

SURAH AS A STORY



Surah At-Talaq

The Divorce

The complete journey — dignity in the hardest hour —
told the way a loving elder shares it with a child



Surah No. 65 • 12 Ayahs • Medinan

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The Surah at a Glance

*Yaaa ayyuhan-Nabiyyu izaa tallaqtumun-nisaaa'a
fatalliqaohunna li-'iddatihinna wa ahsul-'iddah*

1. O Prophet! When you divorce women, divorce them at their prescribed period, and count the period.

Wa many-yattaqil-laaha yaj'al-lahoo makhrajaa

2. And whoever fears Allah — He will make for him a way out,

Wa yarzuqhu min haysu laa yahtasib

3. and provide for him from where he never expected.

Wa many-yatawakkal 'alal-laahi fahuwa hasbuh

3. And whoever relies upon Allah — He is sufficient for him.

Laa yukalliful-laahu nafsan illaa maaa aataahaa

7. Allah does not burden a soul beyond what He has given it.

Sayaj'alul-laahu ba'da 'usriny-yusraa

7. Allah will bring about, after hardship, ease.

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A Surah for the Breaking Point

Beta, sit close for this one, because it teaches something people rarely expect from a book of guidance.

This surah is named after the hardest hour a family ever faces — TALAQ, divorce. And the first lesson is in the naming itself: Islam does not look away from painful realities and pretend they don't exist. It walks INTO them, carrying light, and legislates dignity exactly where human beings usually lose it.

Because think honestly, beta: when do people behave at their worst? When a marriage is collapsing. That is when tongues turn to knives, when families are dragged in, when a woman is thrown out with her bags at midnight, when children become weapons, when years of shared life are burnt in one evening of ego. And it is precisely THERE that Allah sends down a surah — not to encourage the ending, but to civilise it.

And notice how the surah is addressed: 'YA AYYUHAN-NABIYYU' — O PROPHET! — and then the



command continues in the plural: 'when YOU (all) divorce women...' Beta, the scholars note the beauty here: the ummah is addressed through its teacher, as if to say — in this matter especially, follow the one with the gentlest heart, not your own anger.

Not in Anger, Not in the Dark

The command itself dismantles the cruelty of the pre-Islamic practice: 'divorce them LI-'IDDATIHIINNA — at their prescribed period — WA AHSUL-'IDDAH — and COUNT the period accurately. And FEAR ALLAH, your Lord.'

Beta, this single instruction removed a whole world of injustice. Divorce is not a word thrown at midnight in a rage; it has a proper time and a counted waiting period. It is not left vague so a woman hangs in limbo, unsure whether she is married or free — 'count it', keep the record, know exactly where everyone stands.

Then comes an instruction so surprising that many people today do not know it is in the Quran: 'LA



TUKHRIJOOHUNNA MIN BUYOOTIHINNA WA LA YAKHRUJNA — do NOT drive them out of their homes, nor should they leave' — during the 'iddah, the woman remains in the marital home, provided for, respected, unharassed — 'illa an ya'teena bi-fahishatin mubayyinah', except in the case of clear indecency.

Read that again, beta. In the middle of a divorce, the man is commanded to keep her housed and maintained. Why? The very next line reveals the wisdom, and it is one of the most hopeful sentences in the Quran: 'LA TADREE LA'ALLALLAHA YUHDITHU BA'DA ZALIKAMRA — you do not know: PERHAPS ALLAH WILL BRING ABOUT, AFTER THAT, A NEW MATTER.'

Perhaps hearts will cool. Perhaps a child's face will soften a father's pride. Perhaps distance under one roof will remind two people of what they had. Allah deliberately builds a corridor of days between the decision and the ending, because He knows how much of what we destroy is destroyed in a mood. Beta, remember this in every conflict of your life — with a



friend, a brother, a business partner: do not burn the bridge in the hour of anger. 'La tadree la'allallaha yuhdithu ba'da zalika amra.'

And then the manner of the ending, if it must end: 'Then when they have (nearly) fulfilled their term, either RETAIN them with KINDNESS, or PART with them with KINDNESS — WA ASH-HIDOO ZAWAY 'ADLIN MINKUM — and bring to witness two just men among you, and establish the testimony FOR ALLAH.' Beta, look: even the parting must be BI-MA'ROOF, with goodness. And witnesses are required, so that no one can later deny rights, so that no rumours can be manufactured, so that the woman's honour and the man's honour both stand documented. A believer's endings, beta, are as decent as his beginnings.

The Two Promises Hidden in a Divorce Surah

And now, beta, comes the part that makes this surah beloved to believers in every kind of difficulty — and I



want you to notice WHERE these promises are placed.

'WA MAN YATTAQILLAHA YAJ'AL LAHU MAKHRAJA
— and whoever fears Allah, HE WILL MAKE FOR HIM A
WAY OUT — WA YARZUQHU MIN HAYTHU LA
YAHTASIB — and provide for him FROM WHERE HE
NEVER EXPECTED.'

'Makhraj', beta — an exit, a door in a wall where you
could see no door. And where did Allah place this
promise? Not in a surah about business or travel or war.
He placed it in the middle of the LAW OF DIVORCE —
the most tangled, painful, dead-end-feeling situation a
family can be in. As if Allah is saying: if taqwa can open
a door HERE, my servant, it can open a door anywhere.

The scholars relate that when this ayah was revealed,
the Prophet ﷺ recited it and said that it holds a
sufficiency for whoever takes it. Umar (radiyallahu
anhu) said: 'It is enough for me that when I am in
distress, I say: Allah is enough for me,' and Ibn Abbas
(radiyallahu anhuma) explained the ayah simply: Allah



gives him a way out of every distress of this world and the next.

And the second promise follows immediately: 'WA MAN YATAWAKKAL 'ALALLAHI FAHUWA HASBUH — and whoever relies upon Allah, HE IS SUFFICIENT FOR HIM. INNALLAHA BALIGHU AMRIH — indeed, Allah will accomplish His purpose. QAD JA'ALALLAHU LI-KULLI SHAY'IN QADRA — Allah has already set for everything a measure.'

Beta, understand tawakkul correctly, because many people misuse this word. The Prophet ﷺ gave us its picture: if you relied upon Allah as He deserves to be relied upon, He would provide for you as He provides for the BIRDS — they go out hungry in the morning and return full in the evening. Look closely at that hadith, beta: the bird still FLIES. It leaves the nest. It searches all day. Tawakkul is not sitting at home waiting for rizq to knock — it is flying with your wings while your heart is tied to the Provider, not to the field.



And the last line — 'Allah has set for everything a QADR, a measure' — is the pillow under all of it: the timing of your relief is not late, it is measured. It has an appointment.

Housing, Wages and the Milk of a Child

Then the surah does something remarkable, beta: after those soaring spiritual promises, it comes straight back down to the practical details of a broken home — because real deen lives in details.

'Lodge them where YOU dwell, out of your means — and do not HARM them in order to oppress them.' The instruction is not merely 'give her a room'; it is 'according to your standard of living', and then a direct prohibition of the most common tactic of cruelty: making life miserable so she gives up her rights. Allah names it and forbids it, beta — 'la tudarroohunna li-tudayyiqoo 'alayhinn'.

'And if they are PREGNANT, then spend on them until they deliver their burden.' No man may abandon a



pregnant woman he divorced; the maintenance continues until birth. 'And if they BREASTFEED for you, then GIVE THEM THEIR WAGES' — subhanAllah, beta: a mother nursing her own child, and the Quran ensures she is PAID for it, if the marriage has ended. 'And consult together in kindness — WA'TAMIROO BAYNAKUM BI-MA'ROOF — but if you disagree, then another woman may nurse for him.'

Fourteen centuries ago, beta, in a desert society, this was revealed: housing rights, maintenance rights, pregnancy support, wages for nursing, and a command to CONSULT each other with kindness even after separation. And running through all of it, the same refrain: 'and FEAR ALLAH', 'and fear Allah your Lord', 'that is the command of Allah which He has sent down to you.' Because papers and courts can enforce rules, beta, but only taqwa enforces the SPIRIT of them.

And then, for the one whose hands are empty, a mercy: 'LET THE ONE OF AMPLE MEANS SPEND FROM HIS AMPLE MEANS; and he whose provision is restricted —



let him spend from what Allah has given him. LA YUKALLIFULLAHU NAFSAN ILLA MA ATAHA — Allah does not burden a soul beyond what He has GIVEN IT.' You are not asked to give what you do not have, beta. And then the ayah that so many broken hearts have clung to since: 'SAYAJ'ALULLAHU BA'DA 'USRIN YUSRA — Allah will bring about, AFTER hardship, EASE.'

The Warning and the Lamp

Toward its end, the surah lifts its eyes from one household to whole civilisations: 'And how many a CITY was insolent toward the command of its Lord and His messengers — so We took it to a severe account, and punished it with a terrible punishment. And it tasted the evil consequence of its affair, and the result of its affair was loss.'

Beta, why place fallen cities in a surah about family law? Because Allah is teaching that the same principle governs a home and an empire: obedience builds, arrogance destroys — and the destruction of great



nations often begins with the destruction of small families.

And then the surah calls to the people of understanding with a title of honour and a description of the Prophet ﷺ that should melt every heart: 'FATTAQULLAHA YA ULIL-ALBAB — so FEAR ALLAH, O people of understanding — those who have believed. QAD ANZALALLAHU ILAYKUM ZIKRA — Allah has sent down to you a REMINDER — RASOOLAN YATLOO 'ALAYKUM AYATILLAH MUBAYYINAT — a MESSENGER, reciting to you the clear verses of Allah — LI-YUKHRIJAL-LAZINA AMANOO WA 'AMILUS-SALIHATI MINAZ-ZULUMATI ILAN-NOOR — to bring out those who believe and do righteous deeds from DARKNESSES into LIGHT.'

Look at the plural and the singular, beta: darkness*ES* — many; and light — ONE. There are countless dark paths: the darkness of ignorance, of anger, of injustice at home, of despair after loss. But there is only one light. And Allah did not merely send a book of rules to those



darknesses; He sent a MESSENGER, reciting, explaining, living the words — because a lamp must be carried by someone who walks ahead of you.

And the surah closes by reminding us of the scale of the One who legislated all these gentle details: 'ALLAH is the One who created SEVEN HEAVENS, and of the earth the like of them. The command descends among them, that you may know that Allah is over all things Competent, and that Allah has encompassed all things in knowledge.'

Beta, feel the design of this ending. The Lord of seven heavens — the same One who set the galaxies in place — sat down, so to speak, to legislate the rent of a divorced woman's room and the wages of a nursing mother. That is how much He cares about the weak. And that, ultimately, is the message of Surah At-Talaq: even in your ugliest hour, remember the Beauty who is watching, and behave accordingly.

What This Surah Teaches Us



- 1.** Even at the breaking point, the believer stays measured, documented and kind — endings must be as decent as beginnings.
- 2.** Never burn a bridge in the hour of anger: 'you do not know, perhaps Allah will bring about a new matter after that.'
- 3.** Memorise the makhraj ayah and recite it at every locked door — taqwa opens exits where no exit is visible, and brings rizq from unimagined directions.
- 4.** Tawakkul is the bird's way: leave the nest, use your wings, and tie your heart to the Provider, not the field.
- 5.** Never use hardship as a weapon to make someone surrender their rights — Allah named that tactic and forbade it.
- 6.** You are never asked beyond your capacity — 'Allah does not burden a soul beyond what He has given it' — and ease is already scheduled after hardship.
- 7.** The Lord of seven heavens legislated the rights of one divorced woman — so honour the weak in your



own house; that is where taqwa is really tested.

Ya Allah, grant us taqwa in our angers, exits from our deadlocks, rizq from where we never imagined, and bring us out of every darkness into Your light. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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