

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Tafsīr Course:

# Sūrah al-Hujarāt

A series of lectures explaining Suratul-Hujarāt. Our teacher, Abu al-‘Abbās Mūsá Richardson, takes us through the lessons taught in this Sūrah; which are the moral values and a general code of behaviour that the Muslim Ummah should follow to establish an upright Muslim community.

By Abu al-‘Abbās Mūsá Richardson

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## Introduction

Ibn Kathīr mentions that Sūrah al-Hujarāt is a Madīnan Sūrah. It is important for a Scholar to mention whether the Sūrah is Makkan or Madīnan so it is known to whom the Sūrah is addressed to.

Any Sūrah that was revealed before Hijrah is a Makkan Sūrah.

Any Sūrah revealed after the Hijrah is a Madīnan Sūrah.

Makkan Sūrah	Madinan Sūrah
<p>The Suwar are addressed to the Mushrikūn - the pagans and the Jews and Christians.</p> <p>Al-Qamar said that everything you find in the Qur'ān that starts with 'O Mankind...' or 'O people...' then this the Mekki stage, before the Hijrah.</p> <p>Ikrimah added, if an ayāh starts with 'O sons of Aadam...' then it is a Makkan Sūrah.</p>	<p>The Suwar are addressed to other than the Mushrikūn. They start with 'O people of the Book' or 'O you who believe!'</p> <p>Al-Qamar said that any Sūrah that starts with, 'O you who believe...' then it is a Madīnan Sūrah, after Hijrah.</p>
<p>The Suwar are short.</p>	
<p>The Suwar are powerful in meaning. They talk about the Day of Judgement; affirming the Messengership of the Muhammad (sallallāhu 'alayhi wa sallam) and that he was truthful; mentioning the stories of the past bringing admonitions; reminding the people of Rubūbiyyah (that Allāh is the Lord and Creator, the One who Provides, the One who brings life and death), that He alone deserves worship; affirmation of the basics of 'Aqīdah (the belief system); the order of patience to withstand the pressures and torment of the disbelievers.</p>	<p>The Suwar mention more about legislation. They talk about the halāl and the harām; the obligations; the details of fiqh, the inheritance system; the economic systems; the order to fight for the sake of the religion.</p>

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**O you who believe! Make not (a decision) in advance before Allāh and His Messenger (sallallāhu `alayhi wa sallam), and fear Allāh. Verily, Allāh is All-Hearing, All-Knowing.**

**O you who believe! Raise not your voices above the voice of the Prophet (sallallāhu `alayhi wa sallam), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.**

**Verily, those who lower their voices in the presence of Allāh's Messenger (sallallāhu `alayhi wa sallam), they are the ones whose hearts Allāh has tested for piety. For them is forgiveness and a great reward.**

[Sūrah al-Hujarāt(49):1-3]

### **Points of Benefit from the First 'Āyah:**

- Proof that this is a Madinan Sūrah is that it begins with 'O you who believe!'
- Ibn Abbās (radhiyallāhu `anhu) said that when you hear Allāh's statement, 'O you who believe!' then give it your full attention. For verily, there is some goodness that you are about to be ordered to do, or there is some evil that you are going to be prohibited from. (Collected by Sayūti)

- What is the great good that Allāh is calling to, or the great evil that He is prohibiting us from in this ‘āyah?

‘Do not put forth \_\_\_\_\_ in front of Allāh and His Messenger.’

The verb requires an object. (E.g. Zayd hit \_\_\_\_\_. We are waiting for the object. Who did Zayd hit?) Therefore it includes different types of things that you could put in the blank. E.g. don’t put your opinion in front of Allāh and His Messenger (sallallāhu ‘alayhi wa sallam), don’t put your judgement in front of Allāh and His Messenger (sallallāhu ‘alayhi wa sallam), don’t put your rules in front of Allāh and His Messenger (sallallāhu ‘alayhi wa sallam), don’t put your war strategies in front of Allāh and His Messenger (sallallāhu ‘alayhi wa sallam).

- Ibn Abbās (radhiyallāhu ‘anhu), the great Scholar of tafsīr, said that ‘Do not put forth anything in front of Allāh and His Messenger’ means: don’t say anything until Allāh ta’āla has Spoken about it in the Qur’ān or the Messenger (sallallāhu ‘alayhi wa sallam) has spoken on the issue.
- Therefore, in Arabic grammar, when the object is taken away it brings the benefit of including everything.
- Some Scholars of Tafsīr mentioned that ‘Do not put forth \_\_\_\_\_ in front of Allāh and His Messenger’ to mean you cannot slaughter on Yawmul Nahr - the Companions making Hajj with the Prophet (sallallāhu ‘alayhi wa sallam) do not slaughter your animals before the Prophet (sallallāhu ‘alayhi wa sallam) slaughters his animal.
- Others said that it means you do not fast one or two days before Ramadhān, rather you eat in those days before Ramadhān and you wait until the moon has been sighted or Sha’bān has been counted thirty entire days.
- Abu ‘Ubayda (Imām al-Bukhārī relied upon him and mentioned him in many chapter titles) d. 224, a Scholar of the Arabic language, said that the Arabs used to say, “Don’t put anything in front of your father or Imām.” Meaning, don’t allow any type of order or prohibition to come except from the chief or your father. It was an expression in Arabic. A good way to make tafsīr is to understand the Arabic as it was understood by the Arabs at the time of revelation and understand the composition in light of that. So, do not prohibit and do not order people with things unless they are ordered and prohibited in the Qur’ān or by the Prophet (sallallāhu ‘alayhi wa sallam).
- Some of the Scholars wrote books with a beginning of ‘bismillāh’ without an introduction to the book; due to the ‘āyah: ‘Do not put forth \_\_\_\_\_ in front of Allāh and His Messenger. For example Imām al-Bukhārī does not have an introduction and begins his book with ‘hadathana...’
- Allāh says in the ‘āyah (what translated means) ‘fear Allāh’. Shankītī (rahimahullāh) said that ‘fear Allāh’ means obeying the orders and staying away from His prohibitions. Talq ibn Habeeb (rahimahullāh) mentioned five points when describing the meaning of taqwá. He said that the meaning of taqwá of Allāh is that you work with the deeds that are obedient to Allāh, hoping for the reward from Allāh and that you abandon the disobedience of Allāh, upon a light from Allāh (meaning, guidance from His Book and the Sunnah of the Prophet (sallallāhu ‘alayhi wa sallam)), fearing the punishment of Allāh.

- Allāh ends the ‘āyah by saying (what translated means), **‘Verily Allāh is All-Hearing, All-Knowing.’** The benefit we can extract from Allāh finishing this ,āyah with the mentioning of these two attributes. It supports the meaning of ‘don’t put your statements, opinions and rulings in front of Allāh’ over ‘don’t put your actions in front of Allāh’. As if you were to put your statements, opinions and rulings in front of Allāh, then He ta’āla would know about it and hear it, **‘Verily Allāh is All-Hearing, All-Knowing.’**

Deriving this from the ‘āyah is called tafsīr munnāsibah - the relationship of the end of one ‘āyah to the beginning of another; or the relationship of the end of the ‘āyah to the beginning of the same ‘āyah.

Here, the end of the ‘āyah aids the tafsīr.

- We affirm two Attributes for Allāh in this ‘āyah in a way that is no way like the creation, in a perfect and complete manner with no deficiency. Allāh is All-Hearing. Hearing that is perfect and complete and He does not miss the slightest sound in the Heavens and the Earth. Allāh has complete and perfect knowledge. This knowledge was not preceded by ignorance, nor will it be followed by forgetfulness.
- We can affirm the Attributes of Allāh the same way Imām Mālik affirmed the Attributes of al-isitwā (rising up). The rising of Allāh above His Throne is well-known, the exact details of how He rose are unknown. Belief in that is obligatory on us, and asking about the specific details is an innovation in religion. This is the aqīdah of Ahl-us-Sunnah in a nut-shell of believing in the Names and Attributes of Allāh.

## Points of Benefit from the Second ‘Āyah:

- ‘O you who believe’ is a call to the people of īmān. The people called upon are those who have believed in their hearts, acted on their limbs and spoken with their tongues.
- ‘Raise not your voices above the voice of the Prophet (sallallāhu ‘alayhi wa sallam),’ is the second prohibition from Allāh ta’āla. It is to give the believers good character with proper interaction with his Messengers and those who inherit from them (this is to be implied also to how a person deals with his elder Scholars).
- ‘nor speak aloud to him in talk as you speak aloud to one another,’ means to not speak loudly and boldly in the presence of the Messenger (sallallāhu ‘alayhi wa sallam). It is a command to refine manners in his (sallallāhu ‘alayhi wa sallam) presence and to deal with him respectfully.
- Allāh ta’āla has indicated here that not implementing these manners is a very grave affair, as they can lead to your actions becoming null and void.
- Good character is from the most important affairs that our deen came to teach us about.

- When Thābit ibn Qays heard this ‘āyah, he thought that this ayah was revealed about himself. He was very sad as he thought that his deeds were null and void. The stance of a believer is that he looks towards himself. It was actually revealed due to an argument between Abū Bakr and ‘Umar (radhiyallāhu ‘anhumā).
- The way of the true believer is to feel that an ‘āyah revealed was to admonish himself. A munāfiq feels that an ‘āyah was revealed to admonish other people.
- Proof that there were more than ten people promised Jannah, as the Prophet (sallallāhu ‘alayhi wa sallam) mentioned that Thābit ibn Qays was from Jannah.
- A believer takes care of the content of their speech and the manners in which they are said.

### Points of Benefit from the Third ‘Āyah:

- Those who talk calmly and mildly around the Prophet (sallallāhu ‘alayhi wa sallam) and the Scholars, are the people that Allāh ta’āla has tested for taqwá. Those people being eluded in the ayah have passed the test, as Allāh says that they have forgiveness.
- Allāh affirms for them forgiveness. He doesn’t describe which kind of forgiveness, so it means all types of forgiveness which does not have a limit.
- One of the best ways we are encouraged to work for the Jannah is that we are told in an ambiguous way what is available in Jannah; what no eye has every seen, what no ear has ever heard and what has never come to the mind of a human being.

**Verily, those who call you from behind the dwellings, most of them have no sense.**

**And if they had patience till you could come out to them, it would have been better for them. And Allāh is Oft-Forgiving, Most Merciful.**

**[Sūrah al-Hujarāt(49):4-5]**

### **Points of Benefit from the Fourth ‘Āyah:**

- Aqra, a bedouin, (radhiyallāhu ‘anhu) used to call out to the Prophet (sallallāhu ‘alayhi wa sallam), wanting him to come out of his house, saying, “Yaa Muhammad, Yaa Muhammad.” So, Allāh ta’āla mentioned this specific violation of proper manners and singled it out in this ‘āyah, mentioning that this is a sign of people who don’t have any ‘aql or little sense.
- The bedouins tended to put a lot of work and effort into correcting and refining their manners. The Scholars mention the virtue of the one who has to refine his manners verses the one who has good manners naturally.

Some Scholars hold the opinion that the one who has good manners naturally, maybe doesn’t have an intention behind what they are doing. However, the one who has to struggle to control each and every phrase and action to do it in a way that is pleasing to Allāh; then is thinking about Allāh in each and every action. Based on this some of the Scholars said that the one who is working on his manners, trying constantly to refine them, is more virtuous than the one who has them naturally.

From the other angle, the Scholars said that the one who has good manners naturally has a virtue that the others don’t have - he has good manners in all situations. The other one may lose their good manners many times.

- The name of the Sūrah, 'Hujarāt', is mentioned in this Sūrah. 'Hujarāt' which means from behind the walls of the rooms. Sūrah al-Hujarāt is named because of the story mentioned in this Sūrah; or a phrase that is mentioned in this Sūrah which is not mentioned in the rest of the Qur'ān.

- Reasons for the naming of the Chapters in the Qur'ān:

Sometimes the Sūrah is named after an event or story that took place.

[Sūrah Al-Kahf(18), Al-Mujadilah(58), Al-Baqarah(2)]

Sometimes the Sūrah is named after an animal mentioned in the Sūrah.

[Sūrah Al-Baqarah(2), An-Naml(27), An-Nahl(16), Al-'Ankabut(29), Al-An'am(6)]

Sometimes the Sūrah is named after something that Allāh swears by.

[Sūrah Al-Lail(92), Ad-Duha(93), Ash-Shams(91), At-Tin(95)]

Sometimes the Sūrah is named after important people that are praised in that Sūrah.

[Sūrah Maryam(19), Nur(71), Luqman(31), Al-'Imran(3), Yusuf(12)]

Sometimes the Sūrah is named after a group of people blamed or spoken ill of in that Sūrah.

[Sūrah Al-Munafiqun(63), Al-Kafirun(109)]

Sometimes the Sūrah is named after the hurūf in the Sūrah.

[Sūrah Ya-Sin(36), Qaf(50), Ta-Ha(20)]

Sometimes the Sūrah is named after particular events, specifically relate to the Day of Judgement.

[Sūrah Az-Zalzalah(99), Al-Infitar(82), Al-Inshiqaq(84)]

Sometimes the Sūrah is named after a phrase that is not mentioned in the rest of the Qur'ān.

[Sūrah Al-Hujjaraat(49), Al-Masad(111), Al-A'raf(7), Al-Anfal(8)]

Sometimes the Sūrah is named after the very first word of the Sūrah.

[Sūrah Ar-Rahman(55), 'Abasa(80), Al-Haqqah(69)]

Sometimes the Sūrah is named after the last word on the first verse.

[Sūrah Al-Falaq(113), An-Nas(114), Al-Fil(105), Al-Kauthar(108), Al-Ghashiyah(88)]



- There are two types of ‘aql.

‘aql al-rushd - good sense. If a person does not have this type of ‘aql they can be held blameworthy for that. The people have ‘aql given from Allāh ta’āla, but they are not using it.

‘aql of taqleef - a person has basic understanding, they are not majnūn.

- In the ‘āyah -‘Most of them have no sense’ - this type of ‘aql is ‘aql al-rushed. They had ‘aql, but they were not using it.
- A person who does not apply the proper manners taught in Islām can be described as a person without ‘aql.
- ‘Most of them have no sense’ - indicates that some bedouins were using their intellects and had good manners.

## Points of Benefit from the Fifth ‘Āyah:

- ‘And if they had patience till you could come out to them, it would have been better for them.’ - the patience mentioned here is the patience from raising the voice and patience from shouting out the name of the Prophet (sallallāhu ‘alayhi wa sallam) to get him to come out of his house. This is patience upon obedience.

- There are three basic types of patience:

First - patience in times of calamity

Second - patience in keeping away from the prohibited affairs

Third - to stick to a righteous action once a righteous action has been performed

The third kind is the most difficult kind of patience.

- The patience being referred to in this ayah is the third type of patience. It also involves the second kind of patience.
- Some people hold that the meaning of ‘it would have been better for them’ is that it is mustāhab and not wājib. The meaning here is that it is wājib. In Sūrah Al-Imrān:

**And had the people of the Scripture (Jews and Christians) believed, it would have been better for them;**

[Sūrah Al-Imraan(3):110]

It was wājib on them to believe.

**O you who believe (Muslims)! When the call is proclaimed for the Salāt (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allāh and leave off business (and every other thing). That is better for you if you did but know!**

[Sūrah Al-Jumu'ah(62):9]

By consensus it is harām to perform business transactions at the time of Jumu'ah and it is wājib to go to Jumu'ah.

- Something that is 'better for you' could be mustāhab or wājib. There is no proof that it is has to be mustāhab.
- 'It would have been better for them' because they would have been in the favour of the Prophet (sallallāhu 'alayhi wa sallam) and not have angered him. The Prophet (sallallāhu 'alayhi wa sallam) would have given them what they wanted if they waited for him to come out.
- After exposing the bad characteristic of calling out the Prophet (sallallāhu 'alayhi wa sallam) from behind the walls, Allāh ends the ayah with 'And Allāh is Oft-Forgiving, Most Merciful.' We affirm that Allāh is Ghafoor. He is All Forgiving, He is continuously forgiving. He is Raheem, Merciful - the possessor of all encompassing mercy. The Rahmah referred in the word Raheem is specific to the believer. If they make tawbah, Allāh will forgive them and have mercy on them. If the 'āyah ends with 'And Allāh is Oft-Forgiving, Most Merciful.' it means Allāh has excused them for this sin. This is the science of the relationship of one thing to another that is mentioned in the Qur'ān - munāsibāt.

**O you who believe! If a fāsiq (liar- evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.**

**[Sūrah al-Hujarāt(49):6]**

### **Points of Benefit from the Sixth ‘Āyah:**

- Allāh has mentioned ‘O you who believe’ for the third time in six ‘āyat.
- Fāsiq means linguistically a rebellious person/ someone who has left the obedience of Allāh. In the ‘āyah it is a person who falls into a major sin or a person who persists in minor sins.
- Ibn ‘Uthaymīn described the fāsiq as the one who has deviated in his ‘aqīdah, in his dīn or his personal integrity. Whoever deviates in any of these three affairs can be considered a fāsiq.
- Fāsiq is the opposite of al-adl - the upright person. Adl is a person who has five characteristics: he is a Muslim, above the age of puberty, he has intellect (not majnoon), not a fāsiq, he has not fallen into sinning - major or persistent minor sinning and he has not gone against the customs of the people in way that people do not take him seriously. Therefore a fāsiq is the opposite of adl. If he is a fāsiq his hadīth cannot be accepted.
- A fāsiq persists in the acts of disobedience or the abandoning of obligations, however it does not reach the level of disbelief in Islām.
- ‘With any news’ is general and includes any type of news.
- News from a fāsiq is to be investigated before it is accepted. It is not to be accepted straight away or rejected, it has a chance to be truthful.
- If an adl comes with you with some news then accept it; which is the opposite meaning of the ayah. There are some exceptions (someone accusing someone else of zina - four witnesses are needed).
- Allāh has prohibited from accepting such a report so that people are not harmed with ignorance. Allāh has described the accepting of a report from a fāsiq as jahālah - an act of ignorance. Jahālah is the one who disobeys Allāh and does not follow the guidance given to him in the Book of Allāh.

- The Prophet (sallallāhu ‘alayhi wa sallam) prohibited us from spreading unfounded reports to cause fitnah or truthful reports to cause harm between people. The Prophet (sallallāhu ‘alayhi wa sallam) forbade us from slandering and carrying tales. The tale carrier has a severe penalty facing him of not entering Paradise. The mention of a tale carrier proves that tale carriers exist, therefore the manners pointed out in this ayah should be adhered to. Do not act upon the news from a fāsiq until the news is verified.
- The sin of carrying tales between people to cause fitnah is a grave sin. It is a source of punishment in the grave.
- Reports of unknown people are not to be taken.

**And know that among you there is the Messenger of Allāh (sallallāhu `alayhi wa sallam). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allāh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allāh and His Messenger (sallallāhu `alayhi wa sallam)) hateful to you. Such are they who are the rightly guided.**

**(This is) a Grace from Allāh and His Favour. And Allāh is All-Knowing All-Wise.**

**[Sūrah al-Hujarāt(49):7-8]**

### **Points of Benefit from the Seventh ‘Āyah:**

- ‘And know that among you there is the Messenger of Allāh (sallallāhu `alayhi wa sallam).’ this is stated to recognize the status of the Messenger of Allāh (sallallāhu `alayhi wa sallam). So we must honour him, revere him, have good manners around him and obey his order. Verily, he is more knowledgeable about what benefits you, he is more vigilant over you than your own self, his opinion is more complete than your own opinions for your own selves.
- ‘If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble.’ The Prophet (sallallāhu `alayhi wa sallam) did not follow the opinions of the Sahābah. For example, when the Companion wanted to do a lot of fasting and the Prophet (sallallāhu `alayhi wa sallam) eventually directed him to the fast of Dāwūd (‘alayhi wa sallam). The Companion took on that commitment, but it became hard on him when he grew old. If he stuck to the Mondays and Thursdays as the Prophet (sallallāhu `alayhi wa sallam) recommended him to do consistently, it would have been easier for him. Also, mentioned the hadīth of when the Companions wanted to pray the whole night.
- The legislation has never been sent to agree with the whims of the people. The Companions, the best of the people after the Prophets, left their opinions that were in contradiction with the message of Islām.

- ‘But Allāh has endeared the Faith to you and has beautified it in your hearts,’ this is in the heart of the Sahābah specifically. He makes love of obedience to the Prophet (sallallāhu ‘alayhi wa sallam) beloved to the hearts of the believers.
- ‘Faith’ (īmān) here is a specific kind of īmān. It is the putting aside desires and whims that are in contradiction to the Deen of Allāh ta’āla.
- īmān is a belief in the heart, statements on the tongue and actions on the limbs. īmān increases based on your good deeds and decreases based on your bad deeds. The Mur’jīyyāh deny īmān increases and decreases.
- The foundation of īmān is in the heart (it is not restricted to the heart). The pillars of īmān are belief in Allāh, His Angels, His Books, the Last Day and Qadr. All the pillars are all in the heart.
- Allāh has made īmān beloved in the hearts of those who obey His orders. Also, He has made some things hated to them, which are three: kufr, fusūq and isyān. They are sins starting from the most severest to the least severe. The most severe is kufr - disbelief in Allāh ta’āla. Then, fisq - the major sins. Then, isyān - the minor sins or other sins apart from the major sins.
- To hate kufr is from the sweetness of faith.
- The word ‘fusūq’ can also mean disbelief when used as ‘fisq al-akbar’.
- A person who is described with these qualities mentioned in this ayah is described as being rāshid - ‘Such are they who are the rightly guided.’ This is a person who has guidance or correctness in his understanding, being able to interact with people properly and giving everyone his due rights, while having īmān beautified in his heart.

## Points of Benefit from the Eighth ‘Āyah:

- The status of being rightly guided is a ni’mah (blessing) and a fadl (bounty) from Allāh. This is not from a person’s own gain, rather it is a bounty and a blessing from Allāh.
- Allāh is All-Knowing about who has this description. He is All-Wise in which He grants some people success in obtaining this description and how He doesn’t allow other to obtain that. ‘And Allāh is All-Knowing, All-Wise.’
- Allāh is All-Knowing about who has this description. He is All-Wise in how He grants some people success in attaining this description and how He does not grant other people that.
- His Knowledge is not proceeded by ignorance and is not followed up by forgetfulness; a perfect and complete Knowledge that is befitting to Allāh ta’āla.
- His Wisdom is perfect and complete that has no deficiency, befitting to His Glory and Majesty.

**And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allāh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are the equitable.**

**The believers are nothing else than brothers (in Islāmic religion). So make reconciliation between your brothers, and fear Allāh, that you may receive mercy.**

**[Sūrah al-Hujarāt(49):9-10]**

### **Points of Benefit from the Ninth ‘Āyah:**

- Allāh ta’āla named the two group of Muslims that fought as Muslims. Therefore, there are Muslims that fight that are not to be expelled from Islām. Fighting Muslims is kufr, but it is the lesser type of kufr that doesn’t take a person outside of Islām.
- The rectification or treaty that we are ordered to bring about between two different fighting parties is either by way of spending money in a way that will bring about peace between them; or to request one or both parties to give up some of their rights to achieve peace.
- We are ordered to fight the oppressive Muslims who fight and kill the other Muslims. This is to stop an oppressor oppressing.
- The probable reason for the revelation of this verse is because of ‘Abdullāh Ibn ‘Ubay, the chief of the hypocrites at the time of the Prophet (sallallāhu ‘alayhi wa sallam). When Companions and the Prophet (sallallāhu ‘alayhi wa sallam) reached him, he replied that the filth of your donkey has disturbed me. One of the Companions became angry and said that the donkey of the Messenger (sallallāhu ‘alayhi wa sallam) smells better than you. Thereafter, there began reciprocal insults and threats between each group beginning to fight. Anas (radhiyallāhu ‘anhu) said that this ,āyah was revealed for this situation.

- ‘Abdullāh ibn ‘Ubay and those with him were named in this ayah as believers. He was described as a believer due to his open claim to Islām; which entitles a hypocrite to have the laws of Islām applied to him, even if he is hiding disbelief and hypocrisy in his heart. Therefore, even if you knew of a true hypocrite and disbeliever in his heart, all the rules and manners of Islām are still applied to him as long as he openly claims Islām.
- The fitnah of the Khawārij is indeed a grave one. They are ready for confrontation and if you confront them you will assist them in harming the image of Islām. One has to be wise in dealing with the people with actions or signs from the hypocrites.
- This is not an ayah to be applied to all situations. Rather, there are times of fitnah when the Prophet (sallallāhu ‘alayhi wa sallam) has commanded us to break our sword and get away from the people; even if we have to bite onto the root of a tree till death will overtake us.
- The equitable, righteous, fair ones will be on the right side of ar-Rahmān. They are those who are just in their decision over which they have been given authority over.

## Points of Benefit from the Tenth ‘Āyah:

- The Muslim is a brother of another Muslim. Whoever assists of his brother, then Allāh will aid him. Whoever relieves a stress or burden from another Muslim, then Allāh will relieve a burden from him on the Day of Judgement. Whoever screens a believer, then Allāh will screen him on the Day of Judgement.
- Whoever loves his brother, makes du’ā in his absence.
- True love for Allāh’s sake and true brotherhood necessitates forbidding the evil and guiding our brothers to what is good.
- Those people who fell into fighting are Muslims, as Allāh said to ‘So make reconciliation between your brothers’. As Allāh referred to them as ‘brothers’, meaning your fellow Muslims.
- Shows the importance of making peace between your brothers.
- Allāh orders with taqwá - ‘and fear Allāh’.
- Taqwá is that you obey Allāh, upon a light from Allāh, hoping for the reward from Allāh; and that you abstain from sinning upon a light from Allāh, fearing the punishment from Allāh. It is to place a barrier from abstaining from disobedience.
- The people of taqwá will receive the mercy of Allāh.



**O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner" or "O wicked"]. And whosoever does not repent, then such are indeed Zālimun (wrongdoers).**

[Sūrah al-Hujarāt(49):11]

### Points of Benefit from the Eleventh 'Āyah:

- There is the fourth call to the people of īmān in this Sūrah - 'O you who believe.'
- Allāh ta'āla has prohibited the ridicule of Muslims.
- al-kibr (arrogance) is to reject the truth and to look down on the people. Mockery is an implementation of arrogance. Arrogance is something that prevents a person from entering Paradise.
- Allāh has blessed some people with some qualities and others do not have them due to His Knowledge and Wisdom. So how can a person come and mock that other person who has not been given these qualities due to the perfect Knowledge and Wisdom of Allāh?
- The most honourable in the sight of Allāh is the one who has the most taqwá.
- The deeds of the mocker may be given to the one he is mocking on the Day of Judgement.
- At the time of the mockery, the one who is mocked is better than the one who is mocking because the one who is mocking is in an act of disobedience.
- Both men and women have the same ruling with regards to this mockery.
- The mention in the ayah of people defaming one another is to be understood in two way: Each believer is just like the other believer, when a person defames another believer it is as if he has defamed his ownself as he is your own brother. Or, do not defame another Muslims as this will lead to defaming yourself. Either way a person will end up defaming his ownself.

- A prohibition to call a person a name that he dislikes.
- It is only permissible to mention and call a person by a defect that he has, if that is the only thing you know about that person when trying to describe him.
- Insulting another Muslim is fusūq - evil/wrongdoing.
- 'Whoever does not repent' is general to all sins and not specifically to these sins mentioned in this ayah. The phrase is general, therefore it is general to all sins, if he doesn't make tawbah he is from the zālimun.
- The obligation of tawbah is a general obligation and it is not specific to insulting another Muslim.
- Tawbah is one of the best acts of worship. Tawbah is an act that makes the person from amongst the best of the children of Adam.
- Tawbah has conditions for it to be acceptable to Allāh. They are: the person offering the tawbah is a person of Tawhīd; he has to have ikhlās - sincerity; the person stops the sin; he feels remorse for the sin he has committed; he intends to never return to that sin again; he offers his tawbah before his soul reaches his throat or before the sun rises from the West; and if his sin is tied to his presence in a place where that sin is prevalent then he must make hijrah from that place and go to a place where that sin is not prevalent.

**O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allāh. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.**

**[Sūrah al-Hujarāt(49):12]**

### **Points of Benefit from the Twelfth ‘Āyah :**

- There is the fifth call to the people of Īmān in this Sūrah - ‘O you who believe.’
- The prohibition of suspicion, as suspicion is the falsest of all speech.
- There are two types of suspicion, justified suspicion and unjustified suspicion. Justified suspicion is against people who are repeat offenders, as a believer is not stung from the same hole twice. Anyone considered apparently from Ahl-ul-khayr is given excuses and conclusions are not to be made against him.
- The prohibition of spying, which is beyond suspicion.
- The severe prohibition of backbiting. It is likened to eating the flesh of your dead brother. They are both unable to defend themselves; the person who is backbitten is not there and the dead person is dead.
- The definition of backbiting is to mention that about your brother what he detests. If it is true about him what you say, then you have backbitten him. If it is not true, then you have slandered him.
- Not every truthful thing is to be spread. Some information should be withheld, like relationships between husband and wife; faults and physical defects of your brother.
- Backbiting is obligatory in some occasions:
  - to complain of the oppression of someone to a judge
  - to seek other people’s help in changing an evil thing and helping to reform an individual
  - to seek a fatwa in a situation (better to say, “A person did this to another person.”)
  - to warn the Muslims against evil, including the issue of marriage

- when a person is openly sinful
- to identify someone when that is the distinguishing factor, which can only be done by mentioning that thing. For example, the blind one, the cripple.
- Fear Allāh and have taqwá.
  - Taqwá - you obey Allāh, upon a light from Allāh, seeking the reward of Allāh; you refrain from what Allāh has prohibited upon a light from Allāh, fearing the punishment of Allāh.
  - Taqwá - to make between yourself and your Lord a barrier of protection by way of fulfilling obligations and refraining from prohibited affairs.
- Having taqwá in this ‘āyah by refraining from spying, backbiting and suspicion.
- Fear Allāh and make tawbah from spying, backbiting and suspicion. If you make tawbah, then Allāh is at-Tawāb and ar-Raheem.

