

## سُورَةُ الطَّلَاقِ

### Sūrah at-Ṭalāq

### (THE DIVORCE)

Revealed at Madinah, it has two Sections and twelve Āyāt.

#### Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. O Prophet! When you divorce women, divorce them before their waiting-period, and count their waiting-period; and fear Allah, your Rabb. And do not drive them out of their houses, nor should they themselves go forth, unless they commit a flagrant indecency. These are the bounds of Allah, and he who trespasses the bounds of Allah has surely wronged himself. You know not that Hereafter Allah may bring something new to pass.

2. Then when they have attained their term, either retain them honourably; or part with them honourably; and take as witnesses two honest men from among you, and set up your testimony for Allah. Thus is exhorted he who believes in Allah and the Last Day. And whoso fears Allah He makes an outlet for him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِقُوهُنَّ  
لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ  
لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ  
إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَتِلْكَ 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 ذَٰلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ  
لَهُ مَخْرَجًا ﴿٢﴾

3. And He provides for him from whence he never reckons. And whoso puts his trust in Allah, He will suffice him. Verily Allah is sure to attain His Purpose, and has assigned to everything a measure.

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٢﴾

4. And as to such of your women as have despaired of menstruation, if you be in doubt thereof, their waiting-period is three months, as also of those who have not yet menstruated. And as to those with burdens, their term is when they have laid down their burden. And whoso fears Allah, He has made his affair easy unto himself.

وَالَّتِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرْبَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِيضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾

5. That is the Commandment of Allah, which He has sent down unto you. And whoso fears Allah, He will expiate his misdeeds from him, and will magnify his wage for him.

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٥﴾

6. Lodge them wheresoever you are lodging according to your means, and do not hurt them so as to straiten them. And if they are with burden, spend on them until they lay down their burden. Then if they suckle their children for you give them their wage, and take counsel together honourably. And if you make hardship for each other, then another woman shall suckle for him.

أَتَّكِفُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تَضَارُوهُنَّ لِيُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتِمُّوا إِلَيْنَا بِمَعْرُوفٍ وَإِنْ تَعَامَسْتُمْ فَسَرِّعُوا لَهُ الْآخَرَ ﴿٦﴾

7. Let the affluent spend according to his means, and whoso is stinted in his subsistence, let him spend of what Allah has given him. Allah does not task any soul except according to what He has vouchsafed it. Allah will soon appoint ease for hardship.

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِۦ. وَمَن قُدِرَ عَلَيْهِ  
رِزْقُهُۥ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يَكْفِ اللَّهُ نَفْسًا  
إِلَّا مَاءً آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

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### Secrets of Revelation

If a Muslim divorces his wife, he is to do it at her 'Iddat, which is to be counted. Allah's Greatness ought to be in view so that no one is unfair in the matters of divorce. The divorced wife is not to be expelled from her husband's house during 'Iddat, unless she commits a serious offence like deserting the house, abusiveness, etc. It must be borne in mind that these are the limits set by Allah and the transgressor shall be cruel to his own self. It is possible that Allah materializes a rapprochement even after the divorce. When the divorced woman has completed the 'Iddat and it is time for the final decision, either reconcile with her in the manner prescribed by Shari'ah and the Sunnah, or part honourably. Appoint two witnesses to these proceedings, who should give evidence for Allah. Allah Commands those who have faith in Him and the Ākhirah to adhere strictly to the rules of divorce. Allah shall facilitate those who fear Him and provide them through such means as they can never think of. Therefore, scarcity of provisions should not be made a bone of contention, ultimately resulting in divorce. Whatever Allah wants it takes place and He has determined appropriate measure for everything.

The 'Iddat for those women who are either too young or too old to menstruate would be three months. If a woman is pregnant, her 'Iddat would last till the child is born. There limits and the rights are to be carefully guarded during 'Iddat. Allah will make things easier for those who believe in His Greatness and endeavour to obey Him. These are Allah's Commands revealed for the believers and He shall forgive the one who strives to abide by them and shall bestow upon him splendid rewards.

The divorced wife is entitled to the same privileges during 'Iddat as the husband himself enjoys. It is wrong to tease her through sarcastic remarks, or by

withholding her rights. If she is pregnant, her husband is bound to financially support her till the child is born. After that if she agrees to breast-feed the baby, the husband would have to pay her. This fee can be mutually agreed upon, keeping in view the husband's financial resources. If such an agreement cannot be reached, another woman may be employed for breast feeding, so that the rich as well as the poor may spend within their means. Allah does not burden any one beyond his strength and can replace scarcity with prosperity and affluence.

### **The Status of Nikah and Divorce in Shari'ah**

Nikah is a mode of worship in Islam. All ungodly religions also attach sanctity to the wedlock and perform some rituals. Islam caters for human instinct by providing a beautified and unpolluted outlet for the fulfilment of carnal desires. At the same time it is an excellent system for sustaining the human race and for the proper up bringing of children. It is a life time partnership, which should provide good human beings to the society while sharing weal and woe together. And in the process also qualify for fabulous rewards in the Ākhirah. But a situation may arise where it is no longer possible to live together. The law of divorce is for such circumstances. According to the Holy Prophet<sup>SAW</sup>, among all the legitimate acts divorce is the one most disliked by Allah. Should it become inevitable, all Divine laws must be abided by as a part of Dīn while fearing Allah. Imprudent husbands divorce three times in a row, not only making the separation effective but also any reconciliation impossible. The only way for a reunion then is that the divorced wife marries another man after 'Iddat, becomes a widow or is willingly divorced again by the second husband, and after a second 'Iddat, she qualifies for re-marrying the first husband. Pronouncing three divorces in a row is prohibited, and the one doing so would be accountable. Mufti Muhammad Shafi<sup>RUA</sup> sums up fifteen rules governing the divorce as appended below:-

**Rule 1:** That the 'Iddat is to be observed. A single divorce is to be pronounced just after she is purified of the menstrual period. There will be no sex between her purification and the pronouncement of divorce to facilitate the count of 'Iddat, which would be over when three menstrual cycles are completed. In case the woman does not menstruate due to tender or old age, her 'Iddat would be three months. The 'Iddat of a widow is, however, four months and ten days. In case of pregnancy it would be till the childbirth and would end immediately the child is born.

**Rule 2:** That the days of 'Iddat are to be counted formally.

**Rule 3:** Allah has given the divorced wife the right to stay in her home during 'Iddat, which will be no favour to her. The husband must allow her and she must stay, for it is a command of Shari'ah.

**Rule 4:** If she immodestly leaves at her own, or is so pugnacious and abusive that it becomes difficult to keep her, or if she does not refrain from adultery etc, her expulsion would be permissible.

**Rule 5:** Some opportunity of reconciliation may emerge if she stays at home during 'Iddat. If within this period the couple reconciles, a reunion is immediately affected. But once it is over and there are no plans of reunion, she is to be willingly allowed to depart. The divorce shall automatically take place. The woman must be given due respect at the parting by offering her gifts so that the divorce does not brood enmity and the possibility of a reunion through fresh Nikāḥ in accordance with Shari'ah, is not ruled out.

Take note that the woman Divorced Thrice in a Row becomes forbidden for her husband. There is, then, no way of a reunion except as stated earlier, which is often not possible. The whole Ummah, barring a few Ahl-e-Ijadith and Shi'ites, unanimously endorse this aspect.

**Rule 6:** The reconciliation or the parting, whatever is adopted, must be in an honourable manner fearing Allah.

**Rule 7:** The divorce is always given in a way as to keep open the option to reconcile.

**Rule 8:** Two reliable witnesses are present.

**Rule 9:** The term is the menstrual period as discussed above.

**Rule 10:** The woman is not teased during 'Iddat and is allowed a respectable stay.

**Rule 11:** To provide the maintenance expenses of his wife during 'Iddat, is mandatory for the husband irrespective of whether he divorced her or she demanded it herself. The latter is termed *Khulah* whereby the wife applies to the Court to obtain divorce in according with Shari'ah.

**Rule 12:** If the divorcee gives birth to a child, she has the legal right to receive her wages in lieu of breast feeding the baby, though the husband is not otherwise responsible for her expenses after 'Iddat.

**Rule 13:** The said wages are to be mutually settled in the light of husband's financial status.

**Rule 14:** If a settlement on the wages is not possible or if the mother is unwilling to feed the baby, another woman may be hired for the purpose, who may agree to feed free or charge a lesser amount. However, the baby shall not be separated from the mother and the hired woman shall feed the baby at its mother's place.

**Rule 15:** That the husband's financial position must be kept in view while fixing the said wages. If well off, he should pay generously to please Allah, and if not, the woman should make concession fearing Allah.

## Section 2

8. And how many a city trespassed the Commandment of its Rabb and His Messengers. So We reckoned with them sternly and inflicted on them a chastisement unheard of.

وَكَايِنٍ مِّن قَرِيْبٍ عَنَّتْ عَن أَمْرِ رَبِّهَا وَرُسُلِهِ. فَعَامَسَبْتَهَا  
جَسَابًا شَدِيْدًا وَعَذَّبْنَاهَا عَذَابًا لِّكْرًا ﴿٨﴾

9. So they tasted the ill consequence of their affairs, and loss was the end result of their affair.

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾

10. Allah has prepared for them a grievous punishment; so fear Allah, O' men of understanding! Those who have believed. Surely He has sent down unto you an Admonition.

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

11. A Messenger reciting you the revelations of Allah as evidences, that he may bring forth those who believe and work righteous works from darkness unto light. And whoso believes in Allah and works righteously, him He shall cause to enter the Gardens

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

whereunder rivers flow as abiders therein for ever. Surely Allah has made for them an excellent provision.

12. Allah it is Who has created seven heavens and of the earth the like thereof. His Commandment comes down between them; so that you may know that Allah is Potent over everything, and that Allah does encompass everything in His Knowledge.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ  
الْأَمْثُرُ يَنْزِلُ لِيُعَلِّمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ  
وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

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## Secrets of Revelation

### The Western Society

There are many nations pay no heed to Allah's Commands, of which the sexually depraved Western society is a glaring example. They have left the relationship between man and woman to themselves, just for the satisfaction of carnal desires. As a result they are stricken by Allah's punishment. The society as well as the family is dilapidated and sexual waywardness has wrecked their honour and peace of mind. Then the horrendous tortures reserved for them in Ākhirah are beyond their imagination. However, they are already up against the sequel of their evil conduct, and their final fate shall be many times more gruesome and grievous, because Allah has arranged for them excruciating punishments. Therefore, all sensible people must save themselves from Allah's Wrath by having faith in Him and obeying Him.

### Zikr Personified

O' believers! Allah has revealed His enlightening Book for you and raised His Prophet<sup>SAW</sup>, who explicitly recites it. Due to his Barakah, you act on it and by embedding Allah in your hearts you become an embodiment of Zikr. The Commentators suggest that the expression *Zikrun Rasoola* implies the Holy Prophet<sup>SAW</sup> himself whose entire self was transformed into Zikr because of his absorption in it all the time.

## The Measure of the Barakah of Ẓikr

The essence of the Barakah of the Holy Prophet <sup>SAW</sup> and Ẓikr is that the believer migrates from darkness to light. In other words, the profanity of belief and practice is gradually washed away and is replaced by the light of Allah's obedience. Therefore, the measure for the Barakah of Ẓikr would be that the practical life begins to undergo a positive change. Each person experiences this change according to his or her own capability; some a rapid while the others a gradual change. Anyway, a love for virtue and an abhorrence for evil do take over. And whoever embraces Islam and obeys Allah, would not only be honoured in this world, but would also admitted in Jannah in the Ākhirah where countless exotic bounties await him.

## Seven Earths

Allah is all Prevailing. He created seven heavens and likewise the earths replete with bounties. He enforced His Commands onto the earths so that people could have an excess to the Truth. Allah doubtlessly Prevails and everything is in His direct control. Scholars hold different opinions about whether the seven earths are in layer over layer or the expression alludes to the seven continents. Since the Qurān has deliberately kept the meaning obscure, it is not correct to indulge in any discussion.