

## Surah An-Nisa: 4: 128

Sunday, February 24 2013 | 5:00 AM

إِنَّ الْكُفْرَ بِاللَّهِ نَجْمُهُ وَسُنْبُغُهُ وَتَسْتَعْفِرُهُ وَتَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنِ يَهْدِهِ اللَّهُ  
فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

In this Muttaqin Series we are discussing Surah An Nisa which is mostly about the rights of the people and the rules and legislations regarding the society at large and the weaker and helpless segments of the society like women and orphans with the emphasis on reforming the society and the need of taqwa for fulfilling this job. Today we will discuss Ayah 128, the third place where muttaqin is mentioned; earlier we have discussed Ayah 1 and Ayahs 9 & 10.

### Ayah 128

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا  
صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ  
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.

In this ayah Allah SWT is mentioning the relationship between a husband and a wife and emphasizing about the importance of this relationship that the whole society is based on it. All of these relationships are not successful, sometimes the differences or the disputes between the spouses increase to an extent where one party or sometimes both think of separating through divorce or Khula'a.

When a person does not fulfill the rights of the other or behave contrary to what taqwa is demanding from him/her then problems arise and the relationship has injustice in it.

The Ayah is starting with a lady:

وَإِنْ أَمْرًا ۖ and if a women

خَافَتْ is from خاف which means fears

مِنْ بَعْلِهَا (زوجها) from her husband

The discussion is about some unsuccessful marriages where the wife is afraid and confused about her husband that whether he still have desire for her or likes her or not. Fear can be for two things from her husband which can cause the relationship to come to an end:

(1) نَشُورًا meaning some ill-treatment (تَرْفَعُهُ عَنْهَا); as if he is making himself far from her (تَبَاعَدُهُ عَنْهَا), hating her (كِرَاهِيَتُهُ) and he has a desire to leave her (رَغْبَةُ فِرَاقِهَا).

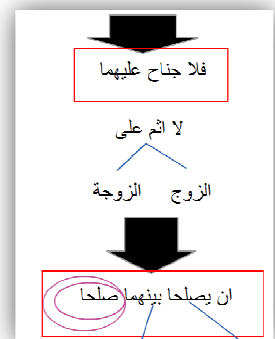
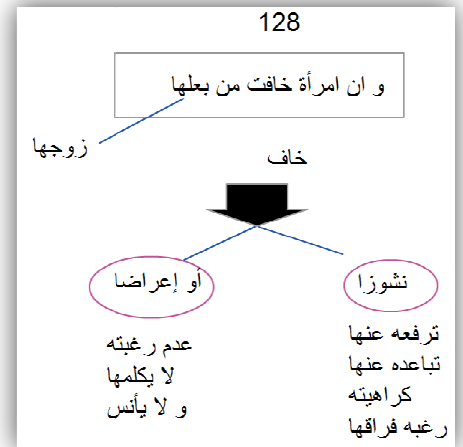
(2) إِعْرَاضًا evasion: neglecting her or avoiding her - even if the husband has not gone to that extent where he desires to leave her but they are living together but actually they are far away from each other; where the husband is deliberately evading from her; she can feel no desire for her (عَدَمُ رَغْبَتِهِ) or not talking to her means no communication between them (لَا يَكْلِمُهَا) or no intimacy between them (لَا يَأْنِسُ).

If any of these two or both of them (نَشُورًا أَوْ إِعْرَاضًا) happen then the women can react and can discuss it with someone or think of leaving the house or taking the divorce.

This relationship is very noble and should be taken as a matter beyond personal benefits only because this relationship is the unit of a society and there are wider consequences of any problems in the relationship which extent beyond the husband and wife.

فَلَا جُنَاحَ عَلَيْهِمَا there is no sin upon both husband and wife

Even if the situation is very difficult and disheartening but still Allah SWT is encouraging and recommending them to have a settlement between them instead of breaking the relationship; the advice is أَنْ يُصْلِحَا بَيْنَهُمَا صَلَاحًا - if they make terms of settlement between them – rather than the divorce – then that is recommended by Allah SWT and when this solution is given by our Creator then there must be a lot of wisdom in it. That's why we see that if a woman asks for



divorce without a valid reason then she will be deprived of even the smell of the paradise. This matter should not be taken lightly even in this type of situation when the man is not even talking to her and does not have a desire for her still they should prefer some settlement. يُصْلِحًا is from الإصلاح which means to reform, here it refers to reforming the relationship.

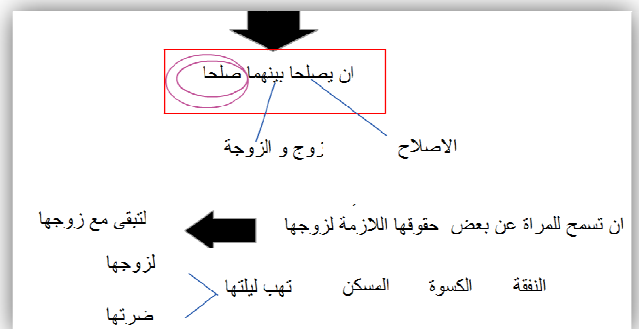
بَيْنَهُمَا means both of them – husband and wife – have to put in efforts to resolve the problem and reform the relationship. Even the people around the couple should never encourage breaking the relationship, rather they should always try to patch up and come up with a solution for the problem if possible.

صُلْحًا reconciliation – emphasis is given to the settlement – it does not mean you are saying to change the heart because if the man is not inclined towards his wife then it is difficult to change the heart but what is meant over here is that within the given circumstances both parties should work towards a settlement without breaking the relationship because this relationship is the binding force of so many other people around them particularly the children. Then a believer always have tawheed in his/her heart and they know that only Allah SWT can change the hearts and they pray their Rabb to change the heart of their spouse and save the relationship but for this you really need to put your heart in the prayer and make the intention right.

What type of fixing or reconciliation is required? In the marriage both the spouses have their rights and responsibilities. The wife will be required to leave some of her rights ( ان تسمح للمرأة عن بعض حقوقها اللازمة لزوجها ) in a manner that she will still be in her husband's house ( لتبقى مع زوجها ) taking care of the children and the house but they would not be enjoying a normal husband-wife relationship just for the sake of Allah SWT and decrease the unrest among so many people around them.

So Allah SWT is saying that there is no sin if the spouses would settle for some compromise and settle on leaving some rights on each other. The examples of leaving the rights may include leaving her periodic payments due from her husband ( النفقة ) or demand for clothing ( الكسوة ) or for a house ( المسكن ) or giving her right to spend time

( تهب ليلتها ) with her husband in favour of her husband ( لزوجها ) or to other wife ( ضررتها ), if there is any. All this settlement is better than the divorce.



Then next Allah SWT says:

وَالصُّلْحُ خَيْرٌ and settlement is best

All of these steps are to make us more focused in our life so that we are not only looking at ourselves and fighting for the rights (الصلح افضل من المنازعة على الحقوق) – this is the peace which is far better than fighting and asking for the rights and not to go into the enmity and create peace in the society as well. Allah SWT is addressing the believers and commanding them to have peace even with damaged relationships and we don't know that Allah SWT will put love and mercy in the same relationship because of the patience shown by the women.

*To be continued Insha'Allah on Tuesday, February 26<sup>th</sup>*



*Continued from Sunday, February 24<sup>th</sup>*

**Tuesday, February 26**

Whenever there is a mention of taqwa in the Quran we see that either Allah SWT is commanding us to have taqwa or mentioning about the rewards of taqwa.

We can always see how Allah SWT takes care of all the members of the society especially their rights. The Ayah we are discussing here is about the fears of a woman when her husband is not being nice to her or does not desire her anymore, even in that condition Allah SWT is telling them to reconcile the situation and come up with a solution to accommodate each other and live together for the integrity of the most important unit of the society. The advice is that settlement is better than separation (وَالصُّلْحُ خَيْرٌ) and has so much goodness in it.

ما المانع من الصلح؟ what prevents people from reconciliation, why people don't go for the settlement and quickly decide for the break up and separation? The human nature:

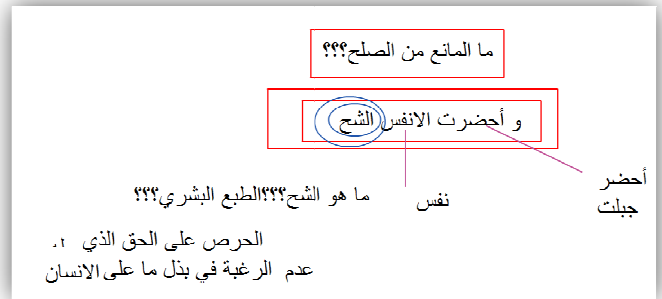
وَأَحْضَرَتِ الْأَنْفُسَ الشُّحَّ and present in human is stinginess

أَحْضَرَتِ is from أحضر meaning bring: meaning what bring them not to settle, they are tempted to or have this attitude or character (جبلت) not to settle. Allah SWT is telling to do لصلح but warning us that our نفس will

prevent us from doing what has been commanded by Allah SWT. Our **نفس** always tell us about our ego, telling bad things to be done, going against the commands of Allah SWT and creating problems to satisfy the inner self. SubhanAllah Ayat-ul-Quran purifies our **نفس** and tell us the right path – the path of peace and tranquility.

The **نفس** tempts us because of its greediness ( **الشح** ) – greediness to take all the rights and stingy in terms of letting go its rights. It does not want to compromise on its rights.

ما هو الشح؟ What is this **الشح** - the greediness which is in human nature ( **الطبع البشري** ) and prevents it from making any settlement. It is the greediness on its rights ( **الحرص على الحق الذي له** ). Allah SWT knows us and knows our cracks and weaknesses and He is informing us about the **الشح** . All the time people are thinking



about their rights and how to take their rights from others but Allah SWT will ask them on the Day of Judgment that whether they fulfilled their duties towards others and gave the rights of the people in a manner they wanted others to give them their rights. Allah SWT is informing us clearly about our weaknesses and reasons why we leave the good and opt for the evil SubhanAllah and we need to overcome our weaknesses. Be more concerned about rights of others and whether we are fulfilling their rights or not. Don't think about your rights, just leave them to Allah SWT and He will bring them to you.

We don't want to spend and give away anything to the people ( **عدم الرغبة في بذل ما على الانسان** ), we want everybody to give us and when it comes to giving others for the sake of Allah SWT then we don't have any desires for that. We want everybody to help us and we don't want to help others; this is greed - **الشح** . We need to extract and take that bad character from ourselves; that's why Islam always encourages about others and preferring others over yourself, love for others what you love for yourself. These are the matters of this duniya and people feel so greedy about this duniya, which is so temporary and deceiving. For love, helping others, giving – for everything we are greedy.

Allah SWT is telling us our weaknesses to make us realize our faults and try to remove and extract the evil characters from our inner selves ( **فلا بد من قلع هذا الخلق السيء** ). How to remove these cracks and weaknesses?

The solution is to pardon – forgive and forget and go against our nature because our nature tells us to be selfish and think only about ourselves and not to pardon. Our nature will tell us not give rights to others unless they give us our rights but you go against it and give others their rights even if they are not giving you yours – imagine if everybody starts doing like that then what type of society will be there? There will be no conflict but we see that the problems are increasing and increasing numbers of cases in the courts because of not pardoning others.

Ayat-ul-Quran reforms us and tells us to pardon – especially the husband-wife relationship – she is living with him but still not living. Let it go and rely on Allah SWT to bring your rights and even if that does not happen then Allah SWT will give you tranquility and will elevate your ranks for being patient and forgiving others for the sake of Allah SWT.

So the key is to pardon ( العفو ) the people and overlook ( السماحة ) their

mistakes and go against our nature ( بذل الحق الذي عليه ) – this is the jihad of the **نفس** . What will we achieve by following this pathway of pardoning and overlooking the mistakes of others? **الاقتناع ببعض الحق الذي لك** You will feel satisfied with whatever people give you – you will feel content by extracting the evil characters – this is a nurturing from Allah SWT in order to elevate our ranks – and for this we need Istiana Billah – seeking help from Allah SWT.

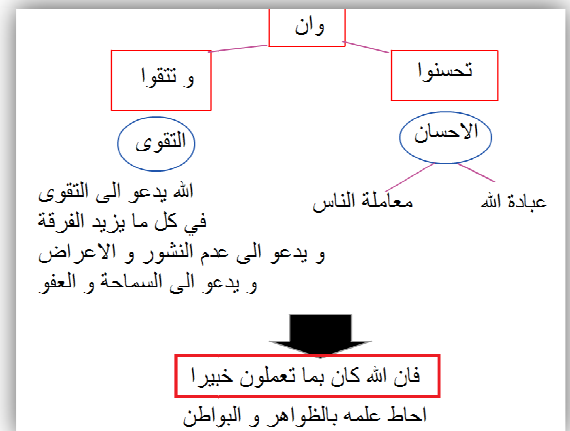
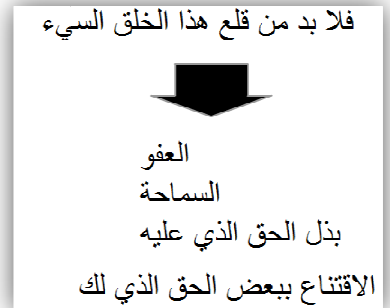
After mentioning **وَأُحْضِرَتِ الْأَنفُسَ الشُّحَّ** and how to go against the nature, Allah SWT is telling us the things required to overcome these difficult situations.

**وَأِنْ تُحْسِنُوا وَتَتَّقُوا** *And if you do good and fear*

Two things needed to overcome and solve this difficult situation of the husband and wife.

- الاحسان We need Ihsaan – to deal with Allah SWT in

worshipping Him ( عبادة الله ) and dealing with people ( معاملة الناس ) with Ihsaan – not waiting for them to do first – dealing with them in the best manner possible. When we do it for the sake of Allah SWT and worship Him in the best possible manner then it reforms our hearts and our hearts get attached to Him and



the greed of this duniya goes out of our hearts. Worship Allah SWT in a manner that as if you see Him and if you don't then He always sees you. This is Ihsaan. Always aware of Allah's presence, to be with Allah SWT always in your life, knowing Allah SWT with His Names and attributes then it is as if you know Him and you see Him.

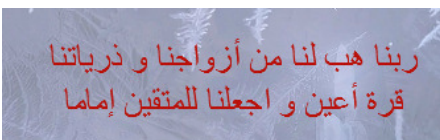
- التقوى We also need taqwa to deal with these situations – putting your heart in a cage – don't letting the heart get affected by these situations and overcoming the difficult situations.

Allah SWT invites us towards the taqwa especially in matters where people are involved and situations can increase the gap between them and their relationships ( *الله يدعو الى التقوى فى كل ما يزيد الفرقة* ). In the situations involving husband and wife relationship, if there is taqwa then it can save the relationship even if the wife has to compromise on the husband not giving her the rights. Allah SWT also invites us not to reject the good in the relationships ( *و يدعو الى عدم النشور و الاعراض* ) and to have taqwa from things which can intensify the rift between them – this is for both husband and the wife and He invites us towards pardoning and overlooking people's mistakes ( *و يدعو الى السماحة و العفو* ).

These are the two solutions to save ourselves from the greed ( *الشح* ) and then Allah SWT tells us what else can help us in attaining the Ihsaan and taqwa:

*فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا* then indeed Allah is ever, with what you do, Acquainted

When we know that Allah SWT is watching us and know all we are doing because His knowledge encompasses everything ( *احاط علمه بالظواهر و البواطن* ) this will encourage us to have Ihsaan and taqwa SubhanAllah. So taqwa and Ihsaan are the things needed to solve difficult situations between husband and wife and they should try to mend this relationship for the benefit of the society at large.



*Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.*