



## 65. Surah At-Talaq | Divorce

[Recitation by Mishary Alafasy](#)

### Surah At-Talaq Arabic

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## English Translation of Surah At-Talaq

In the name of Allah, Most Gracious, Most Merciful.

1. O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods: And fear Allah your Lord: and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul: thou knowest not if perchance Allah will bring about thereafter some new situation.
2. Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in

- Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out,
3. And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.
  4. Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy.
  5. That is the Command of Allah, which He has sent down to you: and if any one fears Allah, He will remove his ills, from him, and will enlarge his reward.
  6. Let the women live (in •iddat) in the same style as ye live, according to your means: Annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father•s) behalf.
  7. Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.
  8. How many populations that insolently opposed the Command of their Lord and of His messengers, did We not then call to account,- to severe account?- and We imposed on them an exemplary Punishment.
  9. Then did they taste the evil result of their conduct, and the End of their conduct was Perdition.
  10. Allah has prepared for them a severe Punishment (in the Hereafter). Therefore fear Allah, O ye men of understanding – who have believed!- for Allah hath indeed sent down to you a Message,-
  11. An Messenger, who rehearses to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness, He will admit to Gardens beneath which Rivers flow, to dwell therein for ever: Allah has indeed granted for them a most excellent Provision.
  12. Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends, all things in (His) Knowledge.
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## Transliteration of Surah At-Talaq

### Bismillaahir Rahmaanir Raheem ?

1. Yaaa ayyuhan nabiyyu iza tallaqtummun nisaaa'a fatalliqaohunna li'iddatihinna wa ahsul'iddata wattaqul laaha rabbakum; laa tukhri joohunna min bu-yootihinna wa laa yakhrujna illaaa any ya'teena bifaahishatim mubaiyinah; wa tilka hudoodul laah; wa many yata'adda hudoodal laahi faqad zalama nafsah; laa tadree la'allal laaha yuhdisu ba'dazaalika amraa
2. Fa iza balaghna ajalahunna fa amsikoohunna bima'roofin aw faariqaohunna bima'roofinw wa ashhidoo zawai 'adlim minkum wa aqemush shahaadata lillaah; zaalikum yoo'azu bihee man kaana yu'minu billaahi wal yawmil aakhir; wa many yattaqil laaha yaj'al laahoo makhrajaa
3. Wa yazuqhu min haisu laa yahtasib; wa many yatawakkal 'alal laahi fahuwa hasbuh; innal laaha baalighu amrih; qad ja'alal laahu likulli shai'in qadraa
4. Wallaaa'ee ya'isna minal maheedi min nisaaa 'ikum inir tabtum fa'iddatuhunna salaasatu ashhurinw wallaaa'ee lam yahidn; wa ulaatul ahmaali ajalahunna any yada'na hamlahun; wa many yattaqil laaha yaj'al laahoo min amrihee yusraa
5. Zaalika amrul laahi anzalahoo ilaikum; wa many yattaqil laaha yukaffir 'anhu saiyi aatihee wa yu'zim laahoo ajraa

6. Askinoohunna min haisu sakantum minw wujdikum wa laa tudaaarroohunna litudaiyiqoo 'alaihinn; wa in kunna ulaati hamlin fa anfiqoo 'alaihinna hattaa yada'na hamlahunn; fain arda'na lakum fa aatoo hunna ujoorahunn; wa'tamiroo bainakum bima'roofinw wa in ta'aasartum fasaturdi'u lahoos ukhrra
7. Liyunfiq zoo sa'atim min sa'atih; wa man qudira 'alaihi rizquhoo falyunfiq mimmaaa aataahul laah; laa yukalliful laahu nafsan illaa maaa aataahaa; sa yaj'alul laahu ba'da'usriny yusraa
8. Wa ka ayyim min qaryatin 'atat 'an amri Rabbihaa wa Rusulihee fahaasabnaahaa hisaabaan shadeedanw wa 'azzabnaahaa 'azaaban nukraa
9. Fazaaqat wabbala amrihaa wa kaana 'aaqibatu amrihaa khusraa
10. A'addal laahu lahum 'azaaban shadeedan fattaqul laaha yaaa ulil albaab, allazeena aammanoo; qad anzalal laahu ilaikum zikraa
11. Rasoolany yatloo 'alaikum aayaatil laahi mubaiyinaatil liyukhrijal lazeena aamanoo wa 'amilus saalihaati minaz zulumaati ilan noor; wa many yu'min billaahi wa ya'mal saalihany yudkhillu jannaatin tajree min tahtihal anhaaru khaalideena feehee abadaa qad ahsanal laahu lahoos rizqaa
12. Allaahul lazee khalaaqa Sab'a Samaawaatinw wa minal ardi mislahunna yatanazzalul amru bainahunna lita'lamooo annal laaha 'alaa kulli shai'in Qadeerunw wa annal laaha qad ahaata bikulli shai'in 'ilmaa

#### Surah At-Talaq Tafseer in English

At-Talaq is not only the name of this Surah but also the title of its subject matter, for it contains commandments about Talaq (divorce) itself. Hadrat `Abdullah bin Mas`ud has described it as Surah an-Nisa al-qusra also, i.e. the shorter Surah an-Nisa.

#### Period of Revelation

Hadrat Abdullah bin Masud has Pointed out, and the internal evidence of the subject matter of the Surah confirms the same, that it must have been sent down after those verses of surah Al-Baqarah in which commandments concerning divorce were given for the first time. Although it is difficult to determine precisely what is its exact date of revelation, yet the traditions in any case indicate that when the people started making errors in understanding the commandments of Surah Al-Baqarah, and practically also they began to commit mistakes, Allah sent down these instructions for their correction.

#### Theme and Subject Matter

In order to understand the commandments of this Surah, it would be useful to refresh one's memory about the instructions which have been given in the Qur'an concerning divorce and the waiting period (Iddat) above.

“Divorce may be pronounced twice; then the wife may either be kept back in fairness or allowed to separate in fairness.” (Al Baqarah 229)

“And the divorced women (after the pronouncement of the divorce) must wait for three monthly courses... and their husbands are fully entitled to take them back (as their wives) during this waiting period, if they desire reconciliation.” (Al Baqarah 228)

“Then, if the husband divorces his wife (for the third time), she shall not remain

lawful for him after this divorce, unless she marries another husband..." (Al-Baqarah : 230)

"When you marry the believing women, and then divorce them before you have touched them, they do not have to fulfill a waiting period, the completion of which you may demand of them." (Al-Ahzab : 49)

"And if those of you who die, leave wives behind, the women should abstain (from marriage) for four months and ten days." (Al-Baqarah 234)

The rules prescribed in these verses were as follows:

A man can pronounce at the most three divorces on his wife.

In case the husband has pronounced one or two divorces he is entitled to keep the woman back as wife within the waiting period and if after the expiry of the waiting period the two desire to re-marry, they can re-marry there is no condition of legalization (tahlil). But if the husband has pronounced three divorces, he forfeits his right to keep her as his wife within the waiting period, and they cannot re-marry unless the woman re-marries another husband and he subsequently divorces her of his own free will.

The waiting period of the woman, who menstruates and marriage with whom has been consummated, is that she should pass three monthly courses. The waiting period in case of one or two divorces is that the woman is still the legal wife of the husband and he can keep her back as his wife within the waiting period. But if the husband has pronounced three divorces, this waiting period cannot be taken advantage of for the purpose of reconciliation, but it is only meant to restrain the woman from re-marrying another person before it comes to an end.

There is no waiting period for the woman, marriage with whom has not been consummated, and who is divorced even before she is touched. She can re-marry, if she likes, immediately after the divorce.

The waiting period of the woman whose husband dies, is four months and ten days.

Here, one should understand well that Surah At-Talaq was not sent down to annul any of these rules or amend it, but it was sent down for two purposes;

First, that the man who has been given the right to pronounce divorce should be taught such judicious methods of using this right as do not lead to separation, as far as possible however, if separation does take place, it should only be in case all possibilities of mutual reconciliation have been exhausted. For in the Divine Law provision for divorce has been made only as an unavoidable necessity; otherwise Allah does not approve that the marriage relationship that has been established between a man and a woman should ever break. The Holy Prophet (upon whom be Allah's peace) has said "Allah has not made lawful anything more hateful in His sight than divorce." (Abu Daud). And: "Of all the things permitted by the Law, the most hateful in the sight of Allah is the divorce, (Abu Daud)

The second object was to complement this section of the family law of Islam by supplying answers to the questions that had remained after the revelation of the

commandments in Surah Al-Baqarah. So, answers have been supplied to the following questions: What would be the waiting period of the women, marriage with whom has been consummated and who no longer menstruate, or those who have not yet menstruated, in case they are divorced? What would be the waiting period of the woman, who is pregnant, or the woman whose husband dies, if she is divorced? And what arrangements would be made for the maintenance and lodging of the different categories of divorced women, and for the fosterage of the child whose parents have separated on account of a divorce?

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