



﴿وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ (سورة البقرة: ٢٣٧)

2:237. And if you divorce them before the marriage is consummated, but after their dowry has been settled, then half of the dowry [is due to them], unless they forgo it, or the one in whose hand is the marriage tie [the husband] forgoes his share [and gives her the dowry in full]. And forgoing it is closer to piety. Do not forget to show graciousness to one another, for Allah sees well all that you do.

That is, if you divorce women before consummating the marriage and after settling the dowry, then the divorced women are entitled to half of the settled dowry, and you are entitled to half.

This is obligatory unless someone chooses to show kindness, such as if the woman forgoes her half and gives it up to the husband, she has the right to do so.

﴿or the one in whose hand is the marriage tie﴾ that is, the husband, according to the correct opinion, because he is the one in whose hand is the marriage tie, and because the guardian has no right to forgo what is due to the woman, because he does not have that authority and is not acting as an agent for the woman.

Then Allah encourages people to forgo this wealth, and states that the one who forgoes it is closer to piety, because it is an act of kindness that leads to people feeling at ease, and because the individual should not neglect to do acts of kindness or forget graciousness which is the pinnacle of interaction, because interactions between people occur on two levels: either justice and fairness, which is obligatory and is the basis on which people give and take what is due, or graciousness