

**Sura 49, Al-Hujurat (The Private Apartments),  
Medina 106, 9H**

**The Text of the Quran and Yusuf Ali's  
Translation:**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا... <sup>up</sup>

49: 6. O ye who believe!

if a wicked person comes to you with any  
news, ascertain the truth,

[Ali's comments: 4924. All tittle-tattle or reports-especially if emanating from persons you do not know-are to be tested, and the truth ascertained. If they were believed and passed on, much harm may be done, of which you may have cause afterwards to repent heartily. Scandal or slander of all kinds is here condemned. That about women is specially denounced: 24: 11-20; 23-26]

... أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

lest ye harm people unwittingly, and  
afterwards become full of repentance for  
what ye have done.

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ... <sup>up</sup>

49: 7. And know that among you is God's  
Messenger: were he, in many matters, to

follow your (wishes), ye would certainly fall into misfortune:

[4925. The messenger of God, if he consults his friends and associates, should not be expected to follow their advice in all matters. The judgment and responsibility are his: he sees farther than the rest, and he is not swayed by personal feeling as others may be. (R).]

...وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ...

but God has endeared the Faith to you, and has made it beautiful in your hearts,

[4926. Fortunate indeed was the generation among whom the Prophet of God walked in his daily life. His example was inspiring. Their inner Faith was dear to them; it was a thing to be proud of in their innermost hearts; and they loved discipline, obedience, and righteousness. No wonder all their other disadvantages were neutralized, and they went from strength to strength. Nothing but the Grace of God could have brought about such a result.]

...وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ...

and He has made hateful to you unbelief, wickedness, and rebellion:

...أُولَئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

such indeed are those who walk in righteousness --

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ (٨٠) up

49: 8. A grace and favor from God;  
and God is full of Knowledge and Wisdom.

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا... up

49: 9. If two parties among the Believers fall into a quarrel make ye peace between them:

[4927. Individual quarrels are easier to compose than group quarrels, or, in the modern world, national quarrels. But the collective community of Islam should be supreme over groups or nations. It would be expected to act justly and try to compose the quarrel, for peace is better than fighting. But if one party is determined to be the aggressor, the whole force of the community is brought to bear on it. The essential condition of course is that there should be perfect fairness and justice and respect for the highest principles; for Islam takes account of every just and legitimate interest without separating spiritual from temporal matters. The League of Nations failed because these essentials were absent and today the United Nations fails for the same reason. (R).]

...فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ...

but if one of them transgresses beyond bounds against the other, then fight ye (all)

against the one that transgresses until it  
complies with the command of God;

...فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا...

but if it complies, then make peace between  
them with justice, and be fair:

...إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

for God loves those who are fair (and just).

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ... up

49: 10. The believers are but a single  
Brotherhood:

[4928. The enforcement of the Muslim Brotherhood is the  
greatest social ideal of Islam. On it was based the Prophet's  
Sermon at his last pilgrimage, and Islam cannot be completely  
realized until this ideal is achieved.]

... فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ...

So make peace and reconciliation between  
your two (contending) brothers:

... وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

And fear God, that ye may receive Mercy.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ... up

49: 11. O ye who believe!

let not some men among you laugh at  
others: it may be that the (latter) are better  
than the (former):

[4929. Mutual ridicule ceases to be fun when there is arrogance or selfishness or malice behind it. We may laugh with people, to share in the happiness of life: we must never laugh at people in contempt or ridicule. In many things they may be better than ourselves!]

...وَلَا نِسَاءَ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ...

Nor let some women laugh at others: it may be that the (latter) are better than the (former):

...وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ...

nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames:

[4930. Defamation may consist in speaking ill of others by the spoken or written word, or in acting in such a way as to suggest a charge against some person whom we are not in a position to judge. A cutting, biting remark or taunt of sarcasm is included in the word **lamaza**. An offensive nickname may amount to defamation, but in any case there is no point in using offensive nicknames, or names that suggest some real or fancied defect. They ill accord with the serious purpose which Muslims should have in life. For example, even if a man is lame, it is wrong to address him as "O lame one!" It causes him pain, and it is bad manners. So in the case of the rude remark, "the black man".]

...بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ...

Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed:

...وَمَنْ لَّمْ يَتُوبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

And those who do not desist are (Indeed) doing wrong.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ... <sup>up</sup>

49: 12. O ye who believe!

**avoid suspicion** as much (as possible): for suspicion in some cases is a sin:

[4931. Most kinds of suspicion are baseless and to be avoided, and some are crimes in themselves: for they do cruel injustice to innocent men and women. ]

...وَلَا تَجَسَّسُوا ...

and **spy not on each other**,

[Spying, or enquiring too curiously into other people's affairs, means either idle curiosity, and is therefore futile, or suspicion carried a stage further, which almost amounts to sin. ]

... وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا ...

**nor speak ill of each other behind their backs.**

[Back-biting also is a brood of the same genus. It may be either futile but all the same mischievous, or it may be poisoned with malice, in which case it is a sin added to sin.]

...أَيُّجِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا...

**Would any of you like to eat the flesh of his dead brother?**

[4932. No one would like even to think of such an abomination as eating the flesh of his brother. But when the brother is dead, and the flesh is carrion, abomination is added to abomination. In the same way we are asked to refrain from hurting people's feelings when they are present; how much worse is it when we say things, true or false, when they are absent!]

... فَكَّرْهُنْمُوهُ وَانْتَفُوا اللَّهَ...

**Nay, ye would abhor it...**

**But fear God:**

...إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ (١٢)

**for God is Oft-Returning, Most Merciful.**

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## Muhammad Asad's Translation

49:6 O YOU who have attained to faith! If any iniquitous person comes to you with a [slanderous) tale, use your discernment, 5 lest you hurt people unwittingly and afterwards be filled with remorse for what you have done. 6

(49:7) And know that God's Apostle is among you: 7 were he to comply with your inclinations in each and every case, 8 you would be bound to come to harm [as a community]. **But as it is, God has caused [your) faith to be dear to you, and has given it beauty in your hearts,** and **has made hateful to you all denial of the truth, and all iniquity,** and all rebellion [against what is good]. Such indeed are they who follow the right course

(49:8) through God's bounty and favour; and God is all-knowing, truly wise.

49:9 Hence, if two groups of believers fall to fighting,' make peace between them; but then, if one of the two [groups) goes on acting wrongfully towards the other, fight against the one that acts wrongfully until



it reverts to God's commandment; 10 and if they revert, make peace between them with justice, and deal equitably (with them]: for verily, God loves those who act equitably!

49:10 All believers are but brethren." Hence, [whenever they are at odds,] make peace between your two brethren, and remain conscious of God, so that you might be graced with His mercy.

49:11 O YOU who have attained to faith! No men shall deride [other] men: it may well be that those [whom they deride] are better than themselves; and no women [shall deride other] women: it may well be that those [whom they deride] are better than themselves. 12 And neither shall you defame one another, nor insult one another by [opprobrious] epithets: evil is all imputation of iniquity after [one has attained to] faith; 13 and they who [become guilty thereof and] do not repent - it is they, they who are evildoers!

49:12 O you who have attained to faith! **Avoid most guesswork** [about one another] 14 - for, **behold, some of [such] guesswork is [in itself] a sin**; and do not spy upon one another, and neither allow

yourselves to speak ill of one another behind your backs. Would any of you like to eat the flesh of his dead brother? Nay, you would loathe it! And be conscious of God. Verily, God is an acceptor of repentance, a dispenser of grace!

**[[Asad's notes – 5 i.e., verify the truth before giving credence to any such report or rumour. The tale-bearer is characterized as "iniquitous" because the very act of spreading unsubstantiated rumours affecting the reputation of other persons constitutes a spiritual offence.**

6 Thus, after laying stress in the preceding verses on the reverence due to God's message-bearer and, by implication, to every righteous leader of the community - **the discourse turns to the moral imperative of safeguarding the honor and reputation of every member of the community, man and woman alike. This principle is taken up, more explicitly, in verse 12.**

7 So, "and he ought to be an example for you as regards your behaviour towards one another", i.e., he would not accept rashly a hearsay tale affecting the honour of third persons, but would **either refuse to**

**listen to it altogether or, should a clarification become necessary in the interests of the community, would insist on ascertaining the truth objectively.**

8 Lit., "in many a case (amr)" : the implication being that, more often than not, man is prone to give credence to malicious rumours devoid of any real evidence.

9 The expression "fighting" comprises in this context all modes of discord and contention, both in word and deed, evidently as a consequence of the slanderous rumours spoken of in verse 6 above.

10 I.e., that the believers should act as brethren (see next verse).

11 The plural noun ikhwah ("brethren" or "brotherhood") has here, of course, a purely ideological connotation, comprising men and women alike; the same applies to the subsequent mention of "your two brethren" .

12 The implication is that believers, whether men or women, shall never deride one another (Zamakhshari, Baydawi).

13 This applies no less to the faith of the one who insults than to that of the insulted (Razi): cf. 6:82- " [those who have not obscured their faith by wrongdoing".

14 I.e., guesswork that may lead to unfounded suspicion of another person's motives: see note 22 on 24:19.