



## **Chapter Four Congratulations upon Marriage and Supplications for the Spouse**

### **The Wisdom behind the Sanctioning of Congratulations**

One of the excellent aspects of Islamic law is the congratulating of a Muslim by his Muslim brother whenever something good happens to him and prayers for blessings, continuance of the blessing and the giving of thanks for such blessings. For that reason, the Prophet (peace be upon him) used to pray for blessings, prolonged guidance and a long time of happiness and being together for the newly married couple.

### **What the Congratulating Person should Say to His Brother**

Abu Hurairah narrated that when the Prophet (peace be upon him) wanted to express marital harmony for the one who got married, he would say,

بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

“Allah’s blessing for you and blessings upon you. May you be joined together in goodness.” Recorded by the five<sup>1</sup> save al-Nasaai. Al-Tirmidhi graded it *sahih*.<sup>2</sup>

It is an imperative on the Muslim to follow the Prophet (peace be upon him) in his example and invoke blessings and pray for a good marriage for his brother Muslims. He should follow the example of the Prophet (peace be upon him) and it is not allowed for him to avoid using those words and instead use the expression that is commonly found among some people today when they congratulate others on their marriage, “Live in harmony and beget sons.”<sup>3</sup> This is an objectionable custom and it must be fought.

This disgraceful erroneous act and evil custom was widespread during the Days of Ignorance. It is the congratulations of the times of ignorance. It has now become a slogan and supplication that people use while blessing and congratulating others on marriage. The reason for this is simply ignorance of the rules of the religion and being separated from the guidance of the best of messengers (peace be upon him).

Perhaps the wisdom behind the prohibition of using this expression, in supplicating for the newlywed that he live in harmony and beget sons, is to differ from the ways of the people of Ignorance who used to use that supplication and since it contains a supplication for sons and not daughters. Furthermore, it is void of any supplication for the two spouses. Finally, it contains no mention of the name of Allah, praise for Him and gratitude that is becoming of Him. Therefore, we should restrict ourselves to the words coming from the Prophet (peace be upon him), that combine the qualities of goodness and the different aspects of supplications, praise and remembrance.

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<sup>1</sup> [This is in reference to Abu Dawood, al-Nasaai, al-Tirmidhi, ibn Maajah and Ahmad.—JZ]

<sup>2</sup> *Sunan Abi Dawood* (#2130); *Sunan al-Tirmidhi* (#1091), the Book of Marriage, Chapter on what is to be said to the newlywed; *Sunan ibn Maajah* (#1905), Book of Marriage, Chapter on congratulations for marriage; *Al-Musnad* by Imam Ahmad. It is a *sahih* hadith.

<sup>3</sup> *Masra al-Shirk wa al-Khuraafah* by Khaalid Muhammad Ali al-Haaj, p. 385 (published by Idaarah al-Shu’oon al-Deeniyah, Qatar, 1398 A.H.).

## **The Honeymoon**

The “honeymoon” is also among the objectionable customs and evil phenomena. It is something that was unknown in Islamic societies in the past. This is where the newlyweds, before or after consummation, travel together to some other city or country to live together in one of the hotels of that city or country.

### **Its Ruling**

It is from the evil customs that has crept into Muslim societies. It has become a blindly imitated custom that is geared to the evildoers and ignorant people no matter what its circumstances and events. Traveling to the lands of polytheism and disbelief [as is customarily done by Muslims when they go on honeymoons] is forbidden. The honeymoon, as they call it, is not something that would permit such a trip. There is no necessity or need involved. Many of the things that people involved in honeymoons and ignorant people do are not permissible. In fact, this action increases evil for it combines multiple evils and a great temptation and trial. It has greatly negative effects both on the husband and the wife. The husband may be affected by the customs and ways of those [disbelieving] people and this may lead him to have disdain for his religion and noble customs and inherited values. Those people may even be afflicted with a punishment [from Allah] that may also afflict him [since he is in their midst]. He may even be afflicted with a disease, plague and so forth because of their misfortune.

Similarly, the wife can be affected by the customs and culture of the disbelieving people. She then discards the cord of the religion and the crown of modesty and dignity. She then has disdain for the customs of her land and the ways of the women of her people. She is then swept away by the torrent of open lewdness, freedom from religion and public exposure. We cannot find any explanation for what is going on except the blind following of those people who have strayed from the straight path and are not from the people who follow this religion. We ask Allah for safety and well-being.



## **Chapter Five**

### **A Warning and a Cure as I See It**

I have shown you some— not all— of the evil customs and objectionable phenomena resulting from the Muslims blindly following others in matters related to the family.

If only the Muslims would be following the others in the permissible matters related to those actions— even though then the Muslims would still be contaminated by the disease of imitating [the disbelievers], which a Muslim must do his best to be cautious about and protect himself from. However, they have gone beyond that into imitating them in many things that are forbidden and practices that go against the rules and etiquette of Islam, as the Muslim households depart from the beautiful customs and fine practices that are in accordance with Islamic law and produce what is most beneficial.

We have seen examples of this kind of imitation in many areas, such that it reaches all sectors of society in a most astonishing fashion throughout many Muslim countries. For example, during the period of engagement, the man and woman are left free to be alone, go on trips together, go out for strolls, call each other on the phone and meet with each other with the claim that it is giving them a chance to know each other and to understand each other's character and other flimsy excuses for such acts. Similar to that is the custom of the man and woman wearing engagement rings. Although it is sanctioned for a woman to wear gold and other jewelry, how is it permissible for a man to wear a gold ring on the occasion of his engagement or marriage? Explicit hadith have stated such is forbidden for men.

The phenomenon of this blind imitation exhausts the husband with the burdens of the dower, gifts— and other burdens of having a big wedding party in amusement places, hotels, large tents and so on. [Furthermore, the parties include many] forbidden acts related to extravagance, lavishness, lewdness and so on. [This is all in addition] to

the other evil practices and purposeless phenomena that were mentioned, including the honeymoon and other things. It is a must upon us to seek a cure to these happenings whose ultimate outcomes are expected to be nothing but dangerous.

In my view, the practical method to improve the situation of the Muslims concerning these matters and to remedy these and other problems must begin with the following: It must begin with the callers to Islam, leaders of society, thinkers and reformers in all of their different areas of expertise. They must fulfill their obligation in the proper manner by guiding people to what is right, showing what is correct, refuting what is false, ordering good and preventing evil. They must make the realities clear and expose the harm of these customs. They must eradicate these evils and sincerely advise the leaders of the Muslims and the general masses. They must call them to adhere to the guidance of Islam and act upon it openly and privately. They must tie this thought into practical action so that the ordering of good and preventing of evil is not simply an idea that has no practical role in the lives of man other than that they are theoretically convinced by it. Those people who are responsible [for weddings and so forth] must have fear of Allah with respect to their sons and daughters and fulfill their responsibilities in the proper manner.

## **Chapter Six: Etiquette of the Wedding Night and Marital Relations<sup>1</sup>**

This chapter is a concise discussion explaining what every newlywed must or should do on the wedding night. It also explains some of the etiquette related to sexual relations between the spouses.

### **Etiquette Related to the Wedding Night and Consummation**

The following aspects are recommended when the man is about to consummate the marriage:

First, he should make his wife feel comfortable by presenting to her something to drink, sweets or something similar. This is based on what is authentically narrated by Imam Ahmad from the hadith of Asmaa bint Yazeed ibn al-Sakin who said: I prepared and beautified Aishah for the Messenger of Allah (peace be upon him). Then he came and I called him to see her in all her beauty. He came and sat next to her. He was brought a large cup that contained milk. He drank and then handed it to her. She lowered her head and was shy. Asmaa then said: I rebuked her and told her to take it from the hand of the Messenger of Allah (peace be upon him). She took it and drank some.<sup>2</sup>

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<sup>1</sup> See *Isbrab al-Nisaa* by al-Nasaai (may Allah have mercy on him); *al-Insbiraab fi Adaab al-Nikaab* by Abu Ishaq al-Huwaini; *Adaab al-Zifaaf* by Shaikh al-Albaani; and the other references mentioned later in the footnotes of this chapter.

<sup>2</sup> *Al-Musnad*, vol. 6, pp. 438, 452, 453, 458.



Second, he should put his hand on her head and pray for her. The evidence for this is the authentic hadith in which the Prophet (peace be upon him) said,

إِذَا تَزَوَّجَ أَحَدُكُمْ امْرَأَةً أَوْ اشْتَرَى خَادِمًا فَلْيَأْخُذْ بِنَاصِيَتِهَا وَلْيَسْمِ اللَّهَ  
عِزَّ وَجَلَّ وَلْيَدْعُ بِالْبُرْكَاتِ وَلْيَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا  
جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَمِنْ شَرِّ مَا جَبَلْتَهَا عَلَيْهِ

“If one of you marries a woman or buys a servant, he should take her by her forelock, mention Allah’s name [saying, ‘In the name of Allah’] and pray for blessings by saying, ‘O Allah, I ask you for her good and the good of what you have dispositioned her toward and I seek refuge from her evil and the evil you have dispositioned her toward.’”<sup>1</sup>

Third, he should pray two *rakats* with her. This has been narrated from some of the early scholars. For instance, there is the hadith of Abu Saeed, the slave of Abu Usaid. Abu Saeed, “I married while I was a slave. I invited a number of the Companions of the Prophet (peace be upon him), including ibn Masood, Abu Dharr and Hudhaifah. The *iqamah* for the prayer was given and Abu Dharr stepped forward to lead the prayer. They said, ‘No.’ He said, ‘Is it like this?’ They said, ‘Yes.’” So I led them in the prayer while I was an owned slave. They taught me by saying, “When your wife comes to you, pray two *rakats* and then ask for the good of what has come to you and seek refuge from its evil. Then, it is your affair and your wife’s affair.”<sup>2</sup>

Fourth, it is recommended for him, before he comes to her, to use the toothstick to purify his mouth to prevent it from having an unpleasant smell. The same is true with respect to her. Or they can use a

<sup>1</sup> Recorded by al-Bukhari in *Khalaq Afaal al-Ibaad*, p. 22; Abu Dawood (#2160) in the Book of Marriage, Comprehensive chapter on marriage; ibn Maajah (vol. 1, p. 592) and al-Haakim in *al-Mustadrak*, vol. 2, p. 185. [According to Saleem al-Hilaali, this hadith is *hasan*. See Saleem al-Hilaali, *Sahih Kitaab al-Adbkaar wa Dhaeefuhu* (Madinah: Maktabah al-Ghurabaa al-Athariyyah, 1997), vol. 2, p. 700.—JZ]

<sup>2</sup> Recorded by Shaikh al-Albaani in *Adaab al-Zifaaf* (p. 94) and he attributed it to ibn Abu Shaibah, saying, “Its chain is *sahih* back to Abu Saeed.” He also presents another incident. Refer to it if you wish.

toothbrush and toothpaste. This will make it easier for them to have good relations and come closer together. This aspect is alluded to in the hadith of Shuraih ibn Haani who said, "I asked Aishah what the Prophet (peace be upon him) would begin with when he entered his house and she said, 'The toothstick.'"<sup>1</sup>

Fifth, when the man desires to have intercourse with her, he should say,

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

"In the name of Allah, O Allah, ward off Satan from us and ward off from Satan what You grant us." This has benefits to it, including what the Prophet (peace be upon him) explicitly stated at the end of that hadith,

فَإِنْ قَضَى اللَّهُ بَيْنَهُمَا وَلَدًا لَمْ يَضُرَّهُ الشَّيْطَانُ

"Then if Allah decrees that they should have a child, Satan will never harm him."<sup>2</sup>

Note: The husband may come to his wife and have sexual intercourse with her in any manner he wishes and in any position he likes as long as it is through the woman's sexual organ. This is proven by what Muslim recorded in his *Sahih*<sup>3</sup> on the authority of Jaabir who said: The Jews would say that if a man came to his wife from behind but through the vagina, the child would be cross-eyed. Then the verse was revealed, "Your wives are a tilth for you, so go into your tilth when and

<sup>1</sup> Recorded by Muslim (#253), the Book of Purity, Chapter on the toothstick.

<sup>2</sup> Recorded by al-Bukhari (#5165), vol. 9, p. 228—with its commentary *Fath al-Baari*. Ibn Hajr stated a number of interpretations for the words, "Satan will never harm him." He stated, "From the best of them is the interpretation that Satan will never harm [the child] as the result of his father having intercourse with his mother." [It should be noted that the exact wording above, "Then if Allah decrees that they should have a child, Satan will never harm him," is actually from *Sunan al-Tirmidhi*, although al-Bukhari has a narration that expresses the same meaning.—JZ]

<sup>3</sup> Number 1435 [117] [119], the Book on Marriage, Chapter on the permissibility of [a man] having intercourse with his wife in her vagina but from behind, without approaching the anus.