

(Note: Wherever the word “you” or “your” is singular and refers to one human being, it is printed with an italic y, as in: you. Wherever such a word refers to God, the letter y is printed in capital, as in: You.)

For Fast 22 – September 12

Chapter 33

- 41 O you who believe, remember Allah with much remembrance,
42 and glorify Him morning and evening.
43 He it is Who sends blessings on you, and (so do) His angels, that He may bring you forth out of darkness into light. And He is ever Merciful to the believers.¹
44 Their greeting on the day they meet Him will be, Peace! and He has prepared for them an honourable reward.
45 O Prophet, surely We have sent you as a witness, and a bearer of good news and a warner,
46 and as an inviter to Allah by His permission, and as a light-giving sun.²
47 And give the believers the good news that they will have great grace from Allah.
48 And do not obey the disbelievers and the hypocrites, and disregard their annoying talk,³ and rely on Allah. And Allah is sufficient as having charge of affairs.
49 O you who believe, when you marry believing women, then divorce them before you touch them, you have in their case no term which you should reckon. But make provision for them and let them go in a gracious manner.⁴

Notes:

- 1 (v. 43) This section later deals with the marriages of the Holy Prophet and fittingly opens with a statement showing how he had made God the greatest force in the lives of a people who had never known God. Again it was by means of the transformation wrought by him that his companions were led out of the darkness of ignorance. How could it be that the man who purified others was himself impure? Could a sensual man, a slave of his passions, turn a nation of idolatrous and ignorant men into a godly people?

Here it is stated that Allah as well as His angels send “blessings” (*yusalli*) **on the believers**. The same word for sending blessings is used a little later in v. 56 as follows: “Surely Allah and His angels bless the Prophet. O you who believe, call for blessings on him and salute him with a (becoming) salutation”. It is on the basis of this command that we say *sall-allahu alai-hi wa sallam* after the name of the Holy Prophet. But v. 43 here tells us that the same blessings are sent upon believers as well by Allah and His angels.

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- 2 (v. 46) The words imply that one who could give light to others and raise them from the depth of vice and immorality to the height of purity and perfection could not himself be in the darkness of impurity. The Prophet is here spoken of first as one bearing witness to lost humanity, to people who had lost all idea of God-consciousness, that there is a God. More than that he was *a bearer of good news* to humanity that God still remembered mankind, and that He had sent His Prophet to make this fallen humanity rise to spiritual eminence, but he was also *a warner*, and told them that, if they persisted in their evil ways, they would suffer evil consequences; thus he was *an Inviter* to Allah and the *Sun of righteousness*.
- 3 (v. 48) In the mention of *annoying talk* there is a clear reference to the attacks of his petty-minded critics, who try to misrepresent the greatest source of righteousness which the world has ever witnessed, as an evil. The Prophet is told to disregard this annoying talk, as the time would come when the question would be asked: how is it that the Prophet illumined the world and opened the flood-gates of light to a benighted world, if it was darkness that reigned supreme in his own mind?

The instruction to “disregard their annoying talk” also shows that a Muslim must not become inflamed by verbal abuse of his religion, and if his reply, given calmly, politely and rationally, has no effect on the abuser then he should simply ignore the hurtful comments.

- 4 (v. 49) From this verse the subject moves on to marriages of the Holy Prophet. This verse gives an instruction to Muslim generally, covering the case when a divorce takes place before the marriage is consummated. In such cases, there is no requirement for a “period of waiting” of three menstrual cycles following the divorce. The man is required to make adequate financial provision for the woman and let her go with good grace. Thus Islam gives instructions to the husband to cater for both the material and emotional welfare of the divorced wife.