

Surat at -Tahreem:

(First Two Ruku's)

Preliminary Points (Tathakur):

I. 'Amilu Salih: effort, endeavor, labor needed to do the following:

1. Build the healthy human personality. Build character of human individual so that he/she reaches potential
2. Healthy Family life - basic social unit. Man & woman join together and form a family.
3. Build a healthy society - concept of social values differs significantly across different cultures/societies.
What is the concept of social values and social evils which must be eradicated.
4. Establish a healthy and just social order - keep the Muslim umma united and strong.

II. Qur'anic foundations of character development of a Mu'min.

A. Lesson 1: Surat al-Mu'minoon & Surat al-Maarij - foundations of Mu'min character.

B. Lesson 2: Description of the fully-formed, mature mu'min personality - True bondsman of Allah ('ibadur-Rahmaan).

1. Also include summary of the biggest sins.
 - a. Small sins – washed off automatically by good deeds.
 - b. Bigger sins – cannot be forgiven without taubat.
2. Prerequisites of true Taubat.

III. Social Development:

A. Lesson 3: This lesson deals with the family. Moving from the individual Muslim to the collective.

1. Basic unit of society is the family unit.
2. Qur'an discusses the family laws in great detail. Very little on the economic, political, judicial system.
Qur'an only outlines the fundamental principles. But regarding family laws, very detailed discussion in the Qur'an.
 - a. 4 sections of surat al-Baqara
 - b. Surat an-Nisaa
 - c. Surat al-Maida
 - d. Surat an-Noor
 - e. Surat al-Ahzab
 - f. Surat al-Mujadila
 - g. In collection of 10 medini surahs, two complete surahs on family structure and family laws (last two surahs in this collection)
 - i. Surat at-Talaq
 - ii. Surat at-Tahreem
3. Demonstrates importance of family laws in society.
4. In this lesson, we will not go into the details of family laws, but will only cover the basic family principles.

B. Fundamental Principles of Family Life in Islam

1. Surat an-Nisaa, ayat #19 – 'Live with your wives in a very decent way.'

- a. Should be mutual love and affection
- b. Should be mutual trust
- c. Mutual respect
- d. Mutual regard for the feeling of your spouses
- e. Healthy atmosphere for children.
- f. Husband is the leader of the family institution, but must have due regard and consideration for feelings of wife and children.

2. Islam wants that when male and female join together in marriage contract, this should last for the rest of their lives.

a. No temporary marriage.

- i. all ahlul sunna wal jam'a mathabs agree on this. This is the basic fundamental legal difference between sunni and shi'ite. All other fiqhi differences are on the order of differences in madhab. There are significant 'aquida differences, however.

- b. Do what ever you can to keep the bondage of marriage. However, if cannot coexist peacefully then it is better to divorce:
 - i. If constant quarreling, will have negative impact on husband and wife, and create unhealthy atmosphere for children to grow up with.
 - ii. Very hated in Islam - if wife is made mu'alika – no relationship with the husband. She is married, but doesn't have a husband. – suspended in between. Better to separate and let her be free to pursue other options.
- C. Surat at-Talaq & Surat at-Tahreem: pair surahs. What is the relationship between these two surahs.
1. Relations between spouses
 - a. If good relationship, then this is blessing from Allah
 - b. If relationship is bad, then two extremes:
 - i. Surat at-Talaq: different temperaments, constant argumentation, therefore it is better to get divorce.
 1. Should be done in a very decent way
 2. Detailed regulations spelled out in Surat al-Baqara, Surat at-Talaq, etc.
 - ii. If the love for your spouse exceeds the limit of shari'a, then there is a problem.
 1. Surat at-Taghaboon, ayat #14 – among your wives and children are enemies to you – b/c love for family could potentially persuade you to do something that is haram and/or lead you astray. The love for spouse and family is below the love for (surat at-Taubat, ayat #24).
 - α. Allah
 - β. Messenger
 - χ. Jihad fee Sabilillah
 2. If this happens, don't let this result in your family life becoming a battle ground. Forgive them, ignore their shortcomings, over-look their faults. But beware of the potential for enmity – if love for them exceeds your love for Allah, Messenger, Jihad fee sabilillah.
 2. Both begin with an address to Muhammad (SAWS) - 'ya ayuha nabi'
- a. Note, though address is to Prophet (SAWS) – the Prophet (SAWS) never divorced any of his wives.
 - b. Prophet (SAWS) could not divorce any of his wives
 - c. They were ummul-mo'mineen – Mothers of the Believers. If he (SAWS) divorced any of his wives, they would not be allowed to remarry.
 - i. This is one of the reasons why the Prophet (SAWS) was allowed to have more than four wives.
 - ii. Editor's Comment – but after the death of the Prophet (SAWS) his wives were still left without a husband. So this argument is not that strong?
 - d. Though the address is directly to Muhammad (SAWS) the message is meant for all those who follow Muhammad (SAWS).

Tafseer:

I. Ayat #1: Don't ban something which Allah has made lawful – seeking to please your wives.

A. Background: two traditions for the background

1. Custom of the Prophet (SAWS) that between Asr and Maghreb, he would visit his wives in their apartments.
 - a. Aside: note the apartments of the Prophet's (SAWS) wives were so small that when the Prophet (SAWS) used to pray tahajjud, he would have to move Aisha's legs so that he could make sajda – such small space.
 - b. Would spend a few minutes with each of his wives.
 - c. Somebody sent honey to Zainab – one of the wives of the Prophet (SAWS). She gave the Prophet (SAWS) some of the honey. When this happened, the Prophet (SAWS) spent more time than usual at her apartment – to eat the honey.
 - d. This became a point of envy and jealousy for the other wives.
 - e. A'isha and Hafsa (had big/senior role among the wives – b/c daughters of Abu Bakr and Omar) decided to try to address this issue.
 - i. Told the Prophet (SAWS) that the honey made his breath smell bad (b/c smell of maghafeel – wild flower from the woods).

ii. After saying this a few times, the Prophet (SAWS) agreed to avoid eating the honey from Zainab. Swore that he would no longer eat it.

2. When Mariah the Egyptian was sent as slave to Prophet (SAWS) by the King of Egypt, the Prophet (SAWS) was inclined towards her. The wives may have become jealous, and so the Prophet (SAWS) decided to avoid going to Mariah. But it was halal to him.

B. Note: Impossible for the Prophet (SAWS) to make something which is haram into halal

C. What actually happened, is that the Prophet (SAWS) declared something haram for himself from something that is halal – to please his wife.

1. Must try to please your spouse.

2. But only within the bounds of shari'a.

D. Though the issue was relatively minor, Allah (SWT) makes it clear that this is not acceptable. Because the companions and followers of Muhammad (SAWS) might then have interpreted this to mean that honey, or being with slave, was haram when it is halal.

1. Example: Jews believed the meat of the camel was haram because David (AS) did not like the taste of camel meat and didn't eat it – so the Jews thought it was haram.

2. Jews, therefore, objected to the Muslims eating camel meat – thought it was against the shari'a of Musa.

3. Allah (SWT) tells us in the Qur'an that this was not in the taurat – but the Jews misunderstood David's personal distaste for the shari'a.

II. Ayat #2: Allah has already provided you a way to absolve yourself of such oaths.

A. Ayat # 79 of Surat al-Maida – how to make kafara/compensation for breaking an oath.

B. Allah is your Protector – Allah is reassuring the Prophet (SAWS) that he shouldn't worry about what the people will think about him taking an oath and then broke it.

C. He is the Knower, the Wise.

III. Ayat #3: Another incident from the life of the Prophet (SAWS). The Prophet (SAWS) confided something to one of his wives.

A. Important aspect of marriage – husband and wife are very close. The secrets are known to each other. This becomes a basis of trust. The more you confide in your spouse, the more your spouse trusts you. But spouse must keep the trust and protect the secret.

B. The more important a person is, the more important are the secrets he knows, and thus the graver are the consequences of breaking this trust and spreading these secrets. Secrets of the Prophet (SAWS) were therefore, the most important secrets – regarding the umma.

C. Surat an-Nisaa' – the good mo'min wives keep the secrets of their husbands.

D. One of the wives divulged a secret to another wife.

E. Note: no authentic hadeeth about what the specific incident was.

F. Allah revealed to the Prophet (SAWS) that his wife divulged his secret.

G. When the Prophet (SAWS) found out, he made it known to his wife that he knows that she compromised his trust.

H. Instead of being apologetic, she responded asking who told you this.

I. The answer from the Prophet (SAWS) at this point became harsh – 'I have been informed by Allah who is All-Knowing, All-Aware'.

J. Note: the Prophet (SAWS) was very lenient in his attitude.

1. But there is a limit to the leniency b/c people can take advantage of it.

2. At home, the Prophet (SAWS) was very lenient, but sometimes his wives exceeded their limits – as in this example.

IV. Ayat #4: In this ayat, Allah also addresses the two wives

1. Both wives have made a mistake

a. The one confiding the secret should not have done so.

b. The one listening to the secret should not have allowed the first one to confide the secret. She should have told the first wife that this secret was given as a trust by the Prophet (SAWS) and should not be revealed.

2. Tradition tells us that the two wives were 'Aisha and Hafsa (daughters of Abu Bakr and Omar, respectively).

3. Because they exceeded the limits, Allah addresses them with a harsh tone.

a. Repent to Allah (Huqooq Allah)

i. True repentance.

- ii. Firm resolve not to repeat again.
- iii. Giving up the habit permanently.
- b. Ask forgiveness from the Prophet (SAWS). (Huqooq 'abd) – see forgiveness from the person you have transgressed.
- c. Note about translation – most translations translate 'your hearts have deviated'. Abdullah Yusuf 'Ali and Israr Ahmad translate it as 'your hearts were so inclined' (to make repentance).
- d. On the other hand, if you both band together against the Prophet (SAWS) then know that Allah, Gibreel, and the pious muslims and the angels will all be protecting Allah.
- e. Note: if a person of high importance makes a mistake, then the penalty is generally harsh – even though it might have been overlooked if someone else had done the same thing.
 - i. These are the wives of the Prophet (SAWS).
 - ii. They have the benefit of being close to him.
 - iii. They are examples to the umma, so they must be very diligent.
 - iv. Your act is according to the status Allah has given you.
 - 1. Surat al-Ahzab – the punishment of the wives of Allah is twice.
 - 2. Also, punishment of slaves vs free persons varies.

V. Ayat #5: Another incident – Incident of Ilaa: after the conquest of Khyber, the Muslims went from poverty to comfort. The wives of the Prophet (SAWS) decided to ask the Prophet (SAWS) for more money for better standard of living.

A. The Prophet (SAWS) was very disappointed and withdrew from his wives for a whole month. The Muslims were very sad about this.

1. After 1 month, the Prophet (SAWS) gave them a choice:

- a. can have wealth, but must divorce the Prophet (SAWS) – if you prefer this world.
 - i. If the Prophet (SAWS) divorced his wives, Allah would provide better wives for the Prophet (SAWS).
 - ii. Mo'minaat - believers
 - iii. Dhanitaat – obedient
 - iv. Taaibat – making taubat – retuning to Allah over and over again.
 - v. 'Abidaat – worshipers
 - vi. Saaihat –
 - 1. Siyahat – Use to refer to those leaving civilization to live life of hermit.
 - 2. But in Islaam, this is not allowed – extreme. Instead, this is referring to those who prefer not to indulge in the luxuries of this world.
 - vii. Sayibat – those women who have been divorced before (either divorced or widowed).
 - viii. Abkara - virgins

b. Or, can choose Allah and His Messenger but no wealth – live as you have been living.

2. All of the wives chose to remain with the Prophet (SAWS).

B. Common background in the first 5 ayaat – the wives of the prophet (SAWS) took advantage of the leniency of the Prophet (SAWS).

- 1. Wife should be obedient to the husband and should not cause discord to weaken the strength and unity of the family.
- 2. Explanation of the ayat in surat at-Taghaboon (#14)
- 3. These ayaat present the negative aspect.
- 4. Next ayat, discusses the positive aspect

VI. Ayat #6:

A. Oh you who profess to believe, try to save yourselves and your families from the fire of hell.

- 1. This is the positive role that fathers must play.
- 2. Generally think of fathers as providing for food, education, etc. to have good life in this world.
- 3. But first and foremost role of the husband is to save his wife and family from the punishment of the hellfire.
- 4. Prophet (SAWS) said all of you are like a Sheppard – responsible for every sheep/goat that he takes out. Similarly, you are responsible for everyone over whom you have authority.
 - a. Husband has authority over wives and children
 - b. Mothers are responsible for children.

B. Fuel is men and stones

1. Opinion 1: fuel to generate heat.
2. Opinion 2: Why stones – the idols made of stones. That which you thought was idols is also burning in the fire – to add insult to injury.

C. Angels guarding the hellfire – strong and severe – controlling the fire

1. Fierce and stern – no mercy in their hearts
2. To show that if out of love for your family you are lenient with them and out of this leniency they go astray, then you are behaving as an enemy to them.
 - a. For example, if you don't wake up your son for fajr prayers, then you are actually teaching him not to obey Allah.
 - b. Out of your love and mercy for them, you are throwing them into the hands of those angels who have no mercy.
 - c. Don't, by your leniency and love, throw your family into the punishment of the fire, where the severe angels will be guarding over them.

VII. Ayat #7:

- A. It will be said to those who disbelieved “Make no excuses for yourselves. You are being paid for what you used to do”.
- B. What comes to us in the hereafter will be our deeds in this life. In this life, our sins are bitter pills with sugar coating. In the hereafter, the sugar-coating is removed and only the bitterness is there.

VIII. Ayat #8:

- A. If this is the truth – no fiction, then those who believe in this truth must make true and sincere taubat.
 1. Real taubat – with you heart.
 2. You were forgetful of Allah and the hereafter. Now repent.
 3. Conditions for taubat:
 - a. Real repentance in the heart
 - b. Firm resolve
 - c. Give up the sins
 - d. If the rights of someone else have been violated, then you must also seek forgiveness from that person and make amends for what you have done.
 - i. Often times the religious people take the huquuq of Allah very seriously but do not give true attention to huquuq of the 'ibaad.
 - ii. But much of the evidence of the seerah emphasizes the huqooq of the 'abd.
- B. They will enter the garden.
- C. Allah will not abase the Prophet (SAWS) and those who believe with him.
- D. Perfect our light – make our noor complete. You have all authority and all power.
 1. Need this light to guide us on the Day of Judgment.
 2. The noor on that day will be dependent on their imaan. – therefore, they will ask Allah to make the noor complete. Forgive our sins so that our light will be complete.
 3. Whatever you judge you have the power to enforce it.
- E. Day of Judgment: All of mankind will be collected.
 1. First division is between the Muslims and the kuffar.
 2. Now the munafiqoon will be separated from the Muslims.
 - a. They will be thrown into the lowest part of the hellfire – lower than the kuffaar.
 3. The true believers will be left:
 - a. Those with real faith in their hearts, it will appear as a light.
 - b. Those who have done good deeds, the light of those good deeds will appear on his right side.
 - c. Then everyone will have to cross a bridge (as-Siradt) over hellfire. Those who cross it will get to paradise. Those who fall will enter the hellfire.
 - d. Only the true mu'min will have enough light to pass over the bridge.
 - e. Surat al-Hadeed – the munafiqeen will ask the believers to share their light with them.
- F. Hadeeth: how much Allah loves the true taubat
 1. Anas (RA) relates (Muslim and Bukhari) – Verily Allah becomes more happy on the taubat of his 'abd. Simile of this happiness: Suppose there was a person traveling in the desert. The camel had the food and water. He took some rest under the shade of tree. During that time, the camel got lost. Now the

man is in danger of dying. He searches for the camel and then just as he is about to submit to despair and accept his death, he looks up and sees the camel standing by his side. Overwhelmed with happiness, he wanted to say 'Oh Allah you are my Lord and I am your slave', but he instead said 'Oh Allah I am your lord and you are my bondsman'. The happiness of Allah upon seeing the taubat of his 'abd is greater than the happiness of that man's happiness at the moment of finding his camel upon resigning to death.

IX. Ayat #9: Allah (SWT) is giving a command to the Prophet (SAWS).

- A. Muhammad was very kind hearted and lenient. The kuffar and mushrikeen were taking advantage of his kindness.
- B. Allah tells the Prophet (SAWS) to strive hard against them and to be stern/firm/strict with them.
- C. Exact same ayat is repeated in Surat at-Taubat.
- D. What is the connection between this ayat and the rest of the surat.
 1. Surat addresses the relationship between the husband and wives. This ayat deals with the kuffar and mushrikeen.
 2. Common theme connecting these ayaat is leniency.
 - a. If you are overly lenient with your family, you will lead them astray. Otherwise, you may be leading them astray.
 - b. Anything done wrong in your household is your responsibility.
 - c. Don't be harsh, but be alert and cautious that your love for them doesn't lead you astray.

X. Ayaat #10-12: Remaining three present four different models (2 unbelievers and 2 believers). Central idea relates to the role of women. Generally, particularly among Muslims, hold the view that women are subordinate to their husbands. Subordinates in this world and in the hereafter. If the women are doing something good, their husband will get the reward on the Day of Judgment. But the Qur'an rejects this notion. Every woman is a full human individual. She is fully responsible for her own deeds. She is dependent on her husband for her livelihood. But regarding her good deeds, she must earn it herself. For example, it is the responsibility of a woman to pay zakat on their own wealth. They have their own legal independence and moral freedom.

A. Examples of those wives who didn't believe – chose kufr so their fate was that of the kuffaar.

1. Wife of Noah (AS)
2. Wife of Lot (AS)
3. Both of the wives betrayed the trust of their husbands – who were among the highest servants of Allah.
 - a. Some of the people, especially Ahlul tashai'u, think that the 'betrayal of trust' is referring to adultery.
 - b. Ahlul Sunna tafseer, however, interprets the 'betrayal of the trust' in relation to divulging of the secrets of their husbands.
 - i. Cite as evidence that the beginning of the surah begins with the example of the wives of the Prophet (SAWS) having revealed a secret.
 - ii. The wives of Noah (AS) and Lot (AS) did this on a much larger scale.
 - iii. Then they joined the people of kufr in preference to the people of Imaan.
 - iv. Their husbands could not be of any help to them after they had chosen the kufr.
 - v. They will surely enter into the fire of hell. (note: in the Qur'an, use the past tense for things that are absolutely certain).

B. Example of the wife of Pharaoh – "Asia".

1. She was a mu'minat from among Bani Israeel.
2. Very noble and righteous woman.
 - a. Although she was living in the palace of Pharaoh, she was not unhappy. It was oppressive to her to be in the company of Pharaoh and with all of the luxury.
 - i. Pharaoh was in rebellion against Allah
 - ii. Extravagant luxuries.
 - b. Asked Allah to build for her a home in jenna so that she would be close to Allah – preferred to live in jenna in the company of Allah despite her position as Queen.
 - c. Asked Allah to keep her away from the Pharaoh – she wanted to be away from Pharaoh and his deeds and the evil doers.

C. Example of Miriam – daughter of 'Imraan.

1. Can be that her father's name was 'Imraan, or that she is descendant of 'Imraan (from the family of 'Imraan).
2. She guarded her chastity.

3. Allah blew into her from our spirit – the spirit of ‘Esau (AS)
 4. She testified to the words of her lord
 - a. Surat Miriam gives the details of this.
 - b. He communicated to her the message from Allah that she would give birth to ‘Esau (AS) and she accepted it.
 5. She testified it to the scriptures
 - a. Taurat – from Musa (AS)
 - b. Zuboor – of Da’ud (AS)
 - c. Small books given to many of the Prophets of Bani Israel.
 6. She was among the most obedient servants.
- D. Analysis of the models for Muslim women:
1. Two extremes:
 - a. Best Husbands (Noah and Lot – AS) having the worst wives.
 - b. Worst Husband (Pharoah) having one of the best wives.
 2. Miriam:
 - a. Righteous and pious woman
 - b. Grew up in a righteous environment – in the household of Zacharia (AS)
 3. Worst Husband and worst wife – Abu Lahab and Umm Jaweed (?)
 - a. Worst enemies to Prophet Muhammad (SAWS)
 - b. Qur’an devotes an entire surat to them.
 4. Best Husband and best wives – example of the Prophet (SAWS) and his wives (RA)
 5. Up to a Muslim woman to decide which model she chooses for herself.