

Subjective Tafseer **Rumours**

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Rumors are
carried by
haters, spread
by fools, and
accepted by
idiots. (:

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Social and Political Rumours

Sura Ahzab (33) Verses 60-62

لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ
ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا {60}

]Shakir 33:60] If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbors in it but for a little while;

مَلْعُونِينَ ۖ أَيَّمَا أُنَمَّا تُقِفُّوا أَخِذُوا وَقُتِّلُوا تَقْتِيلًا {61}

]Shakir 33:61] Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering.

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {62}

]Shakir 33:62] (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah.

-The background

- According to the Tafsir of Ali bin Ibrahim, the aforementioned 3 verses were revealed about the hypocrites of Madina who in the absence of Prophet Muhammad (saww) used to spread several types of rumours about him. For instance when Prophet (saww) left Madina for an imposed war they spread out the rumour that he (saww) got killed, arrested or Muslims got defeated etc. This would bring a great agony and anxiety to the remaining Muslims, women and children in Madina.
- The word 'Murjifoun' in the verse 60 comes from the root word 'Rajfat' which means earthquake. By using this word Almighty has described the consequences of the rumours such as instability and the insecurity that the victim society has to face.

Moral-related Rumours

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ (١١)

لَوْ لَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ (١٢)

لَوْ لَا جَاءُ عَلَيْهِ بِأَرْبَعَةٍ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ (١٣)

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ (١٤)

إِذْ تَلَقَوْنَهُ بِالسِّنْتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ (١٥)

وَلَوْ لَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ (١٦)

يَعْظُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ (١٧)

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٨)

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (١٩)

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ (٢٠)

-Translation

[Shakir 24:11] Surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have a grievous chastisement.

[Shakir 24:12] Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?

[Shakir 24:13] Why did they not bring four witnesses of it? But as they have not brought witnesses they are liars before Allah.

[Shakir 24:14] And were it not for Allah's grace upon you and His mercy in this world and the hereafter, a grievous chastisement would certainly have touched you on account of the discourse which you entered into.

[Shakir 24:15] When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous.

[Shakir 24:16] And why did you not, when you heard it, say: It does not beseem us that we should talk of it; glory be to Thee! this is a great calumny?

[Shakir 24:17] Allah admonishes you that you should not return to the like of it ever again if you are believers.

[Shakir 24:18] And Allah makes clear to you the communications; and Allah is Knowing, Wise.

[Shakir 24:19] Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.

[Shakir 24:20] And were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful.

-The background

- ❑ According to the dominant opinion the verses were revealed after an incident about lady Aisha, a wife of the Prophet Muhammad (saww).
- ❑ During a journey Aisha got left behind from the caravan and she spent the night in the desert nearby Madina. In the morning a man called Safwan who also had faced the same problem, saw her and brought her to Madina with due respect. This incident was more than enough for the hypocrites to accuse her of immorality and spread this rumour. Very soon the sensational news engulfed the Muslim community in general which is articulated in the aforementioned passage of Surah 24.
- ❑ Another Shan Nuzool states the victim and accused lady was Maria Qibtia, another wife of Prophet Muhammad (saww) not Aisha.
- ❑ Both Shan e Nuzool/ the backgrounds of the revelation face some objections. However, the lessons are much more important than that of Shane Nuzool which remain unaffected and the same.

Islamic Punishment for Rumour

- ▶ **1st group must be banished and face death penalty if persist**

Small political rumours could cause the horrendous destruction to the human being. Many wars and murders are instigated by the rumours. This clearly explains and justifies the prescribed punishments for the conviction of such crimes.

- ▶ **2nd group (accusing an innocent person of an unproven adultery) will face 80 lashes**
- ▶ **For other types of rumours against a Momin or his/her family, the perpetrator will face Ta'zir which in this case is any number of less than 80 lashes (depending on the decision of Islamic Judiciary)**

Note: In non-Islamic states like all other prescribed sentences the above mentioned punishments will not be applicable. However, needless to say the punishment of the Hereafter could not be skipped by anyone who did not repent appropriately. Rather, it would be more vigorous about those who could avert the prescribed punishment in this world.

Group Discussion



Group Discussion 1

Identify some rumours within the society

The contribution of the group:

To answer this question we divided the society as below:

Nation

Rumour - that Iraq had WMD and they could strike within 45min. The consequences of this rumour was killing of millions of innocent people and a destruction of a nation.

Community (Muslim)

Rumour - some ignorant people slander Shias on various issues. The consequences of this is division and hatred within Muslim community

Community (immediate)

Rumour - innuendo and allegations against a representative of a Mujtahid. Consequences not remitting Khums money through him. Possibly causing hardship to the most valuable in the society.

Personal

Rumour - slandering the character of a young person through social media which will adversely effect the individual future.

Group Discussion 2

The Consequences of Rumours

3 people are affected by rumours:

- ▶ **Individual** consequences such as losing friends
- ▶ **Family** - impacts them as their family name is affected in society
The victim and the person that's spreading the rumour.
Causes arguments amongst people/friends - causes distrust between people
Makes it difficult to trust new people
- ▶ **Rift between people**
Can lead to pride and then leads to insecurities about themselves
Could lead to low self esteem, depression or self harm
For example Sunni and Shia Muslims. Eg Sunnis have different beliefs of the events of sham e Ghariba. This causes distance and hatred between the two communities.
Rumours on a larger scale can also cause tension between cities. Which could lead to war.
You realise who you can trust within your circle or friends and in the community.

Group Discussion 3

Rumours WHO & WHY

WHO?

People who are weak, evil, bullies, have a low understanding of religion, low values, defected try to spread rumours about people, businesses, religious groups etc.

Why?

To cause damage, hatred, spread lies, disunity, damage ones character to Individuals.

For economical political, social, and religious reasons.

Just to show off, fun, amusement, entertainment

Closing Remarks

Who spreads rumours?

▶ **Defeated people** - Backbiting is the last resort of an incapable/defeated person (Prophet Muhammad saww)

▶ **Ali (as):** ذووالعيوب يحبون اشاعة معايب الناس ليتسع لهم العذر فى معايبهم

'defected and blameworthy people spread others defects to widen the scope of excuse for own problems'

▶ **فان شرار الناس طائرون اليك باقاويل السوء**

Ali (as): 'Indeed, the evil mongers will flock to you with the rumours'

Our Duty

1. Research and investigate when a news breaks out from a suspected source: **إِنْ جَاءَكُمْ فَاسِيقٌ**
بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا
2. Refer to experts and follow the instructions: **وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ**
3. Ask for evidence: if morality is targeted ask for 4 eye witnesses. If the gossip fails to produce the evidence, then advise him to keep silent to avoid the prescribed punishment by Allah. For other types of suspected news, information, opinion, hadith etc. ask for the reference.
4. Believe in your eyes not in your ears- **وَالْحَقُّ أَنْ تَقُولَ رَأَيْتُ الْبَاطِلَ أَنْ تَقُولَ سَمِعْتُ**
5. Don't believe and follow/speak until you are fully sure about something: **وَلَا تَقْفُ مَا لَيْسَ لَكَ**
بِهِ عِلْمٌ
6. It is sufficient for a person to be considered a liar who tells others about everything he/she hears **كَفَى بِالْمَرْءِ كَذِبًا...**
7. Never speak about something that you know not but even don't talk about everything that you know: **لَا تَقُلْ مَا لَا تَعْلَمُ بَلْ لَا تَقُلْ كُلَّ مَا تَعْلَمُ**
8. **Don't even listen to everything-** **مَنْ أَصْغَى إِلَى نَاطِقٍ فَقَدْ عْبَدَهُ** **وَلَيْسَ لَكَ أَنْ تَسْمَعَ مَا**
شِئْتَ لِأَنَّ اللَّهَ يَقُولُ: أَنْ السَّمْعَ وَالْبَصَرَ

-Our Duty

9. **Prophet (saww):**A believer's mouth remains shut (about others) until it becomes necessary or sounds appropriate to speak المؤمن ملجم
10. **Prophet (saww):**Who hears bad news about somebody and spreads it, is like the one who committed it. And whoever hears the good character/virtue of somebody and shares with others is also like the one who performed it: من سمع فاحشة فافشاها كان كمن اتاها و من سمع خيرا فافشاه كان كمن عمله