

Lecture No. 5: Holy Qur'an and its sciences – III

(Module 1(22): Textual study of the Holy Qur'an [Surah Al-Hujurat, Verses#: 1-2])

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 have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not." (Quran 49:2)

1. The importance of respect for Prophet Muhammad (PBUH).
2. The Superiority of Quran and Sunnah in all matters.
3. The significance of remembering Allah

It is essential to maintain respect and show etiquette towards Prophet Muhammad (PBUH). One should not raise one's voice above the voice of the prophet (PBUH), and should always speak with humility and respect. (It is narrated that the voice of Thabit bin Qais bin Shammas was naturally loud, he became distressed upon hearing the verse mentioned above. The prophet Muhammad (PBUH) consoled him.) One should address the prophet with good titles rather than just by his name.

According to the scholars, these etiquettes should also be observed when mentioning Prophet Muhammad (PBUH) or discussing hadith. Additionally, following the Quran and Sunnah in all matters is of utmost importance. Remembering Allah is a matter of importance.

(Module 2(23): Textual study of the Holy Qur'an [Surah Al-Hujurat, Verses#: 3-5])

إِنَّ الَّذِينَ يَخُصُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (الحجرات: 3)

"Verily, those who lower their voices in the presence of Allah's Messenger (SAW), they are the ones whose hearts Allah has tested for Taqwa. For them is forgiveness and a great reward." (Al-Hujurat 49:3)

Speaking softly is a sign of etiquette, and the etiquette of the Prophet (PBUH) is a sign of piety. Allah has tested their hearts with the etiquette of the Prophet (PBUH), and the result was that their hearts were purified for piety. If there is no etiquette, there is no guarantee of even the slightest of faith, let alone piety.

إِنَّ الَّذِينَ يَدَّأُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (الحجرات: 4)

Surely, those who call you from behind the chambers, most of them do not use reason. Indeed, those who call you from outside the chambers do not understand (your elevated status and the etiquette of reverence). (Quran 49:4)

؛ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ - (الحجرات:5)

"And if those people had patience until you yourself came out to them, it would have been better for them. But Allah is Forgiving and Merciful."

According to the scholars, the command to observe etiquette was not only effective in the life of the prophet (PBUH) but also it is effective in front of his grave and in the mosque of the prophet (PBUH) until the Day of Judgment.

Once Hazrat Umar (may Allah be pleased with him) heard two people speaking loudly in the Prophet's Mosque, he said that if you were from Medina, I would have punished you.

(Module 3(24): Textual study of the Holy Qur'an [Surah Al-Hujurat, Verses#: 6-8])

وَاعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يَطِيعُكُمْ ۖ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ۚ فَضَلَّ ۖ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرَّاشِدُونَ (الحجرات:6-8) وَاللَّهُ عَلِيمٌ حَكِيمٌ مِّنَ اللَّهِ وَنِعْمَةٌ

“O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, And afterward become full of repentance for what ye have done. And know that among you Is God’s Apostle: where he, In many matters, to follow Your (wishes), ye would certainly fall into misfortune: But God has endeared 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”.

Explanation:

- There is a Messenger of Allah in you. The blessings of the prophethood continue even today through the Holy Qur'an and the Sunnah of the Prophet (PBUH). The prophet loves his Ummat. The Quran tells the believers that they are not as desirous and aware of their own well-being as the Prophet (PBUH) is.
- In spite of the existence of the Book and the Sunnah, the person who insists on his own opinion is actually ignorant and as if denies the existence of the prophetic teachings.

(Module 4(25): Textual study of the Holy Qur'an [Surah Al-Hujurat, Verses#: 9-11])

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا ۚ فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَنبَغِيَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِن فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ - (الحجرات:9)

“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. (Al-Hujurat, 49: 9)

It is the duty of every Muslim to make peace between two warring Muslim parties. There is a hadith: Allah's Messenger (ﷺ) said, "Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Messenger (ﷺ)! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (ﷺ) said, "By preventing him from oppressing (others), for that is how to help him." (Bukhari, 6952)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ۔ (الحجرات:10)

The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown mercy. (Al- Hujurat, 49: 10)

Islamic brotherhood is a stable and strong relationship that is not affected by colour, caste, or geographical boundaries.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ۔ (الحجرات:11)

“O believers! Let no community ridicule another community. It is likely that they may be better than those (who ridicule). Nor should women make fun of other women. It is likely that they may be better than those (who make fun). And do not offend or find fault with one another, nor call each other names. Calling someone wicked or indecent after (he embraces) faith is an extremely evil name. And those who do not turn to Allah in repentance, it is they who are the wrongdoers.” (Al- Hujurat, 49: 11)

- Education in social etiquette is essential to creating a peaceful society.
- There can be two reasons for making fun of someone: Having a religious or ideological disagreement and treating others as if they are inferior and contemptible.
- Lamaz (لَمَزَ) means to find fault in an action or movement of a person. Such as picking jokes, impersonating someone, making gestures, or making fun and hurling insults.
- Titles are of two types. 1. Good ones (like Siddiq and Farooq) 2. Bad ones (such as adulterers, Jews, and thieves).

The Messenger of Allah Almighty said, "Whoever calls a Muslim a sinner or a disbeliever, and in fact he is not a disbeliever or a sinner, then the person who says so will become a transgressor or a disbeliever."