



THE LEGISLATED RULING CONCERNING EXCESSIVENESS WITH THE MAHR (BRIDAL DOWRY)¹

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Q: The bridal dowries have increased. The young men do not have the ability to marry because they do not have the financial means to fulfill what is requested of them to marry. What is the legislated ruling concerning this? Benefit us and may Allâh reward you with good.

A: This is not befitting and is wrong. On the contrary it is obligatory on the guardians of the young women to choose for their daughters and their female relatives a man who is capable of marriage without looking at his wealth. Indeed the Prophet ﷺ said:

“When there comes to you one who’s practicing of Islaam pleases you and he is trustworthy then marries your female relative to him. If you do not then there will be Fitnah (trial and tribulation) upon the earth and great corruption”.

Therefore, the narration indicates that when the man is known to be trustworthy and God-fearing then it is obligatory that the guardian marry his daughter to him even with the smallest of dowry. And there occurs in the prophetic narration:

“The best of the women are those who are lenient in regards to the bridal dowry”.

¹ Arabic source: <http://fatawa.al-islam.com/fatawa/Display.asp?FatwaID=1210&ParentID=2&Page=1>

A man came to al-Hasan al-Basree and said to him,

“O Aboo Sa’eed I have a daughter whom many have requested for marriage so who do you hold that I should marry her to?” He said, “My cousin, marry her to the one who fears Allâh and who is conscious of Him, for if he loves her he will honor her and if he dislikes her he will not oppress her.”

Therefore, it has been appointed over the guardians of the young women not to be excessive with the bridal dowries and to choose for the women that they are over suitable men who fear Allâh and that are conscious of Him just as the *Salaf-us-Saalih* (the Rightly-Guided Predecessors) did.

What benefit is there in being excessive with the *Mahr* (Bridal Dowry)? Indeed the women are *Shaqaiiq* (sisters) of the men just as the man is in need of the woman. Likewise the woman is in need of the man so being excessive with the *Mahr* is not desired in the Divine Legislation nor does it support the intellect. High dowries were not legislated in the Divine Legislation so it is obligatory for the Muslims to leave off excessiveness and negligence concerning the dowries and that the one wanting to marry pay what is facilitated for him and the guardian of the young woman accepts it and marries his daughter to the man that is capable of taking care of a family and who is God-fearing. Whose daughter is like Fatimah and whose father is like the Messenger of Allâh ﷺ?! The Messenger married his daughter to ‘Alee peace be upon him with a very small dowry which in today’s times does not even equal six *Dirham*, and Allâh knows best.