

## Surah 4. An-Nisaa

Asad: And if a woman has reason to fear ill-treatment from her husband, or that he might turn away from her, it shall not be wrong for the two to set things peacefully to rights between themselves: for peace is best, and selfishness is ever-present in human souls. But if you do good and are conscious of Him - behold, God is indeed aware of all that you do.

Malik: If a woman fears cruelty or desertion from her husband, there is no blame if both of them agree to reconcile by means of a compromise, after all compromise is better. Human souls are prone to narrow-mindedness, but if you show generosity and fear Allah in your dealings, surely Allah is well aware of your actions.

Pickthall: If a woman feareth ill treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, Lo! Allah is ever Informed of what ye do.

Yusuf Ali: If a wife fears cruelty or desertion on her husband's part there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practice self-restraint Allah is well-acquainted with all that ye do. <sup>638</sup>

Transliteration: Waini imraatun khafat min baAAaliha nushoozan aw iAAaradan fala junaha AAalayhima an yusliha baynahuma sulhan waalssulhu khayrun waohdirati alanfusu alshshuhha wain tuhsinoo watattaqoo fainna Allaha kana bima taAAamaloona khabeeran

Khatab:

If a woman fears indifference or neglect from her husband, there is no blame on either of them if they seek fair settlement, which is best. Humans are ever inclined to selfishness.<sup>1</sup> But if you are gracious and mindful of Allah, surely Allah is All-Aware of what you do.

## Author Comments

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This implies that many husbands and wives are unwilling to give the other their rights.

638 - To protect the woman's economic interests, various rules are prescribed for dower in marriage. But

the sanctity of marriage itself is greater than any economic interests. Divorce is, of all things permitted, most hateful to Allah. Therefore if a breach between husband and wife can be prevented by some economic consideration, it is better to make that concession than to imperil the future of the wife, the children, and probably the husband also. Such concessions are permissible, in view of the love of wealth ingrained in unregenerate man, but a recommendation is made that we should practise self-restraint, and do what we can to come to an amicable settlement without any economic sacrifice on the part of the woman.

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