

'Court Marriage in Islam'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

Is court marriage allowed in Islam?

Under certain conditions, some couples decide to get married by registering themselves in government offices without having to go through a traditional Islamic ceremony. This type of marriage is allowed; however, it is recommended to have witness for the reason of inheritance, husband should give a dowry (gift) to his wife (prior to consummating marriage). Some Ahadith related to the topic are presented below.

Kinds of Marriages:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جِئْتُ الْفَرَجَ بِثَلَاثِ نِكَاحٍ بِمِرَاثٍ وَ نِكَاحٍ بِأَلَا مِيرَاثٍ وَ نِكَاحٍ مَلَكَ الْيَمِينِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny, from;

Abu Abdullah^{-asws} said: ‘The private parts (relationship with woman) are Made to be Permissible by three conditions – by Nikah (resulting in inheritance), and a (temporary) marriage without (resulting in) inheritance (Mutah), and a marriage by the possession of the right hand (slave girl)¹’.²

Marriage without Witnesses:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ دَاوُدَ النَّهْدِيِّ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْقُضَيْبِ قَالَ قَالَ أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) لِأَبِي يُوسُفَ الْقَاضِي إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَ فِي كِتَابِهِ بِالطَّلَاقِ وَ أَكَّدَ فِيهِ بِشَاهِدَيْنِ وَ لَمْ يَرْضَ بِمَا إِلَّا عَدْلَيْنِ وَ أَمَرَ فِي كِتَابِهِ بِالتَّرْوِيجِ فَأَهْمَلَهُ بِأَلَا شُهُودٍ فَأَتَيْتُمُ شَاهِدَيْنِ فِيمَا أَهْمَلُ وَ أَبْطَلْتُمُ الشَّاهِدَيْنِ فِيمَا أَكَّدَ .

A number of our companions, from Sahl Bin Ziyad, from Dawood Al Nahdy, from Ibn Abu Najran, from Muhammad Bin Al Fuzayl who said,

‘Abu Al-Hassan Musa^{-asws} said to Abu Yusuf, the judge, that Allah Blessed and High Commanded in His^{-azwj} Book with the divorce, and Emphasised therein with two witnesses and was not Pleased with the two except if they were just, and Commanded in His^{-azwj} Book with the marriage but Left it out without witnesses. So, you (on the other hand) have affirmed

¹ It was practised hundreds of years ago but these days it is not practised

² Al Kafi – V 5 – The Book of Marriage Ch 37 H 1

the two witnesses regarding what is to be left out, and invalidated the two witnesses regarding what is Emphasised’.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَتَزَوَّجُ الْمَرْأَةَ بِغَيْرِ شُهُودٍ فَقَالَ لَا بَأْسَ بِتَزْوِيجِ الْبَتَّةِ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ إِنَّمَا جُعِلَ الشُّهُودُ فِي تَزْوِيجِ الْبَتَّةِ مِنْ أَجْلِ الْوَلَدِ لَوْ لَا ذَلِكَ لَمْ يَكُنْ بِهِ بَأْسٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara Bin Ayn who said,

‘Abu Abdullah^{-asws} was asked about the man who married the woman without witnesses. So, he^{-asws} said: ‘There is no problem with a marriage at all regarding what is between him and Allah^{-azwj}. But rather, the witnesses have been made (necessary) regarding the marriage due to the reason of the children. Had it not been that, there would not be a problem with it’.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّمَا جُعِلَتِ الْبَيِّنَاتُ لِلنَّسَبِ وَ الْمَوَارِيثِ وَ فِي رِوَايَةٍ أُخْرَى وَ الْحُدُودِ .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Abdullah Bin Muhammad, altogether, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘But rather, the proofs had been made for the lineage and the inheritances. And in another report: ‘And the legal Punishments (Hadd)’.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يَتَزَوَّجُ بِغَيْرِ بَيِّنَةٍ قَالَ لَا بَأْسَ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man who married without a proof. He^{-asws} said: ‘There is no problem’.⁶

Marriage is allowed if carried out as per prevailing traditions

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ نَضْرٍ عَنْ عَمْرِو بْنِ نُعْمَانَ الْجُعْفِيِّ قَالَ كَانَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) صَدِيقٌ لَا يَكَادُ يُفَارِقُهُ إِذَا دَهَبَ مَكَاناً فَبَيْنَمَا هُوَ يَمْشِي مَعَهُ فِي الْحَدَائِينَ وَ مَعَهُ غُلَامٌ لَهُ سِنْدِيٌّ يَمْشِي خَلْفَهُمَا إِذَا التَّمَّتِ الرَّجُلُ يُرِيدُ غُلَامَهُ ثَلَاثَ مَرَّاتٍ فَلَمْ يَرَهُ فَلَمَّا نَظَرَ فِي الرَّابِعَةِ قَالَ يَا ابْنَ الْفَاعِلَةِ أَيْنَ كُنْتَ

³ Al Kafi – V 5 – The Book of Marriage Ch 53 H 4

⁴ Al Kafi – V 5 – The Book of Marriage Ch 53 H 1

⁵ Al Kafi – V 5 – The Book of Marriage Ch 53 H 2

⁶ Al Kafi – V 5 – The Book of Marriage Ch 53 H 3

Abu Ali Al -ashary, from Muhammad Bin Salim, from Ahmad Bin N-azar, from Amro Bin Nu‘man Al Ju‘fy who said,

‘There used to be a friend for Abu Abdullah^{-asws} who was almost never separate from him^{-asws} whenever he^{-asws} went to a place. So, while he w-as walking with him^{-asws} among the shoemakers, and with him was a Sindy slave of his walking behind him, when the man turned around intending his slave, three times, but did not see him. So when he looked during the fourth (time), he said, ‘O son of the adulteress! Where were you?’

قَالَ فَرَفَعَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَدَهُ فَصَنَكَ بِهَا جَبْهَةَ نَفْسِهِ ثُمَّ قَالَ سُبْحَانَ اللَّهِ تَقْدِيفُ أُمِّهِ قَدْ كُنْتُ أَرَى أَنَّ لَكَ وَرَعًا فَإِذَا لَيْسَ لَكَ وَرَعٌ فَقَالَ جَعَلْتُ فِدَاكَ إِنَّ أُمَّهُ سِنْدِيَّةٌ مُشْرِكَةٌ فَقَالَ أَمَا عَلِمْتَ أَنَّ لِكُلِّ أُمَّةٍ نِكَاحًا تَنَحَّ عَنِّي

He (the narrator) said, ‘So Abu Abdullah^{-asws} raised his^{-asws} hand and hit his^{-asws} own forehead with it, then said: ‘Glory be to Allah^{-azwj!} You slander his mother, and I^{-asws} used to view the piety being for you, but there is no piety for you’. So he said, ‘May I be sacrificed for you^{-asws!} His mother was a Sindy woman, a Polytheist’. So he^{-asws} said: ‘But don’t you know that for every community there is a (form of) marriage? Stay away from me^{-asws!}’.

قَالَ فَمَا رَأَيْتُهُ بِمَشِي مَعَهُ حَتَّى فَرَّقَ الْمَوْتُ بَيْنَهُمَا .

He (the narrator) said: ‘So I did not see him^{-asws} walking with him until the death separated the two of them’.

وَ فِي رِوَايَةٍ أُخْرَى إِنَّ لِكُلِّ أُمَّةٍ نِكَاحًا يَحْتَجِرُونَ بِهِ مِنَ الزَّوَانِ .

And in another report, ‘(He^{-asws} said): ‘For every community there is a (form of) marriage by which they are being withheld from the adultery’.⁷

Marriage without a sermon

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيٍّ بْنِ يَعْقُوبَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ التَّرْوِيجِ بِغَيْرِ حُطْبَةٍ فَقَالَ أَوْ لَيْسَ عَامَّةً مَا يَنْزَوِجُ فَنِيَانَنَا وَ نَحْنُ نَتَعَرَّقُ الطَّعَامَ عَلَى الْحِوَانِ نَقُولُ يَا فُلَانُ زَوِّجْ فُلَانًا فُلَانَةٌ فَيَقُولُ نَعَمْ قَدْ فَعَلْتُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Yaquoub, from Haroun Bin Muslim, from Ubeyd Bin Zurara who said,

‘I asked Abu Abdullah^{-asws} about the marriage without an address, so he^{-asws} said: ‘Or are not the general Muslims marrying our youths and we sweat for (preparing) the meal upon the table, and we are saying, ‘O so and so, have you married so and so man to so and so woman?’ So he is saying, ‘Yes, I have done so’.⁸

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 5

⁸ Al Kafi – V 5 – The Book of Marriage Ch 42 H 1

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) كَانَ يَتَزَوَّجُ وَهُوَ يَتَعَرَّضُ عَرَقًا يَأْكُلُ مَا يَزِيدُ عَلَى أَنْ يَقُولَ الْحَمْدُ لِلَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ يَسْتَعْفِرُ اللَّهَ عَزَّ وَ جَلَّ وَ قَدْ رَوَّجْنَاكَ عَلَى شَرِّطِ اللَّهِ ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا حَمِدَ اللَّهُ فَقَدْ حَطَبَ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah^{-asws} that Ali^{-asws} Bin Al-Husayn^{-asws} Was marrying (solemnising it) and he^{-asws} was sweating with a sweat (preparing the meal), eating what was the excess upon that, and he^{-asws} was saying: ‘The Praise is for Allah^{-azwj}, and Blessings be upon Muhammad^{-saww} and his^{-saww} Progeny’, and he^{-asws} would be seeking Forgiveness of Allah^{-azwj} Mighty and Majestic, and ‘I^{-asws} have got you married upon a stipulation of Allah^{-azwj}’. Then he^{-asws} said: ‘When Ali^{-asws} Bin Al-Husayn^{-asws} had Praised Allah^{-azwj}, so he^{-asws} had addressed’.⁹

Some examples of marriage sermon are included in the appendix at the end.

The Dowry:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي الْعَبَّاسِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّدَاقِ هَلْ لَهُ وَقْتُ قَالَ لَا ثُمَّ قَالَ كَانَ صَدَاقُ النَّبِيِّ (صلى الله عليه وآله) اثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَ نَشَأً وَ النَّشْ نِصْفُ الْأُوقِيَّةِ وَ الْأُوقِيَّةُ أَرْبَعُونَ دِرْهَمًا فَذَلِكَ حَمْسِمِائَةٌ دِرْهَمٍ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Al Husayn, from Abu Al Abbas who said,

‘I asked Abu Abdullah^{-asws} about the dowry, is there a time for it?’ He^{-asws} said: ‘No’. Then he^{-asws} said: ‘The dowry of the Prophet^{-saww} was of twelve *Owqiya* and one *Nashsha*, and the *Nashsha* is half the *Owqiya*, and the *Owqiya* is of forty Dirham, so that is five hundred Dirhams’.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْمَهْرِ مَا هُوَ قَالَ مَا تَرْضَى عَلَيْهِ النَّاسُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him^{-asws} about the dower, what is it?’ He^{-asws} said: ‘Whatever the people are pleased upon’.¹¹

⁹ Al Kafi – V 5 – The Book of Marriage Ch 42 H 2

¹⁰ Al Kafi – V 5 – The Book of Marriage Ch 44 H 3

¹¹ Al Kafi – V 5 – The Book of Marriage Ch 46 H 1

ابن محبوبٍ عَنِ الْحَارِثِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانِ الْأَحْوَلِ عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً عَلَى أَنْ يُعَلِّمَهَا سُورَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ مَا أَحَبُّ أَنْ يَدْخُلَ بِهَا حَتَّى يُعَلِّمَهَا السُّورَةَ وَ يُعْطِيَهَا شَيْئاً فُلْتُ أَيْجُوزُ أَنْ يُعْطِيَهَا تَمْرًا أَوْ زَبِيئاً قَالَ لَا بَأْسَ بِذَلِكَ إِذَا رَضِيَتْ بِهِ كَاتِباً مَا كَانَ .

Ibn Mahboub, from Al Haris Bin Muhammad Bin Al Noman Al Ahowl, from Bureyd Al Ijaly,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I asked him^{-asws} about a man who married a woman upon a stipulation that he would teach her a Chapter from the Book of Allah^{-azwj} Mighty and Majestic'. He^{-asws} said: 'I^{-asws} do not like it that he should copulate with her until he has taught her the Chapter, and gives her something'. I said, 'Is it allowed if he were to give her a date or a raisin?' He^{-asws} said: 'There is no problem with that when she is pleased with it, whatever it may happen to be'.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَتْ زَوَّجْنِي فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ هَلَدِهِ فَقَامَ رَجُلٌ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ زَوَّجْنِيهَا فَقَالَ مَا تُعْطِيهَا فَقَالَ مَا لِي شَيْءٌ فَقَالَ لَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakim, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'A woman came over to the Prophet^{-saww}, so she said, 'Get me married'. So Rasool-Allah^{-saww} said: 'Who is for this one?' So a man stood up and he said, 'I will marry her, O Rasool-Allah^{-saww}!' So he^{-saww} said: 'What will you give her?' So he said, 'There is nothing for me'. So he^{-saww} said: 'No'.

قَالَ فَأَعَادَتْ فَأَعَادَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْكَلَامَ فَلَمْ يَثْمُ أَحَدٌ غَيْرَ الرَّجُلِ ثُمَّ أَعَادَتْ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي الْمَرَّةِ الثَّلَاثَةِ أَمْ تُحْسِنُ مِنَ الْقُرْآنِ شَيْئاً قَالَ نَعَمْ فَقَالَ قَدْ زَوَّجْتُكَهَا عَلَى مَا تُحْسِنُ مِنَ الْقُرْآنِ فَعَلِمَهَا إِيَّاهُ .

He^{-asws} said, 'So she re-iterated, and Rasool-Allah^{-saww} repeated the speech. But, no one stood up apart from that man. Then she re-iterated. So Rasool-Allah^{-saww} said during the third time: 'Are you good with anything from the Quran?' He said, 'Yes'. So he^{-saww} said: 'I^{-saww} hereby marry the two of you upon a (dower of) whatever you are good at from the Quran, so you will teach her it'.¹³

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ تَزَوَّجَ امْرَأَةً وَ لَمْ يَفْرُضْ لَهَا صَدَاقاً ثُمَّ دَخَلَ بِهَا قَالَ لَهَا صَدَاقُ نِسَائِهَا .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

¹² Al Kafi – V 5 – The Book of Marriage Ch 47 H 4

¹³ Al Kafi – V 5 – The Book of Marriage Ch 47 H 5

‘Abu Abdullah^{-asws} said regarding a man who married a woman and did not necessitate a dower for her, then copulated with her. He^{-asws} said: ‘For her would be a dower of his womenfolk’.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّمَا امْرَأَةٌ تَصَدَّقَتْ عَلَى رَوْحِهَا بِمَهْرِهَا قَبْلَ أَنْ يَدْخُلَ بِهَا إِلَّا كَتَبَ اللَّهُ لَهَا بِكُلِّ دِينَارٍ عَتَقَ رَقَبَةً قَبْلَ يَأْتِي رَسُولَ اللَّهِ فَكَيْفَ بِأَهْلِيَّةٍ بَعْدَ الدُّخُولِ قَالَ إِنَّمَا ذَلِكَ مِنَ الْمَوَدَّةِ وَالْأَلْفَةِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} said: ‘Whichever woman who donates upon her husband with her dower before he copulates with her, Allah^{-azwj} would Write for her (the reward of) the emancipation of a neck for each Dinar’. It was said, ‘O Rasool-Allah^{-saww}! So how would it be with her gifting it after the copulation?’ He^{-saww} said: ‘But rather, that is from the cordiality and the kindness’.¹⁵

The Lowest from the Dowry:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ مَا أَذْنَى مَا يُجْرَى مِنَ الْمَهْرِ قَالَ تَمَثَّالٌ مِنْ سَكَّرٍ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I said to him^{-asws}, ‘What is the lowest of what suffices from the dower?’ He^{-asws} said: ‘A lump of sugar’.¹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْمَشْرِقِيِّ عَنْ عِدَّةٍ حَدَّثُوهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِنَّ الْإِمَامَ يُفْضِي عَنِ الْمُؤْمِنِينَ الدُّيُونَ مَا خَلَا مَهْوَرِ النِّسَاءِ .

A number of our companions, form Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Al Mashraqy, form a number who narrated it,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The Imam^{-asws} would pay off the debts from the Believers except for the dowries of the women’.¹⁷

¹⁴ Al Kafi – V 5 – The Book of Marriage Ch 47 H 10

¹⁵ Al Kafi – V 5 – The Book of Marriage Ch 47 H 15

¹⁶ Al Kafi – V 5 – The Book of Marriage Ch 47 H 16

¹⁷ Al Kafi – V 5 – The Book of Marriage Ch 47 H 18

The copulation demolishes the immediate dower

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ دُخُولُ الرَّجُلِ عَلَى الْمَرْأَةِ يَهْدِمُ الْعَاجِلَ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Copulation of the man with the woman demolishes the immediate (dower) (i.e., renders it irrelevant)’.¹⁸

The man who agrees the dower but does not intend its payment

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أَمَّهَرَ مَهْرًا ثُمَّ لَا يَنْوِي قَضَاءَهُ كَانَ بِمَنْزِلَةِ السَّارِقِ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Ibn Fazzal, form one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The one who agrees a dower, then he does not intend to pay it, would be at the status of the thief’.¹⁹

The woman gifts herself to the man

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ وَ مُحَمَّدِ بْنِ سِنَانَ جَمِيعًا عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمَرْأَةِ تَهَبُ نَفْسَهَا لِلرَّجُلِ يَنْكِحُهَا بِغَيْرِ مَهْرٍ فَقَالَ إِنَّمَا كَانَ هَذَا لِلنَّبِيِّ (صلى الله عليه وآله) وَ أَمَا لغيرِهِ فَلَا يَصْلُحُ هَذَا حَتَّى يُعَوِّضَهَا شَيْئًا يُقَدِّمُ إِلَيْهَا قَبْلَ أَنْ يَدْخُلَ بِهَا فَلَوْ كَثُرَ وَ لَوْ تَوَبَّ أَوْ دَرَّهَمٌ وَ قَالَ يُجْزِيهِ الدَّرَّهَمُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan and Muhammad Bin Sinan, altogether from Ibn Muskan, from Al Halby who said,

‘I asked Abu Abdullah^{-asws} about the woman who gifts herself to the man who marries her without a dower. So he^{-asws} said: ‘But rather, this was for the Prophet^{-saww}, and as for the others, so this is not correct until he places something for her and sends it to her before he copulates with her, be it little or more, and even if it is a garment, or one Dirham’. And he^{-asws} said: ‘The Dirham suffices’.²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ امْرَأَةٌ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ فَقَالَ لَا تَحِلُّ الْمَهْرُ إِلَّا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ أَمَا غَيْرُهُ فَلَا يَصْلُحُ نِكَاحَ إِلَّا بِمَهْرٍ .

¹⁸ Al Kafi – V 5 – The Book of Marriage Ch 48 H 1

¹⁹ Al Kafi – V 5 – The Book of Marriage Ch 49 H 1

²⁰ Al Kafi – V 5 – The Book of Marriage Ch 51 H 1

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirhan, from Zurara,

(It has been narrated) from Abu Ja’far^{-asws}, said, ‘I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **[33:50] and a believing woman if she gave herself to the Prophet**. So he^{-asws} said: ‘The gifting is not Permissible except for Rasool-Allah^{-saww}, and as for others, so a marriage is not correct except with a dower’.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَحِلُّ الْهَيْئَةُ إِلَّا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ أَمَّا غَيْرُهُ فَلَا يَصْلُحُ نِكَاحٌ إِلَّا بِمَهْرٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, form Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinani,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The gifting is not Permissible except for Rasool-Allah^{-saww}, and as for others, so a marriage is not correct except with a dower’.²²

Appendix: Some examples of marriage Sermons

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَنَسِ بْنِ مُخْرِزٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ زَوَّجَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) امْرَأَةً مِنْ بَنِي عَبْدِ الْمُطَّلِبِ وَ كَانَ يَلِي أَمْرَهَا فَقَالَ الْحَمْدُ لِلَّهِ الْعَزِيزِ الْجَبَّارِ الْحَلِيمِ الْعَفَّارِ الْوَاحِدِ الْقَهَّارِ الْكَبِيرِ الْمُتَعَالِ سِوَاهُ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَ مَنْ جَهَرَ بِهِ وَ مَنْ هُوَ مُسْتَحْفٍ بِاللَّيْلِ وَ سَارِبٌ بِالنَّهَارِ

Ahmad Bin Muhammad, from Ismail Bin Mihran, from Ayman Bin Muhraz, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘Amir Al-Momineen^{-asws} solemnised the marriage of a woman from the Clan of Abdul Muttalib^{-as}, and he^{-asws} was in charge of her matter, so he^{-asws} said: ‘The Praise is for Allah^{-azwj}, the Mighty, the Compeller, the Lenient, the Forgiver, and One, the Subduer, the Great, the Limitless. It is the same from you all, the one who speaks secretly and the one who publicises with it, and the one who is concealed at night, and the one is visible by the day.

أَحْمَدُهُ وَ اسْتَعِينَهُ وَ أُوْمِنُ بِهِ وَ اتَوَكَّلْتُ عَلَيْهِ وَ كَفَى بِاللَّهِ وَكِيلًا مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَ لَا ضَلِيلَ لَهُ وَ مَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَ لَنْ نَجِدَ مِنْ دُونِهِ وَلِيًّا مُرْشِدًا

I^{-asws} Praise Him^{-azwj}, and seek His^{-azwj} Support, and believe in Him^{-azwj}, and rely upon Him^{-azwj}, and suffice with Allah^{-azwj} as a Representative. The one whom Allah^{-azwj} Guides, so he is the guided one and there is no straying for him, and the one who He^{-azwj} Lets to stray, so there is no guidance for him. And you will never find besides Him^{-azwj}, a Guardian, and a Guide.

²¹ Al Kafi – V 5 – The Book of Marriage Ch 51 H 2

²² Al Kafi – V 5 – The Book of Marriage Ch 51 H 3

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَشْهَدُ أَنَّ مُحَمَّدًا (صلى الله عليه وآله) عَبْدُهُ وَ رَسُولُهُ
بَعَثَهُ بِكِتَابِهِ حُجَّةً عَلَى عِبَادِهِ مَنْ أَطَاعَهُ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُ عَصَى اللَّهَ

And I^{asws} testify that there is no god except for Allah^{azwj}, One, there being no associates for Him^{azwj}. For Him^{azwj} is the Kingdom, and for Him^{azwj} is the Praise, and He^{azwj} is Able upon everything. And I^{asws} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, having Sent him^{saww} with His^{azwj} Book, a proof upon His^{azwj} servants. The one who obeys him^{saww} would have obeyed Allah^{azwj}, and the one who disobeys him^{saww} would have disobeyed Allah^{azwj}.

صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ كَثِيرًا إِمَامَ الْهُدَى وَ النَّبِيَّ الْمُصْطَفَى ثُمَّ إِنِّي أَوْصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا وَصِيَّةُ اللَّهِ فِي الْمَاضِينَ وَ الْعَايِينَ ثُمَّ تَزَوَّجَ.

Blessings me upon him^{saww} and his^{saww} Progeny^{asws}, and abundant greetings, and Imam^{asws} of the Guidance, and the Chosen Prophet^{saww}. Then, I^{asws} hereby advise you all with the fear of Allah^{azwj}, for it was an Advice of Allah^{azwj} in the past and the bygone (days)’. Then he^{asws} solemnised the marriage’.²³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ الْعَزْرِيِّ عَنْ أَبِيهِ قَالَ كَانَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِذَا أَرَادَ أَنْ يُزَوِّجَ قَالَ الْحَمْدُ لِلَّهِ أَحْمَدُهُ وَ اسْتَعِينُهُ وَ أَوْمِنُ بِهِ وَ اتَّوَكَّلُ عَلَيْهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أُرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ وَ
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Ahmad Bin Muhammad, form Obn Al Azramy, from his father who said,

‘Whenever Amir Al-Momineen^{asws} intended to solemnise a marriage, said: ‘The Praise is for Allah^{azwj}! I^{asws} Praise Him^{azwj} and seek His^{azwj} support, and believe in Him^{azwj}, and reply upon Him^{azwj}, and I^{asws} testify that there is no god except for Allah^{azwj}, One, there being no associates for Him^{azwj}. And I^{asws} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, having Sent Him^{azwj} with the Guidance and the true Religion, in order to Make it to prevail over the Religions, all of them, even though the Polytheists may dislike it. And Blessings be upon Muhammad^{saww} and his^{saww} Progeny^{asws}, and greetings be to you all and His^{azwj} Mercy and His^{azwj} Blessings.

أَوْصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَ لِيِ النَّعْمَةِ وَ الرَّحْمَةِ خَالِقِ الْأَنْامِ وَ مُدَبِّرِ الْأُمُورِ فِيهَا بِالْفُؤَادِ عَلَيْهَا وَ الْإِتْقَانِ لَهَا فَإِنَّ اللَّهَ لَهُ الْحَمْدُ عَلَى غَايِرِ مَا يَكُونُ وَ مَاضِيهِ وَ لَهُ الْحَمْدُ مُفْرَدًا وَ الثَّنَاءُ مُخْلِصًا بِمَا مِنْهُ كَانَتْ لَنَا نِعْمَةٌ مُؤْنَفَةً وَ عَلَيْنَا مُجَلَّلَةٌ وَ إِنِّيْنَا مُتَزَيِّنَةٌ خَالِقِ مَا أَعُوزَ وَ مُدَلِّلِ مَا اسْتَنْصَعَبَ وَ مُسَهِّلِ مَا اسْتَوْعِرَ وَ مُحْصِلِ مَا اسْتَيْسَرَ

I^{asws} advise you, servants of Allah^{azwj}, with the fear of Allah^{azwj}, Protector of the Bounties and the Mercy, Creator of the people, and Manager of the affairs with Power over it and Mastery for it. Therefore, for Allah^{azwj} is the Praise upon the occurrences which are to transpire and what has passed, and for Him^{azwj} is the sole Praise being for Him^{azwj}, and the sincere Extollation with whatever is from Him^{azwj} which would be a Grace to us and a covering upon

²³ Al Kafi – V 5 – The Book of Marriage Ch 43 H 2

us and an adornment to us; Creator of what is honourable and a disgrace, what is difficult and what is easy, what is hard and what is soft.

مُبْتَدِئُ الْخَلْقِ بَدَأَ أَوَّلًا يَوْمَ ابْتَدَعَ السَّمَاءَ وَ هِيَ دُخَانٌ فَقَالَ لَهَا وَ لِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ فَفَضِيحُهُ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَ لَا يَغْوَرُهُ شَدِيدٌ وَ لَا يَسْتَيْمُهُ هَارِبٌ وَ لَا يَفْوُتُهُ مُزَائِلٌ يَوْمَ تُؤْتَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ ثُمَّ إِنَّ فُلَانَ بِنَ فُلَانٍ .

He^{-azwj} Initiated the creation with an initiation on the first day, initiating the sky, and it was smoke, so He^{-azwj} Said to it and the earth: “Either come willingly or unwillingly”. They both said: ‘We come willingly’. Thus, He^{-azwj} Judged them both as seven skies in two days; and neither were its resources severe nor could the flier precede Him^{-azwj} nor is a perishable thing lost from Him^{-azwj}. The Day in which every soul shall be paid what it had earned and they would not be oppressed. Thereafter, so and so (are to be married)’.²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى قَالَ حَدَّثَنِي الْعَبَّاسُ بْنُ مُوسَى الْبَغْدَادِيُّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) جَوَابًا فِي حُطْبَةِ التَّكْوِينِ الْحَمْدُ لِلَّهِ مُصْطَلَفِي الْحَمْدِ وَ مُسْتَحْلِصِيهِ لِنَفْسِهِ مَجْدٌ بِهِ ذِكْرُهُ وَ أَسْتَى بِهِ أَمْرُهُ نُحْمَدُهُ غَيْرَ شَاكِينَ فِيهِ نَرَى مَا نُعَدُّهُ رَجَاءً نَجَاحِهِ وَ مِفْتَاحَ رِزَاقِهِ وَ تَنْتَاقِلُ بِهِ الْحَاجَاتِ مِنْ عِنْدِهِ وَ نَسْتَهْدِيهِ اللَّهُ بِعِصْمِ الْهُدَى وَ وَثَاقِي الْعُرَى وَ عَزَائِمِ التَّقْوَى وَ نَعُوذُ بِاللَّهِ مِنَ الْعَمَى بَعْدَ الْهُدَى وَ الْعَمَلِ فِي مَضَلَّاتِ الْهُوَى

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa who said, ‘Al Abbas Bin Musa Al Baghdady narrated to us,

(It has been narrated) raising it to Abu Abdullah^{-asws}, in answer to a sermon of the marriage: ‘The Praise is for Allah^{-azwj}, the Chosen for the Praise, sincerely for Himself^{-sawww}, His^{-azwj} Mention being Glorified by Him^{-azwj}, and His^{-azwj} Command being Radiated by Him^{-azwj}. We^{-asws} Praise Him^{-azwj} without being in doubt. We^{-asws} see what we^{-asws} prepare hoping for its success and as keys to its benefits, and we^{-asws} attain the needs by it from His^{-azwj} Presence. And we^{-asws} seek Guidance of Allah^{-azwj} with the impeccable Guidance, and firm Security, and determined piety. And we seek Refuge with Allah^{-azwj} from the blindness after the Guidance, and the actions during straying desires.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ عَبْدٌ لَمْ يَعْبُدْ أَحَدًا غَيْرَهُ اصْطَفَاهُ بِعِلْمِهِ وَ أَمِينًا عَلَى وَحْيِهِ وَ رَسُولًا إِلَى خَلْقِهِ فَصَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

And I^{-asws} testify that there is no god except for Allah^{-azwj}, One, there being no associates for Him^{-azwj}, and I^{-asws} testify that Muhammad^{-sawww} is His^{-azwj} servant and His^{-azwj} Rasool^{-sawww}, a servant such that he^{-sawww} never worshipped anyone apart from Him^{-azwj}. He^{-azwj} Chose him^{-sawww} with His^{-azwj} Knowledge, and a trustworthy upon His^{-azwj} Revelation, and a Rasool^{-sawww} to His^{-azwj} creatures. So, may Allah^{-azwj} Send His^{-azwj} Blessings upon him^{-sawww} and his^{-sawww} Progeny^{-asws}.

أَمَّا بَعْدُ فَقَدْ سَمِعْنَا مَقَالَتَكُمْ وَ أَنْتُمْ الْأَحْيَاءُ الْأَقْرَبُونَ نَزَعْنَا فِي مُصَاهَرَتِكُمْ وَ نُسْعِفُكُمْ بِحَاجَتِكُمْ وَ نَضُنُّ بِإِحَائِكُمْ فَقَدْ شَفَعْنَا شَافِعَكُمْ وَ أَنْكَحْنَا حَاطِبَكُمْ عَلَى أَنَّ لَهَا مِنَ الصَّدَاقِ مَا ذَكَرْتُمْ نَسْأَلُ اللَّهَ الَّذِي أُنْبِئَ الْأُمُورَ بِغُدْرَتِهِ أَنْ يَجْعَلَ عَاقِبَةَ مَجْلِسِنَا هَذَا إِلَى حَاجَتِهِ إِنَّهُ وَلِيُّ ذَلِكَ وَ الْقَادِرُ عَلَيْهِ .

Thereafter, so we^{-asws} have heard your speeches, and you are the neighbours, the nearest ones we^{-asws} wish to be in your alliance, and assisting you in your needs, and desiring to be

²⁴ Al Kafi – V 5 – The Book of Marriage Ch 43 H 4

your brethren. So we^{-asws} have accepted the intercession of your interceders, and we^{-asws} hereby marry to your proposer upon a stipulation that for her would be from the dower what you have mentioned. We^{-asws} ask Allah^{-azwj} Who Endorsed the affairs with His^{-azwj} Measurement, that He^{-azwj} Makes the end result of this gathering of ours to be what He^{-azwj} Loves, Him^{-azwj} being the Guardian of that and the One Able over it’.²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَخْطُبُ بِحِذِّهِ الْحُطْبَةَ الْحَمْدُ لِلَّهِ الْعَالِمِ بِمَا هُوَ كَائِنٌ مِنْ قَبْلِ أَنْ يَدِينَ لَهُ مِنْ خَلْقِهِ دَائِنٌ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ مُؤَلِّفِ الْأَسْبَابِ بِمَا جَرَتْ بِهِ الْأَقْلَامُ وَ مَضَتْ بِهِ الْأَحْتَامُ مِنْ سَابِقِ عِلْمِهِ وَ مُقَدِّرِ حُكْمِهِ أَحْمَدُهُ عَلَى نِعْمِهِ وَ أَعُوذُ بِهِ مِنْ نِقْمِهِ وَ أَسْتَهْدِي اللَّهَ الْهُدَى وَ أَعُوذُ بِهِ مِنَ الضَّلَالَةِ وَ الرَّذَى مَنْ يَهْدِهِ اللَّهُ فَقَدْ اهْتَدَى وَ سَلَكَ الطَّرِيقَةَ الْمُسْتَقِيمَةَ وَ غَنِمَ الْعَيْمَةَ الْعُظْمَى وَ مَنْ يُضَلِّبِ اللَّهَ فَقَدْ حَارَ عَنِ الْهُدَى وَ هَوَى إِلَى الرَّذَى

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Azeem Bin Abdullah who said,

‘I heard Abu Al-Hassan^{-asws} address with this sermon: ‘The Praise is for Allah^{-azwj}, the Knower with what is to occur before anyone from His^{-azwj} creatures realises it. The Originator of the skies and the earth. The Composer of the causes with what the Pens flow with, and the Ordained matters occur from the precedence of His^{-azwj} Knowledge, and a measurement of His^{-azwj} Wisdom. I^{-asws} Praise Him^{-azwj} upon His^{-azwj} Bounties, and I^{-asws} seek Refuge with Him^{-azwj} His^{-azwj} Vengeance, seeking Guidance of Allah^{-azwj}, and I^{-asws} seek Refuge with Him^{-azwj} from the straying and the destruction. The one whom Allah^{-azwj} Guides, so he has travelled upon the ideal road, and has acquired the best of the booties; and the one who Allah^{-azwj} Lets to stray, so he is perplexed from the guidance and collapsed into the destruction.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ الْمُصْطَفَى وَ وَابِيُّهِ الْمُرْتَضَى وَ بَعِيثُهُ بِالْهُدَى أَرْسَلَهُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَ اخْتِلَافٍ مِنَ الْمَلِكِ وَ انْقِطَاعٍ مِنَ السُّبُلِ وَ دُرُوسٍ مِنَ الْحِكْمَةِ وَ طُمُوسٍ مِنَ الْأَغْلَامِ الْهُدَى وَ الْبَيِّنَاتِ

And I testify that there is no god except for Allah^{-azwj}, One, there being no associates for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, the Chosen one, and His^{-azwj} Guardian with whom He^{-azwj} is Pleased with, and Sent him^{-saww} with the Guidance. He^{-azwj} Sent him^{-saww} upon where there was an interval from the Rasools^{-as} and there was differing among the nations, and there was an interruption from the ways and the teachings from the Wisdom, and obscurities from the banners of the Guidance and the proofs.

فَبَلَّغَ رَسُولُهُ رَّبَّهُ وَ صَدَعَ بِأَمْرِهِ وَ أَدَّى الْحَقَّ الَّذِي عَلَيْهِ وَ تُوِّفِيَ فَقِيداً مُحْمُوداً (صلى الله عليه وآله) ثُمَّ إِنَّ هَذِهِ الْأُمُورَ كُلَّهَا بِيَدِ اللَّهِ تَجْرِي إِلَى أَسْبَابِهَا وَ مَقَادِيرِهَا فَأَمَرَ اللَّهُ بِجَرِّهِ إِلَى قَدَرِهِ وَ قَدَرُهُ يَجْرِي إِلَى أَجَلِهِ وَ أَجَلُهُ يَجْرِي إِلَى كِتَابِهِ وَ لِكُلِّ أَجَلٍ كِتَابٌ يَمْحُو اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ

So he^{-saww} delivered the Message of his^{-saww} Lord^{-azwj}, and implemented His^{-azwj} Commands and fulfilled the Truth which he^{-saww} was upon, and he^{-saww} passed away and the Praiser^{-saww} is very much missed. Then, these matters are in the Hands of Allah^{-azwj}, all of them, Causing them to flow to its reasons and its measurements. So Allah^{-azwj} Commanded that these flow by His^{-azwj} Measurement, and Measured it to flow to its term, and flowing it to its prescribed time, and

²⁵ Al Kafi – V 5 – The Book of Marriage Ch 43 H 5

for every term there is a prescribed time. **Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book [13:39].**

أَمَّا بَعْدُ فَإِنَّ اللَّهَ جَلٌّ وَعَزٌّ جَعَلَ الصِّهْرَ مَأْلَفَةً لِلْقُلُوبِ وَ نِسْبَةَ الْمُنْسُوبِ أَوْشَجَ بِهِ الْأَرْحَامَ وَ جَعَلَهُ رَأْفَةً وَ رَحْمَةً إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ وَ قَالَ فِي مُحْكَمِ كِتَابِهِ وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَ صِهْرًا وَ قَالَ وَ أَنْكِحُوا الْأَيَامَى مِنكُمْ وَ الصَّالِحِينَ مِن عِبَادِكُمْ وَ إِمَائِكُمْ

Thereafter, Allah^{-azwj} Mighty and Majestic as a cordiality for the hearts, and as a link linking it to the womb relationships, and Made it a kindness and a mercy, and in that are signs for the worlds. And He^{-azwj} Said in the Decisive of His^{-azwj} Book **And He it is Who Created a mortal from the water, so He Made for him relationships of lineage and marriage [25:54];** and He^{-azwj} Said **And marry those among you who are single and those who are fit among your male slaves and your female slaves [24:32].**

وَ إِنَّ فُلَانًا بَنُ فُلَانٍ بِنْتُ فُلَانٍ قَدْ عَرَفْتُمْ مَنْصِبَهُ فِي الْحَسَبِ وَ مَذَهَبَهُ فِي الْأَدَبِ وَ قَدْ رَغِبَ فِي مُشَارَكَتِكُمْ وَ أَحَبَّ مُصَاهَرَتَكُمْ وَ أَنَا كُمْ حَاطِبًا فَتَاتَكُمُ فُلَانَةٌ بِنْتُ فُلَانٍ وَ قَدْ بَدَلْ لَهَا مِنَ الصَّدَاقِ كَذَا وَ كَذَا الْعَاجِلُ مِنْهُ كَذَا وَ الْأَجَلُ مِنْهُ كَذَا فَشَقِّعُوا شَافِعَنَا وَ أَنْكِحُوا حَاطِبَنَا وَ رُدُّوا رَدًّا جَمِيلًا وَ قُولُوا قَوْلًا حَسَنًا وَ اسْتَغْفِرُوا اللَّهَ لِي وَ لَكُمْ وَ لِكُلِّ مِسْلِمٍ .

And, so and so, son of so and so is from the ones whom you know of his nobility and his lineage, and his doctrine in the etiquettes, and he has desired regarding participating with you and loves to be related to you, and has given you a proposal for your so and so young girl, daughter of so and so, and has extended to her such and such from the dower, the immediate being such and such, and the delayed being such and such (amount). Therefore, accept our intercession and marry our proposer, and return him with a beautiful returning, and say beautiful words, and seek Forgiveness of Allah^{-azwj} for me^{-asws} and for you all, and for the entirety of the Muslims’.²⁶

²⁶ Al Kafi – V 5 – The Book of Marriage Ch 43 H 6