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<i>Program</i>	<i>BS SE</i>
<i>Sessional Assignment</i> <i>STUDIES</i>	<i>ISLAMIC STUDIES/Pak</i>
<i>Instructor Name</i>	<i>DR MUHAMMAD SOHAIL</i>
<i>Class Timing</i>	<i>MON 8:00 to 11:</i>

Question. Write a comprehensive note on manners of holy prophet SAW which is narrated in Surah Hujrat?

Answer:

The goal of this Surah is to elucidate upon a series of life-giving commandments of Akhlaq (Ethics and Morality) and social interaction which (if put into practice), would lead an ideal civilization. These in turn could create and cultivate a pure society that is far removed from all sorts of blameworthy moral traits. According to the unanimous verdict of all the commentators of the Qur'an, the number of verses of this Surah are eighteen. Through its own particular way of explaining things, this Surah incorporates a series of comprehensive and beneficial commandments for the purification of the soul and spirit for all of humanity. If the conditions and ethical injunctions mentioned in this Surah were acted upon within all societies, then we would definitely be able to bring about a calm and peaceful environment full of consideration (for others) and contentment for all – far removed from all sorts of wicked and evil ethical traits.

This Surah gives us an overall view of a pure and uncontaminated society in which not only the tongue and ears of the individuals, rather even their thoughts and reflections are not given complete free reign, such that are free to say whatever they want to say, hear whatever they want to hear, or do whatever they wish to do in relation to other people.

The following is a list summarizing the commandments that are mentioned in this Surah:

1. This Surah begins its first commandment by bringing up a point in regards to having discipline and order, while in the presence

of Allah (Glorified and Exalted is He) and the Messenger (blessings of Allah be upon him and his progeny). The meaning of this discipline and order is that the Muslims must learn the commandments and legislations (of the religion) from Allah (Glorified and Exalted is He) and must not let their own inner desires and whims lead them to formulating laws and regulations.

2. The people who have true faith are instructed and commanded how they should speak to their leaders.
3. The people who have true faith are also commanded that when they are given news or testimony about another person from one who commits sins in the open, is known for his wicked ways or is not scared of his transgressions (against the laws of Allah, Glorified and Exalted is He), that they must not accept such a testimony from him and must stay away from all forms of rumours and gossip.
4. The general thoughts and opinions of the people have absolutely no value when compared to the orders and directives of the infallible Prophet (blessings of Allah be upon him and his progeny).
5. Each and every person possesses an ethical conscience.
6. It is incumbent upon every Muslim that he strives for peace, and to attain this goal he must stand up against the oppressors so that he would be able to uphold the truth and maintain the rights of the oppressed.
7. All Muslims are brothers (and sisters) of and equal to one another and it is incumbent that they all endeavour to ensure that peace and happiness are established amongst themselves.

8. A Muslim does not have the right to make fun of another Muslim.
9. It is forbidden to find or pick faults in other people according to the teachings of Islam.
10. A true believer does not have the right to call his brother in faith by a nickname or bad name.
11. It is forbidden (*haram*) to think bad thoughts about a believing brother (or sister).
12. It is expressly forbidden to spy on or pry into the secrets and private life and affairs of other people.
13. It is a major sin to speak bad things behind the back of another Muslim.
14. In this Surah, the issue of racial superiority has also been brought to an end and the only criteria for judging who is better (than another person) is one's merit, piety and abstinence from those things which Allah (Glorified and Exalted is He) has forbidden and by keeping away from all sins.

After these fourteen commandments have been explained, there is another series of issues that are discussed which will be explained in their own section. When glancing over these commandments, is the superiority and dominance of the ethical Qur'anic teachings over all other ethical teachings of the world not clear and obvious for all to see?