

سُورَةُ التَّحْرِيمِ

Sūrah At-Tahrim

(THE PROHIBITION)

Revealed at Madinah it has two Sections and twelve Āyāt.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. O Prophet! Why do you forbid for you what Allah has allowed to you, seeking the goodwill of your wives? And Allah is Forgiving, Merciful.
2. Surely Allah has ordained for you absolution from your oaths; and Allah is your Patron, and He is the Knower, the Wise.
3. And recall when the Prophet confided a story to one of his spouses, and then she disclosed it. Allah apprised him of it; he made known a part of it, and a part he withheld. Then when he had apprised her of it, she said: Who has told you of it? He said: The Knower, the Aware has told me.
4. Then if you twain turn to Allah repentant, it is well; surely your hearts are so inclined. But if you support each other against him, then verily Allah! his friend is He and Jibril, and so are the righteous

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يٰٓأَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ
أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْلَةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ
وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ
وَأُظْهِرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ
فَلَمَّا تَبَايَعَا بِهِ قَالَتْ مِنَ أَتْيَاكَ هَذَا
قَالَ نَبَأَنِي الْعَلِيمُ الْخَبِيرُ ﴿٣﴾

إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ قَظَّهَرَا
عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاكُمْ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ
وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾

believers, and furthermore angels are his aiders.

5. If he divorces you, perchance his Rabb will give him in exchange better wives than you: Muslims, believers, devout, penitent, worshippers, given to fasting, both non virgins and virgins.

6. O you who believe! Guard yourselves and your households against a Fire the fuel whereof is mankind and stones. Over it are angels, stern, strong; they do not disobey Allah in what He Commands them, and they do what they are commanded.

7. O you who disbelieve! Excuse not yourselves to-day; you are only being requited for what you have been working.

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَنَّ
مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَنِيَتٍ تَبَيَّنَتِ عَلَيْهِنَّ عِدَاتُ سَاحِرَاتٍ
تَبَيَّنَتِ وَأَبْكَارًا ﴿٥﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا قُرْءَانًا فَسَكَّرُوا أَهْلِيكُمْ نَارًا وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ
لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

يَأْتِيهَا الَّذِينَ كَفَرُوا لَّا تَعْدِرُوا الْيَوْمَ إِنَّمَا تُجْرُونَ
مَا كُنْتُمْ تَعْمَلُونَ ﴿٧﴾

Secrets of Revelation

The Holy Prophet^{SAW} stayed at Hadhrat Zainab's^{RAU} place and took some honey. When he came to visit Hadhrat 'Ayesah^{RAU} she inquired if he had taken *Maghafir*, a sort of gum with an unpleasant odour. He said that it was only honey he had taken. She said that some *Maghafir* might have been mixed with it. The Holy Prophet^{SAW} disliked bad odours, so he swore never to take honey again. At the same time he asked Hadhrat 'Ayesah^{RAU} not to disclose it to anyone lest Hadhrat Zainab^{RAU} feels hurt. She, however, disclosed it to Hadhrat Hafshah^{RAU}, so that she repeats the same thing. It was actually an attempt inspired by love to make him stay longer with them than he did with his other wives. But Allah made it known through revelation and forbade the Holy Prophet^{SAW} against declaring a lawful thing prohibited for himself, asking him to expiate. Since he was the guide of the whole world, his abstinence from a lawful thing would cause difficulty for

the later generations. The Holy Prophet ^{SAW} was told not to renounce a lawful provision just to please his wives. Allah, being Forgiving and Merciful, has prescribed expiation for breaking an oath, so the Holy Prophet ^{SAW} atoned by freeing a slave.

When the Holy Prophet ^{SAW} confided to one of his wives about the oath, she disclosed it to another. Allah also informed him about it through revelation. He hinted to Ḥadhrat 'Ayesah ^{RAU}, tacitly reminding her that he had asked her to keep it secret. Moreover, he was annoyed when Ḥadhrat Ḥafṣah ^{RAU} asked him if he had taken *Maghafir*. He said: Allah, the Knower, had already disclosed the whole issue to him. Since what had crossed your mind, though out of love, was unbecoming of your status, being in violation of others rights and you must repent. Allah also cautioned that if they intended to dominate the Holy Prophet ^{SAW} as is the nature of most wives, it would be impossible because He is by his side, and Archangel Jibril and all other angels and pious Muslims are at his beck and call.

Ruling

- (1) It is permissible to give up a lawful thing due to illness or a genuine pretext but it should not be believed as prohibited.

Tafsīr-e-Mazharī asserts that the Holy Prophet ^{SAW} resolved to divorce Ḥadhrat Ḥafṣah ^{RAU} but for the revelation that she fasted frequently and offered her Ṣalāt and was included among his wives in Jannah. So he neither divorced her nor took another wife instead. Allah, however, declared that if they did not submit, He might well ask the Holy Prophet ^{SAW} to divorce them, and bless him with better wives, believing, submissive, penitent, worshipping and given to fasting, both virgins and non-virgins. The Holy Prophet ^{SAW}, however, did not marry after that, which indicates that all the aforesaid virtues characterized his noble wives.

Allah also advises the believers to save themselves as well as their family members from Hell by obeying Him and His Prophet ^{SAW} in all matters as its Fire is fuelled by humans and the stones being worshipped in the world. The angels guarding it are scornful and strict. They make no concessions and carry out Allah's Commands without the slightest deviation.

- (2) Each and every man is responsible for training and educating his wife and children on the lawful and the prohibited to enable them to act upon Shari'ah.

And O' non-believers! Do not fabricate excuses to justify your disbelief. This Day (the Day of Judgement) you would reap only what you have been sowing in your

temporal life. You have no excuse for the aversion you harboured for the Holy Prophet ^{SAW}, for his teachings would have benefited you had you followed them.

Section 2

8. O you who believe! Turn to Allah with a sincere repentance, May be your Rabb will expiate from you your misdeeds and cause you to enter Gardens whereunder rivers flow; on the Day whereon Allah will not humiliate the Prophet and those who believe with him. Their light will be running before them and on their right hands, and they will say: Our Rabb! Perfect for us our light, and forgive us: Verily You are Potent over everything.
9. O Prophet! Strive hard against the infidels and the hypocrites, and be stern to them. And their abode is Hell; a hapless destination.
10. Allah propounded for those who disbelieve the similitude of the wife of Nūḥ and the wife of Lūṭ. They were under two of Our righteous bondmen, and then they defrauded them. Wherefore the twain availed them nothing against Allah, and it was said: Enter you twain the Fire with those who enter.
11. And Allah propounded for those who believe the similitude of the wife of the Pharaoh when she said: my Rabb! Build me in Your presence a house in the Garden
- بَيِّنَاتٍ لِّلَّذِينَ ءَامَنُوا تُوْبُوْا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا
عَسَىٰ رَبُّكُمْ اَنْ يُكْفِرَ عَنْكُمْ مَسِيْنَاتِكُمْ
وَيَدْخُلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْاَنْهَارُ يَوْمَ لَا يُخْزِي اللّٰهُ النَّسِيْ وَالَّذِيْنَ ءَامَنُوا
مَعَهُ نُورُهُمْ يَسْعَىٰ بِيْنْ اَيْدِيْهِمْ وَاِيْمَانِهِمْ
يَقُوْلُوْنَ رَبَّنَا اٰتِنَا نُوْرًا وَاغْفِرْ لَنَا
اِنَّكَ عَلٰى كُلِّ شَيْءٍ وَّكَدِيْرٌ ﴿٨﴾
- بَيِّنَاتٍ لِّلَّذِيْنَ جَاهَدِ الْكُفْرَانَ وَالْمُنَافِقِيْنَ
وَءَاغْلُظْ عَلَيْهِمْ وَاْمَا وَاٰلِهِمْ جَهَنَّمُ
وَرِيْسَ الْمَصِيْرِ ﴿٩﴾
- صَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوْا اَمْرًا تُوْج
وَاَمْرًا لُّوْطٍ كَاْتَا تَحْتَ عِبْدِيْنَ مِنْ عِبَادِنَا
صٰلِحِيْنَ فَخَاْتَاهُمَا فَمَرْبُوْعِيْنِيْمَا مِنْ اللّٰهِ
شَيْئًا وَقِيْلَ اَدْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ ﴿١٠﴾
- وَصَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ ءَامَنُوا اَمْرًا
فِرْعَوْنَ اِذْ قَالَتْ رَبِّ اَبْنِ لِيْ عِنْدَكَ بَيْتًا
فِي الْجَنَّةِ وَنَجِّنِيْ مِنْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِيْ

and deliver me from the Pharaoh and his handiwork, and deliver me from the transgressing people.

12. And the similitude of Maryam daughter of 'Imran, who preserved her chastity, wherefore We breathed in it of Our Spirit. And she testified to the words of her Rabb and His Books and she was of the devout.

مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَتَ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ لَهَا مِنَّا زَكَاةً وَمَا هِيَ مِنَ الظَّالِمِينَ ﴿١٢﴾

Secrets of Revelation

Penitence

Allah asks the believers to be candidly penitent to Him, which must extend to reformation of the Conduct. The Commentators assert that penitence comprises: (1) Any rights encroached upon must either be paid back or forgiven by the person wronged; (2) Forgiveness must be sought from the person insulted. (3) Şalāt and fasting missed must be restored to the best of ones ability and (4) Shari'ah must be followed strictly as distinct from lip service. Allah, the Merciful, shall forgive all follies and admit such a repentant in Jannah wherein the streams perpetually flow.

Companionship of the Holy Prophet^{-SAW}

On the Day of Gathering, Allah shall neither let His Prophet^{-SAW} be embarrassed, nor those who had embraced Islam and stood by him. His companionship means invincibility against disbelief, love for Muslims and elimination of infidelity and transgression from the world and enforcement of Islamic system instead. A light shall lead such believers and shall also shine on their right, the light of beliefs and practices. But the beliefs must be without a trace of polytheism and the practices free of infidels influences. They will pray to Allah to complete and perfect their light, and to forgive their mistakes, for He Prevails over everything. The believers are Commanded to acquire this light through the Holy Prophet^{-SAW}.

Jihād against Infidels and Hypocrites

Allah bids the Holy Prophet^{-SAW} to wage Jihad against the infidels and the hypocrites, and to eliminate disbelief and polytheism together with their oppressive

systems from the face of Allah's land. And to enforce the forthright System of Islam with utmost strictness.

A Point to Ponder

Today the world is yearning for peace and justice. If Islam is fully enforced even in a single Muslim country, ensuring justice, security of life, property and honour the non believing world would embrace Islam automatically. But the rulers who impede Islam must ponder over this point before they are counted among the hypocrites, whose abode is Hell, a morbid place. Everyone is accountable for his own doings. The excuse that people, by and large, were not bothered to enforce Islam, would be unacceptable because everyone is obliged to work according to his own capacity. Allah gives the example that if the non believers insist on supporting disbelief, the piety of their relatives will be unable to save them. No one may think that he need not act righteously because he is the heir of pious people.

Prophet's Wife can be a Non believer but not a Sinner

Take note of the example of two women, the wives of Prophets Nūḥ and Lūṭ^{AS}. Both covertly aided disbelief while living in the Prophets homes and were thus disloyal to them. A Prophet's wife can be a non believer, this being an extrinsic sin but she cannot be immoral, with sin permeating her body. The Divine punishment did not spare them despite intimate relationship with the Prophets^{AS}; they perished along with the infidels and would be cast in Hell in the Akhirah. In contrast, Āsiah bint Mazāḥim wife of the worst sinner, the Pharaoh, was a believer. When the Pharaoh ordered that she be tortured to death, she cried: 'O Allah! Give me a home closer to You in Jannah and save me from the atrocities of the Pharaoh.'

Kashf

Tafsīr-e-Mazharī asserts that her abode in Jannah was shown to her in her life and Allah took away her Rūḥ before the execution. The other example is of Ḥadhrat Maryam^{AS}, daughter of 'Imrān, who was chaste and gave birth to his Prophet^{AS} without a father. She testified to Him, and His Books and was an ardent worshipper.

Marvels of Messengership

Tafsīr-e-Mazharī also explains that the confirmation of Allah's Signs and His Books is among the marvels of Messengership, whereas Ḥadhrat Maryam^{AS}, by consensus of the Ummah, was not a Prophet. This brings out that Messengership is something distinct from its marvels, gifted to the Messengers^{AS} and their devout followers respectively.