

The *Tafsīr* of *Sūrat Aṭ-Ṭalāq* (Chapter - 65)

Which was revealed in Al-Madinah

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The Tafsīr of Sūrat At-Ṭalāq (Chapter - 65)

Which was revealed in Al-Madinah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٥٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا تَخْرِجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَتْحَةٍ مِّنْهُنَّ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾ فَإِذَا بَلَغَ الْأَجَلُ مِنْ قَبْلِهَا مَمْسُوكَهُنَّ فِيمَعْرُوفٍ أَوْ فَارِقُوهُنَّ فِيمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾ وَالَّتِي يَبْسُ مِنَ الْمَحِيضِ مَن نِّسَاءٍ كُرْآنَ أَزْنَتَهُنَّ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِيضْ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾ ذَٰلِكُمْ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سِتًّا تَابَهُ وَرِيعَظُمَ لَهُ أَجْرًا ﴿٥﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا تَخْرِجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَتْحَةٍ مِّنْهُنَّ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا﴾

¶1. O Prophet! When you divorce women, divorce them at their 'Iddah and count their 'Iddah. And have Taqwā of Allāh, your Lord. And turn them not out of their homes nor shall

they leave, except in case they are guilty of Fāhishah Mubayyinah. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You know not, it may be that Allāh will afterward bring some new thing to pass. ﴿

There is a Period during which Divorced Women remain in Their Homes

The Prophet ﷺ was addressed first in this *Āyah*, to honor him, even though his *Ummah* is also being addressed in Allāh's statement,

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ﴾

«O Prophet! When you divorce women, divorce them at their 'Iddah»

Al-Bukhārī recorded that 'Abdullāh bin 'Umar divorced his wife, during the lifetime of Allāh's Messenger ﷺ, while she was menstruating. 'Umar bin Al-Khaṭṭāb mentioned that to Allāh's Messenger ﷺ. Allāh's Messenger became angry and said,

«لِيَرَا جَعَهَا ثُمَّ يُنْسِكُهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ فَتَطْهُرَ، فَإِنْ بَدَأَ لَهَا أَنْ يُطْلَقَهَا، فَلْيُطْلَقْهَا طَاهِرًا قَبْلَ أَنْ يَمْسَهَا، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ بِهَا اللَّهُ عَزَّ وَجَلَّ»

«Order him to take her back and keep her until she is clean from her menses, and then to wait until she gets her next period and becomes clean again. Then, if he wishes to divorce her, he can divorce her when she is clean from her menses, before he has sexual intercourse with her. This is the 'Iddah which Allāh the Exalted and Most Honored has fixed.»^[1]

Al-Bukhārī recorded this *Ḥadīth* in several parts of his *Ṣaḥīḥ*. Muslim collected this *Ḥadīth* and his narration uses these words,

﴿فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطْلَقَ لَهَا النِّسَاءُ﴾

«This is the 'Iddah which Allāh has fixed for the women being divorced.»^[2]

In his *Ṣaḥīḥ*, Muslim has recorded a *Ḥadīth* which is a more appropriate version from a narration of Ibn Jurayj who said that Abu Az-Zubayr informed him that he heard 'Abdur-Raḥmān bin Ayman, the freed slave of 'Azzah, questioning 'Abdullāh bin 'Umar. And Abu Az-Zubayr heard the question, "What about a man who divorces his wife while she is still on her menses?" 'Abdullāh answered, "During the time of Allāh's

[1] *Faṭḥ Al-Bārī* 8:521.

[2] *Faṭḥ Al-Bārī* 9:258, 393; Muslim 2:1094, 1095.

Messenger ﷺ, 'Abdullāh bin 'Umar divorced his wife who was menstruating in the life time of Allāh's Messenger ﷺ. So Allāh's Messenger ﷺ said:

«لِرَاجِعِهَا»

«Let him take her back.» so she returned and he ﷺ said:

«إِذَا طَهَّرَتْ فَلْيُطَلِّقْ أَوْ يُنكِحْ»

«When she is pure, then either divorce or keep her.»

'Abdullāh bin 'Umar said, "Allāh's Messenger ﷺ recited this Āyah:

(يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ فِي قُبُلِ عِدَّتِهِنَّ)

(O Prophet! When you divorce women, divorce them at their 'Iddah)^[1]

And 'Abdullāh (Ibn Mas'ūd) commented on Allāh's statement,

﴿طَلِّقُوهُنَّ لِمَدَّتِهِنَّ﴾

«divorce them at their 'Iddah» He said, "Purity without intercourse."^[2] Similar was reported from Ibn 'Umar, 'Aṭā', Mujāhid, Al-Hasan, Ibn Sirīn, Qatādah, Maymūn bin Mihrān and Muqātil bin Hayyān. It is also reported from 'Ikrimah and Aḍ-Ḍaḥḥāk.^[3] 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās about the Āyah;

﴿طَلِّقُوهُنَّ لِمَدَّتِهِنَّ﴾

«divorce them at their 'Iddah», "He does not divorce her while she is on her menses nor while she is pure if he has had intercourse during that (purity). Rather, he leaves her until she has her menses and after the menses ends, then he divorces her once."^[4] And 'Ikrimah said about

﴿طَلِّقُوهُنَّ لِمَدَّتِهِنَّ﴾

«divorce them at their 'Iddah», "The 'Iddah is made up of cleanliness and the menstrual period." So he divorces her while it is

[1] Muslim 2:1098.

[2] Aṭ-Ṭabari 23:432.

[3] Aṭ-Ṭabari 23:432-434.

[4] Aṭ-Ṭabari 23:435.

clear that she is pregnant, or he does not due to having sex, or since he does not know if she is pregnant or not.

This is why the scholars said that there are two types of divorce, one that conforms to the *Sunnah* and another innovated.

The divorce that conforms to the *Sunnah* is one where the husband pronounces one divorce to his wife when she is not having her menses and without having had sexual intercourse with her after the menses ended. One could divorce his wife when it is clear that she is pregnant. As for the innovated divorce, it occurs when one divorces his wife when she is having her menses, or after the menses ends, has sexual intercourse with her and then divorces her, even though he does not know if she became pregnant or not. There is a third type of divorce, which is neither a *Sunnah* nor an innovation where one divorces a young wife who has not begun to have menses, the wife who is beyond the age of having menses, and divorcing one's wife before the marriage was consummated.

Allāh said,

﴿وَأَحْصُوا أَلْيَدَ﴾

﴿and count their 'Iddah.﴾ meaning, count for it and know its beginning and end, so that the 'Iddah does not become prolonged for the woman and she cannot get married again,

﴿وَاتَّقُوا اللَّهَ رَبَّكُمْ﴾

﴿And have Taqwā of Allāh, your Lord.﴾ in this matter.

Spending and Housing is up to the Husband during the Revocable 'Iddah Period

Allāh said,

﴿لَا تَخْرُجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ﴾

﴿And turn them not out of their homes nor shall they leave,﴾

meaning, during the duration of the 'Iddah, she has the right to housing from her husband, as long as the 'Iddah period continues. Therefore, the husband does not have the right to force her out of her house, nor is she allowed to leave his house, because she is still tied to the marriage contract. Allāh said,

﴿إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ﴾

﴿except in case they are guilty of *Fāḥishah Mubayyinah*.﴾

meaning that the divorced wife is not to abandon her husband's house unless she commits *Fāḥishah Mubayyinah*, in which case, she vacates her husband's house. For example, *Fāḥishah Mubayyinah* implies adultery, according to 'Abdullāh bin Mas'ūd, Ibn 'Abbās, Sa'īd bin Al-Muṣayyib, Ash-Sha'bi, Al-Ḥasan, Ibn Sīrīn, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Qilābah, Abu Sālih, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, 'Aṭā' Al-Khurāsāni, As-Suddi, Sa'īd bin Hilāl and others.^[1] *Fāḥishah Mubayyinah* implies disobeying her husband openly or when she abuses her husband's family in words and actions, according to Ubay bin Ka'b, Ibn 'Abbās, 'Ikrimah and others.^[2] Allāh's statement,

﴿وَتِلْكَ حُدُودُ اللَّهِ﴾

﴿And those are the set limits of Allāh.﴾ means, these are from His legislation and prohibitions,

﴿وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ﴾

﴿And whosoever transgresses the set limits of Allāh,﴾

meaning, whoever violates these limits, transgresses them and implements anything else besides them,

﴿فَقَدْ ظَلَمَ النَّفْسَ﴾

﴿then indeed he has wronged himself.﴾ by doing so.

The Wisdom of 'Iddah at the Husband's House

Allāh said,

﴿لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِتُ بَعْدَ ذَلِكَ أَمْرًا﴾

﴿You know not, it may be that Allāh will afterward bring some new thing to pass.﴾

meaning, 'We commanded that the divorced wife remains in her husband's house during the 'Iddah period, so that the

[1] Aṭ-Ṭabari 23:438, Al-Qurṭubī 18:156, Ad-Durr Al-Manthūr 8:194.

[2] Aṭ-Ṭabari 23:438.

husband might regret his action and Allāh decides that the husband feels in his heart for the marriage to continue.' This way, returning to his wife will be easier for him.

Az-Zuhri said that 'Ubaydullāh bin 'Abdullāh said that Fāṭimah bint Qays said about Allāh's statement,

﴿لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا﴾

﴿You know not, it may be that Allāh will afterward bring some new thing to pass.﴾

"Taking her back."^[1] Similar was said by Ash-Sha'bi, 'Aṭā', Qatādah, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān and Ath-Thawri.^[2]

The Irrevocably Divorced Woman does not have a Right to Provisions and Accommodations from the Husband

Here the view of the scholars of the Salaf and those who follow them is that housing is not obligatory in the case of the irrevocably divorced woman. They also relied on the Ḥadīth of Fāṭimah bint Qays Al-Fihriyah when her husband Abu 'Amr bin Ḥaṣṣ divorced her the third and final time. He was away from her in Yemen at the time, and he sent her his decision to divorce her. He also sent some barley with his messenger, but she did not like the amount or method of compensation. He said, "By Allāh I am not obligated to spend upon you." So, she went to Allāh's Messenger ﷺ, who said,

«لَيْسَ لَكَ عَلَيْهِ نَفَقَةٌ»

«There is no obligation on him to spend on you.»

Muslim added in his narration,

«وَلَا سُكْنَى»

«nor housing.» And he ordered her to finish her 'Iddah period in the house of Umm Sharīk. He then said,

«يَا بِنْتِ امْرَأَةٍ يَتَشَاوَرُ أَصْحَابِي، اغْتَدِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ يَتَابِكِ،

«She is a woman my Companions visit. Spend this period in

[1] Aṭ-Ṭabari 23:441.

[2] Aṭ-Ṭabari 23:442 Al-Qurṭubi 18:157, Ad-Durr Al-Manthūr 8:194.

the house of Ibn Umm Maktūm, for he is a blind man; [he cannot see you if] you take off your garments.»^[1]

Imām Aḥmad collected this Ḥadīth using another chain of narration. In his narration, the Messenger of Allāh ﷺ said,

«انْظُرِي يَا بِنْتُ آلِ قَيْسٍ إِنَّمَا النَّقْعَةُ وَالسُّكْنَى لِلْمَرْأَةِ عَلَى زَوْجِهَا، مَا كَانَتْ لَهُ عَلَيْهَا رَجْعَةٌ، فَإِذَا لَمْ يَكُنْ لَهُ عَلَيْهَا رَجْعَةٌ فَلَا نَقْعَةَ وَلَا سُكْنَى، اخْرُجِي فَأَنْزِلِي عَلَى فُلَانَةٍ»

«Look O daughter of the family of Qays! Spending and housing are required from the husband who can return to his wife. So if he does not have the right to return to her, then she does not have the right to spending and housing. So leave his house and go to so-and-so woman.»

He then said,

«إِنَّهُ يُتَحَدَّثُ إِلَيْهَا، انْزِلِي عَلَى ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ أَغْمَى لَا يَرَاكِ»

«They speak to her. Therefore, go to Ibn Umm Maktūm, for he is a blind man and cannot see you.»^[2]

Abu Al-Qāsim Aṭ-Ṭabarānī recorded that ‘Amir Ash-Sha’bi went to Fāṭimah bint Qays, sister of Aḍ-Ḍaḥḥāk bin Qays, from the tribe of Quraysh. Fāṭimah was married to Abu ‘Amr bin Ḥaṣṣ bin Al-Mughīrah, from Bani Makhzūm. She said, “Abu ‘Amr bin Ḥaṣṣ sent me his decision to divorce me while he was in an army that had gone to Yemen. I asked his friends to provide me with financial provisions and housing. They said, ‘He did not send us anything for that, nor did he request it from us.’ I went to Allāh’s Messenger ﷺ and said to him, ‘O Allāh’s Messenger! Abu ‘Amr bin Ḥaṣṣ divorced me, and I asked his friends to provide me with spending and housing and they said that he did not send them anything for that.’ Allāh’s Messenger ﷺ said,

«إِنَّمَا السُّكْنَى وَالنَّقْعَةُ لِلْمَرْأَةِ إِذَا كَانَ لِزَوْجِهَا عَلَيْهَا رَجْعَةٌ، فَإِذَا كَانَتْ لَا نَجْلَ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ: فَلَا نَقْعَةَ لَهَا وَلَا سُكْنَى»

«Spending and housing are required from the husband for his

^[1] Muslim no. 1480.

^[2] Aḥmad 6:373.

divorced wife if he can return to her. If she is not permitted for him anymore, until she marries another husband, then he does not have to provide her with spending and housing.»^[1]

An-Nasā'ī also recorded this narration.^[2]

﴿إِذَا بَلَغَ الْأِمْرَأُ بِأَمْسِكُوهُنَّ يَعْرِضُ أَوْ فَأَرْقُوهُنَّ يَعْرِضُ وَأَشْهَدُوا ذَوَى عَدْلٍ مِنْكُمْ وَأَقِيمُوا
الشَّهَادَةَ لِلَّهِ ذَلِكَ كُمْ يُعْطَى بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ
مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ قَدْ
جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝﴾

﴿2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you. And establish the testimony for Allāh. That will be an admonition given to him who believes in Allāh and the Last Day. And whosoever has Taqwā of Allāh, He will make a way for him to get out.﴾

﴿3. And He will provide him from where he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.﴾

Ordaining Kindness towards Divorced Women

Allāh the Exalted says that when the woman who is in her 'Iddah nears the end of the 'Iddah term, the husband must decide to reconcile with her, thus keeping their marriage together,

﴿يَعْرِضُ﴾

﴿in a good manner﴾ while being kind to her in their companionship. Otherwise, he must decide to divorce her on good terms, without abusing, cursing, or admonishing her. To the contrary, he should divorce her on good terms, observing kindness and good manners.

[1] Aṭ-Ṭabarānī in *Al-Kabīr* 24 :382.

[2] An-Nasā'ī 6 :144.

The Command to have Witnesses for the Return

Allāh said,

﴿وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ﴾

﴿And take as witness two just persons from among you.﴾

meaning when taking her back, if this is your decision. Abu Dāwud and Ibn Mājah recorded that ‘Imrān bin Ḥusayn was asked about a man who divorced his wife and then had sexual intercourse with her, without notifying witnesses of when he divorced her and when he took her back. ‘Imrān said, “His divorce and taking her back was in contradiction to the Sunnah. Incorporate the presence of witnesses for divorcing her and taking her back, and do not repeat your conduct.”^[1] Ibn Jurayj said that ‘Aṭā commented on the Āyah,

﴿وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ﴾

﴿And take as witness two just persons from among you.﴾

“It is not permissible to marry, divorce or take back the divorced wife except with two just witnesses, just as Allāh the Exalted has said, except when there is a valid excuse.” Allāh’s statement,

﴿ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِآفَاقِهِ وَالْيَوْمِ الْآخِرِ﴾

﴿That will be an admonition given to him who believes in Allāh and the Last Day.﴾

means, ‘this, Our command to you to have witnesses in such cases and to establish the witness, is implemented by those who believe in Allāh and the Last Day.’ This legislation is meant to benefit those who fear Allāh’s punishment in the Hereafter.

Allāh provides, suffices, and makes a Way out of Every Hardship for Those Who have Taqwā

Allāh said,

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ﴾

﴿And whosoever has Taqwā of Allāh, He will make a way for

^[1] Abu Dāwud 2:637, Ibn Mājah 1:652.

him to get out. And He will provide him from where he never could imagine.﴾

meaning, whoever has *Taqwā* of Allāh in what He has commanded and avoids what He has forbidden, then Allāh will make a way out for him from every difficulty and will provide for him from resources he never anticipated or thought about.

Ibn Abi Ḥātim recorded that ‘Abdullāh bin Mas‘ūd said, “The most comprehensive Āyah in the Qur’ān is,

﴿إِنَّ اللَّهَ بِأَمْرٍ أَلَمْدَلِ وَالْإِحْسَنِ﴾

﴿Verily, Allāh enjoins Al-‘Adl (justice) and Al-Ihsān (doing good)﴾ (16:90).

The greatest Āyah in the Qur’ān that contains relief is,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

﴿And whosoever has *Taqwā* of Allāh, He will make a way for him to get out.﴾”

Ikrimah also commented on the Āyah, “Whoever divorces as Allāh commanded him, then Allāh will make a way out for him.”^[1] Similar was reported from Ibn ‘Abbās and Aḍ-Ḍaḥḥāk. ‘Abdullāh bin Mas‘ūd and Masrūq commented on the Āyah,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

﴿And whosoever has *Taqwā* of Allāh, He will make a way for him to get out.﴾

“It pertains to when one knows that if Allāh wills He gives, and if He wills He deprives,

﴿مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴿from where he never could imagine.﴾ from resources he did not anticipate”^[2] Qatādah said,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

﴿And whosoever has *Taqwā* of Allāh, He will make a way for him to get out.﴾

“meaning, from every doubt and the horrors experienced at the

[1] At-Ṭabari 23:446.

[2] At-Ṭabari 23:445, 446.

time of death,

﴿وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴿And He will provide him from where he never could imagine﴾
from where he never thought of or anticipated.^[1]
Allāh said,

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

﴿And whosoever puts his trust in Allāh, then He will suffice him.﴾

Imām Aḥmad recorded that Ibn ‘Abbās said that he rode the Prophet’s camel while sitting behind the Prophet ﷺ, and the Messenger of Allāh ﷺ said to him,

«يَا غُلَامُ! إِنِّي مُعَلِّمُكَ كَلِمَاتٍ: اخْفِظِ اللَّهَ يَحْفَظَكَ، اخْفِظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَزْ فَاسْتَعِزْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ»

«O boy! I will teach you words [so learn them]. Be mindful of Allāh and He will protect you, be mindful of Allāh and He will be on your side. If you ask, ask Allāh, and if you seek help, seek it from Allāh. Know that if the Ummah gather their strength to bring you benefit, they will never bring you benefit, except that which Allāh has decreed for you. Know that if they gather their strength to harm you, they will never harm you, except with that which Allāh has decreed against you. The pens have been raised and the pages are dry.»^[2]

At-Tirmidhi collected this Ḥadīth and said: “Ḥasan Ṣaḥīḥ.”^[3]
Allāh’s statement,

﴿إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ﴾

﴿Verily, Allāh will accomplish his purpose.﴾ meaning, Allāh will execute His decisions and judgement that He made for him, in whatever way He wills and chooses,

[1] Aṭ-Ṭabari 23:448.

[2] Aḥmad 1:293.

[3] Tuhfat Al-Aḥwadhī 7:219.

﴿قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

«Indeed Allāh has set a measure for all things.»

This is like His saying:

﴿وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾

«Everything with Him is in (due) proportion.» (13:8)

﴿وَالَّتِي يَتَوَنَّى مِنَ الْمَحِيضِ إِنْ أَزْيَبَتْ فَوَدَّعَتْ ثَلَاثَةَ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ۚ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا ۚ وَالَّذِي يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْسَبُهُ ۚ وَكُلُّ شَيْءٍ عِنْدَ اللَّهِ بِحُسْبَانٍ﴾

44. Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their 'Iddah is until they lay down their burden; and whosoever has Taqwā of Allāh, He will make his matter easy for him.»

45. That is the command of Allāh, which He has sent down to you; and whosoever has Taqwā of Allāh, He will expiate from him his sins, and will increase his reward.»

The 'Iddah of Those in Menopause and Those Who do not have Menses

Allāh the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her 'Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Āyah in (Sūrah) Al-Baqarah. [see 2:228]

The same for the young, who have not reached the years of menstruation. Their 'Iddah is three months like those in menopause. This is the meaning of His saying;

﴿وَالَّتِي لَمْ يَحِضْ﴾

«and for those who have no courses...» as for His saying;

﴿إِنْ أَزْيَبَتْ﴾

«if you have doubt...» There are two opinions:

First, is the saying of a group of the Salaf, like Mujāhid, Az-

Zuhri and Ibn Zayd. That is, if they see blood and there is doubt if it was menstrual blood or not.^[1] The second, is that if you do not know the ruling in this case, then know that their 'Iddah is three months. This has been reported from Sa'īd bin Jubayr and it is the view preferred by Ibn Jarīr.^[2] And this is the more obvious meaning.

Supporting this view is what is reported^[3] from Ubay bin Ka'b that he said, "O Allāh's Messenger! Some women were not mentioned in the Qur'ān, the young, the old and the pregnant." Allāh the Exalted and Most Honored sent down this Āyah,

﴿وَالَّذِي يَسْنَى مِنَ الْمَجِيزِ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّذِي لَا يَحِضُنَّ
وَأُولَئِكَ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾

Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their 'Iddah is until they lay down their burden.﴾^[4]

Ibn Abi Hātim recorded a simpler narration than this one from Ubay bin Ka'b who said, "O Allāh's Messenger! When the Āyah in Sūrat Al-Baqarah was revealed prescribing the 'Iddah of divorce, some people in Al-Madīnah said, 'There are still some women whose 'Iddah has not been mentioned in the Qur'ān. There are the young, the old whose menstruation is discontinued, and the pregnant.' Later on, this Āyah was revealed,

﴿وَالَّذِي يَسْنَى مِنَ الْمَجِيزِ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّذِي لَا يَحِضُنَّ﴾

Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses.﴾^[5]

[1] Aṭ-Ṭabari 23:450.

[2] Aṭ-Ṭabari 23:452.

[3] This and the following are reported from him by 'Amr bin Sālim, who it is said did not actually hear from Ubay, rendering the narrations *Mursal*.

[4] Aṭ-Ṭabari 23:451.

[5] Al-Ḥākim 2:492.

'Iddah of Pregnant Women

Allāh's statement,

﴿وَأُولَئِكَ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾

«And for those who are pregnant, their 'Iddah is until they lay down their burden;»

Allāh says: the pregnant woman's 'Iddah ends when she gives birth, whether in the case of divorce or death of the husband, according to the agreement of the majority of scholars of the Salaf and later generations. This is based upon this honorable *Āyah* and what is mentioned in the Prophetic *Sunnah*.

Al-Bukhāri recorded that Abu Salamah said, "A man came to Ibn 'Abbās while Abu Hurayrah was sitting with him and said, 'Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband.' Ibn 'Abbās said, '[Her 'Iddah period lasts until] the end of the longest among the two prescribed periods.' I recited,

﴿وَأُولَئِكَ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾

«For those who are pregnant, their prescribed period is until they deliver their burdens;»

Abu Hurayrah said, 'I agree with my cousin (Abu Salamah).' Then Ibn 'Abbās sent his slave Kurayb to Umm Salamah to ask her. She replied, 'The husband of Subay'ah Al-Aslamiyyah was killed while she was pregnant, and she delivered a baby forty days after his death. Then she received a marriage proposal and Allāh's Messenger ﷺ married her to somebody. Abu As-Sanābil was one of those who proposed to her.'^[1] Al-Bukhāri collected this short form of the *Ḥadīth*, which Muslim and other scholars of *Ḥadīth* collected using its longer form.^[2]

Imām Aḥmad recorded that Al-Miswar bin Makhramah said, "Subay'ah Al-Aslamiyyah gave birth to a child a few days after the death of her husband. When she finished the postdelivery term, she was proposed to. So she sought the permission of Allāh's Messenger ﷺ for the marriage, and he permitted her to

^[1] *Fath Al-Bāri* 8:521.

^[2] *Fath Al-Bāri* 9:379, *Muslim* 2:1123, *Tuhfat Al-Aḥwadhī* 4:375, *An-Nasā'i* 6:192.

marry, so she got married.”^[1] Al-Bukhārī collected this narration, as did Muslim, Abu Dāwud, An-Nasā’ī and Ibn Mājah^[2] with a different chain of narration from the *Ḥadīth* of Subay’ah.

Muslim bin Al-Ḥajjāj recorded that ‘Ubaydullāh bin ‘Abdullāh bin ‘Utbah said that his father wrote to ‘Umar bin ‘Abdullāh bin Al-Arqam Az-Zuhrī, requesting that he go to Subay’ah bint Al-Ḥārith Al-Aslamiyyah to ask her about the matter in question, and about what Allāh’s Messenger ﷺ said to her when she sought his verdict.

‘Umar bin ‘Abdullāh wrote to ‘Ubaydullāh bin ‘Abdullāh bin ‘Utbah informing him that Subay’ah told him that she had been married to Sa’d bin Khawlah, and he was one of those who participated in the battle of Badr. He died during the Farewell Pilgrimage, while she was pregnant.

Soon after his death, she gave birth. When she passed the postnatal term, she beautified herself for those who might propose to her. Abu As-Sanābil bin Ba’kak came to her and said, ‘Why do I see you have beautified yourself? Do you wish to remarry? By Allāh, you cannot marry unless four months and ten days have passed.’

Subay’ah said, ‘When he said that, I dressed myself in the evening and went to Allāh’s Messenger ﷺ and asked him about his verdict. He gave me a religious verdict that I was allowed to marry after I had given birth to my child, saying I could marry if I wish.’^[3] This is the narration that Muslim collected. Al-Bukhārī collected this *Ḥadīth* in a shorter form.^[4]

Allāh’s statement,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا﴾

﴿and whosoever has Taqwā of Allāh, He will make his matter easy for him.﴾

means, Allāh will make his matters lenient for him and will

[1] Aḥmad 4:327.

[2] *Faṭḥ Al-Bāri* 9:379, 7:360, Abu Dāwud 2:728, An-Nasā’ī 6:190,196, Ibn Mājah 1:654.

[3] Muslim no. 1122.

[4] *Faṭḥ Al-Bāri* 9:379.

سُورَةُ الطَّلَاقِ

٥٥٩

سُورَةُ الطَّلَاقِ

أَسْكِنُوهُمْ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجُوهِكُمْ وَلَا تُضَارُّوهُمْ لَنْ يُغْنِيَكُمْ عَنْهُ
 عَلَيْكُمْ وَإِنْ كُنْ أُولَئِكَ حَمَلَ فَاَنْفِقُوا عَلَيْهِمْ حَتَّى يَضَعَنَّ حَمْلَهُنَّ
 فَإِنْ أَرْضَعْنَ لَكُمْ فَارْزُقُوهُنَّ أَجُورَهُنَّ وَأَنْتُمْ وَابْتِكُمْ بِمَعْرُوفٍ وَإِنْ
 تَعَارَفْتُمْ فَتَرَضِعْ لَهُ أُخْرَى ۚ لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ
 وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يَكْلَفُ اللَّهُ نَفْسًا
 إِلَّا مَاءً أَنْتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۚ وَكَانَ مِنْ قَرَابَةٍ
 عَنَّتْ عَنْ أَمْرِ رِبَا وَرُسُلِهِ فَمَا سَبَّحْنَاهَا بِأَشَدِّ دَاوَعَدَبْنَاهَا
 عَذَابًا نَكْرًا ۚ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عِقَبُهُ أَمْرًا خَسِرًا ۚ
 أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاَنْفِقُوا لِلَّهِ يَأْتُوا إِلَى الْآلِيبِ الَّذِينَ آمَنُوا
 قَدْ أَنْزَلَ اللَّهُ إِلَهُكُمْ ذِكْرًا ۚ رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ
 لِيُخْرِجَ الَّذِينَ آمَنُوا وَيَعْمَلُوا الصَّالِحَاتِ مِنَ الظَّالِمَاتِ إِلَى النُّورِ
 وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ۚ اللَّهُ الَّذِي خَلَقَ
 سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِيَعْلَمُوا أَنَّ
 اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۚ

soon bring forth relief
and a quick way out,

﴿ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ﴾

﴿That is the command of
Allāh, which He has
sent down to you;﴾

meaning, this is His
commandment and
legislation that He sent
down to you through
His Messenger ﷺ,

﴿وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ.

وَيُعْظِمَ لَهُ أَجْرًا﴾

﴿and whosoever has
Taqwā of Allāh, He will
expiate from him his
sins, and will increase
his reward.﴾

means, Allāh will
prevent what he fears
and multiply his
reward even for the
little good he does.

﴿أَسْكِنُوهُمْ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجُوهِكُمْ وَلَا تُضَارُّوهُمْ لَنْ يُغْنِيَكُمْ عَنْهُ
 عَلَيْكُمْ وَإِنْ كُنْ أُولَئِكَ حَمَلَ فَاَنْفِقُوا عَلَيْهِمْ حَتَّى يَضَعَنَّ حَمْلَهُنَّ
 فَإِنْ أَرْضَعْنَ لَكُمْ فَارْزُقُوهُنَّ أَجُورَهُنَّ وَأَنْتُمْ وَابْتِكُمْ بِمَعْرُوفٍ وَإِنْ
 تَعَارَفْتُمْ فَتَرَضِعْ لَهُ أُخْرَى ۚ لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ
 عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا مَاءً أَنْتَاهَا
 سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۚ﴾

46. Lodge them where you dwell, according to what you have,
and do not harm them so as to suppress them. And if they are
pregnant, then spend on them till they lay down their burden.
Then if they suckle the children for you, give them their due
payment, and let each of you deal with each other in a
mannerly way. But if you make difficulties for one another,
then some other woman may suckle for him.﴾

﴿7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease.﴾

The Divorced Woman has the Right to Decent Accommodations, what is Reasonable

Allāh the Exalted orders His faithful servants that when one of them divorces his wife, he should provide housing for her until the end of her 'Iddah period,

﴿أَنْكِحُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ﴾

﴿Lodge them where you dwell,﴾ means, with you,

﴿مِنْ أَيْدِيكُمْ﴾

﴿according to what you have,﴾ Ibn 'Abbās, Mujāhid and several others said, it refers to "Your ability."^[1] Qatādah said, "If you can only afford to accommodate her in a corner of your house, then do so."^[2]

Forbidding Ill-Treatment of Divorced Women

Allāh's statement,

﴿وَلَا تُسَازِرُوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ﴾

﴿and do not harm them in order to suppress them.﴾

Muqātil bin Ḥayyān said, "meaning, do not annoy her to force her to pay her way out nor expel her from your house." Ath-Thawri said from Maṣṣūr, from Abu Aḍ-Ḍuḥā:

﴿وَلَا تُسَازِرُوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ﴾

﴿and do not harm them in order to suppress them﴾

"He divorces her, and when a few days remain, he takes her back."^[3]

[1] Aṭ-Ṭabari 23:457.

[2] Ad-Durr Al-Manthūr 8:207.

[3] Al-Qurṭubi 18:168.

The Irrevocable Divorced Pregnant Woman has the Right of Support (Maintenance) from Her Husband until She gives Birth

Allāh said,

﴿وَإِنْ كُنَّ أُولَئِكَ حَمْلًا فَلَا يَغْفِرُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ﴾

﴿And if they are pregnant, then spend on them till they lay down their burden.﴾

This is about the woman who is irrevocably divorced. If she is pregnant, then she is to be spent on her until she lays down her burden. This is supported due to the fact that if she is revocably divorced, she has then right to receive her support (maintenance) whether she is pregnant or not.

The Divorced Mother may take Compensation for suckling Her Child

Allāh said,

﴿وَإِنْ أَرْضَعْنَ لَكُمْ﴾

﴿Then if they suckle them for you,﴾ meaning, when pregnant women give birth and they are irrevocably divorced by the expiration of the 'Iddah, then at that time they may either suckle the child or not.

But that is only after she nourishes him with the milk, that is the early on milk which the infant's well-being depends upon. Then, if she suckles, she has the right to compensation for it. She is allowed to enter into a contract with the father or his representative in return for whatever payment they agree to. This is why Allāh the Exalted said,

﴿وَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُمْ أَجْرَهُنَّ﴾

﴿Then if they suckle the children for you, give them their due payment,﴾

Allāh said,

﴿وَاتَّقُوا بَيْنَكُمْ بِمَوْزِنٍ﴾

﴿and let each of you deal with each other in a mannerly way.﴾

meaning, the affairs of the divorced couple should be managed

in a just way without causing harm to either one of them, just as Allāh the Exalted said in *Sūrat Al-Baqarah*,

﴿لَا تُضَاكِرْ وَالِدَتَا يَوْلَدِمَا وَلَا مَوْلُودَهُمَا يَوْمَهُ﴾

﴿No mother shall be treated unfairly on account of her child, nor father on account of child.﴾ (2:233) Allāh said,

﴿وَأَنْ تَأْسَرْتُمْ فَنَنْزِعْ لَهُ أُخْرَى﴾

﴿But if you make difficulties for one another, then some other woman may suckle for him.﴾

meaning, if the divorced couple disagrees, because the woman asks for an unreasonable fee for suckling their child, and the father refuses to pay the amount or offers an unreasonable amount, he may find another woman to suckle his child. If the mother agrees to accept the amount that was to be paid to the woman who agreed to suckle the child, then she has more right to suckle her own child.

Allāh's statement,

﴿إِنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ﴾

﴿Let the rich man spend according to his means;﴾ means, the wealthy father or his representative should spend on the child according to his means,

﴿وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا﴾

﴿and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him.﴾

This is as Allāh said,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴿Allāh does not burden a person beyond what He can bear.﴾
[2:286]

A Story of a Woman who had Taqwā

Allāh's statement;

﴿يَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

﴿Allāh will grant after hardship, ease.﴾

This is a sure promise from Him, and indeed, Allāh's promises are true and He never breaks them,

This is an Allāh's saying;

﴿إِنَّمَا مَعَ الْعُسْرِ يُسْرٌ ۖ إِنَّ مَعَ الْعُسْرِ يُسْرٌ ۚ﴾

﴿Verily, along with every hardship is relief. Verily, along with every hardship is relief.﴾ [94:5-6]

There is a relevant *Hadīth* that we should mention here. Imām Aḥmad recorded that Abu Hurayrah said, "A man and his wife from an earlier generation were poor. Once when the man came back from a journey, he went to his wife saying to her, while feeling hunger and fatigued, 'Do you have anything to eat?' She said, 'Yes, receive the good news of Allāh's provisions.' He again said to her, 'If you have anything to eat, bring it to me.' She said, 'Wait a little longer.' She was awaiting Allāh's mercy. When the matter was prolonged, he said to her, 'Get up and bring me whatever you have to eat, because I am real hungry and fatigued.' She said, 'I will. Soon I will open the oven's cover, so do not be hasty.' When he was busy and refrained from insisting for a while, she said to herself, 'I should look in my oven.' So she got up and looked in her oven and found it full of the meat of a lamb, and her mortar and pestle was full of seed grains; it was crushing the seeds on its own. So, she took out what was in the mortar and pestle, after shaking it to remove everything from inside, and also took the meat out that she found in the oven."

Abu Hurayrah added, "By He in Whose Hand is the life of Abu Al-Qāsim (Prophet Muḥammad ﷺ)! This is the same statement that Muḥammad ﷺ said,

«لَوْ أَخَذْتُ مَا فِي رَحِيَّتِهَا وَلَمْ تُنْقِضْهَا [لَطَحَّتْهَا] إِلَى يَوْمِ الْقِيَامَةِ»

«Had she taken out what was in her mortar and not emptied it fully by shaking it, it would have continued crushing the seeds until the Day of Resurrection.»^[1]

^[1] Aḥmad 2:421. There is a similar version no. 10663. Both chains have disparaged narrators. Most of the scholars indicated its weakness.

﴿وَكَايَ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ. فَجَاءَتْهَا جُنَادٌ مُدْبِرُونَ وَعَذَابُهَا عَذَابٌ لَئِكٌ ۝ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عِقَبُ أَمْرِهَا خُسْرًا ۝ أَمَّا اللَّهُ لَمْ يَدَعْ عَذَابًا شَدِيدًا فَذَاقُوا عَذَابَ اللَّهِ بِأَنزَالِ الْآتِيبِ الَّذِينَ آمَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ يُكْرِهُ ۝ رُسُلًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُمِيتَاتٍ لِيُخْرِجَ الَّذِينَ يَكْفُرُوا مِنَ الْعَالَمِينَ وَمَنْ ظَلَمَ إِلَى الْتَوَلَّى وَمَنْ يُوْثِرْ بِاللَّهِ وَيَعْمَلْ مِثْلًا بَدِخْلُهُ جُنَّتْ نَجْوَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَلَا قَدْ أَثْنَى اللَّهُ لَهُمْ ذِكْرًا ۝﴾

﴿8. And many a town revolted against the command of its Lord and His Messengers; and We called it to a severe account, and We shall punish it with a horrible torment.﴾

﴿9. So it tasted the evil result of its affair, and the consequence of its affair was loss.﴾

﴿10. Allāh has prepared for them a severe torment. So have Taqwā of Allāh, O men of understanding, those who believe! Allāh has indeed sent down to you a Reminder.﴾

﴿11. A Messenger, who recites to you the Āyāt of Allāh containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness to the light. And whosoever believes in Allāh and performs righteous deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allāh has indeed granted for him an excellent provision.﴾

Punishment for defying Allāh's Commandments

Allāh the Exalted threatens those who defy His commands, deny His Messengers and contradict His legislation, by informing them of the end that earlier nations met who did the same,

﴿وَكَايَ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ﴾

﴿And many a town revolted against the command of its Lord and His Messengers;﴾

meaning, they rebelled, rejected and arrogantly refused to obey Allāh and they would not follow His Messengers,

﴿فَجَاءَتْهَا جُنَادٌ مُدْبِرُونَ وَعَذَابُهَا عَذَابٌ لَئِكٌ﴾

﴿and We called it to a severe account, and We shall punish it with a horrible torment.﴾

meaning, horrendous and terrifying,

﴿تَذَاقَتْ رِيَالَهُمْ﴾

﴿So it tasted the evil result of its affair,﴾ meaning, they tasted the evil consequences of defiance and they regretted their actions when regret does not avail,

﴿وَكَانَ عَذَابُهُمْ خُشْرًا ۖ أَمَدَ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا﴾

﴿and the consequence of its affair was loss. And Allāh has prepared for them a severe torment.﴾ means, in the Hereafter, added to the torment that was sent down on them in this life. Allāh the Exalted said, after mentioning what happened to the disbelieving nations,

﴿فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ﴾

﴿So have Taqwā of Allāh, O men of understanding,﴾

meaning, 'O you who have sound understanding, do not be like them because if you do, you will suffer what they suffered, O people of comprehension,'

﴿الَّذِينَ آمَنُوا﴾

﴿who believe﴾ meaning, in Allāh and His Messengers,

﴿فَإِنَّ اللَّهَ أَنزَلَ الذِّكْرَ وَكَرَّرَ﴾

﴿Allāh has indeed sent down to you a Reminder.﴾

meaning, this Qur'ān. Allāh also said,

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

﴿Verily, We, it is We Who have sent down the Dhikr and surely, We will preserve it.﴾ (15:9)

The Qualities of the Messenger ﷺ

Allāh's statement,

﴿رَسُولًا يَتْلُو عَلَيْكَ آيَاتِ اللَّهِ مَبِينَاتٍ﴾

﴿A Messenger, who recites to you the Āyāt of Allāh containing clear explanations,﴾

Some said that the Messenger is the subject of what is being sent [as a reminder] because the Messenger is the one that

conveys the *Dhikr*. Ibn Jarīr said that what is correct is that the Messenger explains the *Dhikr*.^[1] This is why Allāh the Exalted said here,

﴿رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ﴾

﴿A Messenger, who recites to you the Āyāt of Allāh containing clear explanations,﴾

meaning, plain and apparent. The statement of Allāh;

﴿يُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴿that He may take out those who believe and do righteous good deeds, from the darkness to the light.﴾

Allāh's is like saying;

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴿A Book which We have revealed unto you in order that you might lead mankind out of darkness﴾ (14:1), and,

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴿Allāh is the Guardian of those who believe. He brings them out from darkness into light.﴾ (2:257)

meaning, out of the darkness of disbelief and ignorance into the light of faith and knowledge. Allāh the Exalted called the revelation that He has sent down, light, on account of the guidance that it brings. Allāh also called it *Rūḥ*, in that, it brings life to the hearts,

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا

نَهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

﴿And thus We have sent to you *Rūḥ* of our command. You knew not what is the book, nor what is faith? But We have made it a light wherewith we guide whosoever of Our servants We will. And verily, you are indeed guiding to the straight path.﴾ (42:52)

Allāh's statement,

[1] Aṭ-Ṭabari 23:468.

﴿وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا﴾

﴿And whosoever believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allāh has indeed granted for him an excellent provision.﴾

was explained several times before, and therefore, we do not need to repeat its explanation here. All the thanks and praises are due to Allāh.

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

﴿12. It is Allāh Who has created seven heavens and of the earth the like thereof. His command descends between them, that you may know that Allāh has power over all things, and that Allāh surrounds all things with (His) knowledge.﴾

Allāh's Perfect Power

Allāh the Exalted asserts His perfect power and infinite greatness, so that the great religion that He has legislated is honored and implemented,

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ﴾

﴿It is Allāh Who has created seven heavens﴾ Allāh said in similar Āyāt, like what Prophet Nūḥ said to his people,

﴿أَوَلَمْ نَرَا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا﴾

﴿See you not how Allāh has created the seven heavens one above another?﴾ (71:15), and,

﴿تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ﴾

﴿The seven heavens and the earth and all that is therein, glorify him.﴾ (17:44) Allāh's statement,

﴿وَمِنَ الْأَرْضِ يَنْزِلُ﴾

﴿and of the earth the like thereof.﴾ means, He created seven earths. In the Two Ṣaḥīḥs, there is a Ḥadīth that states,

«مَنْ ظَلَمَ قَيْدَ شَيْءٍ مِنَ الْأَرْضِ طَوْفَهُ مِنْ سَبْعِ أَرْضِينَ»

«Whoever usurps the land of somebody unjustly, even if it was a mere hand span, then his neck will be encircled with it down to the seven earths.»^[1]

And in *Ṣaḥīḥ Al-Bukhārī* the wording is:

«خُصِفَ بِهِ إِلَى سَبْعِ أَرْضِينَ»

«...he will sink down to the seven earths.»^[2]

In the beginning of my book, *Al-Bidāyah wan-Nihāyah*, I mentioned the various narrations for this *Ḥadīth* when I narrated the story of the creation of the earth.^[3] All the thanks and praise is due to Allāh.

Those who explained this *Ḥadīth* to mean the seven continents have brought an implausible explanation that contradicts the letter of the Qur'ān and the *Ḥadīth* without having proof.

This is the end of the *Tafsīr* of *Sūrat Aṭ-Ṭalaq*, all the thanks and praise is due to Allāh.

[1] *Faṭḥ Al-Bāri* 5:124, Muslim 3:1232.

[2] *Faṭḥ Al-Bāri* 5:124.

[3] *Al-Bidāyah wan-Nihāyah* 1:19,20.