

Structural Research of Surah al-Taḥrīm

Fatemeh Layeqi

PhD Student of Quranic Sciences and
Hadith, Islamic Azad University,
Central Tehran Branch, Iran
Fatemeh7783@gmail.com

Abstract

Assessment the relationship of the verses of a *surah* and structural perspective to *surah*, is a new approach that although there are detailed in earlier commentaries, but has been considered by more recent Quran researchers. At the conference structure of each *surah* has a purpose and that is forwarded message *surahs* and verses and *surahs* arguments in a logical and segmented linked to that purpose. In this study, the structure of Surah al-Taḥrīm showed the links between its verses and categorized verses in *Surah*,. According to cohesion verbal and visual content, context is divided into three thematic unitss in the fallowing semantic relationship between the three thematic unitss is known to show the coherent structure of *Surah*.

The basic aim of this *surah* is Allah opposition with conspiracy and intrigue against the Prophet that at the beginning of *surah* Allah collision with the leaders of sedition that were the two wives of the Prophet and in the fallowing with his commands purify society from the consequences of this intrigue and at the end of the *surah* by multiplying the specific examples indicate that position and

assignment to the Prophet is not the sign of faith but obedience to God's commandments is a sign of faith. *Surah* structure shows what the Prophet self-imposed, have been divorcing his wives.

Keywords: Surah al-Taḥrīm, Structural research, the Prophet, Thematic Units, Wife, Divorce.

Problem Statement

Although the coordination of verses has long been of interest to scholars but to the overall coordination the verses of a *surah* has not been paid. While by receiving the spirit of the *surah* and its structure, the hidden messages can be traced clearly. Surah al-Taḥrīm, including *surah* that some researchers instead of using the interpretation of the verses of *Surah*, tried to examine the descent cause of verses, and perhaps this makes them deviate from the worthy interpretation of this *surah*. In this paper, the Surah al-Taḥrīm reflects on verses that deal with these questions:

1. What is the main purpose and guidance message of Surah al-Taḥrīm?
2. Reproach at the beginning of *surah* in the words "الم تحرم" addresses whom and what the Prophet had forbidden for himself?

Hypotheses

1. The basic aim of this *surah* is God's protection of the Prophet as the leader of the Muslim community. The Prophet was preparing in an environment where people are conspiracies against them, God was to combat this

atmosphere and with the verses of Surah al-Taḥrīm seeks unique harms verses of all aspects of the plot of suggests machination.

2. Reproach in the phrase "لم تحرم" does not address the Prophet, but it addresses his wives. Allah blames the two women who do not deserve such a favor from the prophet and Allah said to the prophet , why you prohibited the divorce because of their complacency.

The Need for Research

Regarding the relationship between verses and Surah al-Taḥrīm's structure, opens new frontier in understanding the deep meaning of this *surah* and indicates a new manifestation of the miracle of the Quran. It can also be an important source to resolve some differences of interpretation of the Qur'an between the scholars. In the light of the discovery of the *surah* structure, some of decent cause that has been written about the early verses of this *surah* which are not compatible with the Prophet, rejected. In addition, the integrated structure of the *surah*, is the answer to doubts about the lack of cohesion amongst orientalist.

Methodology

This study in terms of strategic is an analysis research but in terms of solution, it is a library study, because it has collected the written subjects.

Classification of Surah al-Taḥrīm

This *surah* has three thematic units. The first thematic unit includes the verses 1 to 5, the second thematic unit contains the verses 6 to 9 and the third thematic unit includes the verses 10 to 12.

The first Thematic Unit (verses 1-5)

The reason of coordination of this thematic unit verses is that the first verse begins with addressing the Prophet and proposed discussion of the Taḥrīm. The verses 3 to 5, however, do not address directly to the Prophet Muhammad, but it has conceptual survey on prophet and his wives.

In this thematic unit, four subjects seem important:

يَأْيُهَا النَّبِيُّ لِمَ تَحْرَمَ مَا أَحَلَّ اللَّهُ لَكَ تَبْنَعِي مَرْضَاتَ أَزْوَاجِكَ وَ
اللَّهُ غَفُورٌ رَحِيمٌ (1) فَذَ فَرَضَ اللَّهُ لَكُمْ تَحَلَّةَ أَيْمَانِكُمْ وَ اللَّهُ مَوْلَانَكُمْ
وَ هُوَ الْعَلِيمُ الْحَكِيمُ (2)

Commentators in the phrase "لِمَ تُحْرَمُ" implying reproach has same opinion but to whom this reproach is they have different opinion.¹ And others declare that the reproach for someone whom that prophet has forbidden something for himself because of them. Tabarsi stated: "it is not unlikely that (لِمَ تُحْرَمُ) is sued for removing irritation from heart of the Prophet when he is exaggerating about his wives and endured their violence and abuse. These words have no clue that the prophet had done wrong,

¹ Surabad, Yazd, 4/2633; Tayeb, 13/70.

and it should be said that it was only for the sympathy of the Prophet because he was seeking his wives pleasure. (لِمَ تُحَرِّمَ): (why do you forbidden yourself?) is not reproach to the Prophet but it is compassion.² In fact, the reproach is to the wives, and this phrase targeted to help the Prophet against his wife.³ It is clear from تَبْتَغِي مَرْضَاتِ أَزْوَاجِكَ, he has done this because of his wives⁴ God says that these wives do not deserve such a favor from you. It is worth noting that here, sanction is the renunciation and it does not mean legislation.⁵ The phrase "لِمَ تُحَرِّمُ مَا أَحَلَّ" indicates that the sanctions in this verse were not from God, but it has been produced by the vow and oath and in the following verse also this meaning implies, because there is the oath it says: قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْلَةَ أَيْمَانِكُمْ turns out to be the solution of getting out of his Holiness the oath, the property of oath is this, when it is related to action, it makes it obligatory and when it forbidden an action it makes it taboo. So it is clear that His Excellency the action taken by the Turks, and getting it done, but is forbidden by oath.

Yes, the purpose of such sanctions is the sanctions, rather than its prohibition have legislated action for himself, because the Prophet cannot be something that God has

lawful something the prophet. Cannot forbid that, and has no such authority.⁶

Wherever the word "assumption" about the Messenger of Allah in the Qur'an, and has been committed with "Ali", implies the necessity to act upon all the Gentiles, that include the Prophet, and wherever his Excellency the word about it by the letter "L", the act indicates that it is forbidden for him.⁷ After the passage of legislation there is a solution and that is to give the oath to the Prophet Transfer news series and conspiracy by two of the wives of the Prophet (verse 3):

وَ إِذْ أَسْرَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِي الْعَلِيمُ الْحَبِيرُ (3)

Some: component. This word is used for total so it is opposite of total⁸ and could even have implications on a person. In this verse the proportion of "نَبَّأَتْ" have implication on a person.

When the prophet said the secret to one of his wives (حَدِيثًا) and commanded him to speak, that is the secret.

فَلَمَّا نَبَّأَتْ to what the Prophet had commanded him. It involved the two of disloyalty:

Betray him as wife, while a sincere and good wife should be confident to his husband and not to uncover that even for the nearest relatives,

² Tabarsi, vol 10, p 472.

³ Tabatabai, 19/329.

⁴ Qureyshi, 11/230.

⁵ Lecturer, 16/104.

⁶ Tabatabai, 19/330.

⁷ Ragheb, 630.

⁸ Ragheb, 134.

and another unfaithful to him as a prophet and leader of the nation.⁹

As a result, the third verse indicates confidence of Prophet with one of his wives and disclosure of his secret aware of the lack of confidentiality by him and his wife through revelation and generous behavior. And a revelation for us, after speaking of the sanctioned incident that was as a result of pressure from some of his wives, reveals negative and harmful deal with him and uncovering secret to others.

There are different sayings in the interpretations of these verses. It have been said that it is forbidden the secret Marieh to herself (sanctions), and in other words, the political and social movements that existed among the nations, and spoke about the future political domination that is closer to understanding and more important, because Marieh sanctions were not hidden, and speaking of it does not need to emphasize the help of God and the angels to the Prophet.¹⁰

The following of the *surah* what the Prophet has forbidden to itself will be clear

إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيْلَ وَصَالِحَ الْمُؤْمِنِينَ وَالْمَلَائِكَةَ بَعْدَ ذَلِكَ ظَهِيْرٌ (4)

⁹ Modarresi, 16/107.

¹⁰ Lecturer, 16/108.

If you two women return to Allah, you have provided repentance, that is necessary to repent. (Tayyip 13/73) *إِن تَتُوبَا* shows that women are not only the listener and involved in the formation of a conspiracy or the repentance did not belong to her. In addition to Shies, Sunnis have narrated: Addressing *تَتُوبَا* in verse is to the two wives of the Prophet Ayesha and Hafsa.¹¹

The word "*Saghat*" is the past tense of, "*Saghaw*", and "*Saghaw*" means desire¹² for the "*صَغَتْ قُلُوبُكُمَا*" in the verse, is deviating their hearts from the right towards sins respectively.¹³ and mentioned it to cause them to repent.¹⁴ Emphasis upon the heart deviation is an indication that what happened was not a temporary fault, but the roots extending the depth of the heart.¹⁵ Repentance is often discussed in the Holy Quran attributes to God's feature that implying God's forgiving and relenting, such as forgiving. Such interpretations are not used in this verse that indicates the severity of the threat of God.

After it was confirmed that the two wives of the Messenger of Allah hurt and came together against him, and join them together against the prophet shows their conspiracy against him.¹⁶

¹¹ Zamkhshary, 4/566.

¹² Ibn Manzur, 14/461.

¹³ Palmer, 24/276.

¹⁴ Qureyshi, 11/232

¹⁵ Madras, 16/109.

¹⁶ Tabatabai, 19/331.

When we pass this invitation to repent, we find fast and hard invaded and attacked by large and conspicuous, and threaten and warn daunting. We understand The great and terrible invasion and attack, accident and macro profound effect on the prophet The meaning of the next verse, and God definition of wives, who may replace them with wives of the Prophet, if the Prophet, divorce them, we understand the importance of this issue as well as the addressing a public threat and fear of loss.¹⁷

As a result the campaign of Allah in defense of the prophet in verse reflects their action against conspiring the Prophet. Because God has said that if the anyone conspiring against the Prophet, God Gabriel and the righteous, and the angels are his friend and supporter. The God discouraged the wives of the Prophet of negative behavior against him.¹⁸ There is not such interpretation in all of the Holy Quran. (Qureshi, 11/233), and this interpretation shows that how great their conspiracy was.

عَسَىٰ رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَنَّ مُسْلِمَاتٍ
مُّؤْمِنَاتٍ قَانِتَاتٍ تَتَّبِعْنَ عَابِدَاتٍ سَخَاتٍ نِّيَّاتٍ وَ
أَبْكَارًا(5)
Means journey on the earth for worship.¹⁹

سيح

In verses to the wives of the Prophet warned that if their behavior causes the Messenger of

Allah to divorce them, Allah gives wives with better desirable properties than them. This verse has pointed out the independence of the God, and says: Even though you are Messenger of Allah wives, but this is not the dignity of God, but only in virtue.²⁰

Here's a question that has remained unanswered for the audience of the *surah*, is that what Halal the Prophet forbidden for himself? By meditating on verses can replied to this question. It seems that the Prophet had sanctioned divorce their wives by themselves as the only solvent that is capable sanctions and the *surah* points out, discussing divorce.

The لِمَ تَحْرِمُ مَا أَحَلَّ اللَّهُ لَكَ ك pronoun in shows that this issue is dedicated to the Prophet. Addressing " يَا أَيُّهَا النَّبِيُّ " is to the prophet because he is "Nabi", and not because he is "Rasoul", which implies the reproach issue was personal issue of him.²¹ In addition, in this speaking of contextual advertising their wives as cause of conspiracy .likely these women wanted to always maintain the position of being the Prophet's wife.

The other is that if the Prophet prepared with the mission of opposition leaders and regulatory pressures and follows his caprices and desires affected by women, divorce them. And as such does not stop leading him on a mission, and will

¹⁷ Sayyid Qutb, 6/3616.

¹⁸ Madras, 16/110.

¹⁹ Zobeydi 98/4

²⁰ Tabatabaee 333/19

²¹ Tabatabai, 19/330.

continue, and he will find better wives the (Madras, 16/110)

The better way of divorcing wives is clear in the following verse: If he divorce his wives God will give him better wives, Muslim women, believing, pious, penitent, recent trend in the direction of God's servants, widows or Becker.

"So every woman who marry with the Messenger of Allah, and was attributed to all these traits, will be better than the two women, and this was because they have had *qunut* (be humble) and repents, or has *qunut* to alone and in other traits be in common with other women *qunut* is. obedience and humility .It has a meaning that we have to *qunut* sentence at the end of the *surah* on Mary that "و كَانَتْ مِنَ الْغَائِبِينَ" is confirmed, then *qunut* is what some wives of Messenger of Allah were lacking, and it was to obey the messenger of Allah, who obey God and the two women were in it, and the virtue of disobedience to the messenger of Allah, and to avoid bothering him again, they were lacking.²²

Because God avoid nonsense, the superiority is not married and pair, but the same traits that is mentioned in the verse.

No doubt a great man like the Prophet Muhammad does not belong only to himself but to the whole Islamic community and the world of humanity, so if conspiracy against him in his home, though seemingly small and small,

should not be simply ignored the²³ and if there is such a program should be firmly dealt with by way of conspiracy and sedition against him

Total Content of the First Thematic Units

Six events of this context are as follows: Move the Prophet divorce sanctioned by the Prophet and finally the formation of a conspiracy. Since the ban was the result of God began the *surah* with the sanctions.

The first contextual guidance message signs, warning and threat to two of his wives because of their collusion in the formation of plotting against the Prophet.

The Second Thematic Unit (verses 6 to 9)

This is due to the fragmentation of verses from their context and the content of the revelations of the Prophet's wives became the subject of sanctions. The audience also changed and the word of God to believers and unbelievers in this verse. Though the last verse of the prophet noticed the prophet, but the infidels and hypocrites is addressed both to Hypocrites and infidel.

Because of the continuity of verses in the context of joint called style "يا ايها" in all four verses. In addition, this course is fit verses together.

In light of this incident had a profound influence on the hearts of Muslims, the Qur'an

²² Tabatabai, 19/333.

²³ Rodwell, 24/272.

states that the obligation of believers must be done at their homes, such as the education and guidance and an admonition to, perform, protecting his family and himself from Hell. Quran depicts a scene from the scenes of Hell for believers, and unbelievers in hell now and in the states in front of them. In light the repent that have been discussed in these events, calls believers to repent, and depicts the paradise that waits for repentance. Then the Prophet are invited to engage with the unbelievers and the hypocrites.²⁴

يَأْيَهُا الذِّيْنَ ءَامَنُوا قُوا أَنفُسَكُمْ وَ أَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَ الْحَجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ (6)

After the Lord repented of the landslide happened to the wives of the Prophet, and the Prophet warned them being against him, deals with the threat of divorce discipline, faithful to the category of advice commands. The first sermon is to keep your and your family away from the fire.²⁵ Term "power" (Keep) pointed out that if they had to go on inevitably to the hellfire ago you are who must keep them from falling down in the fire of hell." نَارًا " is to bow and attribute الْحَجَارَةُ وَ وَقُودُهَا النَّاسُ is to increase the warning²⁶ which according to the context of the picture seems to show that the punishment of eternal fire troublemaker against the Prophet.

²⁴ Sayyid Qutb, 6/3618.

²⁵ Zohayli, 28/316.

²⁶ Ibn Ashour, 28/327.

The word "stern" plural of "boor", and anti-theft concentrated in creation, nature, action, logic, life and so on.²⁷ more appropriate with the authorities of the order of the "Angels Intestine" there are angels who do violence in the following verse which come later indicate that concentration levels seen in practice, said جَاهِدٍ "word" Shaddad " is plural of severe, which means hero and heroine and powerful in decision and action.²⁸

Including "لا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ" is about not to give up work, and the phrase "يَفْعَلُونَ مَا يُؤْمَرُونَ" is about that the work they do according to the commandment.²⁹ in this world, when humans frightening truth or face the heavy burden would, cunning escape from it, and make excuse to get the bets, and hidden in the back of thoughts, but do not do this kind of thing in the Hereafter.³⁰

يَأْيَهُا الذِّيْنَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْرُونَ مَا كُنْتُمْ تَعْمَلُونَ (7)

The verse refers to those who suffer the punishment of the Hereafter is the practice of this world, so that we infidels have no right to be disagree because suffer is not from elsewhere, act in the next verse indicates embodiment, the verse indicates the Day of Resurrection.³¹ Although, the verse is addressed to the

²⁷ Ibn Manzur, 7/449.

²⁸ Tabatabai, 19/334.

²⁹ Tabatabai, 19/334.

³⁰ lecturer, 16/113.

³¹ Qureyshi, 11/238.

unbelievers, but is also effective for guiding the faithful to be vigilant so as not infidels. In the former the verses was following other verse , and it was rhetorical, violent and serious threat, hint, too, is the fact that disobey Allah and His Messenger might bring the man to disbelieve.³²

يَأْيُهَا الَّذِينَ ءَامَنُوا ثُبُوءَ إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَ يُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَ بَأْيَمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَ اغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (8)

Addressing the faithful and called back to them³³, and it is second Call to the believers . Those who deviated from the path and were in sin and were attracted to it³⁴ and definitely repent come as the sin is sin and repentance here definitely refers to the command to repent wives of the Prophet (ان تتوبا). From the Proportionality of "ان تتوبا" in verse 4, "توبوا" in verse 8 can understand that some people in the conspiracy formed in the Prophet is with them that the Lord commanded them to repent.

The word "*Nasouh*" of material that is meant admonition search of best practice and the best speech that gives its owner a better and more profits, and the word has another meaning, and it is the sincerity, when you say: "نصحت له الود" it means that I went with him to the limit purity³⁵

and the purity is faint.³⁶ Domination can involve repentance, repentance which prevent his owner returning to the cherished sin, or repent that makes his owner pure of that sin, and therefore the longer the operation which has not repented.

³⁷

According to the meaning of admonition and it is used only once in the Quran, seems that believers to have made big mistakes that such repentance demand.

عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَ يُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ

The result of repentance is admonition, "عسى" brings realization here (Qureyshi, 11/238) and "عسى" is obligatory of God.³⁸ In fact, admonition repentance, five large result

"Prime" forgiven overcome evil and sins.

"Second" entry in the heaven of delight theology.

"Thirds" no scandal in the day when everything reveal, and the truth is clear, and they are humiliated and disgraced criminal liars, yes, on that day, the Prophet and the believers will be decent, because what is said realized.

"Fourth," the light of faith and practice them right from the front and move them and route them to heaven.³⁹

³² Tabatabai, 19 / 335.

³³ Ibn Ashour, 28/329.

³⁴ Tabarsi, 22/322.

³⁵ Raghib p. 808.

³⁶ Mostafavi, 12/137.

³⁷ Tabatabai, 19/335.

³⁸ Tabarsi, 10/478.

³⁹ Palmer, 24/292

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ
جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (9)

This verse indicates that disbelievers and the hypocrites are as the same and is listed on the of jihad and fighting hard with them. For each of these two categories of matched each other in the camp of Islam and threatening to break or disintegrate it plays.⁴⁰ Situation unbelievers against the Prophet is clear. Since the hypocrites of secrets inside of disputes and differences between the Prophet and his wives in verses referred to definitely happy, but also fueled rumors in this regard may be directed to the occasion in this verse arrogance about them.⁴¹

Total Content of the Second Thematic Unit

According to members of the public revelations about the plot were three general approaches.

1. Some of them prevent doing that God commands them. يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ... «نَارًا» Because if they enter the plot may be cause of their pagan God expressed sequence of the disbelief in the hereafter, and wants them to returned and repent

«يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَدُوا الْيَوْمَ...»

2. Some were with troublemaker and that God commanded them to repent and not to

⁴⁰ Sayyid Qutb, 6/3621

⁴¹ Palmer, 24/298.

participate, including those in the sedition to the prophet:

«يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا...»

3. After the obligatory repentance some people remained on their sin and not accept their sin is not present when God commanded them to struggle with them:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ

And that God is commanded the prophet's jihad against them does not that only the prophet is responsible for *jihad* but it means rest of the people in this case must obey the Islamic community leader and obey him.

The second contextual guidance message: warnings and cautions to prevent the development of space clearing contaminated with traces of conspiracy and collusion against the Prophet

The Third Thematic Unit (verses 10 to 12)

This disruption of the previous verses is that the context of verses subject changed from eradicates sedition in society and God multiplied like. And style of "neda" also ended.

The cause of coordination of third way addition to same content is using same style «ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ...» in verses 10,11,12

God is faithful to those that are not trauma of a number of symbols and patterns from.

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتِ نُوحٍ وَ امْرَأَتِ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ (10)

He has been a byword for the unbelievers, the wife of Noah and Lot's wife saying they were under two of Our righteous servants, but they betrayed them but their relationship to the two prophets of doom had no great benefit to the condition, and to they were told to arrive at the fire along with those who enter. Thus the Prophet's two wives that were involved in the adventure secrets and abuse, warns that being wife of the Prophet alone cannot prevent their reward, as the relationship between the wife of Noah and Lot, for treason, was cut off from the house of prophecy and revelation, and were *d i v i n e r e t r i b u t i o n* .⁴²

It should be noted here that the order of treachery, here is political and beliefs betrayal. Betray in mission means betraying the movement of the Messenger and his principles, and not as some falsely arising from sexual obsession or, with the confidence of the Israelis, know sexual infidelity. Never be so (Madras, 16/119) and we find out by the like God brought to the people. As Ibn Abbas says: Noah's wife was infidel and told others Noah is crazy and when one person believes in Noah she aware infidels o and Lot's wife Lot guided people to Lot party . from disclosing the secret of one of the wives of the prophet to come, and when speaking of the wife of Noah and Lot came up, parables them right to the front of counter and called them "الذين كفروا", and if it was sexual

infidelity called them as for those which had been corrupted, as adulterers.⁴³

And in the verse is a warning to all believers in all segments do not think that their links with the sacred authorities disobeyed God in the face of sin prevented them from the fire doom (Palmer, 24/301)

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِّنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ(11)

And God among the believers reveals the example of the wife of Pharaoh. When she said to my Lord in Heaven, to build a house near you, and liberating me from Pharaoh and his work, and save me from these wicked people.

She is the example for those who seeking this way, that is why the God discuss her life in a pray The prayer except in the sense that she had no relations with all the entertainment world and everything that is unaware of God , and taken refuge in their Lord, and there is no desire except to close with God , and be in his dignity. (Tabatabai, 19/344)

Then God as the second model gives the example of the Virgin Mary.

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْقَائِمِينَ(12)

This verse is turning to the " امرأت فرعون " , and fate is that " و ضرب الله مثلا للذين امنوا مريم ... "

⁴² Palmer, 24/300 and 301.

⁴³ Modarresi, 16/119.

of Maryam we see that the asserted his blessed name but unfortunately the wife of Pharaoh did not do, basically, is not mentioned in the Holy Quran except Mary, the name of any woman.⁴⁴

The most important attribute is that she was obedient to God and submissive to Him.⁴⁵ And noting the characteristic link with verse 5 reminds us that it was brought up as one of the traits that women in case of divorce two women wrongdoing, such women Qant replace them.

Total entries of third thematic unit

Because of the prophet's wives as restricting the context of this *surah*, that is mention in the last third verses every human being is the actions and attitudes he is right or wrong, apart from those around him live or are related to him. So it not true to consider that if apologetic perspective on history and the Quran and the prophet when discussing the relative or companion or intended marriage, what if confront this person to the complexities and difficulties,

Because there is possibility that one of the close relative of the prophet be as an example of infidel like Noah's and Lut's wives ,while the closet people to the sin center of Feron examples of believers like Asieh daughter of Mozahem and Virgin Mary, daughter of Umran

⁴⁴ Tabatabai, 19/345.

⁴⁵ Tabatabai, 19/345

, without which such a thing as a bad or a good prophets and righteous and good for deviants considered that both are samples of believers and salivated.

These triple verses led us to this basic truth that man has the ability to work independently and self-willed, with a favorable or non-favorable conditions, so that the will to live, after faith and disbelief from the man begins, And the situation does not arise and environmental factors, and therefore we can say that these verses are an example in which can be seen, the philosophy misleading to put the effect that based on faith in an imminent economic or social condition or heredity or ... where faith and unbelief in human life leads to the resort. Asieh daughter of Mozahem Virgin Mary stood in front of the circumstances and pressures and believed God, if wife of Noah and Lot, despite positive factors conducive to their faith in God was there, they would be unbelievers.

Forwarded message context of third verses is, the Prophet's wife is not the measure of faith but obedience of God's commandments is the measure.

Summary of All Three Thematic Units

In the context of three thematic units there is the subject of prophetic in the context of the first three verses 1 and 3 and in the context of the second verse 9 there is the word "نبي". Although the term has not came in the third

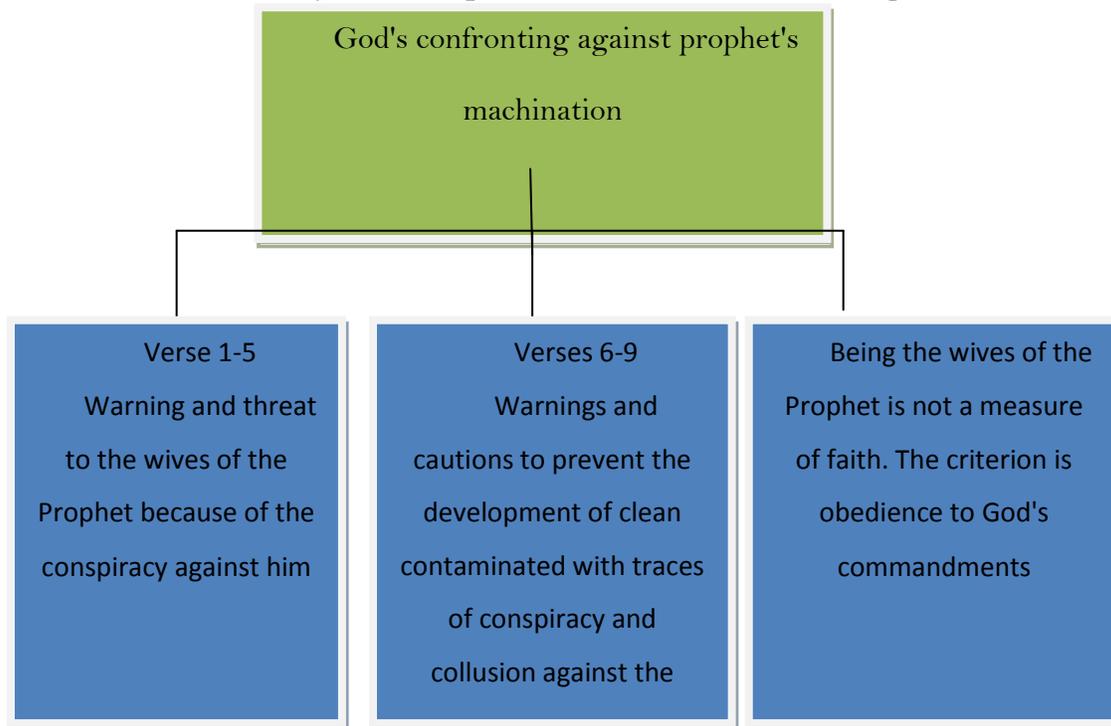
thematic unit but the statement of the woman who were the wives of the Prophet and a woman who grew up a prophet in her house and a woman who were trained under the supervision of the Prophet Zechariah and then became prophet's mother.

So prophetic discussion is relevant. In one hand the *surah* has treating approach. Such as women would like to strike the infidel. Because

at first threats against the wife of the Prophet God to deal with their massive military campaigns foment.

So the direction in which the *surah* advice its audience is that on fronting comprehensively with plotting against the Prophet.

Surah al-Tahrim can be plotted in the form of the following structure:



Conclusion

Structural look to light the way each *surah* in interpretation of the Quran is based on the theory *surahs* designed and targeted accordingly, Each *surah* has a main objective and the content of *Surah-* is indivisible with axis and lateral

purposes and each category for both internal closely coordination to each other are under a sub-axis. The basic axes in a point that the main intent forms *surah* are common. So verses in each *surah* of the Quran such as Kashkouli of

education is not disrupted And each *surah* is like a package seeks to deliver a message of guidance and guidance that all verses to it. As described in the verses in each *surah* like sugar in a Sugar bowl berries are not scattered, but like grapes in a cluster that are completely connected to each other.

Adopted a comprehensive approach to the meaning of the *surah*, followed by important works and helps us understand the overall message of *surah* and opens a new horizon to understand the meanings of the Scriptures.

For example, in the Surah of Tahrim it was determined that a comprehensive guidance message of this *surah* dealing with plotting against the Prophet of God.

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