

رَسُولُ اللَّهِ

LOWER YOUR WING

Whom to Marry?





In the Name of Allah,
The Compassionate, The Merciful



LOWER
YOUR
WING

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LOWER
YOUR
WING



صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
هَرَمُ كِنَانِ عَمْرٍو



Birds, soaring and diving, must end their flight slowly. Landing and lowering their wings is harder than taking off and stretching their wings.

Like a bird coming down from sky to earth that slows its wing beats and lowers them to gently touch land so was the Command of **ALLAH** (Glorified be He) to His Messenger (peace and blessings be upon him) regarding believers:

(And lower your wing to those of the believers who follow you)⁽¹⁾

⁽¹⁾ Translated meanings of Ash-Shu'ara' 26: 215.

Lower your wing
Lay down your pride
Let go of your own life
Adopt patience
Give and care for people
Relieve their burdens
Remove their ignorance
Let not your eyes overlook them
Man or woman, young or old, rich or poor,
strong or weak, enslaved or free
Humble yourself to them, O Muhammad
(peace and blessings be upon him)
And turn the darkness into light



LOWER
YOUR
WING



Whom to Marry?



رَسُولُ اللَّهِ



- “Marry the righteous men and the righteous women,”⁽¹⁾ the Prophet (peace and blessings be upon him) advised.

To men, the Prophet’s advice was:

- “A woman is sought in marriage for four (qualities): her wealth, her noble descent, her beauty, and her piety. So win the pious one, may your hands be rubbed with dust (i.e. may you prosper).”⁽²⁾

- “Let each of you have a thankful heart, a remembering tongue, and a believing wife who helps you with (attain) the Hereafter.”⁽³⁾

⁽¹⁾ Lady ‘Aishah, Sunan Ad-Darmy, Book of An-Nikah, Hadith no. 2086.

⁽²⁾ Abu Hurairah, Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4700.

⁽³⁾ Thauban, Sunan Ibn Majah, Book of An-Nikah, Hadith no. 1846.





- “Marry women who are loving and prolific, for I shall boast of outnumbering by you the (other) Prophets on the Day of Resurrection.”⁽¹⁾

- “Shall I tell you the best thing a man can treasure? A virtuous woman, who pleases him when he looks at her, obeys him when he directs her, and guards him (his rights) when he is away from her.”⁽²⁾

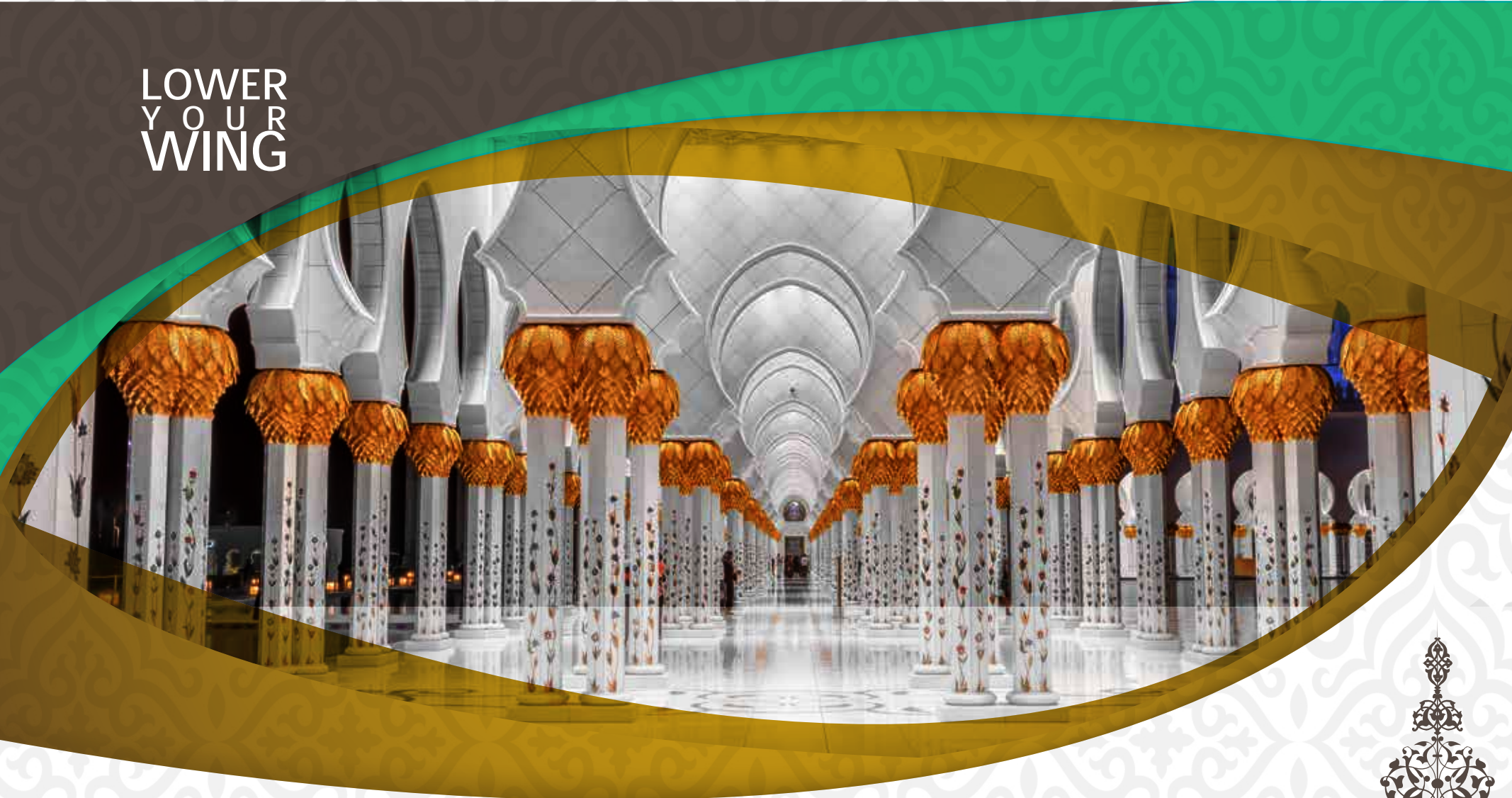
To parents, his advice was:

- “If there comes to you someone whose manners and religious commitment please

⁽¹⁾ Anas bin Malik, Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 12152.

⁽²⁾ Ibn ‘Abbas, Sunan Abu Dawud, Book of Zakah, Hadith no. 1417.





you, marry (your daughter or female relative under your care) to him. Truly, if you do not, there will be trial on earth and wide corruption.”⁽¹⁾

Mutual Consent

A woman had no say in who she married, which the Prophet (peace and blessings be upon him) put an end to. He gave her the freedom to accept or reject the man asking for her hand, by which marriage became a true partnership requiring the mutual acceptance and consent of both parties to be established.

⁽¹⁾ Abu Hurairah, Sunan Ibn Majah, Book of An-Nikah, Hadith no. 1957.





The Prophet (peace and blessings be upon him) said, “A matron should not be given in marriage until her command is sought; and a virgin should not be given in marriage until her permission is sought.” The people asked, “O Messenger of Allah, how can we know her permission?” He (peace and blessings be upon him) said, “By keeping silent (which indicates her permission).”⁽¹⁾

If the woman does not give her tacit or verbal consent and her guardian gives her in marriage against her will, the marriage is illegal and void. Khansa' bint Khidam Al-Ansariyah (may Allah be



⁽¹⁾ Abu Hurairah, Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4741.



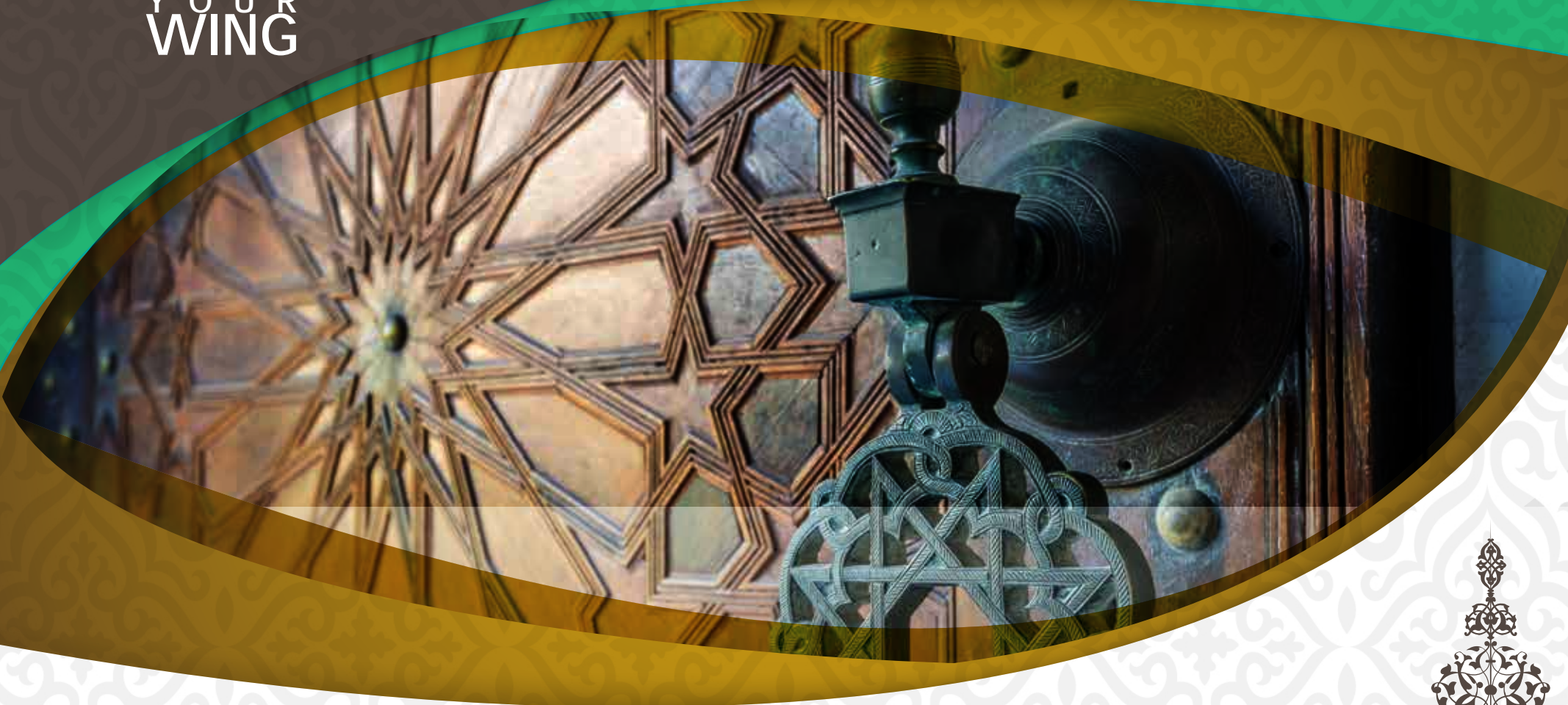
pleased with her) narrated that her father gave her in marriage when she was a matron, which she was against. She came (and complained) to the Prophet (peace and blessings be upon him), and he (peace and blessings be upon him) annulled her marriage.⁽¹⁾

A Gift and a Banquet

The marriage partnership in Islam starts with something women love: Mahr, a mandatory marriage gift given by a bridegroom to his bride upon marriage, each according to his means. Allah (Glorified and Exalted be He) says: **(Give to the women (whom you marry) their Mahr**



⁽¹⁾ Sahih Al-Bukhary, Book of Al-Ikrah (Coercion), Hadith no. 6432.



with a good heart.) ⁽¹⁾ And (Lawful to you in marriage are) chaste women from the believers and chaste women from those who were given the Scripture before your time, when you have given their due Mahr, desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends (lovers).) ⁽²⁾

Mahr is not necessarily money or jewelry. The Prophet (peace and blessings be upon him) facilitated the marriage of one of his poor Companions, who had no material goods to offer, by allowing him to marry with the Surahs of the Qur'an he learned by heart being the gift to his bride. ⁽³⁾



⁽¹⁾ *Translated meanings of An-Nisa' 4: 4.*

⁽²⁾ *Translated meanings of Al-Ma'idah 5: 5.*

⁽³⁾ *Sahl bin Sa'd, Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4727.*



The simpler the gift the woman accepts, the lesser the burden she imposes upon the bridegroom, who shoulders all the financial obligations of marriage, and thus greater will be the blessing of that bride. The Prophet (peace and blessings be upon him) said, **“Women of the greatest blessing are those whose marriage expense is the easiest.”**⁽¹⁾ The Mahr of the Prophet’s daughter, Fatimah, was no more than Ali’s shield, the only thing he had.

Ibn ‘Abbas (may Allah be pleased with him) said, **“When ‘Ali (may Allah be pleased with him) married Fatimah (may Allah be pleased with her), the Messenger of Allah (peace and blessings be upon him) said to him, ‘Give her**



⁽¹⁾ Lady ‘Aishah, Musnad Ahmad, Book of Al-Ansar, Hadith no. 23966.



something.’ He said, ‘I have nothing.’ He (peace and blessings be upon him) said, ‘Where is your Hutamiyyah (swords-breaking) armor?’”⁽¹⁾

As for the most honorable Mahr ever given to a bride, it was the Mahr of Umm Sulaim; it was Islam. Anas (may Allah be pleased with him) narrated, “Abu Talhah proposed to Umm Sulaim, who said, ‘By Allah, someone like you should not be rejected, O Abu Talhah. Yet you are a disbelieving man, and I am a Muslim woman. It is unlawful for me to marry you. But if you embrace Islam, this will be my Mahr. I will not ask you for other than



⁽¹⁾ Sunan Abu Dawud, Book of An-Nikah, Hadith no. 1815.



it.’ So he embraced Islam and that was her Mahr.” Thabit added, “I have never heard of a woman whose Mahr was more honorable than that of Umm Sulaim - (it was) Islam.”⁽¹⁾

The second marriage ceremony is the wedding banquet. Anas (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) saw traces of yellow perfume on ‘Abdur-Rahman bin ‘Awf and asked, “What is this?” He replied, “I have married a woman with a date-stone’s weight of gold (as her Mahr).” The Prophet (peace and blessings be upon him) said to him, “May Allah bless you. Give a (wedding) banquet, if only with one sheep.”⁽²⁾



⁽¹⁾ Sunan An-Nasa’iy, Book of An-Nikah, Hadith no. 3289.

⁽²⁾ Sahih Al-Bukhary, Book of An-Nikah, Hadith no. 4758.



The banquet brings the people together, rich and poor, to share the food and happiness of the newlyweds, which the Prophet (peace and blessings be upon him) made it obligatory to attend. **“When any of you is invited to a wedding banquet, you should respond.”⁽¹⁾**

Any food that is available and affordable may be served at the wedding banquet. The Messenger of Allah (peace and blessings be upon him) offered meat and bread on the occasion of his marriage to Lady Zainab bint Jahsh (may Allah be pleased with her), Hais (a sweet dish made from butter, cheese, and dates) on the occasion of his marriage to Lady Safiyah (may Allah be pleased with her), and barley on another occasion. Anas bin Malik narrated:



⁽¹⁾ ‘Abdullah bin ‘Umar bin Al-Khattab, *Sahih Muslim, Book of An-Nikah, Hadith no. 2576.*



The Messenger of Allah (peace and blessings be upon him) gave a wedding banquet on the occasion of his marriage to Zainab bint Jahsh, and gratified the people with bread and meat. Then he (peace and blessings be upon him) went to the dwellings of the Mothers of the Believers (i.e., his wives) as was his custom upon marrying. He (peace and blessings be upon him) greeted them and they greeted him, and he (peace and blessings be upon him) supplicated for them and they supplicated for him.⁽¹⁾



(1) *Sahih Al-Bukhary, Book of Tafsir Al-Qur'an, Hadith no. 4420.*



Mutual Rights

The sharing out of married-life responsibilities is balanced and in harmony with the physiological and psychological make-up of men and women.

(And they (women) have rights (over their husbands) similar to those (of their husbands) over them, according to what is reasonable; but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.)⁽¹⁾

Each of the spouses is entitled to reciprocal rights and owes duties to the other partner, with an extra role reserved for husbands, that of Qawamah (guardianship, caretaking, maintenance, and protection), which adds responsibility, not



⁽¹⁾ *Translated meanings of Al-Baqarah 2: 228.*



superiority to men, and is a natural law in any collective life that entitles the weaker sex to support and protection and allocates work based on who is naturally qualified to do what.

In his Farwell Pilgrimage, the Messenger of Allah (peace and blessings be upon him) outlined the most natural and basic of these mutual rights, saying to husbands:

Fear Allah regarding women. Indeed, you have taken them in marriage by Allah's Covenant, and their private parts have been made lawful unto you by Allah's Word. You have the right over them that they should not allow anyone whom you hate to sit on your bed (i.e., enter your house). If they do that, chastise them





lightly. Their rights over you are that you should provide them with food and clothing fairly. ⁽¹⁾

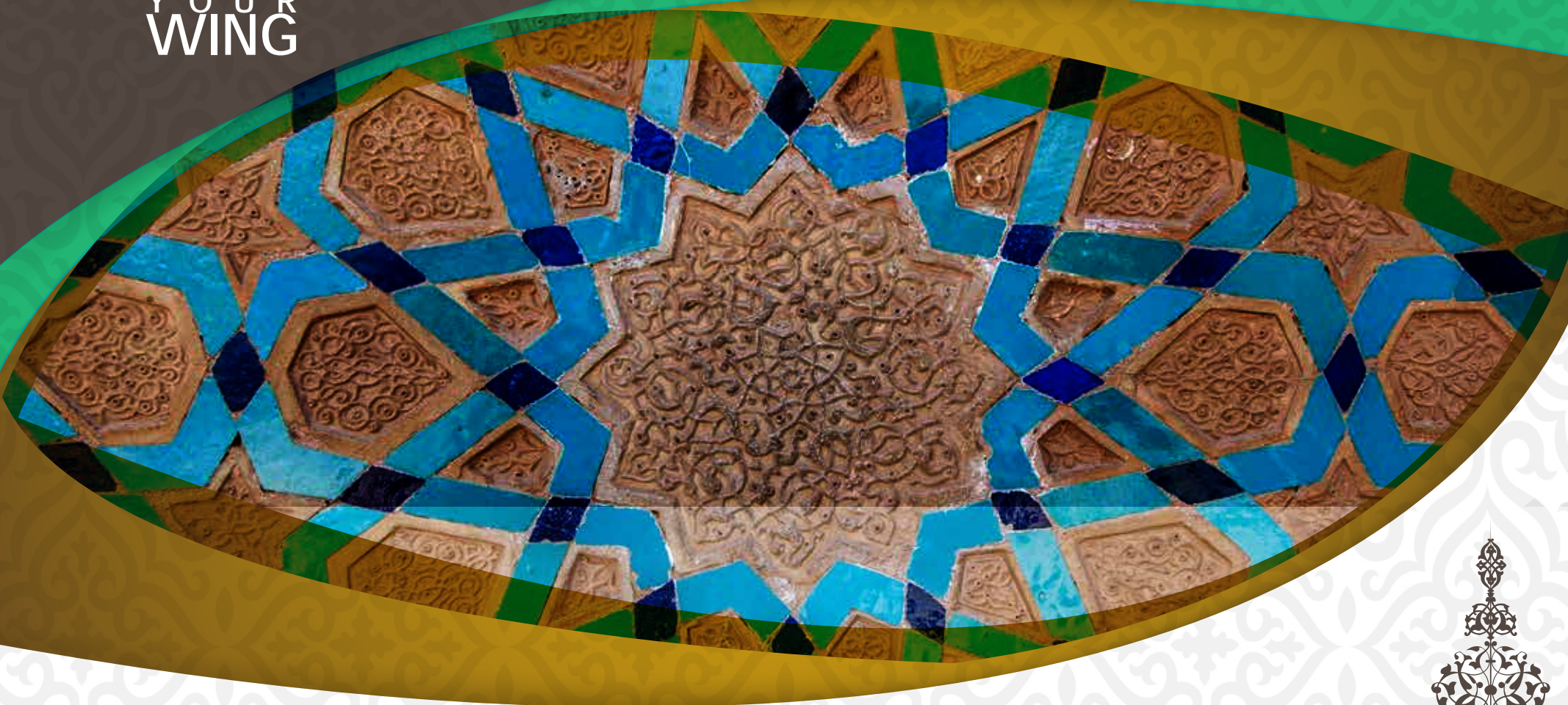
I call upon you to be kind to women. They are like captives in your hands. You have no power over them except that (i.e., kindness to them), unless they do something clearly immoral. If they do, forsake them in bed and chastise them lightly. But if they obey you (again), seek not against them means (of annoyance). ⁽²⁾

In the Prophet's (peace and blessings be upon him) words, the notion of captivity produces the effect of shaping strong feelings of kindness and care in the husband towards his wife. The Prophet



⁽¹⁾ Jabir bin 'Abdullah, Sahih Muslim, Book of Hajj, Hadith no. 2137.

⁽²⁾ 'Amr bin Al-Ahwas, Sunan Ibn Majah, Book of An-Nikah, Hadith no. 1841.



(peace and blessings be upon him) further forbids the husband from wasting any of his wife's rights, saying, "O Allah (be my witness)! I forbid (wasting or usurping) the rights of the two weak ones: the orphan and the woman." (1)

"What do you command regarding our wives?" Mu'awiyah Al-Qushayri (may Allah be pleased with him) asked, to which the Prophet (peace and blessings be upon him) replied, "Feed them from what you eat, and clothe them from what you clothe yourselves, and do not beat them, and do not revile them." (2)



(1) Abu Hurairah, Sunan Ibn Majah, Book of Al-Adab, Hadith no. 3668.

(2) Sunan Abu Dawud, Book of An-Nikah, Hadith no. 1832.

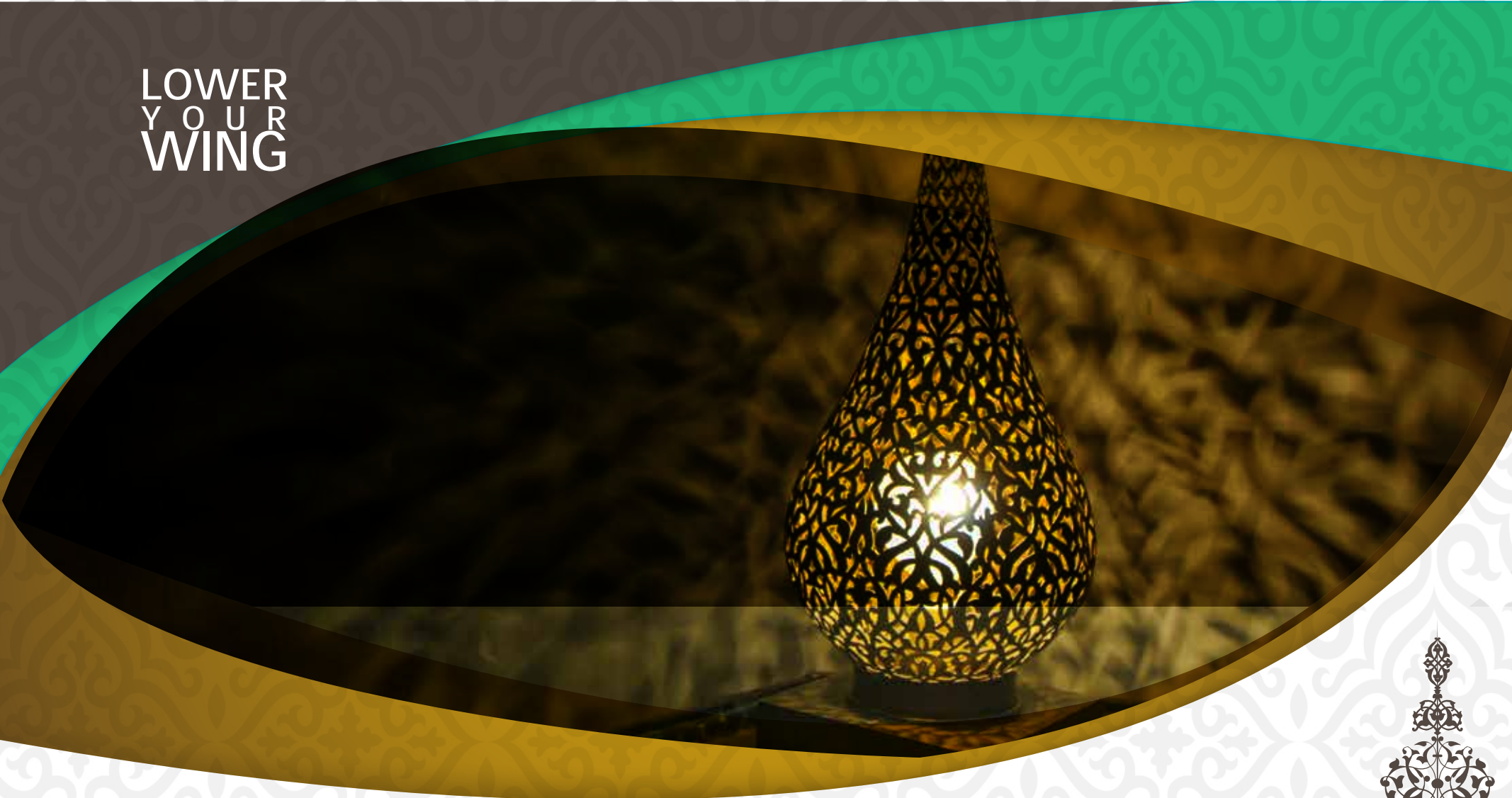


All financial obligations fall upon the husband alone. He is the partner responsible for maintaining, providing for, defending, and looking after his wife and home. **(Men are the protectors and maintainers of women by (right of) what Allah has given one over the other and what they spend (for maintenance) from their wealth.)** ⁽¹⁾ His working to provide a living and his protective care are to be responded to with gratitude, which eventually develops into loyalty, cooperation, and obedience, which is what a wife owes her husband.

The Messenger of Allah (peace and blessings be upon him) said, **“It is not lawful for a human to prostrate to another. Were it lawful for a human to**



⁽¹⁾ *Translated meanings of An-Nisa’ 4: 34.*



prostrate to another, I would have commanded the wife to prostrate to her husband, for the greatness of his right over her.” ⁽¹⁾

Completing each other, supplying each other’s needs, caring for each other’s feelings, and bearing each other’s burdens, the husband and wife are to build their family together and carry out their respective responsibilities. “Each of you is a guardian and each of you is accountable to his flock. The Imam (i.e., ruler) is a guardian and is accountable to his flock. The man is a guardian in his family and is accountable to his flock. The woman is a guardian in the house of her husband and is accountable to her flock.



⁽¹⁾ *Anas bin Malik, Musnad Ahmad, Book of Al-Mukthrin, Hadith no. 12153.*



And the servant is a guardian in the property of his master and is accountable to his flock.”⁽¹⁾

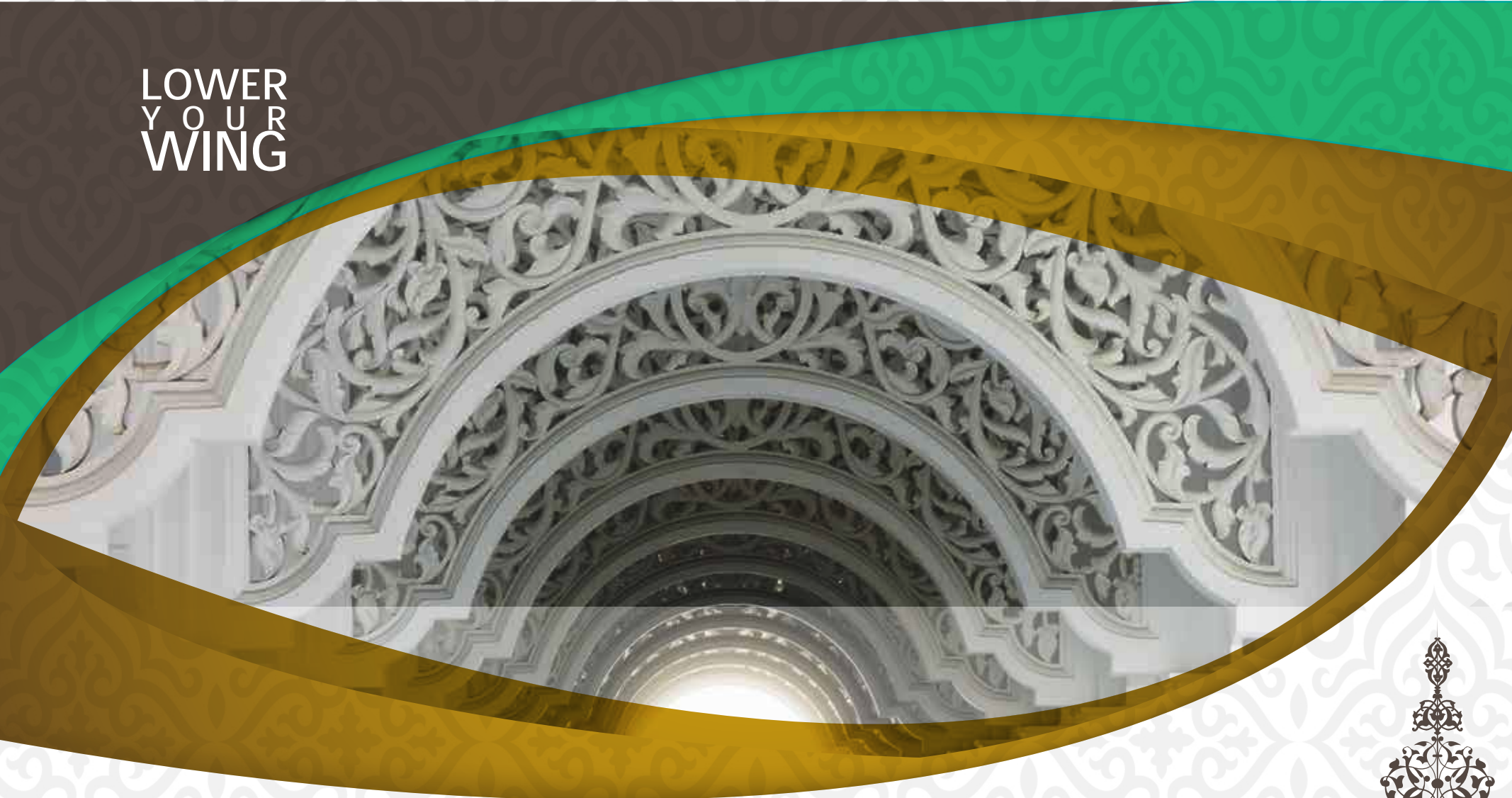
Discord

In time, imperfections may appear. This is only natural, as man and wife are humans. In order to overcome this, husbands, being the caretakers in this relationship, are called to practice patience and kindness, as Allah (Glorified and Exalted be He) exhorts them, saying: **(And live with your wives in kindness. If you dislike them, it may be that you dislike a thing and Allah makes therein much good.)** ⁽²⁾

⁽¹⁾ ‘Abdullah bin ‘Umar bin Al-Khattab, *Sahih Al-Bukhary, Book of Al-Jumu‘ah*, Hadith no. 844.

⁽²⁾ *Translated meanings of An-Nisa’ 4: 19.*





If a man sees something he dislikes in his wife, the Prophet (peace and blessings be upon him) assures him that she will have other traits which he will like, saying, **“A believing man must not hate a believing woman. If he dislikes one of her character traits, he will be pleased with another.”** ⁽¹⁾

While on the one hand, Islam enjoins the husband to be tolerant and patient, on the other hand, it commands the wife to try to be good to her husband as much as she can. The Messenger of Allah (peace and blessings be upon him) said, **“Any woman who dies while her husband is pleased with her shall enter Paradise.”** ⁽²⁾

Aversion and physical repulsion of a spouse towards the other, referred to as Nushuz—the very



⁽¹⁾ Abu Hurairah, *Sahih Muslim, Book of Ar-Rada'*, Hadith no. 2672.

⁽²⁾ Umm Salamah, *Sunan At-Tirmidhy, Book of Ar-Rada'*, Hadith no. 1081.



antithesis of mutual love and mercy, the main foundations of marriage—should be dealt with while they are still fears, before initial symptoms congeal into tangible behavioral change that causes irreversible damage.

If Nushuz is on the part of the husband, the wife should have a reconciliation session with him by herself to peacefully discuss and resolve the causes; if this proves unsuccessful, she can seek to resolve the issue with the help of wise and righteous acquaintances; and if this also proves unsuccessful, she can seek to resolve the issue through the court to oblige the husband to fulfill his martial obligations of maintenance and kind living.

(If a woman fears ill treatment or desertion from her husband, there is no sin on them both if they make terms of peace between themselves; and making peace is better.) (1)

(1) *Translated meanings of An-Nisa' 4: 128.*



If Nushuz is on the part of the wife, the husband should try his best to change her attitude, starting with the mildest solutions and progressing to stricter solutions. **(The righteous women are devoutly obedient (to Allah), guarding in the husband's absence what Allah would have them guard. As for those women on whose part you fear recalcitrance, (first) advise them; (then if they persist), forsake them in bed; and (last), strike them (lightly, if it is useful). But if they obey you (once more), seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.)**

(1)

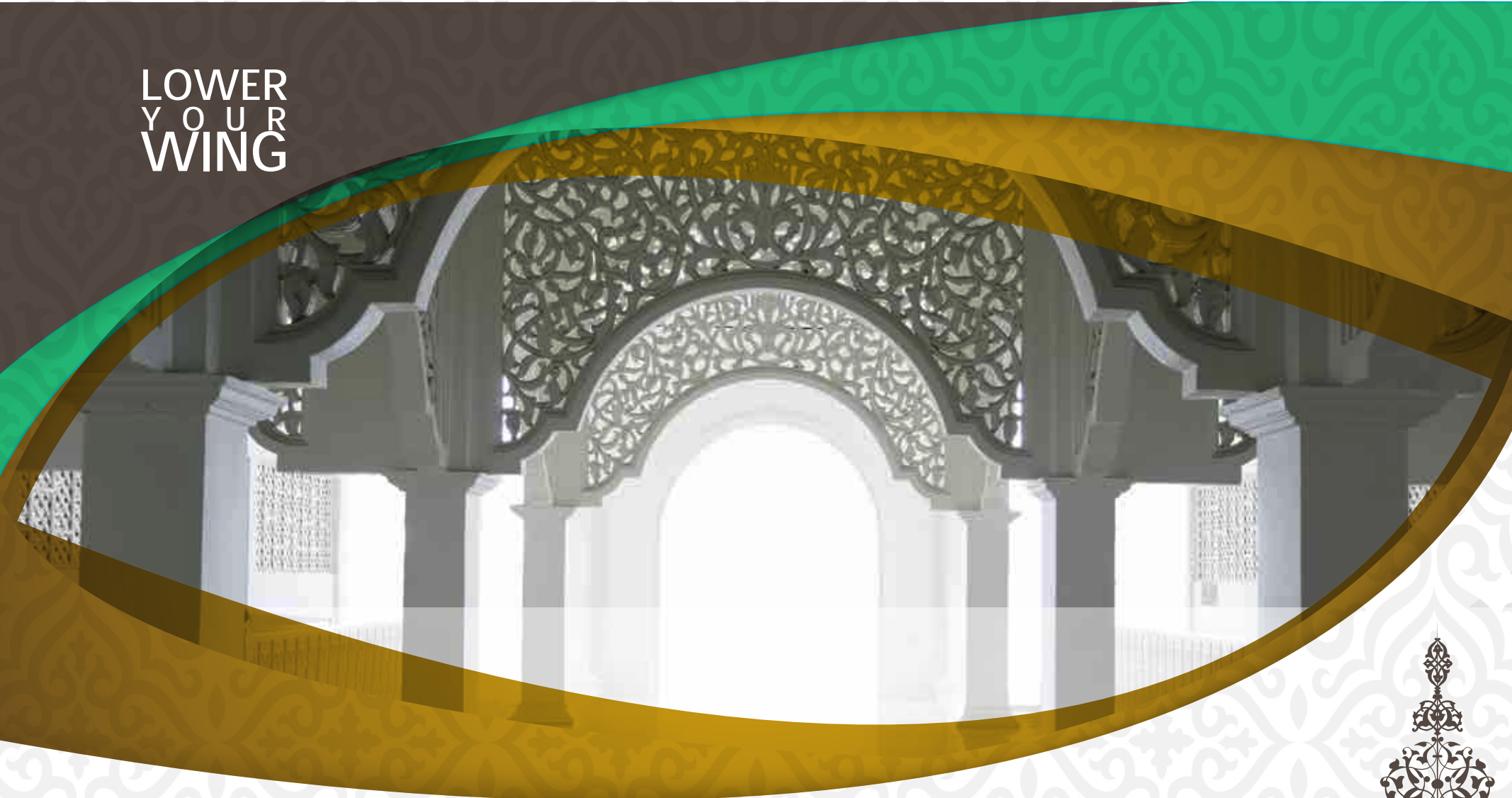
(1) *Translated meanings of An-Nisa' 4: 34.*



According to the Ayah the husband should first try admonition, gentle persuasion, and reasoning, using kind words. If this remedy fails and the wife persists, the husband may have recourse to the second measure and sleep apart from her in the same bed. If this remedy also proves futile and the wife keeps violating marital obligations, it is permissible for him to strike her lightly with his hand, avoiding her face and other sensitive areas, and should leave no mark.

The Prophet (peace and blessings be upon him) never resorted to that measure with anyone or anything, regardless of the circumstances. Lady 'Aishah (may Allah be pleased with her) said, **“The Messenger of Allah (peace and blessings**





be upon him) never hit a servant or a woman; in fact, he (peace and blessings be upon him) did not strike anything with his hand except when striving in Allah's Cause." ⁽¹⁾ Even if it was a light tap with Siwak, as he (peace and blessings be upon him) once, when angry with his wife's maid, said to her, "If it were not for the fear of retaliation (on the Day of Resurrection), I would have pained you with this Siwak." ⁽¹⁾

Moreover, the Prophet (peace and blessings be upon him) forbade the savage treatment of wives, saying to husbands, "For what (guilt) does one of you beat his wife as a stallion or a slave is beaten then perhaps he may embrace her?" ⁽²⁾



⁽¹⁾ Musnad Ahmad, Book of Al-Ansar, Hadith no. 24533.

⁽²⁾ Umm Salamah, Al-Haythami, Majma' Al-Zawaid wa Manba' Al-Fawaid, Hadith no. 18409.

⁽³⁾ 'Abdullah bin Zam'ah, Sahih Al-Bukhary, Book of Al-Adab, Hadith no. 5582.



If all these approaches fail, two arbitrators, one from the husband's side and the other from the wife's side, should mediate to settle the conflict between the two, as the Noble Qur'an instructs to save marriage. **(If you fear a breach between the two (the man and his wife), appoint an arbitrator from his family and an arbitrator from her family. If they both wish for peace, Allah will cause their reconciliation.)** ⁽¹⁾

If this also fails and their marriage is no longer based on love and mercy, but turns into a source of pain and sufferance to both, divorce comes as a last resort and remains in the Sight of Allah the most hateful of all things lawful. The Prophet (peace and blessings be upon him) said,

⁽¹⁾ *Translated meanings of An-Nisa' 4: 35.*





“The most hateful to Allah of lawful things is divorce.”⁽¹⁾ For divorce breaks women, “Divorcing her is to break her,”⁽²⁾ the Prophet (peace and blessings be upon him) said.

Divorce

After all efforts to try to reconcile the spouses have been exhausted and their relationship has reached an impasse, divorce may take place, according to the rules of Shari‘ah (Islamic Law).

The husband can practice revocable divorce twice. **(The divorce is twice, after that a woman must be retained honorably or released with kindness.)**⁽³⁾

⁽¹⁾ Sunan Ibn Majah, Book of At-Talaq, Hadith no. 2008.

⁽²⁾ Abu Hurairah, Sahih Muslim, Book of Ar-Rada‘, Hadith no. 2670.

⁽³⁾ Translated meanings of Al-Baqarah 2: 229.





After the third time, his wife becomes irrevocably divorced and it is no longer lawful for him to take her back, unless she marries another man, lives with him, and that husband dies or divorces her. **(And if he has divorced her (for the third time), she is not lawful to him thereafter until she marries a husband other than him. Then, if the other husband divorces her, it is no sin on both of them if they reunite, provided they feel that they can keep the limits ordained by Allah.)⁽¹⁾**

The husband should divorce his wife once, by making one divorce pronouncement, when she is pure (i.e., not during her menses or post-natal bleeding) and without having had intercourse with her.



⁽¹⁾ *Translated meanings of Al-Baqarah 2: 230.*

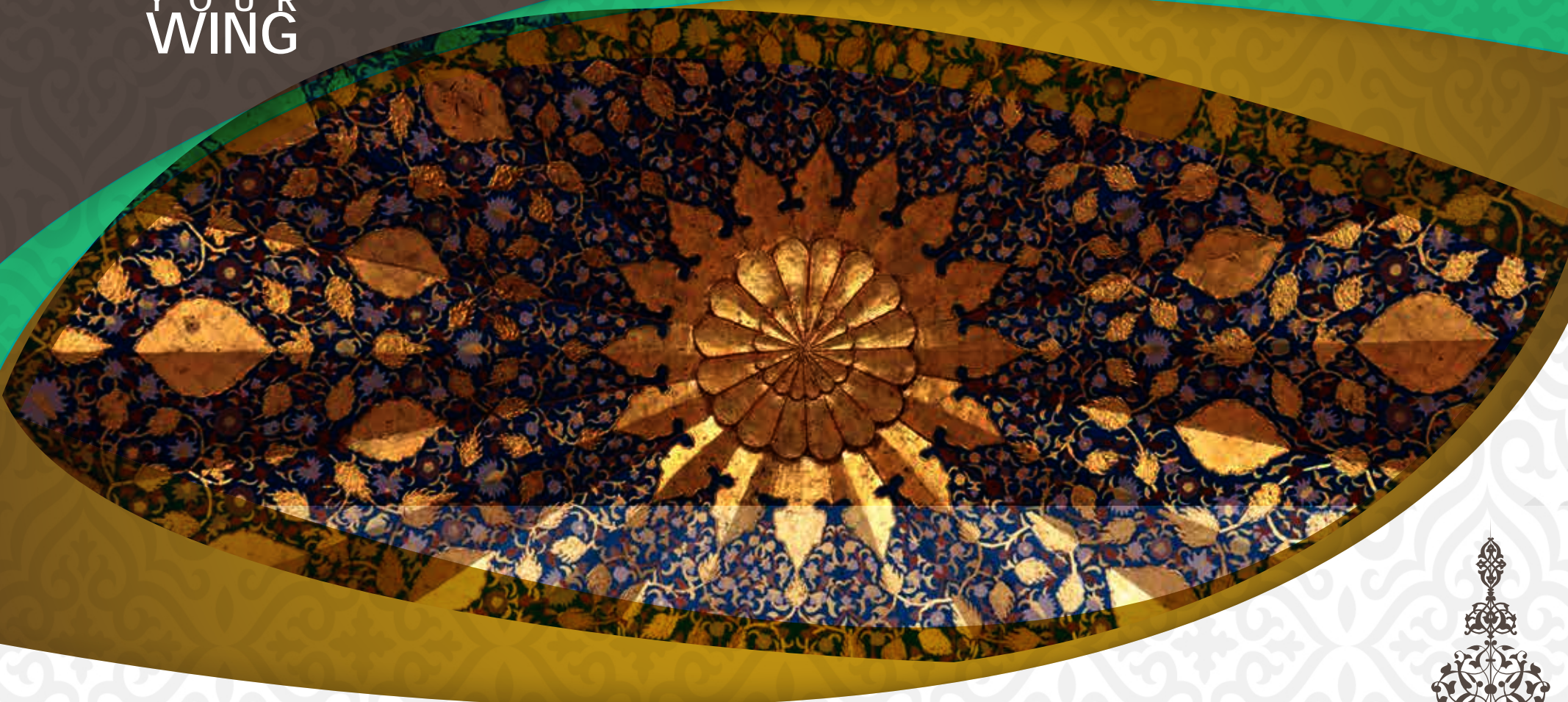


‘Abdullah bin ‘Umar divorced his wife at the time of her menses, so ‘Umar informed the Messenger of Allah (peace and blessings be upon him), who became very angry at that and said, **“He must take her back and keep her until she becomes pure, then menstruates, then becomes pure. Only then if he wants to divorce her he may divorce her, while she is pure and before touching her. That is the ‘Iddah (woman’s prescribed waiting period after divorce or widowhood) as commanded by Allah (Exalted and Glorified be He).”**⁽¹⁾

‘Iddah is a waiting period prescribed for a woman after she is divorced or widowed. Its term in the



⁽¹⁾ *Sahih Al-Bukhary, Book of Tafsir Al-Quran, Hadith no. 4528.*



case of divorce is three complete menstrual cycles for a woman who menstruates, three months for the one who does not, and delivery of her baby if she is pregnant.

‘Iddah is a time of truce; heated feelings calm down and give a chance for second thoughts, reconciliation, and resumption of marital life, especially if the wife finds herself pregnant during the prescribed waiting period. In this case, the husband is strongly advised to take back his wife and child. **(Divorced women shall wait for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation.)⁽¹⁾**



⁽¹⁾ *Translated meanings of Al-Baqarah 2: 228.*



In case of irrevocable divorce, ‘Iddah serves as a verification period to ensure that the divorced wife is not pregnant, in order to prevent lineage confusion if she remarries.

The divorced wife must spend the entire ‘Iddah living in her husband’s house, during which time she should not leave or be made to leave. **(Fear Allah your Lord. Do not turn them out of their (husbands’) homes, nor should they leave, unless they commit a clear act of immorality. Those are the limits set by Allah. And whoever transgresses the Limits of Allah has indeed wronged himself.)⁽¹⁾**

Staying at her husband’s home during ‘Iddah leaves the door open for reconciliation before the family is broken up. **(You know not; perhaps Allah will bring about after that some new thing to pass.)⁽²⁾**



⁽¹⁾ Translated meanings of At-Talaq 65: 1.

⁽²⁾ Translated meanings of At-Talaq 65: 1.



Abuse of Divorce

**Lady ‘Aishah
(may Allah be pleased with her)
narrated:**

It was common among people (during the time of Jahiliyyah) for a man to divorce his wife as many times as he wished. She was still considered his wife if he took her back and also while in ‘Iddah, even if he divorced her a hundred times or more. This continued until a man said to his wife, **“By Allah, I shall neither divorce you irrevocably nor ever take you back.”** She said, **“How is that?”** He said, **“I will divorce you, and once**



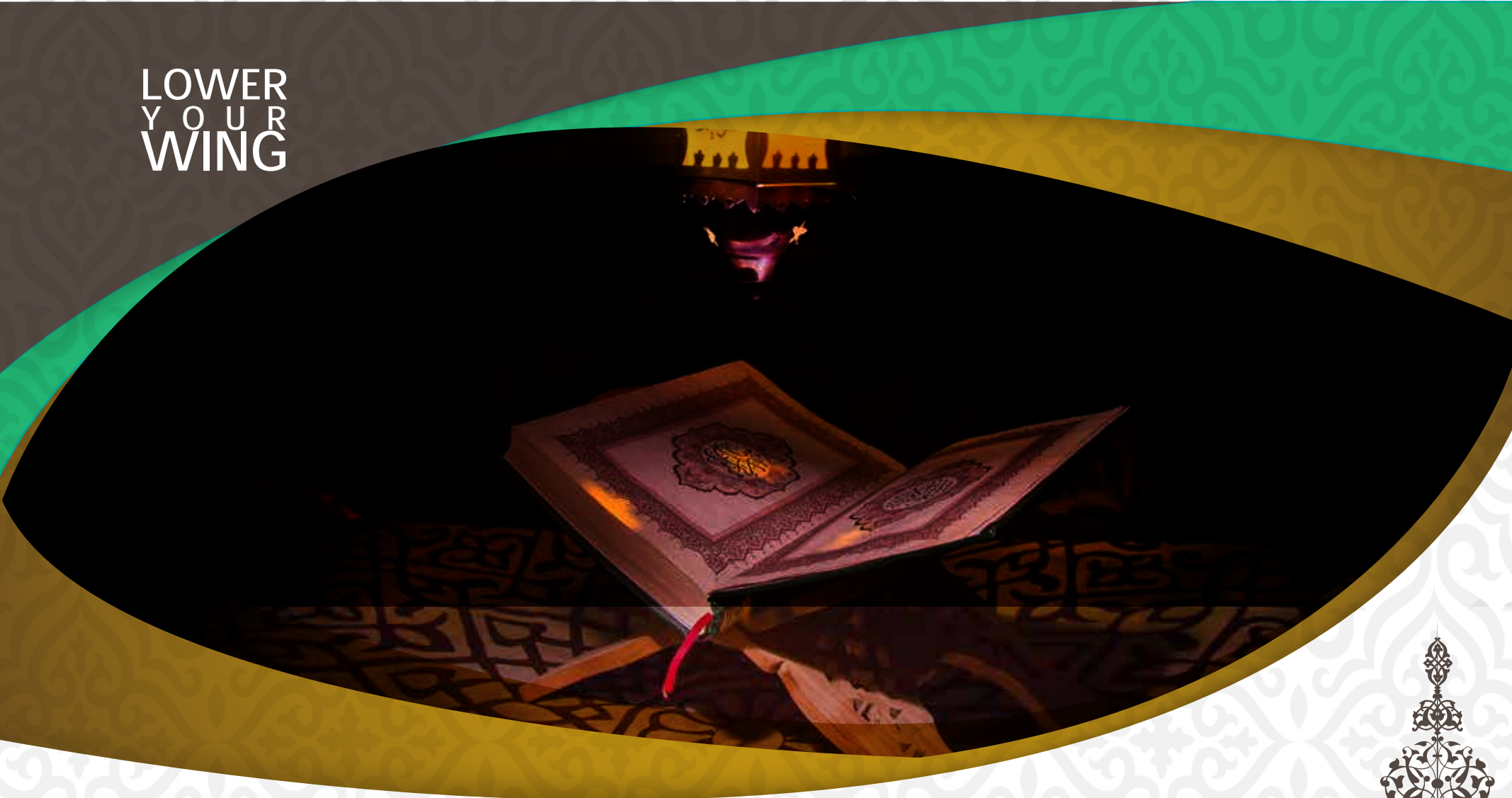


your term of ‘Iddah nears its end, I will take you back (then divorce you again and so on).” The woman went to ‘Aishah and told her what had happened. ‘Aishah remained silent until the Prophet (peace and blessings be upon him) came, and she told him. The Prophet (peace and blessings be upon him) remained silent until the (following) Qur’an was sent down: (The divorce is twice, after that a woman must be retained honorably or released with kindness.)”⁽¹⁾

Allah (Exalted be He) prohibited this oppressive practice by which men kept women neither

⁽¹⁾ Sunan At-Tirmidhy, Book of At-Talaq, Hadith no. 1113.

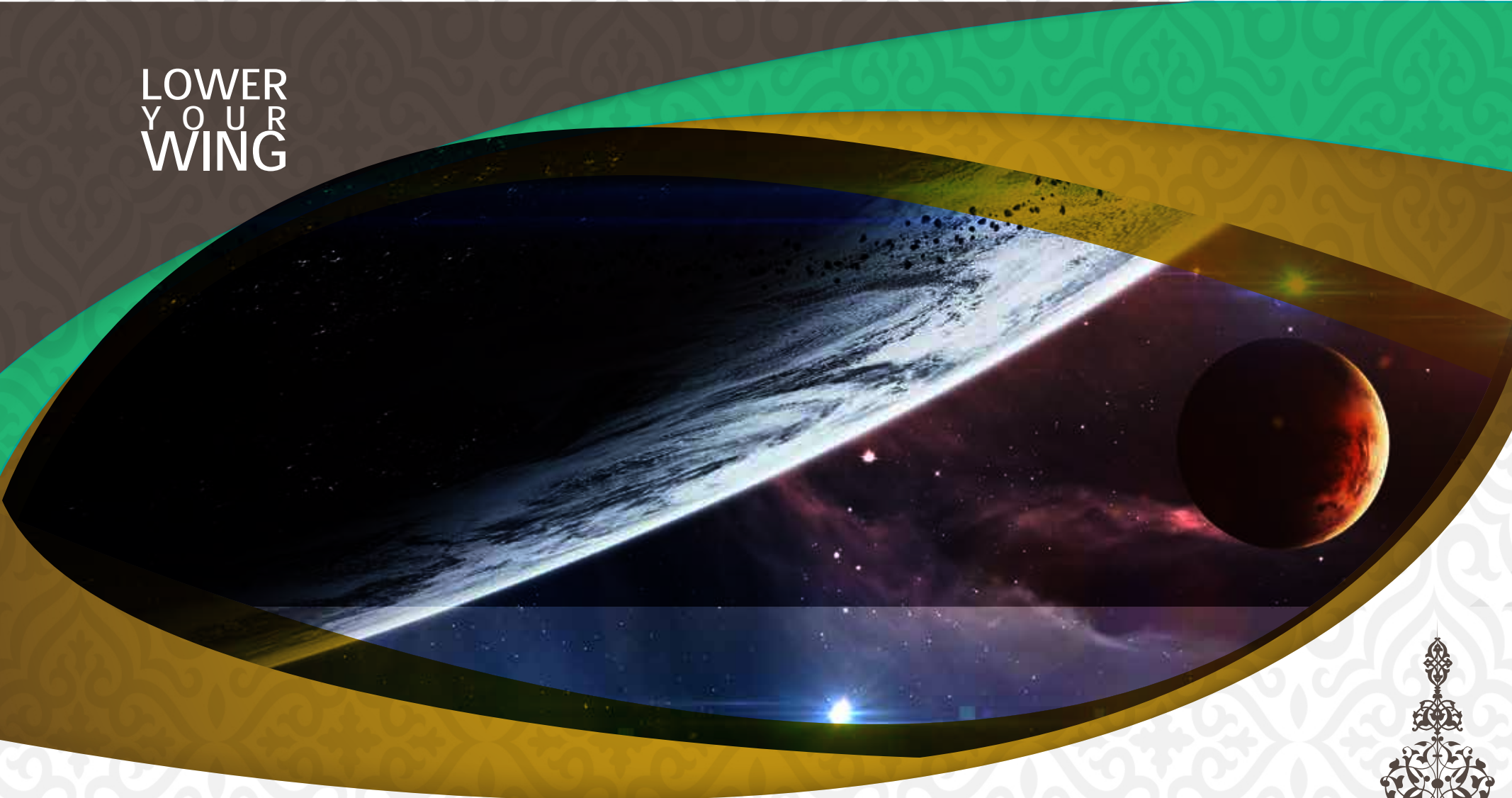




married nor divorced and made the divorce thrice, where the husband is allowed to take back his wife after the first and the second divorce, as long as she is still in her 'Iddah. The divorce becomes irrevocable after the third divorce.

Accordingly, a man who divorces his wife with a reversible divorce should treat her kindly. When her term of 'Iddah nears its end, he should either take her back in an honorable way, including having two just witnesses that he has taken her back, and lives with her in kindness, or he should let go of her in peace, without doing her wrong or diminishing her rights. **(Either take them back in kindness or part with them in kindness, and call to witness two just persons from**





among you.)⁽¹⁾ And (When you have divorced women and they have (nearly) fulfilled the term of their prescribed period, either retain them honorably or release them honorably. But do not take them back to hurt them. Whoever does that has certainly wronged himself.)⁽²⁾

Allah (Exalted be He) then warns against tampering with His Law: (And treat not the Ayat (Laws) of Allah in jest.)⁽³⁾

The Messenger of Allah (peace and blessings be upon him) was informed about a man who divorced his wife by three divorce pronouncements at one

⁽¹⁾ Translated meanings of At-Talaq 65: 2.

⁽²⁾ Translated meanings of Al-Baqarah 2: 231.

⁽³⁾ Translated meanings of Al-Baqarah Al-Baqarah 2: 231.





time. He (peace and blessings be upon him) got up in anger and said, **“Is the Book of Allah being played with while I am yet among you?!”** A man consequently stood up and asked, **“O Messenger of Allah, should I kill him?”**⁽¹⁾

The Messenger of Allah (peace and blessings be upon him) also said, **“What is wrong with people playing with the Boundaries of Allah? One of them says, ‘I have divorced you! I have taken you back! I have divorced you!’”**⁽²⁾ And he (peace and blessings be upon him) declared, **“This is not the appropriate way for Muslims to conduct divorce.”**⁽³⁾



⁽¹⁾ Mahmud bin Labid, Sunan An-Nasa'iy, At-Talaq, Hadith no. 3348.

⁽²⁾ Sunan Ibn Majah, At-Talaq, Hadith no. 2007.

⁽³⁾ Abu Musa, Jalal Al-Din As-Suyuti, Ad-Durr Al-Manthur: Interpretation of Surat Al-Baqarah [2: 231]; Al-Haythami, Majma' Al-Zawaid wa Manba' Al-Fawaid, Hadith no. 7769.



Khul‘

Just as men can dissolve their marriage by Talaq (divorce), Allah has also granted women the right to free themselves from the marriage bond through Khul‘ (release from marriage) if she can no longer bear her husband, and consequently cannot fulfill what Allah has enjoined of obeying her husband and treating him kindly.

The release is conducted by the wife returning to her husband the Mahr (mandatory marriage gift) he gave her, which he should accept and then divorce her. **(It is not lawful for you (men) to take back (from your wives) any of what you**



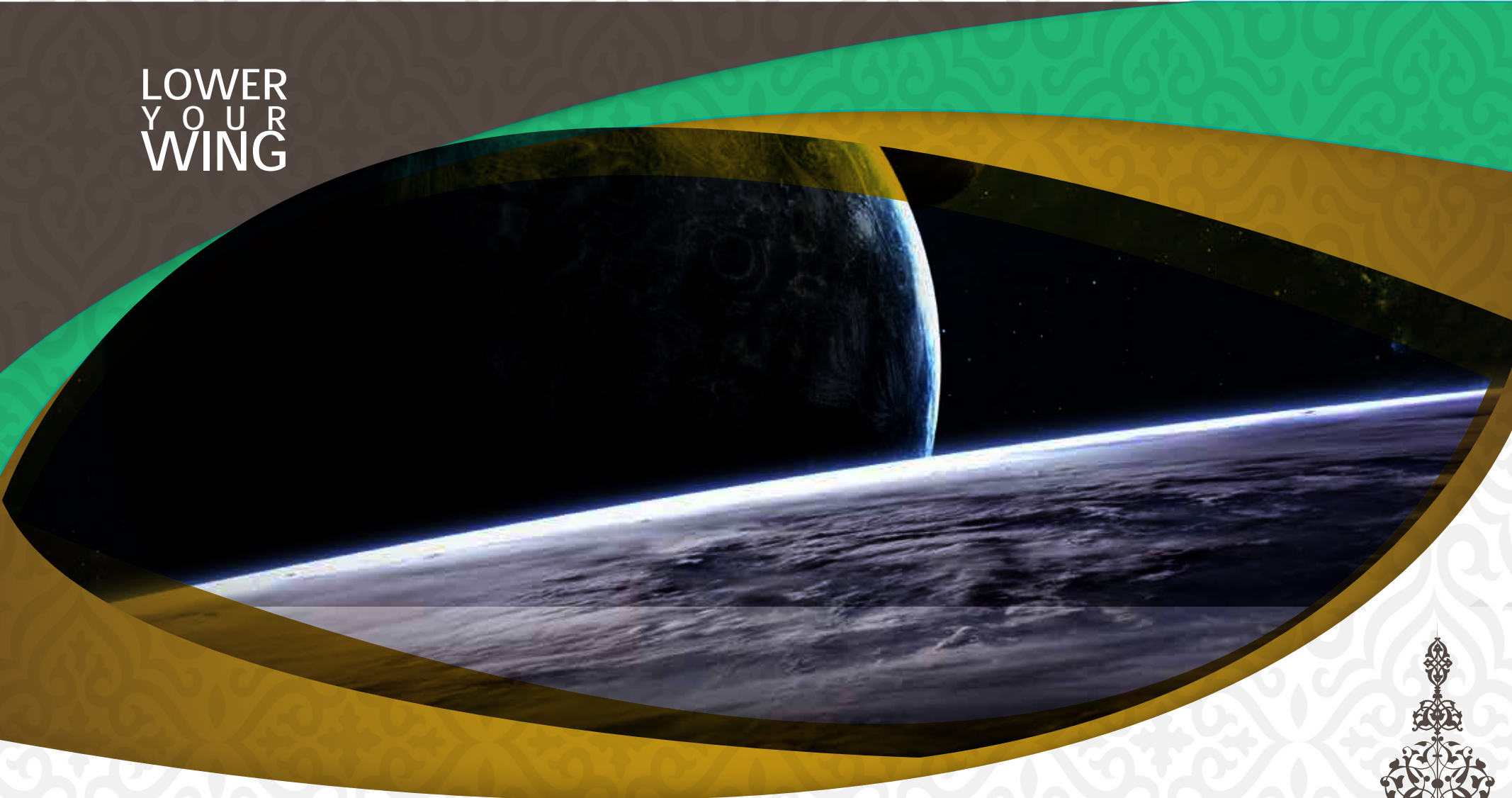


have given them (the Mahr), except when both parties fear that they would not be able to keep the limits ordained by Allah. If you fear that they would not be able to keep the limits ordained by Allah, there is no sin on either of them concerning that by which she (the wife) ransoms herself. These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, it is those who are the wrongdoers.) ⁽¹⁾

The wife of Thabit bin Qais came to the Prophet (peace and blessings be upon him) and said, “O Messenger of Allah, I do not find fault with



⁽¹⁾ *Translated meanings of Al-Baqarah 2: 229.*



Thabit bin Qais in his character or religion. But I hate (to commit the sin of) ingratitude after becoming a Muslim.” The Messenger of Allah (peace and blessings be upon him) asked, “Will you give him back his garden?” She said, “Yes.” The Messenger of Allah (peace and blessings be upon him) said (to Thabit bin Qais), “Accept the garden and divorce her once.” ⁽¹⁾

Her words, “**I hate ingratitude after becoming a Muslim,**” refer to ingratitude towards her husband, which incurs punishment in Islam. Although Jamilah bint Salul did not find any fault in her husband’s character or religious commitment,



⁽¹⁾ Ibn ‘Abbas, Sahih Al-Bukhary, Book of At-Talaq, Hadith no. 4867.



she disliked him. According to another report, she said, **“I cannot stand him,”** ⁽¹⁾ which would always be an unbridgeable barrier against fulfilling her marital obligations and guarding the limits set by Allah.

But if a woman asks for divorce without a strong reason or compelling necessity, Paradise is forbidden to her. The Messenger of Allah (peace and blessings be upon him) said, **“Any woman who asks her husband for a divorce without necessity, the fragrance of Paradise will be forbidden to her.”** ⁽²⁾



⁽¹⁾ *Sunan Ibn Majah, Book of At-Talaq, Hadith no. 2046.*

⁽²⁾ *Thauban, Sunan At-Tirmidhy, Book of At-Talaq, Hadith no. 1108.*

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