

# SURAH HUJARAT- CODE OF CONDUCT FOR A MUSLIM



Mufti Abdul Rahman Waheed

## SESSION 2

### Code of Conduct – Surah Al-Hujarat

- The first five verses of Surah Al-Hujarat are the foundation for adab. For ourselves, family, community, and the Muslim community at large. We all want our children and spouses to have the correct adab, but for that to happen to need the foundation.
- Previously we mentioned the need to show etiquettes to the book of Allah SWT and the hadith. We also mentioned the importance of the tone of your voice, the fact that etiquettes are inward and outward. Many of our conflicts are not because of a disagreement, but an issue with tone. It is how you speak about the issue is the problem.
- Many of us are placed in different roles and responsibilities and left to find ways to fulfill them, and sometimes we fell short. The Prophet SAW excelled in every part of his life; he exemplified adab. Adab is not something you can learn from books; you learn it from people.

- It is important to know to know what tone of voice to use at what time. The name of “Muhammad” only comes four times in the Qur’an, and not mentioned directly as “ya Muhammad” by Allah SWT. This is how the Bedouins would refer to him and Allah SWT said not to refer to him that way.

### How does this relate to us?

- We should always “sallahu ‘alayhi wasalam” when his name is mentioned.
- Honor his name. Whenever we hear his words, be respectful to them.
- The Prophet SAW would give his wives and close friends nicknames out of respect.
- We should be careful about our speech. Sometimes, we say “I didn’t mean to say that.” It is important to understand you can be disrespectful without intending to be disrespectful. Of course, a believer should never knowingly hurt someone! We should not try to give ourselves a pass, rather hold ourselves to a higher standard. It’s our job to be careful.
- A person who prays in masjid often while reciting the Qur’an often, can ruin all of the reward by saying something wrong. It ruins the whole product of the worship. If you spend all night praying tahajjud, and say “wow, this person didn’t pray?,” it can take away all of the reward.

- There are many that make the great sacrifice of going to Hajj and 'Umrah and say something wrong that takes away all the reward. The Prophet SAW asked his sahaba, "who is the bankrupt person?" They responded by saying one who has no dirhams. He SAW responded by saying those who are confident in their deeds (prayer, fasting), but disrespected someone. May Allah SWT protect us.

### Verse # 3

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (٣)

- These are the hearts prepared for piety. Mufti Abdul Rahman mentioned this last time, but ways we can do this in our day and age, is by speaking low in front of the grave of the Prophet SAW and avoid confrontations with hadith of the Prophet SAW by respecting his name.
- The inheritance of the Prophet SAW is not his money, but rather his words. He SAW deserves the same amount of respect as if you were going to see him in real life.
- We should be tolerant when others are disrespectful. We should be tolerant when our hearts are broken. A poem Mufti Abdul Rahman mentioned says don't be the person who lets his heart not break. Your feelings will be hurt, but you need to go out and be a part of the community.

Your heart will be broken, but in that way your heart will become closer to Allah SWT. Rumi once said, the wound is where the light enters. May Allah SWT allow light to enter all of our hearts.

- We think that we must go even, or tit-for-tat in conflicts with people. No, we hold ourselves to higher standards. There will be people that engage with you at a lower level. It prepares you for taqwa. Your heart is being prepared for more and more taqwa. If you were given taqwa because of your conflict, you were given Jannah because of it, so be tolerant, you will be the winner at the end of the day.
- Sometimes we create expectations of others by saying, "I deal with you in the best way, why do you do that to me?" The Prophet SAW never had that mindset of people.

#### Verse # 4

إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (٤)

- Again, the Bedouins would refer to Prophet SAW not in the best way. The Sahaba had a common understanding that the standards for the outsiders (Bedouin) were different than the standards they placed on others. Allah SWT forgives them for not understanding.

That is how we should treat others, by giving them a pass. There are times we see others with physical disabilities, so we tolerate them. We should also apply this mindset to others, by saying “maybe they don’t understand.” Or maybe giving our family members a pass by saying they had a bad day.

- Practically speaking, we should not go back and forth on Facebook or YouTube comments. It is like 50 people yelling in a room; it is not worth your time. We should wish that Allah SWT give them hidaya. Some of the people that stood against the Prophet SAW in battles ended up joining him.

We should make others love the Prophet SAW by the way we live our lives.

- Summary points:
  1. Respect is tone
  2. We should not always be informal in the way we address each other
  3. Being demeaning can take away the reward of our actions
  4. Hold ourselves to a higher standard
  5. Our hearts are being prepared for taqwa
  6. Give them a pass (those that come with disrespectful attitudes)

## FAQs

- How would the Bedouins refer to the Prophet SAW that Allah SWT forbade?
- What is the problem with saying “I didn't mean to say that”?
- What could happen if we say something wrong after completing acts of worship?
- How can your heart be prepared for taqwa?
- How should we tolerate others outside of our circles?