

And men are the upright **protectors and guardians** of justice for women, because of what [wealth] the God/dess has bestowed on some over others, and because they spend from their **wealth**. Then the righteous women are devoted, **guarding** the Unseen that the God/dess entrusts them to guard.

And those from whom you fear unfaithfulness, advise them, and elude them in bed, and **indict them**. Then, if **they grant you unity**, then do not seek a way **opposing them**. Indeed, the God/dess is most high, most great. And if you fear a **separation** between the two, send an **arbitrator from his people and an arbitrator from her people**. If **both desire** reconciliation, the **God/dess will produce reconciliation between them**. Indeed, the God/dess is all knowing, most aware.

—4:34-35

Nahida S. Nisa's translation

**qawwamuna** | To specify that 4:34 is demanding men behave justly, the word can be examined in another Qur'anic verse in which its legal and social function is clear: "Be ever steadfast in upholding equity and securing justice [**qawwameena**], **bearing witness to the truth** for the sake of the God /dess **even though it be against yourselves**, or your parents and kin, **whether the individual be rich or poor**; the God/dess stands closest to either." (4:135)

**hafizatun** | A hafiz, in common use, is a memorizer, or keeper/**protector**, of the Qur'an itself, and so are women **guardians** of the moral sphere: they hold the aforementioned men in the verse accountable for the Unseen, oppressive infringements men invoke due their "wealth" (not purely monetary) of advantages in society. The parallel structure of this verse as it shifts from men to women acts as the check to powers it describes, appointing women as the **maintainers** of men (by demanding accountability) as men had been appointed the **guardians** of women via jihad for their rights.

**dribuhunna** | The description describes a divorce proceeding; thus, this word is translated as "indict" meaning "to formally charge" or "to strike a lawsuit." Since divorce arrangements are made through the summoning of representation (**arbitrators**), this is the most accurate translation. Important note: "they grant you unity" also conforms to the allusion to divorce, "union" versus "separation." "They grant/give you" is the literal structure of the Arabic, denoting free will and harmonious agreement rather coerced obedience.

**yuwafiki** | It is the God/dess who reconciles; this shields against disregard of the couple's consent to impose "patience" on the unwilling.