

Quran 65:6–7 – A Psychological, Legal, Philosophical, and Theological Commentary

Abstract

Quran 65:6–7 provides compassionate guidelines for the treatment of women during divorce and after, emphasizing fairness, mutual cooperation, and trust in divine justice. This commentary explores these verses from multiple perspectives: **theologically**, through classical and contemporary Quranic exegesis; **legally**, by comparing Islamic divorce laws derived from the verses with modern family law in both Muslim-majority and Western countries; **psychologically**, by considering the emotional needs of both spouses and the child's need for both mother and father; and **philosophically**, by reflecting on the ethical principles of justice, mercy, and hope underpinning the text. Classic scholars universally affirmed that a divorcing husband must provide suitable housing and maintenance for his wife during the waiting period (especially if she is pregnant), and that any nursing of infants should be fairly compensated ¹ ². Modern commentators further highlight the spirit of these commands – promoting *compassion in divorce* and adaptability to contemporary realities – to ensure the well-being of all parties involved. In sum, Quran 65:6–7 envisions divorce not as a chaotic rupture, but as a process managed with dignity, support, and concern for the future, assuring believers that after the hardship of marital separation, divine ease and relief will follow.

Introduction: The Verses and Their Context

Surah At-Talaq (Chapter 65) is aptly named “Divorce,” as its opening verses outline ethical and practical rules for spouses going through a divorce. Verses 6–7 read as follows in one translation:

“House the wives you are divorcing according to your means, wherever you house yourselves, and do not harass them so as to make their lives difficult. If they are pregnant, maintain them until they are delivered of their burdens; if they suckle your infants, pay them for it. Consult together in a good way – if you make difficulties for one another, another woman may suckle the child for the father -- and let the wealthy man spend according to his wealth. But let him whose provision is restricted spend according to what God has given him: God does not burden any soul with more than He has given it – after hardship, God will bring ease.” ³

These verses were revealed in **7th-century Arabia**, a context in which husbands were typically the sole breadwinners and held legal authority in the family. The Quran's divorce rules, including the instructions in 65:6–7, were revolutionary for their time in mandating financial support and fair treatment for divorced women. Classical Islamic jurists and commentators have treated these verses as laying down binding obligations – from housing a divorced wife during her waiting period (*iddah*) to providing child support and refraining from mistreatment ⁴ ⁵. At the same time, the Quran couches these legalities in moral

language, invoking **taqwa** (God-consciousness) and the hope of divine relief (“after hardship, God will bring ease”). This blend of law and ethics invites a multi-dimensional commentary.

In what follows, we examine Quran 65:6–7 from four angles: **theological (exegetical)**, **legal (jurisprudential)**, **psychological (emotional and familial)**, and **philosophical (ethical and spiritual)**. Such a holistic approach will illuminate how these two verses have been understood by both classical and contemporary scholars, how they compare to modern family law principles, how they address the human needs of divorcees and children, and what underlying values they promote.

Classical Exegesis: Theological Insights and Juristic Debates

Classical Quranic commentators interpreted 65:6–7 as a compassionate mandate to care for divorced women and their children. They paid close attention to each clause, often linking them with prophetic traditions and broader Islamic principles:

- **“Lodge them where you dwell, according to your means”** – Early exegetes like **Ibn ‘Abbās** and **Mujāhid** explained that this means a husband must accommodate his divorced wife in the same standard of housing he himself has, *within his capacity* ⁶. As Quran 65:6 says, lodging should be *“according to what you have”*, indicating that a wealthy man should provide a comfortable dwelling while a poorer man at least must share whatever space he has (even “a corner of your house,” as the scholar Qatādah remarked ⁷). The phrase thus establishes a principle of *relative financial duty* – each according to his means – which will be reiterated in verse 7.
- **“Do not harass them to make their lives difficult”** – This injunction forbids a husband from mistreating or pressuring his ex-wife in hopes of driving her away or forcing her to forfeit her rights ⁵. Some classical jurists noted that unscrupulous men might try to coerce a woman into paying back her dower or giving up maintenance in exchange for leaving early; the Quran explicitly condemns such harm. **Muqātil ibn Ḥayyān** interpreted this as: do not annoy or injure her so as to *“force her to pay her way out”* or to expel her from the house prematurely ⁵. Another form of harassment mentioned in classical sources is manipulating the waiting period: Sufyān al-Thawrī relates a practice where a man would pronounce a revocable divorce and then just before the ‘iddah ends, reconcile only to divorce her again, thereby keeping her in limbo and “straitened” circumstances ⁸. Such tactics are against the letter and spirit of verse 6, which aims to protect women from abuse during a very vulnerable time.
- **“If they are pregnant, maintain them until they deliver”** – All commentators agree that a pregnant divorcee is entitled to full financial support until she gives birth, *regardless* of the type of divorce ¹. In Islamic law, if a divorce is **revocable** (ṭalāq rajʿī), the marriage isn’t completely terminated until the ‘iddah ends, so the wife is maintained throughout. But even if the divorce is **final** (irrevocable), the Quran makes an exception for pregnancy due to the unborn child’s rights. As **Ibn Kathīr** writes, “if she is pregnant, then she is to be spent on until she lays down her burden,” and this holds at least for irrevocable divorce because revocable cases require maintenance in any event ¹. This ensures the expectant mother can eat well and live stress-free, which modern medicine and psychology would agree is crucial for the health of the fetus.
- **“If they suckle your infants, pay them for it”** – Here the Quran acknowledges that after a divorce, a mother may nurse the baby she bore, but this is now a service to the child’s father (who is the

guardian responsible for child support). **Classical jurists** derived that a *wet-nursing contract* can be arranged: the parents should “consult together in a good way” to agree on fair compensation for the mother’s nursing ² ⁹. Importantly, **no one should exploit the other’s love for the child** – a principle also stated in Quran 2:233: “No mother shall be treated unfairly on account of her child, nor father on account of his” ¹⁰. Thus, a mother is not obliged to nurse for free, nor may a father extort the child from her. Renowned commentators like **al-Jalālayn** paraphrased this verse: *if they breastfeed for you, give them their wages and negotiate honorably, in kindness, for the sake of the child* ¹¹. The ethical tone here is striking – even though the marriage is over, the parents must communicate *honorably* (bil-ma’rūf) and keep the child’s welfare paramount.

- **“If you make difficulties for one another, another woman may suckle [the child] for the father”** – According to classical exegesis, this clause provides a just solution if negotiations break down ¹². For example, if the mother demands an unreasonably high wage for nursing or the father offers an unreasonably low amount, either side “making difficulties”, then the father may hire a wet nurse as an alternative. This prevents stalemate and ensures the infant’s feeding is not disrupted by parental conflict. However, the scholars add a caveat: if the mother then agrees to match the terms offered to the alternate nurse, **she has the greatest right to nurse her own child** ¹². The underlying assumption is that, all else being equal, it is best for the child to be with its mother; the verse simply guards against either party unfairly leveraging the child. Classical jurist **Al-Qurṭubī** and others note that a mother cannot be compelled to suckle, nor a father compelled to keep a child with the mother if an equitable arrangement fails – the verse balances rights by introducing the wet-nurse option as a last resort ¹¹.
- **“Let the wealthy man spend according to his wealth, and whoever’s provision is restricted, let him spend from what Allah has given him”** – This establishes a flexible but **binding duty of financial support**. All classical authorities affirm that the *father* (or ex-husband) bears financial responsibility commensurate with his means. If he is affluent, he must not be stingy in supporting the divorced mother and child; if he is poor, he is only obligated to the extent of his God-given resources ¹³. The verse explicitly says “God does not burden any soul with more than He has given it”, echoing the broader Islamic principle that *duties are proportional to capacity* ¹⁴ (cf. Quran 2:286). **Fakhr al-Dīn al-Rāzī** and other theologians see in this a reminder that divine law is just and considerate: one’s financial obligations in divorce (as in all commands) are never impossible or unjust, but calibrated to one’s ability ¹³. Philosophically, this clause injects an element of mercy into what could otherwise be a strict law.
- **“After hardship, God will bring ease.”** – Classical exegetes often connect this promise to the immediate context of divorce and also to a general spiritual truth. **‘Ikrima** (a student of Ibn ‘Abbās) commented that one who divorces with piety and observes God’s commands, “Allah will make a way out for him” ¹⁵ ¹⁶ – a direct reference to the preceding verse 65:2 which assures God’s help to those mindful of Him. The phrase “after (*uṣr*) hardship, ease (*yusr*)” is almost identical to the more famous lines in Quran 94:5–6, reinforcing the Islamic teaching of hope and patience. In the tafsīr tradition, some relate this to the hardship of *‘iddah* (the waiting period) followed by the ease of resolution – whether reconciliation or a new life after divorce ¹³. Others take it more broadly as divine wisdom: trials (like a painful divorce) are temporal, and if borne with faith, will be followed by relief and a better situation willed by God.

Classical jurists built detailed laws on these verses. They unanimously held that a divorced wife in her 'iddah has the right to *housing* and *maintenance* (nafaqah) if the divorce is revocable – since the marriage bond is technically still in effect during that period ¹⁷. They also unanimously agreed, based on verse 6, that a *pregnant* divorcee, even if irrevocably divorced, must be financially supported through pregnancy until childbirth ¹⁷. However, they **disagreed about an irrevocably divorced woman who is not pregnant** (for example, one divorced by *triple talaq* or through khul'). Three major opinions arose, reflecting different readings of the Quran and Hadith:

- Some (including Caliph **'Umar ibn Al-Khaṭṭāb**, **'Abdullāh ibn Mas'ūd**, and the **Ḥanafī** school) held that even a *final-divorced* woman *still deserves both housing and maintenance* for the duration of her waiting period ¹⁸. They reasoned that the Quran's command "*lodge them... and do not harass them*" is general, and they cited a prophetic tradition where the Prophet ﷺ said "*the thrice-divorced woman has a right to lodging and maintenance during the waiting period.*" ¹⁹ Ḥanafī jurist Abū Bakr al-Jaṣṣāṣ further argued that since pregnant women and revocably divorced women get support (not due merely to pregnancy but due to the *waiting period* obligation to remain unmarried in the husband's house), a non-pregnant irrevocably divorced woman – who also must observe 'iddah – should likewise be supported ²⁰ ²¹. The noted Hadith of **Fatimah bint Qays**, in which the Prophet exempted a particular woman from lodging/maintenance after a final divorce, was set aside by 'Umar and others in favor of the clear Quranic text ²² ²³. In essence, this group privileged the Quran's apparent compassion for all divorced women.
- Another group (including **Imām al-Shāfi'ī** in one view, **Imām Mālik**, and others) differentiated: an irrevocably divorced woman is *entitled to housing* for 'iddah but *not to ongoing maintenance* unless pregnant ²⁴. They read "*lodge them*" as universal, but noted that the verse's mention "*you do not know, Allah may bring about a new situation*" earlier in 65:1 could only apply to revocable divorces (where reconciliation is possible) ²⁵. Hence, they limited the financial support in irrevocable cases. This opinion tries to balance the Quranic text with the specific Hadith evidence by giving the woman shelter but not food expenses after a final divorce.
- A third view (attributed to **Hasan al-Baṣrī**, **Ibn 'Abbās** in one report, **Imām Aḥmad ibn Ḥanbal**, and others) held that a non-pregnant, irrevocably divorced woman gets *neither maintenance nor housing* ²⁶. They leaned heavily on the **Fatimah bint Qays** incident, which explicitly states the Prophet found no obligation of accommodation or alimony in her case ²⁷. They also argued that the verse's directives might implicitly target revocable divorce situations (since only there "harassment to make them leave" would be relevant, the husband having no motive to harass if the divorce is final). This strict view was adopted in classical **Ḥanbalī** and some **Shāfi'ī** rulings, effectively making a clean break after an irrevocable divorce except in pregnancy ²⁸.

Despite these juristic debates on the scope of support, all classical scholars agreed on the **core theological ethos** of verses 6–7: that divorce, while legally permitted, must be handled with *iḥsān* (excellence/kindness) and *ma'rūf* (honorably) rather than vengeance or neglect ⁹. As one classical commentary puts it, these verses "*provide details regarding the waiting period and the manner in which the husband is to provide for the wife*" during that time ²⁹. They were meant to curb the abuses of pre-Islamic Arabia, where divorced women had few protections, and to instill a sense of responsibility and benevolence even after love has been lost. This is underscored by the Surah's broader context: earlier verses forbid husbands from "*driving [wives] out of their homes*" during 'iddah and command either honorable reunion or separation when the term is up ³⁰ ³¹. Thus, classical theology views 65:6–7 as part of a divine scheme to bring compassion and

order into the difficult human experience of divorce – transforming it from a source of oppression into a process with *rules and rights*, for which God-fearing individuals will be accountable.

Contemporary Perspectives: Evolving Interpretations and Modern Applications

Modern commentators often reaffirm the classical understanding of Quran 65:6–7 but also address contemporary social realities that differ from the 7th-century context. Two major considerations stand out today: the changed socio-economic roles of women and the existence of modern legal frameworks (both in Islamic countries and elsewhere) that govern divorce and child welfare.

- **Economic Roles and Gender Paradigms:** In the Prophet's era, virtually all husbands were the providers, and wives typically did not have independent income. Quran 65:6–7 assumes that paradigm – hence placing financial duties squarely on the man. Contemporary scholars note that this is a *contextual detail*, whereas the underlying principle is caring for dependents. **Seyyed Hossein Nasr** and colleagues, in their commentary, remark that *“in seventh-century Arabia the men were the breadwinners in almost all cases and child custody issues were described in that paradigm. If women become equal or greater breadwinners in the 21st century, then those issues should be adjusted to the new economic realities.”* ³². This does not mean the verse is obsolete; rather, its spirit of fairness can encompass scenarios like a working mother paying support or shared custody arrangements. **Zia H. Shah**, a contemporary Muslim writer, argues that these verses reflected the economic realities of their time, but *“today we need to seriously consider the new economic realities that are changing everywhere”* ³³. He notes the dramatic rise in women's participation in the workforce and education in recent decades ³⁴ ³⁵. As a result, many divorced mothers now have their own income, and some fathers may be stay-at-home parents; thus, Muslim jurists and courts can interpret 65:6–7's mandates (housing, maintenance, nursing compensation) in a *gender-neutral* way when appropriate – i.e. whoever is more capable should ensure the child is supported. This approach is about **reading the Quran's laws with an eye to its objectives** (*maqāṣid*) of justice and compassion, rather than a rigid literalism that might “violate the essence of the divine message” in changed circumstances ³⁶.
- **Compassion and Flexibility:** Modern Islamic thought emphasizes that the *ethical thrust* of verses 6–7 is as important as the legal minutiae. The Quran repeatedly highlights *kindness and consultation* (“**wa'tamirū baynakum bi-ma'rūf**” – “consult together in a good way”) as the mode of post-divorce interaction. Contemporary scholars see this as advocating **mediation and cooperation** in divorce-related decisions, very much in line with modern best practices in family law (like collaborative divorce or parenting plans). The *Study Quran* notes that these verses aim to mitigate the adversarial nature of divorce by encouraging equitable discussion and avoiding harm ¹¹. The inclusion of the phrase “do not harass them” in the holy text is read by modern commentators as a divine rebuke of domestic abuse or emotional cruelty. It aligns closely with today's concern for **psychological well-being** and protection from spousal harassment (issues now often addressed via restraining orders or anti-harassment laws in many legal systems).
- **Child-Centric Focus:** The provision for paid breastfeeding and the option of a wet-nurse underscore that the *child's needs trump parental disputes*. Contemporary voices often highlight how progressive this was. Fourteen centuries before phrases like “best interest of the child” became commonplace in courts, the Quran explicitly instructed parents to put the child first and even consider third-party

care if they cannot agree ¹² . Modern Muslim family advocates point out that Islam thereby set a precedent for **co-parenting**: even though custody (ḥaḍānah) might legally shift at a certain age, both parents remain responsible to ensure the child is nurtured. For instance, **Rashid Rida** in the early 20th century wrote that if verse 6 is followed, it would result in amicable co-parenting arrangements where the mother's role in early child-rearing is respected and the father's duty of support is fulfilled, minimizing harm to the child's upbringing.

- **Harmony with Modern Family Law:** It is frequently noted that Quran 65:6–7's principles resonate with many aspects of contemporary family law across the world. In Muslim-majority countries, these verses form the *Sharia basis* for requiring a husband to provide **nafaqah** (maintenance) and suitable accommodation to his ex-wife during 'iddah, as well as child support thereafter. For example, Pakistani law (following classical Hanafi fiqh) mandates maintenance for roughly three months post-divorce (the 'iddah period) and for any pregnancy, but generally not beyond that except by court order ³⁷ ³⁸ . Many Arab countries' personal status codes similarly enforce the Quranic rules: the husband must pay for the wife's lodging and expenses during 'iddah, pay any deferred dower, and finance the child's nursing and upbringing. Some jurisdictions even incorporate **mut'ah** (a parting gift or compensation to the divorced wife, based on Quran 2:241) as a way to ease her post-divorce transition ³⁹ .

On the other hand, **Western legal systems** – while not derived from the Quran – have evolved practices that often align with its values. In the West, it is common for courts to award **spousal support (alimony)** based on the needs of the dependent spouse and the means of the payer, very much reflecting “let the rich spend according to his means” in verse 7 ¹³ . Although Western alimony is not automatically given to all divorced wives, when it is, factors include length of marriage, earning capacity, and contributions, which parallel the Quran's concern for providing ease to the weaker party. **Child support laws** universally oblige the non-custodial parent (often the father) to provide financially for the children, just as Quran 2:233 and 65:6 assign provision and clothing of children to the father in a “*fair manner*” ⁴⁰ ⁴¹ . Crucially, Western family law now stresses **shared parenting** and minimal disruption to the child's relationship with either parent. Over the last few decades, many jurisdictions have moved toward **joint custody** arrangements, which, as one U.S. family law review notes, *aim to ensure that children maintain strong relationships with both parents following a divorce* ⁴² . This trend mirrors the Quranic ideal that while a marital relationship may end, the parenting partnership should continue for the child's benefit. The Quran's allowance for another woman to nurse the child if the mother and father cannot cooperate can even be likened to modern solutions like involving third-party mediators or caregivers to ensure the child's needs are met impartially.

It is worth noting that **contemporary Muslim-majority societies** are increasingly blending classical Islamic provisions with modern welfare considerations. For instance, some countries now give courts discretion to extend a divorced wife's maintenance beyond 'iddah in cases of need (e.g. Tunisia and Indonesia under certain reforms), recognizing the socio-economic reality that abrupt termination of support can cause hardship – arguably an implementation of the Quranic promise that “*after hardship, ease*” should be facilitated by the community or state. Additionally, whereas classical law transferred custody to the father at a fixed child-age, many Muslim countries today use a “*best interests of the child*” standard, which can result in mothers retaining custody longer, or even shared custody, if circumstances merit. This is in line with the Quran's emphasis on consulting in kindness and not harming either parent or child ⁴³ ¹⁰ . Islamic scholars justify these changes by pointing out that the Quranic guidelines are inherently aimed at securing welfare (maṣlaḥah) and preventing harm (ḍarar). Thus, sticking rigidly to historical norms when conditions have

changed (e.g. women now being capable providers or societal recognition of child psychology) would violate those very Quranic aims.

In summary, **contemporary interpretations** of Quran 65:6–7 do not overturn classical ones but rather *expand upon them*, ensuring that the Quran’s message of compassion and justice in divorce is realized under modern conditions. The verses continue to serve as a reminder that in any legal system – Islamic or secular – divorce must be handled with humanity: by protecting the vulnerable spouse, prioritizing the child’s well-being, and encouraging both parents to act honorably and cooperatively. Modern Muslim thinkers often proudly point out how these Quranic values anticipated many principles now seen as universal in family law and psychology.

Legal Perspectives: Islamic Law and Modern Family Law in Comparison

From a **legal standpoint**, Quran 65:6–7 has profoundly influenced Islamic family law, and it invites an interesting comparison with modern laws in both Muslim-majority and Western countries. We will look at several key aspects: maintenance (financial support), housing, nursing and child support, custody arrangements, and prevention of harm – seeing how Islamic provisions compare or contrast with contemporary legal norms.

- **Maintenance of the Divorced Wife:** Under **Islamic law (Sharīʿa)**, a wife who is divorced is entitled to **financial maintenance during her ‘iddah** (waiting period) if the divorce is revocable, and if she is pregnant, until she gives birth, as derived directly from Quran 65:6 ⁴⁴. This maintenance (*nafaqah*) covers her lodging, food, and basic needs. Classical jurists, as discussed, debated maintenance for an irrevocably divorced, non-pregnant woman, and laws in Muslim countries have tended to follow one of those classical positions. For example, the **Pakistani Muslim Family Law** (in line with the majority Hanafi view) specifies that the ex-husband’s duty to provide maintenance typically *ends after the 90-day ‘iddah* (approximately three menstrual cycles) unless the wife is pregnant ³⁷ ³⁸. In contrast, **many Western countries** have the concept of **post-divorce alimony** which can extend for years or even lifelong in some cases, depending on factors like the length of marriage or disparity in incomes. Western courts may order *temporary maintenance* (pendente lite) during the divorce proceedings – functionally similar to ‘iddah support – and potentially longer-term support especially if one spouse sacrificed career for the marriage. **Modern Muslim-majority jurisdictions** vary: some, like Egypt, allow a judge to award a consolatory sum or extended maintenance (often termed *Mut’ah* compensation) for a period after divorce to mitigate hardship ³⁹. This idea finds Quranic backing in verse 2:241: “*For divorced women is a provision according to what is acceptable – a duty upon the righteous.*” ⁴⁵. In essence, while classical Islamic law limits spousal support mostly to the short ‘iddah period (aside from unpaid dower or negotiated lump sums), modern legal systems (Muslim and Western alike) have mechanisms to ensure a divorced woman is not left destitute – reflecting the Quran’s broader principle of post-divorce benevolence.
- **Housing Rights:** Quran 65:6 explicitly instructs men to “**house [the divorced wives] where you yourselves dwell**”, meaning the woman should not be cast out of the marital home immediately. Islamic law thus grants the wife the right to remain in the marital residence during ‘iddah, **barring serious misconduct** on her part (the Quran allows an exception “unless they commit a flagrant indecency” in 65:1) ³⁰. If living under the same roof is problematic, the husband must arrange

equivalent accommodation for her elsewhere. Many Muslim countries enforce this: e.g., Jordan's personal status law provides that a revocably divorced wife cannot be evicted during 'iddah without her consent. If the husband fails to provide housing, courts can require him to pay her rent ⁴⁶. In Western jurisdictions, typically whichever spouse retains the home or has custody of children might stay in the house at least temporarily, or a court might issue orders for exclusive occupancy of the marital home to one spouse. While Western law doesn't derive this from scripture, the *practical outcome* is often similar – ensuring that a divorcee (especially one with children) isn't suddenly homeless. Notably, if a Muslim husband tries to forcibly evict his wife right after divorcing her, he would be violating a direct Quranic command, and legal remedies (like a restraining order or maintenance order) could be sought to enforce her housing right ⁴⁷ ⁴⁶. The convergence here is that both Islamic and modern secular laws recognize stable housing as a basic need that must be addressed in divorce.

- **Child Custody and Nursing: Custody (Ḥaḍānah)** of children after divorce in classical Islamic law generally rests with the mother in the early years, given the mother's natural role in nurturing – especially for infants (which ties into the verse's scenario of nursing). Each Sunni school specified ages up to which the mother has the right of custody: e.g. Ḥanafis gave mother custody of a boy until about 7 and a girl until puberty; Mālikis extended a girl's custody to marriage, etc. ⁴⁸. After that age, custody would transfer to the father or the child could choose, depending on the school ⁴⁹. The *father*, however, remains the legal guardian (walī) and financially responsible throughout. These rules aimed to implement the Quranic guidance by ensuring the young child is with the mother (who can nurse and care for tender needs) while the father provides support. In practice today, *most Muslim-majority countries* have codified versions of these rules, sometimes updated. For instance, Egypt's law now often lets the mother keep custody until the child is 15, reflecting an understanding that maternal care remains crucial into adolescence. The **financial aspect** is clear: the father must pay for the child's expenses, including a nursing allowance if the child is an infant – drawn directly from **Quran 2:233**, “Upon the father is their provision and clothing according to what is acceptable” ⁴¹. In Western countries, custody is determined by the **best interests of the child** standard, and there has been a trend toward **joint custody** or at least significant involvement of both parents post-divorce. As noted earlier, about 40% of U.S. states favor giving equal custody time to both parents, and many separated couples themselves agree the mother will be the primary custodian while the father gets generous visitation – statistics show over half of cases end with mother-custody, ~18% with father-custody, and the rest shared or undecided ⁵⁰ ⁵¹. **Shared physical custody** (roughly equivalent time with each parent) is increasingly common and is lauded for keeping both parents actively engaged in the child's life ⁵². This is conceptually consistent with the Quranic arrangement: while classical Islam didn't envision alternating weeks between parents (given societal norms then), it did ensure the child *never loses either parent*. The mother's early custody secures the maternal bond and care, while the father's later custody or continued guardianship secures paternal authority and support – and verse 7's mandate that the father spend according to his means guarantees that even under mother's custody, the father contributes fully. Modern Muslim jurists writing on family law often point out that the Quranic framework and Western custody principles share the goal of **co-parenting** rather than giving one parent absolute control. Indeed, **Ahmad ibn Hanbal** is quoted as saying if a divorced couple can cooperate and *both* want to be involved, the specifics of age limits can be set aside in favor of mutual agreement – much as verse 6 says “consult together in a good way”. Thus, Islamic law can accommodate arrangements like alternating custody if the parents agree and it benefits the child.

- **Payment for Breastfeeding and Child Support:** The Quran uniquely specifies that a mother who breastfeeds her child post-divorce is entitled to **ujrah** – wages or compensation ². This establishes in Islamic law the concept of **paid nursing**. In many Muslim societies historically, if a mother did not breastfeed (or after she weaned the baby early), the father would hire a **wet nurse** (as even hinted by “another woman may suckle the child” in 65:6). The father must bear those costs. Today, while wet-nursing is rare, this translates effectively to the father covering the cost of **formula, medical care, daycare** or any equivalent expenses that would have been the mother’s nursing contribution. In Western legal terms, these are part of **child support**. There isn’t an exact parallel to “wages for breastfeeding” in modern law because culturally we assume the mother will feed the baby if she has custody, and support payments are meant to cover all child-related costs. But interestingly, the Quran’s singling out of nursing compensation can be seen as a precursor to recognizing **the mother’s labor** in child-rearing as having monetary value. Only recently have some jurisdictions started to consider the economic value of a stay-at-home mother’s work in divorce asset division. The Quran, however, did so ages ago by effectively treating mother’s milk as something the father should *pay for*, not take for granted ¹¹. This has led some modern Muslim scholars to advocate that when deciding child support or alimony in contemporary cases, courts should factor in the unpaid domestic labor the wife provided. Such arguments echo Quran 65:6’s ethos that the *care a mother gives* (like breastfeeding) is not a duty she owes an ex-husband; it’s a **service to the child that the father is obligated to compensate** as part of his duties.

- **Preventing Harassment and Ensuring Good Conduct:** A significant legal-ethical injunction from verse 6 is the prohibition, “do not harm them to make life difficult.” Islamic law, therefore, deems it unlawful for a man to **abuse** or mistreat his wife during divorce or ‘iddah. If he does, judges can intervene – for example, if he withholds due maintenance or tries to evict her unjustly, she can go to a **Sharī’a court** to enforce her rights. The Quran’s strong wording laid groundwork for what we today call **restraining orders** or legal injunctions against harassment. Many Muslim countries now have laws penalizing domestic violence and harassment; while enforcement varies, the principle is rooted in the Quran and Hadith. In one Prophetic Hadith, the Prophet Muhammad ﷺ said: “The best of you is the one who is best to his wife” ⁵³, which extends to how one treats a wife even at marriage’s end. Western legal systems likewise provide remedies against spousal harassment (civil protection orders, etc.), but it is noteworthy that the Quran integrated this moral directive within the **divorce law** itself – an early recognition that legal rights alone aren’t enough, they must be coupled with ethical conduct. Islam’s holistic law, therefore, tries to shape behavior by commanding good treatment, not merely setting penalties. For instance, **if a husband keeps revoking a divorce to prolong the ‘iddah and harass the woman (as some did traditionally)**, jurists consider it an abuse of right; some modern laws would treat the third pronouncement as immediately final to prevent such manipulation. In essence, both Islamic and modern laws strive (or should strive) to curb malicious behavior in divorce, protecting the vulnerable spouse. The Quran promises that “God will remove the ills and increase the rewards of anyone who is mindful of Him” (65:5) ⁵⁴, implying that those who abide by these limits – rather than seeking loopholes to hurt an ex – will find spiritual and practical benefit.

In comparing Islamic law with modern family law, we see many **shared goals**: providing transitional financial support, sheltering the weaker party, prioritizing child welfare, and preventing abusive conduct. Differences do exist in duration and form – e.g. Islamic law’s support period is generally shorter but front-loaded (due immediately, including the dower and ‘iddah maintenance), whereas Western law might involve property division and long-term alimony. However, these are procedural differences; the *philosophy of equity*

is common. One might say Quran 65:6–7 encapsulates the core of *family law with a conscience*: duties are mutual (consult together), proportional (rich vs. poor spending), and compassionate (don't hurt each other, help the child). Modern legal systems, through centuries of reform, have come to champion similar ideals, moving away from draconian or one-sided divorce practices. In fact, some observers note that certain protections given to women by Quranic law in the 7th century – such as mandated post-divorce maintenance – only became standard in Western laws in the last two centuries. For example, English law before the 19th century had no concept of ongoing alimony if a marriage ended, and the wife could be left destitute; by comparison, Islamic law always required the husband to immediately settle the wife's financial rights upon divorce. Such reflections highlight not only the historical significance of Quran 65:6–7, but also its continued relevance as a benchmark for humane family law.

Psychological Perspectives: Emotional Well-Being of Spouses and Children

Beyond legalities, Quran 65:6–7 is deeply attuned to the **psychological needs** of those affected by divorce – the husband, the wife, and crucially, the children. A divorce is not merely a legal transaction; it is an emotional upheaval for the family. The Quran's guidance, when viewed through a psychological lens, shows remarkable insight into minimizing trauma and providing support during this stressful transition.

- Emotional Care for the Divorced Wife:** The instruction to provide housing and maintenance is not only about physical needs but also emotional security. Being able to stay in one's home for a period after divorce can cushion the shock – it spares the wife from the immediate distress of displacement. Modern psychology acknowledges that moving out and facing financial uncertainty are major stressors that compound the emotional pain of divorce ⁵⁵ ⁵⁶ . By saying “*do not harass them... nor make their lives difficult*”, the Quran effectively advocates for what we today would term an **amicable separation** or “*low-conflict divorce*”. It warns the husband against vindictive behaviors that would cause anxiety or depression to his ex-wife. From a mental health perspective, this is vital: studies show that psychological abuse or undue conflict during divorce can lead to long-lasting trauma, including post-divorce depression or PTSD for the victim. The Quran preempts this by a clear moral command against harassment. In fact, Islam encourages kindness to one's ex-wife; Prophet Muhammad ﷺ emphasized treating women with gentleness and said, “*Fear Allah concerning women*”, reminding men that a spouse – even an estranged one – deserves dignity. **Contemporary Muslim counselors** often cite Quran 65:6 to husbands, highlighting that making a divorced wife miserable is not just unethical but *un-Islamic*. On the flip side, the verse also implicitly guides the wife to cooperate reasonably (e.g. in nursing negotiations) and not use the child to cause the father grief. By urging both to “*consult in a good manner*”, it promotes **healthy communication**, which mental health experts agree is key to adjusting well after divorce.
- Psychological Impact and Support Systems:** Divorce can trigger a range of intense emotions – grief, anger, anxiety, guilt – for both men and women. Islamic teachings surrounding these verses encourage a supportive environment. For example, the concept of **Mut'ah** (a parting gift or compensation by the husband) has a psychological dimension: it's a gesture of goodwill that can help the wife feel less discarded, somewhat easing the emotional blow. Similarly, the broader Muslim community is encouraged to support divorced individuals. An Islamic advice piece lists consequences of divorce such as “*social stigma, economic challenges, and emotional impact,*” and emphasizes “*strong support systems*” for coping ⁵⁷ ⁵⁸ . Indeed, the **Prophet's example** of treating

divorced women kindly (he himself married divorced women, and directed companions to take care of widows and divorcees) helps combat the stigma that can cause divorced women to feel isolated or unworthy. Modern psychology echoes this – that social support from family and community is crucial for healing after divorce ⁵⁸ ⁵⁹ . By integrating mercy into law, the Quran essentially validates the emotional struggles of divorce and puts mechanisms (financial support, mandated civility) in place to alleviate them. Verse 7's reassuring tone, *"God does not burden any soul beyond what He has given it"*, can be psychologically uplifting – it tells the struggling divorcee that **their burden is recognized** and that they are not morally required to do more than their capacity. This can reduce feelings of guilt or inadequacy. And the final promise *"after hardship, God will bring ease"* is a profound emotional balm. It gives hope, which is a well-documented factor in resilience. Psychologists might say the Quran here encourages an **optimistic outlook** and trust in the future, which can combat despair. Believing that one's suffering will pass and better days will come is associated with lower depression and quicker emotional recovery in divorce counseling.

- **Children's Need for Mother and Father:** Perhaps the most significant psychological aspect is the Quran's concern for the **child's well-being** and bond with both parents. In early childhood, a strong attachment to the mother is critical for emotional security; Islam acknowledges this by giving mothers priority in custody of young children and by valuing the mother's milk and care for two whole years (Quran 2:233). At the same time, children also need their father's presence and support – fathers provide not just financial stability but also emotional nurturance, identity, and protection. Verse 6 subtly ensures the father remains involved: he must communicate with the mother about the child's feeding and can even make decisions like arranging a wet-nurse. This keeps him engaged in the infant's life from the start, rather than an absent figure. Modern developmental psychology shows that **children of divorce fare best when they have continuing, stable relationships with both parents**. They tend to have worse outcomes when one parent disappears or when parental conflict is high ⁶⁰ ⁶¹ . The Quran's approach tries to prevent both those outcomes: it prevents disappearance by obligating the father to provide and to make decisions about the child's care (he can't just walk away since he has to pay nursing wages or find a nurse), and it mitigates conflict by encouraging amicable consultation and offering solutions if disagreements arise. In effect, it fosters a form of **co-parenting**, long before the term existed.

Modern research suggests that **joint custody or frequent contact with both parents** can lessen the negative impacts of divorce on children, provided the parents can cooperate. Western courts increasingly favor shared arrangements precisely because *"children maintain strong relationships with both parents"* in such scenarios, which correlates with better emotional and social adjustment ⁶² . The Quranic ideal resonates with this – the mother's presence is preserved (through custody and nursing roles), and the father's role is preserved (through financial responsibility and eventual guardianship). Even when a wet-nurse is employed, it says *"for the father"*, indicating the father remains accountable for the child's upbringing. Moreover, if the mother and father truly cannot get along, the allowance for a third-party caregiver can be seen as prioritizing the child's need for a *peaceful environment* over the ideal of both parents together. Child psychologists advise that a high-conflict home is harmful; in such cases, it may be better if the child is primarily with one parent or a stable caregiver rather than caught in the crossfire. The Quran's wet-nurse clause could be interpreted in that light – though classically about milk, in principle it's about ensuring the child is cared for without exposing them to constant parental clashes.

- **Mitigating Trauma and Stress:** Divorce is often listed as the second most stressful life event (after the death of a spouse) on the Holmes-Rahe stress scale. The child can experience it as an **adverse**

childhood experience (ACE) with potential long-term effects like trust issues or behavioral problems if handled poorly ⁶³ ⁶⁴ . The Quranic guidelines help mitigate these risks. By providing the mother stability and resources, the child's primary caregiver is less likely to be in crisis, which directly benefits the child's daily life (stable home, continued care). By explicitly instructing fairness and kindness, the Quran indirectly encourages parents to shield the child from ugly disputes. Verse 2:233 (often read in tandem with 65:6) even says, *"no mother shall be made to suffer on account of her child, nor father on account of his"*, implying neither parent should use the child as a means to hurt the other ¹⁰ . This is exactly what family therapists urge: do not put the child in the middle, do not make them choose sides, do not bad-mouth the other parent. Centuries before such counseling advice, the Quran set the principle that the child should not become a tool of spite. Such wisdom, if followed, greatly reduces the psychological burden on the child. The verse also inherently acknowledges a mother's **emotional bond** with her child by giving her first rights to nurse and care. Psychology confirms that severing a loving mother from her infant can be traumatic for both; by default, Islam keeps them together and even if separated (as in some custody changes later), it often gives the child a choice or ensures it happens at an age where the child can psychologically handle it (like adolescence). The gradual nature of Islamic custody transition – after an 'iddah period, sometimes after a few years with mother – might be seen as easing the child into a new arrangement rather than a sudden rupture.

- **Spiritual Coping and Mental Health:** The verses conclude with a spiritual reminder which has psychological benefits: *"Whoever trusts in Allah, He is enough for him... Allah will grant after hardship, ease."* Believers going through divorce are reminded to turn to faith as a source of strength. Practices like prayer, patience (ṣabr), and relying on God (tawakkul) are encouraged. Modern studies have shown that **religious coping** (like prayer and faith in a higher plan) can buffer stress and improve mental health outcomes during life crises. The Quran here essentially provides a coping mantra: *this hardship is not the end; keep faith, things will get better by God's will*. Many Muslim divorcees find solace in these words, reciting them to overcome feelings of despair. Additionally, the notion *"God does not burden a soul beyond what He has given it"* can prevent self-blame. A spouse who could not save the marriage, despite trying, might feel guilty or like a failure. This verse gently absolves them: if you did all you could within your God-given capacity, you are not to blame, and you will not be responsible for outcomes beyond your control. Such reframing is very therapeutic; it aligns with what counselors might tell a client to alleviate excessive guilt – *"you did your best; some things are beyond anyone's control."*

In summary, the psychological wisdom in Quran 65:6–7 is evident in how it fosters a supportive, minimally stressful divorce process. By commanding kindness and cooperation, it seeks to prevent the all-too-common emotional scars of bitter divorces. By securing the child's relationship with both parents and focusing on the child's needs, it attempts to minimize the negative impact on children's mental health and development. And by offering spiritual encouragement of ease after hardship, it bolsters the emotional resilience of the divorced individuals. **Divorce in Islam is not viewed as a desirable outcome**, but when it does occur, these verses guide the community to treat it not as a shameful collapse, but as a manageable life event where empathy, fairness, and hope must prevail – thereby safeguarding psychological well-being as much as possible.

Philosophical and Ethical Reflections

Beneath the legal and psychological directives of Quran 65:6–7 lie profound **philosophical and ethical themes**. These verses encapsulate values that Islamic philosophy and theology have long cherished: **justice, compassion, responsibility, and hope**. Reflecting on 65:6–7 philosophically reveals how Islam approaches human welfare and moral duties in the intimate sphere of family life.

- **Justice and Equity:** The verses establish an ethic of fairness in a potentially unjust situation (divorce can easily become exploitative if one party wields more power). By requiring the *wealthy* to spend more and allowing the poor to spend only what they can, the Quran employs the principle of **proportional justice** ¹³. This aligns with the Aristotelian idea of distributive justice – treating equals equally and unequals unequally in proportion to their relevant differences. Wealth here is the relevant factor, and God-given provision is the measure. The ethical maxim “*Allah does not burden any soul beyond what He has given it*” ¹⁴ has broad philosophical implications: it posits a universe where moral responsibility is always commensurate with individual capacity. This addresses the perennial question in ethics and theology about the nature of obligation – Islam’s answer is that obligations are always realistic and within reach, otherwise they wouldn’t be obligations. The scenario of divorce is used to illustrate this: a millionaire must ensure his ex-wife and child live comfortably, whereas a laborer is only expected to provide modestly without putting himself in ruin. In many ways, this prefigures later ethical concepts of *reasonableness* and *undue hardship* thresholds in law.
- **Compassion and Benevolence (Iḥsān):** Ethically, Quran 65:6–7 demands more than cold justice; it calls for compassion. Terms like *ma’rūf* (appropriate, honorable) imply social norms of kindness and decency. The verse could have simply said “pay the alimony and child support,” but instead it couches it in language of “*do not hurt them... consult in kindness... give them their due with fairness.*” This reflects what Islamic philosophy would term **Iḥsān (benevolence or doing good beyond duty)**. The Quran often couples legal rules with exhortations to iḥsān, indicating that the spirit in which something is done matters. The ethical ideal here is that even in a situation of enmity or at least estrangement (a divorce), one should act with generosity and empathy. This resonates with a Quranic theme that good and evil are not equal, and one should “*repel [evil] with what is better*” (41:34) – meaning respond to harm not with harm but with goodness. If a husband feels wronged by a divorce, Islam still tells him to let her go with grace and not revenge. The requirement to pay a breastfeeding mother is also an act of compassion, recognizing the service she does. It arguably affirms the **dignity of women**, by not allowing a man to treat a divorced mother of his child as irrelevant; he must show appreciation through compensation. Philosophically, it underscores the intrinsic worth of caregiving and maternal labor, which many societies have undervalued. In modern ethical discourse, paying for caregiving is seen as valuing “reproductive labor” – the Quran did so long ago.
- **Family and Social Responsibility:** These verses highlight that the end of a marriage does not end one’s **moral responsibility** towards the other person (and any children). Philosophically, it establishes that the marriage bond, while dissoluble, creates enduring duties that outlast romantic love. This counters a purely individualistic notion of freedom; instead, Islam proposes that certain relationships (like having a child with someone) permanently tether you into obligations of care. The father cannot abdicate his role; the mother cannot deny the father reasonable access or terms without cause. Each is responsible to ensure the child is nourished and raised well, and responsible to treat each other humanely. **Ethicists** might frame this as an ethic of care – the Quran definitely

leans toward a communitarian ethic rather than a libertarian one. One can also see an element of **utilitarian reasoning** in the allowance of a wet nurse: if the conflict between parents is too great, the utility (welfare) of the child and even the parents is best served by an alternative arrangement, which might reduce overall suffering (less conflict, child still fed). Islamic legal theory often balances harms and benefits (*maṣāliḥ* and *maḥāsīd*) in such a way.

- **Preventing Harm (No-Harm Principle):** The Prophet articulated, “*There shall be no harming and no reciprocating harm (lā ḍarar wa-lā ḍirār) in Islam.*” Verse 6 exemplifies this by forbidding harm to the divorced wife. This **no-harm principle** is a cornerstone in Islamic ethical-legal theory used to derive many rulings. Here, it clearly applies to family ethics: one’s personal disappointment or anger does not justify causing harm to another. In philosophy of law terms, it puts a limit on one’s freedom (a man may have freedom to divorce, but not to inflict collateral harm beyond what the process necessitates). It also ensures the weaker party is protected – an embodiment of **justice as fairness**, akin to Rawls’ idea that a just society protects its most vulnerable. Though on a smaller scale, within the family, the Quran is ensuring a just outcome for the vulnerable spouse and child.
- **Hope and Theodicy:** The promise “*After hardship, God will bring ease*” carries philosophical weight in the context of theodicy and human suffering. It suggests an underlying **teleology** – that hardships are not pointless but lead to better outcomes or personal growth by God’s grace. Many Islamic philosophers and mystics (Sufis) have meditated on this, noting how tribulations often contain hidden blessings. This verse can be seen as encapsulating an Islamic optimism: reality is ultimately benevolent, God will not leave you in perpetual hardship if you trust Him. Such a view is key to Islamic *philosophy of life* – that life’s trials (like divorce) are tests that refine one’s character and are followed by divine facilitation. As an ethical matter, this teaches patience and perseverance (*sabr* and *tawakkul*). In a broader philosophical sense, it addresses the question, “Why does God allow the hardship of a broken family or single parenthood?” The answer hinted is that it’s not the end of the story; ease will come, whether in the form of community support, personal growth, or new opportunities (like perhaps a better marriage or the joy found in raising one’s child successfully).
- **Contrast with Other Philosophies:** It’s interesting to note philosophically how Quran 65:6–7 differs from, say, a strict libertarian or pre-modern patriarchal ethic. In a patriarchal context, a divorced woman could be seen as having no claim once divorced – yet the Quran gives her rights. In a libertarian view, one could argue once divorced, each party has no obligation to the other except maybe to the child by personal contract; but the Quran imposes duties by moral law, not by contract alone. It treats marriage and reproduction as creating moral ties that society and God will enforce. This indicates an Islamic philosophical stance that moral obligations are not only self-chosen; some arise from circumstances God has placed you in (like fathering a child). It also elevates **mercy (raḥma)** as a guiding virtue. The family, in Islam’s view, is an arena for exercising mercy – even when the family unit breaks, mercy should not vanish. The Quran naming an entire chapter “*At-Talaq*” (Divorce) and filling it with guidance can be philosophically seen as acknowledging the fragility of human relationships and yet infusing that difficult reality with meaning, order, and compassion.

Finally, these verses engage the philosophy of **law and ethics coming together**. They are legal ordinances in one sense, but deeply ethical in tone. Islamic jurisprudence (*fiqh*) often draws from Quranic verses like these to argue that law must serve ethical goals (*maqāṣid al-sharīʿa*). The objective here is clearly the preservation of **family welfare, justice, and dignity** even in dissolution. Philosophically, it asserts that even when things fall apart, *moral duties remain intact*. This challenges a notion that morality is only about

maintaining relationships – Islam says morality is also about how you part ways. This could be seen as a unique contribution to ethics: prescribing virtue not only in forming bonds (like marriage) but also in ending them.

Thematic Epilogue: *After Hardship, Ease* – Compassionate Wisdom in Divorce

Divorce is undeniably one of life's toughest trials, often fraught with pain, fear, and uncertainty. **Quran 65:6–7** shines a guiding light into this darkness, embodying the Quran's broader theme that with hardship comes relief and that God's law is infused with mercy. Through this deep exploration, we have seen that these two verses are much more than dry legal rules – they are a **compassionate charter for handling family breakdown** in a way that upholds justice, empathy, and hope.

From a classical perspective, our journey revealed that early Muslim scholars approached these verses with a keen sense of fairness, devising laws to protect women's rights and children's welfare at a time when such protections were revolutionary. We saw jurists like 'Umar and Ibn Mas'ūd championing the view that even a final-divorced woman should not be left homeless or penniless during her waiting period ¹⁸ ²³. This underscores an enduring Islamic principle: *dignity must be maintained*, even in divorce. The classical debates also taught us that the *letter* of the law was never divorced (so to speak) from the *spirit* of compassion – a legacy carried into modern interpretations.

In contemporary times, we noted how scholars urge reading these verses in context of today's realities – advocating for the same spirit of **compassionate justice** to manifest in new forms, whether it's mothers and fathers sharing parenting responsibilities or legal systems borrowing wisdom from one another ³³ ³⁶. There is an evident harmony between Quranic guidance and many modern family law principles: both seek to shield children's hearts, ensure fairness between ex-spouses, and prevent the strong from oppressing the weak. This shows the timelessness of the Quran's ethical core. Indeed, while social structures have evolved since the 7th century, the human needs at the heart of divorce – for security, kindness, and hope – remain the same. Quran 65:6–7 speaks to those needs across ages and cultures.

Psychologically, our analysis highlighted that Allah's words anticipated the advice a caring counselor might give a divorcing couple today: *“Don't hurt each other. Communicate civilly. Take care of your baby. Lean on your faith. It will get better.”* The emotional resonance of *“God will bring ease after hardship”* cannot be overstated – it is a lifeline for believers drowning in the sorrow of separation. And the injunctions effectively weave a safety net for the vulnerable: mothers are supported so they can mother well, fathers remain engaged so they can father well, and children, ideally, can continue to receive love and guidance from both. The psychology of these verses is the psychology of **rahma (mercy)** – a healing force that eases human trauma.

Philosophically, we discerned profound wisdom in how these verses balance rights with responsibilities and justice with mercy. They remind us that the true test of character is often in how we treat others when ties are severed. The Quran sets a high bar: even in divorce, a believer is called to exemplify righteousness and benevolence. This transforms divorce from a purely personal disaster into an opportunity to practice integrity and God-consciousness (taqwa). The epilogue of these verses – *“Allah puts no burden on any soul beyond what He has given it”* – encapsulates a worldview where God's compassion undergirds every command. For every hardship borne, ease is promised, signaling that Divine justice is never absent, even when human relationships fail.

In conclusion, Quran 65:6–7 can be seen as a **microcosm of Islamic ethics**: it integrates law, morality, and spirituality to guide human behavior in one of the most sensitive domains of life. It calls upon estranged spouses to rise above bitterness and behave with honor and kindness. It calls upon the community and legal authorities to enforce fair treatment and provide support. And it calls upon the believer to trust in Allah's plan and mercy. The result, if these calls are heeded, is a scenario where a family's reconfiguration – painful though it is – does not descend into chaos or cruelty, but rather is managed with wisdom and compassion.

Ultimately, the verses affirm that **there is life after divorce**, for God “*will bring ease.*” A door may have closed, but divine providence opens windows of new beginnings – perhaps in the form of personal growth, healthier relationships, or simply the peace that comes from doing the right thing. As we absorb the lessons from Quran 65:6–7, we appreciate that Islam views every stage of life, even its trials, as part of a moral journey. Divorce is not an end, but a bend in the road – one that, navigated with the Quranic virtues of justice, patience, and mercy, leads the faithful from hardship to ease, and from turmoil to tranquility.

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