

Tafseer Juzu Qad Sami'ah

(سُورَةُ الطَّلَاقِ)

Surat al-Talaaq

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- In his introduction to this *Surah*, Sheikh al-Baraak said: '*Surat al-Talaaq, is also known as Surat al-Nisa' al-Sughra (The Small Surat An-Nisa')*. It has twelve ayaat in total. It begins with an address to the Prophet ﷺ which is also applicable to his Ummah. This address contains a set of commands concerning the rulings of divorce and its related matters, such as witnessing (*al-ish-haad*), the waiting period (*al-'iddah*), and the return (*al-raj'ah*). It also contains the rulings of the women in the waiting period, the legal etiquettes of keeping the wife or separating from her, and the ruling of the wages given for breastfeeding. Within these ayaat is the command to have *taqwa* of Allah and the encouragement to uphold it due the goodness of its outcomes. All of that is contained in the first seven ayaat.

The *Surah* is concluded with a warning against falling short in having *taqwa* or neglecting it, by mentioning what Allah did to the towns that were rebellious against His command of reckoning and punishment.

Then He emphasized the command to have *taqwa* by addressing those of understanding among the believers, by mentioning His favour upon them with what He has sent down from the Book which the Messenger ﷺ brought to them, and reminds them of the goodness of its outcomes in this world and the Hereafter. He also reminds them of the vastness of His dominion and the perfection of His power and His knowledge.'

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

(1) - O Prophet, when you divorce women, then divorce them at their 'iddah and count the 'iddah. And have *taqwa* of Allah, your Lord. Do not expel them from their houses, nor should they themselves leave unless they commit a clear immorality. And those are the limits of Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You do not know; perhaps Allah will afterward bring some new thing to pass.

- General meaning:** In this first *ayah*, Allah commands His Messenger ﷺ specifically and his Ummah generally, that when intending to divorce women, to observe the proper time for divorce and to count

the waiting period (*'iddah*). He also commands them to have *taqwa* of Him and forbids them from expelling divorced women from their homes during their *'iddah* and forbids the divorced women from leaving the house of their husband. He clarifies the wisdom behind that and warns against opposing the limits He has set in this regard.

- **Tafseer:**

{يَا أَيُّهَا النَّبِيُّ} – **“O Prophet”**. Allah addressed the Prophet ﷺ with the description of Prophethood (*Nubuwwa*) as an honour and to make him distinct from the other Prophets whom Allah addressed by their names. This is from his *Khasa'is* (distinctions).

{إِذَا طَلَقْتُمُ النِّسَاءَ} – **“When you divorce women”**. Meaning when you intend to divorce women. The ruling is general for all the *Ummah* as the wording shows but Allah specifically mentioned the Prophet ﷺ because he is the leader of the *Ummah*. So, the address is to him and then to his *Ummah* to follow him. The term *al-nisaa'* (women) refers to the wives who have been consummated with. As for those who have not been consummated with, then there is no waiting period (*'iddah*) for them at all.

{لِعِدَّتِهِنَّ} – **“Then divorce them at their 'iddah”**. The *'iddah* (waiting period) is the period of time the woman spends waiting, not marrying after her divorce or after her husband dies, in order to know the emptiness of her womb or to grieve for her husband. The letter *laam* {ل} in the word {لِعِدَّتِهِنَّ} is indicative of time. Meaning, divorce the women in the time when their prescribed waiting period can properly start. This is after a woman has purified herself following the end of her menses and before any intimacy can occur.

This is as per the *hadith* of Ibn Umar ؓ who said: *‘I divorced my wife during the time of the Prophet ﷺ while she was on her period. ‘Umar ؓ (my father) told the Prophet ﷺ about it, and the Prophet ﷺ said: ‘Tell him to take her back. Then, when she becomes pure (her period ends), he can either divorce her properly or keep her. That is the correct time for divorce as Allah has commanded.’ Then the Prophet ﷺ recited the ayah: ‘O Prophet, when you divorce women, then divorce them at their 'iddah.’* [Muslim]

Therefore, it is not permissible for a man to divorce his wife in a purity after menses in which he has had intimacy with her. Similarly, he is not allowed to divorce her during her menses. According to the majority of scholars, if he divorces her during these two prohibited times, then the divorce takes place, and it is referred to as a *talaaq bid'i* (innovated divorce).

{وَأَحْصُوا الْعِدَّةَ} – **“And count the 'iddah”**. Preserve its days by knowing its beginning and end. The *'iddah* is three menstrual cycles, after which the woman becomes completely divorced if her husband has not taken her back before the end of the *'iddah*. The preservation of the time is important so that the husband knows the time of return if he wishes to return her, and so that the rights during the *'iddah* such as spending and housing are not lost. This is why the husbands are addressed in the *ayah* and not the wives, because the fulfillment of rights is due upon them.

{وَاتَّقُوا اللَّهَ رَبَّكُمْ} – **“And have taqwa of Allah, your Lord”**. Be mindful of Allah by following His commands and refraining from His prohibitions. Allah reminds the husbands that He has Lordship over them to remind them not to harm their divorced wives and not to withhold their rights, which is why He said:

{لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ} – **“Do not expel them from their houses”**. Do not expel the divorced women from their homes where they live with their husband, rather they must observe their *'iddah* there until it ends, which is the three menstrual cycles. When she becomes pure from the third menstruation, she is allowed to remarry unless the husband returns her before that.

{وَلَا يَخْرُجْنَ} – **“Nor should they themselves leave”**. Do not permit them to leave if they request it, because their staying in the house during the *'iddah* is the right of Allah upon them. The right cannot be overlooked if the spouses agree to forgo it, because each of them is forbidden from violating it.

{إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبَيِّنَةٍ} – **“Unless they commit a clear immorality”**. The divorced women are not to be expelled from their houses or allowed to leave unless they commit a *faahisha mubayyinah* (clear immorality) such as *zina*, disobeying her husband openly or abusing her husband's family. In this case, it is permissible for the husband to ask her to leave because her actions may cause harm to the household. She has surrendered the rights of the husband upon her with her immoral conduct.

{وَتِلْكَ حُدُودُ اللَّهِ} – **“And those are the limits of Allah”**. What was previously mentioned of divorcing at the correct time, counting the *'iddah*, having *taqwa* of Allah, not expelling and not leaving during *'iddah* are the limits of Allah which He has legislated. Therefore, abide by these rulings and commit to them, and beware of transgressing them or taking them lightly.

{وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ} – **“And whoever transgresses the limits of Allah has certainly wronged himself”**. Whoever exceeds the limits of Allah and goes beyond them and does not act upon them, has harmed himself and exposed himself to the punishment of Allah. This is because the one who commits a *talaaq bid'i* has disobeyed Allah and His Messenger ﷺ by committing a sin and not divorcing in the correct way.

{لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا} – **“You do not know; perhaps Allah will afterward bring some new thing to pass”**. Allah may bring about a beneficial matter between the spouses after the divorce. For example, He may place the love of the woman in the heart of the husband and he regrets divorcing her and takes her back. He might have divorced her for a reason on her part, and that reason might cease to exist during the *'iddah*, which is another reason to take her back.

- **Points of benefit and rulings**

1. Allah honoured his Prophet ﷺ by addressing him with the description of Prophethood, (*Nubuwwa*), unlike the other Prophets.
2. The *Ummah* of the Prophet ﷺ follows him in what Allah legislated for him except what the evidences single him out with (*khasaa'is*).
3. The permissibility of divorce where there is a need for it. This is established in the Quran and the Sunnah and *Ijmaa'* (consensus).
4. The importance of knowing the rulings of an action before carrying it out, because the meaning of 'when you divorce' is when you intend to divorce women.
5. The correct time for divorce is when the *'iddah* can properly start, which is purity after menses in which intimacy has not occurred.
6. The obligation of knowing the *'iddah* period by knowing its beginning and end.
7. The obligation of having *taqwa* of Allah in the matters of divorce and with the divorced women.
8. The prohibition of expelling revocably divorced women from their homes and the prohibition of them leaving as well.
9. The permissibility of expelling them if they commit a clear immorality such as *zina* or indecency. Anything less than a clear *faahisha* does not permit expelling the revocably divorced women from her home.
10. These rulings are from the limits of Allah which are not allowed to be transgressed by leaving an obligation or committing a prohibition. Whoever does transgress them has wronged himself.
11. What is intended by divorce in this *ayah* is the revocable divorce (*talaaq raj'i*) which is the first and second divorce. This is because Allah says: 'You do not know perhaps Allah will afterward bring some new thing to pass.' This is not hoped for those who are irrevocably divorced.
12. Consoling the revocably divorced women with the hope of being taken back.

﴿فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾﴾

(2) - Then, when they have reached their term, either retain them in a fair manner or part with them in a fair manner. And call to witness two just men from among you, and establish the testimony for Allah. That is an admonition for whoever believes in Allah and the Last Day. And whoever has Taqwa of Allah, He will make for him a way out. (3) - And He will provide for him from where he does not expect. And whoever puts his trust in Allah, then He is sufficient for him. Indeed, Allah will accomplish His command. Allah has set a measure for all things.

- **General meaning:** These two *ayaat* explain what a man should do when the waiting period (*'iddah*) of his wife that he divorced with a revocable divorce is nearly over. He must choose to take her back or to let her go, and both must be done kindly and with witnesses. This is an admonition from Allah that bears fruits for whoever observes it with *taqwa*. Those who have *taqwa* and *tawakkul* in Allah will find good outcomes and rewards from Him, as mentioned in the *ayaat*. Allah also reminds His servants that His command will always come to pass and that He has set a measure and appointed time for all things.
- **Tafseer:**

{فَإِذَا بَلَغْنَ أَجَلَهُنَّ} – “Then, when they have reached their term”. Meaning, when their waiting period is about to end, then decide firmly on one of the two options; keeping them or parting with them, so that the right of taking them back is not lost when the waiting period is over. This part of the *ayah* is interpreted as meaning near the end of the *'iddah* because once the term is completed, the right to return her no longer exists.

{فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ} – “Either retain them in a fair manner”. Take them back into the bond of marriage in a good way and with kindness (*bi-ma'roof*). This includes good companionship, fair treatment, proper spending, avoiding insults, casting away resentments, and not threatening her with another divorce. It is also understood from Allah saying {بِمَعْرُوفٍ} that the husband does not intend to harm her by taking her back, such as when he returns her near the end of the *'iddah*, only to divorce her again, thereby prolonging her *'iddah* and causing her distress. This is forbidden and was from the practices of the *Jahiliyyah*.

{أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ} – “Or part with them in a fair manner”. Refrain from taking them back after the completion of the *'iddah*. Do so without trading insults, arguing, or mistreating the wife to force her to give up some of her wealth.

{وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ} – “And call to witness two just men from among you”. This is addressing the husbands. Meaning, have two just and fair men as witnesses at the time of divorce and at the time of taking them back. The witnesses must be two upright Muslims and just men, because the women's testimony is not valid here. This witnessing is commanded by Allah so that there is no denial or dispute between the two parties, and so that if one of them dies, the other cannot falsely claim that the marriage still exists in order to inherit.

The majority of scholars are of the opinion that this witnessing is recommended, while others are of the opinion that it is obligatory, and Allah knows best. All of them agreed that it is not a condition. The apparent evidences of the Quran and *Sunnah* support the obligation since it is commanded.

{وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ} – **“And establish the testimony for Allah”**. This is addressing the witnesses, meaning perform and give your testimony purely for the sake of Allah, without inclining to either of the spouses. Establishing the testimony means to perform it in the best way.

{ذَلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ} – **“That is an admonition for whoever believes in Allah and the Last Day”**. Everything that has been mentioned previously regarding the rulings of divorce, is an admonishment with which Allah admonishes those who believe in Him and who fear the Day of Reckoning and Recompense. It is truly the believers who take heed of Allah's admonishments because of their belief in Allah and the Last Day. As for those who disbelieve, they do not benefit from these admonishments.

{وَمَن يَتَّقِ اللَّهَ} – **“And whoever has Taqwa of Allah”**. Meaning, they do what Allah has commanded them and avoid what He has forbidden them from in all matters. This includes divorcing according to the *Sunnah*, not harming the wife during her *'iddah*, not expelling her from her home and ensuring that witnesses are present.

{يَجْعَلْ لَهُ مَخْرَجًا} – **“He will make for him a way out”**. Since divorce may lead to anxiety, distress and grief, Allah promises that whoever has *taqwa* of Him regarding divorce and other matters, Allah will grant them relief and a way out from difficulty.

{وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ} – **“And He will provide for him from where he does not expect”**. If they have *taqwa* of Allah, not only will Allah make for him a way out, but He will also open doors of goodness that will please him. These doors of *rizq* will be from sources that never even crossed his mind, meaning Allah will expand His provision for him.

{وَمَن يَتَوَكَّلْ عَلَى اللَّهِ} – **“And whoever puts his trust in Allah”**. By relying on Him alone to bring about that which will benefit him and ward off that which will harm him and trusting Him to make that happen for him.

{فَهُوَ حَسْبُهُ} – **“Then He is sufficient for him”**. With regard to the matter which he put his trust in Him. Allah will be enough for him in all that concerns him. However, the divine wisdom of Allah may dictate that it be delayed until the appropriate time, which is why Allah subsequently says:

{إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ} – **“Indeed, Allah will accomplish His command”**. His Will and Decree will inevitably come to pass because nothing can prevent Allah from what He has commanded and decreed. This is an encouragement to have *tawakkul* in Allah, because when a person knows that everything is under Allah's control and command and that nothing can stop His will, they will rely on Him and not depend on anyone else.

{قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا} – **“Allah has set a measure for all things”**. Allah has appointed for every matter, including divorce, waiting period, and everything else, a fixed limit, a term, and a decree that it will reach all according to His wisdom. Allah says in this regard: *‘Allah knows what every female carries and what the wombs lose [prematurely] or exceed. And everything with Him is by due measure’*.

[al-Ra'd: 8]

● **Points of benefit and rulings**

1. A husband who revocably divorces his wife has the choice between keeping her or separating from her while she is still in her *'iddah*.
2. It is obligatory that both keeping her or separating from her be done with kindness and not with the intention to harm her.

3. It is prescribed to have two just witnesses for both the divorce and return. Some said it is obligatory, others said it is recommended, but it is not a condition for the validity of the divorce.
4. It is obligatory to give testimony without twisting it or concealing it, but purely in obedience to Allah.
5. The commandments and prohibitions of Allah are admonitions for His servants, with those benefiting from them being those who believe in Allah and the Last Day.
6. Among the immediate rewards of *taqwa* are deliverance from physical and spiritual hardships, and the provision of sustenance from unexpected sources.
7. Whoever has *taqwa* of Allah by divorcing his wife according to the *Sunnah*, Allah will grant him relief and a way out. But whoever disobeys Allah and exceeds His limits, exposes himself to hardship, and will not find a way out.
8. The promise of Allah that He will suffice whoever relies upon Him.
9. What Allah wills will surely happen at the time He has determined.
10. Allah has appointed for everything a specific limit and measure.

4 - 5

﴿وَالَّذِي يَسْنَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٥﴾ ذَلِكَ أَمْرٌ اللَّهُ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٦﴾﴾

(4) - And those who no longer expect menstruation among your women - if you doubt, then their waiting period is three months, and also for those who have not menstruated.

And for those who are pregnant, their term is until they give birth. And whoever has Taqwa of Allah, He will make his matters easy for him. (5) - That is the command of Allah, which He has sent down to you; and whoever has Taqwa of Allah, He will expiate from him his sins and will make great for him his reward.

- **General meaning:** These two *ayaat* mention the *'iddah* (waiting period) of certain wives who have been separated from their husbands. They are those who no longer menstruate, those who have not yet menstruated, and those who are pregnant. After that, Allah encourages having *taqwa* of Him by mentioning its good outcomes in this world and in the Hereafter.
- **Tafseer:**

{وَالَّذِي يَسْنَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ} – “*And those who no longer expect menstruation among your women*”. Meaning, the divorced women whose menstrual blood has ceased because of old age or otherwise, and there is no hope of it returning.

{إِنْ أَرْتَبْتُمْ} – “*If you doubt*”. Meaning, you are uncertain and do not know the *'iddah* of the one who no longer menstruates, or those who have not yet menstruated, or those who are pregnant.

{فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ} – “*Then their waiting period is three months*”. Each month takes the place of a menstrual cycle. This ruling is based on the fact that the *'iddah* of a revocably divorced woman is three menstrual cycles, and those who no longer menstruate have no cycle.

{وَالَّتِي لَمْ يَحِضْنَ} – “*And also for those who have not menstruated*”. Meaning, those who are young and have not yet menstruated or adult women who have never got their menses at all. They are like those who no longer menstruate. Their *'iddah* is also three months.

{وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ} – “**And for those who are pregnant, their term is until they give birth**”. Their *’iddah* (waiting period) ends when they give birth. There is no difference in this ruling between a divorced woman or a widow. Whenever they give birth, it is lawful for them to marry again, even if it is just a moment after divorce or death. This *ayah* was revealed after the two *ayaat* in Surat al-Baqarah, which define the *’iddah* of the divorced women and the widow. Allah says: ‘*And the divorced women shall wait concerning themselves for three menstrual cycles.*’ [al-Baqarah: 228]

‘*And those among you who die and leave wives behind shall wait concerning themselves for four months and ten days.*’ [al-Baqarah: 234]

This *ayah* further specifies (*takhsees*) the *’iddah* of the women who no longer menstruate, the ones who have not yet menstruated, and those who are pregnant. The *’iddah* is of the one who is pregnant is called the Mother of Waiting Periods (*Ummul ’udad*), because it can be very long or very short, depending on the stage of pregnancy.

In the authentic *hadith*: That *Subay’atah al-Aslamiyyah* narrated that she was pregnant when her husband Sa’d ibn Khawlah died. She gave birth forty nights after his death, and the Messenger of Allah ﷺ permitted her to marry. She said: ‘*He gave me a verdict that I had become lawful (to remarry) when I gave birth, and he instructed me to marry if I wished.*’ [Bukhari, Muslim] This *hadith* refutes those who claim that the *’iddah* of the pregnant women is the longer of the two terms.

{وَمَنْ يَتَّقِ اللَّهَ} – “**And whoever has Taqwa of Allah**”. Whoever fears Allah by fulfilling His commands and observing His limits.

{يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا} – “**He will make his matters easy for him**”. Meaning the one who observes the *taqwa* of Allah, then Allah will make for him in all his matters ease and simplicity. He will make his affairs easy and will make every difficulty easy.

{ذَلِكَ أَمْرُ اللَّهِ} – “**That is the command of Allah**”. What has been mentioned previously of these great rulings regarding divorce and the waiting period are from the commands and legislations of Allah.

{أَنْزَلَهُ إِلَيْنَا} – “**Which He has sent down to you**”. He has sent down these commands and legislations from above the seven heavens as *wahy* (revelation), so that you can act upon them.

{وَمَنْ يَتَّقِ اللَّهَ يَكْفُرْ عَنْهُ سَيِّئَاتِهِ} – “**And whoever has Taqwa of Allah, He will expiate from him his sins**”. Whoever has *taqwa* of Allah, He will erase his sins. This is because good deeds remove the bad deeds.

{وَيُعْظِمَ لَهُ أَجْرًا} – “**And will make great for him his reward**”. If he observed the *taqwa* of Allah, then Allah will also multiply his rewards because Allah gives much reward even if the action is little and multiplies each good deed tenfold.

Allah repeated the encouragement to observe the *taqwa* of Him because it is the foundation of all matters and is the cause of attaining every good and being saved from every evil both in this world and in the Hereafter.

- **Points of benefit and rulings**

1. The *’iddah* of the divorced woman who no longer menstruates is three months, and likewise for the one who has not menstruated.
2. The *’iddah* of a pregnant woman ends with the delivery of her child, whether divorced or widowed.
3. The permissibility of marrying off a young girl, which refutes those who criticize this among those affected by the West.
4. From the outcomes of having *taqwa* of Allah are the easing of affairs, the expiation of sins, and the magnification of rewards.
5. The rulings concerning the *’iddah* are commands revealed from Allah, which must be followed.

﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأُتِمُّوا بِبَيْنِكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُم فَسْتَضِعْ لَهُ أٰخْرٰى ﴿٦﴾ لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۗ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾﴾

(6) – *House them wherever you live, according to your means, and do not harm them to make things difficult for them. And if they are pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their wages and consult together in kindness; but if you disagree, then another woman may breastfeed for him. (7) - Let the wealthy man spend according to his wealth, and let the one whose provision is restricted spend from what Allah has given him. Allah does place on any soul a burden beyond what He has given it. Allah will grant after hardship, ease.*

- **General meaning:** These two *ayaat* clarify what must be given to a revocably divorced wife by her husband in terms of housing and maintenance according to his ability.

- **Tafseer:**

{أَسْكِنُوهُنَّ} – “**House them**”. Provide accommodation and housing to the revocably divorced wife during her *’iddah* because the context of the *ayaat* is about them. This is addressing the husbands. There is no disagreement among the scholars that the woman who is revocably divorced is entitled to maintenance and accommodation for the duration of her *’iddah*.

However, they differed regarding the irrevocably divorced woman, with the correct opinion being that she has no rights to maintenance or housing unless she is pregnant. This is based on the *hadith* of Fatimah bint Qais, whose husband Abu Hafs ibn Amr Al-Makhzumi divorced her three times. When she came to the Prophet ﷺ asking for a ruling, he said: ‘*There is no housing for you nor maintenance.*’ [Muslim]

{أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ} – “**House them wherever you live**”. Meaning in the same way, you reside whether in property you own or property you rent. This describes the type of accommodation that should be provided, which is what common among people according to the capacity of the husband.

{مِنْ وُجْدِكُمْ} – “**According to your means**”. According to what you have and can afford. The word *wujd* means capacity and ability.

{وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ} – “**And do not harm them to make things difficult for them**”. Do not hurt them or harm them in speech or actions during the time which you are providing accommodation, so that you force them to leave before the *’iddah* and their rights are not given to them.

{وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ} – “**And if they are pregnant, then spend on them until they give birth**”. This is spending for the sake of the child in the womb if it is an irrevocable divorce. If it is a revocable divorce, then it is for the sake of the woman and her child. This right to maintenance ceases when the mother gives birth, in which case she may either breastfeed her child or not.

{فَإِنْ أَرْضَعْنَ لَكُمْ} – “**And if they breastfeed for you**”. Meaning, the irrevocably divorced women, after completing their *’iddah* by giving birth. If they breastfeed their child:

{فَآتُوهُنَّ أُجُورَهُنَّ} – “**Then give them their wages**”. Pay them their wages for breastfeeding, including food, clothing and what the nursing mother needs.

{وَأْتِمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ} – **“And consult together in kindness”**. This is addressing both spouses, meaning the men and the women. Meaning, consult each other in determining the wage for the breastfeeding, and each should advise the other to be gentle and to use kind words. Thereby the father fulfills the rights upon him and the mother treats the child kindly.

Imam as-Sa’di said in his *tafseer*: ‘It is appropriate to point out here that when the spouses separate, and during the waiting period - especially if they have a child - there are usually disputes and arguments concerning the maintenance of the woman and the child, in addition to the stress of separation, which usually results from resentment, and that will usually have an impact on many aspects of the relationship. Therefore, each of them is enjoined and advised to do that which is right and proper, and to treat the other kindly, and not to resort to fights and arguments.’

{وَإِنْ تَعَايَرْتُمْ} – **“But if you disagree”**. Meaning you dispute and you cannot reach an agreement. For example, the mother refuses to breastfeed or the father refuses to pay the wage for the breastfeeding.

{فَسْتَزِضْ لَهُ أُخْرَى} – **“Then another woman may breastfeed for him”**. Another woman, besides the mother, will breastfeed the child for the father. This is a statement in the form of an order, meaning, the father must find another wet-nurse. If the child will only accept their mother's milk, then it becomes obligatory upon her, and she is forced if she refuses. She is entitled to a standard wage if they still cannot agree to a fee.

{لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ} – **“Let the wealthy man spend according to his wealth”**. In this *ayah*, Allah explains that the maintenance paid and spent on the divorced women and the nursing mothers is according to the husband's means. The rich man should spend from his wealth as a rich man would spend and not like a poor man would.

{وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ} – **“And let the one whose provision is restricted”**. The one whom Allah has narrowed their sustenance, referring to the *faqeer* (poor man).

{فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ} – **“Spend from what Allah has given him”**. From what Allah has given him of wealth, even though it is little, they should still spend according to their capacity.

{لَا يَكُلِفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا} – **“Allah does place on any soul a burden beyond what He has given it”**. Allah has made the spending of each according to their means and has reduced the burden for the one who is not well-off. This is because Allah does not place on anyone a burden greater than they can bear regarding spending or anything else.

{سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا} – **“Allah will grant after hardship, ease”**. Allah promises those in hardship a confirmed promise of ease, opening for them the doors of provision and relief after hardship. This is because it is the way of Allah (*Sunnatul Allah*) to follow hardship with ease and distress with relief. Therefore, a believer must observe the *taqwa* of Allah in times of ease and in times of hardship, for them to be deserving of this relief and to be rewarded for their hardships.

At the conclusion of these *ayaat*, Sheikh al-Barrak said: ‘Whoever thinks carefully about these *ayaat* from the start of the Surah, and sees how the Quran explains family matters, like divorce, going back to marriage, and monetary support, with fair rules and good laws, and how it cares about people’s feelings, both women and men, and how it encourages fearing Allah and reminds about the Day of Judgment, using beautiful and short words that touch the heart. Whoever thinks about all of this will understand the miracle of the Quran and its perfect style. So, glory be to Allah who sent it down and made it beautiful and perfect.’

- **Points of benefit and rulings**

1. The obligation of housing and maintenance for the wife who is revocably divorced from what the husband lives in and according to what he possesses.

2. The prohibition of a man harming his divorced wife by word or action to make things hard on her, such as preventing her from housing or not spending on her.
3. The pregnant divorced wife is entitled to maintenance until she gives birth.
4. The irrevocably divorced woman is entitled to wages for breastfeeding the child when they are eventually born.
5. The mother has more right to breastfeed her child and take a wage for it, even if there is another woman who volunteers.
6. If the divorced spouses dispute regarding the wage of breastfeeding, then the child is given to another woman for breastfeeding, if possible, otherwise the mother must breastfeed them.
7. What must be spent by the husband is determined according to their wealth or poverty.
8. The religious obligations are tied to the ability of those it is obligatory upon, and this is from Allah's mercy upon His servants.
9. Glad tidings from Allah to the one in hardship that ease will follow.
10. The completeness of the *Shari'ah* and its fulfillment of people's rights over one another.

8 - 11

﴿وَكَايْنٍ مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُكَرًا ﴿٨﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَسُولًا يَتْلُوا عَلَيْكُمْ ءَايَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾﴾

(8) - And how many a town rebelled against the command of its Lord and His messengers, so We called it to account with a harsh account and punished it with a terrible punishment. (9) - So it tasted the evil result of its affair, and the consequence of its affair was loss. (10) - Allah has prepared for them a severe punishment. So have Taqwa of Allah, O people of understanding who have believed, indeed, Allah has sent down to you a Reminder. (11) - A messenger reciting to you the clear signs of Allah, that he may bring out those who believe and do righteous deeds from darkneses into light, and whoever believes in Allah and does righteous deeds, He will admit him into gardens beneath which rivers flow, abiding therein forever. Indeed, Allah has granted for him an excellent provision.

- **General meaning:** In these *ayaat*, Allah informs about the many disobedient and arrogant nations who disobeyed Him and His Messenger ﷺ. Allah punished them for their disobedience with a terrible punishment in this world. In addition, Allah has prepared for them a severe punishment in the Hereafter, thereby combining the punishment of this world and of the Hereafter. Then He commanded those who possess *Imaan* and sound intellect to observe His *taqwa* and reminds them of what He sent down of the reminder (Quran), which the Messenger ﷺ came with. Through this reminder, Allah brings those who believe out of the darkness of disbelief and arrogance into the light of knowledge and *Imaan*, and on the Day of Judgment, He will admit them into the gardens of Paradise.
- **Tafseer:**

{وَكَايِن مِّن قَرْيَةٍ} – “**And how many a town**”. The term *ka’ayyin* means how many and it indicates an abundance. Meaning, many previous towns rebelled against the command of Allah. A *qaryah* (town) refers to an inhabited place, whether small or large.

{عَتَّتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ} – “**Rebelled against the command of its Lord and His Messengers**”. They rebelled and rejected, and arrogantly refused to obey Allah and His commands, and they did not follow His Messengers.

{فَحَاسَبْنَهَا حِسَابًا شَدِيدًا} – “**So We called it to account with a harsh account**”. We held them to a strict account, whereby all their evil deeds were examined thoroughly, and none of them were overlooked or pardoned.

{وَعَدَّ بِنَهَا عَذَابًا نُكْرًا} – “**And punished it with a terrible punishment**”. With a terrible and frightening punishment, such as destruction, sinking of the earth and death. Vengeance was taken upon them for their rebellion against the command of Allah and His Messengers.

{فَدَاقَتْ وَبَالَ أَمْرِهَا} – “**So it tasted the evil result of its affair**”. The word *wabaal* literally means heaviness or something disliked or burdensome. For example, food which is *wabeel* is heavy on the stomach, and rain which is *waabil* has heavy drops. Later it came to mean everything that harms because it is heavy on the soul. Therefore, the rebellious nations experienced the evil consequences and bitter outcomes of their disbelief. They tasted it in the form of punishment.

{وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا} – “**And the consequence of its affair was loss**”. Meaning, that although they may have been powerful and strong, they ended up in a great and clear loss in this world because of their disbelief. As for the Hereafter:

{أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا} – “**Allah has prepared for them a severe punishment**”. Allah has prepared for the towns who rebelled against Him and His Messengers, a great and everlasting punishment that is beyond description, meaning the Hellfire. This is in addition to the torment that was sent down on them in this life.

{فَاتَّقُوا اللَّهَ} – “**So have Taqwa of Allah**”. Have *taqwa* of Allah by obeying Him in what He commands and avoid what He has forbidden, so that what befell the previous nations does not befall you.

{يَا أُولِي الْأَلْبَابِ} – “**O people of understanding**”. Meaning, O you who have sound intellects and observe the *taqwa* of Allah. They are specifically mentioned because they are the ones who benefit from the reminder to observe the *taqwa* of Allah.

{الَّذِينَ ءَامَنُوا} – “**Who have believed**”. Allah described them as having true *Imaan*, because their *Imaan* is evidence that they are people of pure intellect, because they have distinguished between truth and falsehood, and between what benefits and what harms.

{قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا} – “**Indeed, Allah has sent down to you a Reminder**”. He has sent down something for you which reminds you of Allah and His *Shari’ah*. This is referring to the Quran.

{رَسُولًا} – “**A Messenger**”. This is what is referred to as *badal* (apposition), whereby there are two nouns in succession. The second noun explains and clarifies the first one. The Messenger (*Rasool*) is closely related to the Reminder (Quran), whereby it was revealed to the Messenger ﷺ who conveyed it and recites its clear verses.

{يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ} – “**Reciting to you the clear signs of Allah**”. The Messenger ﷺ recites to you the verses of the Quran sent down by Allah which are clear in explaining the truth from falsehood.

{لِيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ} – “**That he may bring out those who believe and do righteous deeds from darkneses into light**”. Through the recitation of the verses of the Quran by the Messenger ﷺ, those who believe in Allah and perform righteous deeds are removed from the darkness of ignorance and disbelief into the light of knowledge and *Imaan*. The act of bringing out

(*ikhraaj*) is attributed to the Prophet ﷺ because he is the cause (*sabab*) for their exit from darkness to light, however it is Allah who ultimately guides whom He wills.

{وَمَنْ يُؤْمِنُ بِاللَّهِ وَيَعْمَلْ صَالِحًا} – “**And whoever believes in Allah and does righteous deeds**”. Whoever has true belief in Allah and His Messenger ﷺ and performs the righteous deeds which are necessitated by this *Imaan*.

{يُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ} – “**He will admit him into gardens beneath which rivers flow**”. The rivers of Paradise which flow beneath its trees and palaces. Allah has mentioned elsewhere in the Quran that these rivers are of water, milk, wine and honey.

{خَالِدِينَ فِيهَا أَبَدًا} – “**Abiding therein forever**”. This is from the perfection of the *na’eem* (bliss) of Paradise, whereby they will remain therein forever, never dying nor leaving it.

{قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا} – “**Indeed, Allah has granted for him an excellent provision**”. Allah has made their provision in Paradise pure and good, from foods and drinks and other delights which are beyond what the minds can imagine or comprehend. This is as Allah says in the *Hadith Qudsi*: ‘I have prepared for My righteous servants what no eye has ever seen, no ear has ever heard and has never occurred to the heart of any human’. [Bukhari, Muslim]

● **Points of benefit and rulings**

1. A warning against disobeying what has been commanded and forbidden in this *Surah* regarding divorce, waiting periods, maintenance and breastfeeding.
2. The great number of towns destroyed due to their disbelief in Allah and disobedience to His Messengers.
3. Allah combined for them reckoning and punishment in this world and punishment in the Hereafter.
4. What befell them of reckoning and punishment was because of their disbelief and disobedience.
5. The obligation of taking heed from what happened to the previous nations by observing the *taqwa* of Allah.
6. The cause for salvation from punishment in both worlds is having *taqwa* of Allah.
7. That intellect and *Imaan* necessitate having *taqwa* of Allah, obeying Him and obeying His Messenger ﷺ.
8. The mission of the Messenger ﷺ is to remind with what was revealed to him of the Reminder.
9. Among the ways of conveying the message is by reciting the verses of Allah and that the wisdom in doing so is to remove whom Allah wills from the darkness to light.
10. The *ayaat* of Allah are clear and evident in distinguishing between falsehood and truth.
11. Deeds must be righteous, meaning that they must combine between sincerity and conformance.
12. *Imaan* and righteous deeds are the greatest causes for entering Paradise and abiding therein forever.
13. The goodness and purity of the provision of the people of Paradise.

12

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

(12) - It is Allah who has created seven heavens and of the earth, the like of them. The command descends among them so that you may know that Allah has power over all things and that Allah encompasses all things in knowledge.

- **General meaning:** In this final *ayah* of the *Surah*, Allah informs about His creation of the heavens and the earth, whereby He made the heavens and earths seven in number, and that His command descends between them. He then mentions His wisdom in doing so, which is for His servants to know His Power (*Qudrah*) over all things and that His Knowledge (*'Ilm*) encompasses everything.

- **Tafseer:**

{اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ} – “**It is Allah who has created seven heavens**”. Allah alone is the One who created the seven heavens, meaning He brought them into existence by His power (*Qudrah*) after they were nothing and did not exist. The heavens were mentioned first because of their greatness, loftiness, and the nobility of those who dwell in them (angels).

{وَمِنَ الْأَرْضِ مِثْلَهُنَّ} – “**And of the earth, the like of them**”. Allah also created the earth the like of the heavens, meaning also seven in number. Therefore, the likeness or comparison is in the number, not in their form. Allah says: ‘Whoever wrongfully takes even a handspan of land will have it placed around his neck from the seven earths’. [Bukhari, Muslim]

The heavens were mentioned in the plural form because each heaven is separate and distinct from the other, while the earth was mentioned in the singular form because, unlike the heavens, it’s parts are connected to each other without gaps between them and Allah knows best.

{يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ} – “**The command descends among them**”. The command of Allah descends between the heavens and the earths. This includes His Universal Command (*Amr Kawni*), by means of which He creates, controls, and disposes of the affairs of all creation. It also includes His Legislative Command (*Amr Shar’i*), which He sends down as revelation to His Messengers, including the Quran.

{لِتَعْلَمُوا} – “**So that you may know**”. The letter {ل} is for *ta’leel*, meaning it explains the reason why. That is, Allah informed that He created the seven heavens and the seven earths and that His commands descend between them so that we know that Allah has power over all things and that He encompasses all things in knowledge.

{أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ} – “**That Allah has power over all things**”. Meaning, that nothing in the heavens or the earth can escape or overpower Him, and nothing is beyond His ability.

{وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا} – “**And that Allah encompasses all things in knowledge**”. His knowledge encompasses everything that exists. Nothing is hidden from Him. These two statements are general in affirming His *Qudra* (Power) and the vastness of His *'Ilm* (Knowledge). They serve as a motivation to glorify Him and obey His commands.

- **Points of benefit and rulings**

1. Allah is the Creator of the heavens and earths and that they are seven in number respectively.
2. The similarity between the heavens and the earth is in their number, not in their nature or form.
3. Mention of the wisdom behind creating the heavens and the earth and the descent of His command.
4. Affirmation of the *'Uluw* (Highness) of Allah.
5. Affirmation of His *Qudrah* (Power) over all things.
6. Affirmation of His All-encompassing *'Ilm* (Knowledge).