

Quranan Arabiyyah

Surah Al Mujadilah

February 8, 2019

The special thing about this Surah is that in each ayah, Allah SWT's name is mentioned. Allah SWT tells us that with Him, as long as we are alive, we can always turn back to Him.

In this particular surah, the man really hurts the feelings of his wife, he has broken heart. In this case, he has to repent to Allah SWT and only He can change the heart of the person he has hurt because only He is Al Jabbar, the Turner of hearts.

In ayaat 3 and 4, the purpose is the end - in the third ayah is the admonition, and in the fourth, the reminder to attach only to Allah SWT. Whatever is decreed is for the best for us, to improve out attachment to Allah SWT.

Ayah 3

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَنْ يَتَمَاسَّاهُ ذَلِكَمُ
تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And those who pronounce thihar from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allah is Acquainted with what you do.

This is related to the *hukum* for the men who do the *thihar* to their wives, in particular but also applies to situations where a relationship is changed from what it actually is, because it can be painful for that person. It is also a lie, and we should always be aware of our speech.

These men then want to come back to their wives and have relations with her, and for this to be allowed again, the man must free a slave. The freeing of a slave or equivalent money is of course a sizeable penalty, implying that the sin is also big.

This is an admonition (stronger than advice, with elements of both hope and fear) for the wrongdoer. When one hurts another person, then you can't just apologize and be done with it, there should be something done to make up for his actions. And this ayah ends with the reminder that, Allah SWT is All Aware, He will know what motives and intention you do the

actions with. He also knows how to fix the matter completely, in every way that it needs to be fixed in.

Ayah 4

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّ ۖ فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا
ذَلِكَ لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۖ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَاللَّكَافِرِينَ عَذَابٌ أَلِيمٌ

And he who does not find [a slave] - then a fast for two months consecutively before they touch one another; and he who is unable - then the feeding of sixty poor persons. That is for you to believe [completely] in Allah and His Messenger; and those are the limits [set by] Allah . And for the disbelievers is a painful punishment.

Allah SWT then gives an alternative in this ayah, in the event that a person is unable or does not want to free a slave, then he must fast two consecutive months, or if even that is not possible then he must feed 60 poor people. Allah SWT is aware who can and cannot free a slave, and who can and cannot fast.

There was a woman who committed *zina* and ended up getting pregnant from it, and when she went to Rasool SAW for punishment but he kept sending her back to repent and but she would keep returning because her guilt was true. This shows when someone really wants to return to Allah SWT, they will. Same was the case with Ka'ab ibn Malik.

And these actions are to increase belief in Allah SWT, and this man ended up committing a sin and his faith decreased because of it, so this is an expiation and will fix his faith, inshaAllah. These are the *hudoos* or boundaries of Allah SWT between the people.

And Allah SWT says those who disbelieve in this, find it painful to do these things, then violating the rules is even more painful with punishment in the Hereafter.