



The Lafal Marriage Concepts in Indonesia (Comparative Analysis and Approaches to the Book of *Fiqh al-Islam wa Adillatuh* Wahbah Zuhaili and *Fiqh al-Sunnah* by Sayyid Sabiq)

Abstract

This study examines the principles used in Indonesian marriage ceremonies with various subjects. Philosophers have refused to use the term "marriage and marriage" in a marriage contract because the word "marriage" is based on QS Al-Azhab verse 37. The methods used in this study are comparative studies of the texts of the books of *Fiqh al-Islam wa Adillatu* by Wahbah Zuhaili and *Fiqh al-Sunnah* by Sayyid Sabiq. The results show that the laws of marriage used are based on their interpretation rather than their own, given the witnesses have a desire or suggestion to marry and be understood. It is therefore considered legal to use pronouns other than those stipulated in the Qur'an nash. Although Sayyid Sabiq said the agreement should be in terms that can be understood by both parties and not use vague words.

Keywords: Law, pronunciation, banjo, law, and marriage.

Introduction

Any marriage shall be effected by a marriage contract that is binding on both parties to which the marriage contract is legally binding. Marriage is a contract that includes legal provisions on the right to have a sexual relationship with a marriage partner or a tazwij, or both are intended to own, have fun and enjoy a woman's life. There are differences of opinion in *ijab* and *qabul* in the form of speech or in the form of writing or in the form of gestures. As for the marriage

Commented [EN1]: What is the Lafal Marriage Concept in Indonesia and how does it compare to other approaches to Islamic law, as discussed in the books *Fiqh al-Islam wa Adillatuh* by Wahbah Zuhaili and *Fiqh al-Sunnah* by Sayyid Sabiq?

- Commented [EN2]:**
1. What is the Lafal Marriage Concept in Indonesia and how has it evolved over time?
 2. How does the Lafal Marriage Concept in Indonesia compare to other Islamic marriage concepts around the world?
 3. What are the key features of the Lafal Marriage Concept in Indonesia, as described in the books *Fiqh al-Islam wa Adillatuh* by Wahbah Zuhaili and *Fiqh al-Sunnah* by Sayyid Sabiq?
 4. How do social and cultural factors influence the practice of the Lafal Marriage Concept in Indonesia?
 5. What are the legal implications of the Lafal Marriage Concept in Indonesia, and how does it intersect with Indonesian family law?
 6. How do Indonesian Muslims interpret and apply the principles of the Lafal Marriage Concept in their daily lives?
 7. What are the challenges and controversies surrounding the Lafal Marriage Concept in Indonesia, and how have they been addressed?
 8. What role do Islamic scholars and institutions play in shaping the Lafal Marriage Concept in Indonesia, and how do their views differ?
 9. How do non-Muslims in Indonesia view the Lafal Marriage Concept, and how has their perception influenced its practice?
 10. What can be learned from a comparative analysis of the Lafal Marriage Concept in Indonesia and other Islamic marriage concepts, and how can this knowledge be applied in a global context?

ceremony, the philosophers agreed on the validity of the marriage to Lafal, decided upon by scholars, is the term nakaha or zawaja, or the interpretation of both.

As a consequence, certain rules such as "I will" and "I will marry," applicable for marriage, are developed in the Qur'an. Nevertheless, the laws used in marriage ceremonies also contain some scientific opinions. According to scholars, Shafi'i states that marriage is a marriage contract with pronunciation or *zauj* - نكاح زوج - who have the sense of having. In other words, a person can have or have the pleasure of a partner by marriage. In Hanabilah's marriage, the scholars of Hanafiyah hold the same view about the marriage ceremony as "nikah" and the word "tazwij," meaning that a man has a woman fun and vice versa .

Whereas if Imam Abu Hanifah thinks that the covenant can be made with all the editors who indicate the purpose of marriage, even with *al-tamlika* (ownership), *al-hibah*(submission), *al-bay* (sale), *al atha* (gift), *al-Ibahah* (be permitted), and *al-ihlal* (lawful), throughout the course accompanied by *qarinah* (association) that indicates the meaning of marriage. However, the contract is invalid if it is made with *al-ijarah* (rent) or *al-ariyah* (loan) because the two words do not mean sustainability or continuity.

There is a dispute over the worth of a contract for this reason. Unlike clerics who use the word for sale, there are recitations that do not suggested the granting of something in permanent possession of life. There are also clerics that use it for sale. Because in the contract the author recognizes that to use and alter a marriage that is not permissible in a partnership, but in the same way it consists of a marriage sacred to a marriage that is improper, since the marriage contract belongs in a special sense to the union (also) known as the covenant.

So the question arises, whether to use a revised alphabet not based on the Qur'an law, whether the marriage contract is legitimate. Since Islam's principles and law laws are the Qur'an and the second is the Sun-Sunna, so when we do anything contained in the nash, that's what we should add. As if to say, "I've got half of you married," then his marriage was void. Thus, in the discussion, the author finds how if there are also people in a society who change the language by using words that are not described in the Qur'an, but according to the Indonesian custom that has different local languages and a custom-based marriage.

Study of the Book of Preliminary Pronunciation

1. The *Fiqh al-Islam Wa Adillatuh*

The Wahbah al-Zuhaili says akad of the marriage ceremony when it was:

صيغة الزواج :

أولاً - ألفاظ الزواج :

أما الألفاظ التي اتفق الفقهاء على انعقاد الزواج بها: فهي لفظ: أنكحت وزوجت، لورودهما في نص القرآن في قوله تعالى: {زوجناكها} [الأحزاب:33/37] وقوله: {ولا تنكحوا ما نكح آبائكم} [النساء:4/22].

On the basis of the text cited on page 38 of the Book of Islamic Jurisprudence. 7, considering the rules used in marriage that the devotees mentioned in marriage about the nature of marriage, that is, the term marriage and marriage, as found in the Qur'an surah al-Azhab verse 37, because that verse makes it clear that we have a word that we marry her. For this reason, it is the philosophers who use it as a marriage metaphor.

وأما الألفاظ التي اتفق الفقهاء على عدم انعقاد الزواج بها: فهي التي لا تدل على تملك العين في الحال ولا على بقاء الملك مدة الحياة، وهي: الإباحة والإعارة والإجارة والمتعة والوصية والرهن والوديعة ونحوها.

وأما الألفاظ التي اختلفوا في انعقاد الزواج بها: فهي لفظ البيع، ولفظ الهبة، ولفظ الصدقة، أو العطية ونحوها مما يدل على تملك العين في الحال

And some scholars see it as using a method other than that specified in the Quran by using a slogan that does not mean eternal life and does not signify the existence of a present-day gift such as lending for sale, temporary enjoyment and the like. Is deemed invalid.

قال الحنفية، والمالكية على الراجح: ينعقد الزواج بها بشرط نية أو قرينة تدل على الزواج، كبيان المهر وإحضار الناس، وفهم الشهود المقصود؛ لأن المطلوب التعرف على إرادة العاقدين، وليس للفظ اعتبار، وقد ورد في الشرع ما يدل على الزواج بلفظ الهبة والتمليك.

Some scholars, however, still disagree about marriage and change it. As a Hanfiyah scholar is regarded as a strong opinion by modifying the pronouns of marriage with the word grant, ownership and the like, because in a marriage ceremony only the intention is looked at and the implication shows that marriage is not a wedding.

الأول - في قوله تعالى: {وامرأة مؤمنة إن وهبت نفسها للنبي، إن أراد النبي أن يستنكحها خالصة لك من دون المؤمنين} [الأحزاب:33/50] والخصوصية للنبي في صحة الزواج بدون مهر، لا باستعمال لفظ الهبة، والثاني - قول الرسول صلى الله عليه وسلم لرجل لم يملك مالا يقدمه مهراً: «قد ملكتها بما معك من القرآن» (1). وهذا هو الراجح لدي؛ لأن العبرة في العقود للمعاني لا للألفاظ والمباني.

This is based on the words of the prophet and Qs al-azhab verse 50 that the prophet had a valid marriage without dowry because of a woman who surrendered herself to the prophet if he wanted to marry her. So there was a grant word at that time. But the meaning of the verse is only for the prophet not for his people that marriage can be without dowry rather than the gift of giving.

Also in the hadith of the prophet, it is explained that there was a man who had no property used for dowry. The Messenger of Allah (may peace be upon him) said: "I have made it your possession by teaching him the Qur'an." Thus it is in these verses and hadiths that some scholars have argued that the marriage contract can use the words "privately" and "hibah".

2. Book of *Fiqh al-Sunnah*

While in the book of *Fiqh al-Sunnah*, Sayyid Sabiq understood the concept of marriage only in general:

ألفاظ الإنعقاد:

(1) ينعقد الزواج بالالفاظ التي تؤدي إليه باللغة التي يفهمها كل من المتعاقدين، متى كان التعبير الصادر عنهما دالا على إرادة الزواج، دون لبس أو إبهام.

قال شيخ الاسلام ابن تيمية: وينعقد النكاح بما عده الناس نكاحا بأي لغة ولفظ وفعل كان ومثله كل عقد وقد وافق الفقهاء على هذا بالنسبة للقبول، فلم يشترطوا اشتقاقه من مادة خاصة، بل يتحقق بأي لفظ يدل على الموافقة أو الرضا، مثل: قبلت، وافقت، أمضيت، نفذت.

أما الإيجاب فإن العلماء متفقون على أنه يصح بلفظ النكاح والتزويج، وما اشتق منهما مثل: زوجتك، أو أنكحتك: لدلالة هذين اللفظين صراحة على المقصود.

واختلفوا في انعقاده بغير هذين اللفظين، كلفظ الهبة أو البيع أو التملك أو الصدقة.

According to the script quoted from the sunnah in the chapter *Akdu al-marriage* the essay Sayyid sabiq states When performing a marriage, the contract should use words understood by both parties and cannot use vague or obscure words. As for their scholars agree to use the word *zawwajtuka, ankahtuka*. Because both of them show a clear word for marriage. But the sects disagree on the words used other than those two words as I sell, I own, or I give. Because in those words there is no bond between them.

However, some scholars allow the use of these words, noting that it is important to have the intention of both to marry and that there is no requirement to use specific words. Because they see the importance of having a legally recognized meaning so that the pronunciation of the meaning is the same. But if they also use figurative words in the qabul, they are legally abusive.

Whereas if using a language other than the Arabic language in a marriage contract, the learned jurists agree that it is lawful and valid that neither they nor the one who performs the agreement does not understand the Arabic language. And as for the dumb people, because they are only required to use words that correspond to the meaning of marriage in the language they use, and are not required to use and learn the language of marriage in Arabic.

However, the problem is that they are both understandings, capable and fluent in the Arabic language, but not using the Arabic language in the agreement, this may raise questions.

One of the opinions of the scholars is that of ibn qudamah and also the opinion of the shaykh priest, "if he can pronounce the marriage in Arabic, and he does not speak it in Arabic then his agreement will be invalid". And the scholars of Hanafiyah also explain that if those who are willing to understand Arabic, and do not use it, are considered invalid. Because this is exactly the agreement made using halal words.

Problems of Lafal Marriage in Islamic Law

1. The Meaning of Lafal Marriage

in the Qur'an and Hadith, marriage is called marriage (النكاح) and az-ziwaj or az-zawj or az-zijah (الزيجو - الزواج).

Marriage is a real form of union between a man who is a husband and a wife, performed in front of two witnesses at least, using *sighat* ijab and qabul. As for the fuqaha regarding the definition of marriage. Meaning: A covenant containing the ability to have intercourse with the word Nikah or Tazwij. "From the above definition, it can be concluded that al-Malkari only saw his legal ability, in this case the law was that a man's relationship with a woman was illegal.

But to memorize the major Indonesian dictionary is one way to tell the sound. While marriage is a family (a contract) that is governed by the laws and teachings of religion. It can therefore be argued that marriage is one way of speaking in a marriage covenant.

2. The criteria of Pillars in Marriage

Pillars by the scholars of the Hanafiyah are those that determine the existence of something, and are part of its essence, while the requirements of them are the determinants of its existence, and are not part of its essence.

Pillars of the ulama are the things that cause the existence and existence of something. Something is not going to happen except with it, or in other words it is a must. In their popular words, harmony is something that Shari'a law cannot exist except with it or is also interpreted as something that determines the essence of something, whether it is part of it or not. Whereas the terms are the things that determine the existence of something and not part of it.

The scholars agree that ijab and qabul are a pillar because both they cause one of the brides to bind themselves to the other, while the solemnity is a condition for both. The rule of marriage according to the scholars of Hanafiyah is only ijab and qabul. While according to the scholars there are four, namely, shigat, (ijab and qabul), wife, husband, and guardian. The husband and guardian are the two who say the word. Whereas this a *treaty ritual definite* (fun) that is the second purpose of the bridegroom in marriage, while dowry is not a thing in the covenant. Mahar is just as much a requirement for a witness as a condition in a marriage.

However, among scholars in setting the precepts, there are differences of opinion. According to Malikiyah that the rules in marriage are made up of guardians, dowries, husbands, and wives. While according to shayfiyah it is argued that the harmony in marriage consists of a wife, guardian, two witnesses and shigat.

3. Lafal- Lafal Marriage Lawcomponentspractice of jab

is a binding of the behavior which is qabul syar'i. The meaning of the treaty lies in the mashdar, *al-irtibaath* (attachment). Thus the Shari'ah is adamant that law and qabul are binding on one another. The forms of ijab and qabul are sometimes speech or writing or gestures so that for ijab and qabul there is a difference, some agree with the legalization of marriage, some are unlawful and there is still disagreement. To know more about what the marriage matters, it is important to know what marriage is.

In the precepts of the marriage ceremony there are four types: namely:

1. Lafal which shall be lawful, though not mentioning dowry. The pronouns are " *ankahtu* " and "*zawajtu*"
2. Lafal which would be valid if the dowry was mentioned at the time of the marriage, if not mentioned then the contract is invalid, whereas the pronunciation is to use the term "*wahabtu*" (I'll give it to you).
3. Lafal still contains the meaning of doubt, such as everyone with the meaning of eternal life, such as the words, "I sell my daughter to you so well", or using the words "I take it" or even the words "I give her to you". By using this kind of treaty, some say it is legal because it mentions dowry, but other opinions say that it is invalid.
4. Lafal agreed not to be legally binding, as all its pronouns do not contain the meaning of eternal life, such as using the word restraint, stopping, leasing, lending, and more. And that opinion is strong.

4. Modified Lafal

The purpose of this paragraph is to change the shape of the fold and result in a change in meaning. In this case, there are some differences of opinion among scholars. First, according to the Hanafiyah scholars, if in the marriage ceremony use altered terms, such as *جوزت*, *تجوزت*, *جوزت*, *تزوجت* as a substitute for the *تزوجت* (*tazawjtu*) because it is not true in the sense that the marriage contract is invalid. However, in pronouncing the wrong pronunciation if one consents to use it because it is in a new state of their vocabulary, and it is only to understand it because it is an expression rather than a meaning, according to their customers then their marriage is valid.

According to this sect, when done with all the editors who indicate the purpose of marriage, even if it is *al-tamlík* (ownership), *al-Hibah* (submission), *al-bay* (sale), *Al'atha* '(giving). *Al-ibahahenactment* (), and *al-ihlalenactment* (), because all the pronouns used in the treaty with the existence of a bond that signifies the meaning of marriage, is allowed. However, the agreement becomes invalid when it is performed based on *ijarah* (wage) or *al-ariyah* (loan). Because both of them do not convey the meaning of sustainability and continuity in marriage. Whereas the Shaykh scholars believe that the law of marriage is valid with altered, such as " *جوزت* (*jawaztu*).

5. Non-Arabic pronouns Sorcerers

agree that if a foreigner is not an Arab he can perform the marriage contract in his language which he understands without having to speak the Arabic language since what is considered in the marriage contract is his meaning. As a result of his inability to use the Arabic language, his obligation to use the Arabic language was dropped, and this also applies to the dumb.

However, if the person is fluent in the Arabic language, then according to the scholars and according to the most correct opinions in the sect, he can use all possible languages to understand each other. To express the delicacy that occurs in every language, it is pronounced with special pronunciation even though it is not in Arabic.

The scholars of the book argue that the marriage contract used in addition to the Arabic language for the person capable of using the Arabic language is therefore invalid. Because he had transferred the words "*tazwij*" and "*this*" when he was able to pronounce them. Because the marriage contract is made invalid as it is illegal to use the gift of the gift, sell and legalize. As well as this is according to ibn qudamah In the context of the pronunciation used other than the Arabic language and not in the context of marriage and *tazwij* although he can pronounce it in his qabul ijab is considered invalid. So if either party does not understand the language used in the marriage contract, then it must be told honestly and with the permission of the linguist.

According to the opinion of Sayyid sabiq in his book the Sunnah treaty saw from the explanations given by various sects, that it would be difficult because in Allah's religion it is easy (not to burden the people) and they view the basic tenets of marriage as voluntary. , while the jab and the qabul are only a symbol of this happiness. Also if the qabul exchange is practiced then it is enough for any language.

As for the deaf person in a contract using gestures, however, it must be understood by his opponent, as he is also allowed to make a sale, as it is essential to explain his intentions. If the speaker is unable to understand the meaning of the signal, then the marriage contract is invalid, because the person executing the marriage contract is required to understand each other.

Marriage: Between Culture and Legality

Jurists have argued about the legalities of marriage, such as "*I marry*" and "*I will*". Because both of them are included in the Qur'an is the word of Allah SWT which is (QS Al-ahzaab: 37) Thus in the Qur'an in QS al-ahhab verse 37 explains the context of marriage that contains the text "*and we have married her.*" So the verse makes it clear that in a marriage contract it is used for marriage. However, the sects and some of the books have different views - different from the use of marriage ceremonies.

The marriage ceremony in the culture of Banjar has a variety of characters in its pronunciation, many of which only use the Banjar language, Dayak or whatever is in common with the language spoken. The problem that arises is when the leader has to use official Indonesian for all to understand, making the bride's gossip difficult to say.

It is natural to have a discussion on this topic as a sacred part of the wedding ceremony. The characteristics of the manuscript of the book give the impression that in the delivery of the contract there are many differences of opinion. Of course, Islam does not want its followers to be overwhelmed with the practice of this worship.

In the book of sunnah by sayyid sabiq also describes marriage. It is based on the verse of the Quran surah alAhzab (33) verse 50:

يأيتها النبي إنا أحلنا لك أزواجك التي آتيت أجورهن وما ملكت يمينك مما أفاء الله عليك وبنات عمك وبنات عماتك وبنات أخاك وبنات أخاتك التي هاجرن معك وامرأة مؤمنة إن وهبت نفسها للنبي إن أراد النبي أن يستنكحها خالصة لك من دون المؤمنين.

In that verse it is said that there is a specialty for the Holy Prophet, marriage is possible without a dowry and may use the terms of the grant and be legally entitled to such marriage and may also use its members but not specifically apply to a gift used by the gift of giving (surrender). Because the use of words other than marriage and marriage can be justified in the form of the word majaz, just as divorce is done using sarcasm.

And this is also explained in the Word of the Prophet to a man who did not have the property to be a dowry. In the history of Al-Imam Malik *rahimahullahu* There lafadz: The words of the prophets as follows:

Meaning: *"I already have, or give him to you with dowry verses of the Qur'an that you understand."*

And in fiqh Sunnah by Sayyid sabiq provides insight into a verse that refers to the prophet's word that the word "give" was once used by the prophet in a qabul of the Prophet's marriage, for his people can also be used. However, the use of words other than marriage and marriage may be allowed in the form of majaz, as the divorce that is practiced using satire and/or sarcasm must be used by words understood by each of the parties to the marriage contract as expressing the will arising from both. but should not use vague or obscure words.

According to the sectarian opinion in the book of Sunnah treaty essay Sayyid sabiq that in the marriage contract should use the words already in the Qur'an such as "I marry" and "I will", or a fraction of both words. Because the pronoun used with the words "possess" or "give" is unclear in the context of marriage. Because according to the Shaikh sect the utterance of the statement is one of the conditions of marriage. So using the word "give" or using the "grant" is not valid, because it does not indicate the existence of marriage.

According to Islamic jurisprudence according to the verse of the Holy Spirit gives understanding of a marriage, according to the word of Allah Almighty QS Al-azhaab verse 50 which means " And the woman of the believer who surrenders herself to the prophet if he wishes to marry her, as a special gift to you, is not for all believers. " So this is only for the prophet, not his people. And in the book of fiqh al-Islam by Wahuh Zuhaili, this is the most correct opinion of the Hanafiyah sect that it does not question the status of the mosque because according to the Hanafiyah sect all the verses are made to show ownership of something that occurs when the contract or the kabul is pronounced.

Therefore, in the Hanafi sect the marriage is not distinguished from the covenant of ownership in any other field of worship so that in addition to being able to use the word marriage

or marriage, it can also use the words *hibah, tamlik*, alms, gifts, *greetings, qiradh*, or wages. Because the main condition must be the intention or indication of the marriage, such as the dowry, and inviting the public and witnesses So according to the Hanafiyah and Malikiyah sect when using metaphorical terms such as the grant of a grant, gift, alms, borrowing or ownership, it is considered legal in marriage. However, the mention of dowry is not necessary even if it is a must, since dowry is a condition of marriage to be legal.

As for the five of the sect (mazhab), the QS al-verse 50 explains that "*and a believing woman submits herself to the prophet if she wishes to marry her*".

So in this verse is used Maliki and Hambali sects that if the marriage can use pronunciation *al-marriage* and *al-zawaj* and shape of the two, and also with the pronunciation of *grants al-* considered valid, but with conditions that must be accompanied by the mention dowry, and if they do not use words other than those mentioned then the act is considered invalid.

So if in a contract they use a contract other than the marriage *al-al-tazwij* or a combination of the two, because they agree to pronounce it with the wrong pronunciation with the intent of having fun with women, because it is based on their intentions and wishes and has according to their custom it is in the opinion of the Hanafiyah sect to be valid. throughout the covenant was accompanied by a bond that signified the meaning of marriage. So they used the proposition in the history of Al-Bukhari and Sahih Muslim.

Meaning: *From Sahal bin Sa'ad that Prophet Sholallahu 'alaihi wa sallam came to a woman who said, "O Messenger of Allah, I presented myself to you", the woman stood long ago and stood a man who said, "O Messenger of Allah, let me alone if you don't want to marry her. " The Messenger of Allah (may peace be upon him) said, "What are you doing to become a dowry? He said, "Not only this glove" The Prophet replied, "If you give me your glove then you will have no more gloves, look for something". He said, "I didn't get anything." The Prophet said, "Look for even a ring of iron". He looked for her again and couldn't find anything. Then the Prophet said, "Do you memorize the Qur'an?" He replied, "Yes this letter and that" while quoting his letter. The Prophet said, "I have married you both by reciting your Qur'an" (HR Bukhari Muslim).*

In this case, the sects give different definitions. Because some scholars give the understanding that in a marriage ceremony the meaning of the marriage is not to them, even if they use the gift of the grant, gift or charity. While some scholars still cling to the Qur'an's precepts, this is what is at stake among scholars.

From these comparisons, the author understands that with the word of Allah QS Al-azhab verse 50 it is in this verse that it is a difference of opinion in some books and among the sages in giving an understanding of marriage.

According to the author himself if in a marriage contract the use of a grant or a charity or a marriage other than the "marriage and marriage", as in the Banjar language, "*marriage, soul*" is connected with *marriage* which is contained in QS Al-azhab verse 37, then this is based on the proposition in terms of substance if there is no meaning of marriage or marriage then it is excluded

from the study of the script. Because the marriage contract should be clear, though the two understand each other, it is different from the witnesses who witnessed the ceremony.

The author agrees with the Shafi'i sect, that in a marriage contract it would be better to use the prescribed rules in the Qur'an, namely, marriage and marriage. Because if it is understood in surah al -azhab verse 50 that there is a specialty only for the Holy Prophet, that is, marriage can be done without a dowry, not special to one that is used with the gift of giving (surrender). Nor is it specific to the people, because understanding the QS al-Azhaab verse 50 explains that specialization is only for the prophet, not for all believers. And in using marriage rules should not change it.

This is when a marriage is spoken in a language other than the Arabic language, so the consular may allow it if the substance is still married or married, if the person is ignorant and fluent in the language of the language, and this is also allowed for the dumb to speak a language that is understood with the purpose of marriage. However, if the person is knowledgeable and can use the Arabic language in pronouncing the covenant, according to the shaykh priest, it is considered invalid, while the sham priest does not question whether he has shown any willingness to marry.

Conclusion

It is based on the notion of a religious sermon that the meaning of marriage is not its own in any situation, unless there is any intention or suggestion to marry and the witnesses understand this. It is therefore considered legal to use pronouns other than those stated in the Qur'an nash.

It is based on the assumption of sayyid sabiq that words that can be understood by each party performing the marriage contract as expressing the desire of both parties to marry should be used in a contract and should not use vague or obscure words. If using the language other than the Arabic language is not a problem and is difficult, because the religion of God is simple, and as we say that the basic tenets of marriage are voluntary, while ijab and qabul are the only symbols that show this happiness.

Locals are allowed up in language characters as long as they include the meaning of marriage or partnership and remain valid instead of pronunciation for the perceived meaning and intent of the contract. Therefore, according to Sayyid Sabiq, peace of mind should be built between the two and, in clear and understandable words, between all the parties involved.

References