



ZAINAB (a.s.) organization of greater seattle
cruise at www.zainab.org

nikah (marriage) form

computer file number: _____

to make an appointment please contact the resident aalim or send an email at aqd@zainab.org

note:

- bridegroom and bride must be sane, and of the legal age and abide by all laws.
- bridegroom and bride must accept this marriage, on their own free wills and consents.
- for a virgin girl, father or paternal grandfather, in the case of absence of the father, acts as an advisory whose permission is needed before marriage.
- bridegroom and bride must not have been nursed by the same wet nurse.

all information needed

please fill it out and mail it to the ZAINAB (a.s.) organization of greater seattle, 5723 198th st sw, lynwood, wa-98036, usa

01-bride

first name: _____ middle _____

last name: _____ ssn: _____

date of birth: _____ tel: _____

email: _____

address: _____

bride's father's full name: _____

bride's father's tel: _____

is bride a virgin? yes _____ no _____

if yes, her wali's (father's/paternal grandfather's) signature: _____
sign _____ date _____

is this the bride's first marriage? yes _____ no _____

if no, write the date of islamic divorce (also submit the legal divorce papers)
dd _____ mm _____ yyyy _____

bride's sign: _____ groom's sign: _____



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bride's legal
signature (as in her
valid driver's
license/state id) :

(please bring valid
driver's license /
state id)

i, hereby declare, under the oath and
under the penalty of perjury, that all
the above-mentioned information is
totally true and correct. i understand
that furnishing false information or
hiding any necessary information may
result in unexpected legal consequences.

sign

date

02-groom

first name: _____

middle _____

last name: _____

ssn: _____

date of birth: _____

tel: _____

email: _____

address: _____

groom's father's full
name: _____

bridegroom's legal
signature (as in his
valid driver's
license/state id) :

(please bring valid
driver's license /
state id)

i, hereby declare, under the oath and
under the penalty of perjury, that all
the above-mentioned information is
totally true and correct. i understand
that furnishing false information or
hiding any necessary information may
result in unexpected legal consequences.

sign

date

bride's sign: _____ groom's sign: _____



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D3-mahr (gift / dowry)

both the bride and the bridegroom, should agree upon something as mahr. mahr is a gift that is necessary (wajib) to be paid by the groom to the bride. mahr can be anything that has a benefit and a market value such as money, gold, book, flower, taking the bride for hajj, ziyarat, even labor such as teaching quraan etc. mahr can be prompt, paid at the time of marriage, or deferred, paid later upon request of the bride. in the second case (deferred mahr), the bride can ask for the mahr at any time after the marriage.

please determine the amount of the mahr:

- | | | | | |
|----------|--------------------------|--------|--------------------------|----------|
| 1. _____ | <input type="checkbox"/> | prompt | <input type="checkbox"/> | deferred |
| 2. _____ | <input type="checkbox"/> | prompt | <input type="checkbox"/> | deferred |
| 3. _____ | <input type="checkbox"/> | prompt | <input type="checkbox"/> | deferred |
| 4. _____ | <input type="checkbox"/> | prompt | <input type="checkbox"/> | deferred |
| 5. _____ | <input type="checkbox"/> | prompt | <input type="checkbox"/> | deferred |

i/we agree with the above mentioned.

bride's sign: _____ groom's sign: _____

D4-sharaait (conditions)

bride and bridegroom can agree upon a condition(s) at the time of marriage, otherwise the marriage will be absolute (mutlaq), and without any condition (unconditional). in the case of putting some conditions, such condition(s) become necessary (binding), and therefore should be fulfilled.

(please note that these conditions are to protect the women, the men and their family from the threatening moral chaos and vacuum-of-the-values disastrous situations in the non-Divine culture and society, which some have fallen prey of, causing a bad name for islam, damaging the great unsurpassable value-system of islamic morality before others in the society, and causing injustice for men, women or children. islam stands for justice for all, meaning no husband has the right to oppress the wife and no wife has the right to oppress the husband, and they both don't have the right to oppress the children. once any mubah (islamically permissible) condition is agreed upon by both the parties, it is applicable and binding for both.)

bride's sign: _____ groom's sign: _____



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islamicly, the wife is entitled to get shar'iee divorce after receiving the wikalat from the husband in the following situations to ensure the islamic justice system.

1. proven conviction upon a crime according to the islamic shariah which harms the dignity of the wife or her status
 yes no
2. unjustifiably abandons his wife without her consent for six months without a relationship
 yes no
3. if the husband is unable to have children for five years due to proven sexual illness, or if the husband has a hard-to-cure illness which endangers continuity of safe relationship with the wife
 yes no
4. when the husband disappears and six months pass after the wife turns to al-hakim ash-shar'iee or his wakeel
 yes no
5. the husband does not provide the 'nafaqah' (sustenance) to the wife for six months for whatever reason, as determined by al-hakim ash-shar'iee or his wakeel
 yes no
6. the husband does not fulfill his 'faraaidh' (obligations) towards the wife for six months as determined by al-hakim ash-shar'iee or his wakeel, and could not be persuaded for that either
 yes no
7. husband gets another wife without the consent of the earlier wife
 yes no
8. the attitude of the husband is extremely intolerable, as determined by al-hakim ash-shar'iee or his wakeel, for his wife
 yes no
9. husband does not exercise 'islamic justice' among all, as determined by al-hakim ash-shar'iee or his wakeel
 yes no
10. madness of the husband in the case when the faskh is not possible
 yes no
11. if the husband enters in a job which is not suitable or is harmful to the dignity of the wife or her status, as determined by al-hakim ash-shar'iee or his wakeel
 yes no
12. if the husband is subjected to 5 years or more of imprisonment without bail by an islamic court of justice
 yes no
13. if the husband divorced the wife in a legal court.
 yes no
14. in the case of alcoholism, drug addiction, sexual corruption of the husband.
 yes no

bride's sign: _____ groom's sign: _____



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a. in the above 14 conditions, on behalf of the husband, I give my to-be wife the power of irrevocable representation (wikalat, becoming an agent on behalf of the husband), and the power to appoint a representative for her (wakeel fit-tawkeel), for islamic divorce.

b. other conditions: _____

I agree with the above 'a' and 'b' conditions,
groom's sign: _____

note: if the shar'iee divorce is not due to the fact that the wife is a "nashizah", the husband is liable to provide half of the current assets he acquired during the marital relationship.

i/we agree with all the above mentioned.

bride's sign: _____ **groom's sign:** _____

05-witnesses:

please name two witnesses with their addresses. (this is only for the sake of printing the names beforehand, otherwise the witnesses will be determined later.)

witness 1:

full name _____

address _____

email _____

tel _____

sign _____

witness 2:

full name _____

address _____

email _____

tel _____

sign _____

resident aalim's sign: _____ **date:** _____

important: this marriage form is considered to be void and legally invalid, if it does not bear the special seal of the ZAINAB (a.s.) organization of greater seattle along with the registered computer file number.

bride's sign: _____ **groom's sign:** _____