

SURAH HUJARAT- CODE OF CONDUCT FOR A MUSLIM



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Code of Conduct – Surah Al-Hujarat

- In many ways, society has progressed. Food is more plentiful. Many have more free time. Technology gives many avenues of communication and learning. Although we have progressed in these categories, we have regressed in our adab.
- Surah Hujarat is known as usul-ul adab, it is where the principles of adab are sourced from.

What is Adab?

- Adab is typically referred to as mannerisms, but it is more than that. Adab is a combination of various virtuous qualities in one whole (the person).
- There are three categories to adab:
 1. Adab with Allah SWT
 2. Adab with the Prophet SAW and deen
 3. Adab with the creation of Allah SWT

- When we have love and etiquettes for the Prophet SAW, it should bring us together, under that banner. We will respect and love each other because of that love for the Prophet SAW.
- Like how a professional sports team comes together to try and win a championship, even with conflicting personalities and opinions.
- We must have reverence for the sunnah of the Prophet SAW. By saying statements such as “it is just sunnah,” it will deprive us from the benefit from that sunnah.
- Beautify yourself every time you are about to pray. The salaf-us-saliheen (first three generations of Muslims) would have the most expensive robes and clothes for salaah.
- It is important to engage in conversations of “halal or haram,” but when we focus on that too much, we lose the essence of the faith. It is the extra part of what we do that brings the tears and sincerity.
- If you want nobility or respect in life, it is about adab.

The Background of Surah Hujarat

- Hujarat means room or compartment. The surah is also referred to as Usul-ul Adab. It codifies how we interact with Allah SWT, the Prophet SAW, and society as a whole.

Verse # 1

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ (١)

- This verse started with “Oh you have believed.” Keep in mind how many times it says this within this Surah. This means this is a message directly for us.
- Allah SWT is telling us the first rule of adab. Similarly, as we do not walk ahead of our mother or father, we do not put our wishes first. We put the order of Allah SWT and His Messenger SAW first, not our interpretations.
- In any situation we are faced with, it is important to ask what Allah SWT wants of me, and what the sunnah is.
- Sometimes, we may engage in debates with peers about hadith of the Prophet SAW. Mufti Abdul Rahman advises us not to argue or get combative with the Prophet’s words (SAW). It is a part of the reverence for the Prophet SAW. We leave the respectful discourse about nuance to the scholars.

Verse # 2

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ
بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ (٢)

- Do not raise your voices in front of the Messenger SAW, otherwise it is possible that your good deeds will go to waste.
- This ayah was revealed in the context of the Prophet SAW consulting the Companions about who should be appointed to bring Benu Tanim, a visiting tribe, to the masjid. Abu Bakr as-Siddiq and Umar ibn Khattab (RA) both had a strong difference of opinion of how the Prophet SAW should choose.
- **Side note:** Abu Bakr and Umar (RA) were best friends and had a difference of opinion. This shows that although they had different points of view, it did not divide their hearts.
- They both raised their voices in front of the Prophet SAW and then this verse was revealed. After that day, Abu Bakr (RA) would whisper in the Prophet's ear SAW. Umar (RA) would speak quietly in the Prophet's presence SAW to the point that that the Prophet SAW would have to ask him what he said and to repeat himself.

How is this relevant to us?

- The Qur'an would initially be transmitted through the Prophet SAW. That means we should not raise our voices whenever the Qur'an is recited. Remember, this is about adab and having the proper reverence.

- We should not play the Qur'an passively as we go about our days, but rather be actively listening.
- When we listen to hadith we should listen and sit respectfully.
- And finally, when we see the Prophet's grave SAW, we should have respect in front of it and give our full attention.

Mufti Abdul Rahman will finish the tafseer of the second verse and go into the subsequent verses of Surah Al-Hujarat next week.

FAQs

- What is Surah Al-Hujarat known as?
- What are the three categories of adab?
- What is the first rule of adab?
- What are the different ways the second verse of Surah Hujarat is relevant to us today?
- What is the significance of Allah SWT starting surah Hujarat with having adab for the Prophet SAW?
- How can one being careless about adab lead to sins?
- What does Hujarat mean?
- What does Allah SWT mean when he says to not walk in front of Allah SWT and the Prophet SAW?

Quotes

Title: A Difference in Opinion, but Never in Affection

“The world is full of beautiful faces, but bitter souls.”

“We live in a world where we are connected to social media and not to the people present. Remember, the most important person is the one standing in front of you.”

“A difference of opinion should not divide our hearts.”