

FATAWA MARRIAGE AND FAMILY 2003

Hijab and Marriage

From: Monzer Kahf
Sent: Tuesday, January 20, 2004 7:08 AM
To: Hafeeza
Subject: Hijab and Marriage

My Answer:

Bismi Allah al Rahman al Rahim
Al Hamdu li Allah Rabb al 'Alamin
wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi
Ajma'in

Dear Sr. Hafeeza

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

I pray to Allah to help your daughter in this grand test. I think for now she should keep gently advising him and each time she goes out she should start with her Hijab and if he doesn't like it let him remove it himself because she is not going to remove it, even in presence of his brothers and other male family members, except of course his father, she may seek help from some religious person from his family.

Once she comes back to North America, I believe she should make the same attempt again and each time she goes out she puts her Hijab (a Abayah can be compromised provided the pants are not tight and there is a long blouse to cover her bottom) and if he insist on removing it with his own hand, or saying he won't go with her, fine she stays home, and if he insists on removing it with his own hand I think the obeying Allah is more important than a marriage that makes her suffer but she must not rush into breaking her marriage. She must ask first for arbitration by some wise persons around them especially family or from the Imam of the mosque, doesn't he pray Friday? And if not have her come back home until he decides to respect her choice, she is right and she certainly is not putting it for show off. You don't know what Allah had preserved for her. May be coming home to you may wake him up or Allah may have a better husband for her. She must not rush to ask for divorce, unless he insists on it: when it becomes either minimum Hijab (covering all the body including hair with cloth that is not tight to indicate the exact shape of the body) or marriage, I would say obeying Allah is more important than obeying the husband. The order of Hijab is clear in the Qur'an and the prophet said that no person can be obeyed if it means disobeying Allah.

Wa Allahu A'lam

Wa Alhamdu li Allah Rabbi al 'Alamin

Wassalam
Sincerely,
Dr. Monzer Kahf

Question:

From: Hafeeza
Sent: Monday, January 19, 2004 10:56 PM
To: Monzer Kahf
Subject: important

Bismi Allah al Rahman al Rahim
Al Hamdu li Allah Rabb al 'Alamin
wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi
Ajma'in

Dear brother Monzer Kahf,
Assalamu Alaykum wa Rahmatullahi wa Barakatuh

My daughter is married to Rashid since about two years. She has been wearing Hijab since childhood. Before marriage he knew it. But since probably more than 6 months now he is insisting her to take out Hijab. He says that she and her mother and sisters wear Hijab to show off.

Up till now Allah helped her to resist. Now on 22nd of this month they are going to Pakistan to visit for one and half month. He told her that he will not let her wear Hijab in Pakistan. After many time arguments and quarrels, she told him that she will not wear Hijab at home in front of his brothers etc in Pakistan but just hold dupatta around without covering head in front of them. And later on, on my concern she told me while crying that she said so to save her marriage. and that at least she can wear dupatta.

(dupatta is a long scarf which could be thin too which most Pakistani girls/women wear without covering their head)

She also had a deal with him that, while in Market places in Pakistan she will keep dupatta on her head also. He agreed for this.

Although this method of keeping dupatta shows part of hair, complete fore-head and part of neck. And some time it can drop backward also because of air etc. Now she wrote me an email. I am out of Canada nowadays. I am forwarding her email to you too.

Do you think she has any other choice to avoid serious clashes on this topic? Do you think she can compromise on his wishes for the sake of saving matrimonial clashes which can lead to serious consequences?

Can you please advice her what to do which will not qahar /anger of Allah?

Some people are saying, "to save matrimonial life she has to compromise and pray to Allah until when Allah guides him and changes him? They say don't make this issue to break the marriage. Are these people right?

By the way she is already suffering in his company with many issues. Like watching English or Urdu film, movies, going to cinema house, wearing short tops on trousers without any abaya (after marriage he removed her

abaya/julbab.). If she will not do this with him he gets very angry and stops talking etc. Neither he goes to listen any lectures in Mosques nor let her do. In this way he is away from knowledge. Alhamdulillah he prays most often five times a day and often reads Qur'an after Salat. But he reads only the Arabic part of Qur'an, which of course he doesn't understand what he read.

I need an immediate reply in the light of Qur'an and Hadith keeping in mind what pleases Allah most and how can we avoid putting her matrimonial life into trial. Please please pray for my daughter and that Allah change her husband towards Taqwa and bless him guidance and knowledge, Ameen. I beg you for your Du'a. Wassalam
Sister Hafeeza

Following is my daughter's email written to my husband and me.

dear mom and dad

just wanted to let u know that last night my husband told me that I'm not going to wear scarf on airport in Pakistan since he wants me to become normal like all other girls in Pakistan, and I told him that please u told me before I can wear dupatta and now he says that not on head. well I begged him a lot to please let me wear and he said no and I can't discuss this topic with him and that's his final reply. I cried a lot but he still didn't listen to me. so I am really stuck now. why are husbands so evil? he thinks I'm showing off by wearing Hijab showing that I'm pious etc. I will try to wear scarf in Pakistan airport but if he fights again, I guess I lose. tell me what to do coz I have no one to help me.

well even if I don't wear I know in my heart Allah SWT knows my heart and know why I can't wear it and someday my husband will understand that I am normal and other girls in his family are NOT. well, I wish he told me before marriage that he finds hijabi girls abnormal. ok I go now. AH. I will ask twins to send mail to my sister on her private address too. maybe she can help me. My husband did say I can wear dupatta on head when going to Market, etc.

Need For A Written Document for Islamic Marriage Contract

From: Monzer Kahf
Sent: Wednesday, November 12, 2003 8:55 PM
To: Najwa
Subject: Legal document of marriage/a thought

My Answer:

Bismi Allah al Rahman al Rahim
Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi
Ajma'in

Dear Sr. Najaw

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

A written contract is only needed in case of dispute. I think the language you have is very solid, It has been seen by more than one lawyer, yet I'm not a specialist. My formal background is economics and my informal is Shari'ah. I can argue for the text itself but I don't give a legal advice. some place in the postnuptial it says that each spouse got legal advice. it is up to you if you decide to just sign and notarize it confessing that you guys got independent legal advices.

BTW, I believe, although many wives and most men do not fully realize nor internalize the mutual responsibilities of the Islamic contract because the study of most of us about Islamic marriage is very limited, that once understood outside the realm of male chauvinism that is apparent in certain areas of our classical Fiqh, the Islamic Shari'ah is better than fair on the issue of genders.

Wa Allahu A'lam

Wa Alhamdu li Allah Rabbi al 'Alamin

Wassalam

Sincerely,

Dr. Monzer Kahf

Question:

From: Najwa

Sent: Wednesday, November 12, 2003 8:02 PM

To: Monzer Kahf

Subject: Legal document of marriage/a thought

Assalamu Alaikum,

Could we fill it out, get it notarized? would that be sufficient, or do we have to go to a lawyer, I haven't called the bar association, but so far they are expensive!!

Thank you very much, for you time and efforts, I understand and respect your disclaimer.

Jazakallah Khair !

Dear Sr. Najwa

Assalamu Alaykum wa Rahmatullahi wa Barakatuh,

Here is a word copy of the post nuptial. Remember it is certainly free of any charge for personal use and when you show it to any lawyer please tell her/him about its source, my website, and that it is copyrighted for any commercial use.

Wassalam

Sincerely,

Monzer Kahf

Question:

From: Najwa
Sent: Thursday, November 06, 2003 3:53 PM
To: Monzer Kahf
Subject: RE: Legal document of marriage
Assalamu Alaikum,
Jazakallah Khair! Thank you for that clarification. Yes I would like a word copy of the file. Again thank you so much for your time and assistance in this matter.

My Answer:

Bismi Allah al Rahman al Rahim
Al Hamdu li Allah Rabb al 'Alamin
wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi
Ajma'in

Dear Sr. Najwa
Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

For a marriage contract to be valid, from Shari'ah point of view all it needs is an offer to marry and acceptance with determination of the Mahr in presence of two witnesses, it is better if a male Muslim relative, who would be a guardian if she was incapacitated (father, parental grandfather, brother, son and then farther relative). I suppose your marriage was done with the four minimum requirements. It does not have to be red nor certified by an Imam, It doesn't even need the presence of an Imam. Witnesses may be Muslims or not.

Now that you are married, if you choose to make a post nuptial agreement it may be better, just in case any thing happens and to reflect the requirement of Islamic law in case anything happens, so that others, including the state law, do not interfere and wreck certain rights or duties. you may take the form I have on the web and show it to a lawyer. I am not a lawyer and I do not provide legal advices, I only explain what is the requirement of the Islamic religion in a way that is legally understood and acceptable. If you want a word copy of the file I can email it to you.

Wa Allahu A'lam
Wa Alhamdu li Allah Rabbi al 'Alamin
Wassalam
Sincerely,
Dr. Monzer Kahf

Question:

From: Najwa
Sent: Thursday, November 06, 2003 11:58 AM
To: monzer@kahf.com
Subject: Legal documentation
Assalamu Alaikum,
Ramadan Mubarak!

How would I legalize the documents provided at your site (marriage contract etc)? We have been married for nine years (registered with state of IL and Islamic document was provided). However, I am not sure the contract provided is "correct" and would like another one. I was 18 at the time (without Muslim relatives or any relatives) I am not even sure, if the ceremony was done according to Shari'ah. Alhamdulillah! I have good husband and good marriage. Legally (according to Shari'ah) is this something I should be concerned with it has been on my mind for some time now? Thank you for your time and assistance in this matter! I live in Chicago, if you would like to refer me to someone.
Shukran
Wassalam alaykum

Wife Contributing to her Husband's Business

From: Monzer Kahf
Sent: Tuesday, October 14, 2003 5:59 AM
To: Islam on Line
Subject: RE: A Wife Helping her husband in Business

My Answer:

Bismi Allah al Rahman al Rahim
Al Hamdu li Allah Rabb al 'Alamin
wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi
Ajma'in

Dear Sr. HUMERA

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

What you are doing in raising the kids and helping in your husband's business is voluntary on your part, both are the husband/father duties not the mother/wife responsibility. None of these things are implied or required in the marriage contract as it is defined and explained in the Shari'ah. Of course mother like to take care of their children and they are better qualified than fathers (or than men in general) in many aspects of raising kids, but that does not change the marriage which is not a service contract. Obedience, in the pure sense, is required only in the obligatory matters that center on the intimate relations between married couples.

On the other hand, helping and pleasing each other and keenness to make the other happy, regardless of rights and obligations, is certainly one of the basic characteristics of a successful marital relationship and each of the husband and wife are expected to do all they can to offer the other the utmost they can of help, mercy and comfort.

I think your case needs marriage counseling more than searching for what is your, or his, duties/responsibility.

Wa Allahu A'lam

Wa Alhamdu li Allah Rabbi al 'Alamin

Wassalam

Sincerely,

Dr. Monzer Kahf

Question:

From: Islam on line

Sent: Tuesday, October 14, 2003 2:05 AM

To: monzer@kahf.net

Subject: A Wife Helping her husband in Business

Name of Questioner HUMERA Gender Female Age 31-45

Education Graduate Date Submitted 10/2/2003

country of Origin U S User Ref.No.RQBT28 country of Res. Pakistan

My husband wants me to help him out in his business that I have been doing for past 4years, we live in America and have 2 kids , sometimes it gets very hard for me to handle all this work and then take care of the kids sometimes kids get neglected and I have been telling that to my husband for a long time that I cannot handle all this work cuz the kids r suffering besides we have been arguing a lot on how to run the business and it is effecting my relationship I accept that I am short-tempered but I am trying my best to take care of that problem , on the other hand not only does he wants me to take care of the business he also wants me to handle the expenses, he is not taking enough responsibility , he has some good qualities like he is very respectful to me and my family but he has been taking wrong financial decisions for a long time now he doesn't do anything in time and when things go wrong he wants me to fix them and then talk to people if we owe any money and can't return it in time . I am so worried and I have been telling him to take more responsibility he just says ok and then do the same mistakes over and over again, he never followed up with my case of green card and because of that I suffered in Pakistan so much without him with my 2 little children, I am very worried, if I tell him I can't do it he gets agitated, I don't know what to do is ALLAH TALLAH going to be angry if I make my husband angry because I am not being an obedient wife? if I don't do things right the way he expects he gets very annoyed. I have been running this dry cleaning business for 4 years now. I don't want to create a tense environment in my house .does ALLAH TALLAH WANTS US TO MAKE OUR HUSBANDS HAPPY IN EVERY WAY WE CAN EVEN IF HE WANTS US TO HELP HIM EARN MONEY?MAY ALLAH GIVES U A REWARD FOR ANSWERING MY QUESTION.

Divorce

From: Monzer Kahf
Sent: Thursday, June 26, 2003 7:23 AM
To: houda
Subject: A Divorce Question

My Answer:

Bismi Allah al Rahman al Rahim
Al Hamdu li Allah Rabb al 'Alamin
wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi
Ajma'in

Dear Sr. Houda

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

Let me suppose you made the divorce in court and that divorce was initiated by your ex-husband. In this case you are entitled to all the Mahr (both the part that was paid at the time of Marriage and the part that was postponed). Additionally you are entitled to all the gifts you were given at and during marriage (gold and diamond jewelry, etc.). You are also entitled to expenses including residence to three month if you have no children and you were not pregnant at the time of divorce. If there were children or you were pregnant you are then entitled to expenses including residence until the child becomes mature (18 years) provided you do not get married again if you get married the caring about the minor child goes to your mother and she will be entitled to the same. you will have unrestricted and unlimited visitation.

I don't know where the idea of \$15000 did come from or why it was related to the duration of marriage. To my humble knowledge there is nothing in the Shari'ah that relates the end of marriage payment to the duration of marriage.

Regarding the house. if it was put in both your names when it was purchased the net equity in it was then owned by you on the basis of half/half regardless of who paid for the down payment and the monthly payment. Unless there is an agreement, even verbal, to the contrary the fact that it was recorded in both names means that the spouse who is paying more or all is granting the other spouse a gift of half the equity in the house. At the time of divorce you are entitled to one half of the net equity in the house. If there was an agreement between the husband and wife to the contrary, this agreement is what should be honored. This principle also applies to any other property or business.

If the divorce was initiated by you, if there were good reasons for asking for divorce, acceptable to court such as physical abuse, lack of fulfillment of his obligations, etc., the above holds.

If the divorce is not justified by any reason on the part of the husband, i.e., simply you wanted divorce because you don't like him anymore, you have to return to him the already paid part of the Mahr and the major gifts (diamonds, gold, the gift of half of the house and similar permanent items) and you are not entitled to any expenses for three months if there are no children.

If you have any question please do not hesitate to write me but give me more details.

Wa Allahu A'lam

Wa Alhamdu li Allah Rabbi al 'Alamin

Wassalam

Sincerely,

Dr. Monzer Kahf

Question:

From: houda

Sent: Thursday, June 26, 2003 12:05 AM

To: monzer@kahf.net

Subject: A Divorce Question

Dear Dr. Monzer,

Salam Alaykum, I have got your email from Islam online.

I have a question regarding divorce.

I divorced 2 years ago. I got married in the US, both at the city hall and at the mosque.

However, I did not have a marriage contract. At that time, I was a student and my parents informed my ex-husband that I should continue my studies.

After a year we bought a house. He was the only one working.

The house was on our names, but he was the only one making the payment.

We divorced after 6 years. I did not go to the court for the divorce yet I went to the Imam.

The Imam informed us that I had no right on the house however I was entitled to \$15,000 because we were married for 6 years. I moved out taking my clothes, my computer, 2 rings and my pearls.

Today, after 2 years, I am learning more and more about my religion. Thanks to Allah.

Now, I would like to know what the Shari'ah says, since I did not have a marriage contract.

If you need further information please let me know. Thank you for your time.

Thank you in advance, May Allah grants us His forgiveness amin.

-Houda-

From: Monzer Kahf
Sent: Thursday, April 10, 2003 1:45 PM
To: mimi
Subject: RE: Pronouncing Talaq

My Answer:

Dear Sr.

Assalamu Alaykum wa Rahmatullahi wa Barakatuh,

If he is very sure about the second Talaq, it is his word that counts because he can pronounce it even without informing you. But if the accident that affected his memory was before what he told the friend it was the third time, it may be his bad memory that gave him the illusion that there was a second one. It may be worthwhile to check on this point and clear it because you may be still husband and wife.

You should take good care of your health because it is the thing that carries you along with the help of Allah, The name your daughter selected is fine I was only asking if she found its meaning. You still will be a lot better to have a third person to live with you in the house.

Wassalam

Sincerely,

Monzer Kahf

Question:

From: mimi

Sent: Thursday, April 10, 2003 10:30 AM

To: Monzer Kahf

Subject: Re:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi Ajma'in

Dear Dr. Kahf: Thank you for your advice and your answer. about my "TALAK" all I remember is that after 4-5 years of marriage in one of our argument ended up by him saying "Anti Taliq" that time we use live in London England and I have my son was 3 years old. I am faraway from my family so I did not go away any where same for him , was no any separation and his brother helped us to cool the situation right away and told me once you are back together no separation, it will be no talk. I do not remember any time about the second time at all and I have good mammary, he is the one suffer from bad mammary for other stuff. (he had bad car accident few years ago). so when some friends tried to make up between us he told them that we can not go back together because it is the 3rd time. it was surprise for me, I asked him he said yes. I feel so sorry for him to be alone

he is now 67 years old and I am 56 and I feel so shamed to be divorced at this age. most of the people we know do not know we are divorced. my social life suffered because we can not be together any more and I always give an excuse , he got busy with a mosque men close by. and I always try to find single ladies friends. Do you thing from what I told you that we are divorced 3 times??

I worked very hard to keep my family tighter and I have suffered a big deal to give my kids a good home. and my health was the price , I believe in my family even if we are not happy together family must be together no matter what. About my daughter new last name is "Van Veen" is it ok? About Legal divorce I will get it "IN SHA'H ALLHA" plus I trust him that he will follow the Shari'ah .

Thank You a lot , Wassalam Alaikum,
Sr. Mimi

From: Monzer Kahf

To: mimi

Sent: Thursday, April 10, 2003 8:13 AM

Subject: RE:

My Answer:

Bismi Allah al Rahman al Rahim

Al Hamdu li Allah Rabb al 'Alamin

wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi
Ajma'in

Dear Sr mimi

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

What is prohibited is the Khalwah. That is being with him (stranger) in one place together in a way that prevents other eyes and ears from witnessing what you are doing. If that happens, it is then Haram. Now, with both children are out of the home, the likelihood it may happen is big even though each has own rooms whose door can be locked out especially if you use common kitchen and other facilities. Can't you get a third person with you or find a female tenant in his place? Or get your daughter and her husband to live with you? By the way, congratulations for her marriage, I hope she at least lives close by. Did she find out the meaning of the last name of her husband? (just for your information when my wife and I came to America 32 years ago, we tried to keep her family name but we were embarrassed several times because people thought at that time that we were not married but only living together, so my wife changed her family name to mine after about two years of embarrassment! Now people are used to see married couples with different family names.

I'm worried about the Talaq itself. Are you sure that the first two times were exactly the same way like the third one " Anti Taliq" ? Because if they were not the same way there is a chance they were not really Talaq and you guys may have mistreated yourselves because of asking the wrong Mufti! If you are sure the first two times are real Talaq, why don't you make legal Talaq? Separation alone

doesn't prevent inheritance in case something, La Samaha Allah, happens to any one of you

Wa Allahu A'lam

Wa Alhamdu li Allah Rabbi al 'Alamin

Wassalam

Sincerely,

Dr. Monzer Kahf

Question:

From: mimi

Sent: Wednesday, April 09, 2003 11:11 AM

To: Monzer@Kahf.net

Subject:

BESM EL-LAH AL RAHMAN EL RAHEEM

ASLMO ALIKOM:

Dear Dr. Kahf:

would you kindly advice me according to the Islamic Shari'ah

Here is my situation after 25 years of marriage, when I refused to agree with my husband to sell our home , because he does not want to carry mortgage any more, he believes it is "HARAM" .

He divorced me by saying (ANTY TALIK) and that happened seven years ago. That is the 3rd time to be divorced by him. We have been in this house over 15 years, and my kids (2) still student at the university and I am working women since I got married. We are not divorced by Canada law, but we have legally separation agreement.

Of-course we asked our Imam if it is ok for him (husband) to still live in same house as a brother to me .said it is ok. after the kids graduated he(ex) asked me to pay his share in the house so I did and he become my tenant. now the kids out of the home , God is our witness we are like a brother and sister. I am out all day working when we are home every one of us in his room. hardly to see each other. I am now the one paying the mortgage in full , financially I am ok, but I am very sick physically , and I am afraid to be alone , I feel I am save in my home (for 22 years) and I feel some one is home just in case something happened. my daughter is married , may son in Uk faraway. is this ok to live like that . Is it "Halal". to have him as a tenant , to carry mortgage . Please till me.

Jazakallah Khairan.

Mimi

Are Husbands Responsible for Their Step Children?

From: Monzer Kahf
Sent: Wednesday, May 21, 2003 8:50 AM
To: Islam on line
Subject: Should My New Husband Provide for My own Daughter

My Answer:

Bismi Allah al Rahman al Rahim
Al Hamdu li Allah Rabb al 'Alamin
wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa Ashabihi
Ajma'in

Dear Sr.

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

The principle is that a man is financially responsible for the living expenses of his minor children, and if he is well to do and his adult children are in need for them too in their adulthood. This responsibility is shifted to paternal grandfather, and if not uncle in case of incapability of father or grandfather. You become responsible for your daughter if there are no male close relatives (to the extent they may inherit her should she die) who can support her.

Accordingly, in principle your second husband is not responsible for your daughter from a previous marriage even if her father was dead or incapable to provide for her. BUT before marriage you may make a condition of spending on your daughter on the new husband. There is a great example in the Sunnah about this condition. When the Messenger of God asked Umm Salamah for marriage, she declined giving the excuse that she has minor children that she need to take care of financially and physically but she accepted to marry the Prophet when he told her that he considers her children as part of his household, he literally said "iyaluki 'Iyali" that means your dependents are my dependents. You can make this condition on the new husband (remember in principle care providing for the girl goes to your mother, if she is Muslim, if get married without this condition. The condition can also be made as post nuptial but certainly the prenuptial condition is much stronger, although both are binding, following the Saying of the Prophet that conditions in marriage are most worthy of fulfillment.

Wa Allahu A'lam

Wa Alhamdu li Allah Rabbi al 'Alamin

Wassalam

Sincerely,

Dr. Monzer Kahf

Question:

From: Islam on line

Sent: Tuesday, May 20, 2003 10:49 PM

To: Monzer Kahf

Subject: Should My New Husband Provide for My own Daughter

Name of Questioner

Gender

Age

Education
country of Origin

Date Submitted 5/15/2003
User Ref. No. 3JEJ51 country of Res.

Assalamu alaykum, Jazakallah for your valuable service. I am divorced and I have a 7-year old daughter. If I get remarried and my ex-husband (my daughter's father) dies or becomes disabled and incapable of providing, will my new husband be responsible for providing for my daughter (food, housing, education, clothing, health care, transportation, etc.) until she gets married? Jazakallah Khairan.

Name Change at Marriage

From: Monzer Kahf
Sent: Sunday, March 30, 2003 10:45 PM
To: shassan
Subject: RE: name change at marriage

My Answer:

Dear Sr.
Assalamu Alaykum wa Rahmatullahi wa Barakatuh,
The words Van Veen don't seem from an Anglo-Saxon or Latin origin, you need to know the language, what is it? And then consult a dictionary of that language, find out the root of the words in their own language. Could such a structure mean servant of a god that used to be worshiped by the people of that language? Many compound names have this kind of structure. . .
Good luck and ever happy and lasting marriage InShaAllah,
Wassalam
Sincerely,
Monzer Kahf

Question:

From: shassan
Sent: Sunday, March 30, 2003 1:31 PM
To: monzer@kahf.com
Subject: Re: name change at marriage

Wow, that was a very detailed response. Thank you for taking the time to do that. My next question, then, is how I find out what the 'meaning' of a last name is. I've tried several times over the internet to find the meaning of 'van Veen'. I do not believe it has a Christian meaning, per se, but I am at a bit of a loss.

If you have any suggestions, I would really appreciate it. Thank you for your time and effort in this matter. Wa Alhamdu li Allah Rabbi al 'Alamin Wa Allahu A'lam Wassalam

Sincerely,
SHassan.

My Answer:

Bismi Allah al Rahman al Rahim
Al Hamdu li Allah Rabb al 'Alamin
wa al Salatu wa al Salamu 'ala Sayyidina Muhammad wa 'Ala 'Alihi wa
Ashabihi Ajma'in

Dear Sr. Shassan

Assalamu Alaykum wa Rahmatullahi wa Barakatuh.

The Islamic principle is that marriage does not affect or require any name change for either the bride or the groom. When a Muslim girl marries, certainly it is prohibited to marry a non-Muslim man, she doesn't need to change her name whether the groom has a Muslim or non-Muslim family name. However, it is permissible for any person to change her/his first name or family name at any time. A husband may change his name to his wife's or a wife to her husband's at any time if either so desires. What is necessary is to observe the following three rules:

- 1- A Muslim, male or female, must not take a name that indicates belonging to other religion such Christian or that indicates worshipping of idols or historic persons, even Prophets.
- 2- Best names, as the Prophet Muhammad, pbuh, told us are Abdullah and AbdulRahman, he also liked names with good meaning. You know he named his too grand children himself and chose for them Hassan and Husain. These two words mean good and smaller good. Names that are not Arabic may be good too. You cannot call a name non-Islamic if it is in a foreign language. There are many English names that have either good meanings or they are names of Prophets, All such names are Islamic names even if they are not Arabic.
- 3- the general rule for names is to give indication to one's fathers and forefathers. The Qur'an (33: 5) tells us: call them by the names of their fathers. For instance, my family name links me to any person who carries the same family name. We are now spread from Damascus to the four corners of the world including several cities in each of the Arab world, Europe and the USA. This is a family name that we all carry for the last three centuries at least. You know it is stylish these days for married couples to keep their names (certainly provided both of them are acceptable names). Actually my daughter and four daughters in law all kept their own family names, they range in age between 18 and 35 years. In brief, you can do any thing you like as

long as you observe the guidance of the three rules mentioned above.

Wa Alhamdu li Allah Rabbi al 'Alamin
Wa Allahu A'lam
Wassalam
Sincerely,
Dr. Monzer Kahf

Question:

From: shassan
Sent: Sunday, March 30, 2003 9:21 AM
To: monzer@kahf.net
Subject: no subject

Salam,

My name is Shassan. My mother gave me your email address because I have a question about the religion. My question is: if a woman is marrying a Muslim man who does not have a Muslim name, can she change her name to his last name when they marry, or can she hyphenate to combine her original last

name with his? I am wondering what the religion says about this.

Thank you for your help with this matter.

I hope to hear from you soon

Shassan
