

Quranan Arabiyyah

Surah Al Mujadilah

January 6, 2019

'*Jidal*' means argument, and this argument in this surah was very quiet and private. And when she spoke to the Nabi SAW, as well, she tried to keep it quiet but Allah SWT chose to make in public, and put it in the Quran.

Allah SWT addresses the manners and etiquettes of leaving people out of discussions and conversations. And Allah SWT is Ad Dahir and Al Batin, He can hide anything and make apparent anything.

Allah SWT never underestimates our issues, our problems - He will never consider it small, if we bring it to Him. The lady, Khawla, had a very clear understanding to go for judgement to Nabi SAW, but her heart was connected to Allah SWT.

One time, a lady met Umar ibn Al Khattab in the market and said to him that before he was Umair (small Umar) but now he is Umar, *amir al mu'mineen*. And then she reminded him that if anyone has *yaqeen* in death, then he will fear it and then if anyone has *yaqeen* in the Day of Judgment, then he will fear that.' When people around asked Umar why he wouldn't respond to her, he replied he couldn't not listen to her, because Allah had listened to her! And this was the lady, Khawla bint Thalabah.

Ayah 1

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ

Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah . And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.

When we have a disagreement or problem, we shouldn't make a public issue of it, address the issue directly with the person. And we should complain to only Allah SWT, nobody else. We believe Allah SWT hears everything, every little voice and noise and He hears it all separately and distinctly, while simultaneous. Here, Allah SWT doesn't use *mujadilatuka*, which implies an

argument but instead He uses (تَحَاوَرَكُمَا) which is from *hiwar*, which means dialogue. Sometimes, from the outside, it might look like people are arguing, but they might just be talking. Some people's nature or way of talking, or language may just be like that so this reminds us to always think good of others, to look positively at all situations.

Again, Allah SWT reminds us that He is (سَمِيعٌ بَصِيرٌ), that while He SWT hears us completely, He is also watching us in the same way. He gave these names to Himself, and they are the most suitable for Him. While He is listening to us, He can also see us with a complete vision - our faces, our expressions, body language, etc. He is able to see the black ant walking on the black rock in the darkness of the night, and He sees its blood and veins and even the food in its system, subhanAllah.

Ayah 2

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مَنْ نَسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ
مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ

Those who pronounce thihar among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving.

This issue is about the tongue, because this man saw some behavior in wife, and disliked it and he ended up saying something which was untrue - that she is like his mother, and this was very painful for his wife. Each person has a place and duty that is assigned and it cannot be changed. Giving a title to someone that doesn't belong to them, this is a worse kind of lying.

In this ayah Allah SWT mentions the wrong that was done (الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مَنْ نَسَائِهِمْ) without going into specifics, He keeps it very general when the *hukum* is given. (ظَاهِرٌ) can be both back, or something that gives support. This statement is called *zihar*, implying that a man cannot see his wife as his wife, but as his mother (or her back). This kind of word play is called *tasmiyah bighair alhaq*, and people do this when they have friends of the opposite gender, so they will say he's like my brother, like my son etc. this is following whatever suits their desires.

Then Allah SWT answers not just the smaller aspect of this problem, He is specific in His solution. He mentions the wives, and then mentions the mother and specifies it that it is not so, that there is no likeness between the two women, they have their own positions. And then He SWT specifies who the mother is in clear terms (إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ), only those who gave birth to them.

Allah SWT considers this kind of speech (مُنْكَرًا مِّنَ الْقَوْلِ) which is something that the mind cannot accept, and (زُورًا) which is a big lie. One of the purpose of the Day of Judgment is bring out the Truth but showing the falsehood, which is why the lies and false speech is mentioned before the truth is highlighted to make the truthfulness more apparent. Don't start with an accusation.

Allah SWT says (وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ) He pardons and forgives us, our sins. All sins have an effect, but more harmful are the ones that affect other people. Yet He will forgive us, and erase these sins. When Allah SWT ends an ayah with His Names, He is reminding us how He deals with us, it is the impact of that ayah. If we are not our wrongs, then how can we repent and be forgiven? We can use His Beautiful Names to worship Him, and this will connect us to our worship, and our Lord more closely. This reminds us to not be too harsh when reprimanding people who have done wrong, we must be kind and not make them worse than they are already feeling. They should never despair from the endless Mercy of Allah SWT.

The way these two ayaat end are specific to the people and the situation being dealt with, with the first ayah ending in Names of Allah SWT for the wronged woman and the second with the ones for the man.