43498 - Does Divorce Shake the Throne of Allah?

the question

Does the Throne of Allah shake because of divorce?

Summary of answer

The Hadith which reads: ‘Do not issue divorce, for the Throne shakes because of divorce’ is a fabricated and false Hadith. The fact that the Hadith is inauthentic does not mean that divorce is permissible and is not disliked by Allah.

Detailed answer

Praise be to Allah.

A Hadith concerning the notion that the Throne of Allah shakes because of divorce has been narrated from the Prophet (peace and blessings of Allah be upon him), but it is a fabricated and false Hadith.

This is what has been narrated from `Ali ibn Abu Talib (may Allah be pleased with him), that the Prophet (peace and blessings of Allah be upon him) said: “Do not issue divorce, for the Throne shakes because of divorce.” (Narrated by Ibn `Adiyy in Al-Kamil, 5/112, and by Al-Khatib in Tarikh Baghdad, 12/191, and via Ibn Al-Jawzi in Al-Mawdu`at, 2/277, via `Amr ibn Jumay` from Juwaybir from Ad-Dahhak from An-Nazzal ibn Sabrah from `Ali ibn Abu Talib (may Allah be pleased with him))

Ibn Al-Jawzi (may Allah have mercy on him) said:

“It is a fabricated Hadith… `Amr ibn Jumay` used to narrate inauthentic Hadiths from prominent people, and fabricated Hadiths from sound narrators.”

He was classified as weak and a fabricator by many scholars, including the following:

Al-Khatib Al-Baghdadi in Tarikh Baghdad (12/187), Ibn Al-Qaysarani in Dhakhirat Al-Huffadh (2/1147), Ash-Sakhawi in Al-Maqasid Al-Hasanah (p. 31), Ash-Shawkani in Al-Fawa'id Al-Majmu`ah (p. 139), As-San`ani and Al-`Ajluni in Kashf Al-Khafa' (1/361), and Al-Albani in As-Silsilah Ad-Da`ifah (1/278, Hadith no. 147).

The fact that the Hadith is inauthentic does not mean that divorce is permissible and is not disliked by Allah. Rather divorce is disliked by Allah, and is not permissible except when there is a need for it. A man does not have the right to divorce his wife for no good reason that makes it permissible.

Shaykh Al-Islam Ibn Taymiyah (may Allah have mercy on him) said:

"The basic principle concerning divorce is that it is forbidden, and it is only permitted as much as is necessary." (Majmu` Al-Fatawa, 33/81)

Shaykh Ibn `Uthaymin (may Allah have mercy on him) said:

"The basic principle concerning divorce is that it is disliked, and the evidence for that is the verse in which Allah says concerning those who swore not to have intercourse with their wives for four months (interpretation of the meaning):

"Those who take an oath not to have sexual relations with their wives must wait for four months, then if they return (change their idea in this period), verily, Allah is Oft-Forgiving, Most Merciful. And if they decide upon divorce, then Allah is All-Hearer, All-Knower." [Al-Baqarah 2:226-227]

This (the phrase "then Allah is All-Hearer, All-Knower") is a kind of warning, whereas in the case of taking back the wife, Allah says, "verily, Allah is Oft-Forgiving, Most Merciful". This indicates that divorce is not liked by Allah, and that the basic principle is that divorce is disliked." (Ash-Sharh Al-Mumti`, 10/428)

And Allah knows best.