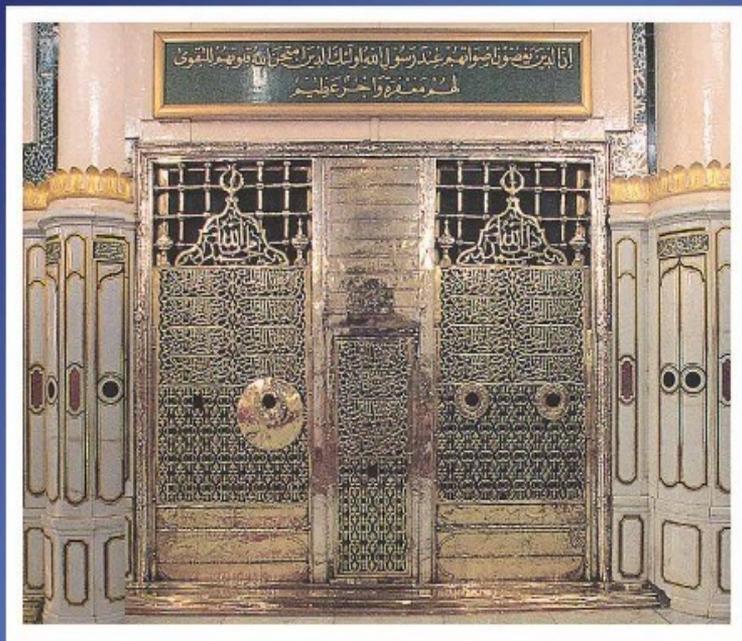


يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

O Believers do not raise your voices above
the Voice of the Prophet
(Blessing and Peace be upon Him) (Surah:49 Al-Hujuraat)

Respect of the Prophet ^{صلى الله عليه وآله وسلم}

(As Mentioned in Surah Al-Hujuraat)



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Respect of the Prophet ﷺ
(As mentioned in Surah al-Hujuraat)



On the eve of Diamond Jubilee Celebrations of
Madarsah-e- Anjuman -e- Ihya -e- Deen and Abul Fida
Hifz-e-Quran Gold Medal Competition held on 25th
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In the name of Allah, the Most Beneficent, Most Merciful.

All Praises are due to Allah ﷻ, innumerable peace and blessings of Allah ﷻ be upon His Messenger, Muhammad ﷺ, and all his family and companions.

I express my sincere gratitude to Allah ﷻ who bestowed me with the intellectual and moral strength to complete this book. This work aims to highlight the five commandment and orders of Allah ﷻ to the believers by referring ‘O! Believers’, in Surah al-Hujurat chapter 49 of the Quran.

As a believer, every one among us are aware of the importance of Surah al-Hujurat and its theme which deals with a number of issues and directives which affect day-to-day life of a Muslim and also the Islamic community and the state as whole. Although it



Then in the last two commandments for the believers in this Surah, Muslims have been exhorted to safeguard against the evils that corrupt collective life and spoil mutual relationships. Mocking and taunting each other, calling others by nicknames, creating suspicions, prying into other people's affairs and back biting are the evils which are not only sins in themselves but they also corrupt the society. Allah ﷻ has mentioned all these evils separately and forbidden them as unlawful.

The main goal of this Surah is to elucidate upon a series of life-giving commandments of Ethics and Morality (Akhlaq) and social interaction which (if put into practice), would lead an ideal civilization. These in turn could create and cultivate a pure society that is far removed from all sorts of blameworthy moral traits.

Respect of the Prophet ﷺ (As mentioned in Surah al-Hujuraat)

*I pray to Allah, the almighty, to guide all of us
to the right path with the true love of the
Prophet ﷺ. and unit all Muslim Ummah under
one umbrella.*

Syed Shah Khaleelullah Owais Bukhari

Fazil Jamia Nizamia, M.A. & M.Phil,

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Introduction of Surah al-Hujuraat:

❁ **Name of the Surah:** “Hujuraat” is plural for “Hujrah” which means “room, compartment or chamber (1).” The word “al - Hujuraat” has occurred only once in the Holy Quran in verse 4 of this chapter. It refers to the one-room houses or apartments of the prophet’s wives. Hence, due to the specific usage of this word, this chapter is named as such (Hujuraat). (2)

Verse 4 was revealed at a time when a delegation of *Banu Tameem* (3) tribe came to the Messenger of Allah ﷺ to ask some of the doubts about their religion after Dhuhar

1. Cowan Dictionary, page: 157.
2. (*Safwat at- Tafaseer*) Vol: 3, page: 231. Darul Quran, Beirut 1981.
3. Banu Tameem is one of the largest of all Arab tribes. They came and accepted Islam in either 8th or 9th year after Hijrah. Today the descendents from the tribe live in the Arabian Peninsula and neighboring countries such as Saudi Arabia, Iraq, Kuwait, Qatar, Oman and Bahrain.

prayer. Upon their arrival they didn't find the Prophet ﷺ in Masjid an-Nabawi. He was in his apartment to get some rest. They started calling the Prophet ﷺ loudly saying:

"يَا مُحَمَّدُ أَخْرِجِ إِلَيْنَا، يَا مُحَمَّدُ أَخْرِجِ إِلَيْنَا، يَا مُحَمَّدُ أَخْرِجِ إِلَيْنَا"

Oh Mohammad come out (of your apartment) for us. (1)

As a result of their ill-mannered and uncouth behaviour the 4th verse was revealed to establish the correct moral code that ought to be observed in the presence of the Prophet ﷺ.

Some of the traditional Tafseer Scholars have actually called it the 'Surah of ethical and moral standards (Surah al-Akhlaaq)' because if a man puts the commandments of

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1. (*Tafseer al-Kashshaf*) Az-Zamakhshari, vol: 3, page: 331 – (*Ad-Durr Al-Manthoor*) Jalal Uddin As-Suyuti, vol: 6, page: 90.

ethics and morality that are taught in this Surah into practice, he would lead an ideal civilization. These in turn could create and cultivate a pure society that is far removed from all sorts of blameworthy moral traits.

❁ The Merits of the Recitation of Surah Hujurat:-

Hadhrat Ubay Bin Ka'b ؓ narrated that the Prophet ﷺ said:

مَنْ قَرَأَ سُورَةَ الْحُجُرَاتِ أُعْطِيَ مِنْ الْأَجْرِ عَشْرُ
حَسَنَاتٍ (1) يَبْعَدُ مَنْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُ -

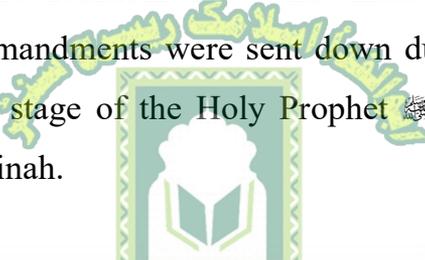
“Whoever recites Surah Hujurat would be rewarded ten times the number of obedient and disobedient creatures of Allah.”

-
1. (Tafseer al-Baidhawi) page: 974 – (Al-Waseet Fi Tafseer al-Quran al-Majeed) Ali Bin Ahmed Nisapuri, no: 854. (Al-Kafi al-Shaaf) Bin-e-Hajr, page: 270 - Majd Uddin Ferozabadi said: “This is a very Weak Hadeeth ”(Al-Hawi fi Tafseer al-Quran al-Majeed, page: 20732)



❁ **Revelation:** In a general opinion the complete Surah was revealed in Madinah in 9th A.H. (1), while others base their view on report of Hadhrat Abdullah Bin ‘Abbas ؓ. He reports that the 17 verses of this Surah were revealed in Madinah and verse number 13 was revealed in Makkah. (2)

The traditions show that most of these commandments were sent down during the final stage of the Holy Prophet ﷺ's life at Madinah.



يَا أَيُّهَا النَّاسُ اخْلُفُوا لِكُلِّكُمْ دِينٌ كَرِهْتُمْ لَكُمْ وَرَضْتُمْ لِي وَرَضْتُمْ لِي وَرَضْتُمْ لِي وَرَضْتُمْ لِي

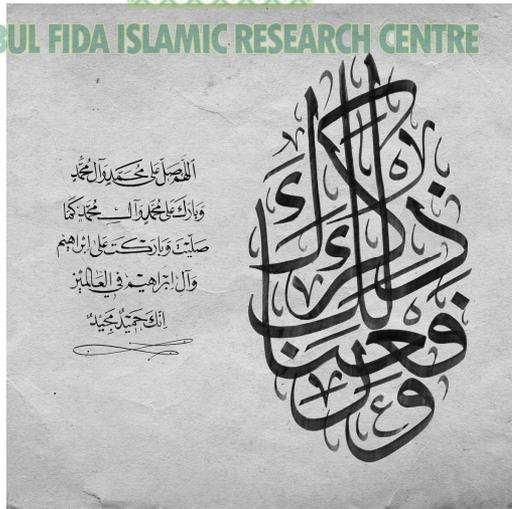
إِن كُنْتُمْ كَرِهْتُمْ لِي وَرَضْتُمْ لِي

1. Means After Hijrah, migration of the Prophet from Makkah to Madinah in the year 622. C.E. (Christian Era)
2. (Tafseer-e-Dhiya al-Quran) Peer Karam Shah Azhari, vol: 4, page: 575.



- ✿ *Maintaining of Peace and Brotherhood amongst Muslims.*
- ✿ *What to do when Muslims fall into fighting amongst each other.*
- ✿ *The prohibition of making fun of others, calling each other by bad nicknames, spying, having bad suspicion, and backbiting.*
- ✿ *Destroying the concept of racism and nationalism.*
- ✿ *Sincerity of true belief and its impact on actions.*

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Respect of the Prophet ﷺ (As mentioned in Surah al-Hujuraat)

“They regard it as a favour to you that they have accepted Islam! Say: 'Do not regard your submission as a favour to me; rather, it is Allah who bestows upon you a favour by guiding you to belief, if you are truthful.’”

❁ **Translation and Explanation of first Command to the believers:**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ
وَرَسُولِهِ وَاتَّقُوا اللَّهَ - إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ - (1)

O you who have faith! Don't put yourself forward before Allah and His Messenger, and fear Allah. Verily, Allah is all Hearing, Knowing.

The noble Surah begins with the refined manner in which Allah ﷻ has taught the believers to conduct themselves with respect of

1. Surah al-Hujurat, verse: 1, part: 26.

2. According to a narration of Imam Masruq al- Ajda' reporting from Hadhrat Ayesah Siddeqah as she said: *“This verse came down to warn the believers to avoid fasting on Yaum Shak (doubtful day) but rather to begin keeping their fast upon the instructions of the Prophetﷺ.”* (1)

3. Imam Qatadah said: *“This verse was revealed about the people who were talking and saying that it would be good if a revelation could come addressing such issue. This displeased Allahﷻ.”* (2)

1. (Tafseer Ma'alim al-Tanzeel) Imam Abu Mohammad al- Hussain al-Baghaway, vol: 26, page: 117. (Al-Durr al-Manthoor) Imam Suyuti, vol: 7, page: 574, (Al-Bab Fi Uloom al-Kitab) Imam Abul Hafas Umar Bin Ali Hanbali, vol: 17, page:521.

2. (Tafseer at-Tabari) vol: 26, page: 117. (Tafseer al-Qurtubi) vol: 16, page: 301.

The meaning of the first verse is that we should not decide a matter which relates to the laws of your religion without consulting Allah ﷻ and His Messenger ﷺ. This prohibition calls for strict adherence to the Quran and the Sunnah of the Prophet ﷺ.

A true believer must not regard his opinions, ideas and preferences as superior to the view presented by the Book of Allah ﷻ and the Sunnah of the Prophet ﷺ, nor should he say anything that contradicts them.

A believer must accept the authority of Allah ﷻ and the Prophet ﷺ without question, or doubt and hesitation. The following verse of the Quran is evident:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ
أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ
اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا- (1)

1. Surah al-Ahزاب, 33, Part: 22, verse: 36.

“It does not behove a believer, man or woman, that when Allah and His Messenger have decided any opinion about their affair, they should exercise their choice. And whoever disobeys Allah and His Messenger has strayed to manifest error.”

A true believer should not go above the Messenger of Allah ﷺ; he should not precede him but be subordinate to him even if you are worshiping Allah, and going ahead of the Prophet ﷺ is tantamount to preceding Allah ﷻ.

Imam Tabari quotes a statement of Imam Mujahid which cautions one not to give a fatwa until he has the full knowledge of that issue and knows the will of Allah ﷻ and His Messenger ﷺ. (1)

Real obedience to and reverence for Allah ﷻ and the Master of all the Prophets and

1. (Tafseer at-Tabari) vol: 26, page: 117.

لِلتَّقْوَىٰ لَهُمْ مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ - إِنَّ الَّذِينَ
يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ -
وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ
- وَاللَّهُ غَفُورٌ رَّحِيمٌ - (1)

O you who have faith! Do not raise your voices above the voice of the Prophet, and do not speak aloud to him as you may speak to one another, lest your deeds become vain without your being aware.

Indeed those who lower their voices in the presence of the Messenger of Allah—they are the ones whose hearts Allah has tested for Taqwa (piety). For them will be forgiveness and a great reward.

Respect of the Prophet ﷺ (As mentioned in Surah al-Hujuraat)

Indeed, those who call you, (Mohammad) from behind the apartments- most of them do not use reason.

And if they had been patient until you come out to them, it would have been better for them. But Allah is Forgiving and Merciful.

✿ Shaan-e-Nuzool (Context of Revelation):

It was stated that this Ayah was revealed about Abu Bakr رضي الله عنه and Umar رضي الله عنه.

عَنْ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: كَادَ الْخَيْرَانِ أَنْ يَهْلِكَ أَبُو
بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا رَفَعَا أَصْوَاتَهُمَا عِنْدَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ قَدِمَ عَلَيْهِ رَكْبٌ بَنِي
تَمِيمٍ، فَأَشَارَ أَحَدُهُمَا بِالْأَفْرِعِ بْنِ حَابِسٍ أَخِي بَنِي
مُجَاشِعٍ، وَأَشَارَ الْآخَرُ بِرَجُلٍ آخَرَ، قَالَ نَافِعٌ: لَا
أَحْفَظُ اسْمَهُ، فَقَالَ أَبُو بَكْرٍ لِعُمَرَ: مَا أَرَدْتَ إِلَّا
خِلَافِي، قَالَ: مَا أَرَدْتُ خِلَافَكَ، فَارْتَفَعَتْ أَصْوَاتُهُمَا
فِي ذَلِكَ، فَأَنْزَلَ اللَّهُ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا

أَصْوَاتِكُمْ سُورَةَ الْحَجَرَاتِ آيَةَ 2 الْآيَةَ، قَالَ ابْنُ
الرُّبَيْرِ: فَمَا كَانَ عُمَرُ يُسْمَعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بَعْدَ هَذِهِ الْآيَةِ حَتَّى يَسْتَفْهِمَهُ، وَلَمْ يَذْكُرْ ذَلِكَ
عَنْ أَبِيهِ يَعْنِي أَبَا بَكْرٍ - (1)

Ibn –e- Abi Mulaykah ؓ said: “The two righteous persons, Abu Bakr ؓ and Umar ؓ, almost earned destruction when they raised their voices before the voice of the Prophet ﷺ who was receiving the delegation of Banu Tameem. One of them (Umar Bin Khattab) recommended Al-Aqra Bin Habis the member of the Banu Mujashi` while the other (Abu Bakr As-Siddeeq) recommended another man (alQa’qa’ Bin

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1. (Sahih Bukhari) Kitab at-Tafseer, (1/4845) – Kitab al-Maghazi, (68/ 4367) – Kitab al-Aitesam, (6/ 7306) – (Sunan At-Tirmithi) Kitab Tafseer al-Quran From the Prophet, (49/ 3266, 3267) (Sahih Muslim) Kitab al-Iman, (52/316)

Ma'bad). (To be governor of Banu Tameem Tribe.)”

Abu Bakr ﷺ said to Umarﷺ: “You only wanted to contradict me,’ while Umar ﷺ said, ‘I did not intend to oppose you.’ Their voices then became loud in the argument, thereupon Allah ﷻ sent down this Ayah. ‘O you who believe! Raise not your voices above the voice of the Prophet.’ (49.2)

Abdullah Bin Zubair ﷺ said, “Since the revelation of this verse, Umar ﷺ used to speak in such a low tone that the Prophet ﷺ had to ask him to repeat his statements.” But Bin Az-Zubair did not mention the same about his (maternal) grandfather (i.e. Abu Bakr ﷺ).”

The expression ‘lest your deeds come to naught’ is a warning that if you raise your voices and behave in a way that shows a

lack of respect for the Prophet ﷺ your works may be rendered vain, while you do not notice.

When second verse of this Surah was reveled, the Prophet ﷺ recited it to his companions who had gathered around him. Upon its recitation, a certain Sahabi by the name of Thabit Bin Qais al-Shammas ؓ began to cry for he was under the impression that the Ayah revealed was directed at, and applicable to him since he was familiar speaking very loud in view of the fact that he was hard of hearing. There is a narration about that incident in the books of Ahadeeth.

عَنْ أَنَسِ بْنِ مَالِكٍ ؓ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
افْتَقَدَ ثَابِتَ بْنَ قَيْسٍ ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ ﷺ ، أَنَا
أَعْلَمُ لَكَ عِلْمَهُ ، فَأَتَاهُ ، فَوَجَدَهُ جَالِسًا فِي بَيْتِهِ مُنْكَسًا
رَأْسَهُ ، فَقَالَ لَهُ: مَا شَأْنُكَ؟ فَقَالَ: شَرُّ كَانَ يَرْفَعُ صَوْتَهُ
فَوْقَ صَوْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدْ حَبِطَ عَمَلُهُ

وَهُوَ مِنْ أَهْلِ النَّارِ، فَآتَى الرَّجُلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَخْبَرَهُ أَنَّهُ، قَالَ: كَذَا وَكَذَا، فَقَالَ مُوسَى: فَرَجَعَ

إِلَيْهِ الْمَرَّةَ الْأُخْرَى بِبِشَارَةِ عَظِيمَةٍ،

فَقَالَ: " اذْهَبْ إِلَيْهِ، فَقُلْ لَهُ إِنَّكَ لَسْتَ مِنْ أَهْلِ

النَّارِ، وَلَكِنَّكَ مِنْ أَهْلِ الْجَنَّةِ – " (1)

Anas Bin Malik رضي الله عنه said: The Prophet صلى الله عليه وسلم missed Thabit Bin Qais رضي الله عنه for a period (So he inquired about him). A man (Sa'd Bin Muaz رضي الله عنه) said:

"O Allah's Messenger! I will bring you his news." So he went to Thabit Bin Qais رضي الله عنه and found him sitting in his house and bowing his head.

The man asked him: *"What is the matter with you?"* Thabit رضي الله عنه replied that it was an evil affair, for he used to raise his voice above the voice of the Prophet and so all his

1. (Sahih Bukhari) Kitab at-Tafseer, (1/4846) – (Sahih Muslim) Kitab al-Iman, (52/314)

We would like to quote here, Imam of Ahl-e-Hadeeth, Allamah Bin-e-Taymiyyah; he stated the following statement while explaining the above verse:

“Allah, the almighty, does not vain the good deeds of a believer until he will not disbelieve and die on the same state, and whose deeds are ceased he will never enter the paradise.”

(1)

The implication of the words **وَأَنْتُمْ لَا تَشْعُرُونَ** is that though these people conceitedly reckoned that they had done a great service to Islam and their anxiety to benefit the Prophet ﷺ from their opinion was due to their zeal to serve religion, yet all the deeds which they reckoned to have done for the cause of religion would be of no use to

1. Al-Sarim al-Maslool, page: 55 - Majmoo' al-Fatawaa, vol: 7, page: 494.

Respect of the Prophet ﷺ (As mentioned in Surah al-Hujuraat)

←—————→
them and they will not be aware that their deeds are gone in vain.

❁ **Prophet ﷺ is not like us:**

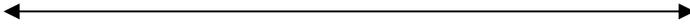
Another meaning of this verse is, Prophet Mohammad ﷺ is not like the ordinary people because there are numerous authentic Ahadeeth those prove that he is sent as a human being, but he is not like us.

There are several authentic Ahadeeth that prohibit the companions of the Prophet ﷺ the Al-Wisal, which means continuing the fast through the night to the next night, without eating. Imam Ahmad Bin Hanbal recorded Abu Hurayrah saying that Allah's Messenger ﷺ said:

لَا تُوَاصِلُوا، قَالُوا: يَا رَسُولَ اللَّهِ إِنَّكَ تُوَاصِلُ، قَالَ: فَإِنِّي لَسْتُ مِثْلَكُمْ إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي - (1)

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1. (Sahih Bukhari) Kitab al-Sawm, (4/242) Hadeeth: 1965
– Kitab al-Tamanni, (13/287) - (Sahih Muslim) Kitab

Respect of the Prophet ﷺ (As mentioned in Surah al-Hujuraat)



(Do not practice Al-Wisal in fasting.) So, they said to him, *"But you practice Al-Wisal, O Allah's Messenger!"* The Prophet ﷺ replied, *"(I am not like any of you, for I am given food and drink (by Allah) during the night.)"*

The prohibition for Al-Wisal and uniqueness of our beloved Prophet ﷺ is mentioned in a number of other narrations. It is a fact that practicing Al-Wisal was one of the special qualities of the Prophet ﷺ, for he was capable and assisted in his practice of it. By himself he said: *"I am not like you, means we should neither think that we are like him nor he is like us."*

al-Siyam, 58/112) – (Musnad Abdur Razzaq) Hadeeth: 7753-7754 – (Musnad Ahmed Bin Hanbal) (2/231, 237, 244, 257, 261, 281, 315, 324, 377, 418, 496, 516) This Hadeeth is narrated by many of the Companions of the Prophet ﷺ, like Hadhrat Ayesah Siddeqah, Hadhrat Anas Bil Mali, Hadhrat Abu Saeed, that would be found in all the books of Ahadeeth.



It is obvious that the food and drink that the Prophet ﷺ used to get while practicing Al-Wisal was spiritual as well as material.

He is Allah's Messenger ﷺ. It is the duty of the believers to be well-mannered in his presence. They ought to speak to him with respect, exaltation and reverence.

In other words, do not let your speech be raised above that of the Prophet ﷺ during the conversation. This is because raising the voice is a sign of insufficient modesty and reverence.

Respect and Esteem for the Prophet ﷺ after his Death:

It is just as necessary to have esteem and respect the Messenger of Allah ﷺ after his passing away from this world, as it was when he was living during his life. This means, to show it when anyone hears his name or anything about his life, respect for his family

Respect of the Prophet ﷺ (As mentioned in Surah al-Hujuraat)

members (ahlul Bayt), his descendants, his wives, and his companions, or his Hadeeth or Sunnah are mentioned.

Even today, when we visit the blessed grave of the Prophet ﷺ or his Masjid, we must lower our voices even while reciting the Quran outside the prayer.

When a Hadeeth of the Prophet ﷺ is recited or taught, we should fall silent. We ought to remember the above verse.

Imam Qaadhe al- Iyadh writes in his monumental work of the life of the Prophet ﷺ named (*Ash- Shifa Bi Ta'rif Huqooq al- Mustafa*): Imam Malik Bin Anas passed by Abu Haazim when he was teaching Hadeeth and he gave him permission to listen. He said: *“There is no place to sit and I dislike listening to a Hadeeth of the Prophet ﷺ while standing up.”*

In yet another place, Allah ﷻ prohibits mankind to address or describe the Prophet ﷺ by using words which are derogatory or ambiguous which may result in degradation of his unique status:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا
وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ - (1)

*“O Believers, do not say (to our Rasool):
"Ra'ina" (an ambiguous word for: "Our
shepherd" or in Judeo-Arabic language conveys
the sense, "our evil one.") But say "Unzurna"
("look upon" us "or pay attention" to us) and
listen to him carefully (at the first time); and
remember that there is a painful punishment for
the unbelievers.”*

The scholars of Tafseer hold that even the slightest disrespect even without intention

1. Surah al-Baqarah, 1, part: 1, verse: 104.

Respect of the Prophet ﷺ (As mentioned in Surah al-Hujuraat)

of Mustaliq tribe. However, on his way al-Waleed ﷺ heard that a group from Banu Mustaliq had set out and he became afraid. He returned to the Prophet ﷺ and told him that al-Haarith Bin Dharar (1) (former leader of Banu Mustaliq) refused to pay the Zakaat and threatened his life.

The Prophet ﷺ became angry and sent a group of companions with Khaled Bin Waleed ﷺ as their commander to deal with him and his tribe. The two groups met and returned to the Prophet ﷺ. He questioned al-Haarith: *"Why did you refuse to pay Zakaat 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*

1. Father of Umm ul Mu'mineen Juveria (Radhi Allahu Anha).

When he brings us some kind of information, we must verify it. On other way, we must seek an explanation of the matter; we must seek full disclosure of the facts. We should not take the word of the corrupt person at face value, in order to avoid taking action against a group of people, while being ignorant of the true condition.

Verification of reports is vital in any community or country to avoid any kind of conflict and the maintenance of peace and harmony. Since there are people in every community with varying character, some of them may contribute to the smooth running of a community, while the others create discord. Therefore, if a person's integrity is questionable, the reliability of the news or report conveyed by such a person must be put to test in order to ascertain its validity and credibility.

بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ
فَأُولَئِكَ هُمُ الظَّالِمُونَ (1).

O you who have faith! Let not some men among you laugh at others: it may well be that the latter are better than the former; nor let some women laugh at other women; it may well be that the latter are better than the former.

Nor defame, nor call one another by [offensive] nicknames. Evil is the name of wickedness after faith. And whoever does not repent, then such are indeed wrongdoers.

❁ **Shaan-e-Nuzool (Context of Revelation):**

The Mufasssiroon put forth the incidents which prompted the revelation of the above verse which we can find in the book of Ahadeeth and Tafaseer. They are as follow:

1. Surah al-Hujurat, verse: 11.

1.

عَنْ أَبِي جَبْرِةَ بْنِ الضَّحَّاكِ، قَالَ: "فِينَا نَزَلَتْ هَذِهِ الْآيَةُ فِي بَنِي سَلَمَةَ: وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ سُوْرَةُ الْحَجْرَاتِ آيَةٌ (11)، قَالَ: قَدِمَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَيْسَ مِنَّا رَجُلٌ إِلَّا وَهُوَ اسْمَانٍ أَوْ ثَلَاثَةٌ، فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: يَا فَلَانُ، فَيَقُولُونَ مَهْ يَا رَسُولَ اللَّهِ؟ إِنَّهُ يَغْضَبُ مِنْ هَذَا الْإِسْمِ، فَأَنْزَلَتْ هَذِهِ الْآيَةُ: وَلَا تَنَابَرُوا بِالْأَلْقَابِ
سورة الحجرات آية - (11) (1)

Narrated by Abu Jabaerah Bin ad-Dahhakؓ:

This verse was revealed about us, the Banu Salamah: *"Nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness (to be used of one) after he has believed."* He said: *When the Messenger of Allah ﷺ came to us, every one of us had two or three names. The Messenger of Allah ﷺ began*

1. (Sunan Abi Dawood) Kitab al-Aadab, Bab al-Alqab, Hadeeth: 4962 – (Sunan at-Tirmidhi) Tafseer al-Quran,(49/3268) – (Sunan Bin-e-Majah) Kitab al-Adab (35/ 3741) – (Musnad –e- Ahmed) (5/ 380, 260)

Respect of the Prophet ﷺ (As mentioned in Surah al-Hujuraat)

to say: O so and so! But they would say: Keep silence, Messenger of Allah! He becomes angry by this name. So this verse was revealed: "Nor call each other by (offensive) nicknames."

2. Thabit Bin Qays Bin Shumas ؓ was hard of hearing and thus whenever he attended the gathering of the Prophet ﷺ, the companions would give space for him so that he could sit near by the Prophet ﷺ. Once he came late and could not find any place near the Prophet ﷺ. He forced himself through asking the companions to arrange a space for him. When he reached close to the Prophet ﷺ, there was only one person between him and the Prophet ﷺ. He asked that man to move so that he could sit in front of the Prophet ﷺ. He refused to leave his place and asked him to sit wherever he gets the place. Thabit ؓ was not happy with his answer and called him with his mother's name; "You

Respect of the Prophet ﷺ (As mentioned in Surah al-Hujuraat)

←—————→
are the son of so and so.” The person became embarrassed. (1)

3. It is reported that this verse was revealed in connection of Banu Tamim tribe. Some of its members used to look at the poverty of such companions and make a mockery of them like ‘Ammar Bin Yaser, Bilal Bin Rabah, Suhaib, Khabbab, Salman ﷺ and others. (2)
4. One day Hadhrat Safiyah Bint Huyyay (رضي الله عنها), the wife of the Prophet, came to know that Hadhrat Hafsa Bint Umar Bin Khattab (رضي الله عنها) had called her a Jewess and this offended her and she started weeping. So the Prophet ﷺ, in order to console her, told her:

“You are the daughter of a Prophet (She was the descent of Prophet Haroon (عليه السلام), and your

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1. (Tafseer al-Qurtubi), vol: 16, page: 324 – (Tafseer al-Baghawy) Surah al- Hujurat, verse: 11, page: 516.
 2. (Tafseer Kanz al-Iman), page: 747. Imam Qurtubi narrated from Imam Dhahhak in his Tafseer.

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depraved Faasiq or the offender. After that, it explains what is required of the believers in relation to their fellow believers.

Allah ﷻ mentions women specifically in the verse. This is because mockery is more frequent among women.

Now this Quranic verse refers the three grave offences, namely:

1. Shukhriyyah (Mockery or scoffing)
2. Lamz (Defamation)
3. Nabz (Insulting or taunting with ridiculing nicknames)

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❁ **Shukhriyyah** (Mockery or scoffing): This is first of the three evil traits mentioned in the verse 11. It covers a wide range of meanings. It takes different forms in different situations. Sukhriyyah means laughing at others or ridiculing them. It means scoffing, ridiculing, or making fun of

others. It may be for a number of reasons, and many, therefore, take different forms; for instance, mimicking someone's voice, laughing at his words, face, dress, gait or attracting attention to the weakness of others by making gesture. This is regarded as character-assassination in Islam.

Result of Mockery: It hurts the ridiculed person and makes him react in the same way. Thus it creates a vicious circle of attacks and counter-attacks. Ultimately that leads to a number of other evils.

❁ **Lamz (Defamation):** Lamz is another evil characteristic, it could be defined as blame, censure, criticize, find any one's fault, etc. Whether the criticism is done openly or implicitly by postures of the body or by word of mouth, it is all included in lamz. It may be with the hand, the eye, the tongue, and also by indirect remarks.

mentions women specifically in the verse because this habit is very common among them.

Allah's Messenger ﷺ once said in a Hadeeth that is collected by Imam Muslim in his Saheeh:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ لَا
يَنْظُرُ إِلَى صُورِكُمْ وَ أَمْوَالِكُمْ وَ لَكِنْ يَنْظُرُ إِلَى
قُلُوبِكُمْ وَ أَعْمَالِكُمْ - (1)

“Verily, Allah does not look at your appearance or possessions, but He looks at your hearts and actions.”

After warning about the three evils, Allah ﷻ draws attention to the sad consequences of these reprehensible deeds and declares, ‘Evil is the name of wickedness after faith,’ in other words, it is

1. (Sahih Muslim), Kitab al-Birr was Silah wal Aadam (2564).

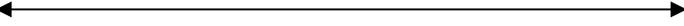
not expected of a Muslim that he would indulge in these sorts of activities and come to be known as Faasiq.

❁ **Translation and Explanation of Fifth Command to the believers:**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ - (1)

O you who have faith! Avoid much suspicion; indeed some suspicion is sin. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And have Taqwa of Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.

1. Surah al- Hujurat, verse 12.



❁ **Shaan-e-Nuzool (Context of Revelation):-**

Imam Ismaeel Bin Abdur Rahman al-Suddi narrated in his tafseer, that is also narrated by Imam Bin –e- Katheer (1) and Imam Ahmed Raza Khan (2), the reason of revelation of the above verse was the following incident.

“Whenever the Prophet ﷺ used to go for Jihad or any other tour, he used to assign a poor companion with two affluent companions. In that way they would look after his needs and in turn he would serve them. In a journey, Salman al-Farsiؓ, who was a poor man, was assigned to serve two rich companions. One day he overslept and did not prepare food for them. So they asked him to go and get some food from the Prophetﷺ. Usamah ؓ, who was in-charge of cooking the food for the Prophet, told Salman

1. (Tafseer Bin-e- Katheer) part: 26, Page: 333-334.

2. (Tafseer Kanz al- Iman), page: 748.



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that there was no food left. So Hadhrat Salman returned to the two affluent persons and reported to them exactly what Hadhrat Usamah had said. Their reaction was to mention that Usamah was a hoarder and miser. Later when these two presented themselves to the Prophet ﷺ, he told them:

‘I can see the colour of the flesh in your mouths.’ They said: ‘We have not eaten the flesh.’ Then the Messenger of Allah ﷺ said: ‘You have backbited and who ever backbites a Muslim has eaten the Muslim’s flesh.’” (1)

❁ **Prohibition of Unfounded Suspicion:-**

The twelfth verse of this Surah also names three evil characteristics, which are not only harmful to the moral atmosphere of Muslim society, but also devastating in terms of the evil effects they yield. These evils have many

1. (Tafseer al- Suddi al-Kabeer), page: 442.

some of them are not avoidable. Thus the scholars of Islam have permitted the following types of suspicion:

Firstly, formation of a good opinion about Allah ﷻ, His Messenger ﷺ, the family members of the Prophet ﷺ the Sahabah ﷺ and good Muslims is permitted and known as Husn adh-Dhann.

Secondly, the judges and rulers have to arrive at certain decision on the basis of suspicion or on the basis of available evidence to form an opinion about suspects and convicts.

Thirdly, if the outward appearance of certain people reveals their wicked nature, and their ill fame leads to forming an adverse opinion, it is not a sin.

Fourthly, to suspect someone without any reason or evidence and to interpret an incident in the worst terms is a clear sin.

عَنْ زَيْدِ بْنِ وَهَبٍ، قَالَ: أَتَى ابْنُ مَسْعُودٍ، فَقِيلَ:
هَذَا فُلَانٌ تَقَطَّرُ لِحْيَتُهُ خَمْرًا، فَقَالَ عَبْدُ اللَّهِ: "إِنَّا
قَدْ مُهِينَا عَنِ التَّجَسُّسِ وَلَكِنْ إِنْ يَظْهَرُ لَنَا شَيْءٌ
نَأْخُذُ بِهِ- (1)

*“Zayd Bin Wahb said: A man was brought
to (Abdullah) Bin Masud. He was told:
This is so and so, and wine was dropping
from his beard. Abdullah thereupon said:
We have been prohibited to seek out
(faults). If anything becomes manifest to
us, we shall seize it.”*



1. (Sunan Abu Dawood) Kitab al-Adab, Bab fin Nahi 'an al-Tajassus (44/4890).

There are a few exceptions in which Islam permits investigation and looking into the affairs to others. If someone wants to start a business partnership with somebody or wants to marry into some family, one is entitled to ascertain the worthiness and honesty of the partner and the family. Similarly, governments are permitted to investigate the affairs of people who are likely to commit crimes, for instance, espionage in a state of war is a necessity and thus it does not fall under the category of spying.

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Result of Spying: spying into the private affairs of a believer and then spreading this information to others, the respect and honour of a true believer is trampled upon and destroyed.

إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: " إِنْ كَانَ فِيهِ مَا
تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهْتَهُ - (1)

“Do you know what backbiting is?’ They replied: ‘Allah and His Messenger know well.’ He replied: Backbiting is to say something about your brother (behind his back) which he would dislike. He was asked again: Tell me how the matter stands if what I say about my brother is true? He replied: if what you say of him is true, you are guilty of backbiting him, but if it is not true, then you have slandered him.”

The hatefulness of Gheebah in the above verse has been compared to eating the

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1. (Sahih Muslim) Kitab al-Birr was Silah wal Adaab, (20/6593) (Sunan Abu Dawood) Kitab al- Adab (40/4874) (Musnad Ahmed) (2/230, 458) (Sunan ad-Darimi) Kita bar-Riqaq (6/2756).

flesh of one's dead brother. A human being cannot even think of eating the flesh of another human being.

The comparison matches the hideousness of backbiting with the most disgusting thing imaginable. In other words, just as you would naturally be disgusted by this, you must regard backbiting with equal disgust.

There is a great deal of evidence to show that the Gheebah is Haram (impermissible). It will suffice for us to mention just a few of them in order to demonstrate that it is Haram.

As narrated by Hadhrat Anas Bin Malik رضي الله عنه, Allah's Messenger ﷺ said:

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "لَمَّا عُرِجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نَحَاسٍ يَخْمُشُونَ وُجُوهَهُمْ

وَصُدُّوهُمْ فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ:
هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقْعُونَ فِي
أَعْرَاضِهِمْ – (1)

“When I was taken on my heavenly journey (at the time of Isra’ and Mi’raaj(2), I passed by a group of people who had nails of copper with which they were scratching their faces and breasts; so I said: “Who are these O Jibreel?” he replied: “They are those who were given to backbiting and impugning people’s honour.”

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1. (Sunan Abu Dawood) Kitab al- Adab (40/4878) (Musnad Ahmed) (3/224).
2. Isra’ and Mi’raaj is observed on the 27th of the month of Rajab, (7th month in the Islamic calendar. According to the majority of scholars). This event marks the night that Allah ﷻ took Prophet Mohammad ﷺ on a journey from Makkah to Baitul Maqdis (Palestine) and then to heaven.

There are some conditions which may look like backbiting, but which do not come under the category of Gheebah. They are:

- a. Complaint: It is allowed to make Gheebah while complaining to a ruler or judge or seeking a ruling from a scholar.
- b. Consultations and Evidence: Giving advice particularly in matrimonial and business affairs.
- c. Identification of Innovation and the Innovators: It is permissible to mention the sin of the one who commits sins openly, like criminals and innovators.

Result of Backbiting: - When the backbiting ingresses into our conduct, it leaves adverse effects on the soul. One of these is cultivation of enmity and hatred towards the victim, which gradually increases.

Respect of the Prophet ﷺ (As mentioned in Surah al-Hujuraat)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ -
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ -: كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ
الْخَطَّائِينَ التَّوَّابُونَ - (1)

In another narration the Prophet ﷺ said:

“If you did not commit sins, Allah ﷻ would sweep you out of existence and replace you by another people who would commit sins, ask for Allah's forgiveness and He would forgive

them.” (2)

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وصلي الله على سيدنا محمد و علي اله و صحبه عدد خلقه ورضاء نفسه
وزنة عرشه ومداد كلماته وكما هو أهله وكلما ذكره الذاكرون وغفل عن ذكره
الغافلون وصلي الله على أهل بيته وعترته الطاهرين المباركين وأصحابه
الأكرمين أجمعين وسلم تسليما كثيرا —

1. (Sunan at-Tirmidhi) (2499) - (Musnad Ahmed) (3/198)
– (Bin-e-Majah) (4251).
2. (Sahih Muslim) Kitab at-Tawbah (2/ 6965).

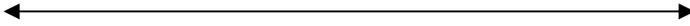
Selected Publications of AFIRC

1.	Dalael ul Khairat –(5 Editions) (Arabic) (Dalael UI Khairat Android and Apple ios apps with voice recording) https://play.google.com/store/apps/details?id=ss.dalailulkhairat https://itunes.apple.com/gb/app/dalailul-khairat/id1135230533?mt=8
2.	Tazkerah-e- Muhaddith-e-Deccan (3 Editions) (Urdu)
3.	Anwar-e-Nuqoosh –e- Taban(Urdu)
4.	Quran Fahmi (Arabic & Urdu)
5.	Darbar –e- Nubuwwat ki Hazri (Urdu)
6.	Al-Arbaeen Fi Manaqib-i- Syyidil Mursaleen (Arabic & Urdu)
7.	Tasawwuf aur Tariqat(Urdu)
8.	Adab-ul-Masajid (Urdu)
9.	Maqamat-e-Abul Fida (Urdu)
10.	Makateeb (Urdu)
11.	Ma'molat-e-Abul Fida (Urdu)
12.	Tahseen –ul- Quran (Urdu)
13.	Hayat-e-Shaeed fi Zikr-i- Zaman Khan

	Shaheed (Urdu)
14.	Allamah Ibn-e-Taimiyyah aur Unke Ham Asr Ulama (Urdu)
15.	A Brief Sketch of Hadhrat Shaikul Islam (Founder Jamia Nizamia) (English)
16.	Salamun 'Ala Ibraheem (Urdu)
17.	Ishq –e- Rasool (Urdu)
18.	Asatizah-e-Hadhrat Abul Fida (Urdu)
19.	Qasr-e- Arifah (Urdu)
20.	Minan Nubuwwah Ilal Bi'thah (Urdu)
21.	Al- Nikahu min Sunnati (Urdu & English)
22.	Qasidah-e- Burdah (Arabic)
23.	Naqshbandi Teachings – Lataif & Muraqibat (English)
24.	Fazael-e- Darood-e- Shareef (Urdu)



Respect of the Prophet ﷺ (As mentioned in Surah al-Hujuraat)



Some of the Activities of AFIRC

Thursday after Maghrib	Khatm-e- Dalael ul Khairat & Khatm-e- Khwajagan	At Masjid Hadhrat Syed Faizullah Hussaini, Shakar Gunj, Hyd.
Friday at 3 PM	Khatm-e- Dalael ul Khairat	At Masjid Shams Unnisa Begam, Barkat Pura, Hyd.
Friday After Isha	Dars-e-Hadeeth-e- Shareef	At Masjid Hadhrat Shah Mir Auliya, Shah Ali Banda, Hyd.
Saturday After Maghrib	Dars-e- Hadeeth-e- Shareef	At Jamia Anwar Ul Quran, Tolichowki, Hyd. (Separate arraignments for ladies)
Sunday After Zuhar	Dars-e- Hadeeth-e- Shareef	At Masjid Hadhrat Takya Zahoor Shah, Syed Ali Chabotrah, Hyd.
Sunday After Maghrib	Dars-e- Quran-e- Majeed & Dars-e- Tasawwuf	At Masjid Hadhrat Syed Faizullah Hussaini, Shakar Gunj, Hyd.
First Sunday of Gregorian calendar	Dars-e- Quran-e- Majeed only for Ladies & Girls	At Abul Fida School for Girls, Baitul Barkat, Shakar Gunj, Hyd. At 3 PM

Contact for further details: 9885775719



Respect of the Prophet

(As Mentioned in Surah Al-Hujuraat)



ABUL FIDA

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