



## CHAPTER 65

### *Al-Ṭalāq: The Divorce*

(REVEALED AT MADĪNAH: 2 sections; 12 verses)

This chapter deals with certain rules regarding divorce in its first section, and is accordingly entitled *Divorce*. The second gives an unmistakable warning to the opponents and shows that the Prophet had brought to them light. The law of divorce had already been given to the Muslims in the second chapter, but its misuse called for additional directions; see 1a.

The date of revelation may be assigned approximately to the sixth year of the Hijrah, when the incident referred to in the first verse is said to have taken place.

#### SECTION 1: Supplementary Divorce Rules

In the name of Allāh, the Beneficent, the Merciful.

1 O Prophet, when you divorce women, divorce them for their prescribed period,<sup>a</sup> and calculate the period; and keep your duty to Allāh, your Lord. Turn them not out of their houses — nor should they themselves go forth — unless they commit an open indecency. And these are the limits of Allāh. And whoever goes beyond the limits of Allāh, he

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ  
لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَانْقُوا  
اللَّهُ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ  
بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ  
بِقَاحِشَةٍ مُّبِينَةٍ وَتِلْكَ حُدُودُ  
اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ  
ظَلَمَ نَفْسَهُ طَلَّاتُ تَدْرِي لَعَلَّ اللَّهَ

1a. The prescribed time is ordinarily, according to 2:228, three courses. But in the case of women with child, and in certain other cases, the prescribed time is laid down in v. 4 of this chapter. It should be noted how every direction in connection with the subject of divorce is followed by the injunction, *keep your duty to Allāh*, throughout this chapter. The utmost carefulness must therefore be exercised in the matter of divorce. Divorce is allowed but the right must be used sparingly and under exceptional circumstances.

indeed wrongs his own soul. Thou knowest not that Allāh may after that bring about an event.<sup>b</sup>

2 So when they have reached their prescribed time, retain them with kindness or dismiss them with kindness, and call to witness two just ones from among you, and give upright testimony for Allāh. With that is admonished he who believes in Allāh and the Latter Day. And whoever keeps his duty to Allāh, He ordains a way out for him,

3 And gives him sustenance from whence he imagines not. And whoever trusts in Allāh, He is sufficient for him. Surely Allāh attains His purpose. Allāh indeed has appointed a measure for everything.

4 And those of your women who despair of menstruation, if you have a doubt, their prescribed time is three months, and of those, too, who have not had their courses. And the pregnant women, their prescribed time is that they lay down their burden. And whoever keeps his duty to Allāh, He makes his affair easy for him.

5 That is the command of Allāh, which He has revealed to you. And whoever keeps his duty to Allāh, He will remove from him his evils and give him a big reward.

يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ①

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ  
بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ  
وَ اشْهَدُوا ذَوَى عَدْلٍ مِّنكُمْ  
وَ اقْبُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُرْغَبُ  
بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
الْآخِرَةِ وَ مَن يَتَّقِ اللَّهَ يَجْعَلْ لَّهٗ  
مَخْرَجًا ②

وَ يَرْزُقْهُ مِمَّنْ حَيْثُ لَا يَحْتَسِبُ  
وَ مَن يَتَّوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ  
إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ  
اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ③

وَ الَّذِي يَسُنُّ مِنَ الْمَحِيضِ مِمَّنْ  
سَاءَ لَكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ  
أَشْهُرٍ ④ وَ الَّذِي لَمْ يَحْضَنْ ⑤ وَ أُولَاتُ  
الْأَحْصَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ  
وَ مَن يَتَّقِ اللَّهَ يَجْعَلْ لَّهٗ مِنْ  
أَمْرِهِ يُسْرًا ⑥

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَ مَن  
يَتَّقِ اللَّهَ يَكْفُرْ عَنْهُ سَيِّئَاتِهِ وَ يُعْظِمْ  
لَّهٗ أَجْرًا ⑦

It is reported that the directions contained in this chapter were needed to correct a mistake made in connection with the law of divorce of Ibn 'Umar, who divorced his wife when she had her courses. He was told to take her back, as divorce was ineffective unless pronounced when the wife was free from the menses (B. 68:1).

1b. The *amr* or *event* here means *reunion* (JB). We are here expressly told that a divorced woman is not to be turned out of the husband's house, because either party may regret the divorce and a reunion may be brought about.

6 Lodge them where you live according to your means, and injure them not to straiten them. And if they are pregnant, spend on them until they lay down their burden. Then if they suckle for you, give them their recompense, and enjoin one another to do good; and if you disagree, another will suckle for him.

7 Let him who has abundance spend out of his abundance, and whoever has his means of subsistence straitened to him, let him spend out of that which Allāh has given him. Allāh lays not on any soul a burden beyond that which He has given it. Allāh brings about ease after difficulty.<sup>a</sup>

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ  
وُجُهِكُمْ وَلَا تُضَارُوهُنَّ لِتَضَيَّقُوا  
عَلَيْهِنَّ وَإِنْ كُنَّ أَوْلَاتٍ حَمَلٌ  
فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ  
فَإِنْ أَرْضَعْنَ لَكُمْ فَارْزُقُوهُنَّ أَجُورَهُنَّ  
وَإِنْ تَنَازَعْتُمْ فِيهَا فَتَعَارَىٰ لَكُمْ  
فَسَتَرْضِعُهُنَّ لَكُمْ أَخْرَىٰ ۖ

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ  
قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا  
آتَاهُ اللَّهُ ط لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا  
مَّا آتَاهَا سَيِّعًا لِيُخَفِّرَ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝

## SECTION 2: Makkah warned

8 And how many a town which rebelled against the commandment of its Lord and His messengers, so We called it to severe account and We chastised it with a stern chastisement!

9 So it tasted the evil consequences of its conduct, and the end of its affair was perdition.

10 Allāh has prepared for them severe chastisement, so keep your duty to Allāh, O men of understanding, who believe. Allāh has indeed sent down to you a Reminder —

11 A Messenger who recites to you the clear messages of Allāh, so that he may bring forth those who believe

وَكَأَيِّنْ مِنْ قَرْيَةٍ عَدَّتْ عَنْ أَمْرِ  
رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا  
شَدِيدًا وَالْوَعْدَ بِهَا عَدَابًا مُكْرَرًا ۝  
فَدَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ  
أَمْرِهَا خُسْرًا ۝

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

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مَبِينَاتٍ  
لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

7a. Women should be lodged where a man himself lives, so that, after divorce, the woman has the full status of a wife so long as the 'iddah (the prescribed time) has not expired. If a man possesses abundant wealth, he must spend on his wife abundantly.

and do good deeds from darkness into light. And whoever believes in Allāh and does good deeds, He will cause him to enter Gardens wherein rivers flow, to abide therein forever. Allāh has indeed given him a goodly sustenance.

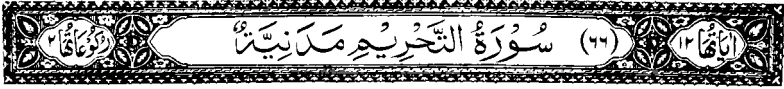
**12** Allāh is He Who created seven heavens, and of the earth the like thereof.<sup>a</sup> The command descends among them, that you may know that Allāh is Possessor of power over all things, and that Allāh encompasses all things in (His) knowledge.

مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ  
بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا أَبَدًا طمَّأْنَنَ اللَّهُ لَهُ رِزْقًا ۝

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ  
الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ  
بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ ۗ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ  
شَيْءٍ عِلْمًا ۝

12a. The statement made here that there are “seven heavens and of the earth the like thereof” throws light upon what is meant by heavens where the number seven is mentioned. The seven heavens are elsewhere called the *seven ways* (23:17) and the seven earths may therefore be the seven major planets of the solar system, the earth itself being the eighth, their orbits being spoken of as the seven heavens or seven ways. It should, however, be borne in mind that the heavens are often referred to without a limitation of number, and include the whole of the starry creation. Another point worth noting is that the mention of seven heavens does not preclude the existence of more. For the application of the word *seven* and for further discussion, see 2:29b.

The descending of the command among these is interpreted by Mjd as meaning the existence of life and death in them (Rz).



## CHAPTER 66

### *Al-Tahrim: The Prohibition*

(REVEALED AT MADĪNAH: 2 sections; 12 verses)

This chapter is called *The Prohibition*, the title being taken from the statement made in the first verse that the Prophet, as well as those who follow him, should not forbid themselves what Allāh has made lawful. The incident referred to is no other than the Prophet's temporary separation from his wives; and the arrangement of chapters, the chapter on divorce being followed by a chapter on temporary separation, corroborates this conclusion.

The first section of this chapter speaks of the relations of the Holy Prophet with his wives, while the second speaks of the progress to be made by his faithful followers. The connection between these two sections may not be clear to a superficial reader. The word *zauj*, which means *a wife* or *a husband*, also signifies *an associate* or *a comrade* (LL), and the spiritual relation between the Prophet and a true follower of his is often metaphorically compared to the relation subsisting between husband and wife. It should also be noted that disbelievers and believers are in the concluding verses of the section compared to women, the wives of Noah and Lot on the one hand, and the wife of Pharaoh and Mary, the mother of Jesus, on the other.

The date of revelation of this chapter may be placed about the year 7 A.H., which is the probable date of the separation.

## SECTION 1: Prophet's Domestic Relations

In the name of Allāh, the Beneficent, the Merciful.

1 O Prophet, why dost thou forbid (thyself) that which Allāh has made lawful for thee? Seekest thou to please thy wives? And Allāh is Forgiving, Merciful.<sup>a</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ  
اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ  
وَاللَّهُ غَفُورٌ رَحِيمٌ

1a. This verse is said to contain a reference to the Prophet's conjugal relations with Mary, the Coptic lady, which, it is alleged, being discovered by his wife Ḥaḥṣāh, the Prophet swore not to have anything more to do with her. How far this story is worthy of credit may be gathered from the fact that Mary did enjoy the honour of standing in the same relation to the Prophet as his other wives, and that she gave birth to Ibrāhīm, a son of the Holy Prophet, who died in infancy. Why then should the Prophet's conjugal relation with her be regarded with a suspicious eye? Mary was not an Arab lady, and therefore socially her status may not have been the same as that of the other wives, but so far as her relation with the Holy Prophet was concerned, there was nothing in it of a clandestine nature, and as a *son's mother* (Ar. *umm walad*) she is ranked equally with the Holy Prophet's wives. It is a fact that the Prophet never kept a slave. The case of Ṣaḥīyah illustrates this. She was a prisoner of war and might have been treated as a slave, but from the first she enjoyed the honour of being a wife, and no distinct or separate treatment was ever accorded to her. Nor does it appear that Mary was ever treated otherwise than as a *son's mother*. The story therefore that Ḥaḥṣāh's discovery of the Prophet having conjugal relations with her upset the Prophet to such a degree that he swore not to have anything more to do with her is a pure invention, and the known facts not only nullify the calumny, but brand it as another of those fables invented by Christian writers who seek to vilify Islām.

Some commentators' version is that the Holy Prophet had gone in to Mary when he ought to have been in Ḥaḥṣāh's house, but II holds that the reference may as well be to the Prophet's forbidding himself the company of his wives for a month, or to his having forbidden himself the use of honey in deference to the wishes of one of his wives; other commentators are also of the opinion that the reference may be to one of these latter incidents. One of the Christian critics calls the latter incident a "ludicrous story", while Noeldeke says that it was probably invented by 'Ā'ishah, the reason given being that she was chiefly concerned in this quarrel. Strange to say, the reason given is just the opposite of what is held by Noeldeke himself to be true. It was Ḥaḥṣāh that was chiefly concerned in the quarrel, if the story credited by Sale, Muir, and others is to be taken as correct. Again, we do not see what blame rested on either Ḥaḥṣāh or 'Ā'ishah, if that story is correct, whereas the incident of the honey casts the blame upon both of them. Why should 'Ā'ishah herself have invented a story which cast a blame (slight though it be) on her? According to the story of the Christian critics she was blameless. Not only had she no motive in inventing the story, but she should have been the first person to repudiate the incident of the honey, if it were false. In fact, it is a proof of the great trustworthiness of the reports relating to the Holy Prophet that 'Ā'ishah herself is found circulating a report which cast blame on her. It shows how scrupulous, how conscientious, and how true were the companions in reporting sayings and incidents relating to the life of the Holy Prophet. For the incident is thus narrated by 'Ā'ishah: "The Holy Prophet (peace and the blessings of Allāh be on him!) used to take honey at Zainab's house, and Ḥaḥṣāh and I agreed to tell the Prophet that he smelled as if he had taken *Maghāfū*", which

2 Allāh indeed has sanctioned for you the expiation of your oaths; and Allāh is your Patron, and He is the Knowing, the Wise.<sup>a</sup>

قَدْ فَرَضَ اللَّهُ لَكُمْ تَجَلَّةَ أَيَّمَانِكُمْ  
وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ۝

3 And when the Prophet confided an information to one of his wives — but when she informed (others) of it, and Allāh informed him of it, he made known part of it and passed over part. So when he told her of it,

وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَرْوَاحِهِ  
حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ  
اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَاعْرَضَ  
عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ

being done, the Holy Prophet, accepting their word, solemnly promised that he would take honey no more.

The reference here, however, is to the well-known temporary separation, regarding which the Holy Prophet made a vow, and which is actually spoken of as being referred to in these verses by no less an authority than 'Umar. Bukhārī relates the following report of I'Ab in his commentary on this chapter. I'Ab was long doubtful as to the two women spoken of in this chapter, and, finding himself alone with 'Umar on a certain day, questioned him about it. I'Ab tells us that before he had finished the question, 'Umar told him that these were 'Ā'ishah and Ḥafṣah, and then went on to tell him a long story. 'Umar told I'Ab that they did not customarily give women any status in the days of ignorance, until Allāh revealed concerning them what He revealed in the Holy Qur'ān. "One day," said 'Umar, "my wife said to me that I should take such and such a course in such and such an affair". "It is no concern of yours," was the curt reply. "Your daughter (Ḥafṣah) returns the Prophet answer for answer until he becomes displeased, and yet you do not like me to speak to you in an affair", was the rejoinder. 'Umar at once repaired to Ḥafṣah, and warned her against altercations with the Prophet. "'Ā'ishah should not mislead you in this matter," was the father's counsel to the daughter. Then he went to Umm Salamah, who was equally curt, and told 'Umar that he had no business to interfere in matters between the Holy Prophet and his wives. Soon afterwards the Prophet separated himself temporarily from all of his wives, swearing not to go to the house of anyone of them for a month. News of this being brought to 'Umar, he immediately went to the Holy Prophet and related what had passed between Ḥafṣah and Umm Salamah and himself, at which the Holy Prophet smiled (B. 46:25).

This incident shows clearly that 'Umar understood this verse to refer to this temporary separation, and the incident being a very well-known one, of which the truth cannot be doubted, seems to be the real incident referred to in v. 1. A report in IJ further corroborates the view: 'Ā'ishah says that the Messenger of Allāh swore not to go to his wives, so he prohibited himself from having conjugal relations with them. So as regards the oath, he was commanded to expiate it, and as regards the prohibition, it was said to him, "O Prophet, why dost thou forbid thyself that which Allāh has made lawful for thee" (IJ). This report makes it clear that 'Ā'ishah also looked upon the opening words of v. 1 as referring to the Prophet's temporary separation from his wives. It should be further borne in mind that the word *taḥrīm* (inf. n. of *tuharrimu*, the word used here), which generally means *prohibiting a thing or making it unlawful*, is applied in particular to the prohibition of conjugal relations, as was done in *ilā* (LA).

2a. The expiation of oaths is sanctioned in 5:89. It should be noted that *ilā*, or *temporary separation*, is mentioned as an introduction to the subject of divorce in 2:226, but it is actually prohibited here. Thus I'Ab is reported to have said to a man who said that he had forsworn his wife: Thou liest, for Allāh says, Why dost thou forbid thyself that which Allāh has made lawful? (Nas. 27:16).

she said: Who informed thee of this? He said: The Knowing, the One Aware, informed me.<sup>a</sup>

4 If you both turn to Allāh, then indeed your hearts are inclined (to this); and if you back up one another against him, then surely Allāh is his Patron, and Gabriel and the righteous believers, and the angels after that are the aiders.

5 Maybe, his Lord, if he divorce you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows, and virgins.<sup>a</sup>

6 O you who believe, save yourselves and your families from a Fire whose fuel is men and stones; over it are angels, stern and strong. They do not disobey Allāh in that which He commands them, but do as they are commanded.

7 O you who disbelieve, make no excuses this day. You are rewarded only as you did.

مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِي  
الْعَلِيمُ الْخَبِيرُ ①

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا  
وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ  
وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ  
وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ①

عَلَى رَبِّكَ إِنْ طَلَّقَنَّ أَنْ يُبْدَلَكَ  
أَرْوَاجًا خَيْرًا مِنْكَ مَسْلُوبَاتٍ مُؤْمِنَاتٍ  
قَنِيطَاتٍ تَتَّبِعْتِ عِبَادَتٍ سَاحِحَاتٍ  
ثَيِّبَاتٍ وَأَبْكَرَاتٍ ①

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ  
وَاهْدِيكُمْ سَاءَ وَأَقْوِدُوا النَّاسَ  
وَالْحِجَارَةَ عَلَيْهَا مَلَكَةٌ مِعْلَظٌ  
شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ  
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ①

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَلُوا  
الْيَوْمَ إِنَّمَا تُجْرُونَ مَا كُنتُمْ  
تَعْمَلُونَ ①

3a. There is no trustworthy report showing to what particular incident reference is here made. But as these verses speak of temporary separation which the Prophet resorted to on account of his wives demanding more of worldly comforts (33:28), it is likely that this incident was also in connection with temporary separation. From what is related in connection with this incident, it appears that originally 'Ā'ishah and Ḥaḥṣah led this demand and later on the other wives joined. And when the Prophet on receiving Divine revelation gave an option to his wives either to remain in his house without more worldly comforts or to part company with him and have the desired comforts, he told 'Ā'ishah not to take a decision without consulting her parents (B. 46:25). Maybe it was this matter which 'Ā'ishah disclosed to the others, and hence their united decision to remain in the Prophet's house with all the worldly privations.

5a. This shows that all those qualifications which are mentioned here were met with in the Prophet's wives. He had been given a choice to divorce any of his wives whom he did not desire but, when the wives decided not to leave him notwithstanding the extreme austerity of his home life, he did not divorce any of them; see 33:51a.



## SECTION 2: Progress of the Faithful

8 O you who believe, turn to Allāh with sincere repentance. It may be your Lord will remove from you your evil and cause you to enter Gardens wherein flow rivers, on the day on which Allāh will not abase the Prophet and those who believe with him. Their light will gleam before them and on their right hands — they will say: Our Lord, make perfect for us our light, and grant us protection; surely Thou art Possessor of power over all things.<sup>a</sup>

9 O Prophet, strive against the disbelievers and the hypocrites, and remain firm against them, and their abode is hell; and evil is the resort.<sup>a</sup>

10 Allāh sets forth an example for those who disbelieve — the wife of Noah and the wife of Lot. They were both under two of Our righteous servants, but they acted treacherously

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ  
تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن  
يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ  
آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ  
أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ  
رَبَّنَا آتِنَا نُورَنَا وَاعْفُرْ لَنَا  
إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ⑤  
يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَ  
الْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا لَهُمْ  
جَهَنَّمَ ۖ وَيَسَّ الْبَصِيرُ ⑥  
ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا  
أُمَّرَاتِ نُوحٍ وَ أُمَّرَاتِ لُوطِ كَأَنَّ  
تَحْتَ عِبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ

8a. Paradise is, therefore, not only a place to enjoy the blessings and reap the reward of one's previous good deeds, but it is also the starting-point of a never-ceasing spiritual advancement. The prayer for the perfection of the light is really an unceasing desire for perfection, showing that spiritual progress in that life will be endless. Every stage of excellence to which man will attain will seem to be imperfect when compared with the next stage of progress to which man will aspire. Thus the Holy Qur'an teaches the principle that the development of man's faculties, as it takes place in this life, however unlimited, is not sealed by finality. The Hereafter is really the starting-point towards an immeasurably wider vista of the realms to be traversed, opening out after death, when the soul is liberated from the limitations of its casement of clay. Hence it is also that those who have wasted their opportunity in this life shall, under the inevitable law which makes every man taste of what he has done, be subjected to a course of treatment for the spiritual diseases which they have brought about with their own hands, and when the effect of the poison which vitiated their system has been nullified and they are fit to start on the onward journey to the great goal, they will no more be in hell.

9a. The verb translated *strive* is *jāhid*, from which is derived the word *jihād*, and the context shows that by *striving* is not meant the carrying on of a war, for war was never proclaimed against the hypocrites, who, in fact, were for all practical purposes treated as Muslims. Therefore, when the Prophet is commanded to carry on a *jihād* against the disbelievers and the *hypocrites*, it is clear that *jihād* is something else than mere fighting.

towards them, so they availed them naught against Allāh, and it was said: Enter the Fire with those who enter.<sup>a</sup>

**11** And Allāh sets forth an example for those who believe — the wife of Pharaoh, when she said: My Lord, build for me a house with Thee in the Garden and deliver me from Pharaoh and his work, and deliver me from the iniquitous people.<sup>a</sup>

**12** And Mary, the daughter of Amran, who guarded her chastity, so We breathed into him of Our inspiration, and she accepted the truth of the words of her Lord and His Books, and she was of the obedient ones.<sup>a</sup>

فَخَانَتْهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾

وَصَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِّنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَيْنَا فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ لَهَا مِن الصَّالِحَاتِ ﴿١٢﴾

10a. This is an instance of the followers of prophets going against the principles of their teachers; therefore, those prophets will not be able to save them.

11a. This is an example of good men who are not yet made free from the bondage of sin, for which Pharaoh stands here as a typical example; but they ardently desire to be rid of sin, striving hard to free themselves from all trammels.

12a. The example of the righteous given in this parable illustrates how Divine inspiration is granted to the perfect ones. The words “We breathed into him of Our inspiration” are remarkable. Evidently the word *him* (Ar. *hi* in *fi hi*) cannot refer to Mary. The personal pronoun is taken by some commentators to refer to Jesus (Rz); and thus the meaning is that Mary gave birth to a son who received Divine inspiration. But the reference in the personal pronoun *him* might as well be to the believer for whom Mary is set as an example, and the object of the change might be to draw attention to the fact that it is really the granting of inspiration to the believer that is meant here and not the breathing of a soul.