

A FEW MINUTES WITH THE NOBLE QURAN

IN THE RAYS OF LIGHT



EXTRACTED FROM TAFSEER-E NOOR

SHAYKH MOHSIN QARA'ATI

TRANSLATED BY SHAYKH SALEEM BHIMJI



QAIM
INSTITUTE



QAIM Institute



@QAIMInstitute



QAIM Institute



@QAIMInstitute



QAIMInstitute



www.QAIM.ca

Extracted from *Tafsīr-i Nūr* written by Shaykh Musin Qara'ati

Translated by Saleem Bhimji

Surah al-Talaq (The Divorce)

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ
وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ
بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ
نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ۚ فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهَدُوا ذَوَى عَدْلِ
مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَلِكَمْ يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۚ وَيَرْزُقْهُ مِنْ حَيْثُ لَا

يَحْتَسِبُ^ع وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ^ع إِنَّ اللَّهَ بَالِغُ أَمْرِهِ^ع قَدْ
 جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾

O (most illustrious) Prophet! When you (Muslims) intend to divorce women, divorce them considering their waiting-period (as appointed in Law), and reckon the period (with due care), keeping from disobedience to God, your Lord, in reverence for Him and piety. (While the divorce is taking effect, during their waiting-period) do not drive them out from their houses (where they have lived with their husbands), nor shall they themselves leave, except in case they have committed an open indecency. These are the bounds set by God. Whoever exceeds the bounds set by God has surely wronged his own self. You do not know: it may be that afterward God will enable some new situation (to come about between the concerned parties). Then, when they reach the end of their waiting-term, either retain them in a fair manner and in observance of their rights, or (the waiting-period having ended) part with them in a fair manner and in observance of their rights. And (as the commended way, in either case) call upon two (Muslim) men of probity from among you as witnesses, and establish the testimony for God (with due consciousness of your responsibility to Him). Anyone who believes in God and the Last Day is exhorted to act so. Whoever keeps from disobedience to God in reverence for Him and piety, He enables a way out for him (of every difficulty). And He provides for him from where he does not reckon. Whoever puts his trust in God, He is sufficient for him (for

all his needs). God surely executes what He decrees; assuredly God has appointed a measure for everything.¹

Exegesis of the Verses

The meaning of ‘arriving to the end of the waiting-term’ (تَلَعْنَ أَجَلَهُنَّ) is when the wife reaches towards the event of the period of her ‘iddah² – not the end of the actual time period as once the stage of the ‘iddah has expired, then it is not permissible for the man to retain the woman [as they are now officially divorced in the eyes of the Islamic law].³

In the Quran, there are thirty-eight instances in which the term ‘goodness’ – ‘معروف’ has been used – and of these, fifteen times is in regards to the family and spouse in which the manner of how men and women should be treating one another in a decent and respectable life has been explained.

The testimony of two just witnesses for the divorce has advantages to it - including the fact that two morally sound witnesses will, due to the fact that they have the trait of uprightness and also the need to act with amicability in the case, would naturally advise the couple that instead of divorcing, they should try and reconcile.

¹ *Quran*, Sūrah al-Ṭalāq (65), v. 1-3

² The prescribed waiting period for a woman before she can remarry.

³ *Tafsīr al-Mizān*.

There is a *ḥadīth* in which Prophet Muhammad ﷺ said the following statement and when pressed by his companions, read the portion of verse of the Quran under review (Whoever keeps from disobedience to God in reverence for Him and piety, He enables a way out for him (of every difficulty))⁴:

إِنِّي لَأَعْرِفُ آيَةً مِنْ كِتَابِ اللَّهِ لَوْ أَخَذَ بِهَا جَمِيعُ النَّاسِ كَفَّتْهُمْ

I know a verse from the Book of Allah (the Quran) which if all people acted according to it, it would be sufficient for them (to solve all of their difficulties).⁵

In the *aḥādīth* we read that:

When verse three (of Sūrah al-Ṭalāq) was revealed, a group of companions of the Prophet left aside their businesses and jobs and said: ‘God has guaranteed us our sustenance, so there is no need to work and put forth an effort in life!’

Upon hearing this, Prophet Muhammad ﷺ summoned and rebuked them and said:

Anyone who leaves working and putting forth an effort will find that their prayers will not be answered:

إِنَّهُ مَنْ فَعَلَ ذَلِكَ لَا يُسْتَجَابَ لَهُ

⁴ *Tafsīr Majma‘ al-Bayān*.

⁵ Daylamī, Ḥasan b. Abī al-Ḥasan al-, *Irshād al-qulūb ilā al-ṣawāb al-munjī man ‘amila bih min alim al-‘iqāb*, v. 1, pg. 38.

Whoever does so will find that his supplications will go unanswered.⁶

In the Quran, we find the **Divine mercy** of Allah ﷻ presented in such wordings:

﴿...مِنْ حَيْثُ لَا يَحْتَسِبُ...﴾

...from where he does not reckon...⁷

However at the same time, we also find the **Divine wrath** of Allah presented in similar wordings:

﴿...فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا...﴾

But (the will of) God came upon them from where they had not reckoned (it could come).⁸

From this, we understand that sometimes both the unexpected Divine blessing and also unexpected anguish, which were never expected, will affect an individual.

The effect of piety (*taqwā*) is not only in the hereafter and thus, Imam al-Sadiq ؑ has said the following in regards to the portion of the verse which reads:

﴿...مِنْ حَيْثُ لَا يَحْتَسِبُ...﴾

...from where he does not reckon...⁹

⁶ *Tafsīr Nūr al-Thaqalayn.*

⁷ *Quran, Sūrah al-Ṭalāq (65), verse 3.*

⁸ *Quran, Sūrah al-Ḥashr (59), verse 2.*

⁹ *Quran, Sūrah al-Ṭalāq (65), verse 3.*

This spreading of sustenance is for the virtuous people in the [current] world.¹⁰

Points to Reflect Upon

1. The timing of religious ordinances must be carefully observed. (Not only the beginning of the *iddah* time: ﴿فَطَلَّقُوهُنَّ لِعَدَّتِهِنَّ﴾ but also its end: ﴿تَلَعْنَ أَجَلَهُنَّ﴾).
2. All of our work must start with planning and by setting a time frame in which to complete it ﴿أَجَلَهُنَّ﴾.
3. Not only should our lives as a couple be structured and run in an appropriate fashion, but also separation and divorce from our spouse must be carried out in a similar way ﴿فَأَمْسِكُوهُنَّ مَعْرُوفٍ﴾ أو ﴿فَارْفُوهُنَّ مَعْرُوفٍ﴾.
4. Acting in an appropriate manner – whether in times of peace and reconciliation, or at times of anger and separation is one of the rights of each spouse ﴿فَأَمْسِكُوهُنَّ مَعْرُوفٍ﴾.
5. Taking care of one's spouse takes precedence at all stages of marriage - even though the separation period is under way – Allāh ﷻ first says: ﴿فَأَمْسِكُوهُنَّ﴾ and then He says: ﴿فَارْفُوهُنَّ﴾.

¹⁰ *Tafsīr Nūr al-Thaqalayn.*

6. Both the period of family life as a couple or even the divorce must be done in a way acceptable by the *shari'ah* and also based on the 'aql - sound intellect ﴿مَعْرُوفٍ﴾.
7. Due to physical weakness and some lack of capabilities (when compared to men), and because of social and historical norms and customs, women's rights have been further trampled upon and eroded. Therefore, the Quran mostly makes mention and addresses men with regards to them respecting the rights of women ﴿فَأَمْسِكُوهُنَّ مَعْرُوفٍ أَوْ فَارِقُوهُنَّ مَعْرُوفٍ﴾.
8. If divorce is needed, then it must be carried out with dignity and without any humiliation involved ﴿فَارِقُوهُنَّ مَعْرُوفٍ﴾.
9. The condition required for a divorce to be valid is that there must be two just witnesses when it is pronounced ﴿وَأَشْهَدُوا ذَوِي عَدْلٍ مِّنْكُمْ﴾.
10. In order to preserve the rights of the two parties in a divorce, taking two just witnesses is a sign that one will carry out the divorce correctly and with precision ﴿وَأَشْهَدُوا ذَوِي عَدْلٍ مِّنْكُمْ﴾.
11. Those who are acting as witnesses during a divorce process must be just, righteous individuals - ﴿ذَوِي عَدْلٍ مِّنْكُمْ﴾ - meaning their worth and capital must be their sense of fairness and justice.
12. Even righteous people need to be reminded of their religious responsibilities ﴿وَأَشْهَدُوا ذَوِي عَدْلٍ مِّنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ﴾.

13. Love and enmity for a person must never affect our judgements - ﴿وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ﴾. We see something similar to this in verse 135 of Sūrah al-Nisā' in which Allah ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ
 أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ
 أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا ۗ وَإِن تَلُونَا أَوْ تُعْرِضُوا
 فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝١٣٥﴾

O you who believe! Be upholders and standard-bearers of justice, bearing witness to the truth for God's sake, even though it be against your own selves, or parents or kindred. Whether the person concerned be rich or poor, (bear in mind that) God is nearer to them (than you are and more concerned with their well-being). So do not (in expectation of some gain from the rich or out of misplaced compassion for the poor) follow your own desires lest you swerve from justice. If you distort (the truth) or decline (to bear truthful witness), then know that God is fully aware of all that you do.

14. The testimony of two just witnesses must be taken in keeping with the spirit of observing the rights of the people involved and with full sincerity. In the portion of this verse which reads: ﴿وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ﴾ contained within the word: 'uphold' – 'أَقِيمُوا' is the understanding that we must ensure that we protect the rights of people; while in the word: 'for the sake of Allah' – 'لِلَّهِ',

we glean the understanding that sincerity must be ingrained in all of our actions.

15. Establishing and protecting people's rights is something as valued as establishing the prayer and maintaining the religion. In the Quran, the word: 'establish' – 'أقيموا' has been used in regards to the **prayer** (*ṣalāt*), religion (*al-dīn*), bearing witness (*al-shahadāh*), and weights and measures (*al-wazn*):

a. Religion:

﴿أَنْ أَقِيمُوا الدِّينَ﴾

...**establish** the religion...¹¹

b. Ṣalāt:

﴿وَأَقِيمُوا الصَّلَاةَ﴾

...**establish** the Prayer...¹²

c. Measure:

﴿وَأَقِيمُوا الْوَزْنَ﴾

...And **establish** the balance...¹³

d. Witness:

¹¹ *Quran*, Sūrah al-Shūra (42), verse 13.

¹² *Quran*, Sūrah al-Baqara (2), verse 43.

¹³ *Quran*, Sūrah al-Raḥmān (55), verse 9.

﴿وَأَقِيمُوا الشَّهَادَةَ﴾

...and **establish** the testimony...¹⁴

16. Religious preaching and advising is not just about imparting moral guidance (*akhlāq*), rather, it also entails speaking about jurisprudential (*aḥkām*) teachings as this is also a type of admonition ﴿فَأَمْسِكُوهُمْ ... فَارْقُوهُمْ ... وَأَشْهَدُوا ... ذَلِكَ يُوعِظُ بِهِ﴾.
17. Accepting advice is a sign of a person having real faith within their heart ﴿ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ .
18. Instead of walking on unknown paths of how to lead our lives, acting upon the Divine ordinances is the best form of admonition and the way of spiritual building of the human being ﴿ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ﴾.
19. Resolving difficulties in our lives through the performance of sins (to achieve a resolution) is to traverse a trackless path in life. Possessing *taqwā* and awe of Allah ﷻ will allow a person to come out of the difficulties adversities of life ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾.
20. The way to become free from dead-ends in life (including disagreements between the husband and wife) is by observing and practicing *taqwā* ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾.
21. When it comes to managing and navigating through trials and tribulations, there are two things which will allow one to reach to salvation:

¹⁴ *Quran*, Sūrah al-Ṭalāq (65), verse 2.

- *Taqwā* ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾;
- Holding firm to the Quran:

فَإِذَا التَّبَسَّطَ عَلَيْكُمُ الْفِتْنُ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ فَعَلَيْكُمْ بِالْقُرْآنِ

When the distresses cover you just as the darkness of the light blankets you, then seek assistance with the Quran.¹⁵

22. When a husband and wife fall into divorce and separate from one another, if they both observe the rights of *taqwā*, then they will find that they will be covered in the special grace of Allah ﴿وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾.
23. Those individuals who manage their life based on sinning, have themselves shut the path to their future and how they will secure their means of living ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾.
24. The will of Allah is not within the framework of how the human calculates as it is far beyond our limited scope of understanding ﴿وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾.
25. Observing the spiritual issues in our lives plays a great role in the physical aspects of our lives as unseen assistance from Allah will definitely play a role in our day to day lives ﴿وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾.
26. The person who has *taqwā* will ensure that all of his wishes are in line with the wishes of Allāh and since in the determination

¹⁵ *Al-Kāfi*, v. 2, p. 598.

of Allah there is no such thing as a ‘dead-end’, thus for the person who has *taqwā* there is also no such concept in his or her life as a dead-end ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾.

27. Having ample sustenance (*rizq*) is not always tied to working more and in addition, it is also important to note that the amount of what one has is also not important as in this regards, al-Imām al-Ṣādiq ؑ has said that in regards to the portion of this verse which reads, ‘And He will provide him sustenance from where he least expects’ has said, ‘Whatever Allah has given to that person, He will also give *barakah* as well.’¹⁶ ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾.
28. The traits of *taqwā* and *tawakkul* are the two levers which a person must use to get themselves out of what seems to be a dead-end situation ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ... وَمَنْ يَتَّقِ اللَّهَ﴾.
29. In order to fulfill the needs of our daily life, we must have *taqwā* ﴿وَمَنْ يَتَّقِ اللَّهَ... وَيَرْزُقْهُ﴾ for the needs of today and *tawakkul* ﴿وَمَنْ يَتَوَكَّلْ﴾ for the needs of tomorrow. ﴿عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾.
30. In our lives just as in this verse, *taqwā* must take precedence over *tawakkul* ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ... وَمَنْ يَتَّقِ اللَّهَ﴾.
31. Without the Divine Grace of Allāh, nothing else can help us or suffice us ﴿فَهُوَ حَسْبُهُ﴾.
32. When it comes to the determination and resolve of all creations and all governments and authorities, there is always a possibility of them failing and not being effective in what they

¹⁶ *Tafsīr Nūr al-Thaqalayn*.

planned to carry out and to fall at a dead end, however the only power or force which knows no defeat is the determination and will of Allāh ﴿إِنَّ اللَّهَ بِأَلْعُ أَمْرِهِ﴾.

33. The proof which we have upon which we base our complete trust and reliance, our *tawakkul*, on Allāh is His unending power ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ... إِنَّ اللَّهَ بِأَلْعُ أَمْرِهِ﴾.

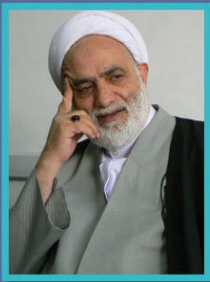
34. The true meaning of our having full trust and reliance or *tawakkul* and the power of Allāh is not that a person will necessarily attain everything which they desire in this life as in all of the affairs of the world of existence are built on principles and are governed by rules and have checks and balances which have been put into place ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بِأَلْعُ أَمْرِهِ قَدْ جَعَلَ﴾
﴿اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾.



*O Allāh! Send Your prayers upon
Muḥammad and the family of
Muḥammad!*



Immerse yourself in the Divine Light and Splendor of the Words of Allah and spend a few minutes with the Noble Quran. A book which has transformed the lives of billions of people on this Earth since its Divine-descent over 1,400 years ago, still plays a prominent role in the lives of over 1,500,000,000 people across this globe. See what the Quran has to say about day to day life, human interaction, economics, political theories, spirituality and worship and thousands of other practical topics.



Born in 1946 in the city of Kashan, Shaykh Mohsin Qara'ati has devoted his life to spreading the message of the Quran - whether it be through his regular TV shows or his practical commentary of the Quran, *Tafseer-e Noor*. This work, *In the Rays of Light*, is yet another masterpiece for those wishing to learn the Quran and implement it within their daily lives.

www.qaim.ca

