

overstepping the limits», by this action of yours. What is permissible is keeping them on equitable terms and what is forbidden is harming them.

«if anyone does that, then he has wronged himself» even if the harm done affects another person, the intention to cause harm will backfire on the one who had that intention.

«Do not make a mockery of Allah's revelations». Allah (ﷻ) explained His limits very clearly; what was required was to know them and act accordingly, and keep those limits and not transgress them, because He did not reveal them in vain; rather He revealed them in truth, to be taken seriously and adhered to with all sincerity. Hence He forbade making a mockery of them, which means toying with them and abusing them, such as using them to cause harm by either retaining or releasing a wife, or divorcing frequently, or issuing three divorces at one time. In His mercy, Allah allowed divorce one at a time, out of kindness and in people's best interests.

«remember the favours Allah has bestowed upon you» in general, with praise and thanks, acknowledging that in the heart and physically striving to obey Allah

«and what He has revealed to you of the Book and wisdom», that is, the Sunnah. Both describe to you the paths of goodness and encourage you to follow them, and they describe the paths of evil, and warn against following them. Allah has told you about Himself and how He deals with His close friends and His enemies; He has taught you that which you did not know.

It was also suggested that what is meant by wisdom is deep understanding of Sharia; the Book contains the rulings and the wisdom highlights the wisdom of Allah in His commands and prohibitions. Both meanings are correct, hence Allah says: «to teach you» that is, by means of what He has revealed to you. This supports the idea that what is meant by wisdom is deep understanding of Sharia, because teaching is the result of explaining the rulings and the wisdom behind them.