

SURATUTṬALAAQ (65)

The *Suratulṭtalaq* lays stress on the sanctity of a good home. Divorce, though permitted, must not be resorted to without restraints. The Surah expounds such restraints. Reward and punishment shall be awarded on the Judgement Day on the basis of such restraints as have been called Allah's bounds which, if not kept, shatter a home thereby creating disorder in the polity. A husband driven to hatred may divorce his wife. If such an eventuality arises, however loathsome it may be, the *Suratulṭtalaq*, from the first verse to the seventh verse, proceeds to lay down clear rules of conduct for both, a husband and a wife. The rules have been called Allah's bounds and they must not be violated. The Surah, in its second verse, stresses believing in Allah, the Last Day, and fearing Him. The third verse is, in its entirety, a piece of exhortation and warning. The fifth verse further reinforces the sanctity of the rules and promises reward and forgiveness to those who fear in regard to the implementation of the rules set down in detail up to the seventh verse. They are justiciable and hence, must be implemented by law courts.

The Surah, then, from the eighth verse to the eleventh verse, proceeds to cite the example of many transgressing peoples that had been punished for violating Allah's commands. It is a warning to all the believers. They are, further, exhorted to act on the Book revealed to them along with obeying the Messenger who recites and explains its verses for their benefit, the purpose being to take them out of the darkness of Ignorance into the light of Islam (submission to Allah's will). The last part of the eleventh verse specifies their reward. The last two verses show Allah's creative power and His omnipotence in creating worlds beyond worlds where His command continues to be revealed gradually. His omnipotence and omniscience have been mentioned to make the believers submit themselves to His bounds in dread of His punishment on the Judgement Day.

SURATUTṬALAAQ

In the name of ALLAH, the Most Gracious, the Most Merciful

1. O Prophet! (Inform the believers.) When you divorce women, you must divorce them, (at the start of the purification from menstruation without going to bed with them), by the *idda* (the prescribed period of waiting during which a woman cannot marry) and keep a reckoning of the *idda*; and you must fear disobeying Allah, your *Rabb*: (during the *idda*), you must not turn them out of their houses and they (the women, too), must not leave (the houses) except when they commit a clear obscenity; and such are Allah's bounds; and whoever goes beyond Allah's bounds shall, in that case, wrong himself; you do not know that Allah may give rise to, after that, a new situation (a way out for reconciliation).
2. Hence, when they (women) approach the end of their term (waiting period), you must, either, keep them in the bond of marriage in all fairness or part with them in all fairness and call upon two just men as witnesses from your own (people). And (O witnesses)! You must establish (put beyond doubt) your testimony for the sake of Allah; with such (enjoinments) whoever believes in Allah and the Last Day is being exhorted; and He shall make a way out (of the impasse) for whoever fears disobeying Allah
3. And grant him sustenance from where he does not, (even), think;

سُورَةُ الطَّلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ
لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ
لَا تَخْرُجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ
إِلَّا أَنْ يَأْتِيَنَّ بِفَحْشَةٍ مُبَيَّنَةٍ وَذَلِكَ حُدُودُ اللَّهِ
وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي
لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ
بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ وَأَقِيمُوا
الشَّهَادَةَ لِلَّهِ ذَلِكَ كُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ
لَهُ مَخْرَجًا ﴿٢﴾

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ

and He is sufficient for whoever trusts in Allah; indeed, Allah shall attain His ends; Allah has, in fact, determined the value (worth and character) of everything.

فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ ۖ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٦٥﴾

4. And those of your women who have despaired of menstruation — if you doubt — (must complete) their waiting period for three months and (it, also, applies to) those (women) who have not menstruated; and the term (period of waiting) of pregnant women is that they give birth to their children; and whoever fears disobeying Allah (must know that) He shall ease his concern for him.

وَالَّتِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرْبَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٦٦﴾

5. Such is Allah's command which He has revealed to all of you; and He shall remit his sins off him and enhance his reward for whoever fears Allah.

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ ۖ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ ۚ وَيُعْظِمْ لَهُ أَجْرًا ﴿٦٧﴾

6. You must lodge them, (during the *idda*, in houses) where you live according to your means and you must not harm them in order to harass them; and if they are pregnant, you must spend (the requisite) on them till they give birth to their children; but, if they suckle (your infants) for you, you must pay them their (just) remuneration and you must consult among yourselves (to settle it) fairly and if you disagree with each other, another woman should, then, suckle it (the infant).

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَارْتَأَوْهُنَّ أَجُورَهُنَّ وَأَتَمُّوا رِئَاْسَتَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمَ فَسُتْرِضْ لَهُنَّ آخَرَىٰ ﴿٦٨﴾

7. An affluent man must spend according to his means and one whose sustenance has been straitened for him must spend (what he can afford) from what Allah has given him; Allah does not impose a difficult task on anyone except what He gives him; Allah shall bring about ease (prosperity) after unease (trying circumstances).

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ ۚ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا لِیَكْفِ اللَّهُ نَفْسًا إِلَّا مِمَّا آتَاهَا سَيِّجَعُلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٦٩﴾

SECTION 2

8. And there have been many towns (organised human societies) that had, arrogantly, exceeded their *Rabb's* commandments and His messengers and hence, We held them accountable (for their misconduct) very severely and awarded them an exceedingly disgraceful and terrible punishment.
9. So, they tasted the evil outcome of their misconduct and the (ultimate) end of their misconduct was (grievous) loss (physical, mental, moral, and social ruin).
10. Allah has prepared, for them, a violent punishment. Hence, you must fear disobeying Allah, O (the people) __ possessing reason purified of passions __ who have come to believe! Allah has, already, revealed a book (the *Quraan*) to you (and, along with it, sent)
11. A messenger who recites Allah's verses expounding (the guidance), before you so that he should bring (those people) who believe and do good deeds out of the darkness (upon darkness and lead them) towards the light (of the guidance); and He shall admit whoever believes in Allah and acts righteously, into the gardens under which rivers will be flowing (and) they shall abide among them eternally. Allah has, already, garnished (an excellent) sustenance for them.

وَكَايْنٍ مِّنْ قَرْبَةٍ عَنَّتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبْنَهَا
حِسَابًا شَدِيدًا وَعَذَبْنَهَا عَذَابًا ثَقِيرًا ﴿٨﴾

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عِقَبُهُ أَمْرًا خَسِرًا ﴿٩﴾

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ
الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ
لَهُمْ رِزْقًا ﴿١١﴾

12. It is Allah Who has created the seven heavens and the Earth* similar to them (seven heavens); (Allah's) commandments come down gradually among them so that you should know that Allah, undoubtedly, possesses absolute power and authority over everything and that Allah has, encompassed everything (within the range of His) knowledge.

*`Abdullah, the son of Abbaas, interprets it to mean that, like the seven heavens, there are seven Earths.

Anglicized from (**ardhun**), Earth or earth has no plural in English. In 'Arabic, though **ardhun** has many plurals, nowhere throughout the **Quraan**, anyone of them has been used except the singular. In the 'Arabic Literature, there is a tradition of using singular to denote plural and in this context (**min alardhi**) may have been used plurally.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ
الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾