

# Surah AL-HUJURAT



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## Introduction

- This Surah contains a powerful message as it is one of the last Surahs revealed to the Prophet (ﷺ).
- It speaks about the community of the Prophet (ﷺ) after the establishment of Islam. Most of these commandments were sent down during the final stage of the Prophet's life in Madinah.
- It is the Surah of adab (manners) – which is the key to everything. It teaches Muslims the proper etiquette, morals, mannerisms, and ethics that true believers should observe.
- Adab is a means to attain all virtues; it is all-encompassing. One can go far by adopting the correct adab in their life.
- Abdullah ibn Mubarak said:

مِنَ الْأَدَبِ أَحْوَجُ مِنْكُمْ إِلَى كَثِيرٍ مِنَ الْعِلْمِ

*“You are in greater need of a little manners than a great deal of knowledge.”*

- Ibn Mubarak also said, a person who takes etiquettes lightly, will resort to taking the Sunnah lightly and soon enough, will begin to take the Faraid lightly. Hence, as believers, we should be particular about our adab.
- An example of the etiquette of salah is beautifying ourselves prior to standing before Allah (wearing nice clothes, laying out the sajada etc.). Allah deserves our adab more than anyone else.
- There is a correlation between our adab and our amal – one leads to the acceptance of the other.

- There are four steps we are responsible for when it comes to our amal (deeds):
  - To make an effort to act upon the amal
  - To ensure the amal is accepted
  - To preserve the reward of the amal
  - To safeguard the amal so we are not deprived of further amal
- The Sahabah were very particular about the signs of acceptance.
- One of the ways to achieve acceptance is by adopting the correct manners while performing an amal; before, during or after the act. This is a great sign of Allah's acceptance of the act.
- The more we inculcate adab into our lives, the higher the chances are for our amal to be accepted by Allah.

### Ayah 1

- According to mufasssireen, there are eight major ethical rules that are mentioned in Surah Al-Hujurat.
- The first adab mentioned in this verse is the adab that should be observed when dealing with Allah.
- The way we engage with Allah is to never put anything before Allah. This means that Allah has to be at the forefront of every decision we make, and there can never be a compromise in this.
- Allah always comes first. For example, the Prophet (ﷺ) had to leave from Makkah to Madinah for Allah's sake, because nothing else comes before Allah.
- To have adab with Allah is also knowing that anyone else's opinion of us doesn't matter. The only thing that matters is what Allah thinks of us.
- Another example of such adab is putting salah ahead of work when prayer time enters. We shouldn't delay our obligations to Allah and lose our barakah at the expense of it.
- Adab and akhlaq can only be developed based upon how we centre our relationship with Allah in our life.
- If our relationship with Allah is weak, all our other relationships will be weaker because nobody is doing more for us than Allah.



- For example, if a person is not fulfilling their duties to Allah, not loyal, grateful and appreciative of Allah, then, they will never fulfil their duties or be loyal, grateful and appreciative in their other relationships (spouse, family etc.).
- We have to connect ourselves first to Allah. The more connected to Allah we become, the easier it will be to tolerate the creation of Allah.
- The creation of Allah is like Allah's family; human beings are Allah's most beloved. However, if we cross the line with Allah, it means that we will cross the line with His creation.
- In this verse, Allah mentioned His name and the Prophet's together. This speaks about the second adab, the way we engage with the Prophet (ﷺ) and his Sunnah.
- Allah places the same importance on engaging with the Sunnah of the Prophet (ﷺ) and His commandments. Therefore, it is very disrespectful and immoral for a person to dismiss the Sunnah.
- The extent of loving the Prophet (ﷺ) and his Sunnah means that we make no exceptions when it comes to loving our brothers and sisters – because the Prophet (ﷺ) wished to meet each and every single one of us.
  - Anas ibn Malik reported: The Messenger of Allah (ﷺ) said, **وَدِدْتُ أَنِّي لَقَيْتُ إِخْوَانِي قَالَ فَقَالَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْلَيْتَ نَحْنُ إِخْوَانُكَ قَالَ أَنْتُمْ أَصْحَابِي وَلَكِنْ إِخْوَانِي الَّذِينَ آمَنُوا بِي وَلَمْ يَرَوْنِي**  
*“I wish I could meet my brothers.” The companions of the Prophet said, “Are we not your brothers?” The Prophet said, “You are my companions, but my brothers are those who have faith in me yet they never saw me.” (Musnad Ahmad)*
- Understanding this is one of the powerful ways to shift the narrative and shape our akhlaq. It allows us to become better Muslims and one with good morals towards others.
- Whether or not the Sunnah makes sense to us, it is not an option not to engage with it. Every Sunnah must be engaged with respect.
- Two emotions should be present when we learn about a new Sunnah:
  - Happiness; because we learned something new
  - Sadness; because we missed out on this Sunnah in our lives

## Ayah 2

- The first part of this verse addresses managing our adab with the Prophet (ﷺ) in our interactions with him.
- In this verse, Allah reprimands Abu Bakr and Umar when they raised their voices before the Prophet (ﷺ) who was receiving the delegation of Bani Tamim.
- There are four components of interacting with the Prophet (ﷺ) and his legacy:
  - We should not speak loudly in the Prophet's presence
  - We should lower our voices in the Prophet's masjid
  - We should stay quiet and pay attention when the Prophet's name is being mentioned (in a hadith, seerah etc.)
  - We should not raise our opinions about the Prophet (ﷺ)
- The second part of this verse addresses our akhlaq with the Prophet (ﷺ).
- The Prophet (ﷺ) was a humble man who would blend in with the crowd in any gathering. It was part of his akhlaq that every single person thought he loved them the most.
- Despite their closeness to the Prophet (ﷺ), the Companions were reminded not to lose their formality completely around him out of respect.
- It shows us that our nearness to a person must come with some form of respect. In any relationship we develop, it is recommended to maintain a layer of formality.
- Maintaining good akhlaq is important so as to not let our reward go to waste and render our deeds null and void.
- In Deen, the easiest way to lose a reward and waste a good deed is through our bad adab and akhlaq. Allah said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى

*O believers! Do not waste your charity with reminders 'of your generosity' or hurtful words (2:264)*

- Having bad akhlaq deprives us of the opportunity to do the deed again. The most valuable thing we have in our lives is our amal.
- Doing a good deed is hard as it is. Hence, once we have done an amal, we have to work harder to preserve it and protect it.



- This might be happening to us while we are unaware of our actions. Our intention may have been correct, but our execution could be flawed.
- For example, if we unintentionally hurt someone while communicating with them, we will still get the sin of hurting them because they felt hurt by our words or actions.
- As believers, we should hold ourselves to a higher standard with the adab and akhlaq that we display. We don't get a pass for using the Sunnah against someone, if our behaviour clearly goes against the Sunnah itself.

### Ayah 3

- In this verse, Allah speaks about the reward for the one who lowers their voice.
- There are two words in the Arabic language used for trials:
  - اِمْتَحَنَ - A light test
  - اِبْتَلَاءَ - A tough test.
- Allah prepares our hearts for taqwa. The preparation for the heart is going through these different challenges. The more prepared the heart is, the more the love of Allah will enter into it.
- The heart is a vessel in which the more it is broken, the closer it is to Allah. In a Hadith Qudsi, Allah said, "I am with those whose hearts are broken for My sake."
- Each time our heart is being tested, we have to battle our anger or desire by overpowering it with the love of Allah – this is how taqwa is developed.
- Umar RA used to say, a heart that has anger or desire is better than one that does not have both.
- This is because every time we are being tested, Allah is letting His love and the love of the Prophet (ﷺ) enter into our heart.

### Ayah 4

- This verse speaks about a person who was being disrespectful to the Prophet (ﷺ).
- In such situations, Allah tells us that we have to display patience and tolerance.

- Allah likens immorality as a form of deficiency. It is an impairment of a person's iman and akhlaq. Therefore, we should deal with challenging people in our lives, as if they were impaired.
- For example, when the Prophet (ﷺ) was pelted out of Taif, instead of reacting against the people who wronged him, he prayed to Allah, "guide them because they do not know any better."

## Ayah 5

- The greatest rewards come with the longest delay. For example, all the prophets made du'a, yet they had to wait for it to be answered.
- Ibn Mas'ud reported: The Messenger of Allah (ﷺ) said,

سَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ أَنْ يُسْأَلَ وَأَفْضَلُ الْعِبَادَةِ أَنْ تَنْتَظِرَ الْفَرَجَ

*"Ask Allah for His favor as Allah Almighty loves to be asked. Among the best acts of worship is to patiently wait in expectation of relief." (Sunan al-Tirmidhi)*

- Allah puts sabr and khayr in the same sentence to show us that the best things come after we wait.
- On the Day of Judgment, we will want to be those closest to the Prophet (ﷺ). The more tolerant we are in this world, the closer we will be to him in the akhirah.
  - Jabir reported: The Messenger of Allah (ﷺ) said,

إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنَكُمْ أَخْلَاقًا وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ التَّرْتَارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَيْهِقُونَ قَالُوا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا التَّرْتَارُونَ وَالْمُتَشَدِّقُونَ فَمَا الْمُتَفَيْهِقُونَ قَالَ الْمُتَكَبِّرُونَ

*Verily, the most beloved and nearest to my gathering on the Day of Resurrection are "those of you with the best character. Verily, the most reprehensible of you to me and the furthest from my gathering on the Day of Resurrection will be the pompous, the braggarts, and the pretentious." They said, "O Messenger of Allah, we know the said, (ﷺ) pompous and the braggarts, but who are the pretentious?" The Prophet "The arrogant." (Sunan al-Tirmidhi)*