

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
(Al-Hujrat)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا أَيْدِيَكُمْ عَلَى اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَبِغٌ عَلِيمٌ ۝
O You who believe! do not put (yourselves) forward before Allah and his Messenger (ﷺ), and fear Allah. Verily! Allah is All-Hearing, All-Knowing.
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ۝
O You who believe! raise not Your voices above the voice of the Prophet (ﷺ), nor speak aloud to Him In talk as You speak aloud to one another, lest Your deeds may be rendered fruitless while You perceive not.
إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝
Verily! those who lower their voices In the presence of Allah's Messenger (ﷺ), they are the ones whose hearts Allah has tested for piety. for them is Forgiveness and a great reward
إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝
Verily! those who call You from behind the dwellings, Most of them have no sense.
وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝
and if they had patience till You could come out to them, it would have been better for them. and Allah is Oft-Forgiving, Most Merciful.
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ۝
O You who believe! if a rebellious evil person comes to You with a news, verify it, lest You harm people In ignorance, and afterwards You become regretful to what You have done.
وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۗ أُولَئِكَ هُمُ الرَّشِدُونَ ۝
and know that, among You there is the Messenger of Allah (ﷺ). if He were to obey You (i.e. follow Your opinions and desires) In much of the matter, You would surely be In trouble, but Allah has endeared the faith to You and has Beautified it In Your hearts, and has made disbelief, wickedness and disobedience (to Allah and his Messenger ﷺ) hateful to you. These! they are the rightly guided ones,
فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝
(this is) a Grace from Allah and his Favour. and Allah is All-Knowing, All-Wise.

1) O you who have believed, do not go in advance of Allah and His Messenger (1) and fear Allah: Allah is All-Hearing, All-Knowing

This is the foremost and basic demand of the Faith. If the person who regards Allah as his Lord and accepts Allah's Messenger as his guide and leader, is true in his belief, he can never have the attitude that he should give his own opinion and view precedence over the decision of Allah and His Messenger, or -should adopt an independent opinion in the matters, and pass his own judgments without caring to find out whether Allah and His Messenger have given any guidance in those matters or not, and if they have given it, what it is.

That is why it has been said "O believers, do not go 'in advance' of Allah and His Messenger. " That is, "Do not go ahead of them, but follow behind: Do not precede them, but be subordinate to them. " This Command is, in its application and effect, a step further to verse 36 of Al- Ahzab. There it was said: "It does not behoove a believing man and a believing woman that when Allah and His Messenger have given their decision in a matter, they should exercise an Option in that matter of theirs", and here it is said that the believers should not decide their matters themselves by their own initiative, but should look for guidance in Allah's Book and His Prophet's Sunnah concerning those matters.

More broadly, it indicates that people should not follow their own opinions rather than the teachings of the Prophet (Q) or allow personal desires to take precedence over the commands of God and the Prophet, as in a famous *hadith* of the Prophet. "None of you truly believes until he loves me more than his father, his children, and mankind all together.

2) Believers, do not raise your voices above the voice of the Prophet and when speaking to him do not speak aloud as you speak aloud to one another,³ lest all your deeds are reduced to nothing without your even realising it

This is the etiquette that was taught to the people who sat among the audience of the Prophet (peace be upon him) or came to visit him. Its intention was that the believers should treat the Prophet (peace be upon him) with the highest respect and reverence when visiting him and talking to him. Nobody should raise his voice louder than his. The people should not be unmindful of the fact that they are addressing the Messenger (peace be upon him) of Allah, and not a common man, or a person of equal rank. Therefore, there should be a marked difference between one's tone of conversation with the common people and one's tone of conversation with the Prophet (peace be upon him), and no one should talk to him in a voice louder than his.

Although this etiquette was taught for sitting in the Prophet's (peace be upon him) assembly and its addressees were the people who were living in his time, the people of the later ages should also observe the same respect and reverence on the occasion when the Prophet's name is mentioned, or a command of his is stated, or his sayings are explained. Besides, this verse also points out what attitude the people should adopt when talking to persons of a higher rank and status than themselves. A person's talking before the men of a higher rank in a way as he talks

before his friends or the common men, is in fact a sign that he has no respect for them in his heart, and he does not recognize any difference between them and the common people.

3) The ones who lower their voices in the presence of the Messenger of Allah are those whose hearts Allah has tested for God-fearing.⁵ Theirs shall be forgiveness and a great reward.

That is, only those people give due reverence to the Messenger (peace be upon him) of Allah, who have passed successfully through the tests and trials set by Allah and proved by their steadfastness that their hearts indeed possess taqwa (piety). From this, it follows automatically that the heart which is devoid of reverence for the Prophet (peace be upon him) is, in fact, devoid of taqwa, and a person's raising his voice louder than the Prophet's (peace be upon him) is not only an uncivilized act outwardly but also a sign of the absence of taqwa in his heart.

4) Surely most of those who call out to you, (O Prophet), from behind the apartments, are devoid of understanding.

5) If they were patient until you went out to them, that would have been better for them.⁶ Allah is Most Forgiving, Most Merciful.

The people who in the blessed time of the Prophet (peace be upon him) had received training in Islamic etiquette and manners under the Prophet (peace be upon him) himself had a full regard for his person. They fully realized how busy he remained in performing the mission entrusted to him by Allah. They also understood well that during those tiresome activities he must necessarily have some time for rest, time for his important occupations and also time for attending to his domestic affairs. Therefore, they would come to visit him only at the time when he was available outside his house, and if ever they did not find him outside his living quarters among his companions, they would sit and await his emergence and would avoid giving him the trouble of coming out of his house unless there was a special need for it. But many a time it so happened that the people from far flung areas, who had had no opportunity to receive training in good manners, would come to visit the Prophet (peace be upon him) with the idea that the one who invited others to Allah and was working for the reformation of the people had no right to have rest at any time, and they had the right to visit and see him any time they pleased in the day or night and it was his duty that whenever they happened to arrive, he should be ready to receive them. Some of these people who came to see the Prophet (peace be upon him) from different parts of Arabia were so uncouth and impolite that they would not take the trouble to inform him of their arrival through some attendant, but would start shouting from outside the apartments of his wives to call him out. Several such incidents have been reported by the companions in the Hadith. This sort of behavior troubled him much, but he was tolerant on account of his natural clemency. At last, Allah had to intervene, Who reproved the people for their uncivilized behavior and gave this instruction: Whenever they came to see the Prophet (peace be upon him) and did not find him, they should wait for him patiently until he came out to them himself, instead of shouting to call him out, from the house.

This is, whatever had happened until then will be overlooked and forgiven by Allah and He will not hold those people accountable for the trouble they had been causing to His Messenger (peace be upon him) on account of His mercy and kindness, but they should not repeat such behavior in the future.

6) *Believers, when an ungodly person brings to you a piece of news, carefully ascertain its truth, lest you should hurt a people unwittingly and thereafter repent at what you did.*

The jurists established this principle in the law of evidence that in a matter from which a Shariah value can be deduced, or a duty imposed on a person; the evidence of an evil man would be unacceptable. However, all scholars agree that as far as the common worldly matters are concerned it is not necessary to ascertain the truth of every news and the reliability of every informer. For the word used in the verse is naba, which does not apply to every news but only to the news of consequence. That is why the jurists say that this principle does not apply in the case of ordinary matters. For example, if a person goes to visit somebody and seeks permission to enter the house, and a person comes out and conveys the permission, he can enter the house accordingly no matter whether the one conveying the permission from the master of the house was good or bad.

7) *Know that Allah's Messenger is among you. Were he to follow you in many an affair, you yourselves would suffer.⁹ But Allah has endeared faith to you and has embellished it in your hearts, and has made unbelief and evil-doing and disobedience abhorrent to you. Such are those who are rightly guided,*

This is evident from the context as well as understood by several commentators from this verse that the Prophet (peace be upon him) was hesitant to take any military action against the Bani al-Mustaliq on the report given by Walid bin Uqbah, but some of the people insisted that they should be attacked at once. At this those people were warned that they should not forget that the Prophet (peace be upon him) was present among them, who understood them (Bani al-Mustaliq) better than they did. Therefore, their thinking that the Prophet (peace be upon him) should act according to their counsel in important matters was misplaced boldness. For if he started acting according to what they counseled it would generally lead to blunders for which they themselves would have to suffer. Therefore, Allah first warned them of their error, then of its evil consequences, and finally stated that the right attitude for a believer was the one that had been adopted by the generality of the companions.

8) *by Allah's favour and bounty.¹⁰ Allah is All-Knowing, All-Wise.*

That is, Allah does not bestow His bounty and favor blindly, but He grants this great blessing to whomever He grants on the basis of wisdom and His knowledge that he is worthy of it.