

Surah Al Hijrat

Islamiyat

Verse 1 to 5:

Revelation :

- People from Banu Tamim tribe came to Prophet.
- Ruler was to be appointed.
- Abu Bakr and Umar ~~to~~ each proposed a name and discussed the issue in which their voices became loud.
- These verses revealed.
- Wait for the Messenger's reply.
- Do not precede him by word or deed.
- Do not overtake him while walking.
- Do not start eating before him.
- Same rulings applied to Islamic Scholars and leaders.
- Sayyidna Abudarda walking in front of Abu Bakr → Prophet said, "You are walking in front of a person better than you in this world and the hereafter."
- Teachers and spiritual guides treated with same respect.
- Believers should not raise their voices above the Prophet's → good deeds will be nullified.
- Prohibited to greet and speak aloud in front of the Holy Prophet's mausoleum.
- Do not raise voice when sitting in assembly of scholars.
- Hurting one's religious leader, teacher or spiritual guide is a sin that runs the risk of losing the Divine aid.
- When Holy Prophet is at home, he should not be called from outside. Person should wait for him to emerge himself.
- Hijrat (Apartments) → plural of hujrah.

Verse 6:

- Harith, leader of Banul Muttaliq embraced Islam.
- Told Prophet will gather abas from his tribe and requested a collector.
- When abas collected & collector did not arrive, Harith feared that the Prophet may be displeased.
- Holy Prophet sent Walid Ibn Uqbah to collect Zakah.
- Walid thought on the way that tribe members were old enemies and would kill him. He returned to Madinah and told Prophet they refused to pay Zakah & wanted to kill him.
- Prophet dispatched men with Khalid Bin Walid. They met Harith & his people who swore that Walid did not even come to them and they were coming to Prophet.

→ This verse revealed.

Rule: If a corrupt person reports any wrong-doing, to not act on it without thorough investigation.

• Wait until news is confirmed by other sources.

• Rule does not apply in ordinary matters.

→ It is possible for one of the Companions to commit a Sin.

• They repent however, then receive Divine aid.

• Walid not Fatig (had not committed a Sin ever before) →

Prophet investigated the saying of a Companion → A

Fatig's news should be rejected and should not be acted

upon.

Verse 12:

① Prohibition of unfounded suspicion:

- Distrust of Allah prohibited (to not think ill of Him).
- Thinking ill of a Muslim without concrete proof.
- Formulate judgement on the basis of 'best possible assessment'.
- Direction of qiblah → best possible judgement.
- 4 or 3 rakahs during prayer ↗
- One should take precautionary measures without labelling people as thieves or perfidious.

② Prohibition of spying:

- Take into account what is presented in evidence.
- Not search for faults that are not overt.
- Includes listening to people without their permission.
- Permissible to spy to protect the innocent & peaceful people.

③ Prohibition of backbiting:

- Speaking ill of a person behind his back which if he heard would hurt or injure his feelings.
- Compared to eating flesh of a dead Muslim.
- Backbiting is not defended as it is done behind someone's back.
- When listening to someone backbiting is same as agreeing with them if you remain silent.
- Violation of Divine and Human right.
- 1. Prohibited to backbite children, insane & Non-Muslims.
- 2. Prohibits an action of pointed reference to someone.
- Where permissible: complaining against a tyrant, complaining about wife or children to father or husband, for fatwa, warning Muslims of a mischief-monger, for consultation.
- ↳ only to fulfill a genuine need.

Verse 11:

- Prohibition of mocking with the tongue, mimicking, making pointed references, laughing at someone, calling people to show someone's defects.
- Men referred by qawn, women as nisa.
- men not ridicule men, women not ridicule women, also not ridicule each other.
- A person's overt actions might seem bad to us, but Allah is fully aware of the inner state of people's heart.
- When a person kills another Muslim, it's like killing himself as that Muslim is also his brother.
- If someone seeks out the imperfections of some other person and broadcasts them, the latter will do the same in return.
- Satisfaction lies in examining his own faults and finding ways of mending them.
- Third thing prohibited is reviling one another with nicknames which are offensive to them.
- When migrating to Madinah, most of the companions had 2 or 3 names. The Prophet was informed that the bearers were offended, and so this verse was revealed.
- Some nicknames, not intended to defame or insult, have been permitted.
- It is Sunnah to call people by good titles.

Verse 13:

- All Mankind are children of Adam & Hawwa.
- All people declared equal in the sight of Allah.
- Not allowed to take pride nor to degrade others on the basis of skin, amount of wealth, rank or social status.
- Entire human race is one family. Division into nations, tribes, and races → only for identification.

Revelation:

- Conquest of Makkah → Prophet called Bilal to give Adhan. One Quraishi and Haarith ibn Hisham called out to Bilal as a 'black crow' → Jibril informed Prophet → verse was revealed.
- Human beings can earn honour on account of faith and righteousness.
- The word 'Shu'ub' is plural of Sha'b which refers to a large group of persons of the same origin.
→ Largest group called Sa'b and smallest called ashirah.
- Allah has divided people into nations, races, etc → for identification.
- Reference to one's lineage for the purpose of identification is not deemed to be pride and conceit.