

Basic moral lessons in the light of

# Surah Al-Hujurat

سورة الحجرات

# Introduction to Surah Al-Hujurat (The Chambers)

- ▶ It is the **forty-ninth (49)** Surah By Tilawat of the Holy Quran.
- ▶ 106 By Reveal
- ▶ It is a **Madni Surah** and had been revealed on several occasions that needed social guidance.
- ▶ It addresses the ethical values and Akhlaq that a believer has to possess to lead an ideal life according to the principles of Islam.

# Introduction to Surah Al-Hujurat (The Chambers) (continued)

- ▶ Surah Hujarat deals with the **moral values** prevailing in an Islamic society. It can be divided **into three parts**.
- 1. The first part addresses the fact that respect should be given to our **Prophet Muhammad PBUH** and our opinions should be according to the **commands of Allah and His messenger**
- 2. **The second part** deals with the **moral values** that a believer should be possessing. He should always be ready to **make peace between people with justice and equity**. He should avoid making **false assumptions** about others and never **spy on his brothers**. He should stay away from **backbiting and insulting**.

## Surah Al-Hujurat (The Chambers)

3. The last part addresses the fact that a Muslim attains Iman when he has pure faith and Taqwa in his heart. He does not recite duas from his tongue but his heart also bows in front of the Creator.

# Lesson 1

## Preference to Allah and Messenger

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

- ▶ O ye who believe! Be not forward in the presence of Allah and His messenger, and keep your duty to Allah. Lo! Allah is Hearer, Knower.
- ▶ The most important element of Imaan is **to believe in the Oneness of Allah SWT and the finality of His Prophet Muhammad PBUH.**
- ▶ The believer dedicates his life to the **cause of his creator.** His wishes and whims are modified according to the commandments of Allah and the prophet Muhammad's teachings.
- ▶ He should never give **preference to his views and opinions over what Allah and Prophet Muhammad have said.**

continued

- ▶ One day the Holy Prophet ﷺ saw Sayyidna Abud-Darda' walking in front of Sayyidna Abu Bakr 'he lectured him saying: "you are walking in front of a person who is better than you in this world and in the hereafter". Then he added: "**The Sun did not rise or set on any man better than Abu Bakr<sup>رضي</sup> in the world besides the Prophets.** Therefore, scholars have ruled that teachers and spiritual guides should be treated with similar respect.

Allah says, "Say: 'If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight – are dearer to you than Allah, or His Messenger, or the striving in His cause;- then wait until Allah brings about His decision: and Allah guides not the rebellious.'"  
(9:24)

## 2<sup>nd</sup> lesson

### *Regard For The Prophet Muhammad PBUH*

- ▶ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ  
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ
- ▶ O you who believe! Lift not up your voices above the voice of the Prophet, nor shout when speaking to him as ye shout one to another, lest your works be rendered vain while ye perceive not.



## continued

- ▶ Thus when this verse was revealed, the blessed Companions<sup>رض</sup> became very apprehensive and very cautious.
- ▶ **Sayyidna Abu Bakr<sup>رض</sup>** said: "By God! O Messenger of Allah, from now till my last breath, I shall speak to you as if someone is whispering."  
*(Ad-Durr-ul Manthur on the authority of Baihaqi)*
- ▶ When this verse was revealed, **Sayyidna Umar's** voice became so low that the Holy Prophet ﷺ had to ask him to repeat what he said, so that he could understand what he was saying to him- *(Sihah)*.
- ▶ Thabit Ibn Qays had a naturally loud voice. When he heard this verse, he feared that his good deeds would be rendered void, he wept and lowered his voice *(Ad-Durr-ul-Manthur on the authority of Baihaqi)*.

- ▶ The etiquette of being in the presence of the Holy Prophet has been laid out in the Quran.
- ▶ We are not supposed to treat him like a common man or someone of equal rank.
- ▶ The voice of a common man should not be raised in front of him and he should be given the utmost respect that he deserves.
- ▶ In the present times, where believers do not have the opportunity to be in his presence, the same level of respect should be granted to the sayings and Message of our Holy Prophet.
- ▶ One should never go against his sunnah and when his inames mentioned in front of us, we are bound to show deep reverence and love.
- ▶ Ulama-e-kiram

According to Anas (may Allah be well pleased with Him), the Prophet (peace & blessings be upon Him) said: 'None of you truly believes, until I am more beloved to him than his parents, his children and the whole of mankind'.

### 3<sup>rd</sup> lesson

## *Verify The News By a Transgressor*

- ▶ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ
- ▶ O you who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what you did.
- ▶ Verification of news brought by a transgressor is the most important step. Many a time, the rumor that has been traveled through someone who is a liar or false storyteller, can give rise to dreadful consequences.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَى بِالْمَرْءِ  
كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

*"It is enough of a lie for  
someone to narrate all that he  
hears".*

***Sahih Muslim***



## 4<sup>th</sup> lesson

# Reconciliation Between People

وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى

ا

أُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

- And if two parties of the Muslims fight, make them reconcile. Then if either of these (parties) commits **injustice and aggression** against the other, fight against (the party) that is committing aggression till it returns to Allah's command (of establishing peace). When they revert and submit, make peace between them with equity. **And put justice to work.** Surely, **Allah loves those who do justice.**

## 4<sup>th</sup> lesson

# *Reconciliation Between People*

*continued*

The Prophet said: "Should I not tell you what is better in degree than prayer, fasting, and charity." They (the companions) said: "Yes." He said: "Reconciling people, for grudges and disputes are the razor (that shaves faith)."

## 5<sup>th</sup> Seeking Justice

- ▶ Justice in Islam
- ▶ It can only be achieved if the matters are dealt with rightfully and it also denotes fair treatment and equal distribution.
- ▶ Allah in the Quran has commanded many times that we as believers should be acting justly in all matters and fair dealings should be our main priority. No relationship should hinder us from seeking justice. Allah in the Quran says,
- ▶ ***Allah commands justice and fair dealing...” (Quran 16:90)***
- ▶ Similarly, when we take the responsibility of reconciliation between two individuals or parties, we are bound to examine the circumstances carefully and take appropriate measures with justice and equity.



O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both.”  
[Quran, 4:135]

## 6<sup>th</sup> lesson

# All believers are but brothers

- ▶ إِيْمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ
- ▶ All believers are but brothers, therefore seek reconciliation between your two brothers, and fear Allah, so that you may be blessed with mercy.

## 7<sup>th</sup> lesson

### Giving Up on Mockery

- ▶ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ
- ▶ O those who believe, no men should ever mock at other men, since it is possible that the latter are better than the former, nor (should) women (ever mock) at other women, since it is possible that the latter women are better than the former ones. And do not find fault with one another, nor call one another with bad nicknames. Bad is the name of sinfulness after embracing Faith. And whoever does not repent, such people are the wrongdoers.

continued

- ▶ In Islam, every believer is **equal** in the eyes of Allah
- ▶ But in today's world, one who doesn't see others with the eyes of equality considers himself better than others in terms of wealth, caste, colour and creed.
- ▶ He mocks them with his words, call them names, point at their physical flaws, and never let go of any chance to insult them publicly or privately.

continued

- ▶ According to Qurtubi, **mocking or scoffing** does not only connote mocking **with the tongue**, but it also implies **mimicking** someone, **making pointed references to him, laughing at his words, his works, his appearance, his dress or calling people's attention to some of his defects**, so that they may laugh at him. Mocking includes all of this. By the clear text of the Qur'an, poking fun at someone or ridiculing him is absolutely forbidden.

Prophet Muhammad PBUH said  
"The Muslim is the brother of  
another Muslim, he does not wrong  
him, let him down or look down  
upon him. Taqwa (piety, awareness  
and fear of Allaah) is here" – and he  
pointed to his chest three times –  
"It is sufficient evil for a man to look  
down upon his Muslim brother.  
Every Muslim is sacred to another  
Muslim, his blood, his property and  
his honour."  
(Narrated by Muslim)

continued

► نہ تھی حال کی جب ہمیں اپنی خبر رہے دیکھتے  
لوگوں کے عیب و ہنر

پڑی اپنی برائیوں پر جو نظر تو جہان میں کوئی بُرا نہ  
رہا

As long as we were unaware of our own faults, we looked into the faults and failings of others; But when we looked at our own faults .there remained no one faulty in the world



## 8<sup>th</sup> lesson

# Renouncing suspicions, finding faults and Backbiting

- ▶ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ ۖ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا ۚ وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

- ▶ O those who believe, **abstain from many of the suspicions**. Some suspicions are sins. And do not be **curious (to find out faults of others)**, and do not **backbite one another**. Does one of you like that he eats the flesh of his dead brother? You would abhor it. And fear Allah. Surely Allah is Most-Relenting, Very-Merciful.



## continued

- ▶ Backbiting is to mention someone in his absence in the way he would have hated to be mentioned.
- ▶ It is one of the gravest sins in Islam and can only be forgiven if the person, whose gheebah has been done, forgives us.
- ▶ Uttering derogatory remarks, making fun of them, in their absence that cannot be shared in their presence count Backbiting.
- ▶ It is considered equal to eating one's brother's flesh, therefore, Allah commands us to renounce backbiting.

continued

- ▶ لا تغتابوا المسلمين ولا تتبعوا عوراتهم فإن من اتبع عوراتهم يتبع الله عورته و من يتبع الله عورته يفضحه فى بيته
- ▶ Do not speak ill of Muslims behind their backs, and do not search out their faults, for he who searches out their faults will have his faults searched out by Allah, and he whose faults are searched out by Allah will be exposed by Him, even though he should be in the interior of his house" [ Qurtubi ].

Do you know what backbiting is?"

They said, "Allah and His Messenger know best." He then said, "It is to say something about your brother that he would dislike." Someone asked him, "But what if what I say is true?" Allah's Messenger said, "If what you say about him is true, you are backbiting him, but if it is not true then you have slandered him."

- ▶ Suspicion is to form **false assumptions** about someone on the basis of their actions or giving self-formed justifications to whatever they say or do.
- ▶ It is prohibited by Allah to be suspicious about other believers and find faults in them.
- ▶ It corrupts one's heart and soul with illogical explanations and thoughts and disrupts one's relationships with others.
- ▶ We should always respect the privacy of others and never ask questions about their personal lives **with the intention of spying**.

The Holy Prophet Muhammad (S) said: "Do not search the deficiencies of believers and do not follow their faults; because he who follows his brother's faults, his own faults will be sought by Allah; and he whose faults are sought by Allah will be disgraced, even if he keeps indoors."

## 9<sup>th</sup> lesson

# Islam Negates Racism

- يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, We have created you from a male and a female and made you into races and tribes, so that you may identify each other. Surely the noblest of you, in Allah's sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware





continued

## Circumstances of Revelation

- ▶ This verse was revealed on the **occasion of the conquest of Makkah**. When it was time for prayer, the Holy Prophet ﷺ asked **Sayyidna Bilal** to call the adhan. One of the pagan Quraish negatively remarked: Thank God that my father died before this happened, and he did not have to see this bad day.
- ▶ Harith Ibn Hisham remarked: Could Muhammad not find anyone better than this black crow to sound the adhan in the Sacred Mosque!
- ▶ **Abu Sufyan said**: I do not wish to utter anything for fear that the master of the heavens will inform him. Thus Jibra'il (عليه السلام) came down and informed the Holy Prophet ﷺ about this conversation. The Holy Prophet ﷺ called them and asked them about it. They admitted. At this, the current verse was revealed.

## continued

- ▶ Racism is having **prejudices** against one race, cast or an individual and treating them unequally in an inferior or superior manner.
- ▶ In Islam, racism is considered a heinous act that breaks apart societies.
- ▶ We have been created from one dust and one Creator, Allah, and we are the offspring of one father and mother.
- ▶ **On the day of Resurrection, Allah will not ask us about our tubes or nationality.**



O people, your Lord is  
One and your father is one. An  
Arab has no superiority over a  
non-

Arab; and a non-Arab has no  
superiority over an Arab. A white  
person has no superiority over a  
black person, and a black person  
has no superiority over a white  
person except by piety and good  
action."

# *10<sup>th</sup> lesson*

## *Taqwa, the Main Element of Islam*

- ▶ Entering the circle of Islam demands complete obedience and Taqwa.
- ▶ Just reciting Kalma for the sake of being a Muslim is not what Islam is about.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (٦٣)

(Friends of Allah are) those who have believed and practice piety (by strictly following Shari'ah).

(Kanz-ul-Iman [translation of Quran]) (Part 11, Surah Yunus, Ayah 63)