

## Surah An-Nisa: 4: 129

Sunday, March 03, 2013 | 5:00 AM

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَهْوَالِنَا مِنْ يَدَيْهِ اللَّهُ  
فَلَا مُضِيلَ لَهُ وَمَنْ يُضِلِّمْ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Last week we discussed Ayah 128 of Surah An Nisa where we discussed a situation where the wife is afraid of her husband as either he has become harsh to her or has lost interest in her; but Allah SWT has commanded the spouses to have taqwa and give up some rights – especially from the wife – to continue the relationship and maintain the integrity of a family. Now we discuss Ayah 129 where we see that taqwa is required in all the family matters and here a different situation is given.

### Ayah 129

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ  
الْمَيْلِ فَتَذَرُوهَا كَالْمَمْلُوقَةِ وَإِنْ تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا  
رَحِيمًا

And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful.

Ayah 129 is also discussing the husband-wife relationship, especially if the husband has more than one wife. In the beginning of this Surah Allah SWT mentioned that a man can marry 2 or 3 or 4 wives<sup>1</sup> but justice is needed to deal with them.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ *And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so].*

نفي للمستقبل Negating something in the future

وَلَنْ تَسْتَطِيعُوا is from استطاع meaning ability to do something. Combining them together means you will never be able to do it because Allah SWT knows His creation.

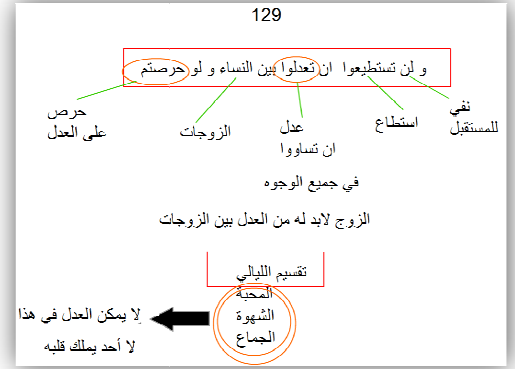
وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِسُوا مَالَكُمْ مِنَ النِّسَاءِ مَنَىٰ وَكُنْتُمْ فَلَآنِ  
يَخِفْتُمْ أَلَّا تَمِيلُوا أَوْ مَا تَلَآتُ الْأَمْوَالُ فَإِنَّ الْأَمْوَالَ لِلْيَتَامَىٰ وَالنِّسَاءِ وَالْأَوْلِيَاءِ

<sup>1</sup> *And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].*

وَأَنْ تَعْدِلُوا (عدل ان تساووا) in dealing with them in justice and equality  
(في جميع الوجوه) in every affair

بَيْنَ النِّسَاءِ (الزوجات) - Between the wives refers to wives here  
and not any ladies

وَلَوْ حَرَصْتُمْ (حرص على العدل) Even if you keen to do the justice



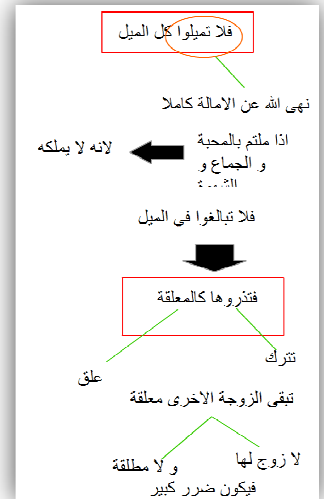
So this part of the ayah is telling that as Allah SWT knows His creation well so He knows that even if the husband is keen to do justice among his wives and tries his level best but still he will not be able to do justice between his wives (الزوج لا بد له من العدل بين الزوجات).

May be the husband has equally divided the nights (تقسيم الليالي) or the days between them; for example if he has two wives then one day with one wife and the next with the other wife. As far as this is concerned it is possible to equally divide the time, what is problematic is the feelings and the emotions of the heart especially regarding the love (المحبة) or the desire (الشهوة) for one wife more than the other and having relationship (الجماع) with them. So in these three it is not possible to deal equally and justly with the wives (لا يمكن العدل في هذا).

Allah SWT has said that the husbands need to deal with their wives with justice but we know that it is really difficult because we don't control our hearts and no one owns his own hearts (لا أحد يملك قلبه). Prophet Muhammad SAW was dealing with his wives justly in terms of time and their expenses but he used to supplicate His Rabb for forgiving him for any injustice<sup>2</sup>. He prayed to Allah SWT that please don't blame me for something which I don't have control and don't own them (هذا قسمي فيما أملك فلا تلمني فيما لا أملك).

فَلَا تَمِيلُوا كُلَّ الْمَيْلِ So do not incline completely [toward one]

So here Allah SWT is commanding the husband not to incline towards one completely; even if in heart one feels inclined towards one wife he should not abandon the other totally in every respect (نهى الله عن الامالة كاملا) to the extent that the other wife starts feeling miserable. So if a husband is inclined towards one wife in



<sup>2</sup> I may have unintentionally shown more love to one of them than the others and this would have been injustice. So, O Lord, I take refuge in Your grace for those things which are beyond my power. Tirmidhi, "Nikah," 41. / 4. Bukhari, "Adab," 68.

terms of love ( المحبة ) or desire ( الشهوة ) or relationship ( الجماع ) still it is acceptable as long as he is not completely inclined towards one wife, exaggerating in the inclination ( فلا تبالغوا في الميل ) forgetting the others because these feelings are not in his control and he does not own them ( لانه لا يملكه ).

So what happens when injustice is done with one wife though she is still his wife?

فَتَذَرُوهَا كَالْمَعْلُوقَةِ *and leave another hanging*

فتذروها Meaning leave her ( تترك ) in a hanging position ( علق from كالمعلقة ). So this wife towards whom the husband does not have inclination will be hanging ( تبقى الزوجة الاخرى معلقة ) in a sense that she is married but still she is like neither married ( لا زوج لها ) nor divorced ( و لا مطلقة ) so it is really unfair to be inequitable, which will cause a great harm to her ( فيكون ضرر كبير ). At least she needs some share from him in terms of his time and attention.

If the husband cannot control his heart then what should be done ( ماذا يفعل الزوج؟ ) to avoid this situation?

وَإِنْ تُصْلِحُوا وَتَتَّقُوا *And if you amend [your affairs] and fear Allah*

وان تصلحوا So the husband needs to fix what he has ruined ( اصلح ) so how to amend that situation which he has destroyed himself by showing complete inclination towards one wife ( ما افسدتم من الامور من الميل الكامل ). So even if you have no control over your heart, you need to be fair with what you own ( القسمة بالعدل فيما تملك ); for example if you have taken out one wife for outing then you need to take another one for outing as well or if the husband is giving gift to one wife then he should give to other also. This is doing justice with the things you own and over which you have control.



For the relationship it is said to do this by force; forcing these on yourself ( تفعلوا ذلك اجبارا ) even if the husband does not love that wife or does not have any desires for her but dealing in these matters justly is a must to give the wife her rights ( احتسابا لحق الزوجة ) – and while fulfilling these rights hoping for the reward from Allah SWT. If we think then it is a difficult situation for the husband that despite having no desire for her, he is fulfilling her rights so lot of taqwa ( و تتقوا ) is needed because he has to go against his heart and desires so he has to guard his heart under all situations ( في جميع الاحوال ) against falling under any situation which can be displeasing to Allah SWT and can create misery for the wife.

And then Allah SWT is telling us فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا **then indeed, Allah is ever Forgiving and Merciful.**

So while in the situation if the husband, despite having no interest and desire for one wife, is striving to be just with all wives with the things over which he has control, commits some unintentional mistakes then Allah SWT is telling that He is the Most forgiving and merciful, He knows even what is there in the hearts. So looking at the efforts made by the husband even if there is some deficiency and complete inclination towards one wife ( غفر الله لكم ورحمكم من الميل التام ) and then he tries to amend his affairs to do justice with all the wives as much as possible, because the husband has no control and power to do complete justice with all of the wives ( الأزواج لا يقدرُونَ على العدل الكامل ) then Allah SWT will forgive it out of His perfect mercy on His slaves SubhanAllah.

فان الله كان غفورا رحيمًا

غفر الله لكم ورحمكم من الميل التام  
الأزواج لا يقدرُونَ على العدل الكامل

*We have entered a new day and with it all dominion is Allah's. Praise is to Allah. None has the right to be worshipped but Allah alone, Who has no partner. To Allah belongs the dominion, and to Him is the praise and He is Able to do all things*



*We ask Allah ﷻ for His forgiveness and Mercy. Anything that is good from these notes is from Allah ﷻ. Any mistakes & misrepresentations are my own. I ask Allah ﷻ for His acceptance of all our good deeds and forgiveness of our sins Ameen.*