

EVENT NOTES

OUR ADAB WITH THE MESSENGER

صَلَّى
عَلَيْهِ
وَسَلَّمَ

How we should speak, behave
& live with Rasulullah ﷺ today



WITH USTAZAH WAN NADIA

Reflections from Surah al-Hujurat 1-13
Sunday, 9 August 2026

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Assalamualaikum Champs,

Ustazah Nadia opened the Session with a simple but profound question: **What would you do if Rasulallah ﷺ entered this gathering right now?** We all knew the answer immediately. We would sit differently. We would put the phone face down. We would carry ourselves more gracefully. But here's the more important question - why are we not doing it even though we already understand what honouring him ﷺ looks like?

What Ustazah returned to all night was that Adab is not about being impressive in front of him ﷺ. It is about understanding that Rasulallah ﷺ is not a mere human like us, and we have to uphold his rightful place at all times - in how we speak of him, in how carefully we handle what has been narrated from him, and in how we sit with his words when nobody is watching.

I pray these notes help us place him ﷺ where he truly belongs - elevated, and always in our hearts.

Fida

Surah Hujurat is the Surah of Adab

Scholars call this Surah the Surah of manners, morals and social etiquette. Its whole concern is proper conduct. And it does not begin with how we treat each other. It begins with our relationship with Allah SWT and with Rasulallah ﷺ.

ADAB, DEFINED

“Adab is putting things in their proper places, according to the hierarchy and category of things.”

— PROF. SYED MUHAMMAD NAQUIB AL-ATTAS

Ustazah gave the simplest and clearest example:

Right now, she said, we are all wearing many hats. Mothers. Sisters. Daughters. Wives. Nieces. Granddaughters. But tonight we are wearing exactly one: a seeker of knowledge. “You can’t call me mummy right now. Right now I’m the Ustazah.” **That is adab.** Knowing which relationship is operating in this moment, and honouring that one properly.

PAY ATTENTION TO THE ORDER

- 1 Manners with Allah SWT and His Messenger ﷺ
- 2 Manners with information
- 3 Manners with believers
- 4 Manners with society

Adab begins upwards before it extends sideways.

Ayahs 1 - 3

VERSES 1 - 3

O believers! Do not proceed 'in any matter' before 'a decree from' Allah and His Messenger. And fear Allah. Surely Allah is All-Hearing, All-Knowing.

O believers! Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another, or your deeds will become void while you are unaware.

Indeed, those who lower their voices in the presence of Allah's Messenger are the ones whose hearts Allah has refined for righteousness. They will have forgiveness and a great reward.

These Ayahs came down over a disagreement between two of the greatest men who ever lived - Sayyidina Abu Bakr RA and Sayyidina Umar RA. They differed over who should lead a delegation from Banu Tamim. Each was defending a man he genuinely believed was the better choice. But as they argued their cases in front of Rasulullah ﷺ, **their voices rose** — and that was when the verses were revealed.

Ustazah then said that Rasulullah ﷺ was sitting, listening. Weighing both views. He ﷺ had not said a word.

So what does it mean to raise your voice above a voice that was never raised? It means the Ayah was never about decibels. It is about placing and enforcing your opinion and your preference in front of his, ﷺ.

A booming voice speaking truth with grace is fine as that is simply how Allah SWT made that person. And the softest, most measured voice in the room can say the cruellest thing. **Volume was never the measure.**

The Story of *Thabit ibn Qays RA*

Thabit ibn Qays RA was a spokesperson for the Ansar and had a booming voice. When this Ayah was revealed, he assumed it meant him, and he stopped attending the gatherings and shut himself at home, weeping, certain he was among the people of the Fire. Rasulullah ﷺ noticed he was missing and checked up on him, reassuring him that he was, in fact, among the people of Paradise. **Subhanallah.**



How do we interrupt Rasulullah ﷺ today?

“I know the hadith says this, *but—*”

“That was the Prophet’s time.

Times have changed.”

“It’s *just* a sunnah.”

Be careful of saying such words when the Hadiths and Seerah of Rasulullah ﷺ are being shared. More importantly, what are we actually doing while his words are being read to us? Do we listen absentmindedly, are we tapping a pen against the book? Folding laundry while the session is on in the background? Are we not covered properly, with no wudhu’? We may think this is petty but Ustazah reminded us that our small but sincere gestures lead to bigger rewards, and that every one of them is being recorded and written down.

When Rasulullah ﷺ was in their midst, the companions sat so still, so silent, so completely attentive that a bird could land on their heads as it thought they were part of the landscape.

Ustazah also told us about her trip to Kashmir where she led a group of sisters. They held a halaqah on the hillside in autumn, sitting in a wide circle. A dog wandered into the middle of it. Everyone flinched and shifted to get away — but the dog simply settled down, faced them, and listened. When the halaqah ended, it got up and left. If Allah's other creatures can recognise what is happening in a gathering of knowledge, and we cannot, then we need to work on ourselves.

محمد بشر وليس كالbشر

*Muhammad is a man, but not like other men.
(a line from a qasidah)*

Ustazah reminded us that we must never flatten Rasulullah ﷺ as a mere man. The West thinks of him ﷺ as a historical figure - a man who won some battles and married several women. Yes, he ﷺ is flesh and blood, but he ﷺ was not a man like us. And rather than argue the point, Ustazah asked us as a set of questions that humbled us:

Does your sweat smell of perfume?

Does light come from your mouth when you speak?

Is your saliva a cure for the sick?

*Is one strand of your hair a source of
strength for an army?*

Does food multiply when your hand enters the pot?



Ayahs 4-5

VERSES 4-5

Indeed, most of those who call out to you 'O Prophet' from outside 'your' private quarters have no understanding 'of manners'.

Had they been patient until you could come out to them, it would have certainly been better for them. And Allah is All-Forgiving, Most Merciful.

Think about what that feels like from the inside. Someone knocks on your bedroom door and walks in before you've answered. Your privacy has been taken. Even Rasulullah ﷺ had a room that deserved protecting. Not every request deserves immediate access. So it is entirely permissible to say: *I'm not available right now*. Your body has rights over you. Recharge, so that you can go on being in khidmah of others. And it is equally binding in the other direction - if you don't like people barging into your room, don't barge into theirs.

We demand instant replies, we're wounded by a bluetick. But when it's our turn - *"I'll see what I can do."*

Ayah 6

VERSE 6

O believers, if an evildoer brings you any news, verify 'it' so you do not harm people unknowingly, becoming regretful for what you have done.

Imagine if we lived by this. Half our WhatsApp forwards would vanish overnight. Verifying can feel like distrust – like you're accusing the person who told you. It isn't. **It's mercy toward the person being spoken about.** Skip it, and you may harm someone with news you never checked. Then you carry the guilt, and you owe an apology to a person you might not even know how to find. Checking takes a minute. Undoing the damage takes far longer.

The 3 Filters

- 1 IS IT TRUE?**
Not sure? Do not send.
- 2 IS IT BENEFICIAL?**
True but not beneficial? Do not send.
- 3 IS IT NECESSARY?**
If one and two are no, then it isn't.

Ayahs 7-8

VERSES 7-8

And keep in mind that Allah's Messenger is 'still' in your midst. If he were to yield to you in many matters, you would surely suffer 'the consequences'. But Allah has endeared faith to you, making it appealing in your hearts. And He has made disbelief, rebelliousness, and disobedience detestable to you. Those are the ones rightly guided. This is 'a bounty and a blessing from Allah. And Allah is All-Knowing, All-Wise.

Ustazah asked: what if Rasulullah ﷺ had simply gone along with everyone? Life would have become impossible as we have too many opinions, and **revelation is not a consensus of preferences**. It is what Allah SWT has sent and what Rasulullah ﷺ has demonstrated. There are only two ways to hold it:

THE WRONG WAY

Force religion and revelation under the frame of 'what we understand'.

THE RIGHT WAY

Submit our aql, our intellect, to what has been revealed - and that is where it falls into place.



*Don't use
revelation
as a tool to
argue with
others.*

*Use it to
transform
yourself.*

Ayahs 9-10

VERSES 9-10

And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they 'are willing to' submit to the rule of Allah. If they do so, then make peace between both 'groups' in all fairness and act justly. Surely Allah loves those who uphold justice. Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss. 'The believers pray,' "Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our 'only' Guardian. So grant us victory over the disbelieving people."

Believers fight. People argue. Allah SWT does not pretend otherwise. He acknowledges the rights of His servants: if you were wronged, you have a right to redress. And then He invites us higher: **forgive**. Not easy, but doable.



How do we forgive?

TADBIR AN-NAFS — MANAGING THE SELF

Ustazah shared that forgiveness is not something you summon in the moment. **It is what becomes possible once you are just** - and justice, like everything else in this Surah, begins at the smallest scale. Rasulullah ﷺ was just with himself first. Then his family. Then his companions. Then the wider Ummah. It travels outward in that sequence.

Each of us carries three faculties: reason, anger, and desire. Each of these faculties has a balance point, an excess, and a deficiency. **Hold all three in equilibrium and justice is established in the self. When justice is present, peace is its natural consequence.** First in you, then in your family, then in your community, and then in the whole society.

JUSTICE AND PEACE STARTS AT THE SMALLEST SCALE

TADBIR AN-NAFS — MANAGING THE SELF

Tadbir an-Nafs means the management of the self, not the suppression of it. Reason, anger and desire are not enemies to be defeated. They were given to us, and each one is good in its proper measure. **What corrupts a person is never the faculty itself but its excess or its absence** — the same anger that makes one woman brave makes another reckless. So the work is not to cut these three out. It is to hold each at its balance point, where it becomes a virtue. And when all three are balanced, justice appears in the self.

FACULTY (the power)	TOO LITTLE	CARDINAL VIRTUE (in balance)	TOO MUCH
Reason	foolishness	wisdom	cunning
Anger	cowardice	courage	rashness
Desire	insensibility	temperance	self-indulgence

One person held all three at their balance point, consistently, across an entire lifetime. Rasulullah ﷺ was not angry when he was attacked - he was angry when the Law of Allah was. He ﷺ desired without indulging, and he ﷺ understood without cunning. He ﷺ was just with himself, and so he ﷺ was just with his family, his companions, and the whole Ummah.

Ayahs II-12

VERSES 11 & 12

O believers! Do not let some 'men' ridicule others, they may be better than them, nor let 'some' women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the 'true' wrongdoers.

One didn't verify the news → one then became suspicious → so one started prying → and then one backbit → and at the end of it all, one still doesn't know if any of it was true.

Picture a café. The server sets down a plate of raw meat. You start eating. You're laughing, enjoying it, your mouth stained with blood. That is the state we are in when we backbite. We only keep doing it because we cannot see the effect.

“But they'll find me boring.” Walk away. Say it to Allah SWT as you go: Ya Allah, I'm doing this for Your sake. Ustazah said, “You may lose friends on the journey to Allah. But you have no idea what you are being handed in exchange. You think you are losing people, but you are in the company of angels.”

Final Words

Everything in this surah moves in one direction. Get the Adab with Allah SWT and Rasulullah ﷺ right, and everything else falls into place — with gentleness, with kindness, with grace..

Ya Allah, grant us beautiful etiquette with You, with Your Messenger ﷺ, and with Your creation. Make our tongues abundant in remembrance, our hearts filled with love, and our actions in harmony with the Sunnah of Your Prophet ﷺ. Ya Allah, do not make our love for Your Beloved ﷺ an annual one.

