

Chapter Two

Announcing the Marriage and Making it Known

The Ruling Concerning Making the Marriage Known

The majority of the scholars say that making the marriage known publicly is a recommended act.

Al-Zuhri was of the opinion that the announcing of the marriage is obligatory. In fact, he said that if a secret marriage is contracted and two male witnesses were present but those witnesses were ordered to keep the marriage secret, then one must separate the man and the woman. The woman is then to enter her waiting period and she is to receive her dower. If they insist on getting married before her waiting period is over, they may remarry but they must publicly announce the marriage.¹

The Meaning of Announcing the Marriage

To announce the marriage is to publicize it and spread the news about it.

¹ *Al-Mausooab al-Fiqhiyyah*, vol. 5, p. 262 (Wizaarah al-Auqaaf, Kuwait).

What Constitutes Announcing the Marriage

This can be done by beating the handdrum and by permissible singing. It is preferred on joyous occasions to spread joy and happiness among the people. Such occasions include the days of eid, weddings, when a person who has been gone arrives, wedding feasts, *aqeeqahs*¹ or at the time of having a child. Islam permits joy, happiness and pleasure within the limits of general manners and the confines of the *shareeah*. It is something that relaxes one soul and the soul craves such feelings according to what is natural in humans; and Islam is the religion of proper behavior and of what fits the natural tendency of humans. It is also a realistic or practical religion and it is not based on unreachable examples or dreams. Instead, it deals with humans on practical grounds and in our earthly existence. It deals with humans as beings that eat food and walk through the marketplaces. For that reason, it does not require that every word that comes from his mouth be a type of remembrance of Allah or that every moment of silence is in deep introspection or that everything he hears is only the Quran or that all of his free time is spent in the mosque. Islam recognizes his natural inclinations and needs that Allah has made in him. And Allah has created him with that natural inclination towards happiness and joyfulness in the same way that he is inclined to food and drink.

Included among the pleasing acts of amusement is the playing of the *duff* ("handdrum"), reciting of poetry, announcing the marriage, and displaying happiness and pleasure that are related to this happy occasion.

It has become customary for some people — may Allah guide them— during this time in which religious consciousness is low and ignorance of the laws of the pure religion is commonplace, to use musical instruments, both old and modern varieties, and microphones at the wedding parties and to introduce the male and female singers and musicians and to listen to the licentious music and songs that stir the soul. This action is one concerning which a person should fear its evil

¹ [An *aqeeqah* is the slaughtering of an animal and its related giving of food or meals after the birth of a child.]

end. If you were to ask one of those people about such actions [like music and singing in that manner] they will say that it is a necessary part of showing one's joy and happiness on such an occasion.

For this reason, it is absolutely necessary to distinguish the acts of amusement and singing (or reciting) which are sanctioned and permissible from those which are forbidden and prohibited.

In sum, acts of amusement and poetry recitals must fall into one of two cases:¹

(1) There is that type of reciting that the people are used to and use on many occasions, such as *eids*, weddings, circumcisions, arrival of people who have been gone and other joyous occasions. As for this type of amusement, if it is free from clear or implicit lewdness and free of exhorting people to sinful acts or mentioning of forbidden aspects, then there is no question that it is allowed according to the people of knowledge.

There are many hadith that indicate its permissibility during such occasions. These hadith include the following:

Ibn Maajah² recorded on the authority of Anas ibn Maalik (may Allah be pleased with him) that the Prophet (peace be upon him) passed by one of the wedding processions in Madinah from his neighbors and the women were beating their *duffs* and singing,

“We are neighbors from the Tribe of Najjaar
and what a wonderful neighbor is Muhammad.”

The Prophet (peace be upon him) then said, “Allah knows that I certainly love you all.”³

Al-Haakim recorded in *al-Mustadrak* from Aishah who said that the Prophet (peace be upon him) heard some people singing the following during one of the weddings,

“I am giving her sheep confined in pens

¹ See *Tabreem al-Nard wa al-Sbatranaj wa al-Mulaabi* by al-Haafidh al-Aajuri, pp. 81-310.

² *Sunan ibn Maajah*, vol. 1, p. 350, Chapter 21 of the Chapters on Marriage, Number 1906.

³ [According to al-Albaani, this hadith is *sahih*. See Muhammad Naasir al-Deen al-Albaani, *Sabeeh Sunan ibn Maajah* (Riyadh: Maktab al-Tarbiyyah al-Arabi li-Duwal al-Khaleej, 1986), vol. 1, p. 321.—JZ]

Your love is where the people assemble and he knows what will happen tomorrow.”

The Prophet (peace be upon him) then said, “No one knows what tomorrow contains except Allah.” Al-Haakim stated that this hadith is *sahih* according to Muslim’s criteria although Muslim did not record it.¹

Al-Tirmidhi recorded through his chain from Muhammad ibn Haatib al-Jumahi that the Messenger of Allah (peace be upon him) said,

فَصَلُّ مَا بَيْنَ الْحَرَامِ وَالْحَلَالِ الدُّفُّ وَالصَّوْتُ

“Distinguishing between the forbidden and the permissible [with respect to marrying a woman] is the *duff* and the voice [of singing].” Al-Tirmidhi stated that Muhammad ibn Haatib is a good narrator. Al-Haakim, al-Baihaqi, ibn Hibbaan and others declared this hadith *sahih*.²

These hadith and others indicate that it is allowed to have amusement, such as reciting poetry that does not contain obscenity, lewdness or mention of forbidden acts. The permissibility of such is agreed upon among scholars. All of the poetic recitals that are narrated from the Companions and Followers, such as Hasaan ibn Thaabit, al-Baraa ibn Maalik, Saad ibn Abu Waqqaas and others, were of that nature.³

(2) The second type of recital is that which is done in a melodious, musical and very moving fashion by male or female singers who practice that art and make songs out of erotic poetry that makes an evil effect on the heart. This is what we witness in many weddings and

¹ *Al-Mustadrak*, vol. 2, p. 185, the Book of Marriage; al-Baihaqi in *Sunan*, vol. 7, p. 289. [Al-Haithami stated that the narrators of this hadith are of *sahih* quality. Al-Albaani quoted others who described the hadith as *hasan* but he himself did not actually state his view concerning the hadith. See Muhammad Shakoor Amreer, *Al-Raudh al-Daani ila al-Mujam al-Sagheer li-l-Tabaraani* (Beirut: al-Maktab al-Islaami, 1985), vol. 1, p. 215; Muhammad Naasir al-Deen al-Albaani, *Adaab al-Zafaaf fi al-Sunnah al-Mutabharah* (Amman, Jordan: al-Maktabah al-Islaamiyyah, 1409 A.H.), p. 182.—JZ]

² See *Sunan al-Tirmidhi* (#1088), the Book of Marriage, Chapter on what has been narrated about announcing the marriage. Al-Nasaai has virtually the same (vol. 6, pp. 127, 128), the Book of Marriage, Chapter on publicizing the marriage by singing and beating the *duff*; ibn Maajah (#1897). It is an authentic hadith.

³ *Al-Aqd al-Fareed* by ibn Abd Rabbih, vol. 6, p. 9; *Munkiraat al-Afraah*, p. 35.

other parties today. Usually, in those parties one also finds the men and women mixing together, clearly calling to obscenity, displaying one's beauty and lewdness. No one except the one who has no class or character would take part in such things. There is no doubt that this type of poetry is forbidden. The majority of people of knowledge of the earlier and later years are agreed that this type is forbidden.

Those who argue that this type of poetry is permissible based on the previously mentioned hadith are trying to use something which is true to prove something that is purely false. It is the use of the same evidence in matters that are greatly different. They are not equal or equivalent at all.

Permissible amusement at a wedding party is when the poetry is thought-provoking, strengthens one's drive to do what is right, directs the person to what is beneficial or contains beneficial wisdom that harms neither women nor men.

As for the poetry that is accompanied by musical instruments, that mentions the attributes of women or erotic songs that spread evil and lewdness among the young men and young women and destroys the values and changes their ways, there is no doubt that such are forbidden according to the agreement of the Companions, Followers and the four Imams, Abu Hanifah, Malik, al-Shafi'ee and Ahmad, may Allah be pleased with them.¹

One of the means of publicizing the wedding is by beating the *duff* [handdrum]. The *duff* is a musical instrument that is played. It is also called *al-kirbaal*. It does not have any bangles or rings [such as those found on a tambourine], which are copper rings that are placed on the edges of the *duff*. If it contains such bangles or rings, it is called *mizhar*.²

¹ See *Tabreem al-Nard wa al-Sbatranaj wa al-Mulaabi* by al-Haafidh al-Ajuri, pp. 81-82; *Talbees Iblees* by ibn al-Jauzi, p. 229; *al-Umm*, vol. 6, p. 214. For more information, one may consult our book *Al-Rams al-Waqs li-Mustabili al-Raqs* (first edition 1410 A.H.; Riyadh: al-Daar al-Aalimiyyah li-l-Kitaab).

² *Al-Majmoo Sharh al-Muhadhab*, vol. 15, p. 557; *Haashiyah ibn Qaasim ala al-Raudh al-Muraba bi-Sbarh Zaad al-Mustaqna*, vol. 5, pp. 418-419; *Fath al-Baari*, vol. 2, pp. 440-441.

There is no harm in beating the *duff* at the time of a wedding, in order to display happiness and spread good cheer, as long as certain conditions are met and certain prohibiting factors are absent.

As for the conditions, it must be the case that the *duff* is beaten lightly, without causing any disturbance, and that it be among the women only and not the men. Shaikh al-Islam ibn Taimiyah stated, "Since beating the *duff* and clapping the hands is something done by women, the early scholars called those male singers who did such things effeminate. That is well known in their speech."¹

Included among the conditions is that the playing must be for the sake of announcing and publicizing the marriage. Furthermore, the *duff* must be free of bangles. All other instruments, such as pipes, flutes, mandolin, zither, fiddle, trumpet or any modern-day musical instrument, are forbidden. Playing or listening to them is forbidden according to the majority of the scholars.²

Absence of prohibiting factors means that there can be no aspects leading to evil and that the men and women cannot be mixing with one another. Concerning what one sees today, wherein the *duff* is played a lot and played over the microphone with singing and the night is spent in obscene songs accompanied with music that stir the desires, such things are not permissible under any circumstances. Many evils are the result of them and what they lead to is not praiseworthy.

Ibn Rajab stated,

Their *duffs* were like *gharaabeel*³ and the poetry they recited was the poetry from wartime of the Days of Ignorance and similar poetry. Whoever makes an analogy between that and listening to erotic poetry accompanied by *duffs* with bangles is extremely mistaken. He has made

¹ *Majmooab al-Rasaail al-Munairiyyah*, vol. 2, p. 171 (Idarah al-Tibaah al-Munairiyyah, Cairo, first edition 1346 A.H.).

² *Igbaathah al-Lubfaan lk Masaayid al-Shaitaan* by ibn Qayyim al-Jauziyyah (vol. 1, p. 228), edited by Muhammad Haamid al-Faqee, Maktabah al-Sunnah al-Muhammadiyyah.

³ *Gharaabeel* is the plural of *ghirbaal*. It is the thing that is used for sifting, as stated in *al-Qaamoos al-Mubeet*.

an analogy between two things although the parallel case and original case are extremely different.¹

Al-Izz ibn Abdul Salaam also stated,

As for the flute and other well-known string instruments, such as a rebec (Renaissance fiddle) or zither, what is well-known among the four schools of fiqh is that playing or listening to them is forbidden.²

Ibn Qudaamah stated,

As for playing it, that is, the *duff*, it is disliked for men under all circumstances. Only the women used to play it. When men play it, they resemble women. And the Messenger of Allah (peace be upon him) has cursed those men who imitate and resemble women.³

Ibn Hajr stated,

The basic ruling is that one should avoid play and amusement; [play and amusement] should be restricted with respect to their time and manner to those areas concerning which there is a text and kept to a minimum in order not to contradict the basic ruling.⁴

Dancing is one of the evil habits and innovations that have appeared in such parties during our days. [Hence, it will be discussed in detail next.]

¹ *Nuzbat al-Asmaa fi Masalah al-Simaa*, p. 42 (al-Aasimah publishers).

² *Talbees Iblees*, p. 229.

³ *Al-Mughni*, vol. 9, p. 174 (published and distributed by al-Riaasah al-Aamah li-Idaaraat al-Bahooth al-Ilmiyyah wa al-Ifta, Riyadh, Saudi Arabia).

⁴ *Fath al-Baari*, vol. 2, p. 443.

Dancing

Definition

“[Dancing] is the movement and shifting of the body according to a musical rhythm or otherwise.”¹

Its Ruling

Dancing is one of the greatest forms of error and going astray by which many of the dreams and desires of the enemies of Islam are fulfilled among the Muslims. Many of the young people have been tempted and have succumbed to this trial. They have now taken it as a regular practice at all parties and gatherings— although it is very rare in our country [of Saudi Arabia] and all praise be to Allah.

Al-Izz ibn Abdul Salaam stated, “Dancing is not done except by one who is deficient in his intellect, an ignoramus and it is not befitting anyone except women.”² The youth of Islam and tomorrow’s men must keep themselves free of such wantonness and evil, and not imitate women.

The Ceremony of Presenting the Bride and Groom

Among the evil practices and lewd customs that have crept into our society— concerning which every zealous person should fight and try to bring an end to— is what is known as *al-tashreeah* or the presenting of the bride and the groom. There is where the bride wears a long white wedding dress [like those found in the West] that she cannot even walk in without having some women carry the tail of it. She also

¹ *Taaaj al-Lughah wa Sihaab al-Arabiyyah* by al-Jauhari, vol. 3, p. 1041.

² *Qawaa'id al-Abkaam ti Masaalih al-Anaam*, vol. 2, pp. 220-221 (edited by Abdul Raof Saad).

wears a white headcovering with white gloves. Then she is placed in an open place in front of all the people. Then her husband comes to her, greets her, presents to her a present and they talk, all while in front of all the people.

This practice has no source in the Quran or sunnah. Neither the Prophet (peace be upon him) nor the Companions or early scholars of this nation ever did anything of this nature. If it were something good, they would have done it. In fact, this practice has many greatly evil aspects to it, including:

The groom enters upon a number of women and they are not wearing the proper Islamic attire (*hijab*). He or they may be tempted to evil by that. Furthermore, many men watch that event and this leads to some ends that are not praiseworthy. The women also watch some of the private interaction between the bride and groom and that is also forbidden. Their speech or actions may be something that should be private and spreading such private matters of spouses is not allowed.

Also, both spouses or one of them may be afflicted by the evil eye. Such has occurred on many occasions, such that the end of the marriage was the result because the people did such a dangerous act in disobedience to Allah while they should be very eager to gain Allah's pleasure and guidance under such circumstances.

In addition to that, many people customarily use cameras and video cameras to record such events in order to watch them again later. This is very unfortunate and an imminent evil. During such occasions, the women are dressed in their most attractive attire with all their make-up and jewelry. To take pictures of them during such a time is a great temptation; it can reap evil and lewdness among the people. There is no doubt that any kind of picture-taking during such times is forbidden. Furthermore, some women are unaware that they are having their picture taken and this can cause them or their husbands great harm and embarrassment later as they are captured in those pictures or films in all of their adornments. Such occurrences have actually led to some women being divorced when their husbands see them later in such videos and openly doing acts of disobedience to Allah.

Those who are in charge of the places that are rented for such gatherings and those whom Allah has placed in positions of authority