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Lack of Harmony in the Context of Verses

Any meticulous researcher who carefully analyzes these verses of Surat Al Ahzaab from its beginning to end, will realize the following:

The first verse contains a clear and frank threat of divorce from Allah (SWT) to the wives of the Holy Prophet (SA) *if* they desire the life of this world and its ornaments.

The second verse bears incitement and conditional promise from Allah (SWT) to the wives of Rasulullah (SA) that if they desire Allah and His Apostle and the Hereafter, He will reward them greatly.

The third verse holds an intense warning and admonition of double punishment from Allah (SWT) to the wives *if* they commit an open indecency.

The fourth verse contains a conditional promise from Allah (SWT) to the wives that *if* they obey Him and His Messenger and do good, He will double their reward and prepare for them an honorable sustenance.

The fifth verse reminds them that they are not like the rest of the women since they are the wives of the Prophet (SA). Therefore, what may be accepted from other women is not accepted from them due to their position and great responsibility that they carry on their shoulders. This same verse also warns them that if they seek to fear Allah (SWT) and be on their guard, they *must* be very careful of what they say and how they say it. This verse orders the wives not to be soft in their speech, to speak the good word, and it carries in its implication some blame or prediction to what may come from one of them. This is to prevent the houses of Rasulullah (SA) from becoming grounds for bad talk from the jealous, the envious, the haters, and the hypocrites.

The sixth verse contains four direct orders and one prohibition from Allah (SWT) to the wives of the Prophet (SA).

The orders are as follows:

- 1) To stay in their houses
- 2) To perform prayers

- 3) To pay the Zakat (poor-rate)
- 4) To obey Allah and His Messenger

As for the prohibition, Allah (SWT) has forbidden them from displaying their finery or committing indecencies that has been forbidden in Islam, like the women of the days of ignorance. Indecencies such as not observing Hijab, displaying their beauty and ornaments to those whom Allah (SWT) forbid, engaging in loquacious talk, unnecessary socialization with men and women, and other habits that was common with women in the days of ignorance.

Then comes the verse of purification (second part of the 6th verse), which is not in harmony with the verses before and after that were just presented. The 7th verse follows, which contains the fifth order from Allah (SWT) which completes the package of instructions presented by Allah (SWT) to the wives of the Prophet (SA).

The last verse advices the wives to keep in mind what is communicated to Rasulullah (SA) in their houses [from the verses of the Qur'an, and the traditions (hadeeths) that Rasulullah (SA) relays in their presence which holds great wisdom and insight]. They are to remember and pass it on to others such that they become role models and good examples to the Muslims. As roles models, they should watch their actions and not behave the way that other women might behave. Hence, this verse is in harmony with the previous verses in which Allah (SWT) gives his instructions to the wives of the Prophet (SA).

In summary, the verses contain the following in this order: threat, encouragement, warning, advice, conditional promise, reminder, direction, blame, five orders, and prohibition. Are all these types of speech consistent with the rank of purification? Could such persons who are directed all these kinds of speech be the ones purified by Allah (SWT)? Could such persons be the origin and fountainhead of purity and chastity from which we will use and take advantage of?

If that was the case, then all of the people are considered to be purified because Allah (SWT) has used the same kinds of speech to the general public, as to the wives. He guides the people at one instant and advice them at another; He promises them at instances and reminds them at others. He also directs them, warns and threats them, blames, orders, and forbids them.

This is the language of the Qur'an, which is directed to all mankind through its verses and in which Allah (SWT) Himself said about it that the Qur'an is a glad-tider, warner, reminder, and guider to all humans. So, where is the status and rank of purification in those who are directed all that talk? They are thus, like all humans and are not special or different from them in this aspect.

This is what the mind and logic first notices after displaying the verses. For example, if a teacher scolds a student, and warns, threats, blames, reminds, and directs them, would it then be fit for someone to say that this student is purified and infallible? It is not logical at all!

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