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give something for her release. These are the limits ordained by Allah, so do not transgress them; if any do transgress the limits ordained by Allah, it is they who are the wrongdoers.

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During the jāhiliyah and at the beginning of Islam, a man could divorce his wife endlessly. If he wanted to cause her harm he would divorce her, then when her 'iddah was about to end, he would take her back. Then he would divorce her again, and this could happen countless times, causing such harm and suffering, the extent of which only Allah knows.

So Allah stated that ﴿Divorce﴾ that is, revocable divorce, in which the husband may take the wife back ﴿may be pronounced twice﴾ so that the husband will be able – if his intention is not to cause harm – to take her back and think again during this period. But anything more than that is not appropriate, because the one who does it more than twice is either transgressing the limit or has no wish to keep her; rather his aim is to cause harm. Hence Allah (ﷻ) instructed the husband to retain or keep his wife ﴿honourably﴾ that is, to treat her kindly as other husbands treat their wives. This is the most correct opinion. Otherwise, he should let her go or release her ﴿gracefully﴾. That includes not taking any of her wealth in return for letting her go, because that is unjust and is taking wealth for nothing in return. Hence Allah says: ﴿It is not lawful for you to take back anything that you have given [to your wives], except when both parties fear that they would be unable to keep the limits ordained by Allah﴾. This refers to *khul'* or releasing the wife in a graceful manner. in a case where the wife dislikes her husband because of his physical appearance, attitude or lack of religious commitment, and she fears that she will not be able to obey Allah by fulfilling her duty towards him.

﴿If you do indeed fear that they would be unable to keep the limits ordained by Allah, then there is no blame on either of them