah*, and in every act of forbidding what is wrong there is a *sadaqah*, and in your sexual relations there is a *sadaqah*.» The companions said: 'O Messenger of Allaah, is there a reward for one of us when he satisfies his sexual desire?' The Prophet (صلى الله عليه وسلم) said «Don't you see, if he had satisfied it with the forbidden would there not have been a sin upon him?» They said: 'Why, yes!' He said «In the same way, when he satisfies it with that which is lawful, there is for him in that a reward.»⁴⁴

⁴⁴ Muslim, an-Nasaa'ee in "al-'Ishrah", and Ahmad.

21. WHAT HE SHOULD DO THE MORNING AFTER HIS WEDDING NIGHT

It is desirable for the husband to go to his relatives who came to visit him in his house, on the following morning, to give them greetings and pray for them. It is also desirable for them to do likewise for him, as in the following *hadeeth* narrated by Anas (رضي الله عنه): “The Messenger of Allaah (صلى الله عليه وسلم) gave a feast on the morning of his wedding night with Zainab, at which he fed the Muslims to satisfaction on bread and meat. Then he went out to the Mothers of the Believers (i.e. his other wives), gave them greetings and prayed for them, which they returned in kind. This is the way he used to do on the morning after a wedding night.”⁴⁵

22. THE HOUSE MUST HAVE A PLACE FOR BATHING

The married couple must have a place to bathe in their house, and the husband must not allow his wife to go to the public bathhouses. This is forbidden. There are various *hadeeth* about it, among them:

FIRST: On the authority of Jaabir (رضي الله عنه) who said: “The Prophet (صلى الله عليه وسلم) said «Whoever believes in Allaah and the Last Day, let him not allow his wife to go to the public baths. Whoever believes in Allaah and the Last Day, let him not go to the baths except with a waist-cloth. And whoever believes in Allaah and the Last Day, let him never sit at a table at which intoxicants are being circulated.»⁴⁶

SECOND: On the authority of Umm Ad-Dardaa’ who said: “I came out of the public bath and I met Allaah’s Messenger (صلى الله عليه وسلم) who said to

⁴⁵ Ibn Sa’d and an-Nasaa’ee: *Sabeeh*.

⁴⁶ Al-Haakim, at-Tirmidhee and others: *Sabeeh*.

me: 'From where have you come O Umm Dardaa?' I said: 'From the baths.' Then he (صلى الله عليه وسلم) said «**By the One in whose hand is my soul, every woman who removes her clothes anywhere except the house of one of her mothers has torn down all that veils her before Ar-Rahman.**»⁴⁷

THIRD: On the authority of Abu Al-Maleeh who said: "Some women from Ash-Shaam came to 'Aa'ishah (رضي الله عنها) and she said: 'Where are you from?' The women answered: 'We are people of Ash-Shaam (the area of present-day Syria).' 'Aa'ishah said: 'Are you perhaps from that district which allows its women to enter the public baths?' They said: 'Yes.' She said: 'As for me, I heard the Messenger of Allaah (صلى الله عليه وسلم) say «**Every woman who removes her clothes other than in her house has torn down all veils of modesty between herself and Allaah.**»⁴⁸

23. THE PROHIBITION OF SPREADING BEDROOM SECRETS

It is forbidden for either the husband or the wife to spread any of the secrets of their bedroom to anyone outside. The following two *hadeeth* are about this:

FIRST: «**Verily among the worst people before Allaah on the day of Qiyama is a man who approaches his wife sexually and she responds and then he spreads her secrets.**»⁴⁹

SECOND: On the authority of Asmaa bint Yazid (رضي الله عنها) who narrated "that she was once in the presence of the Prophet (صلى الله عليه وسلم) and there were both men and women sitting. The Prophet (صلى الله عليه وسلم) then said

⁴⁷ Ahmad: *Sabeeh*.

⁴⁸ At-Tirmidhee, Aboo Daawood and others: *Sabeeh*.

⁴⁹ Muslim, Ibn Abi Shaiba, Ahmad and others.

«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: ‘O, Yes! O Messenger of Allaah verily both the women and men do that.’ Then the Prophet (صلى الله عليه وسلم) said «Do not do that. It is like a male *Shaitaan* who meets a female *Shaitaan* along the way, and has sex with her while the people look on!»⁵⁰

24. THE OBLIGATION OF A WEDDING FEAST

The husband must sponsor a feast after the consummation of the marriage. This is based on the order of the Prophet (صلى الله عليه وسلم) to 'Abdur-Rahman ibn 'Auf (رضي الله عنه) to do so, and on the *hadeeth* narrated by Buraida ibn Al-Haseeb (رضي الله عنه), who said: “When 'Ali sought the hand of Faatimah (the Prophet's daughter) in marriage, he said that the Prophet (صلى الله عليه وسلم) said «A wedding (and in another version "a bridegroom") must have a feast.»” The narrator said: “Sa'ad said: '(A feast) of a sheep.' Someone else said: 'Of such and such a quantity of corn.’” And in another version of this *hadeeth*: “So, a group among the *Ansaar* collected for him some measures of corn.”⁵¹

⁵⁰ Ahmad: *Hasan* or *Sabeeh* due to supports.

⁵¹ Ahmad and at-Tabaraani: Its *isnaad* is acceptable as al-Haafiz Ibn Hajr says in *Fathul-Baaree*: 9/188.

25. THE SUNNAH OF THE WEDDING FEAST

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

FIRST: It should be held for (ʿaqb - Fathul-Baaree: 9/242-244) three days after the first wedding night, since this is the tradition of the Prophet (صلى الله عليه وسلم) which has reached us. On the authority of Anas (رضي الله عنه) who said: “The Prophet (صلى الله عليه وسلم) entered upon his wife and sent me to invite some men for food.”⁵² Also on the authority of Anas he said: “The Prophet (صلى الله عليه وسلم) married Safiya, and her freedom was her dowry. He gave the feast for three days.”⁵³

SECOND: One should invite the righteous to his banquet, whether they be rich or poor. The Prophet (صلى الله عليه وسلم) said «**Do not be the friend of any except believers, and have only the pious eat your food.**»⁵⁴

THIRD: If one is able, he should have a feast of one or more sheep. Based on the following *badeeth*, Anas (رضي الله عنه) said: ‘Abdur-Rahmaan came to Al-Madeenah, and the Prophet (صلى الله عليه وسلم) assigned Sa’ad ibn Ar-Rabee’ Al-Ansaariy as his brother. Sa’ad took him to his house, called for food, and they both ate. Then Sa’ad said: "O my brother, I am the wealthiest of the people of Al-Madeenah (in another version: "...of the Ansar"), 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 Islam, 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.’ ‘Abdur-Rahmaan said: ‘No, by Allaah, may Allaah bless you in your family and your property. Show me

⁵² Al-Bukhaaree and al-Baihaqi.

⁵³ Abu Ya’laa and others: *Hasan*.

⁵⁴ Abou Daawood, at-Tirmidhee and others: *Sabeeh*.

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 Prophet (صلى الله عليه وسلم) said to him: ‘What is this?’ He said: ‘O Messenger of Allaah, I have married a woman among the *Ansaar*.’ The Prophet (صلى الله عليه وسلم) said: ‘What did you give her for dowry?’ He answered: ‘The weight of five dirhams in gold.’ Then, the Prophet (صلى الله عليه وسلم) said «**May Allaah bless you, give a feast if only with one sheep.**» ’Abdur-Rahmaan 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 said: “I saw after his death that each of his wives inherited one hundred thousand Dinars.”⁵⁵

Also on the authority of Anas (رضي الله عنه) he said: “I never saw the Prophet (صلى الله عليه وسلم) sponsor such a wedding feast as the one he gave for Zainab. He slaughtered a sheep and fed everyone meat and bread until they ate no more.”⁵⁶

26. WEDDING FEASTS CAN BE GIVEN WITH OTHER THAN MEAT

It is allowed to give the wedding banquet with any food that is available and affordable, even if that does not include meat. This is based on the following *badeeth* narrated by Anas (رضي الله عنه): “The Prophet (صلى الله عليه وسلم) stayed between Khaibar and Al-Madeenah for three days during which he had entered his wife Safiya. Then I invited the Muslims to his wedding feast. There was neither meat nor bread at his feast. Rather, leather eating mats

⁵⁵ Al-Bukhaaree, an-Nasaa’ee and others.

⁵⁶ Al-Bukhaaree, Muslim and others.

were brought out and on them were placed dates, dried milk, and clarified butter. The people ate their fill.”⁵⁷

27. PARTICIPATION OF THE WEALTHY IN THE FEAST WITH THEIR WEALTH

It is commendable for the wealthy to help in the preparations for the wedding feast based on the *badeeth* narrated by Anas (رضي الله عنه) about the Prophet's (صلى الله عليه وسلم) marriage to Safiya: “Then, when we were on the road, Umm Sulaim prepared her (Safiya) for him (the Prophet (صلى الله عليه وسلم)) and brought her to him at night, and so the Prophet (صلى الله عليه وسلم) awoke the next morning a new bridegroom. Then he said «**Whoever has something, let him bring it.**» (In another version, he said «**Whoever has an excess of provisions, let him bring it.**») Anas continues: “And so the leather eating mats were spread out and one man would bring dried milk, another dates and another clarified butter and so they made Hais (hais is a mixture of the above three things). The people then ate of this Hais and drank from pools of rainwater which were nearby, and that was the wedding feast of the Prophet (صلى الله عليه وسلم).”⁵⁸

28. THE PROHIBITION OF INVITATING ONLY THE WEALTHY

It is not allowed to give invitations only to the wealthy excluding the poor, since the Prophet (صلى الله عليه وسلم) said «**The most evil food is the food of the wedding feast to which the rich are invited, and the poor are**

⁵⁷ Al-Bukhaaree, Muslim and others.

⁵⁸ Al-Bukhaaree, Muslim and others.

kept away. Whoever does not accept an invitation has disobeyed Allaah and His Prophet»⁵⁹

29. THE OBLIGATION OF ACCEPTING INVITATIONS

It is obligatory upon those invited to the feast to attend it. There are several *hadeeth* about this, among them:

FIRST: «Free the prisoner, accept the invitation, and visit the sick.»⁶⁰

SECOND: «When any of you are invited to a feast he should attend it, whether it is a wedding feast or other than that. Whoever does not accept invitations has disobeyed Allaah and His Prophet»⁶¹

⁵⁹ Muslim and al-Baihaqi.

⁶⁰ Al-Bukhaaree.

⁶¹ Al-Bukhaaree, Muslim and others.

30. ACCEPTING INVITATIONS EVEN IF FASTING

One should accept an invitation even if fasting based on the statement of the Prophet (صلى الله عليه وسلم): «Whenever one of you is invited to a meal he should accept. If he is not fasting, let him eat, and if he is fasting, let him participate with his prayers. (i.e. *Du'aa*)»⁶²

31. BREAKING FAST FOR THE SAKE OF YOUR HOST

Such a person may also break his fast if it is a voluntary fast, especially if his host entertains him to do so. There are several *hadeeth* about this:

FIRST: «When any of you are invited to a meal, let him attend. Then, if he wants to eat, he can and if not, he may abstain.»⁶³

SECOND: «One who is fasting voluntary is autonomous therein: he may complete the fast if he likes, or he make break it if he likes.»⁶⁴

THIRD: On the authority of 'Aa'ishah (رضي الله عنها) who said "Allaah's Messenger (صلى الله عليه وسلم) came to me one day and said «Do you have anything» So I said: 'No.' He said «Then I am fasting.» Then he came to me another day and I had been given some Hais, so I saved some for him since he used to love Hais. She said 'O Messenger of Allaah, I have been given some Hais and have saved some for you.' He said «Bring it - I began the day fasting.» So he ate some of it and said «The Optional

⁶² Muslim, Ahmad and others.

⁶³ Muslim, Ahmad and others.

⁶⁴ An-Nasaa'ee in 'al-Kubraa', al-Baihaqi and al-Haakim: *Sabeeh*.

Fast is like a man who gives *sadaqah* (charity) from his wealth - if he wishes he gives and if he wishes he withholds.»⁶⁵

32. IT IS NOT REQUIRED TO PAY BACK VOLUNTARY FASTS

If he decides to break off a voluntary fast, it is not compulsory for him, to repay that day. There are two *hadeeth* about this:

FIRST: On the authority of Abu Sa'eed Al-Khudhree (رضي الله عنه), who said: "I prepared some food for the Prophet (صلى الله عليه وسلم), and he came along with some of his companions. When the food was brought out, one of the men said: 'I am fasting.' The Prophet (صلى الله عليه وسلم) said «Your brother invited you and prepared the food for your sake!» Then he said «Break your fast, and then fast another day in its place if you wish.»⁶⁶

SECOND: On the authority of Abu Juhaifa (رضي الله عنه), the Prophet (صلى الله عليه وسلم) assigned Salmaan (رضي الله عنه) and Abu Ad-Dardaa (رضي الله عنه) as brothers in Islaam. Abu Juhaifa said: "Salmaan came to visit Abu Ad-Dardaa, and found Umm Ad-Dardaa (his friend's wife) dressed in rough clothing. He asked her about this situation to which she replied: 'Your brother Abu Ad-Dardaa spends the night in prayer and the day fasting and has no need for the things of this life.' Then Abu Ad-Dardaa came, welcomed his brother and offered him food. Salmaan said to him: 'Eat.' But Abu Ad-Dardaa said: 'I am fasting.' Salmaan said: 'I take an oath that you must break your fast. I will not eat until you eat.' And so he ate with him. Salmaan spent the night in his house, and when Abu Ad-Dardaa got up in the night for prayer, Salmaan stopped him and said to him: 'O Abu

⁶⁵ An-Nasaa'ee: *Saheeb*.

⁶⁶ Al-Baihaqi and at-Tabaraani: *Hasan*.

Ad-Dardaa, your body has rights over you, your Lord has rights over you, your guest has rights over you, and your wife has rights over you. Fast but break fast, pray (i.e. in the night) but go to your wife, and give all their due.’ When it was nearly dawn, Salmaan said to him: ‘Get up now if you wish.’ Then the two of them performed *wudhoo*, prayed, and went out to the prayer in the *masjid*. When Abu Ad-Dardaa approached the Prophet (صلى الله عليه وسلم) to tell him about Salmaan's orders to him, the Prophet (صلى الله عليه وسلم) spoke first saying «**O Abu Ad-Dardaa, verily your body has rights over you just as Salmaan said.**» (In another version, he simply said «*Salmaan spoke the truth.*»)»⁶⁷

33. NOT ACCEPTING INVITATIONS TO EVENTS INVOLVING DISOBEDIENCE

It is not allowed to attend functions to which one is invited and which contain disobedience to Allaah Most High, unless one goes with the intention of speaking out against it, and trying to remove it. If he succeeds in removing or preventing it, he can stay and if not, he must leave. There are *hadeeth* about this, among them:

FIRST: On the authority of 'Ali (رضي الله عنه) who said: “I prepared some food and invited the Prophet (صلى الله عليه وسلم). When he came he saw pictures and turned to leave. I said to him: ‘O Messenger of Allaah, what has turned you away, may my mother and father be your ransom?’ He said «**There is a curtain in this house on which there are pictures, and the angels do not enter any house in which there are pictures.**»»⁶⁸

SECOND: On the authority of 'Aa'ishah (رضي الله عنها) who said she once brought a pillow on which there were some pictures. When the Prophet

⁶⁷ Al-Bukhaaree, at-Tirmidhee and al-Baihaqi.

⁶⁸ Ibn Maajah and Abu Ya'laa: *Sabeeh*.

(صلى الله عليه وسلم) saw it, he stood at the door and did not enter. "I recognised an extreme dislike from his face. I said: 'O Allaah's Messenger, I turn in repentance to Allaah and His Prophet, what have I done?' He (صلى الله عليه وسلم) said «**What is this pillow?**» I said: 'I bought it for you so that you might sit on it and use it for a pillow.' He said «**Verily, the people of these pictures (in another version: those who make these pictures...) will be punished on the day of Qiyama. And, it will be said to them: [Now bring to life what you created!] The house which contains pictures such as these is not entered by the angels.**» 'Aa'ishah said: 'He never entered until I removed the pillow.'"⁶⁹

THIRD: The Prophet (صلى الله عليه وسلم) said «**Whoever believes in Allaah and the Last Day must not sit at a table at which intoxicants are being circulated.**»⁷⁰

The practice of the *Salaf* (first generation of Muslims) (رضي الله عنهم) was along the lines of what we have been mentioning here. There are many examples of this. I will only mention three which come to mind:

A. On the authority of Aslam Mawlaa 'Umar, 'Umar ibn Al-Khattaab (رضي الله عنه) came to Ash-Shaam. A man among the Christians prepared food and said to 'Umar: "Verily, I would like for you to come to me that I might honour you and your companions." (This man was a leading figure among the people of Ash-Shaam). 'Umar said to him: "We do not enter your churches because of all the images which are therein."⁷¹

B. On the authority of Abu Mas'ood ('Uqba ibn Amr) a man once prepared food for him and invited him. He said to the man: "Are there

⁶⁹ Al-Bukhaaree, Muslim and others.

⁷⁰ Ahmad and at-Tirmidhee: *Sabeeh*.

⁷¹ Al-Baihaqi: *Sabeeh*.

pictures in the house?” The man told him: “Yes.” He refused to enter until the image was smashed, and then he entered.⁷²

C. Imaam Al-Awzaa’ee said: “We do not enter a *Waleemah* which contains a drum or musical instrument.”⁷³

34. WHAT IS RECOMMENDED FOR THOSE WHO ACCEPT AN INVITATION

Two things are recommended for those who attend a function to which they are invited:

FIRST: He should make *du’aa* for his host after he has finished eating, using one of the prayers which have been recorded from the Prophet (صلى الله عليه وسلم); there are various types:

A. On the authority of ‘Abdullaah ibn Bisir, his father prepared food for the Prophet (صلى الله عليه وسلم) and invited him. The Prophet (صلى الله عليه وسلم) responded and attended. When he (صلى الله عليه وسلم) was finished eating, he said «O Allaah, forgive them, have mercy on them, and bless them in that which You have granted them.» (*Allaabumma aghfirlabum warhambum wa baariklabum feemaa razaqtabum*)⁷⁴

B. On the authority of Al-Miqdaad ibn Al-Aswad (رضي الله عنه) who said: “I came with two of my friends to the Prophet (صلى الله عليه وسلم) (to Al-Madeenah). We became hungry, and requested help from some people, but no one took us in as guests. Then the Prophet (صلى الله عليه وسلم) took us to his house

⁷² Al-Baihaqi: *Sabeeh*.

⁷³ Abul-Hasan al-Harbee in ‘al-Fawaa-idul Muntaqaat’ (4/3/1) with *Sabeeh isnaad* from him.

⁷⁴ Ibn Abi Shaiba, Muslim and others.

and there he had four goats. The Prophet (صلى الله عليه وسلم) said to me: «**O Miqdaad, divide the milk between us in fourths.**» And so I would divide the milk into fourths. Each of us would drink his share and we would send the Prophet's share to him. One night, the Prophet (صلى الله عليه وسلم) was detained outside. I began thinking to myself that the Prophet (صلى الله عليه وسلم) have gone to some of the *Ansaar* and had eaten until satisfied and drank until his thirst was quenched, so why should I not drink his share? This went on until finally I got up and drank his share. Then I covered his glass. When I had finished, I was overtaken by what I had done, thinking to myself now the Prophet (صلى الله عليه وسلم) will come hungry and find nothing waiting for him! So I covered myself with a blanket of wool. When I pulled the blanket over my head my feet protruded and when I covered my feet, my head was uncovered. I could not get to sleep, however, and kept thinking things to myself. As for my two companions, they were asleep. I was still in this state when the Prophet (صلى الله عليه وسلم) entered. He offered the greeting of salaam in a voice that a wakeful person could hear but which would not wake a sleeping person. After that he went to the *masjid* and prayed. Then, he came to the glass and uncovered it, but found nothing in it and said «**O Allaah, feed the one who feeds me and give drink to the one who gives me drink.**» (*Allaahumma 'at'im man 'at'amnee wasqi man saqaanee*) I decided to seize the opportunity of this *du'aa* of the Prophet (صلى الله عليه وسلم). I took my blanket and wore it around my waist, took a large knife, and went to the goats. I began inspecting them with my hands to find the fattest one so I could slaughter it for Allaah's Messenger (صلى الله عليه وسلم), but every time my hands passed over the teats I noticed that they were full of milk. I got a container belonging to the household of Muhammad (صلى الله عليه وسلم) which they never imagined could be filled with milk, and began milking the goats until it was full. Then, I brought it to the Prophet (صلى الله عليه وسلم) who said to me «**Did you not drink your milk this night, O Miqdaad?**» I said: 'Drink, O Messenger of Allaah!' The Prophet (صلى الله عليه وسلم) lifted his head and said «**Some shame of yours O Miqdaad, what has**

happened?» I said: ‘Drink first, and then the news.’ The Prophet (صلى الله عليه وسلم) drank until his thirst was quenched, then gave me the glass and I too drank.

When I knew that the Prophet (صلى الله عليه وسلم) had quenched his thirst and that his *du’aa* had become applicable to me I began laughing until I fell on the ground with laughter. The Prophet (صلى الله عليه وسلم) said **«What is it?»** And so I explained the whole story to him. Then he said **«This (i.e. the unexpected milk) is a blessing from heaven. Why didn't you tell me, so that we could have given your two companions some?»** I said: ‘I swear by the One who sent you with the truth, as long as the blessing has come to you and to me, I am not concerned with those whom it missed.’⁷⁵

C. On the authority of Anas (رضي الله عنه) and others, the Prophet (صلى الله عليه وسلم) used to go to visit the *Ansaar*. Whenever he came to their houses, their children used to come out and gather around him (صلى الله عليه وسلم). He would then pray for them, rub their heads and greet them. One day, he came to the door of Sa’ad ibn ‘Ubaadah and sought permission to enter saying **“As-Salaamu ‘alaikum”**. Sa’ad answered saying **“Wa Alaikum As-Salaam”**, but in a voice which the Prophet (صلى الله عليه وسلم) could not hear. This happened in the same way three times. The Prophet (صلى الله عليه وسلم) never used to seek permission to enter more than three times after which, if he was not given permission, he would leave. The Prophet (صلى الله عليه وسلم) then left. Sa’ad followed him and said: **“O Allaah's Messenger, may my father and my mother be your ransom, every time you gave *salaam*, I gave you permission, but I didn't allow you to hear it because I loved to receive more greetings and blessings from you. So, come in O Messenger of Allaah!”** He took him into the house, and gave him some raisins to eat. The Prophet (صلى الله عليه وسلم) ate, and when he had finished he said **«May the righteous eat your food, may the angels send their prayers upon**

⁷⁵ Muslim, Ahmad and others.

you, and may the fasting ones break their fast in your house!»
(*Akala ta'amkumul abraar wa sallait 'alaikumul mala'ikatu wa aftara 'indakumus saa'imoon*)⁷⁶

SECOND: The second thing, which is recommended for those who attend the wedding feast, is to make *du'aa* (prayer) for the two spouses that they may be granted blessings and good things. There are various *hadeeth* on this point:

A. On the authority of Jaabir ibn 'Abdullaah (رضي الله عنه) who said: "My father passed away and left seven daughters (or nine daughters). I married a woman who was a *thaiyib* (one who had been previously married), and the Prophet (صلى الله عليه وسلم) said to me: «**Have you married O Jaabir?**» I said: 'Yes.' He said «**Is she a virgin or a *thaiyib*?**» I said: 'She is a *thaiyib*.' He said «**Why not a young girl who would play with you and you with her and who would make you laugh and you make her laugh?**» I said: "Abdullaah died and left nine (or seven) daughters, and I disliked to come to them with a wife similar to them, and so I married a woman who will take charge of them and train them well." The Prophet (صلى الله عليه وسلم) said «**May Allaah bless you!**» (or something good to me). (*Baarakallaahu laka*)⁷⁷

B. On the authority of Buraida (رضي الله عنه) who said: "Some of the *Ansaar* said to 'Ali: "You have Fatima!" So 'Ali went to the Prophet (صلى الله عليه وسلم). When 'Ali greeted him, he said: «**What do you need, O son of Abi Taalib?**» 'Ali said: 'O Messenger of Allaah, Faatimah the daughter of Allaah's Messenger has been mentioned.' The Prophet (صلى الله عليه وسلم) said «***Marahaban* (welcome) and *Ahlan* (you are among family).**» and nothing more. 'Ali went back out to the group of *Ansaar*. They were waiting for him, and they asked him what had happened. 'Ali said: 'I don't

⁷⁶ Ahmad, al-Baihaqi and others: *Sabeeh*.

⁷⁷ Al-Bukhaaree and Muslim.

know, he just said *Marahaban* and *Ablan*.' They said: 'One of those (two words) from the Messenger of Allaah would have been sufficient! He has given you the welcome of a family member!' Later, after 'Ali had married Faatimah, the Prophet (صلى الله عليه وسلم) said to him «**O 'Ali, every bridegroom must give a feast.**» Sa'ad said: 'I have a sheep.' And a group of *Ansaar* collected some measures of corn. When the night of entering came, the Prophet (صلى الله عليه وسلم) said to him «**Do not do anything until you meet me.**» Then, the Prophet (صلى الله عليه وسلم) called for some water, performed *nudhoo'* from it, and poured it over 'Ali saying «**O Allaah, bless these two, and put Your blessings in their marital intercourse.**» (*Allaahumma baarik feehimaa wa baarik labumaa fee binaa'ihimaa*)⁷⁸

C. On the authority of 'Aa'ishah (رضي الله عنها) who said: "When the Prophet (صلى الله عليه وسلم) married me, my mother came to me and put me in the house. There were women of the *Ansaar* inside and they said: '(A marriage) of goodness and blessing, of the best share of goodness!" (*'Alal khairi wal-barakati wa 'ala khairi taad'irin*)⁷⁹

D. On the authority of Abu Hurairah (رضي الله عنه), the Prophet (صلى الله عليه وسلم) whenever someone was about to begin living with his wife after marrying her used to say «**May Allaah bless you and may Allaah send His blessings upon you, and may He join you two in what is good.**» (*Baarakallaabu laka wa baarakallaabu 'alaika wa jama'a bainakumaa fee khairin*)⁸⁰

⁷⁸ Ibn Sa' and at-Tabaraani: *Hasan*.

⁷⁹ Al-Bukhaaree, Muslim and al-Baihaqi.

⁸⁰ Aboo Daawood, at-Tirmidhee and others: *Sabeeh*.

35. PRAYING FOR MANY SONS FOR THE NEWLY WEDS IS A FORM OF JAHILIYA COMPLIMENT

One should not say “May you find plenty and many sons”, as the ignorant ones are still doing in many places today because this is one of the traditions of the pre-Islamic age of ignorance which has been prohibited in more than one *hadeeth*. On the authority of Al-Hassan (رضي الله عنه), Uqail ibn Abu Taalib married a woman from the clan of Jashm. The people came to his house and they were saying: “May you find plenty and many sons.” Uqail said to them: “Do not do this, for the Prophet (صلى الله عليه وسلم) has prohibited it.” They said: “Then, what should we say O father of Zaid?” He said: “May Allaah bless you and may Allaah send His blessings upon you.’ This is what we were ordered to say.”⁸¹

36. THE BRIDE MAY SERVE THE MEN GUESTS

There is nothing wrong with the bride herself serving the guests as long as she is covered Islamically, and there is no expectation of evil consequences.

(The Islamic covering means the degree of dress required by the *Sharee'ah*. Required women's dress in the *Sharee'ah* must meet eight conditions as follows:

1. The whole body must be covered except for the oval of the face and the two hands.
2. The material itself must not be decorative.

⁸¹ Ibn Abi Shaiba, an-Nasaa'ee and others: Strong due to supports.

3. It must be thick enough to be completely opaque.
4. It must be loose enough as not to make clear the shape of her body.
5. She must never wear perfume in public.
6. It must not resemble the dress of men.
7. Or resemble the dress of disbelieving women.
8. It must not be ostentatious.

In another book by the same author entitled “Muslim Women's Dress”, he has recorded the proofs from the Qur'aan and the Sunnah for each of these conditions.)

This is based on the following *hadeeth* narrated by Sahl ibn Sa'ad (رضي الله عنه) who said:

“When Abu Asyad As-Saa’idiy (رضي الله عنه) married, he invited the Prophet (صلى الله عليه وسلم) and his companions. No one prepared any food nor served it to them except for his wife Umm Asyad. She had soaked dates in a stone vessel since the night before. When the Prophet (صلى الله عليه وسلم) had finished his food, she poured it for him especially and presented it to him. And so his wife that day was the one serving the guests and she was the bride!”⁸²

37. SINGING AND BEATING OF THE ‘DUFF’

It is allowed for the husband to give the women permission at his wedding to announce the wedding by beating the *duff* and with allowed singing only. Allowed singing is that which does not contain descriptions of physical beauty or mention of any kind of sin. There are various *hadeeth* about this:

⁸² Al-Bukhaaree, Muslim and others.

FIRST: On the authority of Ar-Rubai' bint Mu'awwadh (رضي الله عنه) who said: "The Prophet (صلى الله عليه وسلم) entered my house after my wedding night, and sat on my mat as close as you are now sitting to me (the address here is to the one who narrated the *hadeeth* from her) Then, some servant girls of ours began beating on the *duff* and singing about our ancestors who were killed at the battle of Badr. Then one of them said: 'And among us is a prophet who knows what tomorrow will bring.' The Prophet (صلى الله عليه وسلم) said to her «**Leave this and go back to what you were saying before it.**»⁸³

SECOND: On the authority of 'Aa'ishah (رضي الله عنها), that she took a woman to her husband, a man among the *Ansaar*. The Prophet (صلى الله عليه وسلم) said to her «**O 'Aa'ishah, did you not have any singing (lit: frivolity) with your procession? Verily the *Ansaar* love such things.**»⁸⁴

In another version of this *hadeeth*, the Prophet (صلى الله عليه وسلم) is reported to have said «**Did you send a servant girl along with her to beat the *duff* and sing?**» I asked him: "What should she say (in the song)?" He said «**Let her say the following:**

**We have come to you, we have come to you.
So greet us that we may greet you.
If it were not for the red gold,
She would not have set down in your valley.
And if it were not for the golden millet,
Your virgins would not have grown healthy.**»⁸⁵

THIRD: On the authority of 'Aa'ishah (رضي الله عنها) who said: "The Prophet (صلى الله عليه وسلم) heard some people singing at a wedding party saying:

⁸³ Al-Bukhaaree, al-Baihaqi and others.

⁸⁴ Al-Bukhaaree.

⁸⁵ At-Tabaraani in 'al-Awsat': *Hasan*.

‘And I will give to her sheep
Romping in their pen.
And your love is in the club
And he knows what tomorrow will bring.’

Or, in another version:

‘And your husband is in the club,
And he knows what tomorrow will bring.’

The Prophet (صلى الله عليه وسلم) then said «**No one knows what tomorrow will bring except for Allaah! Glorified is He!**»⁸⁶

FOURTH: On the authority of Aamir ibn Sa’ad Al-Bajliyy who said: “I visited Qardha ibn Kaab and Abu Mas’ood and (he mentioned one other person whose name I can't remember), and saw servant girls beating on the *duff* and singing. I said: ‘Are you all in silent acceptance of this and you are among the companions of the Messenger of Allaah?!’ They said: ‘Verily, he gave us permission for this at wedding celebrations, and for crying over the dead as long as it is not wailing.’”⁸⁷

FIFTH: On the authority of Abu Balaj Yahya ibn Saleem who said: “I said to Muhammad ibn Haatib: ‘I have married two women and there was no noise made (i.e. no beating of the *duff*) at either wedding.’ Muhammad said: ‘The Prophet (صلى الله عليه وسلم) said «**That which distinguishes the allowed (i.e. marriages which are announced) from the forbidden (i.e. secret marriages) is the noise of the *duff*.**»”⁸⁸

SIXTH: The Prophet (صلى الله عليه وسلم) said «**Announce marriages!**»⁸⁹

⁸⁶ Al-Haakim, at-Tabaraani in ‘as-Sagheer’, and al-Baihaqi: *Hasan*.

⁸⁷ Al-Haakim, al-Baihaqi, an-Nasaa’ee and others.

⁸⁸ An-Nasaa’ee, at-Tirmidhee and others: *Hasan*.

⁸⁹ Ibn Habbaan, at-Tabaraani in ‘al-Awrat’: *Hasan*.

38. REFUSAL TO DO ANYTHING IN CONFLICT WITH THE *SHAREE'AH*

When giving the wedding feast, he must refuse to include anything in it, which is a violation of the *Sharee'ah*. This is especially important with regard to many customs that the Muslims have become used to when engaging in wedding celebrations. Add to this the silence of the scholars of Islam in the face of these things, and we find that many Muslims now believe these things to be allowed. I will draw attention to some of these important matters:

HANGING OF PICTURES:

It is forbidden to hang pictures of humans or animals on the wall. It makes no difference if these are two dimensional images (such as drawings or silk screening, etc.) or three dimensional images (i.e. sculpture), whether they are hand constructed or photographic. All of that is prohibited. It is obligatory upon whoever is able at least to remove them, if he is not able to destroy them.

Shaikh al-Albaanee after stating the prohibition of all forms of pictures - hand-drawn, photographic or statue-form - then mentions the exception for children's dolls, as in the hadeeth of 'Aa'ishah (رضي الله عنها) - and likewise accepts that which is necessary for the benefit of Muslims, e.g. medical pictures, pictures of wanted criminals etc.

There are various *hadeeth* about this:

FIRST: On the authority of 'Aa'ishah (رضي الله عنها) who said: "I screened off a store room with a curtain on which there were images (in another version: on which there were images of winged horses). When the Prophet (صلى الله عليه وسلم) saw it, he tore it down and his face became red, and he

said «**O 'Aa'ishah, the most severely punished people before Allaah on the day of *Qiyama* are those who imitate Allaah's creations.**» (In another version: «**Verily, the makers of these images will be punished and it will be said to them: bring to life that which you have created!**») The Prophet (صلى الله عليه وسلم) then went on to say «**Verily the angels do not enter a house in which there are images.**» 'Aa'ishah said: 'And so we cut up that curtain and made it into a pillow or two pillows. I have seen him (صلى الله عليه وسلم) reclining on one of those pillows having an image on it.'"⁹⁰

SECOND: Also on the authority of 'Aa'ishah (رضي الله عنها) who said: "I stuffed a pillow for the Prophet (صلى الله عليه وسلم) on which there were images as if it were a sleeping cushion. He stood in the entry way, and his face became dark with anger. I said: 'What have I done O Allaah's Messenger? I turn in repentance to Allaah from whatever sin I have committed.' He said «**What is it with this pillow?**» I said: 'I made it for you so that you can recline on it.' He said «**Did you not know that the angels do not enter a house in which there is an image, and that the makers of these images will be punished on the day of *Qiyama*. And it will be said to them: Bring to life that which you have created!?**» 'Aa'ishah said: 'He never entered the house until I removed it.'"⁹¹

THIRD: The Prophet (صلى الله عليه وسلم) said «**Gabriel, peace be upon him, came to me and said: 'I came to you last night, and the only thing which prevented me from coming in was that there were (human) images on the door, and a curtain in the house containing images, and there was a dog in the house. So pass over the head of the picture and cut it until it looks more like a tree; go to the curtain, cut it and make it into two pillows to put under you, and order the dog to be put out. Verily, we do not enter houses in which there are**

⁹⁰ Al-Bukhaaree, Muslim and others.

⁹¹ Al-Bukhaaree, Muslim and others.

images or dogs.' The dog, it turned out, was a puppy belonging to Hassan or Hussein which had hidden itself under a clothes-tree (one version says: under the Prophet's bed). The Prophet (صلى الله عليه وسلم) said «**O 'Aa'ishah, when did this dog get in here?**» She said: 'By Allaah, I don't know.' And so he ordered for the dog to be put out, and sprinkled some water with his hand over the spot where the dog had been.⁹²

COVERING THE WALLS WITH CARPETING:

The second issue regarding wedding celebrations is that it must be kept free of covering of the walls with such items as floor coverings (rugs), even though they are not made of silk. This is an unnecessary expense and extravagance which is not accepted by the *Sharee'ah*. This is based on the following *hadeeth* narrated by 'Aa'ishah (رضي الله عنها) who said: "The Prophet (صلى الله عليه وسلم) had gone on a military expedition. When I anticipated his return, I took a mat belonging to me on which there were images, and covered the side of a wall with it. When the Prophet (صلى الله عليه وسلم) entered, I met him in the outer room and said to him: '*As-Salaamu 'alaikum* O Messenger of Allaah, and upon you be Allaah's mercy and His blessings. Praise be to Allaah who gave you might, aided you against your enemies, gave you peace of mind, and honoured you.' 'Aa'ishah continues: 'But he did not speak to me! I recognised anger in his face. Then he entered the house hurriedly, and yanked on the curtain until he pulled it down. he then said «**Do you cover the walls? And with a curtain on which there are images? Verily, Allaah did not order us with what He has provided for us to dress up stones and mortar (mud)!»**' 'Aa'ishah continues: 'And so we cut it into two pillows and stuffed them with fibres. The Prophet (صلى الله عليه وسلم) made no objection to this, and he used to lean on these pillows.'⁹³

⁹² Abou Daawood, an-Nasaa'ee, at-Tirmidhee and others: *Sabeeh*.

⁹³ Muslim, Abu 'Auwaana and others.

This is why some of the early Muslims used to refuse to enter houses whose walls were covered. Salim ibn 'Abdullaah said: "I married during the lifetime of my father. My father announced the celebration to the people, and among those to whom the invitation was given was Aboo Ayyoob. They had covered the walls of my house with green material. Abu Ayyoob approached and entered the house and saw me standing. Then he looked and saw that the (walls of the) house were covered with green mats. Then he said: 'O 'Abdullaah, have you covered the walls?!' My father was ashamed and he said: 'The women have their way, O Abu Ayyoob!' he replied: 'There are some who I had feared might be overcome by women (i.e. in what is wrong), but I never had this fear for you!' Then he said before leaving: 'I will neither eat your food nor enter your house.' And he left - may Allaah have mercy upon him."⁹⁴

PLUCKING EYEBROWS:

The third type of disobedience in which many Muslim women are involved is the plucking of their eyebrows such that they appear like a bow or a narrow crescent. They do this imagining it to be beautification when in reality it is something that Allaah's Messenger (صلى الله عليه وسلم) has forbidden and Allaah has cursed them. The Prophet (صلى الله عليه وسلم) said «**Allaah curses female tattooers and those who are tattooed, those who remove facial hair, and those who have it removed, those who file their teeth for the purpose of beautification, and (all) those who modify Allaah's creation.**»⁹⁵

PAINTING FINGERNAILS AND GROWING THEM LONG:

This is another detestable custom that has been adopted by many Muslim women from the corrupt women of Europe. These women paint their

⁹⁴ At-Tabaraani: *Sabeeh*.

⁹⁵ Al-Bukhaaree, Muslim and others.

fingernails red with a kind of lacquer, while letting some or all of them grow long. Even some Muslim men have adopted this latter custom. Not only is this a form of “changing the creation of Allaah” which deserves Allaah's curse as we have seen above, it is also a form of causing oneself to resemble the disbelievers, and it is against the “*Fitrah*” (the natural way, and the tradition of all the prophets). About the second, the Prophet (صلى الله عليه وسلم) said «...and whoever causes himself to resemble a people, he is one of them.»⁹⁶ About the third, the Prophet (صلى الله عليه وسلم) said «**The *Fitrah* is five things: circumcision, shaving of pubic hairs, clipping the moustache, cutting the fingernails, and removing underarm hair.**»⁹⁷ Anas (رضي الله عنه) reports: “The Prophet (صلى الله عليه وسلم) set the time limit for us in trimming our moustaches, cutting our nails, removing underarm hair, and shaving our pubic hair saying that none of these things may be neglected more than forty days.”⁹⁸

SHAVING OF BEARDS:

Another custom - as disgusting as the previous one or even more so to those sound of nature - with which most Muslim men have been afflicted is “grooming” oneself by shaving off one's beard in imitation of the Europeans. This has reached such a state, that some view it as a disgrace for the bridegroom to go to his new wife unless he is clean-shaven! This entails numerous violations of the *Share'ah* as follows:

A. Changing the creation of Allaah. Allaah said about *Shaitaan*:

“I will mislead them, and I will create them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature

⁹⁶ Aboo Daawood and Ahmad: *Hasan*.

⁹⁷ Al-Bukhaaree, Muslim and others.

⁹⁸ Muslim, Aboo Daawood and others.

created by God.” Whoever, forsaking God, takes Satan for a friend, hath of a surety suffered a loss that is manifest. [an-Nisaa 4:119]

This is a clear and explicit text stating that modifying the creation of Allaah without His permission is obedience to the orders of the devil (*Shaitaan*), and disobedience to the Merciful and Most Great. Thus, there can be no doubt that the curse of the Prophet (صلى الله عليه وسلم) upon those women who change Allaah's creation for “beautification” mentioned previously applies to those who shave their beards thinking also that this is a form of “beautification”! So the curse applies to them as well, especially since the two issues share the common factor, as is very clear, which is described as the cause of Allaah's curse. The reason I said “without His permission” above, is so that no one would imagine that shaving of the pubic hairs and other things mentioned under the “*Fitrab*” fall in this category of changing the creation of Allaah. Rather, these things have been allowed, nay commanded by Allaah most High.

B. Furthermore, it is a violation of the Prophet (صلى الله عليه وسلم) who said «**Clip the moustache well, and leave the beard alone.**»⁹⁹ As is well known in the science of Islamic jurisprudence, an order from the Prophet (صلى الله عليه وسلم) means that what is being ordered is obligatory (*wajib*) unless and until some secondary evidence is found which proves that what was intended by the order was a recommendation on a level less than obligatory. In the case of beards, the Prophet (صلى الله عليه وسلم) never shaved his beard, never permitted anyone else to shave theirs, and never witnessed someone with shaved beard with tacit approval. In short, all of the secondary evidence in this issue serves to reinforce the original understanding of an order from the Prophet (صلى الله عليه وسلم) i.e. That it is obligatory to let the beard grow and forbidden to shave it. The points that follow are this secondary evidence.

⁹⁹ Al-Bukhaaree, Muslim and others.

C. Causing oneself to resemble the disbeliever: The Prophet (صلى الله عليه وسلم) said «**Clip your moustache short and let your beard grow long, be different from the Magians.**»¹⁰⁰

D. Causing oneself to resemble women: The Prophet (صلى الله عليه وسلم) cursed men who cause themselves to resemble women and women who cause themselves to resemble men.¹⁰¹ It is clear that for a man to shave off his beard with which Allaah distinguished him from women, is one of the clearest ways in which he can cause himself to resemble a woman.

I hope the evidence which I have cited will be sufficient to convince those who have been afflicted with this transgression. May Allaah grant us and them safety from everything which He dislikes and with which He is not pleased!

THE ENGAGEMENT RING:

Many Muslim men have adopted the custom of wearing a gold ring which they call an “Engagement Ring”. Aside from entailing cultural imitation of the disbelievers - since this custom comes originally from the Christians - this is also a flagrant violation of clear and authenticated texts which forbid the wearing of gold rings by Muslim men and women, as you will soon know. The following are some of the relevant texts:

FIRST: “The Prophet (صلى الله عليه وسلم) prohibited gold rings.”

SECOND: On the authority of Ibn 'Abbaas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) saw a gold ring on a man's finger, pulled it off, threw it away, and said «**Would any of you intentionally take a hot coal of fire and put it on his hand?**» It was said to the man after the Prophet (صلى الله عليه وسلم) had gone: “Take your ring, and benefit from it (i.e. by selling it).” The

¹⁰⁰ Muslim and Abu 'Auwaana.

¹⁰¹ Al-Bukhaaree, at-Tirmidhee and others.

man said: "No, by Allaah, I will never take it after it has been thrown away by Allaah's Messenger (صلى الله عليه وسلم)!"¹⁰²

THIRD: On the authority of Abu Tha'laba Al-Khushaniy (رضي الله عنه) who said that the Prophet (صلى الله عليه وسلم) saw a gold ring on his hand and he began striking it with a stick which he had. When the Prophet (صلى الله عليه وسلم) wasn't looking, he threw it away. Then the Prophet (صلى الله عليه وسلم) looked, didn't see the ring on his finger, and said to him «**I think that we caused you some pain and to suffer a loss.**»¹⁰³

FOURTH: On the authority of 'Abdullaah ibn Amr (رضي الله عنه), who said that the Prophet (صلى الله عليه وسلم) saw one of his companions wearing a gold ring, and he turned away from him. The man then threw that ring away and wore a ring made of steel. The Prophet (صلى الله عليه وسلم) said to him «**This is worse! This is the jewellery of the people of Hell!**» And so the man threw away that ring and put on a ring of silver. The Prophet (صلى الله عليه وسلم) said nothing about that.¹⁰⁴ Ahmad, al-Bukhaaree in 'al-Adabul-Mufrad': *Sabeeh*.

FIFTH: «**Whosoever believes in Allaah and the Last Day, let him not wear silk or gold.**»¹⁰⁵

SIXTH: «**Whosoever among my nation wears gold and dies while still wearing it, will be forbidden (by Allaah) the gold of Paradise.**»¹⁰⁶

¹⁰² Muslim, Ibn Hibbaan and at-Tabaraani.

¹⁰³ An-Nasaa'ee, Ahmad and others: *Sabeeh*.

¹⁰⁴ An-Nasaa'ee, Ahmad and others: *Sabeeh*.

¹⁰⁵ Ahmad: *Hasan*.

¹⁰⁶ Ahmad: *Sabeeh*.

39. WOMEN ARE ALSO FORBIDDEN TO WEAR GOLD RINGS AND JEWELLERY

Know that women, like men, are prohibited to wear gold rings. Likewise gold bangles or necklaces. This is based on specific *hadeeth* narrated about the prohibition with regard to women. And so because of these specific *hadeeth*, it is clear that women are included in the above-mentioned *hadeeth* which are stated in a general way and not explicitly restricted to men. The following are the authenticated *hadeeth* which have been narrated in this respect:

FIRST: «Whoever would like to put a ring of fire on his beloved, let him put on him¹⁰⁷ a ring of gold, and whoever would like to put a necklace of fire on his beloved, let him put on him a necklace of gold, and whoever would like to put a bracelet of fire on his beloved, let him put on him a bracelet of gold. Rather, go to silver and play with it, play with it, play with it.»¹⁰⁸

SECOND: On the authority of Thaubaan (رضي الله عنه) who said: “Bint Hubaira came to the Prophet (صلى الله عليه وسلم) wearing large rings of gold on her hand. The Prophet (صلى الله عليه وسلم) began hitting her hand with a small stick which he had, saying **«Would it please you for Allaah to put rings of fire on your hand?»** And so she went to Faatimah to plead her case.” Thaubaan said: “The Prophet (صلى الله عليه وسلم) went to Faatimah and I was with him. She had taken a gold chain from around her neck and she said: ‘This

¹⁰⁷ The word for “beloved” (i.e. *Habeeb*) is neuter and could be either male or female, but the construction for “put on him” uses a pronoun, which can only be male singular (i.e. -hu). Since when do males, old or young, wear rings, necklaces or bracelets of either gold or silver?? Then if we take it to refer to small boys - then we are saying that minors are punishable for acts they commit - which is obviously incorrect, or rather that they are punishable for acts of their fathers, who dress them like that! And taking it to refer to males does not solve anything, since the majority of scholars who forbid gold for man also forbid silver. So the end of the hadeeth remains a problem for them.

¹⁰⁸ Aboo Daawood and Ahmad: *Hasan*.

was given to me by Abu Hassan' (i.e. 'Ali, her husband), and the chain was in her hand. The Prophet (صلى الله عليه وسلم) then said «**O Faatimah would you be pleased if the people were to say that Faatimah the daughter of Muhammad has a chain of fire on her hand?**» Then he became harsh with her, and left without sitting. She took the chain, sold it, and bought the freedom of a number of slaves. When that reached the Prophet (صلى الله عليه وسلم) he said «**All praise be to Allaah who has saved Faatimah from the fire.**»¹⁰⁹

THIRD: On the authority of 'Aa'ishah (رضي الله عنها) that the Prophet (صلى الله عليه وسلم) saw two twisted bracelets made of gold on her wrist. He said «**Cast them away from yourself, and put in their place two bracelets made of silver and dye them yellow with Saffron.**»¹¹⁰

FOURTH: On the authority of Umm Salamah, wife of the Prophet (صلى الله عليه وسلم), who said: "I put some gold bead-shaped ornaments around my neck. The Prophet (صلى الله عليه وسلم) came in and turned away from it. I said to him: 'Will you not look at its beauty?' He said, «**It is from your ornaments which I have turned away.**» Then I broke the necklace, and he turned to face me." The narrator said: "They believed that the Prophet (صلى الله عليه وسلم) then said «**How will it harm one of you women if you make earrings out of silver, and then dyed them (yellow) with Saffron?**»¹¹¹

.....31 pages in defence of Shaikh Naasir's view on the gold question excluded here.....

¹⁰⁹ Ahmad, an-Nasaa'ee and others: *Sabeeh*.

¹¹⁰ An-Nasaa'ee and others: *Sabeeh*.

¹¹¹ Ahmad and others: *sabeeh*.

40. THE OBLIGATION OF LIVING WITH ONE'S WIFE WITH KINDNESS

The husband is responsible for living with his wife in the best way possible and to be lenient with her in anything which Allaah has allowed. This is especially so if she is very young. There are various *hadeeth* about this:

FIRST: The Prophet (صلى الله عليه وسلم) said, «The best of you is the one who is best to his wives, and I am the best of you toward my wives.»¹¹²

SECOND: The Prophet (صلى الله عليه وسلم) said in the farewell Hajj: «...Listen, and take my counsel with regard to women. Be good to them for they are captives with you.¹¹³ You possess nothing else with regard to them other than this unless they commit some flagrant obscenity. If they do so, separate the beds (i.e. don't have sexual relationships with them) and beat them but in a way which does no injury. If they return to obedience, then seek no further retribution. Verily you have rights over your wives, and your wives have rights over you. As for your rights over your wives, they are that no one disliked by you should sit on your bed, and that they admit no one into your house whom you dislike. Yes, and their rights over you are for you to be very good to them in providing their dress and their food.»¹¹⁴

THIRD: «Let no male believer ever hate a female believer. Though he may dislike one attribute of hers, he will be (surely) pleased with another.»¹¹⁵

¹¹² At-Tahaawi: *Sabeeh*.

¹¹³ Tuhfatul Ahwadhee Sharh-Tirmidhee: 4/326 and Sharh Ibn Maajah: 1/567.

¹¹⁴ At-Tirmidhee and Ibn Maajah: *Sabeeh*.

¹¹⁵ Muslim.

FOURTH: «The believer with the most complete faith is the one with the best character. And the best of them are those who treat their women the best.»¹¹⁶

FIFTH: On the authority of 'Aa'ishah (رضي الله عنها) who said: "On the 'Eid, the Prophet (صلى الله عليه وسلم) called me while the Ethiopians were playing with their spears (i.e. as in military training - Fathul Baaree:2/443) in the *masjid* saying **«O little red one, would you like to watch them?»** I said: 'Yes.' Then he had me stand behind him and dropped his shoulders so that I could see. I rested my chin on his shoulder with my face against his cheek, and watched from over his shoulder ... He kept saying **«Haven't you had enough?»** And I kept saying 'No' in order to test my status with him until finally I had enough." 'Aa'ishah said: "One of the things they said that day was: Abu Al-Qasim (صلى الله عليه وسلم) is good-natured." And in another version, she said: "When I became bored with the exhibition, he said to me **«Have you had enough?»** I said: 'Don't rush.' And so he continued standing for me. When he asked me the second time if I had had enough, I again told him not to rush. I saw him switching his feet from weariness." 'Aa'ishah said: "I really had no desire to look at them, I only wished for the news to reach the women of the way he stood there for me, and the regard he had for me though I was only a girl. So appreciate the status of a girl young in age and fond of pleasure and fun." 'Aa'ishah said: "Then 'Umar came along and the people scattered even the children. The Prophet (صلى الله عليه وسلم) said **«I have seen devils of both human and jinn fleeing from 'Umar.»** 'Aa'ishah said: "The Prophet (صلى الله عليه وسلم) said that day: **«So that the Jews may know that there is a certain leeway in our *Deen*.»**¹¹⁷

¹¹⁶ At-Tirmidhee: *Hasan*.

¹¹⁷ Al-Bukhaaree, Muslim and others.

SIXTH: Also on the authority of 'Aa'ishah (رضي الله عنها) who said: "The Prophet (صلى الله عليه وسلم) returned from the battle of Tabuk, or it was Khaybar. There was a curtain over her room. The wind blew, lifting the curtain and exposing part of the room in which the Prophet (صلى الله عليه وسلم) saw some dolls with which 'Aa'ishah used to play. He said «**What is this, O 'Aa'ishah?**» She said: 'My daughters.' (Arabs used to call dolls "daughters"). He saw among them a horse with two wings made of pieces of cloth. He said «**And what is this in the middle?**» She said: 'A horse.' He said «**And what are those on the horse?**» She said: 'Two wings.' He said «**A horse with two wings?!**» 'Aa'ishah said: 'The Prophet (صلى الله عليه وسلم) laughed until I could see his molar teeth.'"¹¹⁸

SEVENTH: Also on the authority of 'Aa'ishah (رضي الله عنها) who reported that she was once on a trip with the Prophet (صلى الله عليه وسلم) while still a young girl. She said: "I had not acquired excess body flesh, nor had my body become large. The Prophet (صلى الله عليه وسلم) said to his companions «**Move on ahead.**» When they had gone on ahead of us, he said «**Come, and I will race you.**» Then, I beat him in a foot race. Later on, I was on a trip with him again and he again said to his companions «**Go on ahead.**» And then he said to me «**Come, and I will race you.**» I had completely forgotten the previous incident. Moreover, I had become heavier. I said to him: 'How can I race you when I am in this condition?' He said «**You will race me!**» So, I raced him, and he won the race. Then he began laughing and said «**This is for that victory.**»"¹¹⁹

EIGHTH: Also on the authority of 'Aa'ishah (رضي الله عنها) who said: "The Prophet (صلى الله عليه وسلم) used to be brought a glass of milk from which I would drink first though I was menstruating. Then he would take the glass and drink, putting his mouth on the same spot where my mouth had been. Other times, I used to take a piece of meat and eat from it. Then he

¹¹⁸ Aboo Daawood, an-Nasaa'ee in "al-'Ishrah": *Sabeeh*.

¹¹⁹ Al-Humaidi, an-Nasaa'ee in "al-'Ishrah", Aboo Daawood and others: *Sabeeh*.

would take it and eat putting his mouth on the same area on which I had put mine.”¹²⁰

NINTH: On the authority of Jaabir ibn 'Abdullaah (رضي الله عنه) and Jaabir ibn Umair (رضي الله عنه), who both reported that the Prophet (صلى الله عليه وسلم) said «**All things in which there is no mention of Allaah are frivolity, absent-mindedness, and idle play except for four things: A man being playful with his wife, training his horse, walking between two purposeful goals, and teaching another man to swim.**»¹²¹

41. WORDS OF ADVICE TO THE HUSBAND AND WIFE

In conclusion, I offer the following words of advice to both sides of the marriage agreement:

FIRST: To be compliant, cooperative and conciliatory toward one another, and to advise each other and urge each other toward obedience to Allaah most Blessed and most High, following all of His rulings which have been clearly established in the Qur'aan and the Sunnah. These must never be superceded by blind following of any religious or other figures, or any custom or school of thought which has predominated among the people. Allaah, most High, says:

It is not fitting for a Believer, man or woman, when a matter has been decided by God and His Apostle, to have an opinion about their decision: if anyone disobeys God and His Apostle, he is indeed on a clearly wrong Path. [al-Ahzab 33:36]

¹²⁰ Muslim, Ahmad and others.

¹²¹ An-Nasaa'ee in "al-'Ishrah", at-Tabaraani and others.

SECOND: Each of them should fully carry out the duties and responsibilities with which Allaah has obligated them toward the other.. thus, the wife should not try to have all of the same rights as her husband, and the husband must never exploit the role of leadership and authority to which he has been assigned in the marriage relationship to oppress her, strike her or to be otherwise unfair to her.

Allaah said:

And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And God is Exalted in Power, Wise. [al-Baqarah 2:228]

In another verse, Allaah said:

Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have then guard. As to those women on whose part ye fear disloyalty and ill conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for God is Most High, Great (above you all). [an-Nisaa 4:34]

Mu'aawiya ibn Haida (رضي الله عنه) said: "O Messenger of Allaah, what rights do our wives have over us?" The Prophet (صلى الله عليه وسلم) said «**That you should feed them as you feed yourselves, clothe them as you clothe yourselves, never invoke ugliness upon them, (this refers to the custom of the Arabs before Islaam of saying to their wives in anger: May Allaah make your face ugly) never strike them in the face, and in**

boycotting the marital bed, do not go outside of the house to sleep. How (could you do any of these things) after you have entered into one another, so do only that which is allowed with regard to her (for valid reasons)»¹²² In another *hadeeth*, the Prophet (صلى الله عليه وسلم) said «The doers of justice will be on thrones of light at Allaah's right Hand - and both of Allaah's Hands are right Hands - those who were just in their ruling, with their families, and in all that over which they were given authority.»¹²³

When they both know and practice this, Allaah most Blessed and High grants them a good life and they will live - for as long as they remain together - in the bliss of happiness. Allaah said:

Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions. [an-Nahl 16:97]

THIRD: It is especially incumbent upon the woman to be obedient to her husband within the range of her ability. This is “that which Allaah has favoured” men over women, as in the two verses **have a degree (of advantage) over them**. There are many authenticated *hadeeth*, which emphasise this same meaning. They clearly explain the rights of a woman whether she is obedient or disobedient. It is essential here that we quote some of these *hadeeth* in the hopes that there may be therein a reminder for the women of our times, since Allaah said:

And so remind, for verily reminders are beneficial to those who believe.

¹²² Ahmad: *Sabeeh*.

¹²³ Muslim.

FIRST: «It is not allowed for a woman to fast in the presence of her husband except with his permission except for Ramadaan, and she may admit no one to his house except with his permission.»¹²⁴

SECOND: «Whenever a man calls his wife to their bed but she refuses to come, letting him spend the night angry with her, she is cursed by the angels until morning.» (In other versions: « ... until she relents (i.e. and goes to him)» and « ... until he forgives her.»)¹²⁵

THIRD: «By the One in whose Hand is the soul of Muhammad, no woman has fulfilled her obligations to her Lord until she has fulfilled her obligations to her husband - even if he were to ask for herself when she is mounted in the saddle, she would not refuse his request.»¹²⁶

FOURTH: «Every time a woman annoys her husband in this life, his wife among Al-Hoori Al-'Een (the wives of Paradise) say: Do not annoy him, may Allaah fight you! He is nothing but a guest with you, and he is very nearly about to be separated from you and come to us!»¹²⁷

FIFTH: On the authority of Husain ibn Muhsan, who said: “My aunt narrated (a *hadeeth*) to me, saying: ‘I came to the Prophet (صلى الله عليه وسلم) for some need of mine. He said «**You there, are you married?**» I said: ‘Yes.’ He said «**How are you toward your husband?**» She said: ‘I do not fall short in anything except that which I am unable to do.’ The Prophet (صلى الله عليه وسلم) said «**Well, look to your position in relation to him, for it is the key to Paradise and Hell.**»”¹²⁸

¹²⁴ Al-Bukhaaree and others.

¹²⁵ Al-Bukhaaree, Muslim and others.

¹²⁶ Ibn Maajah, Ahmad and others: *Sabeeh*.

¹²⁷ At-Tirmidhee, Ibn Maajah and others: *Sabeeh*.

¹²⁸ At-Tabaraani in ‘al-Awrat’, Ibn Maajah and Ahmad: *Sabeeh*.

SIXTH: «If a woman prays the five prayers, guards her private parts (from anything illegal), and obeys her husband, she will enter Paradise from any door she wishes.»¹²⁹

42. THE DUTY OF A WOMAN TO SERVE HER HUSBAND

I say: And some of the *abaadeeth* just mentioned clearly show the obligation upon a woman to obey and serve her husband as far as she is able - and there is no doubt that one of the first things included in that is service in the house and what is connected to it - such as bringing up the children and its like. And the scholars have differed about this, so Shaikhul-Islam Ibn Taymiyyah says in 'al-Fataawaa' (2/234-235):

“Scholars have differed as regards to whether she has to serve him with regard to the like of attending to the furnishings of the house and preparing food and drink - and grinding flour and preparing food for his slaves and animals, and feeding his horse, etc. So some of them say: The service is not compulsory. And this is a weak saying, just as weak as the saying of those who say that he doesn't have to treat her well or have sexual intercourse with her! Since this would not be treating him in a good manner, just as a companion on a journey ... if he did not help him then he would not be treating him well.

And it is said: And this is correct - that serving him is obligatory, since her husband is named as her master in Allaah's Book and she is a captive with him as is shown in the Sunnah of Allaah's Messenger (صلى الله عليه وسلم) and the slave and captive have to serve - and because that is what is well-known.

¹²⁹ At-Tabaraani in 'al-Awrat', Ibn Hibbaan and others: *Hasan* or *Sabeeh*.

Then some of them say: Easy service is obligatory. And others say the service that constitutes good treatment is what is obligatory - and that is correct. So she has to provide the service that is expected from one of her station for one of his station - and that varies according to varying circumstances. So the service of a desert-woman is not the same as that of a town dweller, and the service of a strong woman is not the same as that of a weak one.”

I say: And that is the truth, if Allaah wills, and it is the saying of Maalik and Asbigh as occurs in ‘al-Fath’ (9/418) and Aboo Bakr ibn Abeer Shaibah, and likewise al-Tawzijaaree of the Hanbalees as occurs in ‘al-Ikhtiyaaraat’ (p145) and a group of the earlier and later scholars as occurs in ‘az-Zaad’ (4/46) and we do not find any suitable proof for the ones who say that service is not compulsory.

And some of them say: “The marriage contract necessitates enjoyment/use for one's benefit - not service” and that is rejected since that is the same for the woman through her husband - so they are the same in that respect. And as we know, Allaah ta’aalaa obligated something further upon the husband and that is the provision of clothing, housing and spending upon her - so it is just that something further should be obligatory upon her - and that is nothing but her serving him. Especially since he is the one in charge of her as has preceded, so if she does not serve him then he will have to serve her in the house which will put her in charge - and that is opposite to the *Aayah* of the Qur’aan as is obvious - so it is established that she must serve him.

And also the man's serving leads to two contradictory situations - that the man would be prevented by the service from seeking after their sustenance and other necessities - and the woman would remain at home without anything at all which she has to do - and the futility of this saying

can be seen since the *Sharee'ah* did not give the husband and wife equal rights - rather it gave the man an extra degree and there Allaah's Messenger (صلى الله عليه وسلم) did not act upon the complaint of his daughter Faatimah when she: "came to the Prophet (صلى الله عليه وسلم) and complained about the hardship caused to her hand from the handmill - and she heard that a captive had been brought to him, but she didn't find him so she informed 'Aa'ishah of that. When the Prophet (صلى الله عليه وسلم) came, 'Aa'ishah informed him of Faatimah's visit. 'Ali (رضي الله عنه) said: The Prophet (صلى الله عليه وسلم) came to us after we had gone to our bed. So we started to get up but he said «**Remain at your place.**» So he came and sat between me and her so that I felt the coolness of his feet upon my stomach. So he said «**Shall I not inform you of something better than what you have asked? When you go to bed then say 'Subhaanallaah' thirty-three times, 'Al-hamdu lillaah' thirty-three times and 'Allaahu Akbar' thirty-four times - for that is better for you than a servant.**»¹³⁰

So you can see how the Prophet (صلى الله عليه وسلم) did not say to 'Ali: She does not have to serve you - rather you have to. And he (صلى الله عليه وسلم) did not take into account preference of certain people in giving a ruling - as pointed out by Ibn al-Qayyim (رضي الله عنه) - and he who wishes to look further into the matter, then let him refer to his valuable book "Zaadul-Ma'aad" (4/45-46).

And there is nothing in what has preceded to deny the preferability of a man's helping her in that if he finds the time - rather that is part of good treatment between the two and therefore 'Aa'ishah (رضي الله عنها) said: "He (صلى الله عليه وسلم) used to be in the service of his family - then when the Prayer was due he went out."¹³¹

¹³⁰ 'Ali said: 'So I never left it after that.' It was said: 'Not even on the night of Siffeen?' He said: 'Not even on the night of Siffeen!' [Reported by al-Bukhaaree (9/417-418)]."

¹³¹ Reported by al-Bukhaaree (2/129 & 9/418), at-Tirmidhee (3/314) who declared it *Sabeeh*, al-Mukhallis in 'al-Mukhallisiyaat' (1/366) and Ibn Sa'd (1/366).

And it is reported in “ash-Shamaa’il” (2/185) by other *isnaads* with the wording: “He was a man of the men, he would attend to his own clothes, milk his sheep and serve himself.” And its narration are those of the *Sabeeh* and some of them are slightly weak.¹³² However Ahmad and Aboo Bakr ash-Shaafi’ee report it with strong *isnaad* as I have shown in ‘Silsilatul-Ahaadeethus-*Sabeebah*’ (no. 670) and success lies with Allaah. This is the end of what Allaah most Blessed and most High has allowed me to write about the etiquettes of marriage in this book.

SUBHAANAKA ALLAHUMMA WA BIHAMDIKA, ASH-HADU AN
LAA ILAAHA ILLA ANTA, ASTAGHFIRUKA WA ATUUBU
ILAIKA.

¹³² I say: Therefore the checker (editor) of ‘Sharhus-Sunnah’ (13/243/3676) declared it weak and he didn’t come across the strong *isnaad* which we mention. And refer if you wish to my book ‘Mukhtasar ush-Shamaa’il’ (no. 293).



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