

by each of them fulfilling the rights of the other. This applies if they regret their previous conduct that led to separation and they resolved to change for the better. In that case there is no blame on either of them if they return to each other.

What we understand from this verse is that if they do not think that they can keep the limits ordained by Allah, because they think it most likely that they will go back to the way they were before and that the bad attitude has not changed, in that case there will be blame on them, because in all cases where the commands of Allah will not be adhered to and He will not be obeyed, it is not permissible to go ahead.

This indicates that if a person wants to do something, especially positions of major or minor responsibility, he should first examine himself: if he is confident that he has the ability to do it, he should go ahead, otherwise he should refrain.

After explaining these important rulings, Allah (ﷻ) says: ﴿Such are the limits ordained by Allah﴾ that is, His laws that He has explained clearly.

﴿which He makes clear to those who understand﴾ because they are the ones who will benefit thereby and benefit others.

This obviously highlights the virtue of people of knowledge, because Allah (ﷻ) has addressed this explanation of His limits to them. It also indicates that Allah loves for His slaves to know and understand His limits that He revealed to His Messenger (ﷺ).

Then Allah (ﷻ) says: ﴿When you divorce women﴾ – this refers to the revocable divorce, which is the first or second *ṭalâq*.

﴿and they have approached [the end of] their waiting periods﴾ that is, they are close to the end of their ‘iddah,

﴿either retain them on equitable terms or release them on equitable terms﴾ that is, either take them back with the intention of fulfilling their rights, or release them without taking them back or harming them. Hence He says: ﴿Do not retain them in order to harm them, thus