

Using henna in wedding ceremonies

Shaykh Aboo `Abd-al-Mu`iz `Alee Farkous al-Qoobee

Article taken and slightly adapted from: ferkous.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: To our Shaykh Aboo `Abd Al-Mu`iz Muhammad `Ali Farkous, May Allaah grant him more knowledge and grace.

All praise is due to Allaah and peace and blessing be upon the Prophet (May the *peace and blessings of Allaah be upon him*), upon his Family, his Companions and those who follow him:

There is in our country a habit, which is the use of henna in weddings. This habit is associated with the following things:

- People think that if the bride does not make henna, she will not bring children.
- After having done the henna, the container in which the henna is mixed should be hidden, lest it fall in evil and envious people, who will use it in sorcery and in prejudicing the bride. Also, the henna in the bride's hand should not fall in the hands of one who will use it in sorcery, may Allaah protect us.
- Sometimes, the henna is mixed with eggs, as women believe that eggs are among the signs of procreation and reproduction.

After stating the aforementioned beliefs which are associated with this habit, what is the ruling regarding it? Knowing that women deny these beliefs and argue that it is just a habit, a sign of joy and that their intentions are good. However, if one asks them to not do it, as it is just a habit and that the fact of not doing it does not prejudice [the bride], they refuse and insist on it.

Shaykh Aboo `Abd-al-Mu`iz `Alee Farkous al-Qoobee (May Allaah the Most High preserve him): All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

Know that the good intention does not justify the forbidden act anyway. So, if this habit is associated with that belief, performing it is, then, a kind of Shirk (polytheism) that the Sharee'ah reproves. In fact, it is stated in the hadeeth, "**Spells, charms and love-potions are**

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polytheism¹. In another hadeeth, which is Marfoo², it is stated, **“Whoever hangs something will be referred to it”**³.

Moreover, referring to a thing whose origin is forbidden under pretext that it is a habit contradicts the Sharee'ah, because if a usage or a habit makes something licit illicit or illicit thing licit, it is then corrupt and vain. Consequently, relying on it is religiously forbidden. Accordingly, its author is sinful.

As long as this belief is spread among people as a whole in the forbidden described way, the fact that some reprove it with their hearts does not make it licit, because this habit is known to be associated with that prohibited belief. So, sticking to the will of beautifying and embellishing [the bride with henna] does not mean that the corrupt belief is not persistent in the mind of the individuals. Accordingly, acting in this way is a kind of helping one another in falsehood and sin; Allaah (*Mighty and Majestic is He*) said:

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

The meaning of the verse:

﴿**But do not help one another in sin and transgression**﴾

[Al-Maa'idah (The Table Spread With Food): 2]

For this reason, one should prevent the corrupt way which may lead to it absolutely, and apply, by the fact, the principle of obstructing the means of evil. In addition, repelling the evil of the prohibited belief has priority over bringing the benefit of adornment and embellishment, as it is stated in the rules of human interests.

The perfect knowledge belongs to Allaah. Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet (May the *peace and blessings of Allaah be upon him*), his Family, his Companions and Brothers till the Day of Resurrection.

¹ Reported by Aboo Daawood (hadeeth 3883), Ibn Maajah (hadeeth 353) and Ahmad (hadeeth 2682) on the authority of `Abd Allaah Ibn Mas'ood (May Allaah be pleased with him). This hadeeth has been authenticated by Al-Albaanee in “As-Silsilah As-Saheehah” (1/648) (hadeeth 331).

² A Marfoo` hadeeth: is a hadeeth which is attributed directly to the Prophet (May the *peace and blessings of Allaah be upon him*).

³ Reported by At-Tirmidhee, chapter of “Medicine” (hadeeth 2072), Al-Haakim (4/216) and Ahmad (hadeeth 19294) on the authority of `Abd Allaah Ibn `Ukaym (May Allaah be pleased with him). It is judged Hassan (good) by Al-Albaanee in “Ghaayat Al-Maraam” (p.181) (hadeeth 296).