

سُورَةُ الْحُجُرَاتِ

SURAH AL- HUJURAT

Mid term assignment

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Surah Al-Hujrat

Details about Surah Al-Hujrat

Order of Surah # 49

Meaning - The Apartments

No. of Ayaat- 18

Revealed in- Medina.

Explanation of the Surah al-hujrat.

I am going to highlight two things related to this surah al-hujrat.

1. **Period of Revelation.**
2. **Subject Matter**

1. Period of Revelation

Traditions show and the subject matter of the Surah also supports the same that this Surah is a collection of the commandments and instructions sent down on different occasions, which have been put together because of the relevancy of the theme. Moreover, the traditions also show that most of these commandments were sent down during the final stage of the Holy Prophet's life at Madinah. For instance, about verse 4 the commentators state that it was sent down concerning the Bani Tamim whose deputation had arrived in Madinah and started calling out to the Holy Prophet from outside the apartments (hujurat) of his wives, and according to all biographical books on the Holy Prophet's life this deputation had visited Madinah in A.H. 9. Likewise, about verse 6 a large number of the traditions of Hadith confirm that it was sent down concerning Walid bin Uqbah whom the Holy Prophet had sent to collect the zakat from the Bani al-Mustaliq, and it is well known that Walid bin Uqbah had become a Muslim on the conquest of Makkah.

2. Subject Matter

The subject matter of this Surah is to teach the Muslims the manners worthy of true believers. In the first five verses they have been taught the manners they should observe with regard to Allah and His Messenger.

Then, they have been given the instruction that it is not right to believe in every news blindly and to act according to it, without due thought. If information is received about a person, a group or a community, it should be seen carefully whether the means of the information is reliable or not. If the means is not reliable, it should be tested and examined to see whether the news is authentic or not before taking any action on it.

Then, it has been told what attitude should the other Muslims adopt in case two groups of the

Muslims fall to mutual fighting. Then the Muslims have been exhorted to safeguard against the evils that corrupt collective life and spoil mutual relationships. Mocking and taunting each other, calling others by nicknames, creating suspicions, prying into other people's affairs and backbiting are the evils which are not only sins in themselves but they also corrupt society. Allah has mentioned all these evils separately and forbidden them as unlawful.

After this, the national and racial distinctions that cause universal corruption in the world have been condemned. Nations' and tribes' and families' pride of ancestry and their looking down upon others as inferior to themselves and their pulling down others only for the sake of establishing their own superiority is an important factor that has filled the world with injustices and tyranny. Allah in a brief verse has cut at the root of this evil by stating that all men are descendants of the same one pair and their division into tribes and communities is only for the sake of recognition, not for boasting and pride, and there is no lawful basis of one man's superiority over the other except on the basis of moral excellence.

In conclusion, the people have been told that the real thing is not the verbal Profession of the Faith but to believe in Allah and His messenger truly, to obey them in practical life and to exert sincerely with one's self and wealth in the cause of Allah. True believers are only those who adopt this attitude. As for those who profess Islam merely orally without affirmation by the heart and then adopt an attitude as if they had done someone a favour by accepting Islam, may be counted among the Muslims in the world, may even be treated as Muslims in society, but they cannot be counted as believers in the sight of Allah.

The summary of the surah is that the etiquette described in this surah is to ward off divisions and then persecution. The details of the etiquette for the hypocrites are:

- ❖ Do not present one's opinion or one's own opinion against the Qur'an and Sunnah. This leads to division, and observance in all matters of the Qur'an and Sunnah and its appointed times.
- ❖ Avoiding the Shari'ah of the owner of the blasphemy and the Shari'ah of the rules and observance of the Shari'ah of the qualities and attributes in verse 2.

Then there is good news for those who are polite and those who are persecuted.

Avoiding the transgressor of the news of accepting the news so that there is no difference of opinion, and inquiring about the news is the same as persuasion.

Etiquette is to reconcile the believers by reconciling the differences and fighting among them in verses 2 and 3.

Avoiding humiliation and contempt of the believers in three ways. It is caused by arrogance. Do not be arrogant.

Avoiding things that cause discord and dissension, and do not be jealous or envious.

Self-preservation is a relative cause of pride and prejudice. It is also a cause of division. Not by lineage in verse 3.

1. Do not go beyond Allah and His Messenger that is, respectfully follow the Holy Prophet (SAW).
2. Do not raise your voice in front of the Holy Prophet (SAW).
3. Do not sit in front of the Holy Prophet (SAW) unpretentiously.
4. Obey the Holy Prophet (SAW) in all your deeds

The man who will take care of these attributes Allah Almighty give them Rewards

- I. Allah Almighty will shower His blessings on you.
- II. And your faith will be accepted by Allah Almighty.
- III. Allah Almighty Will (beautify) your heart.
- IV. Allah Almighty will put in your heart the hatred of immorality, immorality, sin, disbelief, all of them, will protect you from it and Allah Almighty will shower you with great rewards.