

الطَّلَق AtTalaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
<p>1. O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a matter.</p>	<p>1. O Prophet, when you (and the believers) divorce women, divorce them for their prescribed waiting periods, and count the waiting-period accurately, and fear Allah, your Lord. And do not turn them out of their houses (during the waiting-period), not should they themselves leave, except in case they commit an open indecency. These are the bounds prescribed by Allah and whoever transgresses Allah's bounds will wrong his own self. You do not know: Allah may after this bring about a situation (of reconciliation).</p>	<p>1. O Prophet! When you 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 to his (own) soul: You know not if perchance Allah will bring about thereafter some new situation.</p>	<p>1. O Prophet! When you (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses, nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah; and whoso transgresses Allah's limits, he verily wrongs his soul. You know not: it may be that Allah will afterward bring some new thing to pass.</p>	<p>يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾</p>
<p>2. And when they have fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for Allah. That is instructed to whoever should believe in Allah and the Last day. And</p>	<p>2. Then when they have reached the end of their (waiting) periods, either retain them (in wedlock) in a fair manner or part with them in a fair manner and call to witness two just men from among you and yourselves and bear witness equitably for the sake of Allah. With this, admonition is given to him who believes in Allah and the Last Day.</p>	<p>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</p>	<p>2. Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believes in Allah and the Last Day is exhorted to act thus. And whosoever keeps his duty to Allah, Allah will appoint a way out for</p>	<p>فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُؤَعِّظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ</p>

whoever fears Allah – He will make for him a way out.

Whoever fears Allah, He will open for him a way out.

who fear Allah, He (ever) prepares a way out.

him.

اللَّهُ يَجْعَلُ لَهُ مَخْرَجًا ﴿٢﴾

3. And will provide for him from where he does not expect. And whoever relies upon Allah – then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has set for everything a [decreed] extent.

3. And will provide for him from whence he could little imagine. And whoever trusts in Allah, He is enough for him. Allah brings His decrees to fulfillment. Allah has appointed a destiny for everything.

3. And He provides for him from he never could imagine. And if any one puts his trust in Allah, sufficient is He for him. For Allah will surely accomplish His purpose. Verily, for all things has Allah appointed a measure.

3. And will provide for him from whence he has no expectation. And whosoever puts his trust in Allah, He will suffice him. Lo! Allah brings His command to pass. Allah has set a measure for all things.

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ
حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ
جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾

4. And those who no longer expect menstruation among your women – if you doubt, then their 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 fears Allah – He will make for him of his matter ease.

4. And if you are in doubt about those of your women who have despaired of menstruation, their waiting period is three months, and the same applies to those who have not menstruated as yet. As far as pregnant women, their period ends when they deliver the burden. Whoever fears Allah, He makes his course easy for him.

4. Such of your women as have passed the age of monthly courses, for them the prescribed period, if you have any doubts, is three months, and also for those who have no courses. 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.

4. And for such of your women as despair of menstruation, if you doubt, their period (of waiting) shall be three months, along with those who have it not. And for those with child, their period shall be till they bring forth their burden. And whosoever keeps his duty to Allah, He makes his way easy for him.

وَالَّذِي يَيْسُنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّذِي لَمْ يَحْضَنْ وَأُولَاتِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾

5. That is the command of Allah, which He has sent down to you; and whoever fears Allah – He will remove for him his misdeeds and make great for him his reward.

5. This is Allah's command, which He has sent down to you. Whoever fears Allah, Allah will remove his evils from him and will enhance his rewards.

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.

5. That is the commandment of Allah which He reveals unto you. And whoso keeps his duty to Allah, He will remit from him his evils and magnify reward for him.

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ
وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ
سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٥﴾

6. Lodge them [in a section] of where you dwell according to your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for the father another woman.

6. Lodge them (in the waiting period) where you yourselves live, according to your means and do not harass them so as to straiten them. And if they are pregnant, spend on them until they deliver their burden. Then if they suckle (the child) for you, give them their wages, and settle fairly by mutual consultation. But if you created difficulties for each other, then another woman would suckle the child.

6. Let the women live (in 'iddat) in the same house where you live, according to your means. Annoy them not, so as to restrict them. And if they are pregnant, then spend 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 you find yourselves in difficulties, let, for him, another woman suckle (the child).

6. Lodge them where you dwell, according to your wealth, and harass them not so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then, if they give suck for you, give them their due payment and consult together in kindness; but if you make difficulties for one another, then let some other woman give suck for him (the father of the child).

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ
مِنْ وُجْدِكُمْ وَلَا تَضَارُّوهُنَّ
لِتَضَيَّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ
أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ
حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ
أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ
أُجُورَهُنَّ وَأَتَمِّرُوا بَيْنَكُمْ
بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ
فَسْتَرْضِعْ لَهُ أُخْرَى ﴿٦﴾

7. Let a man of wealth spend from his wealth, and he whose provision is restricted – let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.

7. Let the rich man spend according to his means and let the one whose means are restricted spend out of what Allah has given him. Allah does not burden anyone with more than what He has given him. It may well be that Allah brings about ease after hardship.

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.

7. Let him who has abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah has given him. Allah asks naught of any soul save that which He has given it. Allah will vouchsafe, after hardship, ease.

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

8. And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment.

8. Many a settlement has rebelled against the commandments of its Lord and His messengers, and We called it to stern account and punished it severely.

8. How many populations that opposed the command of their Lord and of His apostles, did We not then call to account, and We imposed on them a punishment.

8. And how many a community revolted against the ordinance of its Lord and His messengers, and We called it to a stern account and punished it with dire punishment.

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَن أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبْنَاهَا حِسَابًا شَدِيدًا وَعَدَّ بِنَاهَا عَذَابًا تُكْرَهُ ﴿٨﴾

9. And it tasted the bad consequence of its affair, and the outcome of its affair was loss.

9. They tasted the evil results of their misdeeds, and they have nothing but loss in store for them.

9. Then did they taste the evil result of their conduct, and the end of their conduct was perdition.

9. So that it tasted the ill effects of its conduct, and the consequence of its conduct was loss.

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾

10. Allah has prepared for them a severe punishment; so fear Allah, O you of understanding who have believed. Allah has indeed sent down to you the admonition.

10. Allah has prepared for them a severe torment. So fear Allah. O you men of understanding, who have believed. Allah has sent down to you an admonition.

10. Allah has prepared for them a severe punishment. So fear Allah, O you men of understanding who have believed! For Allah has indeed sent down to you a message.

10. Allah has prepared for them stern punishment; so keep your duty to Allah, O men of understanding! O you who believe! Now Allah has sent down unto you a reminder.

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

11. A Messenger, [Muhammad], reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from darkness into the light. And whoever believes in Allah and does righteousness – He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision.

11. A Messenger who recites to you Allah's revelations containing clear guidance, so that He may bring those who have believed and done good deeds out of darkness into light. Whoever believes in Allah and does good deeds, Allah shall admit him into gardens underneath which canals will be flowing. They shall live therein forever. Allah has prepared for such a one an excellent provision.

11. An Apostle, 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 darkness into light. And those who believe in Allah and work righteousness, He will admit to gardens beneath which rivers flow, to dwell therein forever: Allah has indeed granted for them a most excellent provision.

11. A messenger reciting unto you the revelations of Allah made plain that He may bring forth those who believe and do good works from darkness unto light. And whosoever believes in Allah and does right, He will bring him into gardens underneath which rivers flow, therein to abide forever. Allah has made good provision for him.

رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَن يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾

12. It is Allah who has created seven heavens and of the

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اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ

earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.

their like. His command descends among them. So that you may know that Allah has power over everything, and that Allah's knowledge encompasses all.

similar number. Through the midst of them (all) descends His command: that you may know that Allah has power over all things, and that Allah comprehends all things in (His) knowledge.

earth the like thereof. The commandment comes down among them, that you may know that Allah is able to do all things, and that Allah surrounds all things in knowledge.

وَمِنَ الْأَرْضِ مِثْلَهُنَّ يُتَنَزَّلُ
الْأَمْرُ بَيْنَهُنَّ لِيَعْلَمُوا أَنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ
قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

