

A Synopsis of Surah Hujurat

Note: Chapters of Qur'an are called 'Surah'. Hujurat means 'rooms' or 'chambers'

1) Personality of the Last Prophet

The axis of society, which is the center of gravity for its preservation, must be respected more than anything because the preservation of this personality will be the basis of the survival and supremacy of that society. What personality can ever be higher and which axis weightier than the last Prophet, Muhammad, and which society can ever be more stable and higher than the Muslim society?

Besides, it is an essential condition of Faith in God and knowing of His Messenger that due respect and honor should always be given to His Messenger.

It is here that, in the first part of this holy Surah, Almighty God, addressing the Faithful, commands that it is absolutely necessary for Muslims to restrain themselves from going ahead of God and His Messenger. He asks them to control themselves from raising their voice above the voice of the Holy Prophet and from calling him as they call one another. Rather, they must observe courtesy; that they should wait till the Holy Prophet comes out of his house and that only thereafter, should they submit their need to him. They should never call him as they call others.

2) Regret in Believing in the Word of a Transgressor

The basis of many quarrels and vengeance is the acceptance of the false talks of mischievous people who, because of their selfishness, make two or more people one another's deadly enemies and some also consider this evil deed enjoyable. Simple-minded people too, without making inquiries, following their sentiments possibly accept their word. This results in disputes, quarrels and even massacres and the enmity lasts for a very long time. Though, sometimes the flames come down but after some time they again rise up as we can see in history on several occasions. What should be done, however, is that we must follow the guidance of the Holy Qur'an and must not accept the word of an impious person and

should prevent the said bloodshed and restlessness.

Some others either because of sentiments or personal interests try to drag others also by instigating them for fanning the fire of differences and disputes.

In the second part of this holy Surah, a guidance has been given that your duty, O Muslims! Is obedience of orders, not issuing orders! In brief, if you choose obedience to God and His Messenger it would be better both for your worldly life and your eternal life in the Hereafter.

3) Reconciliation between Muslims

The law of Islam considers its followers brothers of one another and says that all are like the leaves of a single tree and limbs of a single body. If one person is in trouble, others cannot remain unconcerned. Therefore, if there occurs any ill will or trouble between two or more persons; the duty of all others is well wishing, admonition and good advice; and finally, if because for any reason, it is not remedied, then, as an inevitable measure, for preventing furtherance of final trouble, force should be applied against one who is lying, and before things get worsened, stamp out the mischief and end the trouble. Of course justice, piety, divine aspect and spiritualism should be kept in mind, both in war and peace. These are the itineraries contained in the third part of this holy Surah.

4) Find and Remove the Roots of differences

For preserving amity in Muslim society, it is necessary that, first, the elements or factors of disintegration should be found and then they should be removed. The main factors that tear the hearts apart are having bad opinion or misunderstanding about one another and thereafter, in following and spying one another and then making a mockery of one another and calling by insulting titles to tease one another and even back biting one another and showing oneself higher than the other by way of ego and pride. If these evils are found out and eliminated there will be no more quarrels between Muslims and the tree of Islam will bear desired fruits, happiness for all.

In order to stop such things, the Holy Qur'an admonishes us all that one must never make a mockery of others because; it is quite possible that the one whom you are mocking may be better than you. So do not call one another names. The Holy Qur'an regards spying on others and forming bad opinion about others a sin. It equates backbiting with eating carrion.

From preventing one from pride and ego, the Holy Qur'an says that the origin of creation of all is one and the same. They are all born of a father and a mother, and there is no distinction for one over another from this aspect. It says that all natural differences (like color, languages etc) are for recognition, not for self-glorification.

Such noteworthy subjects form the fourth part of this holy Surah.

5) Apparent Islam and inward Faith

The reality of Islam and Faith has become confusing for a number of people. The fact is that there is a lot of difference between Islam and Faith. The holy religion of Islam, due to expedience, has based its itineraries and planning on cleanliness, matrimony, inheritance etc on verbal utterance with regard to Oneness of God and the Prophethood of the last Prophet, Muhammad. But what is Faith?

It is to cling to this belief and also to believe that one is bound to obey the Commands of God and orders of the Holy Prophet. At several places in the Holy Qur'an, love of God and His fear and hope from and trust in Him has been considered the essentials of Faith. In this holy Surah also, a clear distinction between Islam and Faith has been shown. It says that Faithful are those who are fully devoted to God and His Messenger, that is, they are solely connected with Allah and His Prophet and who are not inclined towards this material world.

As a result, they have no kind of doubt or hesitation and so they offer sacrifices with their lives and their wealth in the path of Allah and in struggle in His cause. This is because they have found out the highest of aims and the best of ideologies. They know that everything is transient and perishable except Only One God. So they sacrifice the transient for the eternal.

Admonition regarding these matters forms the subject matter of the fifth part of this holy Surah.

6) Faith is God's Bounty

Some unwise people during the initial days of Islam and also in other periods thought that they have earned some rights by adopting Islam. They thought that they have accomplished something extraordinary. So they used to show to the Holy Prophet that they had done a favor to him by becoming Muslims. The Holy Qur'an wants to make them understand that verbal Islam has no spiritual value; that the real value is for the Faith in heart which becomes manifest through words and deeds. It keeps one away from sin and spurs towards every good; that this also is a grant from the Lord Who adds good to everyone who has inclined to it. In fact, by this kindness, God has favored the faithful. God knows who is worthy of such a bounty.

This matter also forms the subject of the sixth and the last part of this holy Surah.

Thus, this chapter shows the path of the good in this world and in the Hereafter to Muslim as well as the Muslim society. We explain here under six titles.

Simple explanation for common understanding

Among the great bounties granted by God to Ayatullah Dastghaib, is the bounty of eloquence whereby he, in a greater part of his life, prepared the commentary of Qur'an in a simple- to-understand style for common people. He explained difficult matters with common parables and stories.

Commentary of the Surah Hujurat is an example of his attractive and unparalleled style of explanation. Like his other books it has been and is being published in various modes and in attractive forms again and again. This book will also be welcomed by all, God willing.

This book is a collection of his sermons of the holy month of Ramadhan 1396 Hijri coinciding with 1355 (Solar era). Hasan Sadaqat had very painstakingly reproduced it from audiotapes. This transcribed edition was then revised and printed. Mr. Sadaqat's efforts are indeed worth appreciation and thanks.

Of course, care has been taken to ensure that the style of speaking and addressing, which is most popular today remains as it was.

By the way, the sermon of the fourth day of Ramadhan could not be obtained for which we are extremely sorry. It is our earnest request to those brothers who had recorded it to hand it over in the library of the Shiraz Jama Masjid so that it can be incorporated in the next edition.

Finally I feel it my duty to thank the manager and the workers of the well-equipped and unparalleled Mustafavi Press who extended every co-operation in this religious service and to seek the best of rewards for them from God in both this world and the Hereafter.

Shiraz,

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(Birth Date of Imam Mahdi a.t.f.s.)

Sayyid Muhammad Hashim Dastghaib

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