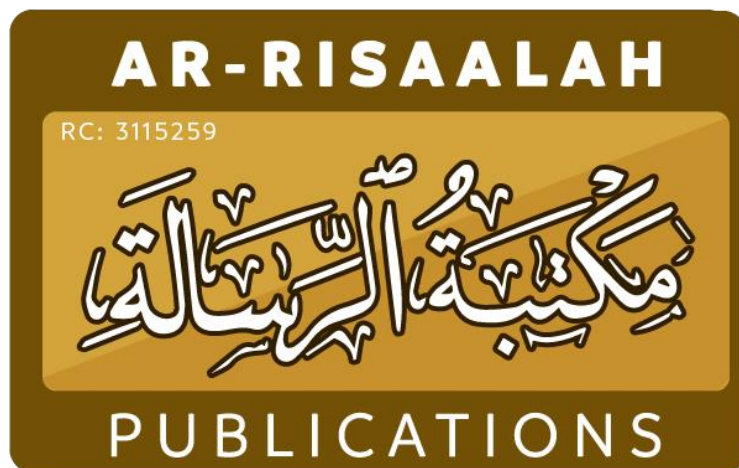


Points Of Reflection Pertaining To Sūrah Al-Ḥujurāt

by

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Introduction¹

All praise is due to Allāh. May Allāh bless and grant peace to His Messenger, and likewise his household, companions and those who are guided by his guidance. To proceed:

We just listened to Sūrah Al-Hujurāt from the recitation of our Imām. And it contains tremendous guidelines from our Lord, the Mighty and Majestic, to the Ummah—[both] commands and prohibitions.

And that is how the Book of Allāh is; it contains the guideline to every good, the call to every good, and guidance to the means of salvation and success.

So it is imperative for every believer and every *mukallaf* (legally responsible individual) to assimilate this Great Book, and it is the Book of Allāh, which is the noblest, most truthful, most tremendous, and most beneficial, and the seal of all [revealed] books. So, it contains the call to every good, and deterrent from every evil. It also contains the call to excellent manners and good deeds, and deterrent from bad deeds. It also contains stories of what has passed from good and evil. It narrated the tales of the past nations to us, and tales of the messengers, and that of the successful, the ruined, the inhabitants of Jannah, and the denizens of Hell.

So it is imperative for you—O slave of Allāh—and it is imperative for every *mukallaf* to derive benefits from these tales, stories, guidelines, directives, and call from the Most Generous Lord.

¹ This treatise was taken from the Noble Shaykh's [Official Website](#). All headings were added by the translator.

The Obligation Of Following And Surrendering To The Rulings Of Allāh And His Messenger

In the beginning of Sūrah Al-Ḥujurāt, He—the Majestic and Most High—says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

“O you who believe! Do not put (yourselves) forward before Allah and His Messenger (ﷺ), and fear Allah. Verily! Allah is All-Hearing, All-Knowing.”²

This is what is compulsory upon everyone—that they are followers of the ruling of Allāh and His Messenger, and that they do not go ahead of the ruling of Allāh and His Messenger, rather, it is compulsory for them to be followers of the rulings of Allāh, surrendering to the legislation of Allāh.

Then, He calls attention to the lofty status of His messenger ﷺ, and what is compulsory [to be practiced] around him of legislative good etiquettes, and that it is compulsory for the Ummah not to raise their voices above his voice, and that they do not speak aloud to him as they speak aloud to one another, and he urged them to reduce their voices in his presence, may blessings and peace be upon him.³ And similarly in the presence of his Sunnah, during the recitation of ḥadīths and when listening to the Sunnah. It is compulsory to pay consideration to this affair. Likewise [it is compulsory to show] compliance, heedfulness, attentiveness, deriving benefits, not raising voices, and doing what distracts one from it.

² Al-Ḥujurāt:1

³ This is in reference to verses 2-5.

How To Relate With The News Of The Disobedient Person

Afterwards, He issues a directive regarding a tremendous affair. He—the Exalted—says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِبْحُوا عَلَىٰ مَا فَعَلْتُمْ
نَادِمِينَ﴾

“O you who believe! If a rebellious evil person comes to you with a news, verify it”⁴

This has a tremendous status.

And *at-Tabayyun* means *at-Tathabbut* (verification, investigation). And the *Fussāq* (sing: *Fāsiq*; a disobedient person) might bring destructive news for the one who accepts them. And they bring news that split the Ummah, and cause differing and disagreement. What is compulsory is to investigate and verify the news of the disobedient ones.

This is a tremendous fundamental principle that the Imāms of ḥadīth and *al-Jarḥ wa at-Ta’dīl* (the science of criticism and appraisal) relied upon. And it is relied upon in [accepting and rejecting] testimonies, and in every information. There must be absolute certainty and verification regarding the affair of the informant and the witness. He must be trustworthy and honest. The unknown individual might be a disobedient person, hence, the testimony of an unknown individual is not accepted nor is his information, nor that of a disobedient person. Information is only accepted from the trustworthy and from the testimonies of the trustworthy.

⁴ Al-Hujurāt:6

The Obligation Of Making Peace When Differing Occurs Amidst The Ummah

Then, He clarified what pertains to the differing of the Ummah, and the obligation of making peace between the Ummah when it differs,⁵ and that what is obligatory is to make peace when two parties differ, or the people of two countries, or two groups, or two tribes, and so forth. When a group differ among themselves [or] two parties, tribes, people of two villages, people of two countries, and so forth, what is compulsory is to make peace between them—with the truth.

And if one of the two [involved parties] refuses and transgresses, it is obligatory to fight the transgressing party until it complies with the command of Allāh.

And this is what is obligatory upon the Ummah—that they curb the oppressor and the disobedient one, and return him to the truth.

A Warning Against Mockery, Defamation, And Insulting With Nicknames

Then He said afterwards:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّقَابِ بئْسَ ءَالِاسْمِ الْفُسُوقِ بَعْدَ ءِالِإِيمَانٍ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

“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

⁵ TN: This pertains to verses 9 & 10.

(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", etc.]. And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.).”⁶

Despicable manners. He—the Majestic and Most High—warned against them because they harm the society, and they drive it to great evil, grave corruption, differing, conflict, hatred, and enmity.

Mockery, defamation and insulting one another with nicknames are all evil. They all lead to corruption. Hence, it is not permissible for you to mock your brother. A man should not mock his brother, nor his sister in Allāh's cause. And likewise, the woman should not mock [others]. And a group should not mock another group. What is compulsory is seeking to attain the truth, fairness, good speech and not mocking.

Similarly, defamation and degrading. A person defaming and degrading his brother is backbiting which Allāh prohibited. And great evil might occur due to it. It [i.e this defamation and degrading] might be in a confrontation leading to hatred and enmity.

And similarly, insulting one another with nicknames. “O donkey! O dog! O this! O that!”. [Referring to one another] with detestable names. Rather, a person should be referred to with a

⁶ Al-Ḥujurāt:11

nice nickname that he likes. And despicable nicknames that cause hatred and enmity should be kept away from.

Then, He clarified that whoever does not repent is an oppressor. Whoever does not repent from these despicable manners, then he is an oppressor and sinner.

Hence, it is compulsory to be cautious of these despicable manners that He—the Exalted—criticized and condemned.

A Warning Against Too Much Suspicion, Spying, And Backbiting

Then He—the Majestic and Most High—says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا﴾

“O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another.”⁷

They are also despicable manners.

Suspicion, its evil is great. It can cause hatred, enmity and tribulation, while it has no basis or foundation. So, what is to avoid much suspicions. And he should not accept any suspicion except when there are corroborating proofs and evidences for it. And due to this, he ﷺ said: **“Beware of suspicions, for indeed, suspicion is the falsest of speech.”⁸**

⁷ Al-Hujurāt:12

⁸ Agreed Upon

“Beware of suspicions” i.e, be cautious of it.

The suspicion that is given consideration is only the one that has corroborating proofs and indicators. It is acted upon in its right place.

Then He says:

﴿وَلَا تَجَسَّسُوا﴾

“And spy not”⁹

Tajassus (spying) is searching and looking for people's faults. And this also has a great evil. And likewise, *Ghībah* (backbiting); and it is you saying about your brother what he dislikes. Searching for people's faults and mentioning people's faults contains huge corruption. And backbiting them and speaking against their honours also contain huge corruption.

All Of Mankind Have A Single Father And Mother

Then He—the Majestic and Most High—says:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another.”¹⁰

Not so that you may brag or be arrogant.

Allāh created humans from Ādām and Ḥawwā'. A male—and that is Ādām—and a female—and that is Ḥawwā'. A single

⁹ Al-Hujurāt:12

¹⁰ Al-Hujurāt:13

home. Why then is the bragging, severing of relations, envy and transgression?

What is compulsory is fairness and to seek to attain the truth, and not being arrogant, and not having hatred, enmity, rancour, pride, or haughtiness.

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ﴾

“O mankind! We have created you from a male and a female”

It is imperative for them to be cautious of hatred, enmity, and rancour. For they are children of a single individual, and children of a single woman. So, what is compulsory is to be merciful and affectionate towards one another, to cooperate upon righteousness and piety, and to admonish one another with the truth. [They are] a single progeny.

﴿وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾

“and We made you into nations and tribes, that you may know one another.”

To know one another. It is neither for bragging nor oppression. No. To know one another. This individual is a Muṭayrī, this is from Banū Hāshim, this is such-and-such, this is such-and-such—the people know one another. Not for bragging and arrogance. Even if you are from Banū Hāshim, the best tribe, you are not permitted to be arrogant. Praise Allāh for what He bestowed upon you of blessings, and do not brag nor be arrogant. And due to this, He said:

﴿وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾

“and We made you into nations and tribes, that you may know one another.”

Due to the loftiness of this tremendous benefit. For you to know one another, not for arrogance, nor bragging, nor oppression, nor transgression; but to know that this is a Muṭayrī, this is a Hāshimī, this is a Qurashī, this is a ‘Utaybī, this is a such-and-such, this is a such-and-such—for people to know one another.

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ﴾

“Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun]”¹¹

The most honourable of mankind is the most pious of them. No matter where he is from. Even if he is a slave.

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ﴾

“Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun].”

[Whether he is] from Juhaynah, Banū Hāshim, ‘Utaybah, Muṭayr, from this, from that, a slave, a freed slave, they are all the same.

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ﴾

“Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun].”

So be cautious of bragging and transgression.

¹¹ Al-Hujurāt:13

Holding On To The Commandments Of Allāh And Refraining From His Prohibitions

﴿إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

“Verily, Allah is All-Knowing, All-Aware.”¹²

He is the one who knows the conditions of the people. He is the one who knows the realities of the people. He knows the good from the vile, and the righteous from the unrighteous. No one is more knowledgeable than He is, nor greater than Him—the Exalted and Most High.

So, what is compulsory for us all is to fear Allāh and to derive benefits from the guideline of our Lord and His teaching. This is what is compulsory for all the Muslims everywhere. It is compulsory for all Muslims, rather, all the creation—male and female—all the Jinn and humans, to accept the teaching, guideline and directive of Allāh. This is what is compulsory for all. They were created to worship Allāh; and His worship is accepting His—the Majestic and Most High's—teachings.

Worship is to fear Him, accept His—the Exalted's—teachings and guidelines, and to act by that. This is the religion. This is Islām. This is faith and piety. This is the worship that you were created for.

You were created for you to act by the guideline of your Lord, His command, and to abandon what He forbade. This is your religion. This is the Islām which He said regarding:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Truly, the religion with Allah is Islam.”¹³

¹² Al-Hujurāt:13

¹³ Āl ‘Imrān: 19

And this is faith. This is guidance. This is piety. This is righteousness. And this is the worship that you were created for. That you hold on to the commandments of Allāh, to refrain from His prohibitions, to halt at His limits, to answer to [and carry out] His commandments and to be cautious of His prohibitions. This is the religion. This is piety. This is the worship that you were created for. This is guidance.

Conclusion

So, Allāh made mankind nations and tribes, and He differentiated between them—this one is rich, this is poor, this is ugly, this is beautiful, this is tall, this is short, and this is so-and-so—that they may know one another, and that they may know the magnitude of Allāh's blessing upon them, and for them to be grateful to Allāh.

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾

﴿Therefore remember Me, I will remember you. And be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.﴾¹⁴

What is compulsory upon every person is to be grateful for Allāh's blessing upon him, and to praise and extol him.

If not for the bounty of Allāh, you would have been in a worse state than you currently are. If you are poor, if not for the bounty of Allāh, you would have been worse off. If you are short, if not for the bounty of Allāh, you would have been worse off. If you are ugly, if not for the bounty of Allāh, you would have been worse off. And so on.

¹⁴ Al-Baqarah:152

So, every person should praise Allāh for what He bestowed upon him of tremendous blessings and immense good. And he should be steadfast upon the obedience of his Lord. And he should abide by Allāh's commandments. And he should refrain from His prohibitions. And he should ask his Lord for steadfastness and firmness upon the truth. And he should ask his Lord for a good ending.

This abode is the abode of deeds. Your [time] in it is temporary, a short period. The actual abode is in front of you. The actual life is in front of you. So, work for the eternal life and permanent bliss. As for this abode [i.e the worldly life], it is ephemeral. Its bliss is ephemeral. Its evil is ephemeral. Its good is ephemeral. Its poverty is ephemeral. Its affluence is ephemeral. It is all ephemeral.

Before you is an abode whose bliss is everlasting and its torment is everlasting.

Work for the abode whose bliss is everlasting, and be cautious of the abode whose evil and torment is everlasting.

We ask Allāh to guide us and you to beneficial knowledge and good deeds, and to bestow upon us and you the understanding of His religion, and admonishing one another with His truth, and advising one another, and cooperation upon righteousness and piety.

May Allāh exalt the mention of, grant peace to, and bless His slave and messenger, our prophet Muḥammad, and his companions, and those who follow him in goodness.