

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا
لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا

تَشْعُرُونَ ﴿٢﴾

Al-Hujurat (The Dwellings) 49:2

O You Who Believe!

- Raise not your voices above the voice of the Prophet.
- Nor speak aloud to him in talk, as you may speak aloud to one another.
- Lest your deeds become vain and you do not perceive.

Commentary

Allamah Tabai (AR)

God says, " O you who believe! Raise not your voices above the voice of the Messenger", because the people of those times not only spoke louder than him but much louder than him and this may have been due to two reasons.

- One, that they took the persona of the Messenger very lightly and that is disbelief or
- that they did not want to give the respect that God had ordered.

God says, " Nor speak loud to him when talking as you speak loudly with one another."

The appropriate manner of speaking is that the speaker's voice should be softer than that of the one spoken to . Speaking louder erases the respect that you are bound to show him. You therefore, not speak loudly with the prominent people like you do amongst yourselves.

" Lest your deeds be rendered fruitless while you perceive not", and this is done when you will know but your deeds will be wasted for talking louder than the Messenger like you do amongst those equal to you so you should never do this.

The subject of wasting one's deeds has been discussed in another part of the book. Some people say that your attention has been drawn to the fact that the cause of your speaking louder is disobedience and this will erase your deeds. What the verse literally says that there are two sins

- one, is to raise your voice above that of the Messenger and
- two that you should speak loudly with him.

It is not only disbelief but also a sin and this is the cause for the wastage of your deeds.

The verse tells us that this waste is due to the lack of control on the "self" and it will not be rewarded though all the deeds will not be wasted as is the case with disbelief. Majmaul Bayan records that our Ulama say that this means the reward for this action is wasted. Had they done this with due respect to the Messenger they would have been rewarded but when they do the opposite they are prone to be punished and the reward stands automatically cancelled. This verse is not about those who have been warned about punishment. God has attached the wastage of the deed to the intention and soul of the deed itself.

The Arabic word "Habt" can be taken to mean either waste or fruitless because of disbelief and it is also connected with the intent behind the deed. The verse says that any deed, which is not what it seems to be, is not possible for this will connect to fruitlessness or wastage. The verse also tells us that the wastage of deeds is also due to disbelief. The raising of one's voice over that of the Messenger or talking to him loudly are not the only reason for the deed going waste but the main reason is hurting the Messenger in this way and hurting him or causing him pain in any sense is disbelief, and disbelief is enough reason for the deed to be wasted. They had been asked to desist from anything that may hurt the Messenger or even if there is a remote possibility of it though presently not there.

This ban can be attributed to two kinds;

- one in which the matter turns into disbelief is that which hurts the Messenger and
- the second may not have reached this stage but there is a distinct or indistinct possibility for it reaching the stage of disbelief and hurting the Messenger.

They were asked to desist even from such behavior. These two in the second case may intermix and not be easily distinguished.

It is this intermixing about which the verse says, "Waste your deeds unknowingly". If the ban is only on raising their voices or talking loudly to the Messenger whether it had reached the stage of disbelief or not then God would have said, "you do not know" but we know that doing this is painful to the Messenger and so results in the waste of the deed. Therefore whether it is done knowingly or unknowingly the deeds are wasted.

God says, "*Raise not your voices above the voice of the Messenger nor speak loudly to him as you speak aloud to one another.*" This ban is neither personal nor initial but it has been taken as a precaution and among the deeds two are bad (and this is realized after deep reflection).

This is the stage before the ban becomes compulsory like in the case of " O you who believe" when people are asked not to anything that may hurt their faith and most who believed were unwilling to waste their deeds and belief by doing something that was even not preferred. This is why God has warned that they may do something that may erase or waste their good deed though they remain unaware.

God said, " While you perceive not."

If we look the condition of the believers before this ban was made we learn that they were aware that this deed was bad but they were unaware how bad it was. They realized the depth of the evil only after the words came from God. This verse in its composition and message is similar to the verse fifteen of chapter Nur that says; " You counted it a little thing while with God it was very great."

And in the verse about the Judgment Day in Chapter Al Zumur 47 God says, " And there will become apparent to them from God, what they had not been reckoning."

The words " O you who believe' has been explained in Majmaul Bayan by Zarara quoting Imam Muhammad Baqir who said,

The swords were not raised, nor were the lines established for prayers; the Azan was not recited loudly nor did God reveal " O you who believe" until the sons of the tribes of Aus and Khazraj had accepted Islam.

Compiler's Word

There is a similar hadith quoted through Ibn Abbas that the verse " O You who believe" was not revealed but in Madina nor was the verse " O mankind" revealed but in Makkah. Some have delved about the generality of the verse and we should know that in Durre Manthur and Tafsir Qummi the cause of the verse, " do not go forward before God and His Messenger' has been explained but is not compatible with the verse. We have omitted it and He who wants to delve upon it may do so.

A Hadith originally quoted by Anas, has been recorded in Durre Manthur by Ahmed, Bukhari, Muslim and Abu Leila; by Baghvi in Ma'jam AsSahaba and Ibn Marduia, Ibn Manzar and Tibrani in Al Dalail that,

When this verse, " O you who believe! Raise not your voices over the voice of the Messenger" Thabit bin Qais bin Samas was talking in a loud voice and he said, " My voice was raised higher than that of the messenger and my deeds were wasted and I am now among the people of Hell."

He was so ashamed that he hid in his house. Somehow the messenger needed him and he sent some people to him who said to him, " the Messenger needs you but what is wrong with you?" He answered " My voice was raised higher than that of the Messenger for I was talking loudly with him. My deeds now have been wasted and I now belong to Hell." The people came and reported his case to the Messenger who said, " It is certainly not so for he belongs to Paradise." He died in the battle of Yamama."

Compiler's word

The words on this hadith, "He died in the battle of Yamama" are the words of the narrator and he means to prove that the man died on the day of Yamama and thus proved the Messenger's words to be correct. This same hadith with minor differences has been gathered through various other sources.

There is an hadith, recorded by Bukhari in the book Adab, by Ibn Daniya and Daud bin Qais who say, " I saw houses made from the branches of the date trees that were covered by hair on the outside and I gathered that the gate of the house was about six or seven yards far. The inside of the house was ten length wide and I gather that it may have been seven or eight hands wide." Ibn Sa'ad has quoted A'ta Farsai in a similar manner " I saw the rooms of the wives of the Messenger that were made out of the branches of date palms and were covered by black hair."

Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

Refer Verse 1