Surah Al- Hujraat (49)

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Surah Hujuraat (49) [the small Apartments/Rooms] - Abdul Nasir Jangda

Ayah 1-2: Watch Video: http://www.youtube.com/watch?v=dG4ifxTxZI8

Intro:

This surah is based on Islamic Character/morals/etiquettes/manners. It can be applied to a small Muslim community, just as it can be applied in an Islamic state.

Revealed:

9AH - when the Muslim state of Medinah had been established, and Makkah had been conquered and the different tribes had begun to accept Islam. The Muslims were safe, so Allah wanted to teach them manners by which they could act with each other.

Connection to Previous Surah:
The surahs before this surah place an emphasis on Prophet Muhammad (sal Allahu alayhi wasalam)

Surah Muhammad (47) - talks about the Messenger of Allah, his characteristics.

Surah al Fat-h (48) - talks about the loyalty and allegiance the Muslims should have to the Prophet (sal Allahu alayhi wasalam), especially during times of war.
(you honor/dignify him, you strengthen him and you respect him with the highest standard of respect - 48:9)

- Allah mentions His pleasure for when the companions of Prophet Muhammad gave allegiance to the Prophet under the tree. ( - 48:10)
- Allah honors His Messenger by saying he is the Messenger of Allah, (- 48: 29)

- that his dream is true - that you will surely enter Masjid al Haram and do Hajj - 48:27
- Praise of his Companions: They are harsh with the enemies, merciful/humble with each other.. Allah has promised those who believe and do good - for them is a great reward. (48:29)

Surah al Hujuraat (49) begins -
With believers and their description.

49: 1-3 - Allah describes the believers and what good they should do and He ends with, 'that they have a great reward.'

Allah then talks about how to honor and respect His Messenger.

This surah has 'Yaa ayyuha-aladheena aamanoo' - o you who believe., 5 times in a surah which is only 19 aayaat long. And once 'yaa ayuha-al-naas' (O mankind)

Lessons which we will learn from this surah:

- Our relationship with others and our manners and it's relationship to Emaan [belief].

The Structure of the Surah:

The 5 'O you who believe's:

1st - how to deal with our religion completely.
2 - how to behave with the Messenger of Allah, Muhammad (sal Allahu alayhi wasalam)
3 - the moving and transferring of information/news/gossip in our community.
4 - how to deal with the believers face to face.
5 - how to deal with Muslims in their absence.

Allah also discusses;
- What is the collective responsibility of the Ummah during Internal Conflict?
- What is the Muslim communities responsibility in relation to the rest of the world and its communities.
- the surah started with Emaan (belief) and ends with discussing Emaan too. How it increases, and how it decreases.

Ayah 1:

O you who believe, do not push youself forward in the presence of Allah and His Messenger. Be aware of Allah, surely Allah is constantly hearing, constantly seeing.

Hadeeth in Tafseer books:
A tribe had arrived in Medinah to accept Islam (when alot of tribes were becoming Muslim after the Conquering of Makkah.) The Prophet (sal Allahu alayhi wasalam) asked for advice as to who should be given responsibility to be leader. Abu Bakr said one name, and 'Umar said another name. They started to raise their voices and began to argue while the Messenger of Allah was in their presence.
Qaddam - put forward.

Grammar: tuQaddimu = 'put yourself forward'

The Grammar of the word mandates that an Object be mentioned after it. But in this ayah no object is mentioned.

So what you are not allowed to put forward before Allah and His Messenger isn't mentioned.

In other words, Allah is prohibiting us from putting anything before Allah and His Messenger (i.e, whether it is; words, ideas, actions etc.)

Furthermore, Allah has made His Messenger in an equal level of obedience to Allah Himself. This is by Him mentioning His Messenger (Muhammad, sal Allahu alayhi wasalam) next to His own Name.

'Do not push forward infront of Allah and His Messenger'

Bayna yaday - infront of

Allah does not want the believers to put themselves infront of Allah's Messenger (sal Allahu alayhi wasalam), although the believers are allowed to express their opinions. But the final decision is for the Messenger.

I.e. Consult them in the matter, and when you (O Muhammad) have made a decision, put your trust in Allah.. (Aal imran 3:159)

There are many examples from the Seerah (Prophetic life journey) to prove this. I.e. Before the battle of Badr when the companion recommended a better camping spot, and after Hudaiybiyah Treaty when Umm Salamah recommended Allah's Messenger to sacrifice the animal and to shave his own hair, and the Companions would follow (when the Companions were confused as to what they should do.)

Wa attaqu-ullah..
'And fear Allah'

attaqu - Taqwa - to guard / protect yourself (against evil, disobedience, Allah's anger etc.)

So Allah is teaching us that we can only fear Him and guard ourselves through;
- good actions,
- and by not placing ourselves infront of Allah and His Messenger (sal Allahu alayhi wasalam.)

Inna Allaha samee'un 'aleem
Surely Allah is constantly hearing, constantly knowing.
Allah is telling us that He is fully hearing what we say, whether we say it out loud publically, or even if we whisper it. He is listening to us.

And whatever we say, He is always knowledgable of it and will not forget.

These descriptions of Allah encourage us to have Taqwa and to always be aware.

**Ayah 2:**

O you who believe, don't raise your voice above the voice of the Prophet. And do not address him, like you talk to each other. Otherwise, your deeds might be completely cancelled out without you even realising it.

This ayah deals with;
- the exact code of conduct and behaviour the believers should have for the Prophet (sal Allahu alayhi wasalam)

This ayah teaches us the spirit of obedience.

I.e. When someone has one personal opinion, it cannot take precedence or conflict with what has been commanded in the religion. Even if that person has a strong inclination to his own view.
Ayah 3-

Surely those who lower (ghuDD) their voices (when) with the Messenger of Allah, it is those whose hearts have been tested for Taqwa (guarding), it is especially for them - forgiveness and a great reward.

GhuDD - lower / lessen

So someone who lowers / lessens his voice, even though he has a strong desire / opinion to say otherwise

La-hum maGhfiratun wa ajrun 'ADheem - Especially for them is Forgiveness and a Great Reward

This is similar to the last words of surah al Fat-h (48:29); maGhfiratan wa ajran 'ADheema - forgiveness and a great reward.

Fiqh (Islamic Rulings): The Companions of the Prophet (sal Allahu alayhi wasalam) did raise their voices in his presence during times of Adhaan (call to prayer), Talbiyyah (Labbayk in Hajj etc.)

However, Allah is praising those who lower their voices when interacting with the Messenger of Allah (sal Allahu alayhi wasalam.)

An Tahbata a'maalakum - that your deeds be wasted..

HabaTa - when your deeds go bad because of another bad outside element.

Classical Arabic meaning; HabaTa =When you eat something and get a bad stomach.

So it implies; you were not bad and you did alot of good deeds, but by disrespecting the Prophet (sal Allahu alayhi wasalam) - something is going to ruin your deeds for you.

Similar words:
Dalla - be Misguided
BaTala - be Falsified (become False)

Wa antum laa taSh'uroon - and you won't even understand (why or how it happened.)
Surely those who lower/lessen their voices (when) with the Messenger of Allah, it is they whose hearts Allah has tested. For them is forgiveness and a great reward.

**Reason for Revelation of this Ayah:**

This verse was revealed because the Companions (Sahaba) did alot of good work for the religion. And they feared that if they raised their voices in the presence of the Messenger, all their good deeds would be wasted and become bad.

So Abu Bakr came to the Prophet (sal Allahu alayhi wasalam) and only mumbled/whispered in his speech. The Messenger of Allah (sal Allahu alayhi wasalam) could not understand what he meant and asked him to speak more clearly.

We learn that the Companions were afraid for their actions to be wasted, so they spoke quietly in the presence of Allah's Messenger.

Allah praised their attitude of humbleness before the Messenger, and this is why this ayah was revealed. Allah is showing us that He loves this attitude of His slaves being humble to Allah and His Messenger's commands (sal Allahu alayhi wasalam.)

So humbleness in our times is to the Islamic Rulings (Quran, Sunnah etc.) If someone tells us to do something based on Islam, we need to humble ourselves like the Companions of the Prophet did and try hard to submit to it.

(from ayah 2: Wa laa taJharu lahu bi-il qawli ka jahri ba'Dikum li ba'Da..) - and do not talk to him (the Messenger of Allah) like you talk to each other.

In surah al-Nur (24:63) - Allah says; لا تجعلوا تعاه الرسول بينكم كتعاه بعضكم بعضًا - don't call (du'a) Prophet Muhammad like you call out to each other.

**How Allah addresses Prophet Muhammad (saws):**

1 - Allah always calls out to His Prophet Muhammad in honorable names/titles. (i.e. Rasool, Nabi, etc.)
He never calls him as 'ya Muhammad' (O Muhammad!).

Whereas Allah always calls His other Prophets by their real names. (Ya Musa, Ya 'Eesa, Ya Nuh, Ya Adam etc.)

So if Allah calls His Messenger Muhammad (sal Allahu alayhi wasalam) as Prophet or Messenger, then we follow that example.

I.e. Imam Malik would always have a bath, wear really nice clean clothes, and good perfume - before teaching Hadeeth. Out of respect for the Sayings of the Messenger of Allah (sal Allahu alayhi wasalam.)

**iMtahana - test someone leniently and lightly, forgivingly (a nice and easy test.)**

**Similar word:**
Balaa / iBtilaa - a very strict/firm test.
Allah has tested their [the believers] hearts for Taqwa (fear of Allah).

This surah has a strong emphasis on mannerisms because when a lot of bedouins became Muslim, Allah had to teach them how to be civilized and have good manners.

I.e. the Companions (Sahaba) in Medina did not ask too many questions unless it was necessary. But they said they would be happy when bedouin Muslims came - since they would bluntly ask questions and the Messenger of Allah (sal Allahu alayhi wasalam) would answer them.

Example: A bedouin asked the Messenger of Allah if you can have grapes in Jannah (Paradise). And the Messenger of Allah told him that you can.

We see how they asked such simple questions because of their simple life in the desert.

**Ayah 4:**

Surely those who call out to you from outside your apartments, most of them have no understanding.

This surah is called surah Hujraat = small apartments/rooms.

These were rooms of the wives of the Prophet (sal Allahu alayhi wasalam) adjacent to the Mosque.

The bedouins would enter into Medina in the middle of the night and ask where the Messenger of Allah (sal Allahu alayhi wasalam) was. The believers would tell them where the house/apartments of the Prophet (saws) are.

So they would go outside the house and shout;

'O Muhammad, akhruj ilaynaa - O Muhammad, come outside to us.'

Allah criticized their action and this ayah was revealed.

We notice that Allah is telling His Messenger that he shouldn't mind the behaviour of these bedouins because they don't know any better, because they don't have a high moral character as the main companions did.
'If they had waited until you came out to them, it would surely be better for them. And Allah is excessively forgiving, constantly merciful.'

1 - Most of these don't understand (laa ya'qiloon). Linguistically, it refers to someone who has no Understanding ('Aql).

However;
'Laa taSh'uroon' means - No Realising.

So these bedouins didn't even have an Understanding that they are making a mistake.

2 - Allah tells that if they had waited (Sabaroo) it would be better (khayr) for them.

Allah relates Khayr (good) with Sabr (patience.)

Everything we do in life has to have Patience for good results to come up. Whether you are a Parent, teacher, one who submits to his Master (Allah) etc.

Famous Saying: 'Good things come to those who wait'.

3 - Beauty of Quran in Giving Lessons:

Hadeeth:
It's reported that the Prophet (sal Allahu alayhi wasalam); 'anzili al-naas manaazila hum' - deal with people according to their levels and status.'

Different people should be dealt with according to their; rank, level of understanding, abilities etc.

We see that the previous ayah about your good deeds being wasted (an tahbata a'maalakum) is speaking about the higher Emaan believers - i.e. Abu Bakr and Umar. Allah warned them that they should not argue in the presence of Prophet Muhammad (saws).

However, when Allah spoke to the bedouins, He hinted at His Messenger to be lenient with them because they don't understand (laa ya'qiloon). And He said that He is forgiving and merciful. Why? Because their emaan (belief) is not strong enough to grasp the high moral character He expects from the believers.

So He has given them about more ease due to their lower Emaan (belief) and understanding.

These are new converts, so Allah does not want to show severity to them and distance them away from Emaan.

We see how Allah wants the best believers to rise even higher in Emaan, so they need to perfect their character with the Messenger of Allah (sal Allahu alayhi wasalam.)
The Accessibility and Forebearance of the Prophet (sal Allahu alayhi wasalam):

1 - When the bedouins wanted to call the Prophet (saws) and speak to him, they would go directly towards his house. He is always there to talk to.

This is one of the main qualities of leadership, and the first quality of leadership which disappeared from our communities in our history.

Hadeeth 2:
Khaadimu al qawmi sayyidu hum -
- 'The server of the people is their leader'.

Once some new Muslims who had travelled to Medinah came to visit the Prophet (sal Allahu alayhi wasalam). They all got off their camels and ran to meet him (saws).

Their leader however stayed behind to tie the camels and put everything safely.

When the Prophet (saws) asked them where their leader was, they explained what he was doing. So the Prophet (saws) praised his character for doing that and did not talk to them properly until their leader came too. He did this to respect the leader for his good quality of serving his people.

Forebearance of the Prophet (saws):

Being forgiving with your people.

The Prophet (saws) would spend all day serving his people, and had only a few hours to spend with his family at night. The other half of the night he would pray Tahajjud (the night prayer). Yet these bedouins would be calling out to him with bad manners, yet the Prophet (saws) did not shout at them, rather - Allah Himself had to tell -through this ayah- that these people should to wait till the Prophet (saws) himself comes out.

We also learn;
Be kind and merciful to those under you, just like the Prophet (sal Allahu alayhi wasalam) was. We are either fathers or mothers or in charge/authority over others. We need to learn this high level character of patience.
And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful.

Law = If
Anna = that
hum = they
Sabaroo = Sabr – to be tied down to something. (if they had tied themselves down to waiting till the Prophet sal Allahu alayhi wasalam came out to meet them).

hat-taa – until
ta-Khruj – you Came out
ilay-him – to them
la – surely

Kaana = was (would be)
khayran – good
la-him – for them.

Wa Allahu = and Allah
ghafoor – the excessively Forgiving (ghafara = to cover i.e. sins)
Raheem – constantly Merciful.
Ayah 6

Allah (Swt) says:

‘O you, who believe, if a trouble maker comes to you with some news, verify it first or else you might wrong others unwillingly (without realising you end up harming others) and later you become regretful for what you have done.’

In this ayah, Allah (Swt) gives us the first major command and this is one of those five major themes. The first amongst those was the verification of the news and information that circulate in our society.

The first thing to take into consideration is, Allah says

In Arabic language linguistically ‘fisq’ (فِسْقٍ)، means; when you plant a seed and it splits open the shell and the plant starts to come out of it.

The person is called a faasiq, who breaks away from the truth, from the obedience and the ethical practices that Islam teaches us.
Islamically, the word ‘faasiq’ is a person who starts to openly commit sins within the Muslim community and he becomes very habitual in committing those sins.

بيتا – means with some news

Two words for information are used in the Quran. One is (نبأ) and the other is (خبر).

The word (نبأ) is referred only to words or news that comes to you that directly affects you. The word (نبأ) itself is utilised to imply news, information that is directly related to you.

خبر is something general. It has no impact or direct bearing on the person, and there’s no need to clarify that information.

Explanation of scholars:

The word (tabayyun) doesn’t only mean clarification or verification but it means to clear up the matter completely.

It involves three things. The first thing is: - تراق عن ضده - it means you need to distinguish the reality from what is false.

-you need to hear the other side of the story.

Second thing is to make sure a clear distinction has been made in regard to what is right and what is wrong and that there is no doubt remaining in your mind.

Lessons we learn from this ayah
- This ayah is teaching us not to become paranoid, that when a trust worthy person comes to us with some news we should accept it.

- We can trust people.

- This also helps us solve many issues in our community.

- This also naturally correct the overall tone of the society, it’s not only a reminder for the person receiving the information but also an admonition for the person delivering it.

- Get the other side of the story.

Note

[There are always three sides to every story. There’s what one person says, there’s what the other person says and there’s the truth].

Hadith

Narrated Ibn Abbas (radhi allahu anhu) that the Prophet (pbuh) sent al-Waleed ibn Uqbah (r.a) as a messenger to collect Zakaah from the Muslims (of Mustaliq tribe). However, on his way al-Waleed heard that a group from Banu Mustaliq had set out and he became afraid. He returned to the Prophet (pbuh) and told him that al-Harith (former king of Banu Mustaliq) refused to pay the Zakaah and threatened his life.

The Prophet (pbuh) became angry and sent a group of companions (radhi allahu anhu) to deal with him. The two groups met and returned to the Prophet (pbuh). He (pbuh) questioned al-Harith: “Why did you refuse to pay Zakaah and tried to kill my messenger?” Al-Harith replied: “By Allah, Who sent you with the truth. I did not see him, nor did he come to me, and the only reason I came because I feared that your reason for not contacting me was due to Allah's displeasure with us. Thus, Allah revealed this verse confirming the statement of al-Harith.

The word (بِ جهالة) in the context of this verse leads us to the importance of having knowledge, being well informed and understanding situations.
And know that the Prophet (p.b.u.h) is among you. In many matters you would certainly suffer if he were to follow your wishes. But, Allah has beautified imaan in your heart and He has made you detest disbelief, committing major and open sins and committing small, occasional indiscretions. These are the people whom Allah Has rightly guided (in both their spiritual and their social affairs).

From the word (فيكم) we understand that Allah is directly speaking to the Sahabas.
This verse is very important as it stresses and emphasises the obedience to the prophet (p.b.u.h) and benefitting from his teachings.

The scholars of tafseer have pointed out that the word (إِنْ) comes in the Quran when it is warning us or informing us about something we do not already have the knowledge of.

And the word (أَنْ) is used when we are being informed of something we already know, something is being re emphasised to us as a reminder.

This surah has a great emphasis of the Sunnah of the prophet (p.b.u.h)


dلَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الأَمْرِ لَعَنِتُمُّ

Explanation and lesson we learn from this surah

Don’t influence the decision of the prophet (p.b.u.h). But you can suggest and give your opinion. This is teaching us the etiquette of how to be a follower and a congregant.

For example, when we are working in a project, we are in a situation we can give our input. And seeking advice and counsel is a responsibility of a leadership.

But we should never be insistent upon our opinion, if we do that then the khair (good) will be removed from the process. And it is a type of an arrogance (being unwilling to accept the possibility that we might be wrong).
Allah (Swt) uses the word لعَبَتْمُ, which doesn’t actually come from the word (عَبَتْ). The ‘ل’ is for the emphasis. The word is (عَبَتْ); it means ‘you will suffer’.

There are other words for suffering in the Quran, like ‘mushaqqa’ which comes from ‘shaqqa’. And the word ‘athaa’, they all have different meanings.

The word (عَبَتْ) is actually a very strong word; it means to be completely ruined, to suffer to the point of doom and destruction.

وَلَكِنَّ اللهُ حُبَّبَ إِلَيْكُمْ إِيمانُ

‘Allah Has made Imaan beloved to us’. (حُبَّبَ) places emphasis, not only do we love Imaan but, that’s what we desire, that’s truly what we want and what’s on our mind and we are deeply connected and concerned with it].

وَزَيَّنَهُ فِي قَلْبِكُمْ

He has beautified it in your heart,

Allah (Swt) beautifies Imaan in our heart but, Satan beautifies action.

كُفَرُ means disbelief but, it also means losing the realisation that we are wrong when we are doing something wrong.
means that a person gets into the habit of committing sins and major sins. He still has got some realisation left but, it is major and habitual.

means occasionally committing sins.

: Rightly guided.

Allah points out something interesting, He said

There’s another word in the Quran for rightly guided;

The difference between and :

When Allah talks about , he’s talking about the element of Imaan.

The emphasis here in surah Hujraat is character and social conduct.

implies that not only are these people rightly guided in the fact that they know there’s only one God, that they worship Allah (Swt) and they know that Muhammad (p.b.u.h) is His Messenger, that Quran is the word of Allah, but, means they are even rightly guided in the way they conduct themselves, the way they talk and deal with people, including children, the elders and neighbours, even in all these different social conducts they are rightly guided.

Virtue of the sahabas
This ayah is quoted as a virtue of the sahabas. Allah (Swt) is talking about the sahabas specifically. These were their status; they loved Imaan and hated committing sins. They were rightly guided by Allah. They are a generation we need to look up to.

لأو رُئِيكَ — they

Allah (Swt) was talking to the sahabas the whole time but at the end of the surah Allah turned to us and says: ‘they are the rightly guided’.

The Quran is a message for all times and for all the mankind. This is the beauty of Quran, it’s called (الْتَفَادِ), when Allah changes from the first person to the third person there’s usually a very deep message.
AYAH 8

It is a favour and blessing from Allah. And Allah is All-knowing and most wise.

Surah Hujurah Ayah 9-10

Ayah 9

"And if two groups of Mu’minin of believers happen to fight, reconcile them. Then if one of the groups is oppressing the other group, then you should oppose those who are opposing the others. Join your forces; and the group that is transgressing, go against that group. And until that group comes back to the command of Allah S.W.T, make peace between them with justice and be even-handed. And Allah S.W.T. loves those who are just."

It is important to take into account the Sabab al-Nuzul and its link with the previous subject matter. Sabab al-Nuzul refers to the context and circumstances of a verse/command. These incidents/revelations always trigger an ayah.

The sabab al-Nuzul of this verse is:

Rasulullah S.A.W had called Abdullah bin Ubayy bin Salul to Islam numerous times, and some sahabahs had encouraged Rasulullah S.A.W to try again. Rasulullah S.A.W agreed, and with some of his sahabahs, set off on their donkeys to meet Abdullah. However, Rasulullah S.A.W knew Abdullah was not a genuine Muslim. Abdullah used to be a leader in Madinah before the arrival of Rasulullah S.A.W in Madinah, and he harbored enmity towards Rasulullah S.A.W because Abdullah’s power decreased when Islam expanded.

When Rasulullah S.A.W and his sahabahs reached their destination after a long and hard journey, Abdullah humiliated the prophet by remarking that the prophet’s donkey smells. Rasulullah S.A.W
had kept quiet, but one of the sahabahs said to Abdullah, "No, it is you." This incident sparked off fighting from both sides, and this ayah came down. Rasulullah S.A.W immediately reconciled both sides.

Linguistic points from Ayahs 9 and 10

a) اقتتلوا (iqtatalu): from faqtatalu, iqitial

فقاتلوا (faqatilu): from muqatalah

Both words are mentioned in the same ayah, and both mean 'fight'. However, these two words carry different meanings.

As mentiond by Allama Kashani rahimahumullah, the verb al-iqtilal only happens when a person/group is inclined towards worldly desires and trivial intentions.

The verse also started with wa‘in(addatul syark), which means 'if'. This further shows that fighting should not happen in the community, but when it does, it is because one of the two groups fighting inclines towards worldly matters. Otherwise, a Muslim is a brother to his fellow Muslims. He does not do anything bad to them, but fighting may happen sometimes due to a worldly benefit.

On the other hand, the verb faqatla is devoid of all these meanings.

b) فاصليحوا بيتهمما (fa aslihu bainahuma) is used 2 times in ayah 9. However, the noun بالعدل is added the second time it was mentioned.

Thoifa literally means = a piece of something. It can refer to a group or two people. But Ibnu Abbas r.a said: it could be one person.

Hence, this means that when 2 people are fighting, it is the duty of every believer that he should immediately try to reconcile them.

فاصليحوا بيتهمما (fa aslihu bainahuma): The word fa in here gives the meaning of Ta‘qib ma-al Wasl: it means immediately. When there is fighting or arguing, reconcile them immediately because it becomes more difficult to do so the longer the conflict.

فاصليحوا بيتهمما بالعدل و أقسطوا (fa aslihu bainahuma bil ‘adl wa aqsithu): On other hand, the second mention in this ayah means to make islah again with Justice. This takes into
account the fact that when you try to reconcile the two parties, one of them might make offend you but justice should still be maintained.

وَأَقْسِطُوا (wa aqsi thu) = means to be just. When the hamzah is removed, the word becomes Qasatho (unjust). This hamzah is called ‘hamzah lissal’. In this ayah, the addition of the hamzah also means removing all the obstacles of being unjust.

c) حَتَّى تَفِيءَ إِلَى أَمْرِ اَللّ (hatta tafi ila amr illah) = to return

Allah uses the word fai’ (which means shadow). This shows that tashbih(closeness) is given.

In light of the ayah, it shows that when these people were fighting, their fighting was like the heat of the sun. But when they reverted to Allah’s command, it is like retreating to the shadow i.e. there is good in this action.

Hikmah of using Jumah first and tasniyyah after

وَإِن طَائِفَتَانِ (wa in tho infatan): it is tasniyyah (means 2 groups; duo)

Whenever a verb comes after and refers to tasniyyah(a noun), that verb needs to correspond to this noun as far as the number and the gender is concerned.

Allah S.W.T uses ِإِقْتَتَلُوا (iqtatalu) which is plural instead of tasniyyah. This highlights that when these people are fighting, Allah S.W.T looks at them as one because everyone is involved in the sin.

However, after that Allah uses بَيْنَهُمَا (bainahuma) which shows the verse became dual. This is because when islah is carried out between those who fight, they are being taken aside and hence separated.

Refutation of Khawarij and Mu’tazilah

Mu'tazilah: a group of people who called themselves Muslims but they were not from ahli sunnah wal jami'ah because they had their own aqidah(a'kaid).

Mu'tazilah said that if a person who commits a major sin and dies without repenting, he will enter hellfire forever and becomes like a kafir (fasiq) and needs to repent.

Khawarij said if a person commits a major sin, they become a kafir right away and will need to embrace Islam again.

When these ideas were introduced, the ulamas at that time questioned where are they trying to refute a group in this verse.

However, these ideas were refuted by وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينِ (wa in tho infatan minal mukminin). Allah still calls the two fighting groups as believers. The fighting groups do not
leave Islam, as what was claimed by the Mu'tazilah and Khawarij. This also shows that their akidah is not in line with the teachings of Allah S.W.T.

**Ayah 10**

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"Make peace between your brothers and fear Allah so that you may be showered with mercy."

**Meaning of ikhwah in the ayah**

إِنَّمَا = indeed

This cements Allah S.W.T saying where the believers are brothers to one another indeed. There is no difference between blood brother and brotherhood between believers.

Tawallud = reproduction

Ikhwa diniyyah = brotherhood that believers share

Tawallud is the common thing between blood brothers(siblings) and the ikhwa dinniyah.

One is a brother to somebody else because of tawallud, where birth is a source for one's living in this world. Similar to this concept, akhuwa dinniyah becomes the reason in this life to have everlasting life in the hereafter. Hence, living in this world and living in the hereafter brings believers together.

**How to maintain this ukhuwa diniyyah**

فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ (fa aslihu baina akhawaikum): make peace between your 2 brothers

أَخَوَيْكُمْ: akhawaikum is tasniyah (dual)

This shows that if peace between two people is necessary, peace between two groups is even more necessary. The minimum two people is mentioned to highlight the higher importance of reconciling and bringing peace between more groups of people.

**Virtues of brotherhood in islam**

a) One can attain Jannah easily by keeping one's heart pure of jealousy, hasd and any other ill-feelings, and thinking good of others.
Lesson from a hadith:

*Rasulullah S.A.W was sitting with his companions, and he said that a person will pass them now, who is the people of jannah. An Ansari was making his way to the masjid with shoes in his left hand, and wudhu dripping from his beard. These details show that the sahabahs remember the incident vividly.*

The next day, Rasulullah S.A.W said the same thing to the sahabahs, and the same Ansari came and made his way to the masjid, with shoes in his left hand and wudhu dripping from his beard.

Third day, Rasulullah S.A.W said the same thing again, and the same Ansari passed by them with the same actions. So a sahabah Abdullah bin Amr bin Asr, wanted to find out why that man was person of Jannah and followed that man home. He asked for shelter from this man, and stayed at his house for 3 days.

On the first night, Abdullah r.a stayed up the whole night and watched the man but the man did nothing. However, he noted that whenever the man changed position in his sleep, he will do zikir (Subhanallah, allahu akhbar etc.). He also noticed that that man did not say anything bad to anyone or anything.

The same thing happened on the second and third night, and that man did not performed any extra ibadah.

Finally Abdullah r.a. confessed to that man that he had stayed with him to find out the actions that brought the man to the level Rasulullah S.A.W had mentioned for the 3 straight days. Abdullah r.a was about to leave when the man remarked, “One thing I do before I sleep is that I try to clear my heart of any ill-feelings I have towards anyone. And I never made hasad to anyone. If Allah S.A.W gave anybody some goodness, I am never jealous of it.” Then Abdullah r.a. said, "This is the thing that had brought him to jannah; his heart is pure".

b) Disregarding status between brothers, and thinking that every other person is better than us.

A story:

There was one time Imam Shafie visited Imam Ahmad(his junior) at Imam Ahmad's house. However, people started asking him why Imam Shafie goes to Imam Ahmad's house instead of the other way round(like how it always has been). Imam Shafie told the people:

"People are telling me, Imam Ahmad is coming to my house and you are also going to his house? How is that possible? Imam Ahmad should be coming to my house. So I say, the virtues that Imam Ahmad has even though he is my student, do not leave his house. Where he lives, I sense the virtues, blessings and rahmat of Allah S.A.W coming to his house. If he visits me, it is because of his virtues and him wanting to share his virtues. When I go to him, it’s because of his virtue and that I want to get his virtue."

Imam Shafie's heart was clear. He disregarded any status between him and Imam Ahmad and harbors no ill-feelings towards anyone. This is what true ikhwah is.
TAFSEER – SURAH HUJURAAT AYAH No. 11-18
BY: SH.ABDUL NASIR JANDA

Ayah # 11

Ya ayyuha allatheena amanoo la yaskhar qawmun min qawmin AAasa an yakoonoo khayran minhum

O you who believe! Let not a group scoffs at another group; it may be that the latter are better than the former.

Wala nisa’aa min nisa’aa an ya’kkun xhaira minhun

Nor let (some) women scoff at other women, it may be that the latter are better than the former.

Wala talmizoo anfusakum wala tanbaa’oo’o bial-alaqbi baisa al-ismu alfusooqu baAAda al-eemani

Nor defame yourselves, nor insult one another by nicknames. Evil is the name of wickedness after faith.

Waman lam yatub faooluka humu alththalimoona

And whosoever does not repent, then such are indeed wrongdoers (49:11)

Key points:

- Prohibited acts amongst the believers in their presence
- Beauty and intricacy of words
- Maintaining brotherhood

This is the 4th time in which Allah SWT addresses the believers and Allah SWT says “Believers” no one group of men should jeer at another who may after all be better than them and no one group of women should jeer at another who may after all be better than them. Do not speak ill of one
another and don’t use offensive nicknames of one another. How bad it is to be called a mischief maker after accepting faith. Those who don’t repent of their behavior are indeed evil doers.”

The previous ayah that we have studied deal with the ethics of overall community. What are the ethics in the community in dealing with each other as a community to the collective ethics? These ayahs will now address the individual ethics, because you cannot achieve proper respect and dignity for the members of community collectively unless you start implementing it individually. Another thing is that remember I have mentioned that there are 8 basic commandments, after laying the foundation obedience and respect of the authority, there are 8 basic commands. Two of them are major. The first one was about verifying the information that moves about in the community because it can be to conflict. The next command which the next ayah talked about is “aslihu” was making sure that reconciliation is a focus of the community. These are the two major commands. Now there are 6 minor commands; three in the ayah no.11 and three in ayah no.12.

In ayah no.11, Allah SWT prohibits us from doing 3 things and those 3 things take place in the presence of believers so how should believers be dealing with each other in their presence, face to face.

Allah prohibits us from sukhriyya. Allah SWT tells us not to discredit each other, not to jeer each other. Reason why I say discredit is because linguistically it means making fun of someone publicly in a manner that it undermines their credibility. People lose respect for this person. That is sukhriyya. So not just making fun of someone to basically point someone out in public and making fun in a way that everyone thinks less of that person. Allah says don’t do this. This discredits people in the community so it’s not allowed and Allah says why you shouldn’t do it because they can turn out better be than you are. Nobody knows what’s today and what’s tomorrow and the reality of matter as well. People don’t know a lot of time so ALLAH SWT says there is a specific incident. This story is narrated in the context of this ayah, is that one of the wives of PROPHET MUHAMMAD SAW, Zainab binte Jahsh, who was shorter than the other wives. So one time someone made a comment about her being short like “a short one”, “a tiny one”, “a little one” and obviously no one would appreciate it. So when PROPHET SAW came to know, he was angry and displeased and he reprehended them and this verse came down and the interesting thing was what ALLAH says “don’t do it because they may turn out better than you are”. When the PROPHET SAW was about to leave this world, he said to his family members that the first of my wives to join me in the life of hereafter would be the one with longest arms and then they lined a whose arms are longer, let’s see, getting the measuring tape to measure arms though it didn’t make any sense. And the very first of the wives to pass away was Hazrat Zainab and that’s when they realize that it was metaphoric. Because she was the most generous of the wives of PROPHET MUHAMMAD SAW.

So he said metaphorically that one having longest arms means the one who is the most generous in giving the poor people will be the one to meet me in the life of hereafter. SubhanAllah...

Didn’t they make fun of her for being short? That was exactly the point that Prophet SAWW pointed out. We have to be very careful; especially at the level it takes place in our communities with the mean spirit, anger and hatred towards each other. We sit and revel in the misery of each other like as if we are watching some game. As soon as something bad happens, we exclaimed “yes!” We really have to rethink this. We have to evaluate how we behave and how we react.

Allah SWT says

_La yaskhar qawmun min qawmin._ (That not the group of the people..)

_Qaum_ refers to the men. A lot of people extrapolate the benefit linguistically the word “qaum” as “women” because women tend to engage with this type of behavior more. Though that tafsir can’t stand because even linguistically there are evidences that if you look up the classical Arabic poetry, a lot of times
to understand you have to look at very classical Arabic. The Quran is not a “fus’ha”, that’s a big misunderstanding. 

Fus’ha is basically a modern standard Arabic but Quran is classical Arabic and in classical Arabic to figure out some meaning you have to go back and look even pre Islamic Arab traditional poetry. So some mufassireen have been able to pull in point that the word “qaum” itself would specifically mean “men”. This is the common usage of the word. So Allah says men don’t make fun of other men and women don’t make fun of this to other women. But this doesn’t really mean that men can make fun of women. No, men and women shouldn’t either make fun or jeer with each other. But why did Allah separate like this? Naturally as well as Islamically, there is already supposed to be some cushion or separation there that contempt, that moralit should always be existent. We are talking about a community here since Surah Hujurat is about a community. That’s why Allah first laid down emphasis on iman and sovereignty of Allah and then talked about His Prophets. Naturally there should always be a morality within a community and a certain amount of segregation between the genders. There shouldn’t be free type of dealing between genders like we see happening all over the world today. Some Taqwa should be there already and within our circles that we socialize in, there even Allah says make sure among men and women not to engage between these types of behavior.

Next thing Allah SWT forbids us from “wala talmizu anfusahum”

Do not speak ill of one another

Lamaz specifically means to seek out the faults of people. Allah commands not to target people’s faults.

Anfusahum means to yourself. Allah says don’t target your own faults. How this happens? As you target someone, what is going to happen? He’s going to come back right at you like Prophet SAW says “don’t curse your own mothers”. Who would do that? Though it becomes believable in today’s time. We see a lot of strange things happening but at the same time it takes really a depraved human being to be cursing his own mother. But the reason what Prophet SAW explained them is that when you talk bad about someone else’s mother what is he going to do? will he come up saying jazakAllah khairun? No . he is going to curse back at your mother. Basically if you take it down to the root of it you curse your own mother. That’s why Allah says don’t pick your own faults because when you start picking people’s faults they will start picking out yours. This is natural; what goes around comes around.

Here Allah says Talmizu this goes from one direction meaning don’t pick up faults. Wala tanabizu biliqaab takes place from both sides. This is like a degeneration within a community. You start mocking at each other, picking their faults and eventually you got to a point that everybody in the community is in the party, giving each other bad and stupid names.

Almunabaza alnabz is in contrast to laqab which means having a good and admirable nickname like Abu Bakr Siddiq(R.A) where siddiq means “truthful”. You know the story of miraaj, when the Quraysh confronted the Prophet after the Night Journey, they turned to Abu Bakr and said: "Do you believe what he said, that he went last night to the Hallowed House and came back before morning?" He replied: "If he said it, then I believe him, yes, and I do believe him regarding what is farther than that. I believe the news of heaven he brings, whether in the space of a morning or in that of an evening journey." Because of this Abu Bakr was named al-Siddiq: the Very Truthful, the One Who Never Lies.

Omar Faooq (R.A) where Faooq means the distinguisher, Allah made him a criterion between right and wrong

Usman Zunnurain (R.A) where zunnurain means man who is blessed with two lights. He had the blessing of having , at separate times, two of the daughters of Prophet SAWW in his marriage.

Ali (R.A) himself said in a battle, “I am the one whose mother calls him a lion”.

These all are good nick names. But nabz is specifically the bad nicknames that’s people find offensive and their feelings get hurt.

bi/sa al-ismu alfusooqu baAAda al-eemani

The worst thing that can happen to you after iman, that is a great blessing, is to be called a mischief maker.

So refrain from this type of behavior.
And whosoever does not repent, then such are indeed wrongdoers

A person who doesn’t perform tauba and doesn’t repent on this, what does this tells you automatically? What do you have to do tauba from? A sin. This tells you that these things are sins. Do tawba if you did any of them. Prophet SAWW taught us when you commit a sin and you want to do tauba for it and it violated the right of another person then you should seek tauba in following manner:

- Feel bad about the sin you committed
- Ask Allah for His forgiveness
- Make intention not to do it again
- Seek that person’s forgiveness to the best of your abilities.

So Allah ordered to repent otherwise you will be a wrong doer.

Surah Hujurat teaches us a very good lesson that is this double standard and split personality unfortunately that we have in this community today that “my deen, my Taqwa, my iman, my religiosity has nothing to do with the way to treat other people. I pray five times a day in a masjid, I am there for juma 30 minutes earlier, I recite Quran regularly, I drop a lot of money in sadaqa box, I attend all the lectures and programs but my neighbors aren’t happy with me, my family feels my absence. That’s who I am. I m rude abrasive, I cheat people at work.” That is not the deen. That’s why Allah says faol-ika humu althhalimoon. Allah doesn’t care if we follow all the rituals and worships but do not implement the social practices then we are ththalimoon I the eyes of Allah.
Ayah #12

The ayah before this was mentioning the conflicts. Now Allah is warning us that don’t engage yourself in this behavior because it will lead to conflict. It is coherent so beautifully. Allah speaks about how we deal with believers behind their backs, in their absence.

The word “ijtanibu” means “be careful”. Allah didn’t say “la” i.e. “don’t have that assumption. So here Allah is creating an extra layer of caution.

The word “ththan” itself means suspicion or assumption in this context. There are some types of ththan that we have encouraged to have like Allah says, “have good assumptions about how Allah will deal with you, because I deal with my slaves as he expects from me.”

But Allah asked to stay away from most assumptions. One should mind his own business and not to worry about what people are doing. This also shows a progression. Allah says in Quran that He has made disbelief, open habitual sinning and habitual sinning. All of that has made forbidden to you. That was a progression. First make sure that you lean kufr from yourself then make sure you stop habitual openly committing sin and then avoid the accidental sin that you might engage in. This is how Quran gives you the course of action. Same thing is happening here. Allah says not to indulge in assumptions about people because when you indulge in this act, it starts itching you. So what is the next step? You start spying on that person. You try to keen at the conversation he is having and what happens if you find out something really juicy? You may end up with a stomach pain that hurts you and you need to tell that to somebody who you want to be your partner in this crime and start backbiting. This shows a progression. That is why Allah says stop right at there and abstain from many assumptions. This also gives us a good lesson, stay away from a lot of ththan because
some of them are sinful. This is what “Taqwa” is. Prophet SAWW teaches us that halaal is clear and haraam is clear and in the middle you have grey areas. And true Taqwa is to leave it all, stay away from something that is doubtful. Better safe than sorry.

Ismun: means sin.

There is another word for sin mentioned in Quran i.e. “zanb” or “zunub” which means a sin when you do something wrong but ismun specifically means that not only you do a sin but that sin is further prevents you from doing other good deeds. So Allah describes suspicion as a sin that will lead to other sins as well.

Tajassus means spying or trying to get information about somebody in a very secretive manner. This is talking in a social perspective, not as a career although that’s bad as well. Do not gig into each other’s businesses. Spying may lead to conflicts. And what if the person spying ends up finding out something bad about the other person while spying on him? He will never look and feel about that person the same way ever again even if he finds some Taqwa later on, still he will not end up backbiting that person and the love of that brother is completely ruined in heart of that spy. Same way, what if a person finds out that he has being spied at? A fight begins. So better stay away from this act.

Yaghtab – gheebah means backbiting

This is explained in a Hadith collected by Abu Dawud that Abu Hurayrah said, "It was asked, ’O Allah's Messenger! What is backbiting?’

He said, 

ذِكْرُكَ أَخَاكَ بِمَا يَكْرَه

Mentioning about your brother in a manner that he dislikes.

He was asked, 'What if my brother was as I mentioned?'

He said, 

إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّهُ

If he was as you mentioned, you will have committed backbiting. But if he was not as you say about him, you will have falsely accused him."

Another common answer that people give for gheebah is “I don’t care. I say this on his face.” Allah has already condemned this act in the previous ayah and there is no room for the given argument.

Then Allah SWT gives a beautiful example. Instead of saying “would it be acceptable”, Allah says “would you love to eat the flesh of your dead brother”

“akheehi” means one’s actual biological brother. although nobody would love to have the flesh of any brother but Allah is still using biological brother to show the extreme nastiness of the act of backbiting. By this example one can realize how depraved and condemned this act is.

“Maytan” means dead. There is a similar word in Quran i.e. “mayyitan” meaning someone who will eventually die later on

“mayta” meaning something that is physically dead. So this maytan has realistic approach, not used metaphorically. Scholars point out that eating dead flesh is neither allowed to be done nor socially acceptable. This example can be used at many different levels. No sensible person would love to eat dead flesh. In the same way backbiting is also condemned and made forbidden. Taqwa is not given to a person engaged in this act. There is a rhetorical question, “ahibbu ahadikum” the answer of which is very obvious. Whenever these types of questions are posed in Quran, they are always posed about something that the other person realizes. It is “musallam endal mukhatib”. The person who is being addressed, realizes and agrees but you still say to drive your point on.
Ayah # 13

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.

Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa. Verily, Allah is All-Knowing, All-Aware. (49:13)

Key points:
- Change of address
- Introspection
- Construct of the ayah

T here is a change of address in this ayah. Allah says “O mankind” instead of “O believers”. Allah is speaking to different people now. This change is because in the previous ayah, Allah was teaching a community where He thoroughly taught how to live in a community with others as well. This shows that formation of a community must also be a part of our shariah. A part of establishing community system is that even the people of other faiths and ethnicities do have their rights in a community.

There is also a sequence to be noted in this ayah. Allah the Exalted declares to mankind that He has created them all from a single person, Adam, and from that person He created his mate, Hawwa. But we have different races, colors, languages and ethnicities just for the purpose of recognition. These things do not have anything to do with people’s statuses. The most noble and honored amongst us will be the one who has most conscious of Allah. Allah condemns racism and prejudices and makes Taqwa the criterion. Prophet SAWW once pointed out at his heart and said,

“Taqwa is right here and only Allah knows what is kept in the hearts”

This hadith indirectly means that we have to treat everyone with equally and respectfully. We don’t have right to disrespect or dishonor people. Although some people deserve more respect than others like parents and elders. Some of them deserve more affection and more compassion but nobody should be treated less.

Then Allah SWT focused on introspection. Before dealing with others, one should point out where does he stand, where is his Taqwa. So Allah reminds us with the facts that while focusing on your dealings with others, do not forget your real job which is to fix/critic one’s own self. Many scholars have explained that this is what establishes the public policy of ummah i.e. how to deal with people at community level instead of individuals. This refers to organizational function that how to make decisions and distinctions as a governing body.
The ayah is referring back to a bedouin tribe that came to prophet SAWW with arrogance. Allah chastises those Bedouins who, when they embraced Islam, claimed for themselves the grade of faithful believers. However, Faith had not yet firmly entered their hearts. We shouldn’t say that we have entered into Islam rather we should say we have submitted ourselves to Islam. Here, Allah teaches Prophet SAWW to tell us not to be arrogant in front of Allah for being a Muslim, but to submit ourselves because we are being favored.

Firstly, there is a difference between Islam and iman. Typically we know that Islam is outwardly part of our religion and even that most people don’t understand what the five pillars of Islam are. Most of them say that the first pillar is faith/belief/iman on the contrary it is “shahada” That shahada is also physical or worldly act. It is with related tongue. Other pillars include salat, saum, zakat and hajj, all of which are outwardly part of religion. Iman is the inner part of the deen that involves the heart. Similarly the policies, whether organizational or governmental is based on Islam not iman. Abdullah bin Abi Hayi was called “Raees ul munafiqueen” (the leader of hypocrites) and even when that person died, he was washed, shrouded and his salat ul janaza was performed. That’s a different matter that Allah told Prophet SAWW not to bless such people and not to honor them by leading janaza himself. So the important lesson here is public organizational policy is based on Islam but Allah judges us with our iman.

According to Ameer-ul-mo’mineen say’yeduna Farooq-e A’Zam (Radiyyallahu Ta’ala Anhu), the Holy Prophet SAWW has said that:

"Amal (practice) depends upon niyyat. ‘Amal (plural of ‘Amal) for every person is that for which he has done niyyat." Our beloved Prophet Muhammad (S.A.W) says, "Allah does not look at your faces or your wealth, but he looks at your hearts and your deeds."
Ayah # 15

Innammu almu/minoonan Allahin aamanoo baAllah werrasooluhu lam yaratabu wajahahoo

Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive

With their wealth and their lives for the cause of Allah. Those! They are the truthful. (49:15)

Key point:

- Two unique elements of imaan

Who are the believers? There are two terms coined; muslimoon and mu’minoon. The mu’minoon are the people who believed in Allah and His Prophet without any doubt. Allah mentions two qualities of mu’minoon;

- People who don’t have doubts
- People who strive with their wealth and lives for the sake of Allah

These two additional qualities takes a Muslim to higher levels of iman

lam yaratabu: It comes from root word “laraib”. The same word that Allah uses in ayah “dhalikal kitabu laraibafihi”. It means not even a slight doubt or shakiness. Like if a person doesn’t have any doubt but he just hesitates a little. So Allah says the same word for the Quran as well as for the believers. A believer don’t hesitate a second in his heart in regard to his iman and conviction. He has got a firm belief that this is the truth and then he strives, spends, gives and word hard for the propagation and establishment of the deen of Allah. They really are the truthful ones.

In this ayah Allah mentions that the believer is the one who believe in Allah and His messenger. In Surah Tawba Allah says

And nothing prevents their contributions from being accepted from them except that they disbeliefed in Allah and in His Messenger, and that they came not to the Salah except in a lazy state, and that they offer not contributions but unwillingly. (9:54)

In Surah Hujurat Allah says “gmanoo biAllahi warrasoolih”. Allah didn’t put “ba” here in order to join Allah and His Prophet together. Unless you believe both Allah and Prophet you will never be a believer. Iman is only achieved when they both are put together but disbelief can be achieved even by disbelieving the
prophet alone that’s why in second place Allah separated both, don’t disbelieve Allah and don’t disbelieve Prophet.

This indicates the emphasis on Prophet SAWW which is not only one of the major themes of this Surah, but also the theme of collection of Surah like Surah Fath and Surah Mohammad.

Then there is an iman stimulus. Allah SWT asked Prophet to tell the people who asked how to get the iman. It is the obedience of Allah and His Prophet SAWW.

Ayah # 16-18:

قُلْ أَتُعَلِّمُونَ اللَّهَ بَيْنِيكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ

Qul atuAAallimoona Allaha bideenikum waAllahu yaAAlamu ma fee alssamawti
Say: "Will you inform Allah of your religion while Allah knows all that is in the heavens

وَمَا فِى الأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

wama fee al-ardi waAllahu bikulli shay-in AAaleemun
and all that is on the earth, and Allah is All-Aware of everything."(49:16)

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوْا فِي نَجْزَةٍ عَلَيْكَ

Yamunnoona AAalayka an aslamoo qul la tamunnoo AAalayya Islamakum
They regard as a favor to you that they have embraced Islam. Say: "Do not count your Islam as a favor to me.

بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَداكُمْ لِلايمَـنِ إِنُ كُنتُمْ صَـدِيقِينَ

bali Allahu yamunnu AAalaykum an hadakum lil-eemgni in kuntum sadiqueena
Nay, but Allah has conferred a favor upon you that He has guided you to the Faith if you indeed are true." (49:17)

إِنْ اللَّهُ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالأَرْضِ وَاللَّهُ يَصِيرُ بِمَا تُعَمَّلُونَ

Inna Allgha yaAAlamu ghayba alssamawti waalardi waAllghu baseerun bima taAAamaloona
"Verily, Allah knows the Unseen of the heavens and the earth. And Allah is the All-Seer of what you do." (49:18)
Here Allah SWT rebukes the people on their arrogance, assume to teach Allah about what they believe even though Allah knows everything. If Allah knows the secrets of the Heavens and the Earth then will not He know what is hidden in our hearts or what we believe or not?

Islam means to be humble and avoid arrogance. In Islam, while serving the deen we don’t do favor to anybody, not even to ourselves. It is Allah who has favored upon us. So we need to be humble and grateful to Allah who has favored us with His blessings.

Connection of the beginning to the end of the Surah

Now notice the coherence. The Surah starts with “O believers don’t push yourselves forward in front of Allah and His Prophet”. And in the end Allah says that you are teaching us what is right and what is wrong. Another correlation, the first word of first ayah was ended up with “sami un aleem” and the last word of last ayah also ends up in acknowledgement of Allah’s knowledge. SubhanAllah

Link to the following Surah

The previous Surah i.e. Surah Al-Fath teaches us how to deal with Prophet SAWW in times of war and difficulty. Then Surah Hujurat tells us about how to deal with Prophet SAWW in peace. It is about dealings with Allah, His Prophet, the believers and then the people who are new/immature in their faiths. Surah Qaf, the next Surah instructs us and talks about disbelievers and that’s why it emphasize on life of Hereafter and astonishment of the fact of resurrection.

This is the end of the Tafsir of Surah Al-Hujurat. Verily, all praise is due to Allah, all the favors are from Him, and from Him comes the success and protection from error.