The Quest for Love & Mercy
Regulations for Marriage & Wedding in Islām

Muhammad Mustafā al-Jibāly

Al-Kītaab & as-Sunnah Publishing
The Quest for Love & Mercy
Regulations for Marriage & Wedding in Islam
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

«إِنَّنَا كَانَتِي عَلَى كُلِّ مَعْمَى أَنْفَعُّلُ لَهُ مَا زَوَّجْناهُ
لَعَلَّهُ يُثِّبْنَ عِيْنَاهُ وَرَجِعُوا لِسُرْوَاتِهَا وَالذِّنَا هِيَ ضَللُنَّ لَا بِنَّى هُمْ بَيْنَ أَيْدَٰي ۚ أَلا لَّيْنَ أَرْبَىٰ»

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«And among His signs is that He created for you, from yourselves, spouses that you may dwell (in joy and security) unto them, and He set between you love and mercy; surely in that are signs for those who reflect.»

[Ar-Rūm 30:21]
THE QUEST FOR LOVE & MERCY
REGULATIONS FOR MARRIAGE & WEDDING IN ISLĀM
Revised Edition

MUHAMMAD MUSTAFĀ AL-JI’BĀLĪ

AL-KITĀB & AS-SUNNAH PUBLISHNG
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" إنَّ الْحَمْدَ لِلَّهِ، الْحَمْدُ لِلَّهِ، وَسِبْعَةٌ مِّنْ دُرْرِ الْبَلَّاءِ وَسِبْعَةٌ مِّنْ دُرْرِ الْعَرَاءِ، وَّبَعْدُ بِاللَّهِ مَنْ شَرَّرَ أَنْفُسَهُ وَمَنْ سَيَّبَاتُ أَعْمَالَهُ. مِّنْ يَهْدِهِ اللَّهُ فَلا مُضَلُّ لَهُ وَمِنْ يُضَلُّ فَلا هَادِي لَهُ."

Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls’ evils and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

والشَّهِيدُ أَنِّي لَا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مَحْمُودَ عِبَادُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muhammad (صلى الله عليه وسلم) is His ‘abd (servant) and messenger.

"نَبِيَّاً الَّذِينَ عَاضَدُوا أَنفَقُوا لِلَّهِ حَقَّ نَقَائِهِ."

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.» 1

"بَارِكَلَّاهُ اللَّهُ وَسَلِيمَانُ أَنفَقُوا لِلَّهِ حَقَّ نَقَائِهِ وَكَفَّارَةً وَقَضَىَ اللَّهُ عَلَيْهِ مَثَلَّ وَجَعَلَهُ نَبِيًّا وَسَلَّمَ عَلَيْهِ، إِنَّ اللَّهَ كَانَ عَلَيْهِ رَحِيمًا."

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.

1 Al ‘İmran 3:102.
Revere Allāh through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you."  

«O you who believe! Revere Allāh and say just words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»  

Indeed, the best speech is Allāh’s (ﷻ) Book and the best guidance is Muḥammad’s (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.

Our Mission: Purification and Cultivation

Our goal is to promote true Islām that derives from Allāh’s (ﷻ) Book, His Messenger’s (ﷺ) Sunnah, and the sahābah’s (ﷺ) understanding.

1 An-Nisā’ 4:1.
2 Al-Alzāb 33:70-71.
3 The above paragraphs are called Khutbat al-Hajah (the Sermon of Need) with which the Prophet (ﷺ) often started his speeches. This is recorded by Muslim, Abū Dāwūd, etc., from Ibn Masʿūd, Ibn ’Abbās, and other companions (ﷺ). The Prophet (ﷺ) also said the very last paragraph when starting a speech. This is recorded by Muslim, an-Nasāʾī, etc., from Jābir (ﷺ) (al-Mishkāt no. 137).
This is the only Path that can incorporate correct Islamic beliefs and practices. Since, over the centuries, Muslims have largely drifted away from this magnificent Path, it becomes imperative to guide them back to it and help them live by its dictates.

Therefore, any serious work in promoting Islam must involve two fundamental components: purification and cultivation. Allāh (ﷻ) indicates that these two components were central to the Prophet’s (ﷺ) mission:

«He who has sent among the unlettered a Messenger from themselves reciting to them His āyāt, purifying them, and teaching them the Book and Wisdom — although they previously were in clear deviation.»

Our mission, then, is to present purified Islamic teachings and practical guidelines for implementing them.

This book is a humble response to our realization of a great responsibility: the responsibility to bring forth before the English-speaking public writings that refine Islam and present it pure and simple, as close as possible to the way it was understood and practiced by its early righteous pioneers — the salaf.

We call upon all Muslims to support us in carrying out this noble trust. This will surely elevate and honor us and spread the eternal message of Islam all over the earth, as Allāh promises:

«It is He who has sent His Messenger with Guidance and the Religion of Truth, in order to make it

1 Al-Jumu‘āh 62:2.
prevail over all (false) religions, however hateful this may be to pagans.»

In what follows, we discuss purification and cultivation further.

1. Purification

Purification (or tasfiyah) is required in regard to the sources of our Islāmic knowledge, and in regard to our Islāmic beliefs and practices.

A) PURIFYING OUR SOURCES OF KNOWLEDGE

Wrong beliefs and practices deriving from weak reports have marred the beauty of Islām and prevented the Muslims’ advancement. Therefore, we must purify our knowledge from weak and fabricated narrations. This is an essential task that must precede any action, because good actions can only be based on a solid foundation that may be traced back to Allāh’s authentic revelation.

Praising those who strive in purifying the Islāmic knowledge, Allāh’s Messenger ( ﷺ) said:

«ٍمَثَّلِهِمْ عِلْمًا مِّن كُلِّ خَلْفٍ عَدُوٍّ، يَنْفُضُ عَنْهُ
تَحْفِيظُ الْغَالِبِينَ، وَيَنْتَجَالُ الْمَطْلُوبِينَ، وَيَتَأْوِيلُ الْمَهْلَكِينَ.»

'This knowledge will be carried by the trustworthy individuals from every generation — they will expel from it alterations of the excessive, falsehoods of the liars, and misinterpretations of the ignorant.'

1 As-Sauff 61:9.

2 Recorded by al-Bayhaqī, Ibn 'Adiy, and others from Abū Hurayrah, Ibn Mas'ūd, and other companions ( boasting. It is verified to be ḥasan by al-Albānī (Mishkūt al-Maṣābih no. 239).
B) PURIFYING OUR BELIEFS

Beliefs of the Muslim masses have become contaminated with dogmas coming from sources alien to Islam. Therefore, part of the necessary purification process is to purify our beliefs so that they are only based on authentic texts from the Qur’an and Sunnah, in compliance with the beliefs of the sahābah, and clean from any form of shirk (joining partners with Allāh). Allāh praised the sahābah’s beliefs by saying:

فَإِنَّهُمَا بَيِّنَتَا مَا عَمِّنَتْنِيُّهُ فَقَدُ أَهْتَدَيْتُمْ» البقرة 137
«So if they believe as you (O Prophet’s companions) believe, they are indeed truly guided.»

C) PURIFYING OUR ACTIONS

We should also purify our actions so that they conform with authentic texts from the Qur’an and Sunnah, compliant with the understanding and practice of the sahābah, and clean from human innovation (or bid‘ah). This is the only acceptable path of guidance, as Allāh (ﷻ) says:

وَمَن يَسَاقِطُ الْبَيِّنَاتِ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْبَيِّنَاتُ» النساء 115
«If a person opposes the Messenger, after guidance has become clear to him, and follows other than the path of the believers, We will give him what (consequence) he chose and admit him into Hell — what an evil destination!»

1 Al-Baqarah 2:137.
2 The description “believers” here applies primarily to the sahābah (ﷺ).
3 An-Nisā’ 4:115.
2. Cultivation

Cultivation (or tarbiyah) is to establish our beliefs and actions upon the purified knowledge. Cultivation goes hand-in-hand with purification.

A) BECOMING TRUE FOLLOWERS OF THE SALAF

The above discussion about purifying our beliefs and actions must extend to cultivating ourselves and our communities upon the purified teachings. If we do this, we can hope to be true followers of our great salaf — the saḥābah (ﷺ). Allāh (ﷻ) praises both in the following:

«The first to embrace Islām among the Muhājirūn and the Ausūr, and also those who follow them in the best way, Allāh is pleased with them and they with Him. He has prepared for them gardens beneath which rivers flow, and in which they will abide eternally. This is the supreme success.» ¹

This cultivation should bring back to Muslims the spirit of truth-seekers instead of stubborn and narrow-minded adherence to mālühabs (sects) and prejudiced loyalty to parties.

B) INVITING TO THE PURE RELIGION

We should educate and guide the Muslims toward the purified Islām, so as to implement its teachings and revel in its virtues and ethics. We should also invite the non-Muslims to the unadulterated truth of Islām.

Promoting this blessed guidance is a duty that every Muslim should cherish and support. Allāh (ﷻ) says:

¹ At-Tawbah 9:100.
Let there arise from you (Muslims) a nation who invites to good, enjoins right, and forbids wrong, for those are the successful.»

This is an obligation on every Muslim according to his ability, as Allāh (ﷻ) commands:

«Help one another in righteousness and piety; and do not help one another in sinning and transgression.»

This is the only way to attain Allāh’s acceptance and achieve happiness and success. Allāh (ﷻ) says:

«By time, a human being is surely in loss, except for those who believe, do righteous deeds, mutually enjoin the truth, and mutually enjoin perseverance.»

And this is the way to establish true and honest compassion among Allāh’s servants — compassion emanating from a strong unifying cause. Allāh (ﷻ) says:

1. Al 'Imrān 3:104.
«And hold fast, all together, by the rope of Allāh, and be not divided among yourselves.»

C) PRESENTING THE ISLĀMIC SOLUTION

Inviting to the Truth includes providing realistic Islāmic solutions to contemporary problems. There is no doubt that Allāh’s guidance is the only comprehensive way to resolving people’s problems at the individual and communal levels. Allāh (ﷻ) says:

«وَأَن أَحْكَمُ بَيْنَهُمْ بِمَا أَنْزَلْنَاهُمُهُۥ، وَلَا تُشْعَبُ أَحْوَاهُمُ» المائدة ۴۹

«Judge between them according to what Allāh has revealed, and do not follow their errant views.»

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1 Āl ’Imrān 3:103.
2 Al-Mā'idah 5:49.
The Muslim Family

“The Muslim Family” is a series of books that presents detailed discussions relating to the family life, starting with courting and marriage, and extending into raising children according to Islam. To date, this series consists of the following titles:

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The first three parts of this series, including this current book, deal with various aspects of marriage.

Marriage holds a position of perpetual significance because of the central role it plays in the human life. It is not surprising, therefore, that the scholars of Islam have discussed it in extensive writings through the ages.

Under the contemporary influence of non-Islamic cultures, many misconceptions have been introduced into various areas of Islam — spilling into issues of marriage, divorce, and other family-related matters.

Viewing the needs and concerns of the Muslims who are forced to live in such alien environments, we find that most Islamic writings on marriage are restricted in scope — having been written for different cultures and backgrounds.
This leaves quite a large gap that needs to be filled for the benefit of the English-speaking Muslims — which is what we attempt to fulfill in this 3-book set that covers various aspects of marriage according to the authentic Sunnah:

The first book discusses the importance and advantages of marriage, selecting a spouse, the courting process, the marriage contract, the wedding celebration, the walimat, and forbidden marriages. It provides a practical procedure for performing the marriage contract and includes a model marriage certificate.

The second book discusses the proper etiquettes of marital intimacy, forbidden acts of intimacy, the perils of zinā', and birth control. It answers many frequently-asked questions about various acts of intimacy.

The third book discusses the rights and obligations of the two spouses. It includes brief biographies of the Mothers of the Believers, realistic pictures from the life of the Prophet (ﷺ) with his wives, and a complete discussion of the hadīth of Umm Zar'ī.

This series deals with marriage and other family issues in a practical approach, taking advantage of the author’s years of experience in the field of marriage and counseling. Each book serves as a complete handbook within its scope — providing reliable knowledge based on authentic evidence from Allāh’s Book and His Messenger’s (ﷺ) Sunnah.

This Book

This is the first book in “the Muslim Family” series. It discusses all steps involved in establishing the marriage. This includes the importance and advantages of marriage, qualities to be sought in a spouse, the courting process, conditions and requirements for the marriage contract, etiquettes for marriage consummation, wedding celebration, and forbidden types of marriage. It also points out a large number of violations to Islām that are commonly committed by Muslims at every step of the marriage process.

Within its scope, this book thoroughly covers all issues that are conventionally discussed or inquired about — which makes it valuable as a reference and a textbook. At the same time, its simple presentation
makes it easy to read and understand by the layman.

The first edition of this book was published five years ago (June 2000). While keeping the original content, this “revised edition” has the following main enhancements:

- It corrects many typing errors, both in the Arabic and English texts.
- It improves the style and structure of many sentences and paragraphs.
- It replaces the original “Prelude” and “Arabic Terms” with improved versions.
- The cover’s color-scheme and other art-work have been modified.

Acknowledgement

All praise and thanks are due to our Lord (ﷻ) who facilitated the completion of this work. May He further reward all the Muslims who helped and supported this effort in various ways. In particular, may Allah (ﷻ) reward my shaykh and teacher, Muhammad Nasir ud-Din al-Albani whose works have benefited us in ways beyond description, my son ‘Abdullah who designed the original cover, Sundus al-As’ad who proof-read the manuscript of the original edition, and my daughters who proofread the manuscript and provided valuable suggestions.

We ask Allah (ﷻ) to make this humble effort helpful and profitable to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

«Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and make us leaders»
for the pious.»¹

"O Lord, accept my prayer, and make my family a means of my success, and accept my supplication, my family and the family of my parents. May You help me in the Hereafter."Joseph 4:41

«My Lord! Let me establish the prayer, and the same for my progeny. Our Lord! Answer my du‘ā. Our Lord! forgive me and my parents and the believers on the Day of Reckoning.»²

Our Lord, forgive us and all of the believers, and bestow Your peace and praise upon our Prophet Muhammad (ﷺ).

Muhammad Muslafa al-Jibali
Al-Madīnah al-Munawwarah
Wednesday, 26 Rajab 1426
31 August 2005

¹ Al-Furqān 25:74.
² Ibrāhīm 14:40-41.
CHAPTER 1

A BLESSED BOND

Marriage Is One of Allāh’s Laws

Allāh (ﷻ) created our world and the laws that govern it. Among Allāh’s laws is that we need food to survive, air to breathe, rain for vegetation, and so on.

One of Allāh’s important laws is that things are created in pairs; and from these pairs, reproduction occurs. Allāh says:

«We have created all things in pairs, that perhaps you may remember.» ¹

This applies to human beings who are made of male-female pairs as well. Humankind started with our father, Ādam, and our mother, Hawwa’ (Eve). From that pair, Allāh (ﷻ) created all of the other people, as He (ﷻ) says:

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.» ²

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¹ Ath-Thārīyāt 51:49.
² An-Nisā’ 4:1.
And He (سُمُوَّل) says:

َبَلۡ يَنۡتَهُ ۖ إِنَّكُمۡ مِّن ذَٰلِكَ أُمۡثَلُونَ وَيَعۡلَمُكُمَّ شُعُوۡبُ أَبۡيَّالِ
۱۳ ۢمُحۡرَّٰقُواَ إِنَّ أَكۡرَمَ مِّنۢ أَنفَسِكُم مَّنۢ أَمۡرُكُمۡ إِنَّ أَنفُسُكُمۡ هُمۡ عِلۡمُ خَيۡرٍ ۢحُبُّۢ ۢمُحَرَّكُمَّ ۢمُحۡرَّٰقُواَ إِنَّ أَكۡرَمَ مِّنۢ أَنفَسِكُم مَّنۢ أَمۡرُكُمۡ إِنَّ أَنفُسُكُمۡ هُمۡ عِلۡمُ خَيۡرٍ

«O people! We have created you from one male and one female, and have made you nations and tribes so as to know one another. The noblest among you in the sight of Allâh is the most pious. Verily, Allâh is All-Knowing and All-Aware.»

This continues to be the way of reproduction for humans, as Allâh (سُمُوَّل) says:

۷۲ ۢأَوۡزَ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَкُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ لَكُم مِّن أَنفُسِكُم أَزَّ أَتۡجَلَّ Lâh has given you spouses from yourselves, and has given you, from your spouses, children and grandchildren, and has provided you with good things for your sustenance.»

Islâm Urges the Muslims to Marry

DEFINITION

The word commonly used in Islâmic texts for marriage is nikâh. In the original Arabic language, it means “intercourse”. But it was then applied to the marriage agreement because it is a means to intercourse.  

Thus the statement, “He performed nikâh on the daughter of so and so,” normally means that he executed an agreement for marriage. On

1 Al-Hujurât 49:13.
2 An-Nahl 16:72.
3 Lîsân ul-ʿArab.
the other hand, the statement, “He performed nikāh on his wife,” means intercourse. In this book, we will mostly replace the word “nikāh” with its English equivalents to avoid confusion.

A COMMAND FROM ALLĀH AND HIS MESSENGER

Allāh (ﷻ) commands the believers to marry and help those under their charge to marry as well. He says:

آَوَٰكُنْ نَزِعِيْنَ بِنَكُمْ وَالصِّحَّةِنَّ مِنْ عَبْدٍ أَقْمَانِكُمْ وَإِمَانِكُمْ. إِنْ يُؤْوَنَا
فَقَرْنَا يُطِعُونَ آللَّهَ مِنْ فَضْلِهِ وَإِلَّهَ تَسَعِ عَلِيمَةً

۳۲١ آلٍ الفَرْجِ

“Marry the unmarried among you and the righteous of your male and female slaves. If they should be poor, Allāh will enrich them from His favors. Allāh is Bountiful and Knowing.”

Also, Allāh’s Messenger (ﷺ) commanded the young people to marry, and advised those of them who could not afford it to fast as a means of controlling their sexual desire. Ibn Mas’ūd (ﷺ) reported, “We were with the Prophet (ﷺ) while we were young and had no wealth whatsoever. So Allāh’s Messenger (ﷺ) said:

يا مَعَشَرُ الْشَّبَابِ، مِنْ أَسْتَطَاعَ مِنْكُمُ الْبَاءَةِ فِي النَّجْزِ، فَإِنَّهُ أَغْبِضُ
لِلْبَصَرِ وَأَحْصَنْ لِلْفَرْجِ، وَمِنْ لَمْ يَسْتَطِعْ فَعْلِيهِ بِالصُّوْمِ، فَإِنَّهُ لَهُ وَجِاءَ.”

“Young men, those among you who can afford marriage should do so, for it helps lower the gaze and guard the private parts (from zīnā). And those who cannot afford it should fast, for fasting is a repression (of desire) for him.”

Similarly, Anas (ﷺ) reported that the Prophet (ﷺ) said:

1 An-Nūr 24:32.
2 Recorded by al-Bukhārī, Muslim, and others.
Chapter 1

4 Quest for Love & Mercy

«You should marry. And those who cannot afford it should fast, because it restrains their desire.» ¹

And 'Uthmān (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«من كان منكم ذا طول فليبتزغ، فإنه أغضب للبصر
ومأحسن للفرج، ومن لا فالصوم له وجاء»

Anyone among you who has the ability should marry, because it helps lower the (lustful) gaze and guard the private parts. And whoever cannot afford it should fast, because fasting is a restraint (of desire) for him.» ²

Allāh’s Promised Help

Allāh’s Messenger (ﷺ) indicates that Allāh promises to help any person who aspires to marry in order to avoid sinning. Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«ثلاثة حقن على الله عونهم: المجاهد في سبيل الله
والمكاتب الذي يريد الأداء، والناكز الذي يريد العقاف»

There are three individuals that it is a right upon Allāh to help them: a fighter for Allāh’s cause, a mukālib ³ who wants to pay himself off, and one who seeks marriage for the purpose of preserving his chastity.» ⁴

¹ Recorded by ʿAthār ibn ʿAbd Allāh (Ṭabarānī) in al-Awsaf and ad-Dār al-Maqdisi. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jāmiʿ no. 4058).
² Recorded by an-Nasāʾī. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jāmiʿ no. 6498).
³ A slave who makes a contract with his master to purchase his freedom.
⁴ Recorded by Ahmad, at-Tirmidhi, an-Nasāʾī, and others. Verified to be ṣaḥīḥ by al-
In another report, Abū Hurayrah (R) said that Allāh’s Messenger (Saw) said:

«حَقُّ عَلَى الْحَلَّةِ عَلَى مَنْ نَكْتُعُ أَلْيَامَ الْعَفَافِ عِمْرًا حَرِّمَ اللَّهُ»

"It is a right upon Allāh to help one who seeks to marry for the purpose of avoiding what Allāh has prohibited." ¹

DANGER OF BACHELORSHIP

A strange phenomenon has recently developed among Muslims, without being confined to one country or nationality — a phenomenon whose consequences can prove to be most devastating to the Muslim community. This phenomenon is the alarming number of unmarried Muslim men and women.

On an individual level, it may appear that bachelorship poses a very insignificant threat to the Islāmic world. However, in Islām, unlike other religions, matters are weighed in light of their benefits or harms to the community as a whole. So, what is the effect of single unmarried men and women on the community? To find the answer to this question, all one has to do is look at the non-Muslim communities. Every day we are confronted by the perversion and sinful practices that the non-Muslims find acceptable in their societies. This occurs because of their unnatural decision to abstain from marriage.

No Muslim would want the Muslim Ummah to fall into lifestyles like those of Pompeii or Sodom and Gomorrah — towns that Allāh totally destroyed because of their perversion and disobedience. Protection against a fate similar to that can only be through lawful marriage.

¹ Recorded by Ibrāhīm ‘Adiyy. Verified to be ḥasan by al-Albānī (Ṣaḥīḥ al-Jāmi‘ no. 3152).

Albānī (Ṣaḥīḥ al-Jāmi‘ no. 3050).
Chapter 1

Marriage Is a Practice of the Prophets

PREVIOUS PROPHETS

Previous prophets of Allāh have married women, and none of them was known to practice celibacy. Allāh (ﷻ) says:

وَلَقَدْ أَرْسَلْنَا رَسُولًا مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ آرَىَ جَدًّا وَدِيرَةً { الرَّعد 48}

«And We have surely sent messengers before you (O Muḥammad) and granted them wives and offspring.»

Ours PROPHET

The Prophet Muḥammad ﷺ indicated that marriage is part of his Sunnah, and that whoever neglects it is not of his true followers. Even though he derived the greatest pleasure and highest satisfaction from the prayer, Allāh’s Messenger (ﷺ) expressed that he still had the desire for worldly pleasures such as women and perfume. This is only natural for a human messenger. Anas (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

جَبَّ إِلَيْنَا مِنْ دَنَٰياكُمْ النَّسَاءَ وَالطِّيبَةَ، وَجَعَلْنَا فَرْعَةً عَيْنِيَّ فِي الْصِّلَاةِ

«Of your worldly life, I have been made to desire women and perfume. But the satisfaction of my eye has been made in the ṣalāh.»

‘A’ishah (رضي الله عنها) reported that Allāh’s Messenger (ﷺ) said:

الْبَرْكَةُ سَنَتِينِ، فَمَنْ لَمْ يَعْمَلَ سَنَتَيْ فَلْيُبْنِيَ فَضْلًا، وَتَرَوْجَا فَإِنَّمَا مِكَانُ بَرْكَتِيْ بِكَمْ الأُمُūمِ يَوْمَ الْقِيَامَةِ، وَمَنْ كَانَ ذَٰلِكَ طَوْلُ فَلْيَنْكِحَ

1 Ar-Ra’îd 13:38.
2 Recorded by Ahmad, an-Nasā’ī, and others. Verified to be authentic by al-Albānî (Ṣaḥḥāt ul-Jāmi’ no. 3124).
Marriage is a sunnah (way) of mine; and whoever does not follow my Sunnah is not of my followers. Marry because I will display your outnumbering the other nations on Resurrection Day. Whoever has wealth should marry, and whoever does not should fast, because fasting is a restraint for him.”  

Ibn ‘Abbās (ﷺ) said to Sa’d Bin Jubayr (ﷺ):

“Marry; indeed, the best of this Ummah (the Prophet ﷺ) had the most wives.”

NO MONASTICISM IN ISLĀM

Some of the followers of the earlier prophets tried monasticism as a self discipline that could possibly bring them closer to Allāh. However, they were not able to fulfill it as well as they had hoped. The reason is simply that it contradicts human nature, and that is why it is not permitted in Islām.

‘A’ishah ( Medina, daughter of Al-Manshur Al-Dhiyānih) reported that Khuwaylah, daughter of Ḥakīm Bin Umāyah Bin Ḥārithah Bin Al-Waquas as-Sulami (from the tribe of Sulam) visited her. Khuwaylah was married to Uthmān Bin Maz‘ūn. Allāh’s Messenger (ﷺ) saw her and noticed her messy appearance; so he asked ‘A’ishah, “Yā A‘ishah! What makes Khuwaylah appear so messy?” ‘A’ishah ( Medina, daughter of Al-Manshur Al-Dhiyānih) replied, “O Allāh’s Messenger! This woman’s husband fasts during the day and prays during the night. So it is as if she does not have a husband, and thus she neglected her appearance.” Allāh’s Messenger (ﷺ) then summoned Uthmān Bin Maz‘ūn and said to him, “Yā ‘Allāh, what is your interest?” ‘O Uthmān! Are you doing that because you dislike my Sunnah?” He replied, “By Allāh, no, O Allāh’s Messenger! Rather, my whole interest is to follow your Sunnah.” Allāh’s Messenger (ﷺ) then said:

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1 Recorded by Ibn Mājah. Verified to be authentic by al-Abūn (as-Salāhah no. 373).
2 Recorded by al-Bukhārī and Ahmad.
Chapter 1

Verily, I sleep and pray, fast and break fast, and marry women. Thus fear and revere Allāh O 'Uthmān, because your family has a right upon you, your guests have a right upon you, and your self (body) has a right upon you. So, fast and break fast, and pray and sleep.¹

In another report by 'Ā'ishah (ﷺ), Allāh’s Messenger (ﷺ) said to him:

ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ.png
they argued, “How could we reach Allāh’s Messenger’s (ﷺ) level, when all of his previous and later sins have been forgiven?” So one of them pledged, “I will always pray the whole night without sleeping.” One said, “I will fast every single day.” One said, “I will abstain from women and never marry.” One said, “I will never sleep on a mattress.” And one said, “I will never eat meat.” When the Prophet (ﷺ) heard of that, he addressed them and the other Muslims, saying:

«أَمَا وَلَدِي إِنِّي لَا أَخْشَاكُمُ اللَّهُ وَأَتْقَاكُمُ اللَّهُ، وَلِكِنِّي أَصْوَمُ وَأَفْطَرُ، وَأُصْلِبُ وَأُرْفَعُ، وَأَتَزْوِجُ النَّسَاءَ، فَمَنْ رَغَّبَ عَنِ السَّنَى فَلَيْسَ مِنِّي.»

«Indeed, by Allāh, I fear Allāh and revere Him better than any of you; yet I fast (some days) and break my fast (on others), I pray (part of the night) and sleep (the other part), and I marry women. So, anyone who dislikes my Sunnah is not (a follower) of me.»

Advantages of Marriage for Individuals

Being ordained by Allāh the Most Wise and All-Knowing, marriage is sure to have many virtues and advantages. In what follows we list a number of them.

1. **Preservation of Faith and Religion**

Righteous spouses assist one another in preserving their Din by offering help, support, and advice that enable them to obey Allāh and abstain from sinning. Anas (ﷺ) reported that the Prophet (ﷺ) said:

«مِنْ رَزْقِكُمْ النَّّبَّةُ امْرَأَةً صَالِحَةً فَقُدْ أُعَانَهُ عَلَى شَرَتِكُمْ، فَلْيَثْبَتْ اللَّهُ الْبَاقِيَ.»

«When Allāh grants one a righteous wife, He has

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1 Recorded by al-Bukhārī, Muslim, and others.
helped him (by that) to preserve half of his religion. Let him then fear and revere Allāh in regard to the other half.\(^1\)

In another report from Anas (r), the Prophet (s) said:

«إِذَا تَزَوَّجَ الْعَبْدُ فَقَدْ أَسْتَكْمِلْ نَصْفَ دِينِهِ، فَلْيَسْتَفْقِّدُ اللَّهَ فِي مَا بَقَى.»

«When a servant (of Allāh) marries, He has (by that) completed half of his religion. Let him then fear and revere Allāh in regard to the other half.»\(^2\)

Anas (r) also reported that Allāh’s Messenger (s) said:

«مِنْ تَزَوَّجَ فَقَدْ أَسْتَكْمِلْ نَصْفَ الإِيَانِ، فَلْيَسْتَفْقِّدُ اللَّهَ فِي النَّصْفِ الَّذِي بَاقِيٍّ.»

«When a person marries, He has (by that) completed half of his faith. Let him then fear and revere Allāh in regard to the remaining half.»\(^3\)

2. **Preservation of Chastity**

Men have a natural desire for women, and vice versa. Satan takes advantage of that to entice men and move their lusts when a woman approaches or moves away from them. He pictures her to them in an attractive and appealing form, which may lead them to various forms of sinning in compliance with their lusts.

Usāmah Bin Zayd (r) reported that Allāh’s Messenger (s) said:

«ما تَرَكْتُ بَعْدِي فَتَنَةً أَضِرَّ عَلَى الرِّجَالِ مِنَ النَّسَاءَ.»

«I have not left after me a trial more harmful to men.»

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1 Recorded by at-Tabarānī and al-Hākim. Verified to be ḥasan by al-Albānī (ṣa-Sahihah no. 625).
2 Recorded by at-Tabarānī (in al-Awsat) and others. Verified to be ḥasan by al-Albānī (ṣa-Sahihah no. 625 & Sahih ul-Jāmi’ no. 430).
3 Recorded by at-Tabarānī in al-Awsat. Verified to be ḥasan by al-Albānī (ṣa-Sahihah no. 625 and Sahih ul-Jāmi’ no. 6148).
than women. ¹

A married person has a quick means of protection against the Devil’s whispers and seduction. Jabir (r) reported that the Messenger of Allah (ﷺ) said:

«إن المرأة تقبل في صورة شيطان، وتدير في صورة شيطان. فإذا
أبصر أحدكم من امرأة ما يسره فليأت أهله، فإن عقدها ما
عندها، وإن ذلك بردى ما في نفسه.»

«A woman approaches in the (tempting) form of a devil, and moves away in the (tempting) form of a devil. When any of you finds in a woman something that attracts him, he should go to his wife, because she has the same as the other woman has, and that satisfies his desire (in a lawful way).» ²

3. ENJOYING LOVE, MERCY AND SECURITY

Love and mercy are important sentiments that brighten one’s life and give him a feeling of reassurance, security, and happiness. One of Allâh’s (ﷻ) great favors is the love and mercy that He instills among the married couple. They dwell into each other, just as one dwells into a house that gives him protection, security, and happiness. Allâh (ﷻ) says:

«وَمَا أَنزَلْنَاهُ إِلَيْكُمْ بِمِنْ نِعَمِنَا أَزْوَاجُكُمْ وَأَرْضَتْنَاهَا إِلَيْكُمْ وَجَعَلْنَاهَا مُوَدَّةً وَرِحْمَةً إِنَّ فِي ذَلِكَ لَا يَتَّبِعُونَهَا قَوْمٌ يُتَفَكَّرُونَ» الروم 21

«And among His signs is that He created for you, from yourselves, spouses that you may dwell (in joy

¹ Recorded by al-Bukhârî, Muslim, and others.
² This is a combined report recorded by Muslim, Abû Dâwûd, and others (al-Sahîhah no. 235).
and security) unto them, and He set between you love and mercy; surely in that are signs for those who reflect.” ¹

Furthermore, there is a wonderful feel of closeness between the married couple — similar to the closeness of a garment to a person’s body. They provide for each other protection, comfort, and cover. Allāh (ﷻ) says:

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«They are a garment for you and you are a garment to them.» ²

4. LAWFUL FULFILMENT OF DESIRE

As is indicated above, Allāh (ﷻ) has instilled in human beings the desire for the opposite gender. This desire may be satisfied in unlawful ways that would have destructive effects on the individuals and societies — as is detailed later in this book.

Alternatively, one of Allāh’s great favors on us is that he provided us with marriage as a lawful channel for venting our desires. Ibn ‘Umar and Ibn ‘Amr (erus) reported that the Prophet (ﷺ) said:

«الذُّلُجُ كُلُّها مَتَاعٌ، وَخَيرُ مَتَاعِ الدُّنْيَا مَتَاعُ السَّلَامُ»

‘This life is a temporary accommodation, and the best of its accommodations is a righteous wife.’³

Ibn ‘Abbās (erus) reported that a man came to the Prophet (ﷺ) and said, “We have an orphan girl under our custody. A poor man and a rich man have both courted her. She prefers the poor man, but we prefer the rich man. (What should we do?)” The Prophet (ﷺ) responded:

¹ Ar-Rūm 30:21.
² Al-Baqarah 2:187.
³ Recorded by Muslim, Ahmad, and an-Nasa’ī.
5. Pleasurable Way of Increasing Good Deeds

Not only is marriage a lawful means of fulfilling a person’s desire, but is also a means of increasing one’s balance of good deeds.

Abū Tharr (r) reported that some of the companions of Allāh’s Messenger (ﷺ) complained to him. “O Allāh’s Messenger! The wealthy people have taken away all of the rewards. They pray as we do and fast as we do, and they give charities from their extra monies.” He (ﷺ) replied:

»أَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَشَدَّدُونَ ؟ إِنْ بِكُلّ نِسْبَةٍ صَدَقَةٍ،
ويكَلْ تَكَبِيرَةٍ صَدَقَةٍ، وَيُكَلْ تَهْلِيلَةٍ صَدَقَةٍ، وَأَمَّرَ
بِالْمَوْروَفِ صَدَقَةً، وَنَهَى عَنْ مِنْكَرٍ صَدَقَةٍ، وَفِيْ تَضُعُّ أَحَدٍ كُمْ صَدَقَةً.«

"But has Allāh not given you that which you may offer as charity? Verily:

⇒ Every tasbīḥ (saying “Subḥān Allāh — Exalted is Allāh”) is a charity;
⇒ Every takbīr (saying “Allāhu akbar — Allāh is the Greatest”) is a charity;
⇒ Every tahālīl (saying “Lā ilāha illallāh — There is no true deity except Allāh”) is a charity;
⇒ Every tahmīd (saying “Al-ḥamdu lillāh — Praise be to Allāh”) is a charity;
⇒ Commanding good is a charity;
⇒ Forbidding the evil is a charity;
⇒ And having intercourse (with your wife) is a charity."

1 Recorded by Ibn Mājah, al-Hākim, and others. Verified to be authentic by al-Albānī. (as Sahih no. 624).
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The companions asked, “O Allah’s Messenger, does a person even receive a reward for fulfilling his desire?” He (ﷺ) responded:

«أرأينِم لوضعتها في حرامٍ، أكان عليه فيها وزر؟»

‘Assume that he directed it toward a prohibition (zina), would that not result in a burden for him?’

They replied, “Yes, indeed.” He (ﷺ) deduced:

«فكلذِكَ إذا وضعتها في الخلل كان له فيها أجرٍ»

‘Therefore, if he directs it toward that which is permissible (his wife), he gets a reward for it.’

Allah’s Messenger (ﷺ) then mentioned a number of other things that constitute charities, and concluded by saying:

«ويجزى من هذا كلله رجعتنا الضحي»

‘And all of that may be covered by two rak‘at that one would pray in the mid-morning.’

Commenting on this, al-Albani (ṣ) said:

‘As-Suyuthi said in Ihkār al-Ahkār that one’s intercourse (with his wife) is a charity, even if he did not have any intention in that regard. My opinion is that this may be true for each intercourse, but he should have a prior intention in that regard at least when he first married her. And Allah knows best.’

In a similar hadith, Abu Tharr (r) reported that Allah’s Messenger (ﷺ) said:

«على كل نفس في كل يوم عملت فيه الشمس صدقة منه على نفسه»

1 Recorded by Muslim, Ahmad, and others.
2 Ḥadāb al-Wazīf p. 138.
It is required for every person, every day upon which the sun rises, to offer a charity for himself.

Abū Tharr asked, “O Allāh’s Messenger! How can I give charity when I have no money?” He (ﷺ) replied:

لا أن من أبواب الصدقة التكبيرة، وسبحان الله، وحمد الله، ولا إله إلا الله، واستفق الله، وتأمر بالمعروف، وتنهى عن المنكر، وتعزل الشوكة عن طريق الناس والعمامة والحجر، وتهذي الأعمى، وتسمع الأصم والأبكم حتى يفقة. وتلبلب المستدل على حاجة له قد علمت مكانها، وتسعى بشدة ساقك إلى اللهم المستغيث، وترفع بشدة ذراعيك مع الصريع: كل ذلك من أبواب الصدقة منك على نفسك. ولوك في جماعك زوجتك أجرًا.

That is because among the forms of charity are:

- Takbīr (saying “Allāhu akbar — Allāh is the Greatest”);
- (Saying) “Subhān Allāh — Exalted be Allāh”;
- (Saying) “Al-hamdu lillāh — Praise be to Allāh”;
- (Saying) “Lā ilāha illallāh — There is no true deity except Allāh”;
- (Saying) “Astaghfir Allāh — I seek forgiveness from Allāh”;
- Commanding good;
- Forbidding evil;
- Removing thorns, bones, and rocks from the people’s way;
- Guiding a blind man;
- Helping a deaf and dumb man hear and understand;
- Directing a person who lost something to loss — if you know where it is;
- Running, with the power of your legs, to help one who is desperately seeking help;
- Raising, with the power of your arms, an object
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for a weak person;

⇒ Having intercourse with your wife: you get a reward for this as well —
All of those are forms of charity that you earn for yourself.

Abū Tharr (ﷺ) asked, “How could I get a reward for fulfilling my desire?” The Prophet (ﷺ) responded:

أرأيت لو كان لك ولد فأدرك ورجمه خبره فمات، أكنت تحسسه؟

“If you had a child who reached puberty, and you expect good from him, but he died, would you seek Allāh’s reward for that?”

Abū Tharr replied, “Yes!” The Prophet (ﷺ) asked: «أنت خلقته؟» «Are you the one who created him?» Abū Tharr replied, “No, it is Allāh who created him.” The Prophet (ﷺ) asked: «أنت رزقه؟» «Are you the one who guides him?» Abū Tharr replied, “No, it is Allāh who guides him!” The Prophet (ﷺ) asked: «أنت تزنه؟» «Are you the one who sustains him?» Abū Tharr replied, “No, it is Allāh who sustains him!” The Prophet (ﷺ) then said:

كذلك فضيحة في حلاله وجنحة حرامه، فإن شاء الله
أحياء، وإن شاء أماته، ولك أجر.

«Thus, place it (your seed) in what is lawful (intercourse with your wife), and avoid for it what is prohibited (zina). Then, if Allāh wills, He would give it life; and if He wills, He would make it die, and you would be rewarded (in both cases).” ¹

6. LIVING A HARMONIOUS LIFE

Marriage allows a person to live in harmony with his human nature,

¹ Recorded by Ḥamd, Ibn Ḥibbān, and an-Nasā‘ī. Verified to be authentic by al-Albānī (ṣa-Saḥīḥah no. 575).
and eliminates from him feelings of conflict and dejection. As indicated earlier, abstaining from marriage is an unnatural act that has been prohibited by the Prophet (ﷺ). To the same meaning, Sa’d Bin Abī Waqqāṣ and Samurah Bin Jundub (ﷺ) reported:

"نهي رسول الله عن النبتيل.

"Allāh’s Messenger (ﷺ) prohibited abstinence from marriage." ¹

7. FOLLOWING THE WAY OF THE PROPHETS

We saw above that marriage was a practice of the prophets. Since they were all chosen by Allāh (ﷻ) as examples for humanity, their practices are good, and it is our duty to follow them as much as we can.

8. DESERVING ALLĀH’S HELP

We saw earlier (p. 5) that Allāh (ﷻ) will surely help anyone who marries intending by that to guard himself against sinning.

9. A LASTING RELATIONSHIP

When a married couple has a good relationship based on faith and taqwā, their relationship will extend into the next life and the woman will continue to be the wife of the last man to whom she was married in this life.

Abū ad-Darda’ (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«أما امرأة توفي عنها زوجها، فتزوّجت بعدئده، فهي لآخر أزواجها.

Any woman whose husband dies and she marries after him, she will then be (in the hereafter) for the last one of her husbands." ²

¹ Recorded by al-Bukhārī, Muslim, and others.
² Recorded by at-Tabarānī (in al-Kabīr). Verified to be authentic by al-Albānī (Saḥīh al-Jāmi‘ no. 2704 & as-Sahihah no. 1281).
‘A’ishah (ﷺ) reported that Allâh’s Messenger (ﷺ) said:

«المرأة لأخر أزواجها»

«A woman will be for the last one of her husbands.» ¹

Social Advantages of Marriage

From the above discussion, we can conclude that marriage has many advantages to the society as a whole. In what follows we list a number of them.

1. **Preserving Humankind**

Marriage fulfills Allâh’s law for the reproduction, as we have discussed earlier. Thus it constitutes a correct means of preserving humankind — until Allâh inherits the Earth and all what is on it.

2. **Preserving Kinship Ties**

Contrary to zînâ, marriage preserves and reveres the kinship ties. It establishes the paternal relationships between the children and their parents, giving them all a feeling of dignity and self esteem. That strengthens the feelings of love and care within the society.

3. **Safeguarding the Society from Moral Degeneracy**

Marriage is the proper way to establishing correct and permissible relationships between men and women. This helps maintain chastity, and protects the Muslim individuals from slipping into the filth of zînâ and other sins related to it (which will be fully discussed in a subsequent chapter). Thus, marriage closes the door in the face of many acts of moral degeneracy and decadence, which are among the major causes for the destruction of societies.

¹ Recorded by Ibn Khuzaymah, Ibn Hibbân, and others. Verified to be authentic by al-Albânî (Ṣaḥîh ul-Ĵâmî’ no. 6691 & as-Sahihah no. 1281).
4. SAFEGUARDING THE SOCIETY FROM PHYSICAL DISEASES

Together with zinā and its related vices comes a host of destructive diseases. Among those are gonorrhea, syphilis, venereal ulcers, and, most recently, AIDS. Marriage is an important means of protecting the society from these and many other diseases that can be easily transmitted, and that do not even spare children.

5. ESTABLISHING THE FAMILY ENVIRONMENT

Marriage is a necessary step toward establishing a healthy environment for nurturing and rearing children. Our children are the fruits of our generation and the future men and women of our Ummah. Through good marriages, we furnish them with the love, mercy, compassion, and guidance, that they need for proper growth and development.

6. INCREASING THE NUMBER OF MUSLIMS

In Islām, what counts is not quantity alone, but quantity together with quality. Therefore, we are urged to increase the number of GOOD Muslims — not superficial Muslims. Good Muslims are those who live by Allâh’s (ﷻ) commands and follow His Messenger’s (ﷺ) guidance. Such are the people who should increase and multiply so as to establish Allâh’s religion in this life and enter His gardens in the next.

A Muslim should marry with the intention of increasing the number of righteous Muslims. Subsequently, he should strive to raise his family upon to the true religion. Only then, would they be among the numbers of Muslims who will please and delight Allâh’s Messenger (ﷺ) on Judgment Day to the extent that he will boast about them in front of the multitudes of nations who will be present.

Abū Hurayrah ( siti ) reported that Allâh’s Messenger (ﷺ) said:

«انكيءوا فاني مكانتك بكم.»

<Marry, because I will exhibit your large numbers (on Judgment Day).»

1 Recorded by Ibn Mājah. Verified to be authentic by al-Albānī (Salāt al-Jami’ no.
Abū Umāmah (اف) reported that Allāh’s Messenger (ﷺ) said:

«تزوجوا فإني مكارئ بكم الأمه، ولا تكونوا كرهبانية LCSarr.»

«Marry so that (on Judgment Day) I will be delighted by your outnumbering other nations. Do not practice monasticism like the Christians.»

7. Strengthening the Muslim Community

When a nation multiplies in the right and lawful way, it preserves the kinship relationships and protects its citizens from diseases — which results in a powerful nation. To the contrary, adultery loosens and severs the kinship ties, and results in the spread of diseases and perversions, which cause the nations to decline and fall. Allāh (ﷻ) wants the Muslim Ummah to be a powerful nation capable of establishing His laws and spreading His guidance in a most efficient way. This may only be fulfilled through maintaining chastity with lawful marriage.

1 Recorded by al-Bayhaqī and others. Verified to be authentic by al-Albānī (Ṣaḥīh al-Jāmī’ no. 2941 & as-Ṣaḥīḥah no. 1782).
CHAPTER 2
SPouse SELECTION

In the previous chapter, we established the great significance of marriage. With that in mind, a Muslim is urged to seek a partner that would help him (or her) attain the desired fruits of marriage in a most fulfilling way. This makes the task of selecting a spouse most crucial.

Selecting a Wife

A CONDITIONAL CHOICE

In Islam, a man is given some choice in regard to marriage. Allah (swt) says:

«If you fear that you will not deal justly with the orphan girls, then marry whatever pleases you of (other) women: two or three or four. But if you fear that you will not be just (with them) then (marry) only one woman, or those that your right hands possess (of captives and slaves). That is better in preventing you from doing injustice.» 1

However, “whatever pleases you of women” is a general directive that is further clarified in many texts of the Qur'an and Sunnah. There are certain important qualities that a man should seek in the woman whom he wants to be his life-partner and the mother of his children.

1 An-Nisa' 4:3.
In what follows we mention the most important of those qualities.

1. **RIGHTEOUSNESS**

The first and foremost vital quality for a wife is righteousness. The Prophet (ﷺ) urged the men to seek a woman of faith and piety, and indicated that a man attains happiness through marrying her.

Abū Hurayrah (ﷺ) reported that the Messenger (ﷺ) said:

«نتخّبُ المرأةَ لأَربَعٍ، مَالَهَا وَجَسَدَهَا وَجُمَالَهَا وَلَدَيْنِهَا،
فَأَطْفَرْ بِذَاتِ الْقُلُوبِ، تَرْيَى ثُقالَهَا...»,

«A woman is sought in marriage for four reasons: wealth, social status, beauty, and ḏūn (piety). So seek the one with ḏūn — may you then be successful.»

Thawbān (ﷺ) reported that when Allāh (ﷻ) revealed the warning in regard to those who treasure gold and silver, the saḥābah (ﷺ) wondered, “What kind of wealth should we then keep?” And ‘Umar (ﷺ) said, “I will find the answer to this.” He rode his camel fast until he caught up with Allāh’s Messenger (ﷺ), and he (Thawbān) was right behind him. He asked, “O Allāh’s Messenger! What kind of wealth should we keep?” He (ﷺ) replied:

«ليَحْذِرُ أَحْدَّكُمْ قَلِيًا شَاكِرًأَ، وَلَا سَيْنَا ذَاكِرًأَ،
وَزُوجَةٌ مُؤْمِنَةٌ تُعْبَدُ عَلَى أَمْرِ الآخِرَةِ...»,

«Let each of you keep a heart grateful (to Allāh), a tongue constantly extolling (Allāh), and a believing wife who would assist him in regard to the affairs of...»

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1. Literally, the Prophet (ﷺ) said, «May your hands be filled with dust.» This expression was common during the Prophet’s (ﷺ) time, and it was not meant literally. It is an exclamation phrase reflecting encouragement or applause.

2. Recorded by al-Bukhārī, Muslim, and others.

3. At-Tawbah 9:34-35.
Abū Umāmah and ‘Alī (r) Similarly reported that the Prophet (ﷺ) said:

«قُلُبٌ شاكِرٌ، وسِانٌ ذاكرٌ، وزوجة صالحة تعينك
على أمر دُنياك، ودينك، خيرٌ ما أكتنز الناس.»

«A heart grateful (to Allāh), a tongue extolling (Allāh), and a righteous wife who would assist you in the affairs of your life and religion — these are people’s best treasures.»

1. A THE WIFE BRINGS HAPPINESS OR MISERY

In this life, a righteous wife is a main source of happiness, whereas an evil wife is a major cause of misery. Sa‘d Bin Abī Waqqāṣ (r) reported that Allāh’s Messenger (ﷺ) said:

أربع من السعادة وأربع من الشقاء فين السعادة المرأة الصالحة
تراها فتحجبها وتغيّب عنها فتآمناها على نفسها ومالكها
والدابّة تكون وطينة فتلمجّك بأصحابك والدار تكون واسعة كثيرة
المراقبة والجار الصالح ومن الشقاء المرأة تراها فتضيفها وتحمل
لسانها عليك وإن غبّت عنها لم تأمنها على نفسها ومالكها
والدابّة تكون قطوة فإن صلبتها أتعينك وإن تركتها لم تلمجّك
بأصحابك والدار تكون ضيقة قليلة المراقبة والجار السوء.

«There are four sources of happiness and four

1 Recorded by Ahmad, at-Tirmīzhī, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥah no. 2176).
2 Recorded by al-Bayhaqī (in Ṣaḥīḥ al-İmān), at-Tirmīzhī, Ibn ‘Abd ur-Razzāq (in al-Muṣannaf), and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-İmān no. 4409).
sources of misery. Among the sources of happiness are:

1. A good wife who pleases you when you look at her; and when you are away from her, you trust her in regard to herself and your property.
2. An easy ride that enables you to catch up with your companions.
3. A house that is spacious and of many facilities.
4. A good neighbor.

And among the sources of misery are:

1. An evil wife who dismay you when you look at her, who uses her tongue against you, and who, when you are away from her, you would not trust her in regard to herself or your property.
2. A stubborn ride that if you whip it would tire you, and if you leave it alone you would not be able to catch up with your companions.
3. A tight house of limited facilities.

2. Good Character

One should seek a wife who is known to be of good character or who has been raised in a good moral atmosphere. In a hadith similar to the earlier one by Abū Hurayrah, Abū Sa'id al-Khudrī (ṣ) reported that Allāh’s Messenger (ﷺ) said:

«تَنْكِحِ النِّسَأَةَ عَلَىٰ إِحَدِى خَصَالَ تَنْكِحِ النِّسَأَةَ عَلَىٰ مَالِهَا،
وَتَنْكِحِ النِّسَأَةَ عَلَىٰ جَالِسَةِهَا، وَتَنْكِحِ النِّسَأَةَ عَلَىٰ دَيْنِهَا. فَهُذَا ذَاتٌ»

1 Recorded by al-Ḥākim. Verified to be ḥasan by al-Albānī (ṣaḥīḥah no. 1047 & ṣaḥīḥ al-Jāmi’ no. 3056). The fourth item in this hadith has been combined from another report recorded by Ibn Ḥibbān, al-Khaṭīb, and others, and verified to be authentic by al-Albānī (ṣaḥīḥah no. 282 & ṣaḥīḥ al-Jāmi’ no. 887). A shorter form of this hadith is recorded by at-Ṭayālīsī and verified to be ḥasan by al-Albānī (ṣaḥīḥah no. 1803 & ṣaḥīḥ al-Jāmi’ no. 3629).
A woman is (usually) married for one of three qualities: she is married for her wealth; she is married for her beauty; or she is married for her religion. So take the one of religion and manners — may your right hand then be prosperous.¹

A woman of low moral standards should be avoided, even if she has other attractive qualities such as wealth or beauty.

Abū Mūsā al-Ashʿarī (☎) reported that Allāh’s Messenger (ﷺ) said:

"ثلاثة يدعون الله عز وجل فلا يستجاب لهم: رجل كان، تحترسه أمّة سيريسة الحلف فإن يطلقة، ورجل كان له على رجل مال فلم يشيد عليه، ورجل أثني سفينها ماله." ²

"There are three individuals that, when they supplicate to Allāh (ﷻ), their supplication is not answered: a man who has a wife of bad character but he does not divorce her, a man who lends money to another man without taking witnesses, and a man who gives money to a weak-minded person." ²

In this hadith, “bad character” pertains mostly to qualities such as looseness and promiscuity, making the woman’s conduct dubious and her chastity questionable. A man who keeps such a wife is a dayyūlī. This will be discussed further in the second book of this series ³, inshā Allāh.

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¹ Recorded by Ibn Hībān, Ahmad, and al-Ḥākim. Verified to be authentic by al-Albānī (ṣaḥīḥ al-bayān no. 307).

² Recorded by al-Ḥākim, Abu Nuʿaym, and others. Verified to be authentic by al-Albānī (ṣaḥīḥ al-Jāmiʿ no. 3075 & ṣaḥīḥ al-bayān no. 1805).

³ See “Closer than a Garment” by the Author.
Chapter 2

3. VIRGINITY

Virginity is not a condition for marriage, but is a recommended quality — provided that one has both options and that the women he is considering are equal in other respects. Virginity then becomes a weighing factor for a number of reasons that will be outlined in the subsequent sub-sections.

Jābir Bin ‘Abdillāh (ﷺ) reported that when his father died ¹, he left behind nine girls that Jābir had to look after. Soon after that, Jābir married a non-virgin, and when the Prophet (ﷺ) met him he asked him, «Have you married, O Jābir?» He replied, “Yes.” He asked him, «Is she virgin or non-virgin?» He replied, “Non-virgin.” He (ﷺ) then said:

«فَهِلَا بِكَرَّ اِثْنَتَى بَنَاتٍ وَتَسَاءْلَكِنِّي وَتُصَاحِبُكَ وَتُصَاحِبُكَ؟»

«Shouldn’t you have considered a virgin who plays with you and you with her, and she laughs with you and you with her?»

Jābir replied, “Indeed, my father ‘Abdullāh died leaving many daughters. I did not want to add to them another young girl like themselves, so I married a grown woman to take care of them and look after them.” Allāh’s Messenger (ﷺ) then said:

«فَإِنَّكَ نَعْمَةُ مَا رَأَيْتَ بَارِكَ اللَّهُ لِكَ خَيْرًا.»

«Indeed, you have made a good decision. May Allāh bless that tremendously for you.» ²

4. ABILITY TO BEAR CHILDREN

Since one of the important purposes of marriage is reproduction, it is recommended to marry a younger woman who would normally be

¹ Jābir’s father, ‘Abdullāh Bin ‘Amr Bin Harām, was martyred in the battle of Uhud. Jābir was then nineteen years old.
² Recorded by al-Bukhārī, Muslim, and others.
more likely to bear many children. In turn, this is more likely to apply to virgins than non-virgins.

‘Abdullāh Bin Maṣ‘ūd (®) reported that Allāh’s Messenger (ﷺ) said:

«تزوجوا الأثرباء، فإنهن أعذب أفواها، وأثقل أرحامها، وأرضع باليسر.»

Marry virgins, because they have sweeter mouths (i.e., speech) and more fertile wombs, and are easier to be satisfied with little wealth.»

Ma‘qil Bin Yasār (®) reported that a man came to Allāh’s Messenger (ﷺ) and said, “I have encountered a woman of honor and beauty, but she cannot bear children. Should I marry her?” He said, <No!> After asking him two more times, Allāh’s Messenger (ﷺ) said:

«تزوجوا الوحدة الولد، فإني مكتير بكم.»

Marry a woman who is loving and can bear many children, because I will boast of your numbers (on Resurrection Day).»

5. Loving Attitude

One should seek to marry a woman who is expected to have a loving and caring attitude toward her husband. This is normally possible to sense from her environment and family’s reputation. The above hadīth of Ma‘qil Bin Yasār (®) alludes to this. Similarly, Abū Uthaynah aṣ-Ṣaḍāfī (®) reported that Allāh’s Messenger (ﷺ) said:

«خير نسبكم الوحدة الولد، المواساة الموتية، إذا أتقين الله. وشر نسبكم المثيرات الستحيلات، وهم المنافقون لا يدخل الحب منهن إلا مثل الفرب الأمصص.»

1 Recorded by at-Tabarānī (in al-Khūr). Verified to be hasan by al-Albānī (as-Saḥīhah no. 623 and Saḥīh al-Jāmi‘ no. 2939).

2 Recorded by Abū Dawūd and an-Nasā‘ī. Verified to be authentic by al-Albānī (Saḥīh al-Jāmi‘ no. 2940 & Irwā‘ al-Ghātî no. 1784).
The best of your women are those who are bearers of many children, loving (to their husbands), comforting, and tolerant — provided that they have taqwā of Allāh.

And the worst of your women are those who display their charms (to other than their husbands), and who walk with arrogance. Such are the hypocrites, and those of them who will enter Jannah are as rare as are the red-beaked and red-legged crows. 1

Ibn 'Abbās (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«نساءكم من أهل الجنة: الودود الولود العورد على زوجها»

Your women who will be of the dwellers of Jannah are those who are loving (to their husbands), bearers of many children, and caring toward their husbands. 2

6. CONTENTMENT

An important quality to be sought in a wife is contentment. A dissatisfied wife would make her husband miserable and push him to do anything to please her.

It is easier for a virgin than a non-virgin to be content with her husband’s financial situation and with what he gives her. Similar to Ibn Mas‘ūd’s earlier ḥadīth, Jābir Bin ‘Abdillāh (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

عليكم بالابيكار، فإنهم أنتن أرحاماً، وأعدب أفواهاً.

1 Recorded by al-Bayhaqi (in as-Sunan) and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jāmi‘ no. 3330 & as-Saḥīḥah no. 1849). The last part of it (about the crow) is also recorded by Ahmad and others from ‘Amr Bin al-‘Āṣ (ﷺ) and verified to be authentic by al-Albānī (as-Saḥīḥah no. 1850).

2 Recorded by Tammām ar-Rāzī, Ibn ‘Asākir, and others. Verified to be ḥasan by al-Albānī (as-Saḥīḥah no. 287).
And 'Utbah Bin 'Uwaym Bin Sā'idah al-Anṣārī (ﷺ) reported that the Prophet (ﷺ) said:

«عليكم بالأيrometer، فإنهم أعذب أفواها، وأنتِ أرجامًا، وأرضي باليسير.»

«Marry virgins! They have sweeter speech, more fertile wombs, and are satisfied with little.»

7. Naivety

Naivety, simplicity, and innocence of heart are commendable qualities to be sought in a wife, and are more present in virgins than non-virgins — because of their lesser experience in the ways of life. This is demonstrated in the above hadith of Jābir (ﷺ).

8. Beauty

Beauty, wealth, and prestige are all mentioned the earlier hadith of Abū Hurayrah (p. 22) as being secondary qualities that should not be sought at the cost of righteousness.

However, we cannot totally disregard these qualities — especially beauty. Abū Hurayrah (ﷺ) reported that the Messenger (ﷺ) said:

خِير النساء التي تسْرَه إذا نظر، وتطيعه إذا أمر،

ولا تَخالِفَه في نفسها ولا مالها بما يكره.

«The best of women is that who pleases him (i.e., her

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1 Recorded by at-Tabarānī (in al-Awsaṭ) and ad-Diyā' ul-Maqdisī. Verified to be authentic by al-Albānī (ṣaḥīḥah no. 624 and ṣaḥīḥ al-Jāmī’ no. 4053).
2 Recorded by Ibn Mājah and others from Sā'idah and Jābir. It is verified to be ḥasan by al-Albānī (ṣaḥīḥah no. 623).
husband) when he looks at her, obeys him when he orders, and does not subject her person or money to what he dislikes.”

Similarly, ‘Abdullāh Bin Salām (ra) reported that Allāh’s Messenger (saw) was asked, “Who are the best of women?” He replied:

«خير النساء من تسرك إذا أبصرت، وتطيعك إذا أمرت، وتحفظ قبلك في نفسها ومالك.»

“The best of women is that who pleases you when you look at her, obeys you when you order her, and safeguards you during your absence in regard to herself and your wealth.”

A woman’s appearance being “pleasing” to her husband applies first to pleasing him when he observes her righteousness and obedience to Allāh. But it may also apply to pleasing him with her physical beauty. That is why it has been ordained to look at a woman when courting her, as we will discuss in the next chapter.

9. COMPATIBILITY

A man should seek a wife who is compatible with him, and a woman should seek a husband compatible with her. Ā’ishah (ra) reported that Allāh’s Messenger (saw) said:

«تخيفوا لنطفكم، فأنكحوا الأكفاء وانكحوا إليهم.»

Make a (good) choice for your seed: marry (women) who are compatible (to you), and marry (your daughters) to them (who are compatible).”

1 Recorded by Ahmad, an-Nasā’ī, and al-Ḥākim. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jaami‘ no. 3298 & as-Ṣaḥīḥah no. 1838).

2 Recorded by at-Ṭabarānī (in al-Kabīr) and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jaami‘ no. 3299 & as-Ṣaḥīḥah no. 1838).

3 Recorded by Ibn Mājah, al-Ḥākim, and others. Verified to be authentic by al-Albānī
The question is in regard to the definition of compatibility. In general, it has two major requirements: ḍīn and character. These two qualities are among the required qualities for a wife that we discussed above, and are emphasized in Abū Hurayrah’s hadīth in the next section regarding the husband.

Ḍīn and character may not be compromised and are the focal point for compatibility. A man or woman who is lacking in either of them is a poor candidate and should not be considered.

Other qualities may add to the compatibility between the two spouses, but none of them can be considered mandatory. Among the examples of compatibility factors is age, language, financial status, family status, national background, etc.

However, one must understand that, except for ḍīn and character, all of the other qualities are secondary and should not be overplayed, especially if they would be used as grounds for discrimination based on race, social status, country of origin, etc.

With the above understanding, we can say that age is an important “secondary” compatibility factor. It could become major if the age difference is such as to prevent one of the two spouses from being able to fulfill the marital rights of his (or her) partner.

Qualities Sought in a Good Husband

Ḍīn and Good Character

The Prophet (ﷺ) instructed the guardians of women to marry them to men of good ḍīn and character. When a man of known righteousness and good character seeks to marry a woman, he should be seriously considered.

Abū Hurayrah, Ibn ‘Umar, and Abū Ḥātim al-Muzani (اختلاف) reported that the Prophet (ﷺ) said:

«إذا أتاكم من ترضون دينه وخلقه فإنها زوجة.
إلا تفتعلوا تكن فتنة في الأرض وفساد عريض.»

(Sahīh al-Bukhārī no. 2928 & as-Sahihah no. 1067).
"If a man comes to you seeking marriage, and you are satisfied with his dīn and character, marry him—lest a fitnah (harm) and great destruction become rampant on the earth."\(^1\)

**IS WEALTH IMPORTANT?**

Unfortunately, when looking for a husband, the woman’s family or wali first look at his bank account, instead of his īmān, taqwā, and ʿaqīdah (creed).

Furthermore, many of today’s Muslim women have been affected by un-Islamic ideologies. They do not seek a husband who has taqwā and good character, which would guarantee for them a lasting, loving relationship. Rather, they seek a husband who is affluent, has a prominent position, or holds a higher degree of education—all at the cost of religion, morals, and, eventually, happiness.

While we do not call on Muslims to live in poverty, we emphasize that wealth is a minor factor that should never be compared to dīn and manners. We should trust Allāh’s (新型冠) promise:

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\text{وَأَنْكَحُواَ الْأَيِّامَيْنِ مَنْ كُنْتُم مِّنْ عَبْدِي وَإِبْنِيُّمُنِّي، إِنِّي أَنْعِمُ بِهِمْ}
\]

\[
\text{فَقَرَةٌ يُعْظِمُهُمُ اللَّهُ مِنْ فَضْلِهِ، وَاللَّهُ وَاسِعٌ عَلَيْمُ} ٣٢
\]

«Marry the unmarried among you and the righteous of your male and female slaves. If they should be poor, Allāh will enrich them from His favors. Allāh is Bountiful and Knowing.»\(^2\)

Whereas Allāh gives such a generous and true promise to the righteous, there is absolutely no guarantee that he will not, in the blink of an eye, take away the wealth of a man who is non-religious and ungrateful to Him.

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1 Recorded by at-Tirmīzhī, Ibn Majah, and others. Verified to be hasan by al-Albānī (Ṣaḥīḥ al-Jāmi‘ no. 270 & as-Ṣaḥīḥah no. 1022).

2 As-Nūr 24:32.
NO COMPARISON

When a woman marries a man with ḍin and good character, she will not lose out in any respect: if he keeps her, he will do so in a good manner; and if he releases her, he will do so in a good manner. Furthermore, a man with ḍin and good character will be a blessing for her and her children, and they will all help each other learn and improve in their ḍin.

A woman should avoid a man who does not have these attributes — especially if he is negligent of the prayers, drinks alcohol, commits ḟilāṭ, or commits any of the other major sins. Wealth and social status should never be her main criteria in deciding for or against a husband.

Sahl Bin Sa’d as-Sa’īdī (ﷺ) reported that once while the Prophet (ﷺ) was sitting with some of his companions, a man passed by them. The Prophet (ﷺ) asked one of the companions, "What do you think of this man?" Some of them said, "This is from among the noble people. By Allāh, if he seeks marriage, he will be married; and if he intercedes, his intercession will be granted." The Prophet (ﷺ) did not say anything. Another man then passed by them, and the Prophet (ﷺ) asked, "What do you think of this man?" Some of them said, "This is one of the poor Muslims. It is expected that if he seeks marriage, he will not be married; if he intercedes, his intercession will not granted; and if he speaks, no one will listen to him." Allāh’s Messenger (ﷺ) then said:

«هذا خير من ملء الأرض من مثل هذا.»

'This man is better than an earth-full of the likes of the other man!' ¹

¹ Recorded by al-Bukhārī and Muslim.
CHAPTER 3
COURTING

Definitions and Examples

DEFINITIONS

When a man finds a woman of good attributes for marriage, his next step would be to propose to her or her family. We call this “courting” or “khifbah”; it is the act of asking for a woman’s hand in marriage. Depending on the situation, the interested man may personally approach the woman or her representatives, or may ask some of his relatives or friends to represent him in that.

If a man’s proposal is accepted, the woman is considered “engaged” to him. This “engagement” counts as a legally unbinding attachment that precedes the full and binding attachment of the marriage contract.

Even though an approved khifbah is not legally binding upon the two involved parties, it still constitutes a mutual pledge for marriage; and breaking it without a valid reason would be an immoral act of dishonesty.

A valid reason for breaking a khifbah would be for the bride’s side to discover a serious problem in the bridegroom of which they were not aware when they gave their approval. Similarly, if the bridegroom discovers a problem in the bride that he did not know when he asked for her hand, he may take that as grounds for breaking the khifbah.

EXAMPLES FROM THE SUNNAH

In a hadith that will be fully cited in the next chapter, a man asked the Prophet (ﷺ) to marry a certain woman to him, and he (ﷺ) said:

« آخذَهُ فَقُلْ أَنكَ حَصَتْكَهَا بِمَا مَعَكَ مِنَ الْقُرآنٍ. »
<Go (have her as wife); I marry her to you for the portion of Qur’ān that you have memorized."  

In the case of ‘Ā’ishah (ماضي), who was a virgin, the Prophet (سرا) proposed to her father, ‘Urwh Bin az-Zubayr reported that Allāh’s Messenger (سرا) asked for ‘Ā’ishah’s (ماضي) hand from her father Abū Bakr. Abū Bakr (ماضي) said, “But indeed, I am your brother!” Allāh’s Messenger (سرا) replied:

«أنت أخِي في دينِ اللّهِ وكتابِه، وفيَِّيَ خِلالٍ.»

«You are my brother in regard to Allāh’s Dīn and His Book. But as for her, she is permissible for me (to marry).»  

On the other hand, the Prophet (سرا) approached Umm Salamah directly. Umm Salamah (ماضي) reported that when her ‘iddah 3 was over, Abū Bakr proposed to her and she refused him. Allāh’s Messenger (سرا) then sent someone to ask for her hand on his behalf and she agreed. 4

Abū Bakr Bin Hafṣ reported that when Ibn ‘Umar (ماضي) was asked to propose on someone’s behalf he would go to the woman’s family and say:

الحمدُ للهِ، وصَلَّى اللهُ عَلَيْهِ مُحَمَّدٌ، إنَّ فَلاَئِنَّا خَطَبْتُ إِلَيْهِمْ فَلَاتِنَّ،

فَإِنَّ أَنَّكُمْ خَتَمُوْلِي الْحَمْدُ للهِ، وَإِنَّ رَبِّي أَقْبَرَاهُنَّ اللهُ.

“All praise is due to Allāh, and may Allāh bestow His salāh upon Muḥammad. Indeed, so-and-so is asking for the hand of so-and-so in marriage. If you marry her to him, praise be to Allāh (for facilitating this); and if you

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1 Recorded by al-Bukhārī, Muslim, and others.
2 Recorded by al-Bukhārī. Al-Abānī (ماضي) indicated that, even though this is a report from ‘Urwh who is a tābi‘ī, he must have heard it from his aunt ‘Ā’ishah or his mother Asmā‘ (Irwā‘ul-Ghālīl no. 1818).
3 A woman’s waiting period after her divorce or her husband’s death before she may remarry.
4 Recorded by an-Nasā‘ī, Al-‘Azm, and others. Verified to be authentic by al-Abānī (Irwā‘ul-Ghālīl no. 1819).
reject him, exalted is Allāh (Who is above all deficiencies that exist in His creation).”

Buraydah Bin al-Ḥaṣīb (ﷺ) reported that a group of al-Anṣār told ‘Alī (ﷺ), “Why don’t you consider Fāṭimah (for marriage)?” Acting upon their advice, he went to the Prophet (ﷺ) who asked him, “What does the son of Abū Ṭalib need?” He replied, “O Allāh’s Messenger! I came in regard to Fāṭimah the daughter of Allāh’s Messenger.” The Messenger (ﷺ) replied, “Marḥaban wa-ahlan — Welcome, and a family member,” and he said no more. ‘Alī went back to that group of al-Anṣār who were waiting for him. They asked him, “What do you bring?” He said, “I do not know, except that he said to me, ‘marḥaban wa-ahlan.’” They said, “Just one of these two words would suffice you from Allāh’s Messenger (ﷺ); he offered you the ‘family’ and ‘vastness.’”

THE BIDĀH OF RECITING AL-FAṬĪMAH

A widely spread practice among Muslims is that, when a man asks for a woman’s hand and her family accepts his proposal, they all raise their hands and recite al-FAṬĪMAH. This practice is a bidāh because it has no basis in the Sunnah or the practice of the salaf.

Looking at the Courted Woman

PERMISSION

When a man intends to marry a certain woman, and prior to formally proposing to her, it is permissible for him to look at her and see as much of her as is normally possible. This would help him make the

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1 Recorded by al-Bayhaqi. Verified to be authentic by al-Albānī (Irwā’id-Ghaliḥ no. 1822).
2 Recorded by Ibn Sa’d, at-Ṭabarānī, and Ibn ‘Asākir. Verified to be hasan by al-Albānī (Adāb uz-Zifā’ pp. 173-174). A more complete version of this ḥadīth is cited in Chapter 5.
right decision and be sure that he truly is comfortable with her looks and would like to have her as wife.

Abū Hurayrah (ﷺ) reported that he was with the Prophet (ﷺ) when a man came to him and told him that he had just married a woman from the Anṣār. The Prophet (ﷺ) asked him, "Have you looked at her?" He replied, "No!" He (ﷺ) said:

«أَلْظَرُّ إِلَيْهَا، أَفَإِنَّ فِي أَعْيَنِ الْأَنْصَارِ شَيْءٌ؟» - يَعْنِي الصَّفَرَ

«Look at her, because there is something (a smallness) in the Anṣār’s eyes.» ¹

Al-Mughirah Bin Shu’bah and Anas Bin Mālik (ﷺ) reported that al-Mughirah wanted to marry a woman, so Allāh’s Messenger (ﷺ) said to him:

«إِذْ أَرْتُ فَأَلْظَرُّ إِلَيْهَا فَإِنَّهُ أُخْرِى أَنْ يَوْمَ يَوْمَكُما.»

«Go look at her: it will then be more possible to have harmony between the two of you.»

He went to her house. She was inside her bedroom, and he met her parents and told them, “Allāh’s Messenger (ﷺ) instructed me to look at her.” They remained speechless, but the young woman raised one side of her bedroom’s curtain and said, “I strongly reproach you! If Allāh’s Messenger (ﷺ) instructed you to look at me, look. But if he did not, do not!” He looked at her, and then married her. He later mentioned, “No other woman attained her status (of love) with me, even though I have married more than seventy women!” ²

Muhammad Bin Maslamah (ﷺ) reported that the Prophet (ﷺ) said:

«إِذَا أَلْظَرَّ فِي قَلْبِ امْرَأَةٍ خَطْبَةً امْرَأَةٍ، فَلاَ بَأْسُ أَنْ يَلْظَرُ إِلَيْهَا.»

«When it comes into a person’s heart to court a woman, it is permissible for him to look at her.» ³

¹ Recorded by Muslim, an-Nasā’ī, and others.
² Recorded by Aḥmad, al-Ḥākim, and others. Verified to be authentic by al-Albānī (as-Saḥīḥah no. 96).
³ Recorded by Ibn Mājah, Aḥmad, and others. Verified to be authentic by al-Albānī
Also, Jābir Bin 'Abdillāh (ﷺ) reported that he heard the Prophet (ﷺ) say:

«إذا خطب أحدكم المرأة، فإن استطاع أن ينظر
منها إلى ما يدعوه إلى نكاحها فليفعل.»

«When one of you courts a woman, if he could see of her as much as would convince him to marry her, he should do so.»

Implementing this instruction, Jābir (ﷺ) said:

“Afterwards, I wanted to marry a woman, so I used to hide to observe her — until I had seen that which led me to marrying her.”

**Conditions**

It is prohibited for a man to look intently at a woman if he is not her mahram. Looking at a woman for the purpose of marrying her is an obvious exception to this rule and must, therefore, fulfill certain conditions.

Abū Ḥumayd as-Sā‘idī (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«إذا خطب أحدكم المرأة، فلا جناح عليه أن ينظر إليها
إذا كان إذا ينظر إليها خطبه، وإن كانت لا تعلم.»

«When one of you courts a woman, it is permissible for him to look at her if he only looks because he seeks to marry her — even if she does not know (that he is watching her).»

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1 Recorded by Abū Dāwūd, Ahmad, and others. Verified to be ḥasan by al-Albānī (as-Saḥīḥah no. 99 & Irwā’ al-Ghātī no. 1791).

2 Recorded by Ahmad and at-Ṭabarānī (in al-Kabīr). Verified to be authentic by al-Albānī (as-Saḥīḥah no. 97).
Chapter 3

From this and other texts, we derive the following conditions:

1. The difference between a casual look and the look of a man seeking marriage is that the latter is allowed to stare and repeat the look.

2. Looking should be for the purpose of marriage, and not for the purpose of fulfilling a desire or lust.

3. A man may only look at a woman who is available for him to marry, knowing that, should he propose, her family could possibly approve of him.

4. Looking should be without touching or khulwah (privately meeting with her).

5. Looking should be limited to the body parts that a woman is permitted to expose to strangers, namely, her face and hands.

Some scholars, based on the above hadith of Jābir (p. 39), permit the man to look at more than the minimum that we specified above. We do not favor this opinion for a number of reasons. Most importantly, it could easily be abused by the sick-hearted, opening for them a wide gate for defaming or lusting after innocent women.

If a man finds that looking was not sufficient to give him a satisfactory idea about the woman that he intended to marry, he may appoint a woman from his relatives to look at her closely and tell him more about her.

EXCHANGING PHOTOGRAPHS

With the wide availability of photography nowadays, a frequently asked question is whether it is allowed for the interested couple to exchange photographs.

Before answering this question, we need to point out a few important matters:

1. Photographs or pictures of beings with souls are generally
prohibited in Islam. They are only allowed in situations of definite maslahah (benefit) for the Muslims, and only when no other permissible means can fulfill the same purpose as they do.

2. Even if a photograph was classified as being permissible in a particular situation, it may not show a prohibited thing, such as a woman without full hijab.

3. When a courter looks at a woman that he wishes to marry, his looking can be controlled by her or her wali, so that it would not invade her privacy or exceed what is permissible. To the contrary, a man can stare at a woman’s photograph longer, show it to others who are not supposed to see it, and keep it in his possession even if the courting negotiations do not reach a successful conclusion. This leads to a serious harm for the woman — with her private photographs becoming widely accessible for whoever cares to view them.

For all of the above, exchanging photographs is not permissible — except in situations where one of the woman’s mahrams would show her photograph to the courter without leaving it in his possession.

**Is a Woman Allowed to Look?**

Just as a man is allowed to look at his intended wife, a woman is allowed to look at her intended husband — with the above conditions, and noting that a man’s ‘awrah extend from his navel to his knees. However, unlike men, a woman’s looking should reflect a certain level of modesty and reservation that are characteristic of her femininity.

**Talking and Correspondence**

Talking and correspondence are permissible between a man and a woman whom he is seriously considering for marriage. However, this should be done under controlled conditions: in the presence and watch of the woman’s wali or his representative, avoiding khulwah, touching, or other prohibitions, and limiting it to what is necessary for helping the couple make their decision.
Chapter 3

WOES OF INTERNET COURTING

The Internet is one of the newest and most powerful communication tools that were ever conceived by humanity. The average person nowadays spends many hours every week on the Internet: surfing, searching, reading, writing, learning, chatting, buying, selling, and so on. It is not surprising, then, that many individuals look for spouses in this wonderful land! Men and women “chat”, e-mail one another, and even exchange digitized pictures!

However, courting and marrying over the Internet often has negative results. It involves many sinful or questionable practices, among which are the following:

1. Each individual paints about himself or herself an unreal picture that is meant to impress the other side. One describes what he (or she) wishes to be, not what one really is! Being in a private room with a keyboard and a monitor provides a big chance for pretence. Thus, lying and deceit are prevalent in this kind of communication. Asmā’ (r.a) reported that the Prophet (ﷺ) said:

«المتشيع بما لم يُغْطِّ كَلَابِسَ تِوْبَيْيٍ زُورٍ»

‘A person who pretends having that which he does not is like one who wears two garments of deception.’ 1

2. As we will see in the next chapter, a woman’s wali is normally responsible for investigating about a prospective husband’s family, friends, manners, finances, etc. With Internet courting, on the other hand, a woman forsakes all of this and makes herself the ultimate judge, allowing her emotions and the courter’s cunning to make one of the most important decisions of her lifetime!

3. A great deal of precious time is wasted in writing polished e-mails and exchanging worthless “chats”. ‘Abdullāh Bin Mas‘ūd and Abū Burazah (r.a) reported that Allāh’s Messenger (ﷺ) said:

1 Recorded by al-Bukhārī and Muslim.
"لا تزول قدماء ابن آدم يوم القيامة من عن ريح حتى يُسأل عن
شمس: عن عمره فيم أشته، وعن شبابه (أو جسمه) فيم أبلاه،
وعن ماله من أين أكتسبه وقيم أنفقه، وماذا عمل فيما علم؟"

"A human being’s feet will not depart from before
his Lord, on Resurrection Day, until he is questioned
about five things: his lifetime and how he consumed
it, his youth and body and how he utilized it, his
wealth and how he earned and spent it, and what he
did in regard to what he knew."¹

4. Digitized pictures are often exchanged. As indicated above, this
practice is largely prohibited, especially since digitized pictures can
be easily and permanently stored on the computer, and
electronically exchanged with other “interested” individuals.

5. In many cases, the Internet communication takes place between a
man and a married woman (often with children)! The woman starts
seeing her husband’s mistakes well magnified, and her Internet chatter grows in her thoughts into a perfect hero that will surely
save her from the miserable life with her husband. We have
witnessed a number of such cases that ended in divorce, or in the
woman running away from her husband’s house to join the hero
that she never met! As we will see in the next section, turning a
woman against her husband is a great sin.

Because of the above and many other reasons, Internet courting is
a dangerous practice that should be largely avoided by the righteous
Muslims.

¹ Recorded by at-Tirmidhi. Verified to be authentic by al-Albâni (as-Sahihah no. 946).
Prohibited Courting

Courting a Married Woman

It is prohibited to court a woman who is married. The same is true about a woman whose husband divorced her a non-final divorce (a first or second time) and she is still in her 'iddah (waiting period). The reason for this is that in both cases she is considered under the authority of her husband, and no other man may challenge that authority.

It is indeed a great sin to turn a woman against her husband with the intention of marrying her. Abū Hurayrah and Buraydah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«لاِيِسُ مِنَا ضُحِيَّةٌ عَلَى زَوْجِهَا، أَوْ عِبَادُ أَمْرٍهَا.»

(He is not one of us who turns a woman against her husband or a slave against his master.)

Courting a Woman Who is Being Courted

When a Muslim man is proposing to a woman, it is not permissible for other Muslims to propose to her. They should wait until her side (she, her family, or her representative) takes a clear position from the proposal: either acceptance or rejection. If that proposal is rejected, others may then approach her for marriage.

Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«إِبْتَاكِمْ وَظَنُّونَ، فَإِنَّ الْظَنِّ أَكْذِبُ الْحَدِيثَ، وَلَا تَطَسَّسَوْا، وَلَا تَطِسَّسَوْا،
وَلَا تَنَاقِصُوْا، وَلَا تَحَاسِدُوْا، وَلَا تَخَافُوْا، وَلَا تَتَأَبَّوْا، وَكُونُوا يَعْبَدُونَ
الله إِخْوَانًا، وَلَا يَخْطُبُوا الْرَّجُلَ عَلَى خَطْبَةٍ أَخْمَهُ، حَتَّى يَنْكُحْ أَوْ يُتَرَكُّ.»

Avoid suspicion, for suspicion is the worst of false tales. Do not spy, nor look for the faults (of each

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1 Recorded by Abū Dāwūd, Ahmad, al-Ḥakim, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jāmiʿ no. 5436, 5437, 6223, & as-Ṣaḥīḥah no. 324, 325).
other), nor oppose each other, nor envy one another, nor hate one another, nor desert each other — and, O Servants of Allāh, be (true) brothers. Let not a man court a woman whom his brother is courting: (He should wait) until he marries or leaves her.  

‘Uqbah Bin ‘Āmir (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«المؤمن أخ المؤمن، فلا يحل للمؤمن أن ينتفع على بيع أخيه، ولا يخطب على خطبة أخيه، حتى يذره.»

«A believer is a brother to another believer. It is not permissible for a believer to negotiate a deal that his brother is negotiating, nor propose to a woman to whom his brother is proposing — until he leaves.»

Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«لا يخطب أحدكم على خطبة أخيه، حتى ينكح أو يترك.»

«Let not any of you propose to a woman to whom his brother is proposing. (He should wait) until he marries or quits.»

'Abdullāh Bin 'Umar (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«لا يبيع بعضكم على بيع بعض، ولا يخطب بعضكم على خطبة بعض.»

«Let none of you negotiate a deal that is being negotiated by another one, nor propose to a woman to whom another one is proposing.»

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1 Recorded by al-Bukhārī, Muslim, and others.
2 Recorded by Muslim.
3 Recorded by an-Nasā’ī. Verified to be authentic by al-Albānī (Irwā’ al-Ghālib no. 1817 & as-Sahihāh no. 1030).
4 Recorded by al-Bukhārī, an-Nasā’ī, and others.
Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«لا يبكي الرجل على خطبة أخيه ولا يسمع على سوّم أخيه ولا تنكّن المرأة على عميها ولا على خليتها ولا تسأل المرأة طلائق أختها لتثكّن صاحبتها وتثكّن فإنّا لها ما كتب الله لها.»

Let not a man propose to a woman to whom his brother is proposing, nor negotiate a deal that his brother is negotiating. A woman may not be married to a man who is married to her paternal or maternal aunt. A woman should not request that her sister be divorced so that she would fill her own plate (with food — if she is a co-wife) or get married (instead of her), because she will only receive what Allāh has prescribed for her.¹

OTHER PROHIBITED FORMS

The following forms of courting are also prohibited:

1. A man who has four wives may not court an additional woman — unless he divorces one or more of his wives.

2. A man is not allowed to court a woman whom he is not allowed to simultaneously marry with a current wife, such as her sister or aunt.

3. A man who had divorced a wife three times is not allowed to court or consider her unless she married after him another man who, after consummating their marriage, willfully divorces her.

4. A woman who is in her 'iddah from a husband’s death or a terminal divorce ² may not be approached with direct proposals.

¹ Recorded by Muslim.
² This includes a third and final divorce, or marriage termination through khul’ (upon her request) or faskh (by the judge’s decree).
before the end of her 'iddah. She may only be approached by a subtle hint, such as telling her, "When you finish your 'iddah, a man with just a few children may want to marry you." Allāh (ṣallallāhu 'alaihi wa sallam) says:

"وَلا ِجَنَّاحٌ عَلَيْكُمْ فيمَا عَرَضْتُمْ بِهِ مِن حُبْسِ أَلْسِنَاتِكُمْ أَوْ أَكَنتُمْ فِي أَنْفُسِكُمْ؛ عَلَى الَّذِينَ أَنْفَضُوا كَرُونُهُنَّ، وَلَكِنْ لَا تَنْهَوْنَ سَرًا إِلَّا أَنْ تَفْوَلَّوا قُوَّةً مَّعْرُوفًا; وَلَا تَعْرُضُوا عَقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكَلِمَةِ أَجْلًا. وَأَعْلَمُوا أَنَّ الَّذِينَ يَعْلَمُونَ مَا فِي أَنْفُسِكُمْ فَأَخَذَّرُوهُ، وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ " الْبَقْرَةُ ٢٣٥

"There is no blame upon you for that to which you (indirectly) allude concerning a proposal to women, nor for what you conceal within yourselves. Allāh knows that you are going to remember them. But do not promise them secretly except for saying a proper saying. And do not decide to undertake a marriage contract until the decreed period reaches its end. And know that Allāh knows what is within yourselves, so beware of Him. And know that Allāh is Forgiving and Tolerant." 1

Offering a Woman for Marriage

It is permissible for a man to offer his daughter or the woman under his custody for marriage to those whom he trusts as being worthy of her.

‘Abdullāh Bin ‘Umar (ṣallallāhu 'alaihi wa sallam) reported that after the death of his sister Ḥafṣah’s husband, Khunays Bin Ḥuṭḥāfah as-Sahmi (ṣallallāhu 'alaihi wa sallam), ‘Umar (ṣallallāhu 'alaihi wa sallam) offered Ḥafṣah (ṣallallāhu 'alaihi wa sallam) to ‘Uthmān (ṣallallāhu 'alaihi wa sallam). A few nights later, ‘Uthmān apologized, "I have decided not to marry right now." ‘Umar then offered her to Abū Bakr (ṣallallāhu 'alaihi wa sallam), and he did not give him an answer either. This saddened ‘Umar; but the Prophet (ṣallallāhu 'alaihi wa sallam) consoled him.

1 Al-Baqarah 2:235.
saying:

"مَثَّلَ حَذِيقَةٌ مَا خَلَأْ مِنْ عُصْمَانٍ،
وَمَثَّلَ عُصْمَانَ مَا خَلَأْ مِنْ حَذِيقَةٍ.

-One who is better than 'Uthmān will marry Hafṣah,
and 'Uthmān will marry one who is better than
Hafṣah."  

A few nights later, Allāh's Messenger (ﷺ) asked him for her hand, and 'Umar accepted. Later on, Abū Bakr met 'Umar and asked him, "You were probably bothered when you offered me Hafṣah and I did not give you an answer." 'Umar said, "Yes!" Abū Bakr (ﷺ) then explained:

"Truly, what had prevented me from giving you an answer when you offered her to me was that I knew that Allāh's Messenger (ﷺ) had mentioned (marrying) her, and I was not to expose Allāh's Messenger's (ﷺ) secret. Had he declined marrying her, I would surely have accepted her."  

Allāh (ﷻ) tells us about another case where a righteous man offered one of his two daughters in marriage to Mūsā (ﷺ):

«قَالَ إِنِّي أُرِيدَ أَنْ أَكُنْكَ إِحْدَيْنِ أَبْنَتِي مُهْرِيْنِ عَلَىٰ أَنْ تُأْتِرَنِي
تَمَلَّسُ حَجَّاجٍ، فَإِنْ أَنْمَتْ عَشرًا فَمَنْ عَنِدُكَ يُقْصَرُ ٢٧

«He said, "Indeed, I wish to marry to you one of these two daughters of mine, on condition that you serve me for (at least) eight years; but if you complete ten, it will be (a favor) from you."»  

1 The Prophet (ﷺ) meant his daughter Umm Kulthūm (☎).
2 Recorded by al-Bukhārī and Ibn Sa'īd (Ṣaḥīḥ al-Bārī no. 5122).
3 Recorded by al-Bukhārī, an-Nasā'ī, and others.
4 Al-Qaṣaṣ 28:27.
Performing *Istikhārah* and Seeking Advice

**DESCRIPTION OF ISTIKHĀRAH**

*Istikhārah* means seeking good through putting one’s complete trust in Allāh. A believer should perform *istikhārah* before starting any important undertaking. Since marriage is one of the most important decisions that a person takes, it is important for both the man and woman to perform *istikhārah* before they give the final word that binds them together.

Jarīr Bin 'Abdillāh (رضي الله عنه) reported that Allāh’s Messenger (صلى الله عليه وسلم) used to teach his companions to perform *istikhārah* in all of their affairs — as though he was teaching them a sūrah from the Qur’ān. He told them:

«إذا هم أخذكم بال أمر، فلا تخركم ركعتين من غير الفرضية، ثم ليقّل:  
"اللهم إن كنت تعلم أن هذا الأمر (والذي أستأثر به) هو خير لي في ديني ومعاشي، وعقابية أمري وعاجله وأجله، فأقدّرّه لي، ويسّرّه لي، ثم بارك لي فيه. وإن كنت تعلم أن هذا الأمر شرّ لي في ديني ومعاشي، وعقابية أمري وعاجله وأجله، فأصرّفه عنني، وأصرفني عنه، وأقدّرّ لي الخير حيث كان، ثمّ رضي به.»  

When one of you is about to do something (important), let him pray two non-obligatory rak‘āt and then say:

"Allāhumma iñnī astakhārūka bi-‘ilmika, wa-astaqdirūka bi-qudratika, wa-as‘aluka min fādlik al-‘azīm, fa-‘innaka taqdiru wa-lā aqdir, wa-ta‘lamu wa-lā a‘lam, wa-anta ‘allām ul-ghuyūb. Allāhumma in
O Allah, I ask You to choose for me with Your knowledge and decree for me with Your might, and I ask You of Your great favor. Indeed, You decree and I do not, and You know and I do not; You surely are the Knower of all that is hidden. O Allah, if You know that this affair (and he names it) is good for me in regard to my religion, my living, and its outcome — both immediate and future, decree it, facilitate it, and then bless it for me. And if You know that this affair is harmful for me in regard to my religion, my living, and its outcome — both immediate and future, divert it from me and divert me from it, and decree for me good wherever it may be, and then make me content by it.”

And indeed, never would he regret who asks the Creator to choose for him, and consults with the creation, and ascertains his actions.> 1

From this ḥadīth, it is obvious that the istikhārah is a special duʿā‘ that has the following characteristics:

1. It is said when intending to perform an important act, and just before embarking on that act, with the expectation that Allāh (ﷻ) will choose the best.

2. It is preceded with a voluntary prayer consisting of two rakʿāt. One may raise one’s hands while saying it — as is recommended for any duʿā‘.

1 Recorded by al-Bukhārī and others.
3. After a person makes *istikhārah*, he should undertake what he was planning to do before it. If that is good for Him, Allah (ﷻ) would surely facilitate it, otherwise, He would bring about some circumstances to hinder it.

4. Contentment with its outcome may not be felt immediately, but will surely materialize with time.

**MISCONCEPTIONS ABOUT ISTIKHĀRAH**

a. A misconception concerning *istikhārah* is that it is made when a person is undetermined between two or more alternatives. It is clear from the above *hadith* that it should only be made after he had decided which of the alternative to undertake.

b. Some people think that one of the important requirements of *istikhārah* is to perform it just before going to sleep, and that some dreams should indicate what to do.

c. Other people think that the *istikhārah* puts in the heart an inclination toward the proper choice.

There is no basis for either of these two assumptions, and the above *hadith* supports neither. In fact, the *hadith* indicates that when, as a result of the *istikhārah*, Allah hinders an affair that a person was about to undertake, that might bring some dislike into his heart, and he therefore asks Allah to give him contentment.

**SEEKING ADVICE**

We have seen from the above *hadith* that, in addition to *istikhārah*, it is recommended to consult with some knowledgeable people before making an important decision.

Thus it is recommended for the man and woman (or her wali) to investigate about his or her intended partner, making sure that she or he has the required good attributes.

When a person’s advice is sought in regard to individuals that are considered for marriage, business partnership, etc, he should provide...
truthful and honest advice. This advice should be limited to matters relevant to the affair in question, and should not be exceeded to other areas because that may then count as a prohibited form of backbiting.

Fāṭimah Bint Qays (ﷺ) reported that her husband ‘Amr Bin Hāfṣ (ﷺ) sent ‘Ayyāsh Bin Abī Rabī‘ah (ﷺ) to deliver to her a third and final divorce, and he sent with him a quantity of dates and barley as a present to her. She protested to ‘Ayyāsh and requested more support, but he responded, “By Allāh, you do not deserve support unless you were pregnant.” She went complaining to Allāh’s Messenger (ﷺ), and he asked her, “How many times did he divorce you?” She replied, “Three times.” He said, “He is right, then — he does not owe you any support (because the marriage was terminal).”

The Prophet (ﷺ) told her to spend her ‘iddah in Umm Sharîk’s (ﷺ) house, but then remembered that some of his male companions go into her house. So he said:

«أعتدي في بيت ابن عمك عبد الله ابن أم مكتوم، فإنه رجل ضرير
البصر، وإنك إذا وضعفت حمارك لم يرتك. فإذا انقضت عدتكم فاذنني!»

“Spend your ‘iddah in the house of your cousin ‘Abdullāh Ibn Umm Maktūm’s. Indeed, he is a blind man, and when you remove your head-cover, he cannot see you. When you complete your ‘iddah, inform me.”

When she completed her ‘iddah, Fāṭimah went to the Prophet (ﷺ) and told him that both Mu‘āwiyah Bin Abī Sufyān and Abū Jahm asked for her hand. Allāh’s Messenger (ﷺ) said:

«أما أبو جهم، فمنه شدة على النساء، ولا يضع الصبا عن عاتقه،
وأما معاوية فصبرك خفيف الحال، انكحي أسماء بن زيد.»

“As for Abū Jahm, he is harsh with women, and never takes the stick off his shoulder; and as for Mu‘āwiyah, he is a poor man without any money. Marry Usāmah Bin Zayd.”
She disliked that, but the Prophet (ﷺ) repeated, "إِذْ كُنْتُ أَسْأَلُ بْنَ زِيدَ "Marry Usâmah Bin Zayd." She concluded:

"Then I married Usâmah; Allâh put a great deal of good in him, and I was very happy with him." ¹

TELLING THE TRUTH

As we indicated above, it is important to provide truthful information in regard to the two individuals involved in a khitbah. The information should be limited to matters that are expected to have a bearing on the marriage. Absolute truth is required from the two involved parties: the man seeking to marry and the woman being sought, as well as their representatives, and any other individuals who are asked for advice.

Hiding any problems that one knows about is a sinful act of mistrust in Islâm, and could result in numerous future predicaments.

For instance, one is required to indicate any physical problem in the two individuals involved in the khitbah. If either of them has a physical deficiency, such as impotence, venereal diseases, etc., he (or she) should make it known to the other individual before approving the engagements.

As for the one who thus learns about some problems in the other person, he is not allowed to publicize that knowledge or expose those secrets.

Violations in Khitbah

There are many violations that some Muslims have introduced into the process of khitbah. Many of those violations arise from blind imitation of the non-Muslims. In what follows we mention a few of them:

1. PRIVACY & INTIMACY BETWEEN THE ENGAGED COUPLE

After the engagement, and before the marriage contract, the woman’s family permit her to go out with the “fiancée”, have khulwah with him,

¹ Recorded by Muslim, Abû Dâwûd, and others.
and even touch and kiss him.

Some people think of the engagement as a “test-drive” period in which they fully try out their partners to see if they will be able to pursue a long life together. With that, they commit many sins, minor and major, including zina. And interestingly, many of these engagements prove unsuccessful and end up in separation before marriage!

Some families like to extend the engagement period to months or even years, thereby providing more chance for the engaged couple to fall into sinning.

2. ENGAGEMENT PARTY

In many Muslim countries, the khitbah is held publicly in the form of a reception or party in which drinks are served, music is played, and the bridegroom kisses the bride or takes pictures with her. All of that is in great discord with the Sunnah and the Islamic teachings, and should therefore be totally avoided.

Furthermore, a khitbah should stay away from the people’s eyes because no legal shari’i consequences result from it. If, for any reason, a publicized khitbah is not concluded with actual marriage, serious harm may result from publicizing it, especially in regard to the bride’s reputation.

3. ENGAGEMENT RINGS AND JEWELRY

The engaged couple often exchange “engagement” rings, and the bridegroom gives the bride jewelry and gifts at the time of khitbah. This is in violation of Islam, since there is no reason yet for any property or gift exchange to take place — until they are legally bound by the marriage contract. In many cases, this premature act leads to serious disputes if the engagement is broken for any reason.

Furthermore, the “engagement” ring has no basis in Islam. It originates from an old Christian practice that the Muslims should not imitate.
CHAPTER 4
THE MARRIAGE CONTRACT

Introduction

IMPORTANCE OF THE MARRIAGE CONTRACT

The marriage (or nikāh) contract is enacted between a man and woman for the purpose of enjoying each other and forming a good family.

The marriage contract is the formal bond that turns two individuals from strangers to husband and wife. As a result of the marriage contract, many rights and obligations become imperative and many fruits are anticipated.

To many people, the marriage contract is the most important contract they execute throughout their lives. Each marriage contract normally carries a lasting effect over a large number of individuals, many of them yet to be born.

Since the marriage contract has such a great and solemn significance, Islam imposes a number of guidelines that it must fulfill. Those guidelines are the subject of discussion in this chapter.

NO JOKING IN MARRIAGE

Marriage is a serious matter and should be dealt with seriously. It is not allowed for a man to marry and then claim that he did not really mean it or that he was joking.

Abū Hurayrah (may Allah have mercy on him) reported that Allah’s Messenger (peace be upon him) said:

«ثلاث جدهن جده وأنزلهن جده: النكاح والطلاق والرجمة.»

There are three matters that are considered serious in both serious and non-serious talk: marriage, divorce, and returning (a wife who was divorced a
non-terminal divorce).\textsuperscript{1} 

Fudālah Bin 'Ubayd (ﷺ) reported that Allāh’s Messenger (ﷺ) said: 

«ثلاث لَا يَجُوز الْعَبْبُ فِيهِنَّ الطَّلَاقُ والْنُكَاحُ والْعُنْقُ.»

<There are three matters in which it is not permissible to joke: marriage, divorce, and emancipation (of slaves).> \textsuperscript{2}

**BASIC ELEMENTS**

As is shown in the following chart, the Islāmic marriage contract has six conditions, two pillars, one obligation, and one optional element. Dropping a condition or a pillar invalidates the contract. Intentionally dropping the obligation is a sin.

<table>
<thead>
<tr>
<th>Conditions</th>
<th>Pub 1</th>
<th>Bridegroom’s eligibility</th>
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<tbody>
<tr>
<td></td>
<td>Pub 2</td>
<td>Bride’s eligibility</td>
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<td>Pub 3</td>
<td>Bridegroom’s consent</td>
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<tr>
<td></td>
<td>Pub 4</td>
<td>Bride’s consent or permission</td>
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<td></td>
<td>Pub 5</td>
<td>Wāli’s approval</td>
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<td></td>
<td>Pub 6</td>
<td>Presence of two witnesses</td>
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</tbody>
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<tr>
<th>Pillars</th>
<th>Pub 1</th>
<th>The offering (ṭāb)</th>
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<tbody>
<tr>
<td></td>
<td>Pub 2</td>
<td>The acceptance (qabāl)</td>
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<tr>
<th>Obligation</th>
<th>Pub 1</th>
<th>The dowry</th>
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</thead>
<tbody>
<tr>
<td>Optional Element</td>
<td>Pub 1</td>
<td>Imposed conditions</td>
</tr>
</tbody>
</table>

\textsuperscript{1} Recorded by Abū Dāwūd, at-Tirmithi, and others. Verified to be ḥasan by al-Albānī (Irwā ‘ul-Ghaliḍ no. 1826 & Ṣaḥīḥ ul-Jāmi‘ no. 3027).

\textsuperscript{2} Recorded by at-Ṭabarānī (in al-Kabīr). Verified to be ḥasan by al-Albānī (Irwā ‘ul-Ghaliḍ no. 1826 & Ṣaḥīḥ ul-Jāmi‘ no. 3047).
These elements are discussed in the following sections.

**Bridegroom’s Eligibility**

To be eligible for marriage, the bridegroom should fulfill the following requirements:

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<tbody>
<tr>
<td>a</td>
<td>Must be a Muslim male</td>
</tr>
<tr>
<td>b</td>
<td>Should be chaste</td>
</tr>
<tr>
<td>c</td>
<td>Should be sane</td>
</tr>
<tr>
<td>d</td>
<td>Should have attained puberty</td>
</tr>
<tr>
<td>e</td>
<td>May not be related to the bride by a permanently prohibiting blood, milk, or marital relationship (see Chapter 8)</td>
</tr>
<tr>
<td>f</td>
<td>May not be related to the bride by a temporarily prohibiting marital relationship (see Chapter 8)</td>
</tr>
<tr>
<td>g</td>
<td>Must perform the contact willfully and not by compulsion</td>
</tr>
</tbody>
</table>

**Bride’s Eligibility**

To be eligible for marriage, the bride should fulfill the following requirements:

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<tbody>
<tr>
<td>a</td>
<td>Must be a Muslim, Christian, or Jewish female</td>
</tr>
<tr>
<td>b</td>
<td>Should be chaste</td>
</tr>
<tr>
<td>c</td>
<td>Should be sane</td>
</tr>
<tr>
<td>d</td>
<td>May not be married or still in ‘iddah from another man</td>
</tr>
<tr>
<td>e</td>
<td>May not be related to the groom by a permanently prohibiting blood, milk, or marital relationship (see Chapter 8)</td>
</tr>
<tr>
<td>f</td>
<td>May not be related to the groom by a temporarily prohibiting marital relationship (see Chapter 8)</td>
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<tr>
<td>g</td>
<td>Must perform the contact willfully and not by compulsion (discussed further in the next section)</td>
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</table>

The Bride’s Permission

RULING

Being one of the two individuals involved in a marriage contract, the bride should have a say in regard to the partner with whom she would be associated in a long-term partnership.

‘Ā’ishah (ﷺ) reported that Allah’s Messenger (ﷺ) said:

«استُأْمِروا النِّسَاءِ فِي أَبْصَارِهِنَّ.»

<Take the women’s permission in regard to their private parts (i.e., marriage).> ¹

Abū Mūsā al-Ash’arī (ﷺ) reported that Allah’s Messenger (ﷺ) said:

«إِذَا أُرِدَّ أَحَدُكُمْ أَنْ يَزَاوَى ابْنَتَهُ فَلْيُسَأَلْنِهَا.»

<When one of you wants to give his daughter in marriage, he should take her permission.> ²

A bride’s permission is a required element of the marriage contract. Without this permission, the contract is either null and void, or may be invalidated by the Islamic authorities — based on the bride’s request. We will see below that, depending on the bride’s situation, the

¹ Recorded by Ahmad and an-Nasā’ī. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jāmi‘ no. 930 & as-Ṣaḥīḥah no. 398).
² Recorded by at-Ṭabarānī (in al-Kābīr) and Abū Ya’lā. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jāmi‘ no. 300 & as-Ṣaḥīḥah no. 1206).
mode of her permission varies from being fully vocal and assertive to being passive and compliant with her wali's decision.

**A Virgin Bride**

A virgin bride (in Arabic: bikr) is a woman who never had intercourse with men. That would normally mean that her virginity hymen is present and intact; however, this is not an absolute condition because some virgins may lose their hymen in an accident or illness.

A virgin is usually naive and inexperienced in the ways of life and people's cunning. She has no knowledge about men and is unable to evaluate a potential husband. Thus, it is not possible for her to make a clear decision in that regard, and it is left for her wali, who is usually her father, to make the decision on her behalf. Even then, he must consult with her and take her approval before executing the marriage contract.

When a virgin is adorned with the strong ḥayā' (modesty and shyness) that adorned the early Muslim virgins, she would be extremely reluctant to voice her opinion in regard to a man who seeks to marry her. In that case, her passive expression of approval is sufficient.

A passive approval is expressed by the bride's remaining silent, nodding her head, or making any other motion to indicate that she does not object to the marriage. On the other hand, if she does object, she must declare that with a clear action or statement.

The bride's passive approval is the minimum required permission. However, it is possible for her to express her approval in a more assertive way, such as saying, "Yes, I would like to marry him."

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«لا تَنْكَحُ الْبَيْحَةَ (الأَمَوَى) حَتَّى تُسَانَمْرُ، وَلا تَنْكَحُ الْبَكْرَ حَتَّى تُسَانَذَّنَ، وَإِذَا هَا الْصَّمْوُتُ (أَن تَسْكَتَ).»

*A non-virgin woman (i.e., widow or divorcer) may not be married without her instruction; and a virgin may not be married without her permission, and her*
silence indicates her consent.  

‘Umayrah al-Kindi (ماه) reported that Allāh’s Messenger (صلى الله عليه وسلم) said:

آمروا النساء في أنفسهنّ، فإن النساء تعرف عن نفسها بذلاتها، والبكر رضاها صمتها (صمتها)。

«Take the women’s permission in regard to themselves (i.e., marriage). A non-virgin expresses herself with her tongue; and a virgin’s silence is (a sufficient proof of) her acceptance.»

Ibn ‘Abbās (ماه) reported:

“A virgin woman came to the Prophet (صلى الله عليه وسلم) and told him that her father gave her in marriage against her will. The Prophet (صلى الله عليه وسلم) then gave her the choice (of maintaining or terminating the marriage).”

A NON-VIRGIN BRIDE

A non-virgin bride (in Arabic: thayyib) is a woman who has had at least one sexual intercourse with men — whether it was in regular marriage or zinā.

A thayyib normally has more experience in life and more ability to make a decision in regard to her marriage. Thus, she should be allowed to voice her opinion and make her decision, and her decision must be honored by her wali. This is clearly expressed in the above hadīths. Similarly, Ibn ‘Abbās (ماه) reported that Allāh’s Messenger (صلى الله عليه وسلم) said:

النٰبٰ (العَمَيْمَ) أحق بنفسها من ولّيها، والبكر نَسَأذن

1 Recorded by al-Bukhārī, Muslim, and others.
2 Recorded by Ahmad, Ibn Mājah, and others. Verified to be authentic by al-Albānī (Sahih al-Jāmi’ no. 13, 3084 & Irwā‘ul-Gh āli’ no. 1836).
3 Recorded by Ibn Mājah. Verified to be authentic by al-Albānī (Sahih Ibn Mājah no. 1520).
«A non-virgin has more right to herself than does her guardian; as for a virgin, her permission is taken in regard to herself, and her silence is (a sufficient) permission.»

Al-Khansa' Bint Khithām al-Anṣāriyyah (رضي الله عنها) reported that her father gave her in marriage (without her permission). At that time, she was non-virgin. She disliked that marriage and complained to the Prophet (صلى الله عليه وسلم) who invalidated the contract.

**AN ORPHAN BRIDE**

An orphan girl is a virgin who lost her father. Thus, her wali is not her father. In regard to the permission for marriage, she is given more say than a normal virgin.

Abū Mūsā al-Ash'arī (رضي الله عنه) reported that Allāh’s Messenger (صلى الله عليه وسلم) said:

«أمروا بالبنت في نفسها، وإذنها صمتاً.»

«Give a (virgin) orphan girl the right to decide in regard to herself (in marriage), and her silence is (a sufficient) permission.»

Abū Hurayrah (رضي الله عنه) reported that Allāh’s Messenger (صلى الله عليه وسلم) said:

«لا يَسْلَمُ النِّسَاءُ الْفِرَجَةُ في نُفْسِهَا، فَإِذَا سَكَتْ (صَمَمتْ) فَهُمُ إذنُها، وإن أَيْت فَلا جُوَّاز عَلَيْهَا.»

«A (virgin) orphan girl’s permission should be sought in regard to herself (i.e., in marriage); if she remains silent, her permission is given.»

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1 Recorded by Muslim, Abū Dāwūd, and others.
2 Recorded by al-Bukhārī, Ahmad, and others.
3 Recorded by at-Ṭabarānī, Ahmad, and others. Verified to be authentic by al-Albānī (Sahih al-Jāmi’ no. 14 & as-Sahihah no. 656).
silent, that counts as her permission; and if she expresses her refusal, she may not be forced against her will."  

ʿAbdullāh Bin ʿUmar (ﷺ) reported that when ʿUthmān Bin Mazʿūn (ﷺ) died he left behind a daughter from his wife Khuwaylah Bint Ḥakīm. In his will, ʿUthmān had appointed his brother Qudāmah Bin Mazʿūn as her guardian. Ibn ʿUmar asked for the orphan girl’s hand from Qudāmah (who was his maternal uncle), and Qudāmah agreed to marry her to him. However, al-Mughirah Bin Shuʿbāh (ﷺ) approached her mother and beguiled her with money. The mother thus leaned toward him, and her daughter followed her mother’s inclination and refused to marry Ibn ʿUmar. They disputed and went before the Prophet (ﷺ). Qudāmah said:

“O Allāh’s Messenger! She is my brother’s daughter. He appointed me as her guardian, and I gave her in marriage to ʿAbdullāh Bin ʿUmar — forsaking neither righteousness nor compatibility. However, she is only a woman, and she now leans according to her mother’s inclination.”

Allāh’s Messenger (ﷺ) responded:

«هِي يَتَبِعُهُ، وَلَا تُنْفِكِ إِلَّا بِذِنَاهَا»

«She is an orphan, and she may not be married except with her permission.»

Ibn ʿUmar added:

“Thus, by Allāh, she was taken away from me, even after I had taken charge of her (by marriage), and was married to al-Mughirah Bin Shuʿbāh.”  

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1 Recorded by Abū Dāwūd, an-Nasāʾī, and others. Verified to be authentic by al-Albānī (Ṣaḥḥ al-Jāmī’ no. 1349, 8194 & Irwāʾ al-Ghāṭī no. 1834).
2 Recorded by Aḥmad, ad-Ḍarqūṭu, and others. Verified to be ḥasan by al-Albānī.
A FREED SLAVE WOMAN

If a married couple were both slaves, and the woman is freed first, she would be given the option of staying with her husband or leaving him. If she makes the first choice, she remains married to him and would have no further chance in that regard.

Barirah was a slave woman owned by some of al-Ansar. She was married to a black slave called Mughith.

A’ishah (may Allah be pleased with her) reported that Allah’s Messenger (peace be upon him) told her in regard to Barirah, "Take her and free her." So she bought her from her owners and freed her. Allah’s Messenger (peace be upon him) then gave her the choice of remaining married to her husband or going on her own. She chose to be on her own. 1

A’ishah (may Allah be pleased with her) also reported that when Allah’s Messenger (peace be upon him) gave Barirah the choice he told her, "If he approaches you, then you will have no choice." 2

Barirah’s departure broke Mughith’s heart. Ibn ‘Abbas (may Allah be pleased with him) narrated, “It is as if I still see him following her in the streets of al-Madinah, crying until his tears wet his beard.” Allah’s Messenger (peace be upon him) said:

يا عباس! ألا تعجب من حب مغيث ببريره،
ومن يغض بريره مغيشاً؟

"O ‘Abbas! Does it not surprise you how much Mughith loves Barirah, and how much Barirah dislikes Mughith?"

The Prophet (peace be upon him) then said to Barirah, "Would you consider taking him back?" She said, “O Allah’s Messenger, is this a command?” He said, "I am only interceding (for his sake)." She said, “I have no interest in him then.” 3

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1 Recorded by al-Bukhari, Muslim, and others.
2 Recorded by Abu Dawud. Verified to be authentic by al-Albani (al-Mishkat no. 3201).
3 Recorded by al-Bukhari and others.

(Irwâ’ al-Ghâlî no. 1835).
The Woman’s Wālī

Ruling

A woman may not independently give herself in marriage. Her wālī (guardian) should represent her in doing that. He should take her consent if she is a virgin. Otherwise, he should follow her instruction.

Abū Mūsā al-Asbā‘ī, ʿAbdullāh Bin ʿAbbās, Jābir Bin ʿAbdillāh, and Abū Hurayrah (R) reported that Allāh’s Messenger (S) said:

«لا نكاح إلا بولي»

«A marriage (contract) is not valid without a wālī.»

Thus, the presence of the wālī for the execution of the marriage contract is a condition for its validity.

Who Is a Woman’s Wālī?

Normally, a woman’s wālī is her father. If, for any reason, her father is unable to be her wālī, her wālī would then be her next closest mahram (grandfather, son, brother, uncle, etc).

If the woman’s close relatives are non-Muslims, they may not be her shariʿi guardians. Allāh (S) says:

وَلَن يَجْعَلْ الَّذِينَ كَفَرُوا عَلَى الْمُؤْمِنِينَ سَبْيَةٌ النِّسَاءٌ

«Allāh will never grant to the unbelievers a way (of authority) over the believers»

A woman may not take another woman as her wālī. Abū Hurayrah (R) reported that Allāh’s Messenger (S) said:

1 Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (Irwāʿ al-Ghālī no. 1839).
2 *An-Nisāʾ* 4:141.
"A woman may not give another woman in marriage, nor may a woman give herself in marriage."

Abū Hurayrah (ﷺ) added:

"For, indeed, it is an adulteress who gives herself in marriage (without her wali’s consent)." ¹

If the bride does not have a Muslim blood-relative as wali, the Islamic authority, represented by the ruler or judge, would appoint a wali for her. In many non-Muslim countries, the local imām of a Muslim community carries out the common duties of an Islamic judge, and would therefore be the wali of a woman who has no wali.

‘A’ishah (ṣ) reported that Allāh’s Messenger (ﷺ) said:

"A marriage (contract) is not valid without a wali. And the (Islamic) authority is the wali of the one who does not have a wali." ²

A WOMAN MAY NOT APPOINT HER WALI

A common practice in many non-Islamic countries is that a woman, having no Muslim mahram as wali, would appoint her own wali. This is wrong, and she has no right to do so. As we saw above, this is the right of the Islamic judge or imam.

This incorrect practice has caused a number of bad consequences, among which are the following:

¹ Recorded by Ibn Mājah, al-Bayhaqi, and others. Verified to be authentic by al-Albānī (Irwā ‘al-Ghā’ilī no. 1841).
² Recorded by Ahmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (Irwā ‘al-Ghā’ilī no. 1840).
1. The appointed wali is often found unworthy of the trust invested in him and incapable of properly serving his principal’s interests.

2. Some women take liberty in dealing with the wali. They treat him as an intimate friend or relative, often sharing with him intimate secrets and going into khulwah (complete privacy) with him, which often leads to committing major sins.

3. Some women expect from the wali much more than what is within his capacity. His only duty is representing the woman and serving her best interest in regard to the marriage negotiations and contract. Once that is done, his duty ends and he stops being her wali. Some women, however, think that the wali’s position is permanent, and they contact him for every little or big problem in their life. This results in a relationship that is quite intimate and may lead to serious sinning as in (2) above.

**Marriage Without a Wali**

From the above, we conclude that the presence of the wali (or his representative) is a required condition for the validity of the marriage contract. Therefore, a marriage that is held without the wali’s consent and approval is null and void.

‘Aishah (رضي الله عنها) reported that the Messenger (صلى الله عليه وسلم) said:

"أيام امرأة نكحها بغير إذن وليها، فنكحها باطل، فنكحها باطل. ف än دخل بها قبلها المهر بما استحل من فرحها. فإن أستجروا، فالسلطان ولي من لا ولي له."

"Whichever woman marries without her wali’s permission, her marriage is void, her marriage is void, her marriage is void. If he (the husband) performs intercourse with her (despite the invalidity of their marriage), the mahr becomes her right because he had access to her private parts. And if they dispute (with the wali about this or other
matters), the ruler would then be the wali of the one who does not have a wali.  

A DIFFICULT WALI

A wali is required to represent his principal and serve her best interest. From the above hadith of 'Ā'ishah ( RecyclerView ), we see that if the wali causes unnecessary harm to his principal or prevents her from doing things that Allāh has made permissible for her, she may protest and dispute that before the Islamic authority. In that case, and if her allegations were found true, the Islamic judge may command the wali to change his course of action, transfer his guardianship to another man, or make other decisions as he sees fit in her case.

Ma'qil Bin Yasār ( RecyclerView ) reported that he married his sister to a man who subsequently divorced her. After the end of her 'iddah, he came seeking to remarry her. Ma'qil said to him, “I married her to you, gave you furnishings, and was generous to you, but you divorced her! No, by Allāh, she will never go back to you!” But the man was reasonably good, and the woman wanted to go back to him. Allāh ( Recycler ) then revealed:

وإذا طلقْتِمُ أُنْسَاء، فِيْلَغْنَ أُجْلِهِنَّ فَلاَ تَتَعَضَّلُوهُنَّ إِنْ يَكْفُكْنَ أَزْواَجُهُنَّ إِذَا تَرَضَيْتُمُ بِبَيْنَهُمْ بالصَّرُّورَ فَالْبِرَّةُ 137

«And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their husbands — if they agree between themselves on reasonable terms.»

Ma'qil then said to Allāh’s Messenger ( RecyclerView ), “Now I listen and obey, O Allāh’s Messenger!” So he let them remarry, and expiated his oath.  

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1 Recorded by Ahmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (Irwā 'al-Ālama no. 1840).
2 Al-Baqara 2:232.
3 Recorded by al-Bukhārī, ad-Dāraquṭnī, and others.
Chapter 4

THE WAlI’S RESPONSIBILITY

The wali, whether natural or appointed, holds a major responsibility before Allāh toward his principal. He should represent her and look after her interest in the best possible way. He should make sure that the man who seeks marrying her is suitable for her. His criteria should be what pleases Allāh (as has been outlined in Chapter 2), and not what brings him better social status, wealth, or other worldly gains.

If it is demonstrated that the wali is not worthy of his responsibility, he loses his walā’īyah (position as being wali) according to the procedure outlined earlier.

The Witnesses

Another condition for the validity of a marriage contract is the presence of at least two trustworthy Muslim male witnesses.

‘Ā’ishah, ‘Imrān Bin Ḥaṣayn, and Abū Mūsā al-As̱h’arī (as) reported that the Prophet (ﷺ) said:

لا يَكُنِّي إِلاَّ بَيْنِي وَشَاهِدِيَ عَدْلَّ

«A marriage (contract) is not valid without a wali and two trustworthy witnesses.»

The witnesses should witness and hear all of the contract’s details, including the permission given by the bride to the wali.

The Mahr (Dowry)

DEFINITION AND RULING

In Islām, the dowry is a mandatory marriage gift given by the husband to his wife at wedding. In Arabic, it is called mahr or ṣadāq.
Allāh (ﷻ) commands:

وَأَتِنْتَوْاَ إِلَى النِّسَاءِ صَدَقَتُكُنَّ نِعْلَةً (النساء ۴)

«And give the women (upon marriage) their dowry as a free gift.» ¹

Commenting on this āyah, al-Qurṭubī (🪓) said:

“This āyah indicates that the woman’s ṣadāq is mandatory. There is a consensus on this (among the scholars), and there is no difference in its regard ...” ²

And Allāh (ﷻ) commands:

فَنَثْرُوهُنَّ أُمُورَهُنَّ فَرِيضَةً (النساء ۴)

«And give them (the women that you marry) their compensation as an obligation.» ³

And Allāh (ﷻ) commands:

فَأَنْتَكِحُوهُنَّ بِإِذْنِ أُمَىْهُنَّ وَأَنْتَوْهُنَّ أُمُورَهُنَّ بِإِذْنِ الْمَعْرُوفِ (النساء ۴۵)

«So marry them (slave girls) with their people’s permission, and give them their compensation according to what is reasonable.» ⁴

Even though the mahr is an obligation on the husband, there is no proof to make it a condition for the validity of the marriage contract. As we will see below, a marriage contract could possibly be executed without specifying a mahr. However, that should normally be avoided because it may lead to future complications and disputes.

¹ An-Nisāʾ 4:4.
² Al-Jamʿ al-Ukba ʿIl-Ahkām il-Qurān.
³ An-Nisāʾ 4:24.
⁴ An-Nisāʾ 4:25.
WHO TAKES THE MAHR

The mahrr is the sole right of the wife and no one may take any of it without her permission — not even her parents.

Some people may object to the above by citing the story of the old man who offered his daughter in marriage to Mūsā (AS) and took her dowry in the form of labor work from Mūsā (see p. 48). However, aṣ-Ṣanā’ī indicates, that was possibly permissible in the laws prior to Islām but was abrogated in Islām. Furthermore, Mūsā’s service to the old man may have profited Mūsā’s wife as well. Also, she may have agreed with her father to take something from him in exchange for Mūsā’s service, or wanted to give up her mahrr as a gift to her father.

The mahrr is a compensation that the wife takes in return for making herself available to her husband. Thus, Allāh (ﷻ) gives her full right to it, even at the time of divorce — if her husband divorces her without any default on her part. Allāh (ﷻ) says:

«If you want to substitute one wife for another, and you have given one of them a qințār, do not take back any of it. Would you take it in injustice and manifest sin? And how could you take it while you have intimately dealt with each other, and they (your wives) have taken from you a solemn covenant?»

We will show below that the “qințār” in this āyah does not only refer to the mahrr, but also to gifts and other items that the husband gives to the wife whom he then wants to divorce without a serious
reason.

Therefore, it is up to the wife if she wants to keep all of her *mahr*,
give some of it to her parents or other people, or even give some of it
back to her husband.¹ Allāh (ﷻ) says:

«And give the women (upon marriage) their dowry
as a free gift. But if they willingly give up any of it
to you, enjoy it with pleasure and satisfaction.»²

**KINDS**

The dowry can be money, jewelry, clothes, or other material things. It
can also be a non-material gift, as we’ll see below.

The amount of the dowry should be in accordance with the
husband’s financial ability and with what is reasonable for the bride in
her social status. It is normally determined by agreement between the
husband and the bride (or her *wali*).

Sahl Bin Sa’d (ﷺ) reported that a woman once came to the
Prophet (ﷺ) and offered herself (in marriage) to him. He (ﷺ) declined
and indicated that he had no need for any (additional) wives. A man
who was present with him said, “O Allāh’s Messenger! Marry her to
me.” The Prophet (ﷺ) asked him, «هل عندك من شيء؟ Do you have
anything (to give her)?» He said, “No!” The Prophet (ﷺ) said,
«أعطها ولو خالقاً من حديد Give her at least an iron ring.» But he still
could not afford it. He (ﷺ) asked him, «هل معك من القرآن شيء؟ Have you
memorized any portion of the Qur’ān?» He replied, “I memorized
such-and-such *sūrahs.*” The Prophet (ﷺ) then said:

¹ Note that the way a woman dispenses of any of her property would still be subject
to her husband’s approval. This is discussed further in the third part of this series,
“The Fragile Vessels”, by the Author.
² *An-Nisā’* 4.4.
“Go (have her as wife). I marry her to you for the portion of the Qur’ān that you memorized.”

One may ask, “What benefit did she get from his memorization of the Qur’ān?” The answer is that he would then be expected to teach her some of what he had memorized, and to treat her kindly according to the upright principles learned from what he memorized. All of that would be of much more benefit to the bride than material gifts.

In addition to a cash sum of money that is usually specified as the mahr, some cultures require from the husband other financial commitments toward the bride, such as clothes, jewelry, and so on. In the Islamic law, all of that counts as part of the mahr, and it is best to clearly name it in the marriage contract to avoid future disputes.

**Moderateness in Dowries**

Islam does not set an upper limit for the dowry; but it is recommended to make it light and easy on the husband. A burdening mahr could be a bad omen of a miserable and non-compassionate marriage.

In many Muslim countries, the woman's parents request extremely high dowries. That has led many young men to forsake marriage or postpone it for a number of years, which has in turn led to the spread of zinā and other sins among the young. Thus, the parents should be considerate and should realize that demanding too much from the husband brings harm to their daughters and the whole Muslim community.

Abū Hurayrah (ﷺ) reported that a man came to the Prophet (ﷺ) and said, “I have married a woman from al-Anṣār.” The Prophet (ﷺ) asked him, «عليكم تزوجتها» «How much (mahr) did you give her?» He replied, “Four ẓiqyiyahs.” Noting his limited financial condition, and that he needed help paying that mahr, the Prophet (ﷺ) said disapprovingly:

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1 Recorded by al-Bukhārī, Muslim, and others.
2 This is the same man that the Prophet (ﷺ) asked if he had looked at his bride before marrying her (see p. 38).
3 Ẓiqiyah: An old measure that corresponded to forty dirhams.
Abū Ḥadrād al-Aslāmī (may Allah have mercy upon him) reported that he came to the Prophet (peace be upon him) seeking help in paying a woman’s mahr. The Prophet (peace be upon him) asked him, “How much did you promise to give her?” He replied, “Two hundred dirhams.” The Prophet (peace be upon him) responded:

Had you been scooping (silver) from Batān, you would not have pledged more than that.

‘Uqbah Bin ʿĀmir (may Allah have mercy upon him) reported that Allāh’s Messenger (peace be upon him) said:

The best of marriages (or dowries) are the easiest.

A dowry that is light upon the husband is a sign of blessing for the bride. ʿAʾishah (may Allah be pleased with her) reported that Allāh’s Messenger (peace be upon him) said:

Verily, a sign of blessing for a woman is that her engagement, ṣalāq, and womb (i.e., giving birth), are all made easy.

1 Recorded by Muslim, an-Nasāʾi, and others.
2 Name of a valley in al-Madīnah.
3 Recorded by al-Ḥākim and Ahmad. Verified to be authentic by al-Ḥākim (ṣaḥīḥ no. 2173).
4 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al- Ḥākim (ṣaḥīḥ al-Jāmiʿ no. 3279, 3300,ṣaḥīḥ no. 1842, & Irwāʾ al-Ghalīlī no. 1924).
5 Recorded by Ahmad, al-Ḥākim, and others. Verified to be ḥasan by al-Ḥākim (ṣaḥīḥ al-Jāmiʿ no. 2235 & Irwāʾ al-Ghalīlī no. 1928).
If the marriage contract is executed without specifying a *mahr*, that does not forfeit the wife’s right to it.

‘Uqba Bin ‘Amir (ﷺ) reported that the Prophet (ﷺ) said to a man, “أَرْتَضِي أن أُرِجِّعَنَّ فَلَا نَبْعِثُكَ فَبِلَا.” *Do you agree that I marry so-and-so woman to you?* He replied, “Yes.” The Prophet (ﷺ) then said to the woman, “أَرْتَضِي أن أُرِجِّعِي فَلَا نَبْعِثُكَ فَبِلَا.” *Do you agree that I marry you to so-and-so man?* She replied, “Yes.” So he married them to each other without naming a *mahr* for the bride or giving her anything. That man was of those who witnessed al-Hudaybiyyah Covenant, and he got a share from the battle spoils of Khaybar. When he approached death, he said:

“Indeed, Allāh’s Messenger (ﷺ) gave me so-and-so in marriage but I did not then give her anything. Be my witnesses that I now give her as *mahr* my share from Khaybar.”

So she took that share and sold it for one hundred-thousand. ¹

‘Uqma (ﷺ) reported that some people came to ‘Abdullah Bin Mas’ūd (ﷺ) and asked him about a case where one of them married a woman without naming a *mahr* for her and he died before consummating the marriage. ‘Abdullah said, “Since I departed from Allāh’s Messenger (ﷺ), I have not been asked a harder question. Go ask someone else.” They kept trying to get an answer from him for one month, at the end of which they said, “Whom would we ask if we do not ask you, and you are one of the most esteemed of Muḥammad’s (ﷺ) companions in this land, and we cannot find anyone else?” He said, “I will try to give you my best opinion in her regard. If it is right, that would be from Allāh alone Who has no partners. And if it is wrong, that would be from me and from Satan, and Allāh and His Messenger would be clear from it.” Then he said:

"لِهَا صَدَاقٌ نَسَائِهَا، لَا وَكَسٌ لَا شَطْطٌ، وَعَلِيَّهَا العَدَّةُ، وَلِهَا الْمُيَرَّاتُ."

¹ Recorded by Abū Dāwūd, Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (Irwā’ul-Ghaylī no. 1924).
“She should be given a mahr similar to that of other women of her family (or social status), without increase or reduction, and she should accomplish the ‘iddah (of four months and ten days), and she should be given her share of the inheritance.”

Some individuals from the tribe of Ashja‘ were then present, and one of them, called Ma‘qīl Bin Sinān al-Ashja‘ī, stood and said:

“I testify that your judgment is similar to what Allāh’s Messenger (ﷺ) judged in regard to a woman of ours called Barū‘ Bint Wāshiq.”

Since embracing Islām, ‘Abdullāh Bin Mas‘ūd was never seen as pleased as he was when he heard this. ¹

From the above reports we conclude that if, at wedding, a woman was not assigned a mahr, or if her mahr was too small compared to her husband’s situation and the mahrs that are usually given to other women of her status, that does not forfeit her right to a fair mahr. She may then dispute that with the Islāmic authorities.

Therefore, extreme care should be taken by the woman’s wali to make sure that his principal is given a fair mahr at the time of marriage. If she then chooses to give up part or all of it to the husband, she should do that voluntarily and knowingly.

**Dowries of the Mothers of the Believers**

The mahr that the Prophet (ﷺ) gave to his wives varied from one to another. In the case of Ṣafīyyah ( UTF-8 ), her dowry was emancipation from slavery. Anas ( UTF-8 ) reported:

"أعْتَقَ النَّبِيِّ صِنْفَةٌ، وَجَعَلَ عِتْقَهَا صَدَاقَهَا" ¹

“The Prophet (ﷺ) freed Ṣafīyyah (and married her); and

¹ Recorded by Abū Dāwūd, an-Nasa‘ī, and others. Verified to be authentic by al-Albānī (Irwā‘ al-Ghāṭī no. 1939).
her freedom was her dowry.” ¹

Umm Habībah (ﷺ) reported that she was married to ‘Ubayd Ullāh Bin Jaḥš, and he died when they were at al-Ḥabashah (Abyssinia). So an-Najāshī (the Abyssinian king) gave her to Allāh’s Messenger (ﷺ) in marriage. On behalf of Allāh’s Messenger (ﷺ), an-Najāshī gave her four thousand (dirhams) as mahr, and he then sent her to him with Sharḥābīl Bin Ḥasanah. ²

Thus, Umm Habībah’s mahr was quite large. But it was not given to her by the Prophet (ﷺ) himself. Rather, it was a gift from an-Najāshī on his behalf. In all other cases, the mahr that Allāh’s Messenger (ﷺ) gave to his wives did not exceed five hundred dirhams.

Abū Salamah ‘Abd ur-Rahmān reported that he asked ‘A’ishah (﷽️), “How much was the ṣadāq that Allāh’s Messenger (ﷺ) gave?” She replied:

“His ṣadāq to his wives was twelve and a half ʿaqiyahs.” ³

Abū al-‘Ajfā’ reported that ‘Umar (ﷺ) once gave a khutbah in which he said:

“لا تُنالوا في صدقات النساء”

“Do not be excessive in regard to the women’s dowries.”

He (ﷺ) added:

“Had that been an indication of honor in this life or taqwā before Allāh, the Prophet (ﷺ) would have been most worthy of it among you. Yet, Allāh’s Messenger (ﷺ) did not give as dowry to any of his wives, nor did any of his daughters receive more than

¹ Recorded by al-Bukhārī, Muslim, and others.
² Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ Abū Dāwūd no. 1853).
³ Recorded by Muslim and others.
twelve ṣiqiyahs.” ¹

**WEAK STORY: “A WOMAN IS RIGHT AND UMAR IS WRONG”**

It is important to warn against a weak story that is alleged to have taken place between ‘Umar and a woman, and even to note that some great scholars, such as Ibn Taymiyyah (そのため), have quoted this story without realizing its weakness.

Once ‘Umar (주소로) gave a speech in which he admonished against excessiveness in dowries and said, “I will not allow any dowry larger than that of the Prophet’s (주소로) wives and daughters.” A woman protested saying:

“O Commander of the Believers! You just forbade the people from being excessive in dowries. Why would you prevent us from receiving something that Allāh (주소로) gave us?”

She then recited:

```arabic
{وَإِنَّ أَرَادْتُمُ أَسْتَبِدَلُوا زَوْجَتِي مَكَانَ زَوْجٍ أَخْرَى ذَلِكَ لَوْلَا تَأْخَذُوهَا مَنْ أَخْلَصَتْكُمْ} إِنِّي لَيَدْنَظُّ وَإِنَّمَا أَمْرِيٓ إِلَىِّ النَّاسِ
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“If you want to substitute one wife for another, and you have given one of them a qintār, do not take back any of it. Would you take it in injustice and manifest sin?” ²

Upon hearing this, ‘Umar said (two or three times), “All people have a better understanding than ‘Umar. Indeed, a woman is right and ‘Umar is wrong!” Then he went back to the minbar and addressed the people saying:

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¹ Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (Tārīq al-Ghātil no. 1927).
² *An-Nisa* 4:20.
“Indeed, I had forbidden you from being excessive in
the women’s dowries. But now I say: let every man do
with his wealth as he pleases.” 1

After indicating the weakness of this report, al-Albānī (ṣ) said:

“Furthermore, the woman’s quotation of this āyah is out
of place. The āyah refers to a woman who is divorced
without reason. It means, ‘If you wish to substitute a
new wife for a previous one that you dislike and have
no patience to treat with kindness — even though she
did not commit any obvious sin, and if you had
previously given her a large amount of money —
whether she had received it all or you had pledged it to
her, making it a debt owed by you to her, do not take
back any of it. Rather, you should leave it all to its
rightful owner. You only wish to substitute her with
another woman for the sake of your desire and
enjoyment, and not for any shari‘i reason that would
have permitted your taking some of her money — such
as her demanding separation, thereby hurting you by
forcing you to divorce her. If she did not do anything
like that, how can you take any of her money?’ ” 2

This story is commonly cited by speakers and writers, trying
thereby to prove a variety of points, some being absolutely false.
Among the false conclusions are the following:

X It is permissible to demand excessive dowries.

X There is nothing wrong with women standing in a masjid and
correcting the imām or other speakers.

1 This is a combined report recorded by Abū Ya‘lā, al-Bayhaqī, and ‘Abd ur-Razzāq.
It is declared to be extremely weak by al-Albānī (Irwā‘ul-Ghaṭī no. 1927 & Raf
ul-Malām pp. 33-34).

Women may give public addresses to a mixed audience.

No scholar of Islam deserves much respect, because even a common woman may easily expose his mistakes.

Women should be allowed as members, or even heads, of religious councils, such as shura boards of Islamic centers and organizations.

A Possible Reason for Destruction

Demanding from the husband mahr and gifts more than what he can afford could be a reason for destruction. If that becomes a standard practice among Muslims, it would inevitably lead some men to fall into theft, bribery, gambling, and other prohibited means in order to satisfy the greed of their wives and families. This would eventually destroy the whole society.

Abū Sa‘īd al-Khudrī (SA) reported that Allāh’s Messenger (SAW) said:

"إِنَّ الْدُّنْيَا حُلْوَاءٌ خَيْرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَبَنِّئُوهَا كَيْفَْ أَنْ تَعَمَّلُونَ فَاتَّقُوا الْدُّنْيَا وَاتَّقُوا النَّسَاءَ، فَإِنَّ أَوَّلَ فَتْنَتِي بَنِي إِسْرَائِيلَ كَانَتْ فِي النَّسَاءِ."

"Indeed, dunyā (worldly life) is sweet and lush. And indeed, Allāh gives you custody over it to see how you will do. So, beware of the dunyā, and beware of women, because the first fitnah (trial) of the Children of Israel was through women."

This fitnah is explained in another narration by Abū Sa‘īd (SA) that once the Prophet (SAW) gave a long speech about incidents from this life and the Hereafter, and among what he mentioned was the following:

"إِنَّ أَوَّلَ مَا هَلَكَ بَنِي إِسْرَائِيلَ أَنَّ أَمْرَةَ الْفَقِيرِ كَانَتْ
ٍّ
تَكَلَّفَهُ مِنَ الْمَيْتِ أوَّلْ صَبَاحٍ مَا تَكَلَّفَ أَمْرَةَ الْغَفِيرِ."

1 Recorded by Muslim and others.
Chapter 4

Indeed, what first destroyed the Children of Israel is that a poor man’s wife would require from him as much clothing and jewelry as a rich man’s wife.  

POSTPONED MAHR

It is recommended to give the bride her mahr immediately after execution of the marriage contract. As we saw in the above examples, the Prophet (ﷺ) only asked the husband for what he could offer at the time of marriage, and not what he could pledge for a future date.

Yet, it is a very common practice to divide the mahr into two portions, an advanced portion paid at the execution of the marriage contract, and a postponed portion to be paid when divorce or death takes place between the spouses.

Postponing the mahr is, in general, an innovated inconvenience that departs from the normal practice in the Sunnah. It defeats the very purpose of mahr, which is to be a gift given to the bride prior to having any intimacy with her. It also burdens the husband with a large amount of money that he must pledge as a postponed debt to an indefinite term.

GREAT PUNISHMENT FOR TAKING AWAY A WOMAN’S MAHR

A woman’s mahr is a serious debt around a man’s neck. Thus, it is a major sin to take it away from her without her consent. Ibn ‘Umar (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«أعظم الذنوب عند الله رجل تزوج أمرأة، فلا قضى حاجته منها طلقتها وذهب بالباهرا. ورجع استعمل رجلا فذهب بأجرته. وآخر يقتل دابة عشتًا.»

«Indeed, among the greatest sins before Allāh is that of a man who marries a woman, and after he fulfills his need with her, he divorces her and takes her mahr; and a man who hires another man but does

1 Recorded by Ibn Khuzaymah and Ahmad. Verified to be authentic by al-Albānī (ay-Šafi‘ah no. 591).
not give him his pay; and a man who kills an animal
without reason."  

This hadīth also points to a situation that is common in some of the
Western countries. Some Muslim men coming from other countries
marry Western Muslim women for a slight mahr, enjoy them for a
period of time, and often obtain through them citizenship in their
countries. Once they have fulfilled their need from them, they divorce
them with a clear conscience! thus, they take advantage of their wives
and, furthermore, underpay them their mahrs. They should fear Allāh
and remember that if they get by with such actions in this life, they
will not do the same before Allāh (ﷻ) on Judgment Day.

**Conditions**

**Permissibility of Setting Conditions**

At the time of enacting the marriage contract, the two parties may wish
to set conditions whose violation would invalidate the contract. This is
permissible and acceptable, as long as the conditions do not violate any
Islamic principles. The conditions are normally set by the wife’s side,
because the husband can terminate the marriage by uttering the divorce
and needs no conditions to facilitate that for him.

‘Uqbah Bin Āmir al-Juhani ( ☪) reported that the Prophet (ﷺ) said:

«إِنَّ أَحَقَّ الْشَّرْوْطَ أَنْ يَفْعَلَا بِهَا مَا أَسْتَحْلَلْهُمْ بِهِ المَحْرُوجَةَ.»

<Indeed, the conditions that deserve to be fulfilled
the most are those which allow you access to the
women’s private parts (by marriage and
intercourse).>  

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1 Recorded by al-Ḥākim and al-Bayhaqī. Verified to be hasan by al-Albānī (Sahih al-
Jāmi‘ no. 1567 & as-Ṣaḥīḥah no. 999).

2 Recorded by al-Bukhārī, Muslim, and others.
Chapter 4

POWER OF THE CONDITIONS

If the conditions are Islāmically acceptable, they must be fulfilled, and violating them would be sufficient cause for the wife to terminate the marriage if she so desires.

Al-Athram and 'Abd ur-Rahmān Bin Ghanam reported that a man married a woman and accepted her condition of wanting to stay in one house (i.e., town). Later on, he found it necessary to move to a different land, and his wife’s family disputed that with 'Umar (ﷺ). 'Umar said, “Her condition must be honored.” The man objected, “This is unfair to the men. So whenever a woman wishes to divorce her husband she would do so!” And 'Umar replied:

المومنون على شروطهم. مقاتع الحقون عند الشروط.

“The believers are required to maintain their conditions; and the rights cease where there are conditions to fulfill.”

SUSPENDING A CONDITION

On the other hand, a condition may be waived by the wife, as an act of benevolence or forgiveness. Also, the Islāmic judge may suspend a condition if he finds that it violates an Islāmic principle.

It is interesting to note that, in another case, 'Umar (ﷺ) suspended the same condition that he passed in the above narration. That could be due to some difference that he saw in the overall situation of the families between the two cases, leading him to different judgments (and Allāh (ﷻ) knows best).

Sa‘īd Bin 'Ubayd Bin as-Sabbāq reported that a man who married during the time of 'Umar allowed his wife a condition that he would not take her out (of her hometown). 'Umar (ﷺ) relieved him of this condition and said:

“A woman should be with her husband (i.e., wherever

---

he moves).”

Commenting on this, al-Bayhaqi (م) said:

“This report is closer to the Book and Sunnah, and agrees with others sahâbah’s (م) opinion.”

VOID CONDITIONS

As indicated above, if some of the conditions violate the Islâmic teachings, they are automatically considered null and void. ’A’ishah and Ibn ’Abbâs (م) reported that the Messenger (م) said:

«كل شرط ليس في كتاب الله فهو باطل، ولو كان مائة شرط.
Every condition not according to the Book of Allah is void, even if it be a hundred conditions.»

As an example, Abû Hurayrah (م) reported that the Prophet (م) said:

لا تسأل المرأة طلاق أختها، لستُفرغْ صحفتها،
Let not a woman require (as condition for marriage) the divorce of her sister (in Islâm) in order to take what is in her plate (of food) and marry (her husband). Indeed, she will only get what has been decreed for her.

Umm Mubashshir al-Anṣâriyyah (م) reported that after the death of her husband al-Barâ’ Bin Ma‘rûr, Allâh’s Messenger (م) said to her:

إن زيد بن حارثة قد مات أهله، ولن

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1 Recorded by al-Bayhaqi. Verified to be authentic by al-Albâni (Irwâ’ al-Ghaliyl no. 1893).
2 Recorded by al-Bukhârî, Muslim, and others.
3 Recorded by al-Bukhârî and Abû Dâwûd.
Indeed, Zayd Bin Ħarîthah’s wife has passed away, and I would like to find a wife for him; so I choose you for him."

She was reluctant to accept and said, “I have promised my husband that I will not marry after him.” The Prophet (ﷺ) replied, "Then he asked her, "Do you dislike him?" She said, “How can I dislike him when Allâh has placed him at such a close position to you? It is only the extreme concern that my late husband had for me. But, I will do whatever you say.” So the Prophet (ﷺ) married her to Zayd and transferred her to live among his wives. 1 When a goat was milked and the milk brought to the Prophet (ﷺ), he would first give it Umm Mubashshir to drink, before giving it to any of his wives. One day, the Prophet (ﷺ) came into ‘A’ishah’s house while she was with her. He put his hand on ‘A’ishah’s knee and whispered something in her ear. She placed her hand over Allâh’s Messenger’s (ﷺ), trying to push him away. Umm Mubashshir exclaimed, “How could you do this to Allâh’s Messenger!” Allâh’s Messenger (ﷺ) laughed and said:

«Leave her! She sometimes does this or even more than this.» 2

The Contract

The Khutbah

It is recommended for the person conducting the marriage ceremony

1 That appears to be prior to the prohibition of adoption. Being the wife of his adopted son, the Prophet (ﷺ) treated Umm Mubashshir like a daughter-in-law.
2 Recorded by al-Tabarânî and al-Bukhârî (in at-Târikh). Verified to be authentic by al-Albâni (as-Saḥîḥah no. 608).
to start with *khufbat al-Ḥajjah* that was reported by Ibn Mas'ūd and Jābir (ﷺ).

**Ījāb and Qabūl**

Ījāb and qabūl (offering and acceptance) are the main and actual pillars of the contract. They signify the mutual agreement and acceptance between the two parties to join in this marriage bond. Ījāb and qabūl must be stated in clear, well defined words, in one and the same sitting, and in the presence of the witnesses.

The person conducting the ceremony may help the two parties say the following (or something to the same effect):

a. The *wali*:

```
أنا أكتفي بكِ على شُرْعَةِ اللَّهِ (الـ٦٨٣) وسَنَةَ رَسُولِهِ (صلى الله عليه وسلم).
علي الصِّدَاقِ والشُّروطِ المَسَامَةِ بِنِيَةً.
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“I offer you the woman under my custody (so-and-so) according to Allāh’s (ﷻ) Law and His Messenger’s (ﷺ) Sunnah, and for the *mahr* and conditions to which we have agreed.”

b. The bridegroom:

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قبلتْ بِكِ بأَحاَرِكِ (بالنِيَاءِ)
علي شُرْعَةِ اللَّهِ (الـ٦٨٣) وسَنَةَ رَسُولِهِ (صلى الله عليه وسلم).
علي الصِّدَاقِ والشُّروطِ المَسَامَةِ بِنِيَةً.
```

“I accept marrying the woman under your custodty (so-and-so) according to Allāh’s (ﷻ) Law and His Messenger’s (ﷺ) Sunnah, and for the *mahr* and

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1 This *khufbat* is fully cited at the beginning of the Prelude of this book.
conditions to which we have agreed."

The ḫāb and qabūl must coincide in content. Any discrepancy between them would invalidate the contract. For example, if the wali says, "I give you so-and-so in marriage for a mahr of one-thousand," and the bridegroom responds by saying, "I accept marrying so-and-so for a mahr of eight hundred," the contract becomes immediately invalid.

**Writing the Contract**

Documenting the marriage contract is not a requirement for the contract’s validity. However, it is important to document it for future reference and to preserve the rights of the husband and wife.

A sample marriage contract (or certificate) is included in Appendix A.

**Outcome of the Marriage Contract**

Once the marriage contract is executed, all rights and responsibilities for the two spouses, including the wife’s advanced mahr, become immediately due. The details of this are covered in the third book of this series. ¹

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¹ See “The Fragile Vessels” by the Author.
CHAPTER 5
CELEBRATING THE MARRIAGE

Publicizing the Marriage

A marriage contract marks the beginning of a new relationship between a man and woman who had until recently been strangers. Subsequently, the married couple may be seen together in public and, if the marriage was not publicized, some people might have ill thoughts about them. Because of this, it is important to make the marriage as public as possible — without going into extravagance and excessiveness.

‘Abdullāh Bin az-Zubayr (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«أعلُنوا النكاح.»

<Announce the marriage.> ¹

And as-Sā‘īb Bin Yazīd (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«أشيدوا النكاح وأعلنوه.»

/Publicize the marriage and announce it.> ²

Habbār Bin al-Aswad (ﷺ) reported that he gave one of his daughters in marriage. Allāh’s Messenger (ﷺ) heard the sound (of the wedding celebration) and inquired about it. He was told that Habbār married his daughter. So the Prophet (ﷺ) said approvingly:

«أشيدوا النكاح. أشهدوا النكاح. هذا النكاح للاسفاح.»

1 Recorded by Ahmad, Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (Al-Adab al-Mufrad p. 183).

2 Recorded by at-Tabarānī (in al-Kabīr) and others. Verified to be ḥasan by al-Albānī (Ṣaḥīh al-Jāmi‘ no. 1010, 1011 & as-Sahihah no. 1463).
Chapter 5

Publicize the marriage, publicize the marriage. This is a marriage, not fornication.¹

Publicizing a marriage is commonly done in the wedding, which includes various acts of celebration, such as singing and rejoicing among the women, and a wedding banquet called the wali'mah. In this chapter, we discuss acts of marriage celebration that are permitted in Islam, and warn against impermissible acts. However, we postpone the discussion of the wali'mah to the next chapter.

Supplication

It is recommended to invoke blessings and prosperity for the married couple. Jabir (r) reported that the Messenger (s) said to him at his wedding:

«بارك الله لك»

*Bārak Allāhu lak — May Allāh bless (your wife and marriage) for you.*²

Buraydah Bin al-Ḥasib (r) reported that a group of al-Anṣār told 'Ali (r), “Why don’t you consider Fāṭimah (for marriage)?” Acting upon their advice, he went to the Prophet (s) who asked him, «ما حاجة أن تباين طالب؟» *What does the son of Abū Ṭālib need?* He replied, “O Allāh’s Messenger! I came in regard to Fāṭimah the daughter of Allāh’s Messenger.” The Messenger (s) replied, «مرحباً وأهلاً» *Marḥaban wa-ahlan — Welcome, and a family member,*³ and he said no more. ‘Ali went back to that group of al-Anṣār who were waiting for him. They asked him, “What do you

¹ Recorded by Ibn Mandah. Verified to be authentic by al-Albānī (al-Salīḥah no. 1463).
² Recorded by al-Bukhārī, Muslim, and others. A more complete version of this hadīth was cited in Chapter 2.
³ These two words are commonly used to welcome a guest. The first literary means, “Your presence is a cause of ease and vastness.” The second means, “You are like a member of the family.”
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bring?” He said, “I do not know, except that he said to me, ‘marhaban wa-ahlān.’” They said, “Just one of these two words would suffice you from Allāh’s Messenger (ﷺ); he offered you the ‘family’ and ‘vastness’.” Later on, after the Prophet (ﷺ) married Fāṭimah to ‘Alī; he told him:

«إنه لا يُدْ للعْرَسُ (للَّهَرْسِ) من وَلِيْمَةً.»

¬ Indeed, a wedding (or a newlywed) must have a walīmah.

So one man said, “I will bring a ram,” and another man said, “I will bring some corn.” Then, on the wedding night, the Prophet (ﷺ) told ‘Alī, «Do not do anything until you meet me.» So the Prophet (ﷺ) went over to ‘Alī, asked for some water, performed wudū’ with it, poured it over ‘Alī, and said:

«اللَّهِ يُبَارِكُ بِهِمْ، وَبَارِكْ لَهُمَا فِي بَنَائِهِمَا.»

¬ O Allāh, bless them and bless their wedding for them. ¹

‘Ā’ishah ( nhựa) reported that when it was her wedding night, her mother took her to the Prophet’s (ﷺ) house, and she was welcomed by some women from al-Ansār who congratulated her, saying:

"علي الخير والبركة، وعلى خير طائر.

“(May your marriage be) good and blessed, and may you have the best fortune.” ²

Abū Hurayrah (ج) reported that the Prophet (ﷺ) would say to a newlywed:

«بَارَكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَعَلْنَاكُمَا فِي خَيْرٍ.»

¬ Bārak Allāhu lak, wa-bāraka ‘alayk, wa-jama’ā’

¹ Recorded by Ibn Sa’d, at-Ṭabarānī, and Ibn ‘Asākir. Verified to be hadīn by al-Albānī (Dā‘ūd az-Zāhib pp. 173-174).

² Recorded by al-Bukhārī, Muslim, and others.
baynakumu jī khayr — May Allāh bless for you (your spouse), make you blessed, and join you two in prosperity.  

‘Aqīl Bin Abī Ṭālib (ﷺ) reported that the Messenger (ﷺ) taught the saḥābah (ﷺ) to say this du‘ā’ (for newlywed people):

«BARÁK ALLÁH LAKUM, WI-BARÁK ’ALAYKUM.»

<Bārak Allāhu lakum, wa-bāraka ’alaykum — May Allāh bless for you (your marriage) and make you blessed.>  

Singing and Beating the Duff

**Prohibition of Music**

As a general rule, music is prohibited in Islām. This rule is supported by authentic texts and by the consensus of the early ‘ulamā’ of Islām, including the Four Imāms.

Abū Mālik al-Ash’ārī (ﷺ) reported that the Prophet (ﷺ) said:


«Among my Ummah will be those who will indulge in ḥir, silk, alcohol, and musical instruments. Some

1 Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (Adab uz-Zifāf p. 175).
2 Recorded by an-Nasā’ī, Ibn Mājah, and others. Verified to be ḥasan by al-Albānī (Adab uz-Zifāf pp. 175-177).
3 Adultery and fornication.
of those people will camp beside a mountain. A poor shepherd (tending their cattle) will come in the evening with their cattle, and will ask them for some (financial) help. They will say (to avoid helping him), “Come back tomorrow.” So Allāh will destroy most of them during the night, bringing the mountain down over them, and will transform the rest to apes and pigs until the Day of Resurrection.”

And Anas, ʿImrān, and others (巯) reported that the Prophet (巯) said:

«لَيَكُونَ فِي هَذِهِ الأُمَّةِ خَسَافٌ وَقَذَافٌ وَمَسْخٌ، وَذَلِكَ إِذَا شَرَبُوا الخَمْرَ، وَأَخْذُوا الْفِينَانَاتِ، وَضَرَبُوا بِالْمَارَّاتِ.»

«Some people of this Ummah will be punished by earth-collapse, stoning, and metamorphosis. This will happen when they drink khamr, keep female singers, and play on musical instruments.»

**EXCLUSION OF THE DUFF**

One instrument is excluded from the prohibition of musical instruments: the duff, which is similar to a tambourine, but without bells or rings. Its exclusion applies to three situations only:

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<table>
<thead>
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<th></th>
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</thead>
<tbody>
<tr>
<td>a</td>
<td>‘Īd celebrations.</td>
</tr>
<tr>
<td>b</td>
<td>Weddings — which is discussed below.</td>
</tr>
<tr>
<td>c</td>
<td>In fulfilling a vow. This derives from a unique incident during the Prophet’s (巯) time that is irrelevant to our present discussion.</td>
</tr>
</tbody>
</table>

4 Wearing natural silk is prohibited for men.
1 Recorded by al-Bukhārī (Fath ul-Bāri no. 5390), Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ Ul-Jāmī’ no. 5466 & as-Saḥīḥah no. 91).
2 Recorded by Ahmad, al-Tirmīzī, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ Ul-Jāmī’ no. 5467 & as-Saḥīḥah no. 2203).
3 We discuss (a) and (c) in our book, “Festivals & Celebrations in Islam”.


Furthermore, all reports in the Sunnah about the *duff* indicate that only women and children beat it. Thus, today’s practice during weddings where men sing, play music, and dance is in discord with the Sunnah. A man should loathe to do such effeminate acts.

Therefore, we conclude:

<table>
<thead>
<tr>
<th>Instrument that may be used:</th>
<th>The <em>duff</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Occasions for using it:</td>
<td>’Id and weddings</td>
</tr>
<tr>
<td>People who may use it:</td>
<td>Women and children</td>
</tr>
</tbody>
</table>

**Beating the Duff and Singing in Weddings**

Singing accompanied by the beating of *duff* is an approved practice of celebration FOR WOMEN during a wedding.

Abū Balj Yahyā Bin Saлим reported that he said to Muḥammad Bin Ḥaṭīb (ﷺ), “In neither of my two weddings was there a sound (of singing).” Muhammad then told him that the Prophet (ﷺ) said:

«فصل ما يَنَبِعُ الخِلَالِ والخِرَامِ ضرب الدف، والصرت في النكاح.»

*The distinction between the lawful (i.e., marriage) and the prohibited (i.e., adultery) is the beating of *duff* and the sound (of singing) at a wedding.*

‘Ā’ishah (🪷) reported that she prepared a bride for her wedding to a man from the *Anṣār*. Allāh’s Messenger (ﷺ) said:

«يا عائشة، ما كان معكم لهور، فإن الأنصار يُعجبهم اللهو؟»

*O ‘Ā’ishah, did you not have some lahw (singing and dancing)? Indeed, the *Anṣār* like lahw.*

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2 Recorded by al-Bukhārī and others.
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WHAT TO SING

Singing should be done using simple and innocent wording, avoiding corrupt songs that call to sinning and disobedience. It is important to note that singing in those days was a mere recitation of poetry accompanied by periodic beating of the duff. It did not follow musical notes, nor did it contain lewd words or seductive body-actions.

In another report from ‘A’ishah (ماه), the Prophet (صلى الله عليه وسلم) said:

«فهل يُضطَّم مَعَها جَارِيةٌ تُضْرِب بِالدُّفْفَ ومَدْفَكَ؟»

‘Aishah (ماه) asked, “What would she say?” He (صلى الله عليه وسلم) replied:

فَحَبَّتُ نَحْبُبُكَ
ثُمَّ ما حَلَّت بَوَادِيكَ
لَوْ لَا الدَّهْبَ الأَحْمَد
لَوْ لَا جَنَّةَ السَّمَّارَ

Say, “We came to you, we came to you.
So greet us, and we will greet you.
Had it not been for the red gold,
Your desert-land would not have been inhabited.
And had it not been for the dark grain,
Your virgin girls would not have gained weight.” 1

DANCING

We saw above that the Prophet (صلى الله عليه وسلم) permitted lahwh for women during a wedding. Lahwh includes beating the duff and singing, and may also include dancing. This dancing, however, is merely a slight and innocent swaying of the body to the beats of the duff, and is nothing like the lewd or seductive dancing that is often done nowadays in weddings.

1 Recorded by at-Tabarānī and others. Verified to be hasan by al-Albānī (Irwa’ ut-Ghāti‘ī no. 1995 & Ādāb uz-Zi‘āf p. 181).
Chapter 5

Giving Gifts

Giving gifts is a good practice on all occasions. Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«تَبَادَلُوا جَاهِلِيَّةَ وَتَحَابُرًا.»

(Exchange gifts: this will bring love among you.)

Gifts may be given to the married couple, keeping in mind the following considerations:

◊ They should not be given with extravagance or for show-off.

◊ They should not be viewed as a mandatory practice associated with the occasion — such as holding a bridal shower in which the attendees are required to bring gifts for the bride.

◊ The gifts should be permissible in Islām. They should not include statues, musical instruments, or other prohibited items.

With these guidelines, and with careful selection, wedding gifts can be very helpful to the newlywed in building their new home.

Anas Bin Mālik (ﷺ) reported that when the Prophet (ﷺ) married Zaynab (ﷺ), Umm Sulaym ² told Anas, “Let us give a present to Allāh’s Messenger (ﷺ).” Anas agreed, “Yes, do.” So she brought dates, butter, and dried yogurt, put them in a pot, and turned them into a smooth mixture (called ḥaysah or ḥays). When Anas took the pot to the Prophet (ﷺ), the Prophet (ﷺ) told him to set it down and then go and invite a certain number of men, as well as anyone whom he met along the way. Anas did as he was commanded, and by the time he was back he found the house overflowing with people. The Prophet (ﷺ) put his hands over the ḥaysah, read over it as much as

¹ Recorded by Abū Ya’lā, al-Bayhaqi and al-Bukhārī in Ṭabī’ al-Maṣād. Verified to be ḥasan by al-Albānī (Irwā’ul-Ghaylī no. 1601).

² Anas’s mother.
Allāh willed, then invited the people to eat in successive groups of ten, telling them:

«أذكروا اسم الله، ولاأكل كل رجل ما يلبه.»

<Utter Allāh’s name, and let each man eat from his side.>

Thus, everyone present ate from that food.¹

**Avoiding Sinning During the Wedding Celebration**

**IMPORTANT WARNING**

Sinning and disobedience to Allāh (ﷻ) is frequently practiced by Muslims during wedding celebrations. Many of them presume that the wedding is an occasion for abandoning some of the Islāmic principles.

In this section, we highlight a few such acts of disobedience, and call upon all Muslims to adamantly avoid them in their weddings, and to avoid weddings that have them.

We especially remind the newlywed and their families that the wedding marks the beginning of a new life for the couple. Therefore, all measures should be taken to embark on it in the best manner: acting in obedience to the Lord (ﷻ) and hoping for His forgiveness and blessing. They should all strive to avoid sinful acts that may deprive them from Allāh’s blessing and make them liable to His severe punishment.

**AVOIDING UN-ISLĀMIC APPEARANCE**

In dressing up for a wedding, Muslims should take into consideration the following guidelines:

- They should avoid removing the hair that we are commanded to spare; they should avoid plucking their eyebrows, and men should avoid shaving or closely trimming their beard.

¹ Recorded by al-Bukhārī, Muslim, and others.
They should avoid copying styles of the non-Muslims and the corrupt—such as hairdos or clothing styles of actresses, singers, dancers, etc.

Women may only wear perfume if they will be in the company of other women or with their own mahrims. Wearing it in the presence of non-mahrims constitutes a great sin. Abū Muṣā al-Ashʿarī ( سبحانه) reported that the Prophet ( سبحانه) said:

«أيما امرأة استمتطرت فمرت على قوم ليجدهوا ريحها فهي زانية.»

<Any woman who wears perfume and passes by men who would smell her perfume is an adulteress.»¹

Women should avoid makeup. In addition to being an imitation of the unbelievers, this harms the skin and demonstrates an alteration to Allāh’s creation. The same is true about growing the nails and painting them with nail-polish.

It is permissible, however, to use natural kuḥl (antimony) as eye liner. This was practiced by the saḥābah, and ‘Alī ( سبحانه) reported that the Prophet ( سبحانه) said:

«عليكم بال还有什么ي، فإنه منبتة للشعر، مذهبة للقذ، مسافة للبص仪.»

<Use antimony: it helps the (eyelash) hair grow, removes eye-impurities, and clears the eyesight.»²

It is also permissible to use ḥinnā (commonly, women apply it to the hands and feet). Ḥinnā is a reddish-orange cosmetic produced from the leaves and stalks of the ḥinnā plant. Salmā, a female servant of the Prophet ( سبحانه), reported:

“Never did a wound afflict the Prophet ( سبحانه) or a thorn.

¹ Recorded by Abū Dāwūd, at-Tirmīzhī, and others. Verified to be hasan by al-Albānī (Ṣaḥīḥ al-Jāmī’ no. 2701 and al-Mishkāt no. 1023).

² Recorded by at-Ṭabarānī, Abū Nu‘aym, and others. Verified to be authentic by al-Albānī (ṣaḥīḥ al-Bukhārī no. 665).
prick him but that he put hinnā’ on it.” 1

Muslims should avoid tattooing and body-piercing. These are strongly prohibited in Islām. They are clearly from the dictates of Satan, and have only been popularized by the corrupt people in recent years.

They should maintain a balance between elegance and moderation — never wearing clothing and adornment that reach the level of excessiveness or extravagance. They should keep in mind that the thousands that they may spend on a one-night’s dress or pair of shoes may be desperately needed for saving the lives of starving Muslims in other parts of the world.

They should avoid wearing clothing and adornment with the intention of boasting and showing-off.

Their clothes should entirely cover the ‘awrah and conceal its shape. The extent of ‘awrah is provided in the following table:

<table>
<thead>
<tr>
<th>Individual in Question</th>
<th>Extent of the ‘Awrah</th>
</tr>
</thead>
<tbody>
<tr>
<td>Man with men or with women</td>
<td>From navel to knee</td>
</tr>
<tr>
<td>Woman with non-mahrams or with non-Muslim women</td>
<td>The whole body, except for the face and hands</td>
</tr>
<tr>
<td>Woman with mahrams or with Muslim women</td>
<td>The whole body, except for the head, neck, arms, and shins.</td>
</tr>
</tbody>
</table>

Examples of violations to covering the ‘awrah: men wearing shorts or tight pants; women exposing to non-mahrams their head or arms, or wearing tight, transparent, or flashy clothes; women exposing to other women their thighs, armpits, or part

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1 Recorded by at-Tirmīzhī and Ibn Mājah. Verified to be ḥasan by al-Albānī (ay-Ṣahīḥah no. 2059 and al-Mishkāt no. 4467).
of their bosom.

◊ They should avoid wearing clothing that is specific to the opposite sex — such as women wearing masculine styles, or men wearing natural silk, gold jewelry, bracelets, necklaces, neck-chains, etc.

AVOIDING UN-ISLÄMIC PRACTICES

Muslims should keep their wedding aloof of many of the un-Islamic practices. In particular:

◊ They should avoid mingling between women and men who are not their mahrams, because it leads to various sinful acts, such as:

- Touching, hugging, or shaking hands with each other.
- Chatting, laughing, or flirting with each other.
- Exchanging looks and stares with one another.
- Admitting the bridegroom, sometimes accompanied by other men, into the women's section of the wedding in order to meet his bride and kiss her in front of a large number of women, many of them improperly dressed.

◊ They should avoid spending extravagantly or turning the wedding into an arena for show-off — thereby wasting money on things that are of no benefit for the Muslims, such as:

- Holding the wedding in an expensive hotel or ballroom where lavish foods are served and many violations to Islâm are committed.
- Distributing to the attendees expensive artifacts filled with sweets, or throwing silver or golden coins for the "lucky" people to catch.
- The bride wearing a very expensive wedding gown that usually exposes much of her 'awrah.

◊ They should avoid other sinful acts that are characteristic of un-Islamic wedding celebration, such as:
• Having un-Islāmically dressed waitresses provide the service.
• Playing music, often combined with suggestive singing and lewd dancing.
• Offering alcoholic beverages. Ibn `Umar (r) reported that the Prophet (ص) said:

«مَنْ كَانَ يَؤْمَنُ بِاللَّهِ وَاليَوْمِ الْآخِرِ فَإِنَّهُ يَقْعُدُ عَلَى مَائِدَةٍ يَذََّرُ عَلَيْهَا الخَمْرُ.»

«Whoever believes in Allāh and the Last Day may not sit at a table on which khamr is circulated.»

• The newlywed couple wearing wedding rings to indicate their new “married” status — a practice that has absolutely no basis in Islām.

○ They should avoid undermining Islāmic rites and rituals, such as:

• Missing a prayer or refraining from praying it in jamā‘ah.
• Holding the wedding until a late hour, causing attendees to miss the fajr prayer.

### AVOIDING TAKING PICTURES

A Muslim should not take a picture or help in taking it unless it fulfills a need that cannot be fulfilled otherwise.

‘Ā’ishah (r) reported that the Prophet (ص) once saw in her house a curtain with pictures, so his face showed anger and he said:

«أَنَّ الْحَرَّامَ يَصِبَّعُونَ هَذِهِ الصُّوْرَ يُغْصُدُونَ يُوَّمَ الْقَيَامَةِ، وَيُبَلِّغُهُمْ أَنْ يَأْخُذُوا مَا خَلَفَهُمْ.»

«Indeed, those who make these pictures will be tortured on the Day of Resurrection and will be told,

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1 Recorded by Ahmad, al-Tirmidhi, and others. Verified to be authentic by al-Albānī (Irwa’ al-Ghalīl no. 1949).
“Give life to what you have created.”

So she removed the curtain, cut it, and made pillows with it. Ibn Mas'ūd reported that Allāh’s Messenger (ﷺ) said:

«إنَّ أشدَّ النَّاس عَذَابًا يَوْمَ الْقِيَامَةِ المُصْرَوْنُ.»

<Indeed, the people who will receive the most severe punishment on the Day of Resurrection are those who make pictures.>  

Abū Ṭalhah, ‘Alī, and others (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«إنَّ المَلائِكَة لَا تَدخِل بِنَتَى فِيهِ كَلِبٌ أو صُوْرَةٌ.»

<Indeed, the angels do not enter a house in which there is a dog or a picture.>  

These hadīths are applicable to all forms of pictures of living beings that have souls, even if they are fictitious — whether the pictures are two or three-dimensional, and whether they are paintings or photographs.

A common modern practice during wedding celebrations is taking a large number of pictures and video clips of the newlywed couple and their relatives and friends. Those pictures usually show various acts of disobedience to Allāh (ﷻ), such as women exposing their heads and other parts of their bodies and making various poses with men who are not their mahram. Thus, in addition to taking pictures for which there is no necessity or need, the pictures reflect many instances of sinning and disobedience. They “freeze” the people’s sinning for them and others to see and remember for many years to come — which adds to their balance of evil deeds on Judgment Day.

1 Recorded by al-Bukhārī, Muslim, and others.
2 Recorded by Muslim, Ahmad, and others.
3 Recorded by al-Bukhārī, Muslim, and others.
CHAPTER 6

THE WALIMAH

Definition and Ruling

The *walima* (or wedding feast) is a meal offered by the husband to the friends and family after the consummation of marriage.

The *walima* is *waṣīb* (obligatory) upon the husband. Buraydah Bin al-Ḥaṣīb (ﷺ) reported that when 'Alī (ﷺ) married Fāṭima, Allāh's Messenger (ﷺ) said:

"إِنَّهُ لَا بُدُّ لِلْعَرْسِ (للعرس) مِن وَلِيَّةٍ"

«Indeed, a wedding (or a bridegroom) must have a *walima*.»

So Sa'd said, "I will bring a ram." And another man said, "I will bring some corn." 1

When 'Abd ur-Rahmān Bin 'Awf (ﷺ) migrated to al-Madīnah, the Prophet (ﷺ) made him brother 2 with Sa'd Bin ar-Rabī' al-Anṣārī. Sa'd (ﷺ) told 'Abd ur-Rahmān, "My brother! I am the wealthiest man of al-Madīnah, so I will divide my wealth in half between us; and I have two wives while you, my brother, have none; so see which of them you prefer: I will divorce her for you to marry after she concludes her *i'ddah*." 'Abd ur-Rahmān replied, "By Allāh no! May Allāh bless your family and wealth for you. Just show me the way to the market." Thus, he went to the market, traded, and soon made profit and brought home some *aqīf* (dried yogurt) and butter.

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1 Recorded by Ahmad and an-Nāṣīr. Verified to be authentic by al-Albānī (*Ṣaḥīḥ al-Ｊāmi’* no. 2419 & *Adab al-Zafāf* pp. 144-145).

2 In the early years of *Hijrah*, the Prophet (ﷺ) paired the Muslims as brothers, with one of the pair from the Muhāfīzīn and one from the Anṣār. The Anṣār, being the original residents of al-Madīnah, were ready and willing to accommodate their brothers from Makkah who had left everything behind them when they made *Hijrah*.
A while after that, the Prophet (ﷺ) saw ‘Abd ur-Rahmān wearing yellowish garments (which were commonly worn by the newlywed). He (ﷺ) asked him, "What has happened?" He replied, "I have married a woman from the Anṣār." He (ﷺ) asked him, "What did you give her (as mahr)?" He replied, "A date stone’s weight of gold." The Prophet (ﷺ) then said:

«فبارك الله لك، أولم ولبشارة»

"May Allāh bless it for you. Offer a walīmah — even if it be with only one goat."

‘Abd ur-Rahmān later said, "It then came to that, should I raise a stone, I would expect to find gold or silver underneath it (by virtue of the Prophet’s (ﷺ) supplication)." And Anas (ابة), the narrator of this hadīth, concluded, "After ‘Abd ur-Rahmān passed away, each one of his wives got a share of one-hundred-thousand dinārs." ¹

**Regulations and Recommendations**

The following additional regulations apply to the walīmah:

**THE WALĪMAH’S TIME**

Following the Prophet’s (ﷺ) practice, the walīmah should normally be held on the wedding night or within the first three days following it. Anas (ابة) reported:

"Allāh’s Messenger (ﷺ) once consummated his marriage with one of his wives, so he sent me and I invited some men for food." ²

Anas (ابة) also reported:

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¹ Recorded by al-Bukhārī, Muslim, and others.
² Recorded by al-Bukhārī and al-Bayhaqī.
"When the Prophet (ﷺ) married Safiyyah, her freedom was her mahr. And he held the walīmah for three days."

1

In a similar report, Anas (.Widget) said:

"The Prophet (ﷺ) camped between Khaybar and al-Madīnah for three nights, consummating his marriage with Safiyyah. I invited the Muslims to his walīmah, which had no bread or meat. Leather sheets were spread on the ground, dates and aqīf (dried yogurt) and butter were tossed over them, and the people ate their fill." 2

And Anas (Widget) reported:

"When Allāh’s Messenger (ﷺ) had his wedding with Zaynab, he offered a walīmah in which the Muslims ate their fill of bread and meat. Then (in the morning) he went out to the Mothers of the Believers, gave them salām, and supplicated for them. In return, they gave him salām and supplicated for him. This was his practice on the morning following his wedding." 3

TYPES OF FOOD

We conclude from the above reports about ‘Alī and ‘Abd ur-Rahmān Bin ‘Awf that it is recommended to include meat in a walīmah, with a minimum of one sheep or goat — if that be affordable.

Anas (Widget) reported:

"ما رأيت رسول الله ﷺ أولم على امرأة من نسله أكثر أو أفضل مما أولم على زينب، فإنها ذيَّت شاة، وأطعَّهم جَنَّا وَحَمَّا حتَّى تركوه.

1 Recorded by Abū Ya'lū. Verified to be hasan by al-Albānī (Ādāb uz-Zifāf p. 146).
2 Recorded by al-Bukhārī, Muslim, and others.
3 Recorded by an-Nāṣir and Ibn Sa’d. Verified to be authentic by al-Albānī (Ādāb uz-Zifāf pp. 137-138).
“I never saw Allāh’s Messenger (ﷺ) offer as much food in any of his wives’s walīmahs as he did in Zaynab’s. He slaughtered a goat and fed the people bread and meat until they were full.”  

However, meat is not a condition for a walīmah. We saw above (and will see again below) that the Prophet’s (ﷺ) walīmah when he married Safiyyah did not include any meat.

HELPING WITH THE COST

The walīmah is the husband’s obligation. However, it is permissible for other Muslims to help him in its cost or preparation. We have seen above that a number of Muslims helped ‘Ali in preparing his walīmah.

Similarly, giving additional details of the Prophet’s (ﷺ) marriage with Safiyyah ( опасный), Anas ( опасный) reported that during the trip back to al-Madīnah, Umm Sulaym prepared Safiyyah for the Prophet (ﷺ) and presented her to him during the night. On the morning following his consummation of the marriage, he ( опасный) said:

«من كان عنده فضل زاد فليجي به»

<Anyone who has extra provision, bring it to us.>

Thus, people brought aqīf, dates, and butter, and made hays (name of a dish) with them, and everyone ate of that hays and drank from rain water that gathered in basins next to them.  

WHOM TO INVITE

A newlywed should invite to the walīmah his Muslim relatives, friends, and acquaintances, especially the righteous among them. Abū Sa’īd al-Khudrī ( опасный) reported that Allāh’s Messenger (ﷺ) said:

«لا صاحب إلا مؤمن ولا يأكلن طعامك إلا منافق»

1 Recorded by al-Bukhārī, Muslim, and others.
2 Recorded by al-Bukhārī, Muslim, and others.
<Do not accompany except a believer, and do not feed your food except to a pious person.>

Sinful individuals and non-Muslims should largely be excluded from the invitation — unless there is an important benefit in inviting them, such as exposing them to da'wah, provided that their presence would not influence the attendees in a negative way.

In inviting to a wālīmah, there should not be a distinction between the poor and rich. Abū Hurayrah (ﷺ) reported that the Messenger (ﷺ) said:

ٌضر الطعام لطعام الوليمة، يُدعى لها الأغنياء، ويُمنعها

المستاكن، ومن لم يحب الدعوة فقد عصى الله ورسوله.

<The worst food is that of a wālīmah to which the rich are invited but the poor are not. And he who rejects the invitation (to a wālīmah) has surely disobeyed Allāh and His Messenger.>¹

In another report from Abū Hurayrah, Allāh’s Messenger (ﷺ) said:

ضر الطعام لطعام الوليمة يُمنعها من يأتيها، ويُدعى إليها

من يأتها. ومن لم يحب الدعوة فقد عصى الله ورسوله.

<The worst of food is that of a wālīmah to which those who come (because of hunger) are turned away, and those who are invited do not wish to attend (because they have no need for food). And he who does not answer the invitation (to a wālīmah) has surely disobeyed Allāh and His Messenger.>²

¹ Recorded by Muslim and others from Abū Hurayrah, Ibn 'Abbās, and Ibn ‘Umar. Some of the reports in al-Bukhārī and Muslim indicate that this is mawqūf, being the saying of Abū Hurayrah. But other authentic reports prove that it is stated by the Prophet (ﷺ) (see Irwā’ al-Ghāti‘ī no. 1947 and as-Sahih no. 1085).
² Recorded by al-Bukhārī, Muslim, and others. See the previous footnote.
Chapter 6

Manners for the Host

There are certain etiquettes that should be implemented by a host when he invites people to a wedding *walimah* or any other meal. Some of them have been included in the previous section. In what follows we include some additional important ones.

**Sincerity**

One should realize and remember that feeding is an act of worship. Thus it should be performed with sincerity — only seeking Allah’s reward for it.

‘Abdullāh Bin ‘Amr Bin al-‘Āṣ (R) reported that a man asked Allah’s Messenger (S), “Which acts are superior in Islam?” He (S) replied:

«تطعم الطعام، وتقرا السلام على من عرفت ومن لم تعرف»

«They are: feeding the food, and greeting with *salām* those whom you know and whom you do not.»

Suḥayb (R) reported that Allah’s Messenger (S) said:

«خيركم من أطعم الطعام وزارَ السلام»

«The best among you are those who feed the food (to others) and respond to the *salām*.»

**Avoiding Extravagance and Show-off**

Some people like to impress others about their wealth and status by holding extravagant banquets and receptions in expensive hotels, and by offering costly food and services that are often beyond their means and are extremely straining to their resources for a long time to follow.

This is prohibited in Islam. It reflects an imitation of Satan as

1 Recorded by al-Bukhārī and Muslim.

2 Recorded by Aḥmad, al-Hākim, and others. Verified to be hasan by al-Albānī (*Sahih al-Jāmi’* no. 3318).
Allāh (ﷻ) says:

«Do not waste your wealth senselessly. Those who spend wastefully are the brothers of the devils; and the Devil is ever ungrateful to his Lord.»

And Allāh (ﷻ) says:

«Eat and drink, but do not be excessive; verily, He does not like the extravagant.»

Al-Mughīrah Bin Shu'bah (ﷺ) reported that the Prophet (ﷺ) said:

«Allāh verily hates three qualities for you: gossiping, wasting money, and begging.»

Jundub Bin 'Abdillāh and Ibn 'Abbās (ﷺ) reported that the Prophet (ﷺ) said:

«Whoever does things for others to hear, Allāh will make people hear about his sins (on Judgment Day). And whoever does things for others to see, Allāh will show his sins to others (on Judgment Day).»

Once two men visited Salmān. Salmān brought before them bread

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1 Al-İsra' 17:26-27.
2 Al-A'raf 7:31.
3 Recorded by al-Bukhārī, Muslim, and others.
4 Recorded by al-Bukhārī, Muslim, and others.
and salt, which was all that he had at home, and said:

"Had Allāh’s Messenger (ﷺ) not prohibited us from being excessive in what we offer to our guests, we would have burdened ourselves for your sake."

AVOIDING IMPEMISSIBLE UTENSILS

One form of extravagance that some people practice in banquets and walīmahs is serving food in gold or silver plates or using silverware made of or plated with gold or silver. Ḥuthayfah (��) reported that Allāh’s Messenger (ﷺ) said:

لا تلبسوا الحرير والديباج، ولا تشربوا في آنية الذهب، والفضة، فهي لهم في الدنيا، وهي لكم في الآخرة.

Do not wear silk or dībāj (an expensive garment with silk lining and borders), nor sit on it; and do not eat or drink in silver or gold utensils; such things are for them (the disbelievers) in the worldly life, and will be for us in the Hereafter.

Umm Salamah (戈) reported that Allāh’s Messenger (ﷺ) said:

أين الذي يأكل أو يشرب في آنية الفضة، والذهب، فإنما يجري في يدك ناراً من جهنم.

Indeed, he who eats or drinks in gold or silver utensils only echoes in his stomach some of the Hellfire.

Many scholars permit using silver-plated silverware — provided

1 Recorded by Ahmad, al-Ḥākim, and others. Verified to be authentic by al-Ālbānī (Irwā‘al-Ghayb no. 1957).
2 Recorded by al-Bukhārī, Muslim, and others.
3 Recorded by al-Bukhārī, Muslim, and others.
that the silver layer is so thin that it is negligible compared to the overall substance. However, even then, using that kind of silverware is a source of shubhah (doubt), and is better to be avoided.

INVITING MANY PEOPLE

Within what is reasonable, the newlywed should try to bring to the walīmah as many people as is possible. Jabir Bin 'Abdillah (R) reported that Allāh’s Messenger (S) said:

«أحب الطعام إلى الله ما كَرِيت عليه الأيدي.»

(<The most beloved food to Allāh is that on which many hands gather.>) ¹

HONORING THE GUESTS

The guest has a right upon his host: he should be well treated and honored. Honoring the guest is a sign of true belief. Abū Hurayrah (R) reported that Allāh’s Messenger (S) said:

«من كان يؤمن بالله واليوم الآخر فليصلي رجَحَماً، ومن كان يؤمن بالله واليوم الآخر فليصلي خيراً أو ليصمت.»

(<He who believes in Allāh and the Last Day should honor his guest; he who believes in Allāh and the Last Day should be kind to his kin; and he who believes in Allāh and the Last Day should either say a good thing or remain silent.>) ²

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¹ Recorded by Ibn Ḥibbān, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jāmi‘ no. 171 & as-Sahihah no. 895).

² Recorded by al-Bukhārī, Muslim, and others.
Chapter 6

PROPHETIC MANNERS IN HONORING THE GUESTS

One can learn a great deal about the fine manners of honoring the guests from a few āyāt describing Ibrāhīm’s (ﷺ) treatment of his guests. Allāh (ﷻ) says:

«Has the story reached you of the honored guests of Ibrāhīm? That was when they entered upon him and said, “Peace (be upon you)!” He answered, “(And upon you be) peace, unfamiliar folks!” Then he turned quietly to his household, brought forth a fat (roasted) calf, and placed it before them. He said, “Will you not eat?”»

Ibn ul-Qayyim (ﷺ) provides a very inspiring coverage of the various lessons that one can learn from these āyāt. In what follows, we summarize his discussion in regard to honoring the guests:

1. Ibrāhīm went quietly and secretly (rāgha) to prepare the food. This indicates his hastening to honor and serve his guests in a secret manner in order not to embarrass them. This is to be contrasted with one who would purchase and prepare the food slowly and lazily, all in the presence of his guests. Such action would surely embarrass and disturb them.

2. For preparing the food, Ibrāhīm turned to no place other than his own household. This indicates that he had all what is usually needed to honor and serve the guests. He had no need of seeking anything from the neighbors or elsewhere.

1 Ṭabrīyaṭ 51:24-27.
2 The full text of Ibn ul-Qayyim is presented in the Author’s translation of ar-Risāla at-Tabākiyyah.
3. Ibrāhīm brought the calf by himself. He served his guests personally rather than sending someone else to serve them.

4. Ibrāhīm brought before them a complete animal, and not just a portion of it. This would allow them to select any part of it that they favor.

5. Ibrāhīm brought before them a fat animal, and not a skinny one. Furthermore, being a young calf and not a full grown cow indicates that it was an expensive animal that should please the guests. His generosity and hospitality made him slaughter it despite its value.

6. Ibrāhīm brought the food and placed it in front of the guests rather than putting it in another room and having them move to reach it.

7. Rather than saying, “Go ahead and eat!”, Ibrāhīm invited the guests to eat with kind words, “Will you not eat?” — thereby giving them the choice of eating or not.

Manners for the Guests

There are also certain ḏāb that should be exhibited by a guest who is invited to a walīmah or other meals. In what follows, we present some of the most important ḏāb.

Answering the Invitation Is a Religious Obligation

It is an obligation on every person who is invited to a walīmah to attend — unless he has a legitimate Islamic excuse.

Ibn ‘Umar (رضي الله عنه) reported that Allāh’s Messenger (صلى الله عليه وسلم) said:

«إذا دعى أحدكم إلى الوليمة فليأتيها، عرساً أو غضرة،
ومن لم يجيب الدعوة فقد عصى الله ورسوله.»

“When one of you is invited to a walīmah, he should attend it — if it is a wedding or something like it.”
And whoever does not answer the invitation, he has surely disobeyed Allāh and His Messenger." ¹

Ibn Ḥajar concluded from this hadīth that answering the invitation is wājib because the one who does not do it is disobedient. ²

Abū Mūsā al-As'hrār (رضي الله عنه) reported that Allāh's Messenger (صلى الله عليه وسلم) said:

«فَكُوا الْعَاذِينَ، وَأَحْيَبُوا الدَّاعِيَ، وَوَعَوْدُوا المَرْضِيَّ»

<Set the (Muslim) captives free (by paying their ransom to the enemies), respond to the caller (to a walīmah and its likes), and visit the sick.> ³

This carries a command from the Prophet (صلى الله عليه وسلم), which again establishes that answering the invitation is a wājib.

With this understanding, one should answer the invitation with īmān (believing in its religious value) and iḥtisāb (seeking Allāh’s reward for his attendance). If this is sincerely fulfilled, attending a walīmah becomes a rewardable act of worship.

**Legitimate Excuses**

A legitimate excuse that justifies not attending a walīmah is any reason that would make attending it beyond a person's reasonable ability. Allāh (صلى الله عليه وسلم) says:

推荐阅读：أَلَيْكُمْ أَنْ تَكْفَلُنَّ اللَّهُ نَفْسَ أَنَّ إِلَّا وَسُجِّيْهَا الْبَقْرَةُ ١٨٦

<Allāh does not burden a person beyond his capacity.> ⁴

And He says:

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¹ Recorded by al-Bukhārī, Muslim, and others. The part specifying the wedding is recorded by Abū Ya'la and verified to be authentic by al-Albānī (Αδαμ ʿυς Ζηφέρ η π. 154).

² *Fatḥ ul-Bārī.*

³ Recorded by al-Bukhārī.

⁴ *Al-Baqarah 2:286.*
And He says:

«So have taqwā of Allāh as much as you are able.»

Thus, the following could count as legitimate excuses:

1. Being invited to two walīmahs in two different places at the same time.

2. Having to undertake an expensive trip to attend the walīmah.

3. Having at the same time an important appointment that missing it would result in a serious harm in wealth, health, or well-being. Ex., a school examination, a business deal, etc.

However, even in such cases where a person feels that he is justified in turning down an invitation to a walīmah, he should contact the host and present his excuse ahead of time.

AVOIDING INVITATIONS THAT INVOLVE DISOBEDIENCE

One should decline the invitation to a walīmah that includes acts of disobedience to Allāh, such as drinking alcohol, music, mixing between men and women, and so on.

‘Ali Bin Abī Ṭālib (ﷺ) reported that he prepared some food and invited the Prophet (ﷺ). When the Prophet (ﷺ) arrived, he saw some pictures and turned to leave. ‘Ali said, “O Allāh’s Messenger, what made you turn back — may my mother and father be your ransom?” He (ﷺ) replied:

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1 *Al-Baqarah 2:185.
2 *At-Taghābun 64:16.
Indeed, there is a curtain in the house on which there are pictures; and the angels do not enter any house in which there are pictures."  

Aslam, the servant of 'Umar (r), reported that when 'Umar went to ash-Shâm (Palestine and the surrounding lands), one of the Christian leaders prepared some food (in a church) and said to 'Umar, “Indeed, I would like you and your companions to come and honor me.” 'Umar (r) said:

"إِنَّا لَا نَدْخِلُ كُنَّاسَكُمْ مِنْ أَجْلِ الصُّورِ الَّتِي فِيهَا."  

"Indeed, we do not enter your churches because of all of the images that are in them."  

Abū Mas'ūd 'Uqbah Bin 'Amr (r) reported that a man once prepared food for him and invited him. He asked the man, “Are there pictures in the house?” The man replied, “Yes.” Abū Mas'ūd then refused to enter until the image was smashed, then he entered.  

Al-Awzá'ī (r') said:

“We do not attend a walīmah in which there are drums or lutes.”

Eating from the Food

Even though it is obligatory to respond to the invitation, it is not obligatory to eat from the food. Depending on his situation, the guest

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1 Recorded by Ibn Mājah and Abū Ya'lā. Verified to be authentic by al-Albānī (Adab uz-Zifāf p. 161).
2 Recorded by al-Bayhaqī. Verified to be authentic by al-Albānī (Adab uz-Zifāf pp. 164-165).
3 Recorded by al-Bayhaqī. Verified to be authentic by al-Albānī (Adab uz-Zifāf p. 165).
may wish to eat or abstain from eating. In the second case, he should present his excuse for not eating in order to avoid offending the host.

Jabir Bin ‘Abdillāh (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«إذا دعي أحدكم إلى طعام فليجيح فإن شاء طعام وإن شاء ترك»

«When one of you is invited to food, he should respond to the invitation. If he then wishes, he may eat; and if he wishes, he may refrain from eating.» ¹

However, it is better to eat, even a little bit, as is mentioned in the next section.

**WHAT FASTING PEOPLE SHOULD DO**

A fasting person may remain fasting in a *walimah*. Instead of eating, he should then supplicate for the host.

Abū Hurayrah and Ibn Mas‘ūd (ﷺ) reported that the Prophet (ﷺ) said:

«إذا دعي أحدكم إلى طعام فليجيح فإن كان مفطرًا فليطور وإن كان صامًا فليصل فلا يصلي بالترك»

«When one of you is invited to food, he should answer the invitation. If he is not fasting, he should eat; and if he happens to be fasting, let him supplicate (asking blessings for the host).» ²

Ibn ‘Umar (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«أجيبوا هذه الدعوة إذا دعيتم لها»

«Answer this invitation (to a *walimah*) when you are invited.»

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¹ Recorded by Muslim and others.
² Recorded by Muslim and others. The last part (about the blessings) is only reported by Ibn Mas‘ūd, recorded by at-Tabarānī and Ibn us-Sunnāh, and verified to be authentic by al-Albānī (*Irwā’ al-Ghayl* no. 1953).
And Ibn 'Umar used to attend when he was invited to a walīmah, and would sometimes attend while fasting. ¹

However, if one is fasting a voluntary fasting, it is recommended for him to break his fast, especially if he expects his eating to bring joy to the host’s heart.

Abū Sa‘īd al-Khūdri (r) reported that he once prepared some food for Allāh’s Messenger (ṣ). The Messenger (ṣ) came with some of his companions. When the food was brought, one man stayed away saying, “I am fasting.” Allāh’s Messenger (ṣ) then said:

«دعاكم أخوكم وتكاف لكما أقدر وصي مكانه يوماً إن شئتم»

‘Your brother has invited you and toiled for your sake! Break your fast and fast another day instead — if you wish.’ ²

(This hadīth also indicates that it is not obligatory to make-up a voluntary fasting.)

SEEKING PERMISSION TO ENTER

When one goes to a walīmah or its like, the host would usually be expecting him and there is not much necessity for seeking permission to enter — especially if it is held in a public place.

Abū Hurayrah (r) reported that Allāh’s Messenger (ṣ) said:

«رسول الرجل إلى الرجل إذئنه»

‘A messenger from one man to another (inviting him) gives him the permission (to attend).’ ³

In another report, Abū Hurayrah (r) reported that the Prophet (ṣ)
said:

«إذا دعيت أحدكم إلى طعام فإياَء مع الرسول، فذِكِّي إنْ لِهَا تُعْيِيْتاً،»

When one of you is invited to food and he comes with the messenger, that constitutes a permission for him." ¹

Ibn Mas‘ūd (ﷺ) said:

"إذا دعيت فقد أذن لكِ" ²

"When you are invited, you are (automatically) given the permission (to attend)."

However, if the food is served in a private home, one must seek permission to enter. Allâh (ﷻ) says:

«أَيُّهَا الْكَايِنُونِ الَّذِينَ آمَنُونَ لَا تَدْخُلُوا بِبَيْتٍ غَيْرُ بِبَيْتٍ يَوْمَئِذٍ حَتَّى يُسَلَّمُوا عَلَيْهِ.» ³

"O you who believe! Do not enter houses other than your own until you have asked permission and greeted those in them; that is better for you — that you may remember."

Taking permission is important for a number of reasons, among which are the following:

1. The host should prepare himself for receiving the guests and make sure that their eyes would not fall on any of the women of the house who may be improperly dressed.

Sahl Bin Sa‘d (ﷺ) reported that Allâh’s Messenger (ﷺ) said:

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¹ Recorded by Abû Dâwûd and al-Bukhârî in al-Adab al-Mufrad. Verified to be authentic by al-Albâni (Irwâ’ul-Ghali‘ no. 1955).

² Recorded by al-Bukhârî in al-Adab al-Mufrad. Verified to be authentic by al-Albâni (Irwâ’ul-Ghali‘ no. 1956).

³ An-Nur 24:27.
«إِنَّا جَعَلْنَا الَّذِينَ هُمْ أَبْيَضُونَ الْبصَرَإِ.»

<Indeed, seeking permission to enter has only been ordained for the sake of the eye sight.> ¹

2. The host should be given the chance to ascertain that those who seek admission have all been invited. More about this will be discussed in the next sub-section.

**When Going Without Invitation**

We saw from the above *hadiths* in the previous sub-section that an invitation constitutes permission to attend. An uninvited person, therefore, has no guaranteed permission to be admitted — the host has the full right of either receiving him or asking him to leave.

Abū Mas'ūd al-Anṣārī al-Badrī (ﷺ) reported that a man from al-Anṣār, Abū Shu‘ayb, had a slave who was a butcher. One day, while the Prophet (ﷺ) was sitting with four of his companions, Abū Shu‘ayb visited him and noticed signs of hunger on his face. He rushed to his slave and ordered, “Prepare a meal sufficient for five persons so that I may invite the Prophet (ﷺ) with four other men.” He then went and invited the Prophet (ﷺ) and the other four men. On their way to his house, a sixth man followed them. When they reached his door, the Prophet (ﷺ) said:

«إِنَّ هَذَا تَعْمَنَا، فَإِنْ شَلَّتْ أَنْ تَأْذَنَّ، وَإِنْ شَلَّتْ رَجَعَ»

<Indeed, this man has followed us. If you wish you may admit him, and if you wish you may refuse him.>

Abū Shu‘ayb (ﷺ) said, “No, I will admit him, O Allāh’s Messenger.” ²

This *hadith* indicates that the host may choose to accept or reject any uninvited guests, since he knows better how capable he is of

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¹ Recorded by al-Bukhārī, Muslim, and others.
² Recorded by al-Bukhārī, Muslim, and others.
entertaining his guests.

Unfortunately, we witness many cases where invited guests bring with them some uninvited individuals, thereby embarrassing the host and making it difficult for him to refuse them. They may even take personal offense if the host refused to admit their invitees. This is a clear violation of the Sunnah and deviation from proper guest- etiquettes.

GREETING WITH SALĂM, AND SHAKING HANDS

When a Muslim meets his Muslim brothers, he should greet them with salām. Similarly, when one enters into someone’s house for food or some other reason, he should greet the people who are present with salām. Allāh (ﷻ) says:

«When you enter the houses, greet one another with a greeting from Allāh, blessed and good.»

The host and other people who are present should respond with a greeting as good or better. Allāh (ﷻ) says:

«When you are greeted with a greeting, greet in return with what is better than it, or (at least) respond to it equally. Indeed, Allāh is ever a Careful Accountant over all things.»

The reader is further referred to the hadīths of Ibn ‘Amr and Ṣuhayb that were cited early in this chapter (p. 106).

1 An-Nār 24:61.
2 An-Nisā 4:86.
Some people greet each other with non-Islamic greetings, such as, “Good evening,” “Hi,” and so on. This should be avoided, because Allah gave us a better greeting: the salām. It carries a supplication of peace, and it is the greeting of the angels and the people of Jannah.

Some people are also of the non-Islamic habit of hugging and kissing each other whenever they meet. Hugging should only be reserved to meeting a person after a long absence, such as one who just came back from travel. In other situations, the Muslims should greet each other with salām and shake each others’ hands.

Anas Bin Mālik (رضي الله عنه) reported that a man asked the Prophet (صلى الله عليه وسلم), “O Messenger of Allah! When one of us meets his (Muslim) brother, should he bow his head to him?” He (صلى الله عليه وسلم) replied, «يا أبا: لا!» The man asked, “Should he embrace and kiss him?” He (صلى الله عليه وسلم) replied, «يا أبا: لا!» The man then asked, “Should he shake his hand?” The Prophet (صلى الله عليه وسلم) replied, «نعم!»

There is indeed a great reward for shaking hands with a Muslim brother (or a woman with her Muslim sister). Al-Bara‘ Bin ‘Azib (رضي الله عنه) reported that Allah’s Messenger (صلى الله عليه وسلم) said:

ما من مسلمان يلبساني فيتصافحان إلا فورًا لهما قبل أن يتفرقوا.

«Never would two Muslims meet and shake hands but they are forgiven even before they separate.»

Abū Hurayrah (رضي الله عنه) reported that Allah’s Messenger (صلى الله عليه وسلم) said:

إذا انتهى أحدكم إلى المجلس فليسكم، فإذا أراد أن يقف你们 فيجلس، فيجلس الأول بأحق من الآخرة.

«When one of you reaches an assembly (of Muslims), let him give them salām. When he wishes to depart, let him give them salām as well. Indeed, the first

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1 See, for example, ar-Ra‘d 13:24.
2 Recorded by at-Tirmidhī. Verified to be hasan by al-Albānī (Riyāḍ us-Sāliḥīn no. 893).
3 Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (as-Saḥīḥah no. 525).
(salām) is not more rightful than the last.¹

PRONOUNCING ALLĀH’S NAME OVER THE FOOD

Before starting to eat, we should pronounce Allāh’s name saying, “Bismi ‘l-lāh— with Allāh’s name (I eat).”

‘Umar Bin Ābbās Salamah (ﷺ) reported that he was a young boy under custody of Allāh’s Messenger (ﷺ), and that while he ate, his hand used to roam all over the plate. Allāh’s Messenger (ﷺ) instructed him:

«يَا غلَامِ، مَنَى اللَّهُ، وَكُلْ بِبَيْنِكَ، وَكُلْ مَا يَلْبِيكُ.»

«Young boy! Pronounce Allāh’s name, eat with your right hand, and eat from your side.»²

Pronouncing Allāh’s name brings blessings to the food. Waḥshiyy Bin Ḥarb (ﷺ) reported that a man said, “O Allāh’s Messenger! We eat but do not feel satisfied.” He asked, «فَلَمَّا نَزَلْنَا تَفْلُقُونَ؟» «Do you possibly eat separately?» He said, “Yes.” Allāh’s Messenger (ﷺ) then said:

«اجْتَمَعُوا عَلَى طَعَامِكَمْ، وَأَذْكِرُوا اسْمَ اللَّهِ عَلَيْهِ، يُبَارِكَ لَكُمْ فِيهِ.»

«Gather upon your food; and pronounce Allāh’s name — it would then be blessed for you.»³

Pronouncing Allāh’s name over the food prevents Satan from having any part in it. Jābir (ﷺ) reported that he heard Allāh’s Messenger (ﷺ) say:

«إِذَا دَخَلَ الْرَجُلُ بِحَيْثَ، فَذَكَرَ اللَّهُ عَنْدَ دُخُولِهِ وَعَنْدَ طَعَامِهِ، قَالَ السَّيِّدُانَ لِلْأَصْحَابِ: “لَا مِيَتُ لَكُمْ وَلَا عَشَاءٌ.” إِذَا دَخَلَ فَلَمْ

¹ Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (as-Sahihah no. 183).
² Recorded by al-Buhārī, Muslim, and others.
³ Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be hasan by al-Albānī (Ṣaḥīḥ al-Jāmi’ no. 142 & as-Sahihah no. 664).
If a person utters Allāh’s name when he enters his home and when he eats, Satan tells his companions, “Leave! There is no abode or food for you (in this house tonight).” But if he enters his house without mentioning Allāh’s name, Satan says to his companions, “You have secured lodging.” Then if he does not mention Allāh over his food Satan says, “You have secured both lodging and food.”¹

If a person forgets pronouncing Allāh’s name before he starts eating and remembers later during the meal, he may still pronounce it. ‘Ā’ishah (ما من الله وما منن) reported that Allāh’s Messenger (صلى الله عليه وسلم) said:

إذا أكل أحدكم فليذكر اسم الله، فإن نسي أن يذكر الله 
في أوله فليقل: "بسم الله أوله وأخبره".

“When one of you eats, let him utter Allāh’s name. If he forgets uttering Allāh’s name in the beginning, let him say, “Bismi ’lāhi awwalahū wa-akhirah — with Allāh’s name (I eat) from its beginning to its end.”²

It is important to note here that there is no authentic supplication or ṭhikr to be said before or during eating — except for pronouncing Allāh’s (الله) name. Other supplications that people commonly say before eating are unauthorized and should be avoided.

**Avoiding Criticizing the Food**

All ḥalāl food is a favor from Allāh. We should not criticize it,

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¹ Recorded by Muslim.
² Recorded by Abū Dāwūd, at-Tirmīthī, and others. Verified to be authentic by al-Albānī (Irwā’ul-Ghālāh no. 1965).
because that could reflect dissatisfaction and ingratitude toward Allāh (الله). Furthermore, that could offend and hurt the host.

Abū Hurayrah (أبو حررة) reported:

"ما عاب رسول الله صلى الله عليه وسلم إلا فط. إن أشتهاه أكله، وإن كرهه تركه."

"Allāh’s Messenger (رسول الله) never criticized any food. If he had desire for it he would eat it, and if he disliked it he would leave it." ¹

MODERATENESS IN EATING

Whether at a walīmah, a restaurant, or eating at home, and whether the food is varied and delicious or plain and unappealing, we should never eat excessively. In addition to its harms to the health, overeating causes laziness and averts from remembering Allāh and being devoted in worshiping Him.

An important quality of a believer is that he does not overeat. Abū Hurayrah, Abū Mūsā al-Ash’ārī, and 'Abdullāh Bin 'Umar (أبو موسى الأسود) reported that Allāh’s Messenger (رسول الله) said:

«إن المؤمن يأكل (ويشرب) في معيّ واحد، والكافر يأكل (ويشرب) في سبعة أمعاء.»

«Indeed, a believer eats in one intestine (i.e., is satisfied with little food), and a kāfir eats in seven intestines (eats too much).» ²

The Prophet (رسول الله) strongly prohibited gluttony and indicated that much of what the people eat is not necessary for them — rather, harmful! Al-Miqdām Bin Ma’d Yakrib (مقدام بن مذب) reported that Allāh’s Messenger (رسول الله) said:

«ما مالاً أدمم واعتً شراً من بطن. يحسب أبين أدم أكلات.»

¹ Recorded by al-Bukhārī, Muslim, and others.
² Recorded by al-Bukhārī, Muslim, and others.
A human being cannot fill a container worse than his stomach. Sufficient for a human being to eat a few mouthfuls to keep his back straight. But if that is not possible, he should reserve one third (of his stomach) for his food, one third for his drink, and one third for his breathing.  

THE BLESSING OF EATING WITH OTHERS

We have seen earlier (Jābir’s hadith p. 109 & Wahshiyy’s hadith p. 121) that eating with other people brings Allāh’s blessings. To the same meaning, ‘Umar (RA) reported that Allāh’s Messenger (SAW) said:

«كلوا جميعاً، ولا تفرقوا، فإن البركة مع الجمعاء.»

«Eat together and not separately, for blessings come with company.»  

When eating in company, the food can suffice more people. Abū Hurayrah (RA) reported that Allāh’s Messenger (SAW) said:

«طعام الإثنيَّة كافٍ للثالثة، وطعام الثلاثة كافٍ للأربعَة.»

«The food of two persons is sufficient for three, and the food of three persons is sufficient for four.»  

SITTING HUMILY AND EATING FROM AROUND THE SIDES

Arrogance is a sign of ingratitude toward Allāh’s favors. When eating,

1 Recorded by at-Tirmīzhī, Ahmad, and others. Verified to be authentic by al-Albānī (as-Sahihah no. 2265).
2 Recorded by Ibn Mājah. Verified to be hasan by al-Albānī (Sahih al-Jāmi‘ no. 4500 & as-Sahihah no. 1686).
3 Recorded by al-Bukhārī and Muslim.
one is not supposed to recline or sit in a haughty manner; rather, one should sit humbly and eat with consideration.

‘Abdullāh Bin Busr (ﷺ) reported that the Prophet (ﷺ) had a large platter called al-Gharrā’ (the white one). It was so large that four men were needed to carry it. One day, a goat was given as gift to the Prophet (ﷺ) — and the food was then scarce. He told his family:

«أطْبَخُوا هَذِهِ الشَاةَ، وَانظُرُوا إِلَى هَذَا الدَقْيِقَ
فَاخْبِرُوهُ، أطْبَخُوا وَأَثْرِدُوا عَلَيْهَا.»

Cook this goat, and take this flour and bake it.
Cook and mix the bread with the meat.

In the early morning, after the people had prayed the ḍuḥā (mid-morning) voluntary prayers, al-Gharrā’ was brought full of ḫarīd. The people sat around it, and when they crowded, the Prophet (ﷺ) kneeled (with his knees and toes touching the ground). A Bedouin said, “What kind of sitting is this?” The Prophet (ﷺ) replied:

«إِنَّ اللَّهُ أَعَلَّمِي عَبْدًا كِرِيمًا، وَلَمْ يَعْلَمِي جَبارًا عَنْيَدًا.»

Indeed, Allāh has made me an honored servant of His, and has not made me a stubborn tyrant.

Then he (ﷺ) said:

«كُلُوا مِن حَوْاثِهَا وَدِعُوا ذُروُتِهَا، يَبَارَكُ فِيهَا.»

Eat from around the sides (of the platter), and spare the raised (central) part — it will then be blessed for you. ²

In some of the reports of this hadīth, the Prophet (ﷺ) added:

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1. A dish made from bread and meat broth, with or without meat.
Chapter 6

126 Quest for Love & Mercy

«هَذَا فَكُلْواْ فَوَالذِي نَفْسُ مُحَمَّدٍ بْنِ يَسَارٍ، لَيْغَيْبُونَ عَلَيْكُمُ أَرَضَنَّ»
فَأَرَضَ وَالرُّؤْمَ، حَتَّى يَكْتُبُ الْطَعَامَ، فَلَا يُذْكُرَ أَسْمَ اللهِ عَلَيْهِ.

<Take and eat. By the One in Whose hand is Muḥammad’s soul, the lands of the Persians and the Romans will be opened up for you, until the food will be so plentiful that Allāh’s name will not be uttered over it.> ¹

This hadīth indicates that Allāh sends down blessings onto the center of a platter or tray from which a number of people are eating. If they eat from the sides and leave the center, the blessings will continue to flow from the center to all the sides.

To the same meaning, Ibn ʿAbbās (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«البَرَكَةُ تَنْزَلُ وَسْطَ الْطَعَامِ، فَكُلُواْ مِنْ حَافِئِهِ، وَلَا تَكْلُواْ مِنْ وَسْطِهِ.»

<Blessings descend upon the center of the food; so eat from the sides and do not eat from the center.> ²

AVOIDING WASTING FOOD

Nowadays, we see that many Muslims allow large quantities of food to go to waste, especially during walimahs and other social functions — at the time when many other Muslims suffer from hunger and famines. This is contrary to the teachings of the Sunnah. The Prophet (ﷺ) was keen to retrieve even the small amount of food that stuck to his hand or plate.

Ka'b Bin Mālik (ﷺ) reported that Allāh’s Messenger (ﷺ) used to eat with three fingers ³. After finishing, he (ﷺ) would not wash his

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¹ Recorded by Abū Bakr ash-Shāfīʿī (in al-Fawā'id), al-Bayhaqī, and others. Verified to be authentic by al-Albānī (ṣaḥīḥ no. 393).
² Recorded by Abū Dāwūd, at-Tirmidhī, and others. Verified to be authentic by al-Albānī (Irwāʾ al-Ghaffūr no. 1980/1).
³ Note that there is nothing wrong in eating with a spoon or fork. However, it is more rewarding to follow the Prophet’s (ﷺ) way of eating with three fingers. This applies
fingers until had licked them.  

Jābir (ﷺ) reported that the Prophet (ﷺ) ordered his followers to lick their fingers and plates (after having eaten), and he (ﷺ) said:

«إنكم لا تدركون في أي طعامكم البركة.

«You do not know which part of your food has the blessings.»

Even if some food falls from one’s hand, he should not be reluctant to pick it up, clean it, and eat it! Jābir (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدٍ مِنَكُمْ عَنْدَ كُل شَيْءٍ مِنْ شَأْنِهِ، حَتَّى يَحْضُرَ عَنْدَ طَعَامِهِ. فَإِذَا وَقَتَّلَ لَقَمَةً أَحَدٍ مِنْ فَلَمَّا لَخَذَهَا فَلَمْ يُسيِّطْ مَا كانَ بِهَا مِنْ أَذى، وَلَيْبَلْهَا وَلَا يَبْعُدْهَا لِلسَّيْطَانِ. وَلَا يُسِحْ بَدْهُ بَالنُّدِيلِ، حَتَّى يَلْعَقَ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أي طَعَامِهِ الْبَرَكة.

«Indeed, Satan comes to each of you during all of his affairs, including his eating. If one of you drops a bite of food, let him pick it up, remove any dirt from it, and eat it and not leave it for Satan. Furthermore, one should not wipe his hand with a handkerchief (from the remnants of food) — until he had licked his fingers, for he cannot know in which part of the food is the blessing.»

PRAISING ALLĀH AND SUPPLICATING TO HIM AFTER EATING

After eating, one should express his gratitude to the One Who granted him the food by praising Him. Anas (ﷺ) reported that Allāh’s

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1 Recorded by Muslim, Abū Dāwūd, and others.
2 Recorded by Muslim and others.
3 Recorded by Muslim.
Messenger (ﷺ) said:

«إن الله ليؤذى عن العباد أن يأكل الأكلة فيحتمله عليها، أو يشرب الشربة فيحتمله عليها.

Indeed, Allah is pleased with a servant (of His) who eats some food and praises Him for it, or drinks a drink and praises Him for it.»¹

Ibn ‘Abbās (ﷺ) reported that Allah’s Messenger (ﷺ) said:


He whom Allah feeds food should say, “Allähumma bārik lanā fihi wa-ruzqnā khayran minh — O Allah, bless it for us and provide us with a better food.”

And he whom Allah gives milk to drink should say, “Allähumma bārik lanā fihi wa-ziddnā minh — O Allah, bless it for us and give us more of it,” because no food or drink is sufficient (in nutrition) except milk.»²

Abū Usāmah (ﷺ) reported that when the Prophet (ﷺ) finished eating he would say:

«الحمد لله عظماً كثيراً طيباً مباركاً فيه، غير مكافي، ولا مودع، ولا مستغني عن ربه رينا.

Al-ḥamdu lillāhi, ḥamdan kathiran ṭayyiban

¹ Recorded by Muslim and others.
² Recorded by Ahmad, Abu Dawud, and others. Verified to be ḥasan by al-Albānī (Ṣaḥīḥ al-Jāmi‘ no. 6045 & as-Saḥīḥah no. 2320).
mubārakan fihi, ghayra mukāsa‘in, wa-lā muwadda‘in, wa-lā mustaghnan ‘anhu rabbanā — All praise is due to Allāh — a praise that is plentiful, pure, and full of blessings. (Your sustenance) cannot be equally repaid, we consistently need it, and we cannot live without it, O our Lord! ¹

Mu‘āth Bin Anas al-Juhaul (ṣ) reported that Allāh’s Messenger (ṣṣ) said:

«من أكل طعاماً، ثم قال: “الحمد لله الذي أطعمني هذا الطعام، ورزقيه من غير حَوْلٍ حيٍّ ولا ثُورةً.” غُفر له ما تقدم من ذلبه.»

«Whoever eats some food and then says, “Al-ḥamdu li-llāh il-latī fi‘amni hāthā wa-razaqanihi min ghayri ḥawlī minnī wa-lā quwwah — All praise is due to Allāh who fed me this and provided it for me without any might or power from myself,” all his past sins will be forgiven.» ²

A man who served the Prophet (ṣṣ) for eight years said that when he brought the food before him, the Prophet (ṣṣ) would say, ﷺ.

<Bismillāh — with Allāh’s name.> When he finished eating, he would say:

اللَّهُمَّ أَطْعِمْنِيَّ وَأَطْقِيْنِيَّ،

وَهَدْنِيَّ وَأَحْيَيْنِيَّ، فَلَكَ الْخَمْدُ عَلَيْهِ ما أَعْطَيْنِيَّ.»

<Allāhumma at'atamta wa-asqayta, wa-aghnayta wa-aqayta, wa-hadayta wa-ahyayta, fa'ala 'l-ḥamdu 'alā mā a'tayta — O Allāh, You have fed (me), given (me) drink, sufficed (me) from needing others, endowed (me) with everything, guided (me), and given (me) life; so to You is all praise for all that

¹ Recorded by al-Bukhārī and others.
² Recorded by Ibn Mājah, Abū Dāwūd, and others. Verified to be hasan by al-Albānī (Ṣaḥīḥ al-Jāmi‘ no. 6086 & Irwa‘ul-Ghātī no. 1989).
Chapter 6

You have granted.  

SUPPLICATING FOR THE HOSTS

In addition to praising Allah, one should show gratitude to the people who fed him. This is best done by suppling for them.

Al-Miqdād Bin al-Aswad (ḍ) reported that Allah’s Messenger (ﷺ) would supplicate for those who fed him or gave him something to drink, saying:

اللَّهُمَّ أطْعِمْ مِنْ أطْعَمْتِكَ وَأَسْقِ مِنْ سَقْتِكَ.

Allāhumma at‘īm man at’āmanī, wa-sqi man saqānī — O Allah, feed the one who fed me, and give drink to the one who gave me drink.  

‘Abdullāh Bin Busr (ḍ) reported that Allah’s Messenger (ﷺ) once stayed as a guest with his father. They put before him some food and he ate. Then they brought some drink, and he drank from it then handed it to the person sitting to his right. As the Prophet (ﷺ) mounted his animal to leave, ‘Abdullāh’s father asked him to supplicate for them, and he (ﷺ) said:

اللَّهُمَّ بَارِك لَهُمْ فِي مَا رَزَقْتَهُمْ، وَأَغْفِر لَهُمْ، وَأَرْحَمْهُمْ.

Allāhumma bārik lahum fīmā razaqtuhum, wa-ghfir lahum, wa-rhamhum — O Allah! Bless for them which You provided them, forgive them, and have mercy upon them.  

Anas (ḍ) reported that the Prophet (ﷺ) once visited Sa’d Bin ‘Ubādah (ḍ). Sa’d offered him some raisins, and the Prophet (ﷺ) ate and then said:

1 Recorded by Ahmad, an-Nasā’ī (in al-Kubrā), and others. Verified to be authentic by al-Albānī (as-Sahihah no. 71 & al-Kālim ut-Tayyib).
2 Recorded by Muslim and others.
3 Recorded by Muslim.
If one is invited for a meal, he should not inconvenience the host and his household by coming too early and waiting for the food to be ready. Allāh ( hannā) instructed the believers about this etiquette in regard to the Prophet ( saallat 'alayhim wa-sallam):

«O you who believe! Do not enter the houses of the Prophet except when you are invited for a meal — without awaiting its readiness.»

Also, one should not inconvenience the host by staying too long after finishing eating. Allāh ( hannā) says:


1 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī ( Saḥīḥ al-Jāmi‘) no. 1137 (from the report of Ibn uz-Zubayr) & Ādāb uz-Zifāf p. 170).
2 Al-Ahzāb 33:53.
«But when you are invited, enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that was troubling the Prophet, and he is shy of (dismissing) you. But Allāh is not shy of the truth.»

At departure, one should give salām as he did when he entered. In this regard, we again cite Abū Hurayrah’s (ﷺ) ḥadīth that Allāh’s Messenger (ﷺ) said:

إذا انتهى أحدهم إلى المجلس فليس له، فإذا أراد أن يقوم فليس له، فليس له الأولي بأحقٍ من الآخرة.

«When one of you reaches an assembly (of Muslims), let him give them salām. When he wishes to depart, let him give them salām as well. Indeed, the first (salām) is not more rightful than the last.»

1 Al-Ahzāb 33:53.
2 Recorded by Abū Dāwūd, at-Ṭirmīzī, and others. Verified to be authentic by al-Albānī (as-Saḥīḥah no. 183).
CHAPTER 7
CONSUMMATING THE MARRIAGE

Advising the Married Couple

Prior to leaving the newlywed couple to themselves on their wedding night, it is important to give them advice regarding the Islamic guidelines for marital intimacy, rights and obligations between the spouses, and other issues of importance for them. Most of this necessary information is included in this book and its two sequels.¹

Kindness to the Bride

The husband should be extremely kind to his bride on their first night together, especially if she is a virgin. He should understand that this night marks the beginning of a totally new life for her. This may make her nervous and slow in cooperating with him. So, he should not brutally force himself on to her. If she does not appear to be fully ready on the first night, he should work on easing her emotions while waiting for the ultimate union between them one or more days later — as might be necessary.

Allāh’s Messenger (ﷺ) was very kind and gentle with ‘Ā’ishah (☑️) on her first night with him. He gave her some milk to drink, allowed her young girlfriends to remain with her for a while, and talked to them jokingly — so as to make her feel at ease.

‘Asmā’ Bint Yazīd Bīn as-Sakan ² reported that she adorned ‘Ā’ishah (☑️) for the Prophet (ﷺ) and then invited him in. He came and sat next to her. He was given a large cup of milk. He drank some of it and then gave it to ‘Ā’ishah (☑️) who shyly lowered her head.

¹ See “Closer Than a Garment” and “The Fragile Vessels” by the Author.
² She was Mu’th Bīn Jabal’s cousin; one of the Anṣār women who gave her covenant to the Prophet (ﷺ) during Bay‘at ur-Ridwān.
Asmā' scolded her saying, “Do not reject Allāh’s Messenger’s offer.” So she took the cup and drank some, and he then told her, “أَعْطِيْنَىٰ نِكَاحَكِ.”<br>«Give your friend.» Asmā’ said, “O Allāh’s Messenger! First take it back and drink from it, then give it to me with your hand.” He took it, drank from it, and gave it to Asmā’ who sat down and drank, making sure that her lips were on the spot where the Prophet (ﷺ) drank. Then he pointed to some other women who were with her and said, «Give your friends.» They said, “We have no desire for it.” He said: <br>لاَ تَحْمِضْنَ جُوعًا وَكَذْبًا...”<br><br>«Do not combine hunger with lying.”<br><br>Praying Two Rak’ahs Together<br><br>It is recommended for the newlywed couple to pray two rak’āt in jama’ah, with the groom leading the prayer. This would be a great indication that, from their first night, they meet together on an act of obedience to Allāh (ﷺ).<br><br>Abū Sa‘īd, the mawla (freed slave) of Abū Usayd, reported that while he was still a slave, he got married, and a number of the sahābah (ﷺ) attended his walima, including Ibn Mas‘ūd, ʻUthayfah, and Abū Tharr (ﷺ). When the iqāmah was given for a prayer, Abū Tharr advanced to lead them, but they all told him, “Hold off (because the host has the right to lead).” He asked, “Is that so?” They said, “Yes.” Thus, Abū Sa‘īd advanced and led them in the prayer, even though he was an owned slave. After the prayer, they taught him:<br><br>“When your bride comes to you, pray two rak’āt with her, then ask Allāh to grant you of her good and protect you from her evil, and then you are free to do what you wish with your bride.”<br><br>1. Seeking the blessing from Allāh’s Messenger’s (ﷺ) touch.<br>2. Recorded by ʻĀthām. Verified to be ḥasan by al-ʻAlbānī (Adab al-ṣifāf p. 92).<br>3. Recorded by Ibn ʻAbī Shaybah and ʻAbd ur-Razzāq. Verified to be authentic by al-ʻAlbānī (Adab al-ṣifāf p. 94).
Shaqiq reported that a man called Hariz came to Abdullah bin Mas'ud and said, “I have just married a young virgin, and I fear that she might dislike me.” Ibn Mas'ud (ra) said:

“Indeed, love (between the spouses) is from Allah, and dislike is from Satan who wants to make you dislike what Allah made lawful to you. When she comes to you, tell her to pray two rak'at behind you. Then say:

“اللهُمَّ باركْ لَي فِي أهْلِي، وَبَارَكْ لَهُمْ فِيِهَا. اللَّهُمَّ أَعْجِبَهُمْ
بِنيتْنَا مَا جَمِعْتْ مَجِيرَكَ، وَفَرَّقْ بَنِيتْنَا إِذَا فَرَّقْتُ إِلَى مَجِيرَكَ”

‘Allahumma bārik li fi ahlī, wa-bārik lahum fiyya. Allahumma ajma' baynanā ma jama'ta bikhayr, wa-farriq baynanā ilhā farragta illā khayr — O Allah, bless my wife for me, and bless me for her. O Allah, let our union be upon what is good, and let our separation, when you separate between us, be to what is good.”

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**Invoking Allah’s Blessing**

After praying the two rak’at together, it is recommended for the husband to make supplications and invoke Allah’s blessings on himself and his bride.

‘Abdullah bin 'Amr (ra) reported that Allah’s Messenger (sa) said:

«إِذَا أَفَادَ أَحَدُكُمْ أَمَرَأً أَوْ خَادِمَةً أَوْ دَابَّةً فَلْيَأْخُذَ بِنَاسِيْنَهَا، وَلْيَسْمَعَ اللهُ، وَلَيَكْفُرَ الْبَرَكَةُ، وَلِيُقَالُ: بَسْمَ اللَّهِ الْلَّهُمَّ بَارَكْ لَيْ فيِهَا. اللَّهُمَّ إِنِي أَسَأَلُكَ مِنْ خَيرِهَا وَخَيرَ مَا مَجِيلَتِهَا عَلَيْهِ، وَأُعْمَدَ بَكُمْ مِنْ شَرِّهَا وَشَرْحُ مَا مَجِيلَتِهَا عَلَيْهِ. وَإِنْ كَانَ تَعَزِّأً فَلَيْيَأْخُذَ بِذَرُوعِهَا سَنَاسِيْهَا.»

1 Recorded by Ibn Abi Shaybah and 'Abd ur-Razzāq. Verified to be authentic by al-Albānī (Adab us-Zikāf p. 96).
When one of you acquires a wife, a servant, or a riding animal, he should hold her (or it) by the forehead, invoke Allāh’s blessing, and say: “Bismillāh, allāhumma bārik lī fīhā. Allāhumma inni as’aluka min khayrīhā wa-khayri mā jabilitahā ‘alayhi, wa-a’ūthu bika min sharrīhā wa-sharri mā jabilitahā ‘alayh — With Allāh’s name. O Allāh, bless her for me. O Allāh, I ask You to grant me of her / its good, and the good upon which You created her / it; and I ask You to protect me from her / its evil and any evil upon which You created her / it.” And if it is a camel (that he acquires), he should hold it by the peak of its hump (and say the same).”¹

Islamic Etiquettes of Marital Intimacy

There are important guidelines for the spouses to observe when they intimately approach one another. In what follows, we briefly outline some of them, keeping the detailed coverage for the sequel to this book: “Closer than a Garment”.

Supplication Before Intercourse

Even at the peak of his passion, a believer does not forget his Lord (ﷻ). He remembers that his intercourse with his wife is a means of fulfilling many noble purposes — not only his lust (see Chapter 1). One of these noble purposes is producing a good progeny. Thus, it is important to supplicate to Allāh to keep Satan away from him and his progeny. Ibn ‘Abbās (ﷺ) reported that the Messenger (ﷺ) said:

«لَوْ أَخَذْتُكُمْ إِذَا أُوْفِدْتُ أَنْ يَأْتِيَ أَهْلُهُ قَالُواْ‏،‏ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾ ﴿غَيْبَانَا الشَّيْطَانُ وَجَغْنِبَ الشَّيْطَانَ مَا زَرَقْتَنَا﴾ ﴿اللَّهُ إِنَّ فَضْلِيَ﴾ ﴿بِيْنُهُمَا وَلَدًا مِّنْ ذَلِكَ لَمْ يَضُرَّ شَيْطَانُ أَبَداً﴾.»

¹ A combined report recorded by al-Bukhārī, Ibn Abī Shaybah, and others.
When one of you wants to approach his wife, if he says:
“Bismillāh. Allāhumma jannib nash-Shayṭān, wajannib ister-Shayṭāna mā razaqtanā — With the Name of Allāh. O Allāh, keep Satan away from us, and keep him away from what You grant us,”
If it is then decreed that they have a child (from that intercourse), Satan will never harm it.

MISCELLANEOUS ĀDĀB FOR INTERCOURSE

The following is a list of additional important ādāb that should be observed when being intimate or having intercourse with one’s spouse.

1. The man may only have intercourse with his wife in her front entry (vagina). Approaching her from the back entry is a major sin.

2. During his wife’s menses, a man may not have intercourse with her, but may otherwise enjoy other parts of her body. Performing intercourse with a menstruating woman is a major sin.

3. A person becomes junub (unclean) in one of two ways:
   a) By climaxing and ejaculation, which results from intercourse, wet dreams, foreplay, etc.
   b) By performing intercourse — regardless of whether it results in ejaculation or not.

4. A junub person must take a ghūsl (bath) before being able to pray. It is further recommended for a junub to take the ghūsl before going to sleep or mentioning Allāh. If that is not possible, one should at least wash his (or her) private parts and perform wuḍū’.

5. It is strongly prohibited for the two spouses to disclose to others the secrets of what takes place during their intimacy sessions.

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1 Recorded by al-Bukhārī, Muslim, and others.
The Morning Following the Wedding

On the morning following the wedding night, it is recommended for the husband to visit his family members and relatives, greet them, and supplicate for them. Anas ([vertex]) reported:

“In the morning following Allah’s Messenger’s (ﷺ) wedding with Zaynab, he visited his wives and exchanged with them salâm and supplications. This was his practice on the morning following his wedding.”¹

Honeymoon

A common practice is that the newlywed would leave right after their wedding on a “honeymoon” trip. Depending on their finances, that trip could be to a country or area that has attractions for tourism.

There is no doubt that the honeymoon is one of the non-Muslims’s practices that many Muslims rush to imitate. It is usually an occasion for adding to one’s record of sins: it involves mixing with many non-Muslims, listening to music, going to restaurants where alcohol is served, going to beaches and other attractions where the people are improperly attired, and so on.

If the newlywed get a few days off from work on the occasion of their wedding, they should not use them in disobeying Allah. Rather, they can take the chance to go on a ‘Umrah trip or for visiting some family members to preserve the kinship ties and invite them to the good teachings of Islam.

¹ Recorded by an-Nasâ’î and Ibn Sa’d. Verified to be authentic by al-Albâni (Adâb uc-Zîfâf p. 138).
Permanently Prohibited Women

INTRODUCTION

Permanently prohibited women are the women that a man may never marry. Permanent prohibition can be a result of blood, marriage, or foster (breast-feeding) relationships. A man is a mahram to any woman who is permanently prohibited to him.

Allāh (ﷻ) mentions the permanently prohibited women in the following āyāt:

«And do not marry the women whom your fathers had married — except what has already passed. Indeed, that was a shameful and hateful act (to Allāh), and an evil way.»

1 An-Nisā' 4:22.
Prohibited to you (for marriage) are your mothers, daughters, sisters, paternal aunts, maternal aunts, brother’s daughters, sister’s daughters, foster mothers who breast-fed you, foster sisters, wives’ mothers, step-daughters under your custody and born of your wives with whom you have had intercourse — but if you have not had intercourse with them, there is no sin upon you (if you marry their daughters) — the wives of your sons who are your own offspring, and that you simultaneously marry two sisters — except for what has already passed. Indeed, Allāh is Forgiving and Merciful.

And (also prohibited to you are) all married women, except those (captives and slaves) that your right hands possess. This is Allāh’s decree upon you. And lawful to you are all (women) beyond these, provided that you seek them (in marriage) with gifts from your monies, desiring chastity, not unlawful sexual intercourse. So for those whom you enjoy (in marriage) from among them, give them their due compensation (mahr) as an obligation. And there is no blame upon you for what you mutually agree (to

give) beyond the obligation. Indeed, Allah is Knowing and Wise.» ¹

**PROHIBITION BASED ON BLOOD RELATIONSHIPS**

From the above, we conclude that the women who are permanently prohibited for a man because of blood relationships are seven types:

1. His mothers (including his grandmothers from both sides, and further up).

2. His daughters and granddaughters (and further down).

3. His sisters (both full and half-sisters).

4. His paternal aunts (including his father’s, grandfathers’, mother’s, and grandmothers’ paternal aunts, and further up).

5. His maternal aunts (including his father’s, grandfathers’, mother’s, and grandmothers’ maternal aunts, and further up).

6. His brothers’ (both full and half-brothers) daughters and granddaughters (and further down).

7. His sisters’ (both full and half-sisters) daughters and granddaughters (and further down).

**PROHIBITION BASED ON MARITAL RELATIONSHIPS**

The women who are permanently prohibited for a man because of marital relationships are four types:

1. The wives of his fathers (and grandfathers, and further up). This prohibition occurs as soon as a father executes his marriage contract on a woman, even if he does not perform intercourse with her.

¹ *An-Nisāʾ 4:24.*
2. The wives of his sons (and grandsons, and further down). This prohibition occurs as soon as a son executes his marriage contract on a woman, even if he does not perform intercourse with her.

3. His wife’s mothers (and grandmothers, and further up). This prohibition occurs as soon as a man executes his marriage contract on a woman, even if he does not perform intercourse with her.

4. The daughters (and granddaughters, and further down) of the wives with whom he performed intercourse.

In regard to step-daughters (Case 4 above), most scholars hold the opinion that they are all prohibited, without exception — as soon as their step-father performs intercourse with their mother. They say that the “custody” restriction in the above āyāh (4:23) is a description applicable to all step-daughters.

However, a very viable opinion is that the “custody” is intended as a restriction, and that a step-daughter who did not live in her stepfather’s house is only temporarily prohibited to him — as long as he is married to her mother. This opinion was held by ’Alī (rah).

Mālik Bin Aws Bin al-Hadathān reported that he had a wife who bore him children and then died. He was extremely sorrowful for her death. He met ’Alī (rah) who asked him, “What is wrong with you?” He replied, “My wife has died.” He asked him, “Did she have a daughter?” He said, “Yes, and she is at a Travel (a town to the south of Makkah).” He asked, “Was she ever under your custody?” He said, “No.” He suggested, “Marry her then.” He said, “But what about Allah’s prohibition of ‘Your step-daughters who are under your custody?’” He said, “Indeed, she was not under your custody. Indeed, that only applies if she lived in your house.”

**Prohibition Based on Milk Relationships**

The milk of the breast-feeding mother gives the baby nutrition and growth. When a woman breast-feeds a baby, he becomes related to her

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1 Recorded by 'Abd ur-Razzāq and Ibn Abī Ḥātim. Verified to be authentic by al-Albānī (Irwā’ul-Ghaylī no. 1880).
in a way similar to her delivered child. 'A'ishah, Ibn 'Abbās, and 'Alī (ﷺ) reported that Allāh's Messenger (ﷺ) said:

«إن الله حرم من الرضاعة ما حرم من الولادة (النسب)»

«Indeed, Allāh has prohibited (of marriages), based on breast-feeding, what He has prohibited based on birth (or blood-relationships).»

However, for breast-feeding to result in prohibitive relationships, it must satisfy the following conditions:

1. It should be performed on five or more distinct suckles.
2. The baby should be hungry and should drink its fill in each suckle.
3. All prohibiting suckles should take place before the baby's weaning at the age of two.

'Ā'ishah (ﷺ) reported that Allāh's Messenger (ﷺ) said:

«لا تحرم الرضاعة ولا المصان»

«One or two suckles do not cause prohibition.»

Umm ul-Fadl (ﷺ) reported that when Allāh's Prophet (ﷺ) was in her house once, a bedouin came and asked him, “O Prophet of Allāh! I have just married a second wife, but my first wife claims that she suckled her on one or two occasions.” Allāh's Messenger (ﷺ) said:

«لا تحرم الإمالة ولا الإمالة»

«One or two suckles do not cause prohibition.»

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1 Recorded by al-Bukhārī, Muslim, and others. Review Irwā' ul-Ghālib no. 1876 for the various narrations of this hadīth.
2 Recorded by Muslim, Abū Dāwūd, and others.
3 Recorded by Muslim, Ibn Mājah, and others.
‘A’ishah (ṣ) reported that Allāh’s Messenger (ṣ) said:

«أَنْتُونَ مِنْ إِخْوَانِكُنَّ، فَإِنَّمَا الرَّضَاةُ مِنْ المجاعة.»

〈Check (O Women) who are your true brothers, because breast-feeding (that causes brotherhood) is that which satisfies the hunger.〉\(^1\)

Umm Salamah and ‘Abdullāh Bin az-Zubayr (ṣ) reported that Allāh’s Messenger (ṣ) said:

«لا يُحْرَمُ مِن الرَّضَاةِ إِلَّا مَافَقَتِ الأَمَامَة، وَكَانَ قَبْلَ الْفُطُوم.»

〈Breast-feeding does not cause prohibition unless it expands the intestines (i.e., satisfies the baby’s hunger), and takes place before weaning.〉\(^2\)

‘A’ishah (ṣ) reported:

“It was first revealed in the Qurʾān that, ‘Ten known suckles cause prohibition.’ Five of those were then dropped, and it became, ‘Five known suckles cause prohibition.’ This was the final state when Allāh’s Messenger (ṣ) passed away.”\(^3\)

In the following, we mean by “foster mother” the woman who breast-fed a person according to the above-listed conditions. And a “foster father” is the man who was married to the foster mother at the time of breast-feeding that person; i.e, he is the man who caused the foster mother’s milk.

In the following table, we list the eight common types of women who are permanently prohibited for a man because of breast-feeding relationships:

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\(^1\) Recorded by al-Bukhārī, Muslim, and others.

\(^2\) Recorded by at-Tirmīzhī and Ibn Majah. Verified to be authentic by al-Albānī (Irwā\(^*\) ul-Ghali‘ī no. 2150 & Sahīh ul-Jāmī‘ no. 7495, 7633).

\(^3\) Recorded by Mālik, Muslim, and others.
### Foster Relationship

<table>
<thead>
<tr>
<th>Foster Relationship</th>
<th>Counts as</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Foster mother</td>
<td>Mother</td>
</tr>
<tr>
<td>2 Foster daughter</td>
<td>Daughter</td>
</tr>
<tr>
<td>3 Foster mother’s mother</td>
<td>Maternal grandmother</td>
</tr>
<tr>
<td>4 Foster father’s mother</td>
<td>Paternal grandmother</td>
</tr>
<tr>
<td>5 Foster mother’s sister</td>
<td>Maternal aunt</td>
</tr>
<tr>
<td>6 Foster father’s sister</td>
<td>Paternal aunt</td>
</tr>
<tr>
<td>7 Foster mother’s granddaughter</td>
<td>Niece</td>
</tr>
<tr>
<td>8 Foster sister</td>
<td>Sister</td>
</tr>
</tbody>
</table>

A man’s foster sisters are of three types:

<table>
<thead>
<tr>
<th>Description of the Sister</th>
<th>Counts as</th>
</tr>
</thead>
<tbody>
<tr>
<td>a Breast-fed by his foster mother, and from the same husband’s milk</td>
<td>Full sister</td>
</tr>
<tr>
<td>b Breast-fed by his foster mother, but from the milk of two different husbands</td>
<td>Half-maternal sister</td>
</tr>
<tr>
<td>c Breast-fed by a wife of his foster father other than his foster mother</td>
<td>Half-paternal sister</td>
</tr>
</tbody>
</table>

It is important to note here that the foster relationships only apply to the breast-fed person and his offspring. They do not apply to other relatives, such as his blood brothers and sisters.

For example, consider a man “A” has a foster sister “B”, a blood brother “C”, and a son “D”. In this case, “A” and “D” are prohibited from marrying “B”, but “C” is not.
Chapter 8

Temporarily Prohibited Women or Marriages

Temporary prohibition is that which prevents a man from marrying a woman under certain conditions. If the conditions cease to hold, the prohibition ends and the woman becomes permissible for him.

The temporarily prohibited women are the following:

MARRYING MORE THAN FOUR WOMEN

If a man has four wives, all other women become temporarily prohibited for him. This means that he may not consider any additional woman for marriage unless he divorces one of his wives.

It is not allowed for a man to have more than four wives in Islam. Even for those who had more than four wives before embracing Islam, the Prophet (ﷺ) commanded them to select four of them and divorce the rest. Ibn 'Umar () reported that Ghaylān Bin Salamah had ten wives when he embraced Islam. Allāh's Messenger (ﷺ) told him:

«أَسِيَالِكَ مِنْهُنَّ أَرْبَعَاءٍ، وَفَارِقِ سَائِرَهُنَّ.»

«Keep four of them and divorce the rest.»

SIMULTANEOUSLY MARRIYING TWO SISTERS

As long as a man is married to a particular woman, all of her sisters become temporarily prohibited for him; he may not marry any of them unless he divorces their sister.

Abū Hurayrah () reported that Allāh's Messenger (ﷺ) said:

لا تَنْحِكُ الْمَرَأَةَ عَلَى عَمْهَتِهَا، وَلا الْعَمَّةَ عَلَى ابْنَيْ أَخِيَّهَا، وَلا
المَرَأَةَ عَلَى خَالِتِهَا، وَلا الخَالِتَةَ عَلَى بَنِي أَخِيَّهَا، وَلا الكَبْرِيَّ
على الصَّفْرِيَّ، وَلا الصَّفْرِيَّ عَلَى الكَبْرِيَّ.»

«A woman may not be simultaneously married with...

1 Recorded by at-Tirmidhi, Ibn Majah, and others. Verified to be authentic by al-Albâni (Irwā' al-Ghātī no. 1883).
her paternal aunt (to the same man), nor a paternal aunt with her niece, nor a niece with her maternal aunt, nor a maternal aunt with her niece, nor an older sister with her younger sister, nor a younger sister with her older sister.  

SIMULTANEOUSLY MARRYING AUNTS AND THEIR Nieces

We see from Abū Hurayrah’s above hadīth that it is not permissible to simultaneously marry an aunt and her niece. A man would have to divorce one of the two before he may marry the other.

To the same meaning, Abū Hurayrah, Jābir, Ibn ‘Abbās, Abū Sa‘īd, Ibn ‘Umar, and ‘Alī (r) all reported that Allāh’s Messenger (ﷺ) said:

«لا يجمع بين المرأة وعمّها، ولا بين المرأة وخالّتها.»

<One may not simultaneously have (as wives) a woman and her paternal aunt, nor a woman and her maternal aunt.>

WOMEN MARRIED TO OTHER MEN

This is clearly expressed in the above āyah of Sūrat un-Nisā’ (4:24).

The same applies to a woman who has been divorced a non-terminal divorce (first two times) and is still in her ‘iddah. Such a woman is considered to be still under her husband’s charge and no one may approach her for marriage before the completion of her ‘iddah.

ADULTERESSSES

It is prohibited to marry a woman who is known to be an adulteress or a prostitute — unless she had demonstratively repented. Allāh (ﷻ)
Hābib al-Mu‘allim reported that a man from al-Kūfah (in Iraq) came to ‘Amr Bin Shu‘ayb and said, “Would it not surprise you to learn that al-Hasan (al-Baṣrī) says that a whipped fornicator may not marry but a female whipped fornicator like himself?” ‘Amr replied, “What is it that surprises you? This has been reported to us from Sa‘īd al-Maqbīrī from Abū Hurayrah (ﷺ) that Allāh’s Messenger (ﷺ) said:

«A whipped fornicator may not marry but one who is like himself.”

In regard to this ḥadīth, ash-Shawkānī (ﷺ) said:

“This is a general description applicable to anyone who is known to commit zinā. It presents evidence that it is not permissible for a woman to marry a man who is known to commit zinā. Similarly, it is not permissible for a man to marry a woman who is known to commit zinā. This is further indicated by the āyah (an-Nūr 24:3).”

1 An-Nūr 24:3.
3 Recorded by Abū Dāwūd, Ahmad, and al-Ḥakīm. Verified to be authentic by al-Albānī (as-Sahihah no. 2444).
4 Niyāl al-Awrār 6:283.
'Amr Bin Shu'ayb also reported from his father from his grandfather that Marthid Bin Abi Marthid al-Ghanawi used to help the Muslim captives run away from Makkah. A prostitute in Makkah called 'Anāq was his girlfriend. He came to Allāh's Messenger (ﷺ) and asked him, “O Allāh's Messenger (ﷺ), may I marry 'Anāq?” Allāh's Messenger (ﷺ) did not say anything until the above āyah was revealed, so he summoned him and said, «لاقلم، لا تثريها!» «Do not marry her.»

Ibn ul-Qayyim (巯) said:

“What explains the prohibition is that this crime causes harm to the husband’s mattress (i.e., honor), and spoils the kinship relationships that Allāh established among the people so that they would pursue their affairs … Thus, one of the beauties of the sharī'ah is its prohibition of marrying an adulteress — until she repents and purifies her womb.”

Ibn ul-Qayyim (巯) also said:

“As for marrying an adulteress, Allāh has indicated its prohibition in Sūrat un-Nūr, and He indicated that anyone who marries her is a fornicator or a mushrik. That is because he either believes in Allāh’s commands and the obligation of following them, or does not believe. In the latter case, he would be a mushrik, and in the first he would be a fornicator because he knew Allāh’s ruling and disobeyed it.”

**Mushrik Women**

A mushrik woman may not be married unless she embraces Islām. The

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1 Recorded by Abū Dāwūd, an-Nāṣairī, and others. Verified to be authentic by al-Albānī (Irwā’ul-Ghalāl no. 1886).
2 Ighāshat ul-Lahfān 1:66.
3 Zād ul-Mašād 5:114.
subject of marrying non-Muslim women is covered in detail in a subsequent section.

**Marriage During *Ihram***

A person who goes for *Hajj* or *Umrah* is prohibited from courting or marrying while he is in the state of *ihram* 1.

‘Uthmān (RA) reported that Allāh’s Messenger (SAW) said:

«لا ين kWhَ النَّكْحُ المُحْرَمَ، ولا ين kWhَحُ، ولا يَخْطَبُ.»

«A person in a state of *ihram* may not marry, be married, or propose to someone (for marriage).» 2

**Marrying a Pregnant Captive-Woman***

Allāh’s Messenger (SAW) prohibited having intercourse with female war-captives (whether as concubines or regular wives) until they purify their wombs from previous relationships.

Abū Sa‘īd Al-Khūdī (RA) reported that Allāh’s Messenger (SAW) said in regard to the war-captives of Awṭās battle:

«لا تَوَلَّى حَامِلَ حَتَّى تُضَعَّ، ولا غيِّرَ ذات حَمِيلَ حَتَّى حُيِّضَ.»

«One may not copulate with a pregnant woman until she delivers, nor with a non-pregnant woman until she menstruates (one time).» 3

Ruwayfī Bīn Thābit (RA) reported that Allāh’s Messenger (SAW) said:

من كان يؤمن بالله واليوم الآخر فلا يستَّمِع منه زعْرٌ غَيْرِهِ، ومن كان يؤمن بالله واليوم الآخر فلا يأتِ سبباً من السبَّي حلِيَّةً حَتَّى يَسْتَمِعَ.»

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1 *Ihram*: A sacred temporary state for a pilgrim during which he renounces many of the worldly pleasures such as women and perfume.

2 Recorded by Muslim and others.

Whoever believes in Allah and the Last Day should not irrigate someone else’s plantation with his water (i.e., sperm), and whoever believes in Allah and the Last Day should not copulate with a captive of war until she purifies her womb (by menses).  

Ibn 'Umar (r.a.) said:

“When a slave-girl who has had intercourse with men is given away or sold or freed, she should purify (her womb) with one menses. But a virgin need not purify.”

Prohibited Marriages of Jahiliyyah

'Aisha's Hadith

'Aisha (r.a.) mentioned some forms of marriage that were common during Jahiliyyah times. Urwa Bin az-Zubayr (r.a.) reported that 'Aisha (r.a.) told him that, during Jahiliyyah, marriage was of four different types:

1. The first was like the people’s marriages today, whereupon a man would ask for another man’s daughter or woman under his custody. He would give her a ṣadaq and marry her.

2. The second was that a man would tell his wife, after she is clean from menses, ‘Invite so and so, and get impregnated by him.’ Her husband would stay away from her and avoid touching her until it became clear if she was pregnant from the other man. If she became definitely pregnant, her husband would have intercourse with her if he wished. They only did that seeking a noble descent.

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1 Recorded by Abū Dāwūd, at-Tirmīzī, and others. Verified to be authentic by al-Albānī (Ṣaḥīḥ al-Jāmī' no. 6507, 6508 & Irwā’ul-Ghailī no. 2137).

2 Recorded by al-Bukhārī (without iṣnād) and al-Bayhaqī from Nāfi’. Verified to be authentic by al-Albānī (Irwā’ul-Ghailī no. 2139).
3. The third was that a group of men, less than ten in total, would all go to a woman and perform intercourse with her. If she became pregnant, she would wait until she delivered the child. A few nights later, she would summon all of them, and none of them may refuse to go to her. When they arrive, she would say, “You know what you have done; and I have given birth, so this child is yours, O so-and-so.” Thus she names whomever she wishes of them, and that man may not refuse annexing that child to him.

4. The fourth was that a large number of men would go to one woman, and she would not reject anyone who came to her. Those were the prostitutes who raised over their doors flags as signs for those who wished to go to them. And if one of them became pregnant, she would wait until she delivered, summon all the men who had intercourse with her, and have those who specialized in detecting likenesses determine the man whom the child resembled the most so as to append it to him; and he would not have the option to refuse that.

‘Ā’ishah (م) concluded:

“So after Muḥammad ( صلى الله عليه وسلم) came with the Truth, he revoked all forms of Jahiliyyah marriages — except for the marriage of the people today.”

The second, third, and fourth forms of marriage mentioned in this hadīth are all clearly prohibited, and will be briefly discussed below.

**Partially Open Marriage**

This is the second type in the above hadīth. A man would urge his wife to have intercourse with another man who is distinguished with courage, nobleness, etc. His purpose is to have her bear a child carrying some noble qualities from that man. Needless to say, this is

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1 Recorded by al-Bukhārī and Abū Dāwūd.
outright zinā, and a man who does it is clearly a dayyūth.

MARRIAGE OF A GROUP

This is the third type in the above hadīth. A number of men would all be "married" to the same woman and simultaneously have intercourse with her. That represents a clear degeneracy and deviation from the pure human nature and values. It further shows how disgraced and despised women were before Islām.

PUBLIC PROSTITUTION

The fourth type in the above hadīth is a form of public prostitution. A woman would have a clear sign on her house indicating that she welcomes any man who wishes to have her for a brief period of time, in exchange for an agreed pay. Unfortunately, that kind of multiple "marriage" or "profession" is still practiced in most of the so-called "civilized" nations of our time.

Other Prohibited Marriages

There are other forms of marriage that were practiced during Jahiliyyah or the early years of Islām, but were subsequently prohibited. Among them are the following.

MARRIAGE OF MUTAH

The mu'āth (enjoyment) marriage is a temporary marriage. Its duration is specified at the time that the contract is executed. At the end of the term, the two spouses leave each other without divorce. Furthermore, the two partners do not inherit from each other.

This type of marriage was common during Jahiliyyah. Its purpose was to merely fulfill a physical need for the man. Allāh’s Messenger (ﷺ) permitted it for some time, and finally prohibiting it permanently.

Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:
"Mu'ah has been abolished by marriage, divorce, 'iddah, and inheritance." ¹

The 'ulamā' differ as to whether the mu'ah marriage was prohibited during the fight of Khaybar or the Conquest of Makkah. The latter position appears to be stronger, and is adopted by most of the 'ulamā'.

Sabrah Bin Ma'bid (ﷺ) reported that at the time of the Conquest of Makkah, Allāh’s Messenger (ﷺ) said:

"يا أيها الناس! إنني قد كتبت لكم في الاستمتاع من النساء، وإن الله قد حرّم ذلك من يومكم هذا إلى يوم القيامة. فمن كان عنده منهن سبيلاً فلا يدخلوه، ولا تأخذوا مما أتيسمونه شيئاً." ²

"O people! I had previously permitted you to have women by way of mu'ah. But indeed, Allāh has now prohibited that until the Day of Resurrection. Thus, anyone who has any such women should let them go, and do not take any of what you gave them." ²

Sabrah (ﷺ) also reported:

"On the year of the Conquest, Allāh’s Messenger (ﷺ) permitted us to enjoy women (with mu'ah) as we were entering Makkah. But he later prohibited it for us — even before we left Makkah." ³

Ibn 'Abbās (ﷺ) did not know that Allāh’s Messenger (ﷺ) prohibited the mu'ah marriage, so 'Aṭī (ﷺ) reproached him and said to him:

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¹ Recorded by Ibn Ḥibbān, ad-Dāraqūṭī, and al-Bayhaqī. Verified to be ḥasan by al-Albānī (Ṣaḥīḥ al-Jāmi' no. 7022 & as-Sahih no. 2402).

² Recorded by Muslim and Ibn Mājah.

³ Recorded by Muslim, Ahmad, and al-Bayhaqī.
"Indeed, Allah’s Messenger (ﷺ) prohibited enjoying women (mudāḥa) on the day of Khaybar, and he prohibited eating the ordinary donkeys (contrary to zebras)."

MARRIAGE OF TAHLİL.

If a man divorces his wife three times, he may not take her back unless she first marries another man. If the second husband divorces her, she may then marry the first husband.

The woman must have intercourse with the second husband before she becomes permissible to the first husband (if the second husband willingly divorces her).

Ibn 'Umar (ﷺ) reported that a case was presented to Allah’s Messenger (ﷺ) as follows, “A man divorced his wife three times. Another man then married her, closed the doors, and dropped the curtains (i.e., he had full privacy with her), but divorced her without performing intercourse with her. Would that make her permissible to the first husband?” He (ﷺ) replied:

«لا تقبل بالورث حتى يحلها الآخر»

“She does not become permissible for the first (husband) until the second performs intercourse with her.”

Similarly, 'A'ishah, Anas, and 'Ubayd 'Ullah Bin 'Abbās (ﷺ) reported that Rufa'ah al-Qarzī divorced his wife three times, after which she married 'Abd ur-Rahmān Bin az-Zubayr. But she did not allow him to approach her and came to the Prophet (ﷺ) claiming that he was impotent, and she requesting divorce. 'Abd ur-Rahmān refuted this, saying that she actually wanted to go back to her first husband. Allah’s Messenger (ﷺ) then told her that this may not happen unless

1 Recorded by al-Bukhārī, Muslim, and others.
2 Check al-Baqarah 2:229.
3 Recorded by an-Nasā'ī, Ahmad, and others. Verified to be authentic by al-Albānī (Saḥāḥ al-Jāmi’ no. 7253 & Irwā' al-Ghali’ no. 1887).
she had intercourse with the second husband. ¹

In order to overcome this restriction, some people apply a trick to make it possible for the woman to go back to her husband. Another man (called muḥill or muḥallīl) would marry her, and include a condition in the marriage contract that, as soon as he copulates with her, their marriage becomes terminated. This is a form of muʿāḥ marriage, because it includes the temporary factor. In addition, it represents a clear defiance to Allāh’s commands and instructions. Because of this, it deserved Allāh’s curse.

‘Alī Bin Abī Ṭālib, ‘Abdullāh Bin Maṣʿūd, and Jābir Bin ‘Abdillāh (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«لَعْنُ اللَّهُ المُحَلَّلَ وَالْمَحْلَلَ لَهُ»

«Allāh curses the one who performs taḥlīl, and the one for whom it is performed.» ²

‘Uqbah Bin ‘Āmir (잚) reported that Allāh’s Messenger (ﷺ) said:

«أَلَا أُخْرِجُكُم بِالنَّبِيِّ صَلَّيُ اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَقَدْ أَعْلَنْ اللَّهُ وَالْمَحْلَلَ لَهُ.»

«Shouldn’t I tell you about the borrowed billy goat? It is a person who performs taḥlīl. May Allāh curse the one who performs taḥlīl, and the one for whom it is performed.» ³

Nāfi’ reported that a man said to Ibn ‘Umar (잚), “Is it permissible for me to marry a woman to make her lawful for her (previous) husband, even though he did not ask me to do it, and I did it without his knowledge.” He replied:

¹ Recorded by al-Buldānī, Muslim, and others. Review Irwā’ul-Ghātī no. 1997 for the various reports of this hadīth.

² Recorded by Aḥmad, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (Irwā’ul-Ghātī no. 1897 & Sahih ul-Jāmi’ no. 5101).

³ Recorded by Ibn Mājah, al-Ḥakim, and al-Bayhaqī. Verified to be ḥasan by al-Albānī (Sahih ul-Jāmi’ no. 2596 & Irwā’ul-Ghātī no. 1897).
"No! The marriage should only be based on real interest; if you like her you keep her, and if you dislike her you divorce her. We indeed used to consider this (taḥlīl) as zinā during Allāh’s Messenger’s (ﷺ) time. And those who do it will continue to be in a state of zinā, if his intention was to make her lawful to the other man, even if they stay together for twenty years!"  

**MARRIAGE OF SHIGHĀR**

Shighār is a process whereby two men inter-marry each others’ daughters or women under their custody without either one giving a mahr. Nāfi’ (ﷺ) explained:

"*Shighār* is that a man would marry his daughter to another man with the condition that the other man would marry him his daughter. And they would not require any *mahr* in between them."  

Ibn 'Umar (ﷺ) reported that the Prophet (ﷺ) prohibited shighār marriages  and said:

«لا شجار في الإسلام.»

"No shighār (is permissible) in Islam."  

Even when dowries are specified, this inter-marriage remains as a source of doubt that should be avoided.

Al-Araj reported that al-‘Abbās Bin ‘Abdillāh Bin ‘Abbās gave his daughter in marriage to 'Abd ur-Rahmān Bin al-Ḥakam, and 'Abd ur-Rahmān gave his daughter to him in marriage, and they named some *mahrs*. Yet, Mu’āwiyyah (who was the *khālid* then) wrote to Marwān Bin al-Ḥakam commanding him to separate between them and

1 Recorded by al-Ḥākim, al-Bayhaqī, and at-Ṭabarānī. Verified to be authentic by al-Albānī (Irḍāʾ ‘ul-Ghadīl no. 1898).
2 Recorded by al-Bukhārī, Muslim, and others.
3 Recorded by al-Bukhārī, Muslim, and others.
4 Recorded by Muslim and others.
saying:

“This is the *shighâr* marriage that Allâh’s Messenger (ﷺ) prohibited.”

**MARRIAGE WITH THE INTENTION OF DIVORCE**

Some men may marry a woman for a specific purpose, intending within themselves to divorce her as soon as that purpose is accomplished. An example of this is a common practice in some Western countries where a foreigner marries a native woman in order to obtain residency in her country, planning to divorce her as soon as he achieves his goal.

If the marriage contract sets a term for this kind of marriage, it becomes a prohibited form of *mutâh* marriage. If it does not, the majority of *ulamâ‘* consider that this marriage is valid but the man sinful because he deceives the woman by hiding his initial intention from her.

**Marrying Non-Muslims**

**GENERAL RULE**

Allâh (ﷻ) prohibited marriage with the *mushriks*, males and females:

> ولَا تَنْكِحُوا الْمُشْرِكْنِ بِحَتَى يَوْمَ تُوبَةٍ ولاَ تَنْكِحُوا الْمُشْرِكَةِ بِحَتَى يَوْمَ تُوبَةٍ وَلَا تَعْبَدُ مَنْ مَعْبَدٍ وَلَا تَأْتِي الْجَنَّةَ وَلَا تَأْتِي الْجَنَّةَ إِلَّا بِإِذْنِ اللَّهِ}

And do not marry pagan women until they believe (in Allâh alone). Indeed, a believing female slave (of...
Allāh is better than a pagan, even though she (the pagan) might appeal to you. And do not marry pagan men until they believe. Indeed, a believing male slave (of Allāh) is better than a pagan, even though he might appeal to you. Those (mushriks) invite (you) to the Fire, whereas Allāh invites to Jannah and to forgiveness, by His permission.»

Every non-Muslim is a mushrik. This includes the People of the Scripture (the Jews and Christians) if they worship anyone besides Allāh (like Jesus or 'Uzayr) or hold other wrong beliefs about Allāh (الله).

**Exception to the Rule**

Allāh (الله) made exception to the above rule by permitting Muslim men to marry Jewish and Christian women — with an important condition: they must be chaste, which means that they are not promiscuous and have not previously had illegitimate sexual relationships with men. Allāh (الله) says:

«This day all good foods have been made lawful for you; and the food of those who have been given the Scripture is lawful for you, and your food is lawful for them; and (lawful for you for marriage are) chaste believing women and chaste women from among those who were given the Scripture before

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1 *Al-Baqarah 2:221.*
Chapter 8 160 Quest for Love & Mercy

you — when you have given them their due compensation — desiring by that chastity, not illicit relationship or taking secret lovers. And whoever denies the faith — his deeds have surely become worthless, and he will be, in the Hereafter, among the losers.» 1

WHO “THE PEOPLE OF THE BOOK” ARE

Some of the companions took the position that the above permission only applied to the “unitarian” People of the Book. They argued in regard to a Trinitarian Christian woman, “What form of shirk is worse than her claim that her Lord is Jesus?” For example, ‘Ali (选拿) said:

“The Arab Christians’ slaughtering may not be eaten, because they do not hold to (true) Christianity — besides drinking alcohol.” 2

On the other hand, ‘Umar (摄) was asked whether it was lawful to eat from the slaughtered meat of a group of Jews who read the Torah and observed the Sabbath but do not believe in resurrection. He said:

“They are a group from the People of the Book.” 3

Ibn ‘Abbās (摄) said:

“Eat from the slaughtering of the Taghlib 4 and marry from their women.” 5

1 Al-Māʾūnah 5:5.
2 Recorded by ‘Abd ur-Razzāk and al-Bayhaqī. Verified to be authentic by Muṣṭafā al-’Adawī (Jāmīʿu Aḥkām in-Nisaʾ 3:125).
3 Recorded by ‘Abd ur-Razzāk and al-Bayhaqī. Verified to be authentic by Muṣṭafā al-’Adawī (Jāmīʿu Aḥkām in-Nisaʾ 3:126).
4 An Arab Christian tribe.
5 Recorded by Ibn Abī Shaybah. Verified to be authentic by Muṣṭafā al-’Adawī (Jāmīʿu Aḥkām in-Nisaʾ 3:126).
Az-Zuhri (r) was asked about the slaughtering of the Arab Christians. He replied that it was lawful, and said:

"Whoever embraces a religion is considered one of its people." ¹

Ash-Sha'bi (r) said in answer to a similar question:

"Allāh has made their slaughtering lawful, and your Lord is never forgetful." ²

There are many other similar authentic reports from the salaf considering that the Christians and Jews are from "the People of the Book" regardless of their beliefs. This appears to be the stronger of the two opinions. ³

A DIFFICULT CONDITION

The condition of "chastity" does not usually hold in our time. A chaste woman is one who has been preserved within her house like a jewel, never having been involved in kissing, touching, petting, or any form of promiscuous relationships with men other than her husband.

A non-Muslim woman has no faith that would prevent her from committing the sin. Added to that is today's open Western culture that has permitted zina with the approval and encouragement of the parents and relatives. It is seldom to find a girl pass her teenage years without being involved in sexual relationships. Virginity is now a rarity among the Westerners.

Some people may ask, "What if a Christian woman repented from her former promiscuous behavior? Would it then be permissible to marry her?" The answer is that repentance is an act of worship specific to the Muslims. Its first condition is ikhlās (sincerity) to Allāh. How

¹ Recorded by 'Abd ur-Razzāk. Verified to be authentic by Muṣṭafā al-'Adawi (Jāmi‘u Aḥkām in-Nisā’ 3:127).
² Recorded by 'Abd ur-Razzāk. Verified to be authentic by Muṣṭafā al-'Adawi (Jāmi‘u Aḥkām in-Nisā’ 3:127).
could a non-Muslim fulfill this? Her only repentance, then, is by embracing Islam (for the sake of Allah, and not for marriage).

Even at the peak of the Islamic power and dominance, 'Umar (ra) was against marrying from the People of the Book. Abu Wa'il reported that Huthayfah (ra) married a Jewish woman. 'Umar (ra) wrote to him, "Divorce her." He wrote back, "If this is unlawful, I will divorce her." 'Umar (ra) wrote:

"إني لا أزعم أنها حرام، ولكني آخاف أن يتعاطوا المومسات منها.

I do not claim that it is unlawful, but I fear that you (Muslims) will soon partake of their whores (if everyone takes this matter lightly)." 1

Jabir (ra) was asked about marrying Jewish and Christian women. He replied:

"We used to marry them during the times of fighting when we were with Sa'id Bin Abi Waqqas in al-Kufah. That was because we could then hardly find any Muslim women. But when we came back (from the fights), we divorced them." 2

CONCLUSION

In our times, the Muslims are weak and have the lower hand, even in their own countries. If one marries a non-Muslim woman, he will not be able to enforce an Islamic environment in his own house. He will see her wear the cross, pray to Jesus, eat pork, and raise his children upon disbelief. This, by itself, is a major act of disobedience that he would bring about for himself and his own offspring. What sin is greater than this sin? This alone is a sufficient reason for the prohibition of such marriages under the current circumstances.

1 Recorded by al-Bayhaqi and Sa'id Bin Mansur. Verified to be authentic by Mustafa al-'Adawi (Jami'u Ahkam in-Nisa' 3:122).
2 Recorded by ash-Shafi'i (in al-Umm) and al-Bayhaqi. Verified to be authentic by Mustafa al-'Adawi (Jami'u Ahkam in-Nisa' 3:124).
The excuse that some people give, “This marriage is better than committing zinā,” is absurd. First, such a marriage is not permissible to start with. Second, its outcome is worse than the worst outcome of zinā.

Therefore, young men should fear Allāh and only marry Muslim women who will be good companions for them in this life and would help raise their children upon Islām.
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APPENDIX A: MARRIAGE CERTIFICATE

The following sample marriage certificate was developed by the Author as a result of numerous marriages that he performed over more than twenty years. It incorporates the Sunnah requirements for a marriage, as well as legal requirements for Muslims living in the United States or other non-Muslim countries.

Note that the spacing and column-widths have greatly been reduced to allow the certificate to fit on the paper-size of this book. One is advised to modify this as needed when making an enlarged version.

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**ISLÄMIC MARRIAGE CERTIFICATE**

**PERSONAL DATA**

<table>
<thead>
<tr>
<th></th>
<th>Bride</th>
<th>Groom</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full Name</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Address and Phone Number</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Birth Place &amp; Date</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Proof of Identity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Father’s Name</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mother’s (Maiden) Name</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Representative (Walid), His Address and Phone Number</td>
<td></td>
<td>(optional)</td>
</tr>
</tbody>
</table>

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**Marriage Certificate**

**MARRIAGE DATA**

<table>
<thead>
<tr>
<th>Legal Marriage</th>
<th>State or Locality</th>
<th>Record Number</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Islamic Marriage</td>
<td>Location</td>
<td>Date</td>
<td></td>
</tr>
</tbody>
</table>

**Şadāq (dowry for the bride)**

**Terms & Conditions (optional)**

This is to certify that, on this day, the bride’s and the groom’s parties have exchanged the şadāq and qabal (offering and acceptance), in accordance with the Allāh’s (ﷻ) Book and His Messenger Muhammad’s (ﷺ) Guidance. Finding no apparent Islamic obstacle to prevent this marriage, I therefore pronounce the above-named groom and bride husband and wife.

**This certificate carries no independent legal power; the interested parties must file for legal marriage as needed.**

**SIGNATURES**

By signing this contract, all involved persons declare that, to the best of their knowledge, there is no Islāmically legal reason preventing this marriage. They further agree that any and all possible future disputes related to this marriage must be resolved according to the Islāmī Law.

<table>
<thead>
<tr>
<th>Bride</th>
<th>Wife</th>
<th>Groom</th>
</tr>
</thead>
</table>

Witneses 1, address, phone no. | Witnesses 2, address, phone no. | Officiant (Imām or Judge) |

<table>
<thead>
<tr>
<th>Serial Number</th>
<th>Recording Date</th>
</tr>
</thead>
</table>
APPENDIX B: ARABIC TERMINOLOGY

Introduction

TRANSFALING AND REFERENCING QUR'AN AND HADITH

The Qur'an contains Allah's exact words that cannot be precisely translated into other languages because of possible misinterpretation and limited human understanding. Therefore, we only translate the meanings as understood by trustworthy Islamic scholars. Our Qur'an quotes include the Arabic text, the English meaning in "boldface", and a footnote specifying the location of the ayah(s) cited.

Similarly, our hadith quotes include the Arabic text, the English meaning in "boldface", and a footnote briefly specifying its location in Hadith compilations and its authenticity verification. If the hadith contains a supplication or exaltation, we generally also include a full transliteration of its text.

USEFUL CHARTS

We present below two important charts. The first defines the transliteration symbols that we employ in this book. The second defines terms that should be uttered at the mention of Allah or one of his righteous worshipers.

ARABIC TERMS

A number of Arabic terms are frequently used in Islamic discussions, and seem to constitute a basic vocabulary that needs to be available to the readers of books on Islam. We attempt to provide such terms, together with their definitions, in the following glossary. We follow the glossary with a list of the Arabic weekdays and the Islamic lunar months.

Other terms pertinent to the current book are included in the "Index" section at the end of this appendix, together with a page-reference indicating where they are defined in this book.
## Glossary of Common Terms

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Abād</td>
<td>Slave, servant, or worshiper. Plural: 'ibād or 'abād.</td>
</tr>
<tr>
<td>Adāb</td>
<td>Good characters or manners; etiquettes. Plural: Adāb.</td>
</tr>
<tr>
<td>Al-Fātiha</td>
<td>The first chapter of the Qur'ān.</td>
</tr>
<tr>
<td>'Ālim</td>
<td>A scholar or learned man in Islām.</td>
</tr>
<tr>
<td>'Allāmah</td>
<td>Exaggerated form of &quot;ālim&quot;.</td>
</tr>
<tr>
<td>Āmīn</td>
<td>&quot;O Allah, answer my supplication.&quot;</td>
</tr>
<tr>
<td>Anṣār</td>
<td>Muddīnah residents who supported the Prophet (ﷺ).</td>
</tr>
<tr>
<td>'Aṣr</td>
<td>Afternoon. It is usually applied to the third daily obligatory prayer.</td>
</tr>
<tr>
<td>Athān</td>
<td>Call to the prayer.</td>
</tr>
<tr>
<td>'Awrah</td>
<td>A weakness that requires protection, or body-parts that must be covered from others.</td>
</tr>
<tr>
<td>Āyāh</td>
<td>Miracle or sign. Also, the smallest subdivision of the Qur'ānic text - usually one sentence in length. Plural: āyāt.</td>
</tr>
<tr>
<td>Bid'ah</td>
<td>Unacceptable innovation in one of the Islamic teachings.</td>
</tr>
<tr>
<td>Da'wah</td>
<td>Call or mission.</td>
</tr>
<tr>
<td>Dīn</td>
<td>Religion — usually used in reference to the religion of Islām.</td>
</tr>
<tr>
<td>Dīnār</td>
<td>An old golden currency.</td>
</tr>
<tr>
<td>Dirham</td>
<td>An old currency that was made of silver or copper.</td>
</tr>
<tr>
<td>Da'wah</td>
<td>Supplication.</td>
</tr>
<tr>
<td>Fajr</td>
<td>Dawn. It usually applies to the first daily obligatory prayer.</td>
</tr>
<tr>
<td>Fard</td>
<td>Obligation.</td>
</tr>
<tr>
<td>Fard Kifāyah</td>
<td>A communal obligation that must be performed by at least a few Muslims.</td>
</tr>
<tr>
<td>Fard 'Ayn</td>
<td>An obligation that must be performed by every Muslim.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>--------</td>
<td>---------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Fatwā</td>
<td>A religious verdict; plural: fatūwā or fatāwī.</td>
</tr>
<tr>
<td>Fiqh</td>
<td>Understanding. It is often applied to the subject of “Islāmic jurisprudence” that deals with the practical regulations in Islām.</td>
</tr>
<tr>
<td>Fitnah</td>
<td>Trial, test, temptation, or affliction.</td>
</tr>
<tr>
<td>Ghayb</td>
<td>All knowledge that is beyond the reach of human perception.</td>
</tr>
<tr>
<td>Ghusl</td>
<td>A ritual bath required after intercourse, ejaculation, and after a woman becomes clean from her menses.</td>
</tr>
<tr>
<td>Ḥadīth</td>
<td>Reports of the Prophet’s (ﷺ) sayings, actions, and tacit approvals.</td>
</tr>
<tr>
<td>Ḥajj</td>
<td>Major pilgrimage to Makkah.</td>
</tr>
<tr>
<td>Ḥalāl</td>
<td>Permissible.</td>
</tr>
<tr>
<td>Ḥalqah</td>
<td>A circle or ring. It normally refers to a study circle.</td>
</tr>
<tr>
<td>Ḥaram</td>
<td>Prohibited.</td>
</tr>
<tr>
<td>Ḥasan</td>
<td>Good or acceptable.</td>
</tr>
<tr>
<td>Hilāl</td>
<td>Crescent</td>
</tr>
<tr>
<td>Ḥijāb</td>
<td>Cover. It usually refers to the Muslim woman’s proper clothing</td>
</tr>
<tr>
<td>Ḥijrah</td>
<td>Migration — usually refers to the Prophet’s migration to al-Madīnah.</td>
</tr>
<tr>
<td>Ijmāʿ</td>
<td>Consensus.</td>
</tr>
<tr>
<td>Ijtihād</td>
<td>Striving to reach a right conclusion form available evidence.</td>
</tr>
<tr>
<td>Ḥimām</td>
<td>A leader or distinguished Islāmic scholar. It is often applied to the leader of prayer.</td>
</tr>
<tr>
<td>Ḥimān</td>
<td>Faith or belief.</td>
</tr>
<tr>
<td>‘Īshā′</td>
<td>Night. It is usually applied to the fifth daily obligatory prayer.</td>
</tr>
<tr>
<td>Isnād</td>
<td>Chain of narrators of a hadīth.</td>
</tr>
<tr>
<td>Jāhiliyyah</td>
<td>The era of ignorance (jahāl) and disbelief prior to Islām.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Jumā‘ah</td>
<td>A Muslim congregation or community.</td>
</tr>
<tr>
<td>Janāzah</td>
<td>A funeral, or a deceased’s prepared body.</td>
</tr>
<tr>
<td>Jannah</td>
<td>The Garden (of paradise).</td>
</tr>
<tr>
<td>Jihād</td>
<td>Striving or fighting for Allāh’s cause.</td>
</tr>
<tr>
<td>Jinn</td>
<td>A creation that Allāh (üşr) made from fire and smoke, sometimes translated as “demon”. Satan is one of the jinn.</td>
</tr>
<tr>
<td>Jum’ah</td>
<td>Friday. It also applies to the Friday prayer.</td>
</tr>
<tr>
<td>Kāfir</td>
<td>A person who practices kufr. Plural: “kaffār”.</td>
</tr>
<tr>
<td>Khalīfah</td>
<td>Successor. It commonly refers to a Muslim ruler who succeeded the Prophet (igung) in leading the Muslims. Plural: khalīfah’.</td>
</tr>
<tr>
<td>Khāmūr</td>
<td>Alcoholic beverages.</td>
</tr>
<tr>
<td>Khilāfah</td>
<td>Successorship. It usually refers to the period of rule of a khalīfah.</td>
</tr>
<tr>
<td>Kufr</td>
<td>Disbelief or rejection of faith.</td>
</tr>
<tr>
<td>Khuṭbah</td>
<td>Speech or sermon.</td>
</tr>
<tr>
<td>Maghrib</td>
<td>Sunset. It is usually applied to the fourth daily obligatory prayer.</td>
</tr>
<tr>
<td>Makhrūkh</td>
<td>An act that is disapproved in Islām.</td>
</tr>
<tr>
<td>Maḥram</td>
<td>A man closely related to a woman and permanently prohibited from marrying her, such as her father, son, brother, uncle, nephew, father-in-law, son-in-law, suckling son, etc. Examples of non-mahrams: first cousins, step brothers, and brothers-in-law.</td>
</tr>
<tr>
<td>Masjid</td>
<td>Place designated for sujūd; mosque.</td>
</tr>
<tr>
<td>Mathhāb</td>
<td>Way or approach. It usually refers to one of the four Islamic schools of fiqh: the Hanafī, Mālikī, Shāfī‘ī, and Hanbali.</td>
</tr>
<tr>
<td>Minbar</td>
<td>Steps mounted by an imām in a masjid for delivering a khuṭbah.</td>
</tr>
<tr>
<td>Muḥājir</td>
<td>A migrator — a person who undertakes hijrah. Plural: muḥājirūn or muḥājirīn. It usually refers to those who migrated to Madinah.</td>
</tr>
<tr>
<td>Muḥāhid</td>
<td>A person who performs jiḥād. Plural: muḥāhidūn or muḥāhidīn.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
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<td>-----------</td>
<td>---------------------------------------------------------------------------</td>
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<tr>
<td>Munkar</td>
<td>Disapproved; rejected.</td>
</tr>
<tr>
<td>Musallā</td>
<td>A place designated for prayer.</td>
</tr>
<tr>
<td>Mushrik</td>
<td>A person who practices <em>shirk</em>. Plural: mushrikān or mushrikūn.</td>
</tr>
<tr>
<td>Naft</td>
<td>Extra, voluntary, or supererogatory deeds.</td>
</tr>
<tr>
<td>Qadar</td>
<td>Allāh’s decree and measure.</td>
</tr>
<tr>
<td>Qiblah</td>
<td>The direction of al-Ka‘bah in Makkah.</td>
</tr>
<tr>
<td>Qiyām</td>
<td>Literally means standing. It usually refers to the night prayer.</td>
</tr>
<tr>
<td>Qudusī</td>
<td>Holy. A <em>qudusī hadith</em> is quoted by the Prophet (ﷺ) from Allāh.</td>
</tr>
<tr>
<td>Rak‘āh</td>
<td>A full prayer unit, containing one <em>rukū‘</em>. Plural: rak‘āt.</td>
</tr>
<tr>
<td>Rukū‘</td>
<td>The act of bowing in the prayer.</td>
</tr>
<tr>
<td>Šadaqah</td>
<td>Charity.</td>
</tr>
<tr>
<td>Šahābah</td>
<td>The Prophet’s companions; singular: šaḥābi.</td>
</tr>
<tr>
<td>Šahīt</td>
<td>True or authentic.</td>
</tr>
<tr>
<td>Salaf</td>
<td>The early righteous pioneers and scholars of Islām.</td>
</tr>
<tr>
<td>Šalāh</td>
<td>Prayer.</td>
</tr>
<tr>
<td>Salām</td>
<td>Peace. It also means the greeting with peace (<em>al-salāmu ‘alaykum</em>).</td>
</tr>
<tr>
<td>Sunad</td>
<td>Same as <em>isnād</em>.</td>
</tr>
<tr>
<td>Shahādah</td>
<td>Testimony; it is mostly applied to the testimony of Islām: “There is no</td>
</tr>
<tr>
<td></td>
<td>true god but Allāh, and Muhammad is Allāh’s Messenger.” Also, it is</td>
</tr>
<tr>
<td></td>
<td>often applied to martyrdom in Allāh’s (ﷻ) cause.</td>
</tr>
<tr>
<td>Shahīd</td>
<td>A person martyred for Allāh’s cause. Feminine: Shaṭīdah.</td>
</tr>
<tr>
<td>Shām</td>
<td>General Middle-East area of Palestine, Jordan, Syria, and Lebanon,</td>
</tr>
<tr>
<td></td>
<td>including the major cities of Jerusalem and Damascus.</td>
</tr>
<tr>
<td>Sharī‘ or Sharī’ah</td>
<td>The Islamic Law. “Sharī‘” means a legislated or permissible matter in</td>
</tr>
<tr>
<td></td>
<td>Islām. And “ash-Sharī‘” is the Legislator: Allāh (ﷻ).</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>---------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Shaykh</td>
<td>An elderly man. It is commonly used as a title of respect for a man with some level of Islamic knowledge.</td>
</tr>
<tr>
<td>Shaytān</td>
<td>Satan.</td>
</tr>
<tr>
<td>Shīrkh</td>
<td>Polytheism or paganism — ascribing divinity to other than Allāh, or joining partners with Him in worship.</td>
</tr>
<tr>
<td>Siyām</td>
<td>Fasting.</td>
</tr>
<tr>
<td>Sujūd</td>
<td>The act of prostration in the prayer.</td>
</tr>
<tr>
<td>Sunnah</td>
<td>Way, guidance, or teachings. Most commonly, it refers to the Prophet’s (ﷺ) way and guidance.</td>
</tr>
<tr>
<td>Sūrah</td>
<td>Qur'anic chapter.</td>
</tr>
<tr>
<td>Tābi'ī</td>
<td>Literally, follower. It normally refers to a student of the saḥābah. Plural: tābi'īn or tābīn.</td>
</tr>
<tr>
<td>Tafsīr</td>
<td>Qur'anic commentaries and interpretations.</td>
</tr>
<tr>
<td>Tashhār</td>
<td>Saying, “Allāhu Akbar — Allāh is the greatest.”</td>
</tr>
<tr>
<td>Tahālīl</td>
<td>Saying, “Lā ilāha illā Allāh — There is no (true) god except Allāh.”</td>
</tr>
<tr>
<td>Taqlīd</td>
<td>Imitation, especially without knowledge.</td>
</tr>
<tr>
<td>Taqwā</td>
<td>Fearing and revering Allāh.</td>
</tr>
<tr>
<td>Tasbih</td>
<td>Saying, “Subhān Allāh — Exalted is Allāh.”</td>
</tr>
<tr>
<td>Tashahhud</td>
<td>Pronouncing the Shahādah. It is mostly applied to the last part of the prayer that includes the Shahādah and salāh upon the Prophet (ﷺ).</td>
</tr>
<tr>
<td>Tayammum</td>
<td>A symbolic ablution, in the absence of water, performed by wiping clean dust over the hands (to the wrists) and face.</td>
</tr>
<tr>
<td>Taslim</td>
<td>Saying salām, especially to conclude the prayer.</td>
</tr>
<tr>
<td>Tawfīq</td>
<td>Circumambulation around the Ka'bah.</td>
</tr>
<tr>
<td>Tawḥīd</td>
<td>Belief that Allāh is the only Lord and God who deserves to be worshiped, and who possesses the excellent and perfect attributes.</td>
</tr>
<tr>
<td>Thikr</td>
<td>Exaltment: remembering Allāh (ﷺ) and mentioning Him.</td>
</tr>
</tbody>
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### Arabic Terminology

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Ulamā'</td>
<td>Plural of &quot;ālim&quot;.</td>
</tr>
<tr>
<td>Ummah</td>
<td>Community, nation, or followers.</td>
</tr>
<tr>
<td>'Umrah</td>
<td>A minor form of pilgrimage to Makkah that may be performed at any time of the year.</td>
</tr>
<tr>
<td>Waḥy</td>
<td>Revelation or inspiration.</td>
</tr>
<tr>
<td>Wajib</td>
<td>Obligatory or required.</td>
</tr>
<tr>
<td>Witr</td>
<td>Odd number. The entire night prayer is sometimes called <em>witr</em> because the total number of its <em>rakāt</em> is odd.</td>
</tr>
<tr>
<td>Wuḍū'</td>
<td>Ritual ablution for the prayer, which includes washing the face and forearms, wiping over the head, and washing the feet.</td>
</tr>
<tr>
<td>Zakāh</td>
<td>Obligatory charity.</td>
</tr>
<tr>
<td>Zinā</td>
<td>Adultery or fornication.</td>
</tr>
<tr>
<td>Zuhr</td>
<td>Noon. It usually refers to the second daily obligatory prayer.</td>
</tr>
</tbody>
</table>

### Arabic Weekdays and Islāmic Ḥijrī Months

<table>
<thead>
<tr>
<th>Weekday</th>
<th>Arabic Name</th>
<th>تَوْمَانِ</th>
<th>Arabic Name</th>
<th>تَوْمَانِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Friday</td>
<td>Al-Jum'ah</td>
<td>تَوْمَانِ</td>
<td>تَوْمَانِ</td>
</tr>
<tr>
<td>2</td>
<td>Saturday</td>
<td>As-Saht</td>
<td>تَوْمَانِ</td>
<td>تَوْمَانِ</td>
</tr>
<tr>
<td>3</td>
<td>Sunday</td>
<td>Al-‘Aḥad</td>
<td>تَوْمَانِ</td>
<td>تَوْمَانِ</td>
</tr>
<tr>
<td>4</td>
<td>Monday</td>
<td>Al-Ithnayn</td>
<td>تَوْمَانِ</td>
<td>تَوْمَانِ</td>
</tr>
<tr>
<td>5</td>
<td>Tuesday</td>
<td>‘Ath-Thulāţhā</td>
<td>تَوْمَانِ</td>
<td>تَوْمَانِ</td>
</tr>
<tr>
<td>6</td>
<td>Wednesday</td>
<td>Al-Arbū‘ā</td>
<td>تَوْمَانِ</td>
<td>تَوْمَانِ</td>
</tr>
<tr>
<td>7</td>
<td>Thursday</td>
<td>Al-Khamūs</td>
<td>تَوْمَانِ</td>
<td>تَوْمَانِ</td>
</tr>
</tbody>
</table>
Transliteration

Except for proper nouns, transliterated Arabic terms are italicized. In general, the rules of English pronunciation are applicable. The following table includes additional symbols employed in this book to help pronounce the Arabic terms.

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<thead>
<tr>
<th>Symbol</th>
<th>Stands for</th>
<th>English Equivalent Sounds</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, A</td>
<td>(l) Alif</td>
<td>Mostly: Man, sad. At times: Father, hard, god.</td>
</tr>
<tr>
<td></td>
<td>(long vowel a)</td>
<td></td>
</tr>
<tr>
<td>û, Ü</td>
<td>(s) Wāw</td>
<td>Root, soup, flute.</td>
</tr>
<tr>
<td></td>
<td>(long vowel u)</td>
<td></td>
</tr>
<tr>
<td>i, ï</td>
<td>(i) Yād</td>
<td>Seed, lean, piece, receive.</td>
</tr>
<tr>
<td></td>
<td>(long vowel i)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(-elected)</td>
<td>Hamzah The first consonant vocal sound uttered when saying: gt, jt, gh.</td>
</tr>
<tr>
<td>Th, th</td>
<td>(dh) Thād</td>
<td>Three, moth.</td>
</tr>
<tr>
<td>H, h</td>
<td>(r) Haˈd</td>
<td>No equivalent. Produced in the lower throat, below “h”. It somewhat resembles the “h” in “ahem”.</td>
</tr>
<tr>
<td>Kh, kh</td>
<td>(kh) Khād</td>
<td>No equivalent. Produced in the back of the mouth and top of the throat.</td>
</tr>
</tbody>
</table>
### Arabic Terminology

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Stands for</th>
<th>English Equivalent Sounds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Th, th</td>
<td>(3) Thāl</td>
<td>There, mother.</td>
</tr>
<tr>
<td>S, š</td>
<td>(ṣ) Sād</td>
<td>A deeper “s” sound. Somewhat close to the “se” in “muggle”.</td>
</tr>
<tr>
<td>D, d</td>
<td>(ḍ) Dād</td>
<td>Sounds deeper than a “d”. Produced by touching the tongue to the mouth’s roof, with the sides of the tongue pressed against the top molars.</td>
</tr>
<tr>
<td>T, t</td>
<td>(ṭ) Ṭāh</td>
<td>Similar but deeper than a “t”.</td>
</tr>
<tr>
<td>Z, z</td>
<td>(ẓ) Zāh</td>
<td>A deeper thāl, produced by touching the backside of the tongue to the tip of the upper front teeth.</td>
</tr>
<tr>
<td>'Ayn</td>
<td>(ع) 'Ayn</td>
<td>Produced in the bottom of the throat, underneath “h”.</td>
</tr>
<tr>
<td>Gh, gh</td>
<td>(ḡ) Ghayn</td>
<td>A gurgling sound produced in the back of the mouth, just above the kha. Similar to the “R” in some French accents.</td>
</tr>
<tr>
<td>Q, q</td>
<td>(ق) Qāf</td>
<td>Somewhat similar to the “c” in “coffee”.</td>
</tr>
</tbody>
</table>

### Notable Utterances

Out of love, appreciation, gratitude and other noble feelings, a Muslim is encouraged to utter the following phrases at the mention of Allah, His messengers, or other righteous individuals.

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Mentioned with</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>☪️</td>
<td>Allah’s Name</td>
<td>Subḥānahu wa ta'ālā</td>
<td>He is exalted above weakness and indignity.</td>
</tr>
<tr>
<td>☪️</td>
<td>Allah’s Name</td>
<td>'Azza wa-jal</td>
<td>He is exalted and glorified.</td>
</tr>
<tr>
<td>☪️</td>
<td>Allah’s Name</td>
<td>Jalla jalāluh</td>
<td>Exalted is His glory.</td>
</tr>
<tr>
<td>☪️</td>
<td>Muhammad and other prophets</td>
<td>Salla 'Liāhu 'al-ayhi wa sallam</td>
<td>May Allah’s peace and praise be on him.</td>
</tr>
<tr>
<td>Phrase</td>
<td>Mentioned with</td>
<td>Transliteration</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>------------------</td>
<td>----------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>Prophets and angels</td>
<td>'Alayh is-Salâm</td>
<td>Peace on him.</td>
<td></td>
</tr>
<tr>
<td>A male companion</td>
<td>Râdîya ‘Lâhu ‘anhu</td>
<td>May Allâh be pleased with him.</td>
<td></td>
</tr>
<tr>
<td>A female companion</td>
<td>Râdîya ‘Lâhu ‘anhâ</td>
<td>May Allâh be pleased with her.</td>
<td></td>
</tr>
<tr>
<td>Two companions</td>
<td>Râdîya ‘Lâhu ‘anhumâ</td>
<td>May Allâh be pleased with them.</td>
<td></td>
</tr>
<tr>
<td>More than two companions</td>
<td>Râdîya ‘Lâhu ‘anhum</td>
<td>May Allâh be pleased with them.</td>
<td></td>
</tr>
<tr>
<td>A past scholar or righteous Muslim</td>
<td>Rahimâhu ‘Lâh</td>
<td>May Allâh have mercy on him.</td>
<td></td>
</tr>
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