



## Fiqh of Marriage: Class Five

الحمد لله و الصلاة و السلام على رسول الله و بعد:

Continuation of the explanation of the previous hadith:

### The Hadith:

827. Narrated Abu Huraira: The Prophet said, "A woman may be married for four qualities, for her property, her rank, her beauty, and her religion; so get the religious one and prosper." Agreed upon.

### Explanation:

And the one who marries a woman for hasab (family status), this is something that differs from one person to another. Some say that Hasab is wealth, but here wealth is already mentioned separately. The linguistic origin of Hasab is from Hisaab, accounting, i.e. a person who enumerates the nobility of his family, my father was this, my grandfather was that, they dig for honor in the graves. They are proud of the bones in the grave.

This Hasab, if a woman does not have a generous nature, will cause her to be deluded by it. So an intelligent person will not raise his status through a woman.

A woman came to the Prophet and said my father married me to raise his status to his nephew. He thought that by getting close to a noble family through marriage, he will raise his own status.

So the Prophet gave her a choice to keep the marriage or cancel it, and she said I allow my father's decision, but I wanted men to know that they do not have a way over women.

What is important is that looking for wealth, or family status, or beauty, and we said these three things can change, but not religion. Beauty can change because of sickness or accidents.

And wealth comes and goes. And family status, they are people in their graves.

To continue, the Prophet said, "Let your hands be rubbed with dust."

And what is meant here is you would be left empty handed.

And some said, "may your hands be rubbed with dust" means having so much wealth that it would be like dust rubbing your hands.

And linguists say atraba, and tariba, atraba means being wealthy, and tariba means being impoverished.

This root contains two opposite meanings. Qaswarrah means a 'lion' and 'hunter', and 'ass'assa means 'to go' and 'to come'. So there are two possible meanings here.

But the correct meaning is that he will become rich, enriched by the religious woman, since the shahwa (desires) will have no power over him, since the righteous woman will take care of him.

And the Prophet said, when a woman goes out two shaitans accompany her, making her seductive in the eyes of the people, and when she comes back, so if you see that, then go to your wife, for she has what she has.

So the righteous wife will make one pure, chaste, and keep one from sin. This is richness. Or it can also mean that really he has obtained a treasure, since she will help him to achieve success in the dunya and the akhira.

Walhamdulillahi rabil 'alameen.

### The Hadith:

828. Narrated Abu Huraira: When the Prophet congratulated a man on his marriage he would say, "Allah bless for you your spouse, grant you blessing, and join you together in goodness."

Reported by the Four, and Tirmidhi, Ibn Khuzaima, and Ibn Hibban graded it Saheeh.

### The Explanation:

The author, may Allah have mercy on him, mentions that if a man got married, the Prophet said to him, "May Allah bless for you your spouse, and bless you, and join you in goodness."

The Prophet congratulated, "Rafa'aa " in Arabic.

Rafa'aa in Arabic is when some clothes that one has may have holes in it, and it needs to be patched. And patching one's clothes can only be done properly if the material for the patch is taken from the clothing itself, from a corner, or a spot that is not noticeable, then he sews it from one corner to another, then he returns the needle in the other direction.

If done properly, this patching leaves the clothing looking as if it is new. If clothing is patched, it is repaired as if there was never any defect in it. So it was as if the Prophet was making dua that the two would come together and become rectified like patched clothing.

In the days of Jahilliyya, they would simply extend congratulations, without mentioning Allah. But this blessing in a marriage, if it is not through the tawfeeq of Allah, they might have children who are harmful to them. As what took place in the story of Khidr and Musa, "Wa khasheena an yurhiquma tughyaanun wa kufraa."

This dua returns to Allah. It is a request for Tawfeeq with his wife and children in the dunya and akhira. Barakallahu laka, wa 'alayka. May Allah bless you in your wife, and in what will result from the marriage, which is children.

And there is also a dua' for one's wife if he gets married, he places his hand on her forehead and says, "Oh Allah I ask you for the goodness in her, and the goodness in her nature, and I seek refuge from her evil, and the evil in her nature."

As you see, all these duas go back to Allah, to ask Allah for goodness and to save him from evil.

And there is Prophetic dua regarding the children, "Wa Baraka 'alayka"

The Prophet said, if one of you wants to go to his wife, he should say, "Allahuma janibna ash shaitan, wa jannibishataan ma razaqtanaa." If they are blessed with a child, he will not be afflicted by the Shaitan.

As you can see, this advice is regarding starting the marriage early on with the blessings of Allah, and likewise with the child.

The Prophet would always congratulate his companions whenever they attained a blessing, and from this the scholars state that from the rights of your fellow Muslims is to make an appropriate dua for them whenever Allah grants them a blessing. If he bought a new house. May Allah bless it for you. He was blessed with a new child. May Allah bless your child. One the Day of Eid, Kulla aaam wa hadaratak tayyibaah. Ramadan has come, balaghna Allah siyaamah.

Unlike those who close the doors of goodness, who say, kulla aam wa anta bekhair: bid'aah!

Why? The Sahabah never said it.

Have we recorded every word of the Sahabah? Is there anything that is against the Shariah in these words? The Prophet congratulated people on all occasions.

Some brothers, if Eid comes, they do not visit anyone, and if anyone said to them, May you have a Happy Eid, they turn away with a frown. Why--this is a dua for you.

There is a dua for someone, if he made wudu, to say "Zamzam." What does this mean? "May Allah give you the opportunity to travel and make wudu from zamzam."

My brothers and sisters, some people constrict themselves, and they do not want to move their lips except some words from the Quran or the Sunnah.

Yes, but there are general principles, there are branches that enter under general principles established in the Quran and in the Sunnah.

Here the Prophet, whenever he sees a person getting married, he makes dua for him with what is appropriate: Barakallahu lakuma, wa barakallahu 'alaykuma, wa jamaa baynakuma fee khair.

In contemporary times, and a student spent 20 years studying, 8 years in primary school, 4 years in high school, 4 years in college, 4 years doing a masters, and 4 years doing a doctorate, 25 years, a quarter century. And the person gets a doctorate, what is the harm in saying, may Allah bless your knowledge, and may Allah guide through your hands, and this is a great blessing? You are making dua for him.

If a person is healed by Allah, you can say, alhamdulillah 'ala salaamah. This causes love and affection amongst the believers. But if you turn away, this causes the breaking of brotherhood.

Every occasion is an opportunity to renew your love for your brothers, and if someone died, you send your condolences, to share the difficulty with him.

This hadith, the Prophet is teaching us about what we must have between our brothers on various occasions, and the greatest of these is marriage.

The next Hadith is about the Khutbah al Haajjah, which is said at the time of proposing marriage.

Khutbah al Haajjah. Khutbah literally means beautiful words that are said in order to move the emotions and convey knowledge.

Some scholars mentioned about this khutbah, that every person who has a need should begin with it. However, many Ulema state that this speech should be given at the time of proposal, or consecration of marriage. Often it is not the person marrying himself who says these words, but rather the person officiating the marriage (the ma'dhoon), who is an imam or learned person, who is present to make sure that all the proper conditions of the marriage are met, such as ijaab and qabool, and all things are in accordance to the Shariah.

If we study the words of this khutbah, we find its eloquence, and from eloquence is to take into consideration the state of those being spoken too. Li kulli maqaam maqaal. Every occasion has appropriate words to be said.

If a person is receiving condolences, should you go to him and say, "Barakallahu lak" ?

If you are congratulating a newly wed couple, do you say, "May Allah give you a lot of reward for your patience" ?

This is not correct. But rather, speech and the khutbah should be appropriate for the occasion.

As for the hadith: "Ibn Masud said, the Prophet taught us the Tashahud." And the meaning of Tashahud is to state, Ashaduan la illaha illah Allah, which is part of this khutbah.

"Ina alhamda lillah." All praise belongs to Allah alone.

This is a statement, a statement of fact. But then the Prophet said, nahamduhu, this is an action. After we recognize that praise belongs to Allah, we

make the action of praising Allah, “nahmaduhu.” And we say “al”-hamdu, All praise, not hamdun lillah.

Praise is for one who perfects an action or is perfect in essence, and both of these apply to Allah. If a surgeon perfects a new type of surgery, people will praise him, east and west, because of this new invention.

Or a person, even a non-Muslim, invents something that is beneficial for the Muslims, the person will be praised for it, even if you do not benefit from it directly.

As for Shukr, it is for something that you have benefited from. So when it comes to praise, all praises belong to Allah. This is why we cannot say, Al-hamdu is for any person, it is only for Allah.

Inshallah, we will continue with the explanation of this hadith next time.

End of Class 5.