



Checking Privacy in Surah Al-Hujurat

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Abstract

Privacy means a person's personal area that others are not allowed to enter. Privacy is one of the rights of a citizen and without maintaining it, human life will suffer a lot. The Holy Qur'an discusses some of the privacy of individuals in Surah Al-Hujurat and forbids them from violating their privacy?

The method of data collection in this article is library and the research method is descriptive-analytical. After the investigations, it became clear that God has forbidden fault-finding, bad suspicion, spying and absenteeism in this surah. They become each other.

Keywords: *Surah Al-Hujurat; Privacy; Absence; Troubleshooting; Suspicion; Investigation*

1. Introduction

In its religion and principles, Islam places a special place on human relations and social relations, so that the behaviors that lead to the destruction of these relations have been highly condemned and condemned. One of these behaviors that lead to the destruction of social relations is the violation of human privacy. It upsets and hurts people's mental health and usually no human being is satisfied with the violation of their privacy. But some people knowingly and unknowingly violate people's privacy.

This article seeks to answer the question of what advice the verses of Surah Al-Hujurat have given to protect the privacy of individuals?

Regarding the background of the discussion, it should be said that some researches have been done on the privacy of individuals, but none of them have examined the privacy in Surah Al-Hujurat.

2- Key Concepts

Before entering into the discussion, it is necessary to explain some key concepts, which we will discuss below.

2-1- Privacy

Privacy is the cause of the development of social ethics. This issue is one of the most important issues of civil rights that is considered by political and social thinkers with a tendency to different schools of thought, so it is necessary to provide a comprehensive and complete definition of it. Pay attention to it.

2-1-1-Definition of privacy

Privacy is a concept that includes information and non-information and the person is not willing to be informed about it by other people.

Privacy is the part of human life in which he has freedom from questioning and legal punishment, and any decision about it, as well as information and access to it is exclusively at his disposal and the intervention of others in it or access to it. It is not allowed without his permission. Mostafa Eskandari, "The Nature and Importance of Privacy", *Islamic Government Quarterly* 15, No. 4 (2010): 147 pages 157)

2-1-2-Some examples of privacy

By knowing the examples of privacy, its meaning becomes clearer, which we will discuss in the following some of these examples.

2-1-2-1- Privacy of residence:

Each person's home is his or her privacy. No one can enter his or her home without the person's permission. Even officers and judicial officials are not allowed to enter a person's home without legal permission.

2-1-2-2-Physical and mental privacy:

The body, soul and spirit of people also have a privacy that no one should break; For example, performing medical and genetic tests and not disclosing them is considered as privacy. Also, some of the family's family issues are considered privacy issues that should be protected.

2-1-2-3- Information and communication privacy:

Information and communication privacy refers to the confidentiality of personal information, correspondence and letters, e-mails, conversations, user accounts on virtual networks and other forms of communication.

2-1-2-4- Workplace privacy:

Applying restrictions and surveillance in the workplace, such as installing listening systems such as microphones and recording telephone conversations, is a violation of privacy.

2-2-Surah Al-Hujurat

Surah Al-Hujurat is the 49th Surah of the Qur'an and has 18 verses. Before this Surah, there is Surah Al-Fath and after this Surah, there is Surah AH. The word Hujurat is mentioned in the fourth verse and for this reason this Surah has been called Surah Hujurat. (Makarem Shirazi, 1374, 1322, p. 22, p. 130) It was prepared for his wives. (Makarem Shirazi, Tafsir Nomoneh, 1995, vol. 22, p. 141)

Surah Al-Hujurat speaks about the etiquette of dealing with the Prophet (PBUH) as well as social ethics such as suspicion, spying and occultation, etc. And one of the most important goals of this surah is to "teach social etiquette to Muslims and deny divisive factors." (Rezaei Isfahani, 1387 AH, vol. 19, p. 238)

Regarding the atmosphere of revelation and the purpose of the surah, it should be said that Surah Al-Hujurat was revealed in the year 9 AH (Makarem Shirazi, *ibid.*, Vol. 22, p. 135) which is called "Aam

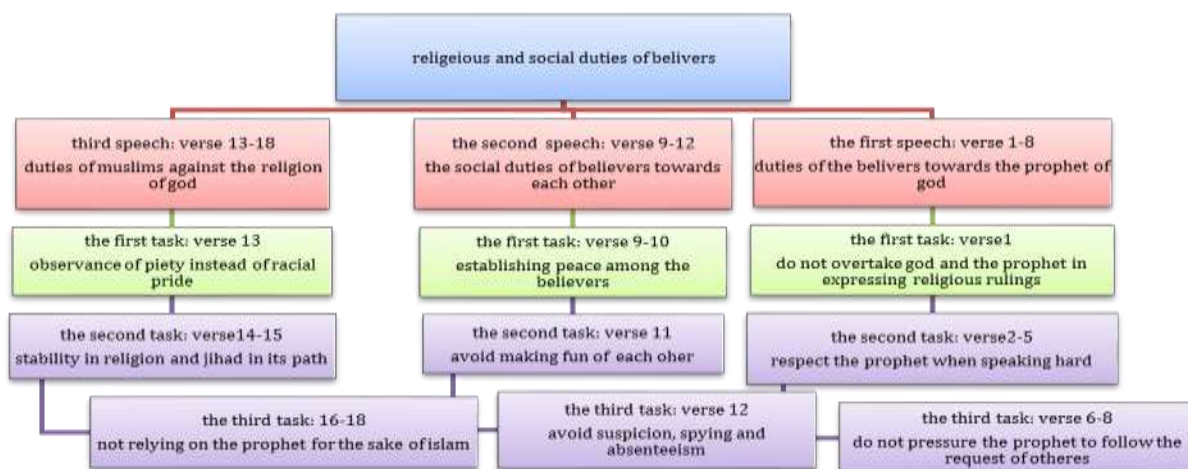
al-Fawd" (Ibn Hisham, 1383 AH, vol. 4, p. 985; Sayyid Muhammad Tantawi, 1412 AH, vol. 13, p. 302) (the year when various delegations came from the tribes to declare Islam or enter into a contract to serve the Prophet (PBUH)) (Sayyid Muhammad Tantawi, 1412 AH, vol. 13, p. 302; Makarem Shirazi, Ibid., Vol. 22, p. 135) At this time, Muslims had great power and prestige, and the improvement of the financial situation of Medina society and the entry of new Muslims into the ranks of Muslims (Sayyid Qutb, 1400 AH, vol. 6, p. 3340) had caused moral challenges in the lives of people. The variety of moral issues of the surah shows the situation of Medina society at the time of the revelation of the surah. And it deals with brotherhood and instructions on how to fight the conflicts that sometimes occur between Muslims (Makarem Shirazi, ibid., Vol. 22, p. 135) so that they can focus more on their own construction and the Islamic society.

Allameh Tabatabai writes about this surah:

This surah contains issues of the rules of religion, the rules by which the happiness of a person's individual life is completed, and the righteous and virtuous system is established in his complex. Some of those issues are beautiful etiquette that should be observed between the servant and God Almighty, and there are some etiquettes that the servants of God should observe about the Messenger of God (PBUH), which are mentioned in the first five verses of the surah.

Others are rulings on issues that people must comply with when dealing with each other in their complex life. The other part is related to the superiorities that some people have over others, and the difference and superiority of individuals is one of the most important things with which human civil society is regulated, and leads man to a life of bliss and purity. He guides, and with it he distinguishes between the religion of truth and falsehood, and he understands which religion is right, and which is an ethnic social tradition. Finally, he concludes the chapter by referring to the truth of faith and Islam, and blesses humanity that has shed the light of faith on him. (Tabatabai, 1390 AH, vol. 18, p. 305)

In Mr. Khomeini's book entitled "Structure of Surahs of the Holy Quran", the content and structure of Surah Al-Hujurat are as follows. In which one can carefully know the general content of the surah.



After clarifying the concepts of privacy and Surah Al-Hujurat, the recommendations of Surah Al-Hujurat regarding privacy will be examined.

3- Recommendations of Surah Al-Hujurat for Privacy

Surah Al-Hujurat has recommendations for protecting the privacy of individuals, the most important of which are to avoid absenteeism, fault finding, suspicion, spying, and hypocrisy. These behaviors have a destructive and harmful role in destroying human dignity and are considered as a kind of invasion of privacy.

In the following, we will examine each of the issues raised in Surah Al-Hujurat.

3-1- Avoiding Fault Finding

In the definition of fault finding, it is stated: fault finding, examination of the faults of others, pointing out the faults and mistakes of others, taking notes and criticizing. (Moein, 1996, vol. 2, p. 2368) And finding his faults and mistakes is something that common sense of man also forbids.

The Qur'an forbids blaming in Surah Al-Hujurat and says:

O you who believe, one nation should not ridicule another nation, perhaps they are better than these, and women should not [ridicule] other women, perhaps they are better than these, and do not blame each other, and Give each other ugly titles; What is disgusting is the ugly name (putting on others) after believing (bringing). And whoever does not repent, then they are the wrongdoers.

In the commentary of Majma 'al-Bayan about them, the revelation is as follows: Verse 11 of Surah Al-Hujurat has been revealed about (Thabit ibn Qays ibn Shamas) who put cotton in his ear and when he entered the mosque he was placed next to the Prophet (pbuh). Sit down and listen to the words of the Imam. On the day when the people had finished their prayers and everyone was sitting in their place, he entered the mosque, passed by the people and said: Give way, until he reached one of them and said to him: You found a place to sit, Sabet sat behind him in an angry state, as soon as the air cleared, he asked who this man was. The man said: I am so-and-so. The man shook his head in embarrassment, and this verse was immediately revealed to the Prophet of God (PBUH). (Tabarsi, 1372, vol. 9, p. 202)

As it is clear, the verse and its revelation instruct the believers to refrain from mocking, ridiculing and blaming each other and not to consider themselves superior to others.

Mr. Ghorashi about the reason for avoiding fault finding in the verse "And do not call yourselves and do not follow the titles" (Al-Hujrat, 11).

He says: Muslims are like a body in terms of religion, so the fault of others is the fault of oneself. (Ghorashi Banai, 2007, Quran Dictionary, vol. 6, p. 206) Another reason for forbidding fault-finding is that fault-finding causes the disgrace of others, provokes resentment and enmity, causes the loss of love and the loss of friends, and It causes the disintegration of the system and the society. (Shafiee Mazandarani, 1372, pp. 237-233) Therefore, avoiding fault finding is essential because it endangers the privacy of individuals.

Imam Sadegh (AS) also said: The most useful thing for a man is to take precedence over other people in finding his fault. (Ibn Shu'bah, 1382, p. 366) There are other narrations about avoiding fault finding and dealing with their faults, including: Make excuses for their own shortcomings. (Amadi, 1372, p. 20) In a narration, the Prophet of Islam (PBUH) said: Whoever exposes an ugly deed is like the one who does it, and whoever blames a believer, he will not die so that he will be blamed for it. (Klini, 2010, c2, p 356)

In addition to the verse under discussion; There are other verses in the Qur'an that forbid blaming, such as: "woe unto thee chorazin" (Al-Hamzah / 1) Woe to any slanderer who blames; "Hamaz Masha'a binamim" (Al-Qalam / 11) also indicates a fault-finding and takes steps for informing in the verse " O devils, I seek refuge in you.

Therefore, one of the issues of privacy is to avoid fault finding, and the Holy Quran in Surah Al-Hujurat commands to observe privacy and forbids fault finding that causes privacy to be violated, because fault finding has many negative consequences.

3-2- Avoiding Bad Suspicion

The definition of suspicion states: Suspicion is something that, if it becomes strong, leads to certainty, and if it becomes weak, it does not exceed the limit of "illusion". (Ragheb Isfahani, 1412 AH, p. 539) [The boundary between certainty and illusion is suspicion]. The preferred side of the two sides of non-impermissible belief.

Allah says in Surah cells: O those who believe Ajtnbva Ksyra Alzn I surely some Alzn Sm Tjssva Vela Vela Yghtb Bzkm some Hdkm Yhb lodging it Yakl Bethlehem Khyh Mita Fkrhtmvh Vatqva Allah Allah repentant Rahim (cells / 12)

O you who believe! Avoid many suspicions, some of which are sinful, and do not spy, and some of you will not be absent from others; Would any of you like to eat the meat of his dead brother? You hate it. Fear God, for God is Oft-Returning, Most Merciful.

Many verses and narrations forbid bad suspicion. For example, the Prophet (PBUH) says in a hadith: Avoid because it is the falsest word and do not spy ...

Bad suspicion will have negative consequences and endanger a person's privacy. A person may have a bad suspicion when he or she sees a person's speech or behavior and utters words about him or her that will be either slander or gossip, or to spy on a person is to endanger the privacy of the person, and the Holy Qur'an forbids it because of the ill effects of avoiding bad suspicion. Reason also commands a person to avoid bad thoughts.

3-3- Prohibition of Spying

Spying on the word "body" in the word means identifying it in a hidden and subtle way, and spy is from the same root (Mustafawi, Bitu, vol. 2, p. 87) and in the term of the Qur'an it means obtaining information about the slips of the believers. It is among the moral vices. (Tabarsi, 1372, vol. 9-10, p. 205; Tabatabai, 1393, vol. 18, p. 323) Basically, it is an intrusion into the privacy of individuals. No, spying reveals the faults and shortcomings of others and creates a negative attitude towards the other person.

The Holy Qur'an forbids spying in Surah Al-Hujurat and says: "And do not spy and do not covet some of you." This verse forbids people from entering the privacy of human beings. Spying on the privacy and hidden deeds of the people is forbidden (Ghorashi Bonabi, 1995, vol. 10, p. 281) 13, p. 250) Avoiding spying makes you feel safe and secure. (Modarressi, 1998, vol. 13, p. 422)

Regarding the effects of espionage, it should be said that, firstly, a person becomes preoccupied with the faults of others and neglects his own faults. Secondly, espionage causes division and the loss of friendly relations between people. Undoubtedly, God forbade it because of the effects of spying. In other words, the privacy of individuals is important to the Qur'an and it never allows others to investigate and spy, because it will have negative consequences.

3-4- Avoiding Absenteeism

The definition of occultation states: Occultation is to mention your [religious] brother as he dislikes him, so if that thing is in him, it is called occultation, and if it is not, it is called slander; Whether this [slander] is with a word, or an action, or with a reference, or an allusion (Mohaghegh Ardabili, 1378, p. 530) and whether it is in religious matters or worldly, and whether it is in his clothes or home (Naraghi, 1418 AH.c2, p293)

The absence of an entry of privacy that God has forbidden it and says, "Layghtb Bzkm some Ayhb Ahdkm the Yakl Bethlehem Akhyh Mita Fkrhtmvh Vatqva Allah Allah repentant Rahim" (cells / 12) Translation: No one of you is another Do not gossip Do any of you like to eat the meat of your dead brother? Surely you all hate it. Fear God, for God is the Relenting, the Merciful.

By quoting this example, the Qur'an stimulates the conscience and nature of human beings and begins the sentence with a question so that the answer arises from human beings and its effect becomes stronger. It says: Do any of you like the meat of your dead brother? To eat?

At the end of the verse (Hujrat / 12) God say: "apply the piety of god, for he is the relenting the merciful" This part of the verse commands to avoid sin, especially to avoid violating the privacy of individuals. The main thing is the sanctity of exposing and expressing the faults of the people. Exposing the faults of the people, in any case, is forbidden.

Absenteeism is a clear violation of one's dignity (Modarressi, 1998, vol. 13, p. 425) and causes spiritual disgust, enmity and enmity, and it turns human temperament and affection between relatives and friends into enmity and antagonism. (Amin, 1361, vol. 13, p. 251) Absence causes people to hate each other and break the relationship (Tabatabai, *ibid.*, Vol. 18, p. 484) That is why God forbids it.

According to Islamic texts, the first person to go to hell without repentance goes to hell, and the last person to go to heaven with repentance goes to heaven. (Surabadi, 2002, vol. 4, p. 2403)

In the narrations, avoiding absenteeism and seeking fault has been introduced as the cause of salvation and being in the shadow of divine mercy on the Day of Judgment (Ibn Shuba, 2003, p. 204) and the cause of good in this world and the hereafter (Klini, 1389 AH, vol. 2, p. 72). Imam Reza (AS) also said in a narration that God is from a house in which he is absent; He hates (Har Ameli, 1387, vol. 12, p. 283) In another narration, the Prophet (PBUH) saw occultists in the Ascension who were eating dead meat. (Nouri Tabarsi, 1393, vol. 9, p. 125) Amir al-mu'minin (AS) consider habituation to absenteeism as a great crime (Amadi, 1372, p. 419) and successful people are those who, addressing their own shortcomings, make him one of the disadvantages of others. (Nahj al-Balaghah, sermon 175)

Therefore, gossiping and slandering others is first to enter his privacy and break his privacy, then it causes the hatred of two people towards each other, and the Qur'an, in order to be safe from these evil effects, commands to maintain privacy and avoid gossip.

Conclusion

According to studies, privacy is one of the citizenship rights that the Holy Qur'an in Surah Al-Hujurat recommends to preserve some of them. It also forbids spying on individuals' personal affairs with the phrase "and indecency." It is also forbidden by God. Finally, it can be said that this surah commands the protection of privacy and forbids breaking this privacy, which causes division, discord and hatred of people towards each other.

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