

سُبْحَانَكَ اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ
وَالْأَرْضِ وَالْعَرْشِ الْمَجِيدِ

Islamic Studies Compulsory

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Presenter: Dr. Riaz Ahmad Saeed

Department of Islamic Studies

National University of Modern Languages, Islamabad

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TAFSEER SOORAH AL-HUJURÂT

الْحُجُرَاتُ



A Commentary on the 49th Chapter of the Qur'an

Dr. Abu Amerullah Bilal Philips



LECTURE # 1, SURAH AL-HUJURAT (MEANINGS & CONCEPTS)

Dated: 21-5-20

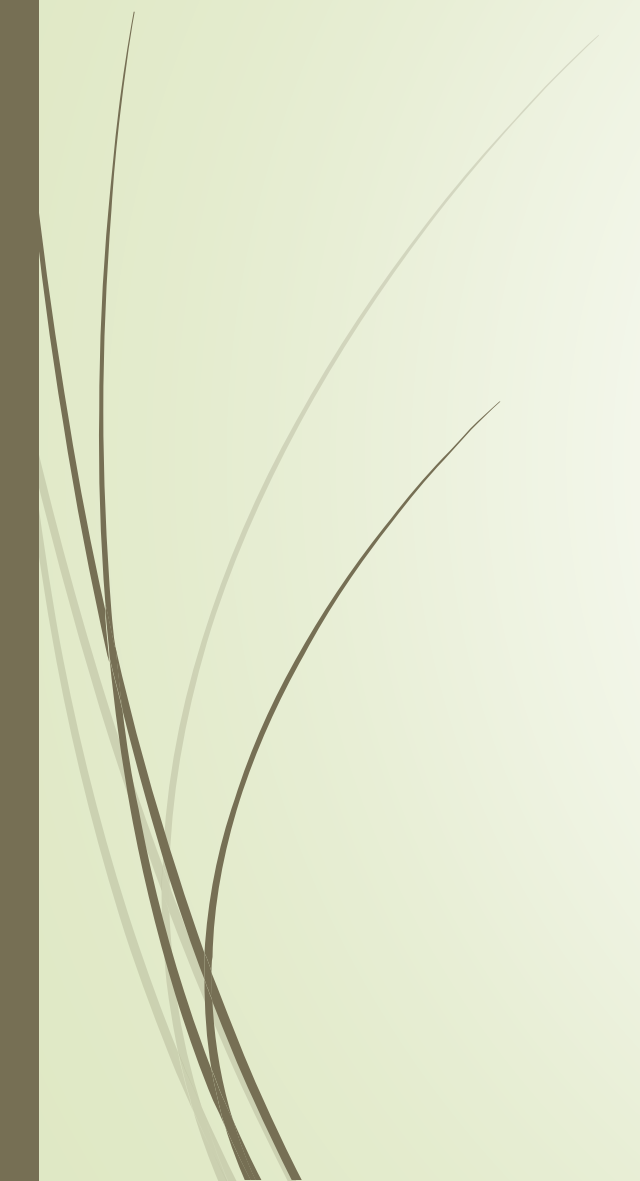
Presenter: Dr. Riaz Ahmad Saeed

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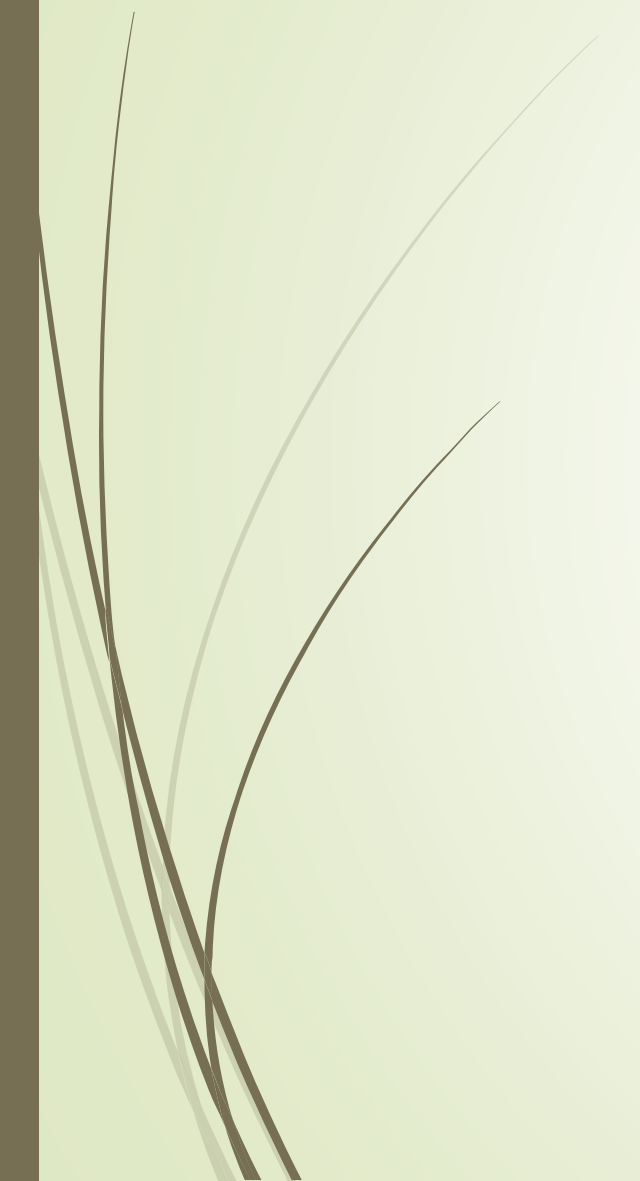


INTRODUCTION TO THE SURAH:

- 
- Name: Al-Hujrat
 - Verses: 18
 - Rakoat: 2
 - Surah no. 49
 - Part (Para) No: 26
 - Meaning: Small Apartments
 - Main subject: Manners of life
 - Place of Revelation: Madani Surah (Revealed in 9th AH)
 - Name reasoning : There are described the word Al-Hujrat in verse no. 4 of the surah. So it is called Surah al-Hujrat due to this reason .



MAIN THEMES OF THE SURAH:

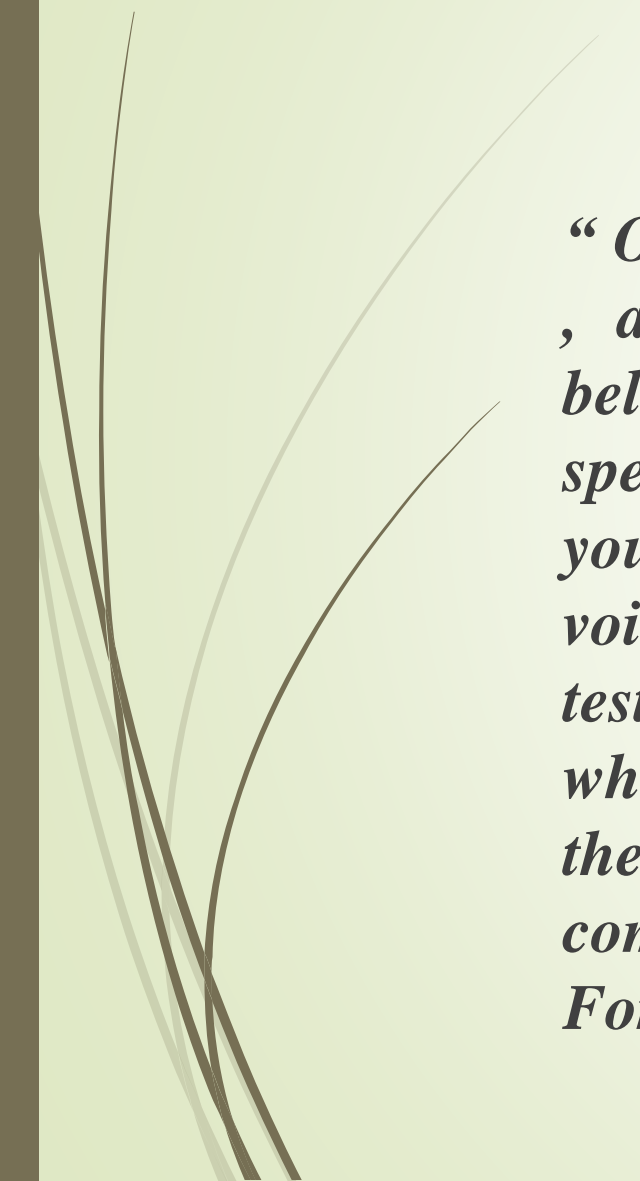
- Obeying the Holy Prophet (saww) and recognizing his great status
 - What to do when Muslims fall into fighting amongst each other
 - The prohibition of making fun of others and other social evils
 - To confirm news when it comes to you before spreading it
 - Elimination of the concept of racism and nationalism
 - Manners of Allah and the Holy Prophet (saww)
 - Manners of Muslims social Life
 - Islamic Brotherhood (Mawakhat)
 - True Muslims (Mumins)
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TEXT OF SURAH AL-HUJURAT

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
(١) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ (٢) إِنَّ الَّذِينَ يَغُضُّونَ
أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ
عَظِيمٌ (٣) إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (٤) وَلَوْ أَنَّهُمْ
صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ (٥)



TRANSLATION OF SURAH AL-HUJURAT



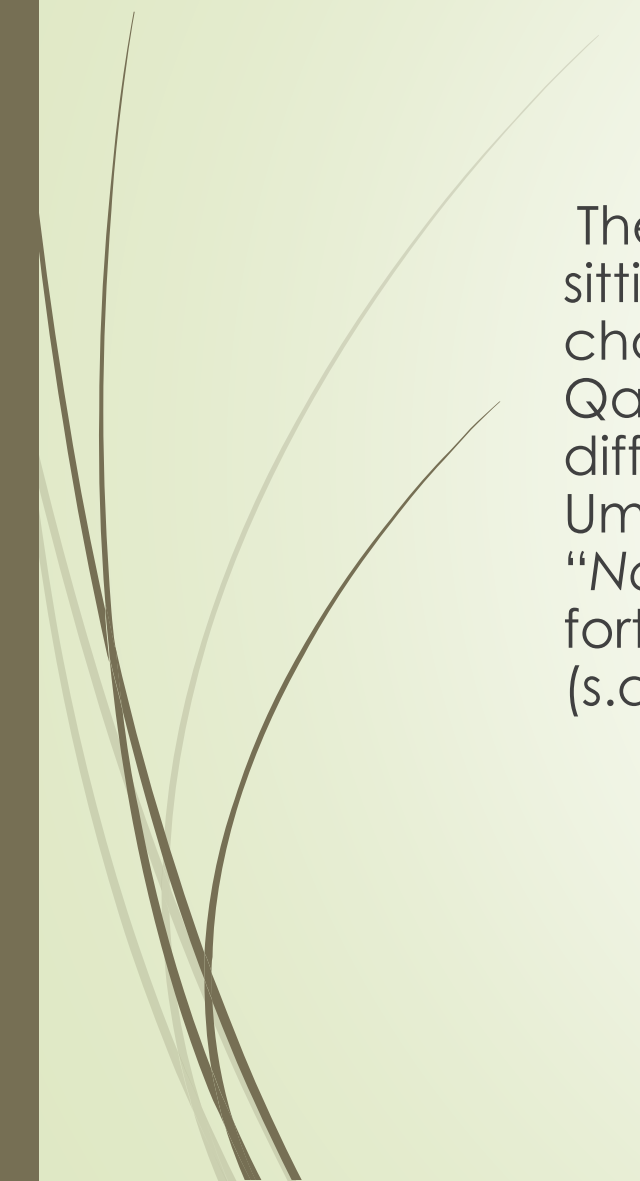
“ O believers! Make not(a decision) before Allah and His Messenger , and fear Allah. Verily! Allah is All-Hearing, All-Knowing. O believers! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not. Those that lower their voices in the presence of Allah's Messenger - their hearts has Allah tested for piety: for them is Forgiveness and a great Reward.” Those who shout out to thee from without the inner apartments - most of them lack understanding. If only they had patience until thou couldst come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful.

TRANSLATION OF SURAH AL-HUJURAT

(1) اے ایمان والو! اللہ اور اس کے رسول کے سامنے پہل نہ کرو! اللہ سے ڈرتے رہو! بے شک اللہ سب کچھ سننے والا جاننے والا ہے (2) اے ایمان والو! اپنی آوازیں نبی کی آواز سے بلند نہ کیا کرو اور نہ بلند آواز سے رسول سے بات کیا کرو جیسا کہ تم ایک دوسرے سے کیا کرتے ہو کہیں تمہارے اعمال برباد نہ ہو جائیں اور تمہیں خبر بھی نہ ہو (3) بے شک جو لوگ اپنی آوازیں رسول اللہ کے حضور دھیمی کر لیتے ہیں یہی لوگ ہیں کہ اللہ نے ان کے دلوں کو پرہیزگاری کے لیے جانچ لیا (4) بے شک جو لوگ آپ کو حجروں کے باہر سے پکارتے ہیں اکثر ان میں سے عقل نہیں رکھتے ہے ان کے لیے بخشش اور بڑا اجر ہے (5) اور اگر وہ صبر کرتے یہاں تک کہ آپ ان کے پاس سے نکل کر آتے تو ان کے لیے بہتر ہوتا اور اللہ بخشنے والا نہایت رحم والا ہے



REASON FOR THE REVELATION



The tribe of Banu Tamim came to the Prophet (s.aw), while he was sitting with some of his companions. The prophet (s.a.w) was going to choose for them a leader. Abu Bakr (RA) recommended that Al-Qa'qa' Ibn Ma'bad should be their leader. Umar ibn Al-Khattab differed and recommended Al-Aqra' Ibn Haabis. Abu Bakr said to Umar, *"You only wanted to be different from me Umar"*. Umar replied, *"No, I did not want to be disagree with you."* They went back and forth, all the while, raising their voices in front of the Holy Prophet (s.aw), drowning out his voice. On this concussion Almighty Allah



LESSON FROM THESE VERSES

There are described the Manners of Almighty Allah and His beloved Prophet (s.a.w) in these verses.

The first manner of Allah and His beloved Prophet(s.a.w) is to obey the commandments of them without any restraint .

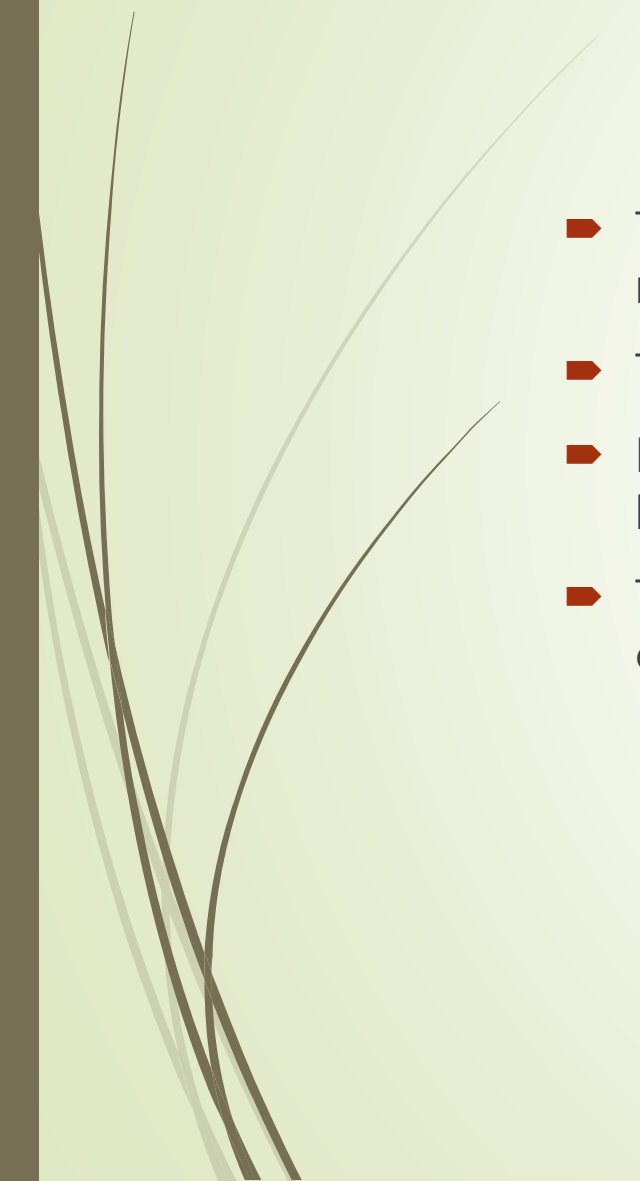
The Holy Quran and Hadith of the Holy Prophet(s.a.w.) will be the supreme law of Islamic state and Islamic society .

Any opinion in the presence of Quran and Hadith will be considered wrong and contempt of the Allah and His Prophet.

Quran and Sunnah should be the necessary syllabus and base of character building of an Islamic society and its members.

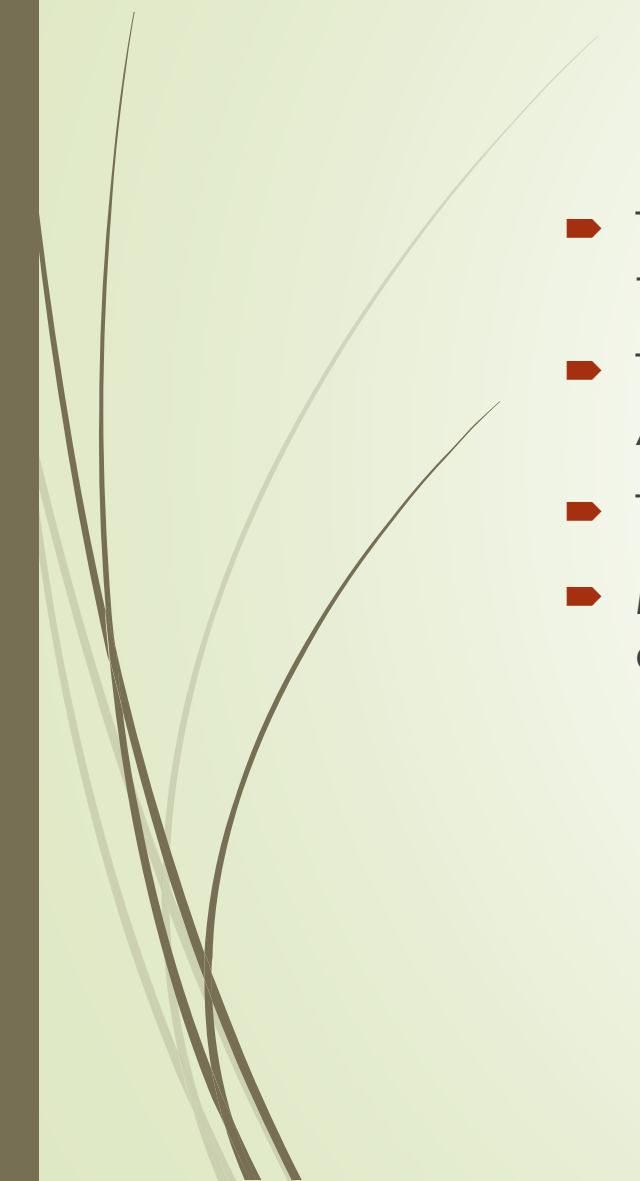


LESSON FROM THESE VERSES

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- There are also described some important manners of the Prophet's (s.a.w) meetings for Muslims in these verses .
 - The Ahadith of the Holy Prophet (s.a.w) have great regards and respect.
 - Every decision will be make sure according to Quran and Hadith in an Islamic society and State.
 - The contempt of the Holy Prophet (s.a.w) is the greatest sin(kabera) and cause of the destruction of all good deeds




LESSON FROM THESE VERSES

- There are described the status and respect of the (sehaba) companions of the Holy Prophet (s.a.w) in these verses.
 - Taqwa is the great virtue and basic root to entrance in the Heaven of Almighty Allah .
 - There are described the great status of the Holy Prophet(S).
 - Muslims are bounded to call the Holy Prophet (s.a.w) with good manners and highly respect because Allah calls the
- 



CONCLUSION



These verses of Surah al-Hujrat educate us that we should not disobey Allah and his Prophet's (saww) teachings in any field of our life. The contempt of the Holy Prophet (s.aw) is the greatest sin and cause to destroy all good deeds of a Muslim. Similarly, we should give highly regards from our heart and soul to the Holy Prophet (saww) and his pious teachings. This is an obligation of a Muslim and divine right of the Holy Prophet (saww). Likewise, the Holy Quran and Hadith are the final decision authority in Islamic law and no body have a right to give his opinion in the presence of them . It means ultimately , the Holy Quran and Hadith should be the Supreme law of the Islamic state and Society.



LECTURE # 2, SURAH AL-HUJURAT (MEANINGS & CONCEPTS)

Dated: 28-5-20

Presenter: Dr. Riaz Ahmad Saeed

Department of Islamic Studies

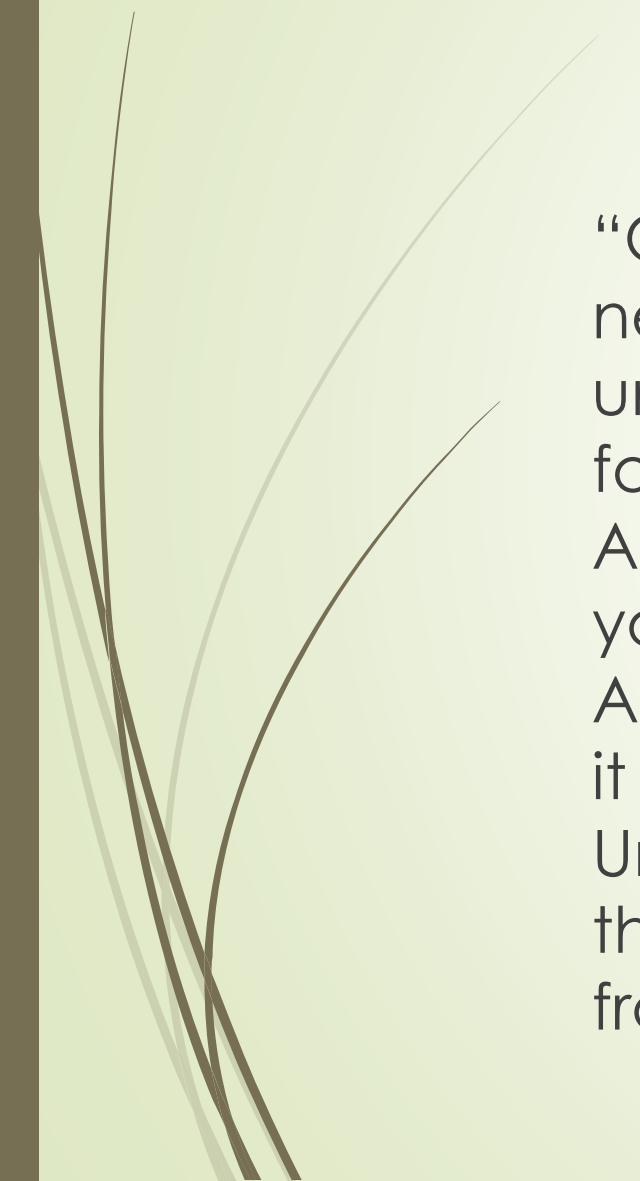
National University of Modern Languages, Islamabad

SURAH AL-HUJURAT AYAT NO. 6 TO 8

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا
فَعَلْتُمْ نَادِمِينَ ﴿٦﴾ وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ
وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ
أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾ فَضَلَا مِّنَ اللَّهِ وَنِعْمَ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ



SURAH AL-HUJURAT AYAT NO. 6 TO 8



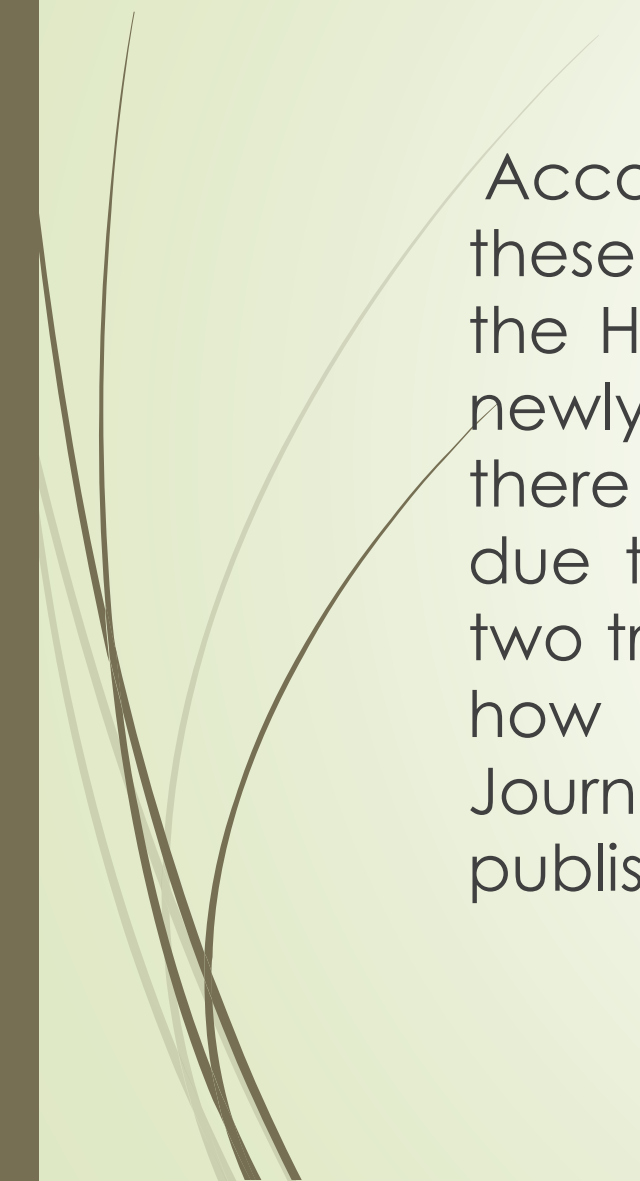
“O believers ! If a wicked person comes to you with any news, find out the truth, lest ye harm people unconsciously, and afterwards become full of repentance for what ye have done. And know that among you is Allah's Messenger: were he, in many matters, to follow your (wishes), ye would certainly fall into misfortune: But Allah has recommended the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness;- A Grace and Favour from Allah; and Allah is full of Knowledge and Wisdom.”

SURAH AL-HUJURAT AYAT NO. 6 TO 8

اے ایمان والو اگر کوئی فاسق تمہارے پاس کوئی سی خبر لائے تو اس کی تحقیق کیا کرو کہیں کسی قوم پر بے خبری سے نہ جا پڑو پھر اپنے کیے پر پشیمان ہونے لگو۔ اور جان لو کہ تم میں اللہ کا رسول موجود ہے اگر وہ بہت سی باتوں میں تمہارا کہنا مانے تو تم پر مشکل پڑ جائے لیکن اللہ نے تمہارے دلوں میں ایمان کی محبت ڈال دی ہے اور اس کو تمہارے دلوں میں اچھا کر دکھایا ہے اور تمہارے دل میں کفر اور گناہ اور نافرمانی کی نفرت ڈال دی ہے یہی لوگ ہدایت یافتہ ہیں۔ اللہ کے فضل اور احسان سے اور اللہ جاننے والا حکمت والا ہے۔



REASON OR THE REVELATION



According to a group of *Mufasssireen* (*Quranic Interpreters*) these verses revealed about Waleed bin Oqba (RA) . When the Holy Prophet (S.A.W.) send him to collect *Zakat* from a newly Muslim tribe of *Banu Mustaliq*. But he did not reach there and came to return back without collection of *Zakat* due to some old reasons and misunderstandings between two tribes .Some *Mufasssireen* says this incident is not true. Any how these verses provides a beautiful law about the (Journalism) confirm the news before spreading and publishing in the society .

LESSON FROM THESE VERSES

- There should not spread the important news without investigation and research .
- There should not take any step on a news until know its authenticity.
- This verse shut the door of wrong propaganda which affect the society and basic cause of anarchy
- This verse provide a law about Journalism & Broadcasting
- This verse also provide a strong base for Scientific Research
Muhaddiseen (Hadith Interpreters) also derive a basic principle of accepting or rejection of the Hadith .

LESSON FROM THESE VERSES

- The Holy Prophet (s.a.w) are not bound your opinion.
- Any person have not a right to opinion against Hadith .
- There are described the status and respect of the companions of the Holy Prophet (s.a.w) in these verses.
- Muslims are bounded to respect the Holy Prophet (s.a.w) with their soul and hearts because it is his divine Right
- There are described big success to them who feel the sweet of Faith (Halawa tul-Eman).
- Almighty Allah is the great witness of the Faith (Eman) of the sehaba (companions of the Holy Prophet(s.a.w).



CONCLUSION

These verses educate us that we should not spread any important news without knowing its authenticity. These verses also give the basic law of Islamic Journalism and Broadcasting. As well as these verses provide us the principles of Scientific Research and Investigation. Similarly, we should give highly regards and respect from our heart and soul to the Prophet (s.a.w) and his pious teachings. This is an obligation of a Muslim and divine right of the Holy Prophet (s.a.w). These verses also tell us that The faith has a special kind of taste, which can be felt and tasted. The companions of the Prophet (s.a.w) had a lot of experience of it so Almighty Allah is a sole witness of their Faith (Eman)

LECTURE # 3, SURAH AL-HUJURAT (MEANINGS & CONCEPTS)

Dated: 4-6-20

Presenter: Dr. Riaz Ahmad Saeed

Department of Islamic Studies


National University of Modern Languages, Islamabad

SURAH AL-HUJURAT AYAT NO. 9 TO 10

وَأَن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأْضَلَّحُوا بَيْنَهُمَا ۖ فَإِن بَغَتْ إِحْدَاهُمَا عَلَى
الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِن فَاءَتْ فَأْضَلَّحُوا
بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ. إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ
فَأْضَلَّحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ



SURAH AL-HUJURAT AYAT NO. 9 TO 10




“And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably. The believers are but brethren, therefore make peace between your brethren and be careful of Allah that mercy may be had on you.”

SURAH AL-HUJURAT AYAT NO. 9 TO 10

اور اگر مسلمانوں کے دو گروہ آپس میں لڑ پڑیں تو ان کے درمیان صلح کرادو پس اگر ایک ان میں دوسرے پر ظلم کرے تو اس سے لڑو جو زیادتی کرتا ہے یہاں تک کہ وہ اللہ کے حکم کی طرف رجوع کرے پھر اگر وہ رجوع کرے تو ان دونوں میں انصاف سے صلح کرادو اور انصاف کرو بے شک اللہ انصاف کرنے والوں کو دوست رکھتا ہے بے شک مسلمان آپس میں بھائی بھائی ہیں سو اپنے بھائیوں میں صلح کرادو اور اللہ سے ڈرو تاکہ تم پر رحم کیا جائے۔



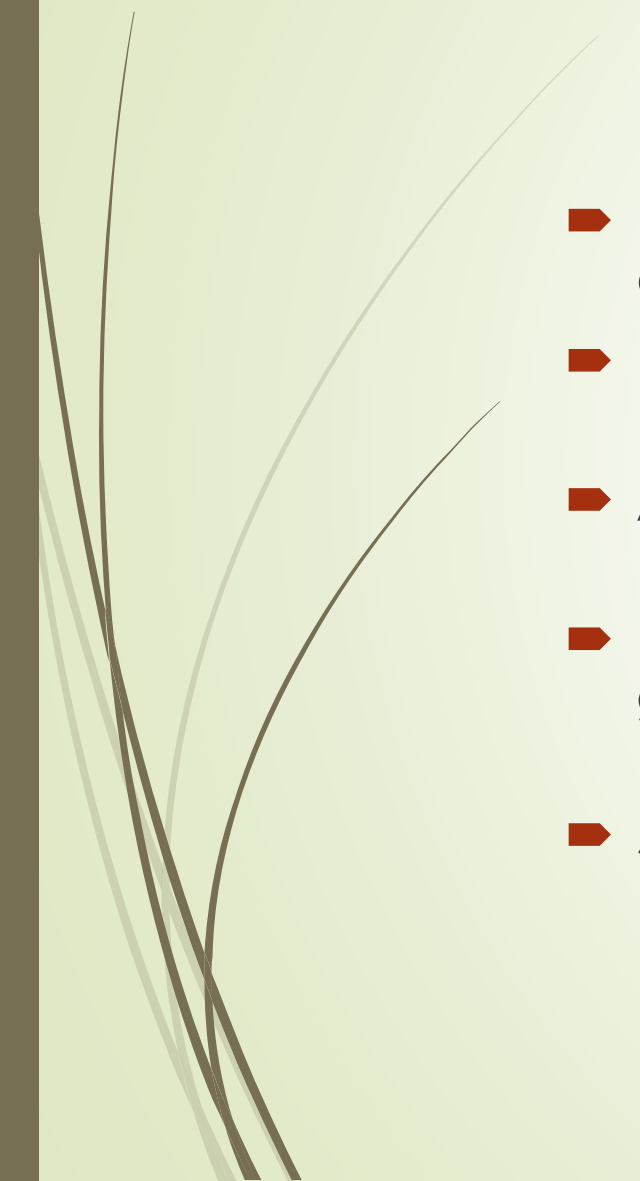
REASON OF REVELATION



According to Hazrat Anas (RA) these verses were revealed at the time of dispute between some people of the Tribes of Ous and Khizrag (Ansar).The reason of the dispute was that The Holy Prophet Muhammad (s.a.w.) came to meet some people of the Ansar. Meanwhile the champion of the Munafqeen (Hypocrites) Abdullah bin Obay said some unrespectable words against the status of the Prophet(s.a.w.)

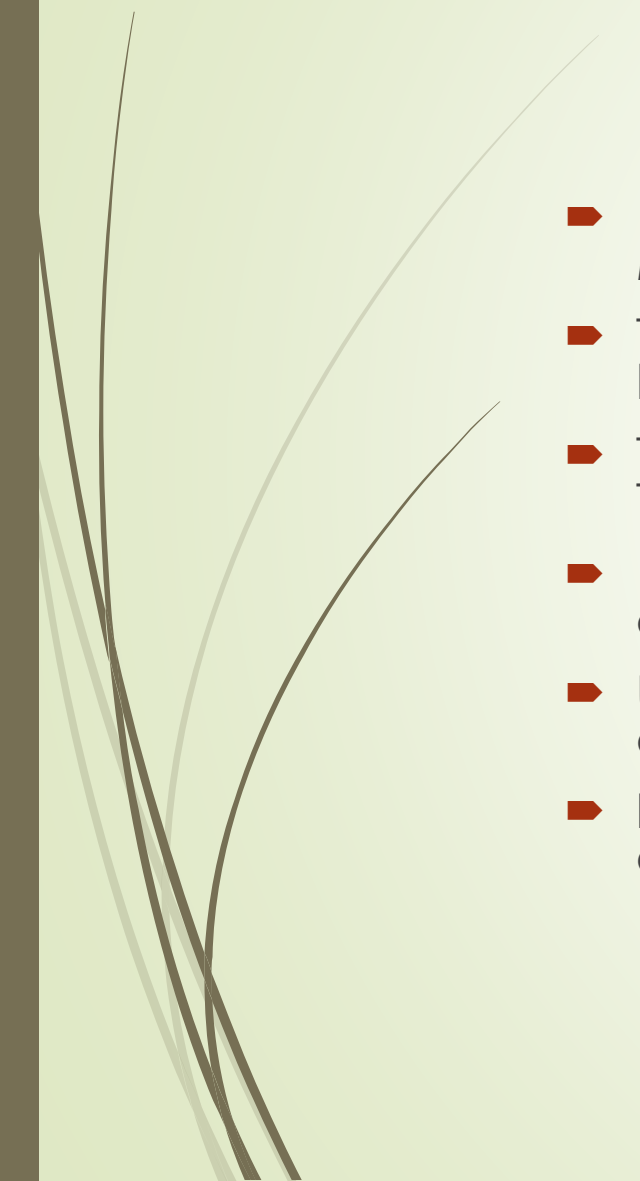


LESSON FROM THESE VERSES

- 
- Muslims leaders and public is responsible to resolve the disputes between two Muslim groups or individuals .
 - Islam is a religion of peace & Also try to eliminate the political, social and religious disputes.
 - Although dispute is not a pleasant thing but it is possible between to Muslim groups or persons.
 - If dispute is not resolve conversation and dialogue then the government is responsible to use state power against a powerful group.
 - Justice and resolve the disputes are very important virtues in Islamic perspective

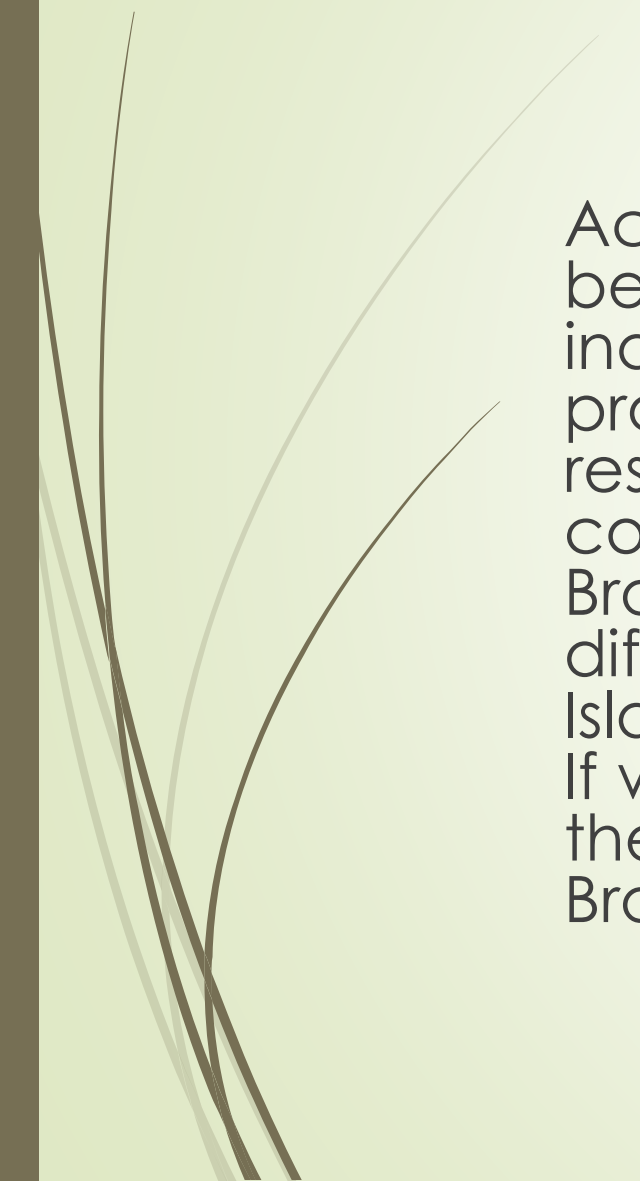


LESSON FROM THESE VERSES

- 
- Islamic Brotherhood is a universal and unique relationship between Muslims of all over the world.
 - Taqwa(Fear of Allah) is a great virtue and cause of Almighty Allah's blessings in bounties of both worlds.
 - To resolve the disputes between Muslims is a great virtue and a sign of Taqwa (Fear of Allah) .
 - These verses describe the concept of Islamic Brotherhood and eliminate concept of nationalism
 - Unity and Brotherhood between Muslims is great blessing of Almighty Allah and could not achieve without Almighty Allah's blessings (Fazal) .
 - Islam is ultimate cause of brotherhood and elimination of internal and external disputes between Muslims



CONCLUSION



According to the Surah al-Hujrat to resolve the disputes between two Muslim groups, parties, sects, tribes or individuals is a great virtue and base of peace and prosperity in Islamic society. Muslim are recommended to resolve the disputes in an Islamic society in case of conflict. Muslims has a relationship due to Islamic Brotherhood in all over the world, although they belong to different races and live in different countries. As well as Islamic Brotherhood is based on Islam not on Nationalism. If we want to establish a peaceful model welfare society then we must promote the Islamic concept of Brotherhood(Akhowati-Islami)

LECTURE # 4, SURAH AL-HUJURAT (MEANINGS & CONCEPTS)

Dated: 6-6-20(Make up class)

Presenter: Dr. Riaz Ahmad Saeed

Department of Islamic Studies


Natioanl Universty of Modern Languages, Isalmabad

SURAH AL-HUJURAT AYAT NO. 11 TO 12

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۚ أَيُّحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾



SURAH AL-HUJURAT AYAT NO. 11 TO 12



“O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the latter are better than the other : Nor defame nor be sarcastic to each other, nor call each other by nicknames: Ill-seeming is a name connoting wickedness, after he has believed: And those who do not desist are doing wrong. O ye who believe! Avoid suspicion as much : for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it... But fear Allah: For Allah is Oft-Returning, Most Merciful”.

SURAH AL-HUJURAT AYAT NO. 11 TO 12

اے ایمان والو ایک قوم دوسری قوم سے ٹھٹھانہ کرے عجب نہیں کہ وہ ان سے بہتر ہوں اور نہ عورتیں دوسری عورتوں سے ٹھٹھا کریں کچھ بعید نہیں کہ وہ ان سے بہتر ہوں اور ایک دوسرے کو طعنہ نہ دو اور نہ ایک دوسرے کے نام دھرو فسق کے نام لینے ایمان لانے کے بعد بہت برے ہیں اور جو باز نہ آئیں سو وہی ظالم ہیں۔ اے ایمان والو بہت سی بدگمانیوں سے بچتے رہو کیوں کہ بعض گمان تو گناہ ہیں اور ٹٹول بھی نہ کیا کرو اور نہ کوئی کسی سے غیبت کیا کرے کیا تم میں سے کوئی پسند کرتا ہے کہ اپنے مردہ بھائی کا گوشت کھائے سو اس کو تو تم ناپسند کرتے ہو اور اللہ سے ڈرو بے شک اللہ بڑا توبہ قبول کرنے والا نہایت رحم والا ہے۔

REASON OF REVEALETION

- According to Hazrat Anas (RA) these verses were revealed after Hijrat . When People called to one another with bad names and titles . Some people disliked them. so This was the cause of social controversy and anarchy. So Almighty Allah revealed these verses to prohibit them from these social evils .
- In a meeting the companions of the prophet (s.a.w) asked about the Back-biting and majority of suspicion to others then these verses were revealed to teach the Sehaba (Companions of the prophet) .

LESSON FROM THESE VERSES

- These verses describe the commandments which deals with those issues whose cause to destroy the Islamic Brotherhood .
- To insult the other is a bad social activity and to nick name the others is an uncivilized manner.
- To blame other is also a bad social evil and Quran strictly prohibited to blame each other.
- In these verse there are describes those things which destroy the respect , honour and dignity of a Muslim.
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LESSON FROM THESE VERSES


- It means these verses consists on the Islamic law of Libel . Islam protect personal dignity of a man.
- There are described prohibited the most of suspicious about others because majority of suspicious are wrong .
- There are also forbidden from back-biting (Ghebut) of each other because it is cause of many other social evils
- Islam promotes peace and prosperity in the society but these social evils creates misunderstandings and disunity in members of Muslim society.
- Ghebat (Backbiting) is also an psychotics ill and Ghabat maker spread these evils and ills in the society . So we should aware of these things.

LESSON FROM THESE VERSES

- Meaning of Ghebut: literal meanings is backbiting . But technically is to mention a Muslim brother with the words in his absence which he do not like . As mention in the Hadith of Prophet (saw): “Saying something about your brother that he dislikes.” It was said, “ if what I say about my brother is true?” The Prophet(saw) said, “If what you say is true then you have backbitten about him, and if it is not true, then you have slandered (Buhtan) him.”
- Exceptional cases for Backbiting:
- To describe truth in a Court
- During a marital issue (Nikah)
- Against cruel to eliminate his cruelty
- To save a gentleman from an bad person
- T save the society from the culprits of the society



CONCLUSION



Islam is a natural religion and try to establish a peaceful and welfare society. So for that purpose Islam prohibited from every social evil which destroy peace and prosperity of the society. As well as Islam promote those actions and activities which cooperative in peace and stability of a society. So according to Islamic teachings nick names, blaming, insulting , laughing, back-biting, majority of suspicious to others are not allowed for sake of society and moral values. If we want to establish a peaceful and stable society we try to avoid these social evils which are unauthorized.

LECTURE # 5, SURAH AL-HUJURAT (MEANINGS & CONCEPTS)

Dated: 11-6-20

Presenter: Dr. Riaz Ahmad Saeed

Department of Islamic Studies


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SURAH AL-HUJURAT AYAT NO. 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾



SURAH AL-HUJURAT AYAT NO. 13



“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise . Verily the most honoured of you in the sight of Allah is the most righteous of you. And Allah has full knowledge and is well acquainted”.

SURAH AL-HUJURAT AYAT NO. 13

(13) اے لوگو ہم نے تمہیں ایک ہی مرد اور عورت سے پیدا کیا ہے اور تمہارے خاندان اور قومیں جو بنائی ہیں تاکہ تمہیں آپس میں پہچان ہو بے شک زیادہ عزت والا تم میں سے اللہ کے نزدیک وہ ہے جو تم میں سے زیادہ پرہیزگار ہے بے شک اللہ سب کچھ جاننے والا خبردار ہے۔



LESSON FROM THESE VERSES

- These verses describe the international equality for human being .
- Islam promote an international society on the basis Tauheed(Monotheism) and human equality
- Islam discourage any special status on the base of cast or tribe .
- In Islamic system of protocol only a person who fear from Almighty Allah is able to actual dignity.
- According to Islam all human being is equal on the base humanity.
- Islam discourage all kind of discrimination on the base of social status or public designation.



LESSON FROM THESE VERSES

MEANING OF EQUALITY (MUSAWAT) :

It means all human being has equal legal, social and religious status on the basis of humanity. There will be no discrimination on the basis of any social or public status or designation.

KINDS OF EQUALITY:

1. Legal Equality:

All human being will be legally equal treated. No body is above from the Law


2. Social Equality:

All persons has equal Social status as human being. In Islam no body has special status

3. Religious Equality: No body have an immunity on the base of Religion.



CONCLUSION



Islam is a religion of peace and prosperity and try to establish a universal welfare and peaceful society. So for this purpose Islam promotes social equality for human cooperation and brotherhood. As well as Islam promote all those actions and activities which cooperative in peace and stability of a society. According to Islamic teachings all kinds of discrimination on the basis of any social or public status are not allowed for the sake of human equality. If we want to establish a global peaceful and stable society we should promote Islamic social values (Islamic concept of equality) *Religion*.



LECTURE # 6, SURAH AL-HUJURAT (MEANINGS & CONCEPTS)

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Department of Islamic Studies

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SURAH AL-HUJURAT AYAT NO. 14 TO 18

قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ - إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾ قُلْ أَتَعْلَمُونَ اللَّهُ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾ يَمْشُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

SURAH AL-HUJURAT AYAT NO. 14 TO 18

(14) بدویوں نے کہا ہم ایمان لے آئے ہیں کہہ دو تم ایمان نہیں لائے لیکن تم کہو کہ ہم مسلمان ہو گئے ہیں اور ابھی تک ایمان تمہارے دلوں میں داخل نہیں ہوا اور اگر تم اللہ اور اس کے رسول کا حکم مانو تو تمہارے اعمال میں سے کچھ بھی کم نہیں کرے گا بے شک اللہ بخشنے والا نہایت رحم والا ہے۔ (15) بے شک سچے مسلمان تو وہی ہیں جو اللہ اور اس کے رسول پر ایمان لائے پھر انہوں نے شک نہ کیا اور اپنے مالوں اور اپنی جانوں سے اللہ کی راہ میں جہاد کیا وہی سچے (مسلمان) ہیں۔ (16) کہہ دو کیا تم اللہ کو اپنی دین داری جتاتے ہو اور اللہ جانتا ہے جو کچھ آسمانوں میں اور زمین میں ہے اور اللہ ہر چیز کو جاننے والا ہے۔ (17) آپ پر اپنے اسلام لانے کا احسان جتاتے ہیں کہہ دو مجھ پر اپنے اسلام لانے کا احسان نہ جتلاؤ بلکہ اللہ تم پر احسان رکھتا ہے کہ اس نے ایمان کی طرف تمہاری رہنمائی کی اگر تم سچے ہو۔ (18) بے شک اللہ آسمانوں اور زمین کی سب مخفی چیزیں جانتا ہے اور دیکھ رہا ہے جو تم کر رہے ہو۔

SURAH AL-HUJURAT AYAT NO. 14 TO 18

(14) The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful." (15) Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones. (16) Say: "What! Will ye instruct Allah about your religion? But Allah knows all that is in the heavens and on earth: He has full knowledge of all things. (17) They impress on thee as a favour that they have embraced Islam. Say, "Count not your Islam as a favour upon me: Nay, Allah has conferred a favour upon you that He has guided you to the faith, if ye be true and sincere. (18) "Verily Allah knows the secrets of the heavens and the earth: and Allah Sees well all that ye do."