

So if he thinks that it is better not to give her in marriage, (he should realise that) «Allah knows, and you do not know», so you should comply with the instructions of One Who has knowledge of what is in your best interests, wants that for you, and is able to bring this about in ways that you know or that you do not know.

This verse indicates that the presence of the guardian is essential in marriage, because Allah forbade guardians to prevent marriage and He only issued this prohibition concerning a matter that is under their control and it is their right to decide concerning it.



﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْرِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آَلَيْتُمْ بِالْمَعْرُوفِ وَأَتَقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ يَبْصِرُ مَا تَعْمَلُونَ ﴾ (سورة

البقرة: ٢٣٣)

- 2:233. Mothers may breastfeed their children for two whole years, for those who wish to complete the full term of breastfeeding. It is the obligation of the one to whom the child belongs to provide food and clothing for them [the mothers] on an equitable basis. No soul should have a burden laid on it greater than it can bear. No mother should be made to suffer harm on account of her child, nor any father on account of his child, and the same duty is incumbent on the heir. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. And if you wish to provide a wet-nurse for your children, there is no blame on you, provided you pay [the wet-nurse] what