

by Imam Zafrullah Domun

As I said last week I will continue to share with you some more hadiths on the subject of marriage. I still remember when I was young there were only two books of collections of hadiths in English that were available in the library at Darus Salaam. One was *Mishkaat* and the other was a translation of Ibn *Majah* by Robson. By the Grace of Allah, I brought these books home and we read them and we discussed amongst ourselves (brothers and sisters). At that time the translation of Bokhari was only partial and later on we bought a Muslim translation when it became available. The aim in telling you all this is that we learnt a lot from these books and we are still learning. Unfortunately, these days not many youngsters are as interested in the books of Hadith or even in the history of Islam as they should be. That is why I have chosen to tell you more about the hadiths concerning marriage because I believe that it will broaden your perspectives about an institution that existed long before the arrival of Islam. Most of the hadiths that I will quote today are from the collection of Muslim.

“Alqama reported: While I was walking with 'Abdullah at Mina, 'Uthman happened to meet him. He stopped there and began to talk with him. Uthman said to him: Abu 'Abd al-Rahman, should we not marry you to a young girl who may recall to you some of the past of your bygone days; thereupon he said: If you say so, Allah's Messenger (may peace be upon him) said: O young men, those among you who can support a wife should marry, for it restrains eyes from casting (evil glances). and preserves one from immorality; but those who cannot should devote themselves to fasting for it is a means of controlling sexual desire.”

This hadith makes it amply clear that those men who can support a wife should try their best to get married because it will help them in restraining their eyes. The fact that one is married makes it easier to restrain the eyes and it brings sexual desire under control. If because of circumstances one is not able to marry one should not lose heart and one should continue to pray to Allah and ask Him for His Grace and ask Him in plain words for a wife and *incha* Allah you will see that such a wife will come to you or such a husband will come to you. Under no circumstance should a Muslim despair of Allah's Grace or Allah's Mercy. Keep praying and your prayers will be answered. Keep asking and the request will be granted. Keep knocking and the door will be opened. In a hadith the Holy Prophet is reported to have said “Supplicate to Allah while you are certain that

He will answer you, and know that Allah does not answer supplication from a heart that is heedless of Him."

In another hadith we read "Jabir heard Allah's Apostle (may peace be upon him) say: When a woman fascinates any one of you and she captivates his heart, he should go to his wife and have an intercourse with her, for it would repel what he feels." Most married men know that despite our best intentions it can still happen that one might feel temporarily attracted towards another woman or we might have looked upon her. In such circumstances to dispel whatever attractions one might have one should have recourse to our wives and the attraction will vanish.

"Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as having said this: Do not outbid in a sale in order to ensnare. No man should enter into a transaction in which his brother has already entered, and no dweller of the town should sell on behalf of the villager. And no man should make a proposal of marriage which his brother has already made and no woman should ask for the divorce of another (co-wife) in order to deprive her of what belongs to her." In this hadith we see that the Holy Prophet (saw) has given us clear-cut instructions about how we should care for one another. In no circumstance should we do anything that might harm one of our coreligionists. What is most relevant to what we are speaking about today concerns the marriage proposal. If one knows that a proposal of marriage has been sent to a woman one is not allowed to propose to the same woman unless the woman has rejected the first proposal. This helps to avoid ill will and bad feelings within society.

In another hadith we learn that "Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as having said: A woman without a husband (or divorced or a widow) must not be married until she is consulted, and a virgin must not be married until her permission is sought. They asked the Prophet of Allah (may peace be upon him): How her (virgin's) consent can be solicited? He (the Holy Prophet) said: That she keeps silence.

Hence we understand that the silence of a virgin is her consent. In modern day society there might have been great changes in the behaviour of women and most probably they will give their approval or disapproval in words. But what we need to retain most is that women cannot be forced into marriage. The practice of the Holy Prophet (saw) and the verses of the Holy Quran are quite clear about this although cultural practices might be different in some places of the world. Another version of this same hadith is as follows "A'isha (Allah be pleased with

her) reported: I asked Allah's Messenger (may peace be upon him) about a virgin whose marriage is solemnized by her guardian, whether it was necessary or not to consult her. Allah's Messenger (may peace be upon him) said: Yes, she must be consulted. 'A'isha reported: I told him that she feels shy, whereupon Allah's Messenger (may peace be upon him) said: Her silence implies her consent. Another interesting hadith about this matter of consent is as follows: "Sufyan reported on the basis of the same chain of transmitters (and the words are): A woman who has been previously married (*Thayyib*) has more right to her person than her guardian; and a virgin's father must ask her consent from her, her consent being her silence, at times he said: Her silence is her affirmation."

In Islam marriage has always been a simple ceremony. The following hadith amply describes this simplicity which is well-nigh impossible to conceive in this modern day world where matters seem to be a bit more complicated. The hadith says: "Sahl b. Sa'd al-Sa'idi (Allah be pleased with him) reported: A woman came to Allah's Messenger, (may peace be upon him) and said: Messenger of Allah, I have come to you to entrust myself to you (you may contract my marriage with anyone at your discretion). Allah's Messenger (may peace be upon him) saw her and cast a glance at her from head to foot. Allah's Messenger (may peace be upon him) then lowered his head. When the woman saw that he had made no decision in regard to her, she sat down. There stood up a person from amongst his companions and said: Messenger of Allah, marry her to me if you have no need of her. He (the Holy Prophet) said: is there anything with you (which you can give as a dowry)? He said: No, Messenger of Allah, by Allah I have nothing. Thereupon Allah's Messenger (may peace be upon him) said: Go to your people (family) and see if you can find something. He returned and said: I have found nothing. The Apostle of Allah (may peace be upon him) said: See even if it is an Iron ring. He went and returned and said: No, by God, not even an iron ring, but only this lower garment of mine (Sahl said that he had no upper garment), half of which (I am prepared to part with) for her. Thereupon Allah's Messenger (may peace be upon him) said: How can your lower garment serve your purpose, for if you wear it, she would not be able to make any use of it and if she wears it there would not be anything on you? The man sat down and as the sitting prolonged he stood up (in disappointment) and as he was going back Allah's Messenger (may peace be upon him) commanded (him) to be called back, and as he came, he said to him: Do you know any part of the Qur'an? He said: I know such and such surah (and he counted them). whereupon he said: Can you recite them from heart (from your memory)? He said: Yes, whereupon he (Allah's Messenger) said: Go, I have given her to you in marriage for the part of the Qur'an which you know."

Here we see that only verses of the Holy Quran have been used as Mahr when no material object was available.

Concerning invitation, the Holy Prophet (saw) is reported to have said: “When any one of you invites his brother, he (the latter) should accept his wedding feast, or any other like it.” In another hadith it is said “Jabir (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) said: When any one of you is invited to a feast, he should accept it. He may eat if he likes, or he may abandon (eating) if he likes.” From this hadith one might conclude that honoring the invitation through one's presence is of utmost importance. Again in another hadith we read “Abu Haraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying:

“The worst kind of food is at the wedding feast from which one who comes is turned away, and he who refuses it is invited, and he who did not accept the invitation disobeyed Allah and His Messenger (may peace be upon him).” From this we may conclude that even if a person who was not invited comes to a feast he should not be turned away. Secondly we should not invite people whom we know would not come. Once we are invited we should do our best to attend or else we would be disobeying Allah and His Messenger.” In the light of such crystal clear teachings of the Holy Prophet of Islam, no caliph no president can impose on any group of Muslims that they should not attend wedding ceremonies or wedding feasts where they might be invited. Because of the stupid and unislamic teachings of the mainstream Ahmadiyya movement we did not invite many close relatives and friends of ours who belong to that Jamaat. In the light of the above quoted hadith it appears that the leaders of the Ahmadiyya mainstream Jamaat from the caliph, the Amir and the missionary in charge to the lowest secretary are guilty of disobeying Allah and His Messenger because they force their members not to accept invitation coming from us. I applaud all those who have defied the Ahmadiyya mainstream directives and have attended the marriage of our son Mohammad Ismail and his *walima* last week. May Allah increase their courage and grant them the wisdom to obey Allah and His Prophet more than anyone else because blood relationship towers above all in the Book of Allah.

In the end I would like to render thanks to Allah for having helped us to go through with this marriage despite all odds. We hope and pray that Allah will shower His blessings on the new couple and that this marriage will bring forth very good fruits *incha* Allah. From the depth of my heart I would also like to say *Jazakallah Khayran*, a big thank you, to all our close relatives and friends ,

young and old, men and women, to all the members of our Jamaat Ahmadiyya Al Mouslemeen here and elsewhere who have helped with their persons, through means and through prayers for the marriage to take place. May Allah give you all the best of rewards *incha* Allah. Ameen.