

Quranan Arabiyyah

Surah Al Mujadilah

February 16, 2019

Surah Al Mujadilah is really about the sensitivity we should have while dealing with people. In this Surah, there are many way to free ourselves from negativity before it can blow up. Surah Al Mujadilah starts with a single person's matter, then goes on to include many others, before it comes back to asking the reader which side they want to be on, where they want to go. Ultimately, we should want to be working towards being *hizb*Allah, when Allah SWT is completely pleased with us, and we are truly pleased with Him.

This the group of people who Allah SWT has written for, in their hearts, faith and this is unerasable. He then supports them with *ruh*, with inspiration to do and be good. This gives us such clear goals, that this is what we are going to - this makes our path easy as well, inshaAllah.

In Surah Al Mujadilah, Allah SWT talks about His Knowledge, but uses different Names to qualify His vast kinds of Knowledge.

Ayah 6

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

On the Day when Allah will resurrect them all and inform them of what they did.

Allah had enumerated it, while they forgot it; and Allah is, over all things, Witness

When Allah SWT resurrects us, He will give us complete information about us, our actions, our lives. If we are asked to recount our day, we cannot put it all down, we will miss something or the other. But Allah's information will be complete, emotions, state of physical body, everything. When we do good, or bad, apparent or hidden, we also forget what we do but He is aware and knows everything, subhanAllah.

This forgetting is not a sin, but a mercy from our Rabb. We will not be accountable for what we forget. If we were able to remember everything, every single little detail, we wouldn't be able to function. When we are able to remember things, this is also for our good.

And we've been told that as we recite the Quran, our ranks will be elevated. Any *ayaat* that we read and it goes into our hearts and we act upon it, then we will never forget it.

And in the end of this *ayah*, Allah SWT uses His Name, Shaheed which means Witness. In life, witnesses are usually present for justice - we need them for crimes, weddings, accidents, dealings and other contracts etc. In terms of *deen*, we have silent witnesses, the angels. Everything in this *dunya* is a witness for or against us, things around us, our own bodies, and we might forget, but these witnesses will all have a memory. When Allah SWT allows it on The Day, they will all speak, subhanAllah.

And no witness can be like that of Allah SWT's, His encompasses everything while every other witness has a perspective, and a limit.

Ayah 7

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing

This *ayah* goes back to discussing *najwa*, when people have a secret conversation - leaving other people out of. When you are in a private conversation, then remember Allah SWT is present, in Knowledge and that is what this *ayah* is about. This is what *najwa* looks like:



The following two *ayaat* also discuss *najwa*, evil of it in *ayah* 8 and the good in *ayah* 9. *Ayah* 10 talks about how the purpose of this *najwa* to make the believer sad or upset and *ayaat* 12 and 13 talk about speaking privately with the Nabi SAW.

(أَلَمْ تَرَ) is mentioned three times in Surah Al Mujadilah, in *ayaat* 7, 8 and 14. It means didn't you see and this isn't talking about just sight, but insight as well. With faith, and belief. We are asked to believe Allah SWT as if we can see Him.

Allah SWT says He knows everything that happens in the sky and the earth. And when He starts talking about the private conversations, He says that in such a gathering, in a group of 3 and says He is the fourth and if it is a group of 5, then He is the sixth. He only gives these two examples but then goes on to say that whether they are less than or more than these two examples, it will be the same, He will present in each of these conversations in Knowledge, wherever they are.

The Company of Allah is two kinds, general and special. General is by hearing, seeing, through knowledge etc. Allah SWT is not with us physically, and He will always be higher than us. Special company is through love and support, inspiring and guiding the believers.

The *ayah* then ends with how Allah SWT will inform everyone of everything they did, and then He says that He is the Knower of all things.

When we know of these qualities of Allah SWT, then we are at peace knowing Allah SWT is there for us, and it will make us more aware and careful of everything we do.