



Compilation and Analysis of the Mind Map of Moral Guidelines in the *Sūrat al-Ḥujurāt*

Abdulbasit Arab Yousefabadi¹ / Mahbube Noura²



Abstract

Research Article

In the Holy Quran, much attention has been paid to the concept of social etiquette and interaction with others. The Quran emphasizes that people should treat each other with respect, be considerate in their speech, and avoid saying wrong or disrespectful words to others. One of the suras that deals explicitly with social etiquette and its dignity and descent and is also related to moral guidelines in Islamic society is the *Sūrat al-Ḥujurāt*. For this purpose, in this research, the moral guidelines of this sura were designed and compiled by using descriptive-analytical method in the form of a mind map, and the most important branches of the mind map of this sura were extracted, with the aim of using this tool as an efficient tool for analysis and research in the field of Quranic studies. The research results reveal that the main idea of the mind map of *Sūrat al-Ḥujurāt* includes moral guidelines, which can be divided into three main branches of communication with God, communication with the Prophet, and communication with members of the society. It is also concluded that the mind map is a very efficient tool for teaching and learning Quranic concepts, and Quran learners and researchers in this field can use this technique to find the pure concepts of each sura.

Keywords: *Sūrat al-Ḥujurāt*, Moral guidelines, Social etiquette, Mind map, Communication.

¹. Assistant Professor of Arabic Language and Literature, University of Zabol, Zabol, Iran, arabighalam@uoz.ac.ir (Corresponding Author).

². Assistant Professor, English Department, University of Zabol, Zabol, Iran, m.noura@uoz.ac.ir.



Introduction

Respecting the personal lives and privacy of others is paramount when engaging in social interactions. This means refraining from intruding into individuals' private matters, personal traits, and confidential information. The Holy Quran emphasizes the importance of social etiquette and respectful interaction, and Muslims need to adhere to these principles. *Sūrat al-Ḥujurāt* is one of the most significant suras of the Quran. Most of the topics discussed in it refer to social etiquette. This sura includes moral guidelines such as the manners of communicating with God, the manners of communicating with the Prophet (s), and the manners of communicating with people in society. This sura also talks about the criteria of the superiority of individuals over others, the rule of order in society and happy life, and the difference between the rule of the right religion and the rule of other social laws. Finally, it has pointed to the truth of faith and Islam. By examining and analyzing this sura, we can design a mind map and present it as a model of social behavior. Also, with its design, it is possible to understand the purpose and horizon of the verses of this sura.

A mind map is a graphic representation that uses the relationships between different ideas, topics, concepts, and information. This type of map helps a person to highlight and understand information graphically and logically. Mind maps can be used in planning, problem-solving, learning, creativity, and even time management (see Farrand, 2002). This is one of the first studies that uses the graphic tool of mind map in Quranic research intending to introduce it as a practical tool in this field. To achieve this goal, *Sūrat al-Ḥujurāt*, which according to most researchers is the most important moral sura of the Quran (Ibn Shaqrūn 2012, 15), was chosen and an attempt was made to present its mind map as a model of social behavior.

Research methodology

In this research, emphasizing on the descriptive-analytical method and using the software (iMindMap), the entire verses of *Sūrat al-Ḥujurāt* were first studied. By focusing on the moral guidelines and social norms, the discourse-oriented sentences of this sura were identified and analyzed using the definition of the main idea and branches related to these guidelines. After the qualitative analysis of verses related to each branch of the mind map, the general results of the research were presented.

Background of the study



In connection with the mind map and its application in humanities studies, researchers conducted many studies, some of which are mentioned below: Latafati and Zarini (2013), in the article “Mind map: A Creative Method in Teaching and Learning French,” reported the findings of the research on the brain function, and found the use of mind maps to be positive and very effective in improving the quality of French language learning. Salehinejad, Dortaj, Seif, & Farrokhi (2017), in the article “Effectiveness of educational package based on mind map creation multimedia software on information processing speed in 8th grade students,” concluded that training based on mind map creation software can be used to improve cognitive functions including speedy data processing of students. Mesbahfar, Mohammadakhondi, & Mesbahfar (2021), in the article “Effectiveness of teaching the study method based on mind map on the academic progress of students’ social studies course,” showed that teaching the study method based on mind map increases the academic progress of students’ social studies course compared to the control group. Asadpour and Rezaian (2023), in the article “Mind map and its applications: a continuing education article,” aimed at informing teachers and students about mind map, its benefits and applications and how to draw it manually by using software iMindMap.

Also, several researches have analyzed and investigated *Sūrat al-Hujurāt*. Rajae, Borumand, Heidari Mazraeakhond, Haeri, & Judavi (2017), in the article, “Criticism of Commentators’ Opinions in Explaining the Ways of Moral Education of *Sūrat al-Hujurāt*,” believe that the commentators have focused more on moral issues in the interpretation of these verses and their opinions about the ways of education of this sura suffer shortcomings and the study in this regard shows that commentators have sometimes confused educational and moral recommendations.

Motamed Langroudi and Alaei (2022), in the article “Internal coherence of *Sūrat al-Hujurāt* in explaining the observance of privacy based on thematic content analysis,” came to the conclusion that, based on the analysis of this sura, the observance of privacy and the sanctity of surveillance are very important, especially in the social domain. In order to build a model for the protection of privacy, three basic elements, prerequisites and requirements must be explained and verified.

According to the mentioned background, it can be rightly claimed that almost no research has been done on the mind map of social etiquette in the Holy Qur’an and this research is the first one that is done in this field



and this emphasizes the necessity of research in this area. In the present study, we aim to find out the main idea of Sūrat al-Ḥujurāt and the main branches of the mind map of the Surah.

Introduction of mind map and its components

A mind map is a knowledge management tool that can be used to organize, evaluate, translate and transfer knowledge to others (Graham, Steel, & Wardle 2022, 3). Mind map technique is one of the new educational strategies that plays an important role in improving educational processes and can increase thinking and problem solving skills. The human brain is divided into two main hemispheres: the left hemisphere and the right hemisphere. These two hemispheres have different functions and play an essential role in various processes, including learning and verbal imagery. The left hemisphere is characterized by logic, analysis, and abstraction, while the right hemisphere is predominantly associated with emotions, imagination, and creativity. An individual may utilize both hemispheres of the brain in a balanced and integrated manner, without one hemisphere dominating the other (Jadallah & Raqqad 2015, 1699). In general, humans use both hemispheres to learn and understand information better, and both hemispheres achieve the best results in the learning process and verbal images with proper cooperation and coordination. The working method of a mind map is like the function of the cortical level of the brain, which activates the whole brain and involves both the logical part of the left hemisphere and the creative part of the right hemisphere (Buzan 2018, 20).

Mind map stimulates the mind to creativity and thinking by using images, colors, communication, and structured and general presentation of concepts (Jebraeili et al. 2018, 172). The structure of a mind map is like a tree, so by taking inspiration from tree diagrams, the main idea is considered as the trunk of the tree, and the main content is designed as the main branches and the secondary content as sub-branches. Another important point is the use of color. If specific colors are used to code different areas of mind maps, a visual map is created that makes it easier to remember information and improves recall. The use of images, like color, stimulates memory and creates a strong connection with words; therefore, it causes coordination between the two sides of the brain, balances language skills with visual skills, and uses other cortical skills such as shape, line, and volume (Asadpour and Rezaian 2023, 642). Keywords are used to name the main and sub-branches. Keywords are



basically a series of words that evoke a specific meaning and create a new idea. Care should be taken not to use sentences in branches and only important keywords can replace sentences (Buzan 2018, 153).

Analysis of the mind map of *Sūrat al-Hujurāt*

Since the structure of the mind map is graphical and the keywords of each topic are visually presented to the audience; therefore, learning that subject will be very easy and effective for the learner. In Quranic studies, the mind map technique helps to better understand the verses of the Quran and increase the skill of their analysis and interpretation. Considering the vital need of researchers of Quranic Sciences to learn and use new methods in the study and research of the Holy Quran and the usefulness of applying the capabilities available in the mind map technique in the analysis and interpretation of the Quran, in this section one of the suras of the Quran (*Sūrat al-Hujurāt*) is discussed. It is investigated to measure the effectiveness of the mind map technique in Quranic research.

Main idea (Ethical Guidelines)

We considered the main idea of the mind map of this sura under the title of “ethical guidelines” and we considered the manners of communication with God, communication with the Prophet, and communication with people in society as the main branches of the mind map (see Tavousi 2022, 107).

1. The first branch: Manners of Communication with God

Communication with God is the main pillar in the moral teachings of Islam. Correct communication with God creates good qualities in humans and improves human relationships with others. In *Sūrat al-Hujurāt*, several points have been raised that can be placed under the etiquette of a servant’s relationship with God. These etiquettes are as follows:

1.1. God’s priority in various matters

The Quran says: “*O you who have faith! Do not venture ahead of Allah and His Apostle, and be wary of Allah. Indeed Allah is all-hearing, all-knowing*”³ (*Quran 49:1*). The Emphasis in this verse is on the fact that in all matters one should imagine God in front of oneself and put Him first in

³. « يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدَمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ » (الحجرات / ١)



all matters. Putting God first in all matters helps a person to have a more valuable life and to be able to continue growing and progressing confidently and full of hope for the future.

1.2. Paying attention to God's presence

The Quran says: *"Indeed Allah is all-hearing, all-knowing"*⁴ (Quran: 49:1); *"and Allah is all-knowing, all-wise"*⁵ (Quran 49:8); *"Indeed Allah is all-knowing, all-aware"*⁶ (Quran 49:13); *"and Allah has knowledge of all things"*⁷ (Quran 49:16); *"and Allah watches what you do"*⁸ (Quran 49:18).

The characteristics of listening, knowing, wisdom, knowing and seeing are specific to the essence whose presence is felt everywhere. If a person believes that God is always by his side and is present everywhere, he can better cope with the problems and challenges of life. Belief in the omnipresence of God can also give one more spiritual motivation and support. If a person feels that God is his companion and friend, he will be stronger, more confident and will move towards his dreams and goals with more strength.

1.3. Asking for God's Forgiveness

The Quran says: *"Indeed those who lower their voices in the presence of the Apostle of Allah—they are the ones whose hearts Allah has tested for Godwariness. For them will be forgiveness and a great reward"*⁹ (Quran 49:3). Those who behave politely in front of the Prophet (s) will be subject to divine forgiveness. A Muslim should earnestly seek God's forgiveness and prioritize this practice in their life. This act embodies humility, repentance, and the acknowledgement of one's sins and mistakes. It serves

4. ﴿إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ (الحجرات / ١)

5. ﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ (الحجرات / ٨)

6. ﴿إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (الحجرات / ١٣)

7. ﴿وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (الحجرات / ١٦)

8. ﴿وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ﴾ (الحجرات / ١٨)

9. ﴿إِنَّ الَّذِينَ يَغْضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾ (الحجرات / ٣)



to purify the soul and heart, fosters a closer relationship with God, and enhances one's spirit and moral character.

1.4. Asking for God's Mercy

The Quran says: *"The faithful are indeed brothers. Therefore, make peace between your brothers and be wary of Allah, so that you may receive [His] mercy"*¹⁰ (Quran 49:10). Implementation of God's orders will cause His mercy to spread. Believing in God's mercy and seeking it is a sign of one's humility and deep faith in Him. Every human being should seek reconciliation with God and seek His mercy. Divine mercy helps a person to be relieved from the feeling of sins and divine punishment and to experience more hope and consolation in his life. This enhances a person's faith and motivation in their spiritual and moral development, leading to improved relationships with their environment and others.

1.5. Obedience to God

The Quran says: *"Yet if you obey Allah and His Messenger, He will not stint anything of [the reward of] your works"*¹¹ (Quran 49:18). The key to upholding the value of human actions is obedience to God and His Prophet. Obedience to God means accepting God's commands and will and implementing them in one's life. This helps individuals develop and strengthen their moral, human, and spiritual lives, while avoiding deviance and sinful tendencies.

1.6. Financial and personal jihad

The Quran says: *"The faithful are only those who have attained faith in Allah and His Apostle and then have never doubted, and who wage jihad with their possessions and their persons in the way of Allah. It is they who are the truthful"*¹² (Quran 49:15). One of the characteristics of true believers is jihad in the way of God with their wealth and lives. Jihad with money means donating your assets and wealth to preserve and promote religious and human values. This action can help the development and progress of society and improve the living conditions of the deprived and

¹⁰. ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ (الحجرات / ١٠)

¹¹. ﴿وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا﴾ (الحجرات / ١٤)

¹². ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَزْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾ (الحجرات / ١٥)



the needy. Jihad with life means sacrifice and effort to defend religion and human values. This type of jihad gives a person a sense of dignity and spiritual purity and encourages him to sacrifice and stand against oppression.

1.7. Acceptance of the blessing of faith

The Quran says: “*They count it as a favour to you that they have embraced Islam. Say, ‘Do not count your embracing of Islam as a favour to me. No, it is Allah who has done you a favour in that He has guided you to faith, if you are truthful [in your claim]’*”¹³ (Quran 49:17). God has bestowed the blessing of faith upon humanity; therefore, a believer must accept this grace and be grateful for it. Additionally, the blessing of faith, which He has regarded as a source of grace, has been granted to people through His Prophet.

2. The second branch (manners of communication with the Prophet)

One of the duties of the believers is to observe politeness in socializing with the Prophet (s). *Sūrat al-Hujurāt* was also revealed through this medium. Not observing the social etiquette with the Prophet (s) destroys human actions (Hasan 1987, 149). Regarding the importance of this issue, a hadith has been narrated from the Prophet (s) that says for the recitation of certain phrases of remembrance of Allah (*dhikr*), a tree will be planted in Paradise for the one who recites them. Someone said: So we have many trees in heaven! The Prophet said: Yes, but sometimes you commit sins and deeds that burn those trees¹⁴ (Majlisī 2014, 8:186). Later, the Prophet (s) recited the verse, “*O you who have faith! Obey Allah and obey the Messenger, and do not render your works void*” (Quran 47:33), which indicates that disrespecting the Prophet (s) is one of the things that destroy

¹³. «يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا فَلَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ»
(الحجرات / ١٧)

¹⁴. الأمامي للصدوق القامبي عن الجُمَيْرِيِّ عَنْ أَبِيهِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ أَبِي الْجَاوِزِ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ سُبْحَانَ اللَّهِ غَرَسَ اللَّهُ لَهُ بِهَا شَجَرَةً فِي الْجَنَّةِ وَمَنْ قَالَ الْحَمْدُ لِلَّهِ غَرَسَ اللَّهُ لَهُ بِهَا شَجَرَةً فِي الْجَنَّةِ وَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ غَرَسَ اللَّهُ لَهُ بِهَا شَجَرَةً فِي الْجَنَّةِ وَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ غَرَسَ اللَّهُ لَهُ بِهَا شَجَرَةً فِي الْجَنَّةِ فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ يَا رَسُولَ اللَّهِ إِنَّ شَجَرَتَنَا فِي الْجَنَّةِ لَكَثِيرٌ قَالَ نَعَمْ وَ لَكِنْ إِيَّاكُمْ أَنْ تُرْسَلُوا عَلَيْهَا نَبْرَانًا فَتُحْرَقُوهَا وَ ذَلِكَ أَنْ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ «يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ لَا تَبْغُلُوا أَعْمَالَكُمْ»».

a person's good deeds. The manners of communicating with the Prophet (s) are summarized in *Sūrat al-Hujurāt* as follows:

2.1. The Prophet's right to precedence in various matters

The Quran says: *"O you who have faith! Do not venture ahead of Allah and His Messenger"*¹⁵ (Quran 49:1). The instances of precedence and taking the lead over the Prophet have not been specified, which includes prohibitions against various forms of precedence in doctrinal, social, political, economic matters, and others, both in speech and action. Furthermore, taking precedence over the leader of the Islamic community is strongly prohibited; for one who acts in a manner that precedes God and the Prophet disrupts the management of the Islamic system and leads the society into chaos, effectively turning the legislative system into a plaything of their own desires (Qarā'atī 2012, 9:155).

2.2. Observance of politeness in the presence of the Prophet (s)

The Quran says: *"O you who have faith! Do not raise your voices above the voice of the Prophet, and do not speak aloud to him like you shout to one another, lest your works should fail without your being aware"*¹⁶ (Quran 49:2); *"Indeed those who lower their voices in the presence of the Messenger of Allah—they are the ones whose hearts Allah has tested for Godwariness. For them will be forgiveness and a great reward"*¹⁷ (Quran 49:3). Calling the Prophet in a loud voice like ordinary people and addressing him without respect by simply saying "O Muhammad" without using his honorific title is contrary to ethics and decorum. Raising one's voice in the presence of the Prophet is either an act of insult, which constitutes disbelief, or a failure to uphold the dignity of the Prophet, which is an act of disrespect; thus, both situations are condemned and criticized.

2.3. Obedience to the Prophet

¹⁵. ﴿لَا تُقَدِّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ﴾ (الحجرات / ١)

¹⁴. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾ (الحجرات / ٢)

¹⁷. ﴿إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾ (الحجرات / ٣)



The Quran says: “Yet if you obey Allah and His Apostle, He will not stint anything of [the reward of] your works”¹⁸ (Quran 49:14). The condition for maintaining the value of human actions is obedience to God and His Prophet. It can also be inferred from the text of the Quran that obeying the Prophet means obeying God.

2.4. Belief in the Prophet

The Quran: “The Bedouins say, ‘We have faith.’ Say, ‘You do not have faith yet; rather, say, ‘We have embraced Islam,’ for faith has not yet entered into your hearts”¹⁹ (Quran 49:14). Belief in God and the Prophet is realized along with accepting Islam. Also, declaring Islam is possible without action; But faith must be accompanied by action. “Faith is acknowledgment and action, while Islam is acknowledgment without action”²⁰ (Kulaynī 2018, 2:24)

2.5. Avoiding putting favors on the Prophet

The Quran says: “They count it as a favour to you that they have embraced Islam. Say, Do not count it as a favour to me your embracing of Islam. Rather it is Allah who has done you a favour in that He has guided you to faith, should you be truthful”²¹ (Quran 49:17). The guidance of a person towards faith is based on God’s grace towards them, not on their own merit; because bestowal occurs when an individual does not have a right, and the action towards them is solely out of grace. Bedouin Arabs counted their Islam as a favour to the Prophet (s), while God has answered them that it is Allah who has done them a favour to guide them to faith (Makārim Shīrāzī 1994, 22:216).

3. The third branch (manners of communication with society members)

¹⁸. ﴿وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا﴾ (الحجرات / ١٤)

¹⁹. ﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾ (الحجرات / ١٤)

²⁰. عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: «الْإِيمَانُ إِفْرَازٌ وَعَمَلٌ وَ الْإِسْلَامُ إِفْرَازٌ بِلَا عَمَلٍ».

²¹. ﴿يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ﴾

(الحجرات / ١٧)



In the Holy Quran, the manners of communication with different people of the society have been examined with great importance. A part of the verses of *Sūrat al-Hujurāt* is to draw the desirable characteristics in the relationship between individuals and believers in the religion of Islam. It seems that the foundation of fraternal relationship is based on a kind of complete trust in individual and social interactions in a religious society (Nāşir 2016, 28).

The moral teachings of this surah present behavioral patterns for us, which, if realized and practically adhered to, will give the Islamic community a divine, human, and inspiring appearance. These teachings have a specific mechanism in this surah that other ethical schools lack. These factors have made the Islamic ethical system very robust and reliable. In this ethical system, the spirit and mind of a person are reformed and developed alongside their actions and behaviors, which in turn allows the Quranic individual to possess better spiritual and behavioral resilience. The moral teachings regarding interaction with members of society can be categorized into two general sections: what must be done and what must be avoided.

3.1. Do's: The moral musts of the Quran, which are generally presented directly to the audience, are among the commands that have a great effect on improving the behavior and education of people in society, as well as establishing social order and discipline. Some of these moral obligations are mentioned in *Sūrat al-Hujurāt*, which are mentioned separately:

3.1.1. Understanding the Situation

The Quran says: “*O you who have faith! If a profligate [person] should bring you some news, verify it, lest you should visit [harm] on some people out of ignorance, and then become regretful for what you have done*”²² (*Quran 49:6*). God has severely criticized those who hear any news and publish it without considering it, and considers them as people who are not aware of the situation and in the end, they regret their actions. In this regard, there is a hadith narrated from the Prophet (s): “So whoever deliberately lies against me, let him take his place in the Fire. And when a report comes to you, refer it to the Book of Allah and my Sunnah. What

²² ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَيَّ مَا فَعَلْتُمْ نَادِمِينَ﴾

(الحجرات/ ٦)



agrees with the Book of Allah and my Sunnah, accept it; and what contradicts the Book of Allah and my Sunnah, do not accept it”²³ (Majlisī 2014, 2:225).

3.1.2. Just judgment

The Quran says: “*Indeed Allah loves the just*”²⁴ (Quran 49:9). The implementation of justice in the Islamic judicial system is a fundamental and elevated principle and value that contributes to the life of society, the nation, and the community. This matter also leads to the pleasure of Allah.

3.1.3. Confronting the aggressor

The Quran says: “*If two groups of the faithful fight one another, make peace between them. But if one party of them aggresses against the other, fight the one which aggresses*”²⁵ (Quran 49:9). Although the essence of faith entails avoiding disputes and conflicts among believers, they are not infallible and may commit errors. It is possible that a statement or an action could lead to conflicts among them. Therefore, it is essential to be prepared to extinguish the flames of discord when such confrontations arise, ensuring that the rights of the oppressed are not violated, and that the oppressor is dealt with in a manner that prevents further transgressions.

3.1.4. Brotherhood

The Quran says: “*The faithful are indeed brothers. Therefore, make peace between your brothers*”²⁶ (Quran 49:10). Believers are brothers to each other and in case of conflict between them, other Muslims have the duty to reconcile them. Muslim brotherhood is not only in words and slogans, but also in actions and mutual obligations.

3.1.5. Correction of affairs

²³. الإحتجاج عن أبي جعفر الثاني عليه السلام في مناظرته مع يحيى بن أكنم و سيجي بتمامه في موضعه أنه قال قال رسول الله ﷺ في حجة الوداع: «قد كثرت علي الكذابة و ستكثروا فمن كذب علي متعمداً فليتبوأ مقعده من النار فإذا أناكم الحديث فأعرضوه علي كتاب الله و سئتي فما وافق كتاب الله و سئتي فخذوا به و ما خالف كتاب الله و سئتي فلا تأخذوا به».

²⁴. «إن الله يحب الْمُقْسِطِينَ» (الحجرات / ٩)

²⁵. «وإن طائفتان من المؤمنين اقتتلوا فأصلحوا بينهما فإن بغت إحداهما على الأخرى فقاتلوا التي تبغي» (الحجرات / ٩)

²⁶. «إنما المؤمنون إخوة فأصلحوا بين أخويكم» (الحجرات / ١٠)



The Quran says: *“The faithful are indeed brothers. Therefore, make peace between your brothers”* (Quran 49:10). This verse calls for the preservation and reform of the Islamic community and emphasizes the protection of the life, property, and honor of Muslims, as well as the prohibition of violating the dignity of individuals. Establishing peace and reconciliation between two conflicting groups of believers, combating rebellious factions, and “reforming relations” based on just standards are among these directives.

3.1.6. God wariness

The Quran says: *“and be wary of Allah, so that you may receive [His] mercy”*²⁷ (Quran 49:10). God wariness is the basis of personal justice in order to improve social affairs and achieve social justice. At first, God wariness seems to be an individual matter; but as it is clear in this verse, God wariness is a social matter that is related to the individual, his heart and actions, and also related to the society.

3.2. Don'ts: In *Sūrat al-Hujūrāt*, a set of behaviors are introduced as prohibited behaviors, the performance of which causes disruption of social relations with others and causes anxiety and collapse in the society. These behaviors include:

3.2.1. Sedition

The Quran says: *“O you who have faith! If a profligate [person] should bring you some news, verify it, lest you should visit [harm] on some people out of ignorance, and then become regretful for what you have done”*²⁸ (Quran 49:6). According to this verse, sedition is said to be anything that causes chaos and disturbance in personal and public order, causes anxiety and confusion, and deprives security and peace. Sedition is closely related to the issue of personal and social security and peace of the person and the society and can leave tremendous effects in the society. The purpose of creation is the exaltation of man to get closer to God, while sedition can prevent this perfect movement. In this verse, God blames those who trust the news of the wicked, because they are the cause of sedition in the society.

²⁷ . «وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ» (الحجرات / ١٠)

²⁸ . «يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِبْحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ»

(الحجرات / ٦)



3.2.2. Mockery

The Quran says: “*O you who have faith! Let not any people ridicule another people: it may be that they are better than they are; nor let women [ridicule] women: it may be that they are better than they are*”²⁹ (Quran 49:11). God reminds Muslims who are brothers not to make fun of each other in family or social relationships and not to find fault with each other; because these sins cause hatred, sedition and separation. Since the goal of Islam is to make the social and family environment healthy, any act or speech that makes this environment unsafe and harms the Islamic brotherhood should be abandoned.

3.2.3. Self-exaltation and fault-finding

The Quran says: “*And do not defame one another*”³⁰ (Quran 49:11). Muslims are advised to avoid unjustified fault-finding and criticism of others in dealing with them and instead treat others with respect and kindness. The root of this sin is more self-conceit, arrogance, and pride, which originates from mundane and material values.

3.2.4. Giving an ugly nickname

The Quran says: “*nor insult one another by [calling] nicknames. How evil are profane names subsequent to faith!*”³¹ (Quran 49:11). Giving nicknames makes a person feel inferior and a kind of hatred is found in his heart towards the nicknamer. Sometimes it changes his personality completely and causes conflict and physical reactions in the society as well. The term “*tanābazū*” (insult one another) is used for a reciprocal action; that is, if one person addresses another with a derogatory nickname, the other party may also resort to using a derogatory term in return (Qarā’atī 2012, 11:183). The harm of such behavior in the society will be twofold.

3.2.5. Suspicion

²⁹. «يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ» (الحجرات / ١١)

³⁰. «وَلَا تَلْمِزُوا أَنفُسَكُمْ» (الحجرات / ١١)

³¹. «وَلَا تَنَابَزُوا بِاللِّقَابِ بَشَرًا مِّنَ الْفُسُوقِ بَعْدَ الْإِيمَانِ» (الحجرات / ١١)

The Quran says: “Avoid much suspicion; indeed some suspicions are sins”³² (Quran 49:12). Suspicion is considered a precursor to spying and gossip, as it gradually jeopardizes a person’s reputation. Suspicion is the greatest obstacle to social cooperation, unity, and empathy. This moral vice leads individuals to a life of solitude, isolation, and the evils that stem from such traits. Additionally, suspicion prevents a person from trusting others, undermining the foundation of collaboration and hindering efforts to address problems with the help of others. The phrase “كثيْرًا مِنَ الظَّنِّ” (much suspicion) refers to negative assumptions, which are more prevalent among people than positive ones; hence, it is termed much suspicion. However, optimism and positive expectations are not only permissible but are also commendable (Makārim Shīrāzī 1994, 22:182).

3.2.6. Inquisitiveness

The Quran says: “And do not spy on one another”³³ (Quran 49:12). In this verse, it is forbidden to inquire into the personal affairs of the believers, and the reason for the divine prohibition is to protect the reputation of the believers. Spying is a trait that originates from suspicion or inner malice and encourages a person to find fault with the other party’s hidden affairs. One of the conditions of faith is non-interference and unnecessary investigation in the affairs of Muslims, and with the wording of the prohibition, it indicates the prohibition of spying, and even based on the verse, it can be judged that it is a major sin. It has been narrated from the Prophet (s): “Do not seek the faults of the believers, for whoever pursues the faults of his brother, Allah will pursue his faults; and whoever Allah pursues his faults will expose him, even if he is within the confines of his own home”³⁴ (Kulaynī 2018, 2:355).

3.2.7. Backbitting

³². ﴿اجْتَنِبُوا كَثِيْرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ﴾ (الحجرات / ١٢)

³³. ﴿وَلَا تَجَسَّسُوا﴾ (الحجرات / ١٢)

³⁴. عَلِيٌّ بِنُ إِبْرَاهِيْمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيٍّ بِنِ إِسْمَاعِيْلَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بِنِ مُسْلِمٍ أَوْ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَطْلُبُوا عَنَرَاتِ الْمُؤْمِنِيْنَ فَإِنَّ مَنْ تَتَبَعَ عَنَرَاتِ أَخِيهِ تَتَبَعَ اللَّهُ عَنَرَاتِهِ وَ مَنْ تَتَبَعَ اللَّهُ عَنَرَاتِهِ يَفْضَحْهُ وَ لَوْ فِي جَوْفِ بَيْتِهِ».



The Quran says: “And do not backbite one another. Will any of you love to eat the flesh of his dead brother? You would hate it”³⁵ (Quran 49:12). Just as a person has an aversion to eating the flesh of a dead animal, one should also have a disdain for the gossip of a living person. The former is contrary to human nature, while the latter is contrary to reason and religious law (Tabarsī 1995, 9:206). The phrase “...أَيُّجِبُّ أَحَدُكُمْ” (Will any of you love to eat the flesh of his dead brother?) which likens backbiting to eating the flesh of a dead brother, highlights the gravity of the sin of backbiting and underscores the serious emphasis on avoiding it. This comparison illustrates the moral repugnance associated with gossip and serves as a strong admonition against engaging in such behavior (Muḥaqqiq Ardabīlī 2014, 417).

By examining the main idea of *Sūrat al-Ḥujurāt* and its main branches, a mind map is designed that puts the entire content structure of the Sura in front of the audience. The following figure shows this mind map:

Figure 1
Mind map of moral concept in the Sūrat al-Ḥujurāt

³⁵. «وَلَا يَغْتَابَ بَعْضُكُمُ بَعْضًا أَيُّجِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ» (الحجرات / ١٢)





Conclusion

The main idea of *Sūrat al-Hujurāt* is the moral guidelines for which this sura was revealed. These guidelines pertain primarily to the behavior of Muslims toward the Prophet (s) and, like other verses of the Quran, encompass broader issues related to the chapter's main theme. The middle verses generally extend to the manners of interaction among Muslims and their communication with God. Notably, the mind map of *Sūrat al-Hujurāt* showed that all branches aligned with the sura's main idea, highlighting its central role in conveying valuable truths about Islamic, social, political, and moral manners. Thus, *Surat al-Hujurāt* serves as a key source for understanding moral guidelines in society, essential for achieving order, justice, and human happiness in this world and the hereafter, with specific dos and don'ts being obligatory.

The main branches of the mind map of *Surat Al-Hujurāt* include the manners of communication with God, the Prophet, and society members. For communication with God, sub-branches include prioritizing God in all matters, recognizing His presence, seeking forgiveness and mercy, following God, striving with wealth and life, and upholding faith. Concerning communication with the Prophet (s), sub-branches encompass the Prophet's right to precedence, observing politeness, following the Prophet and believing in him, and avoiding putting favours on the Prophet. The manners of communicating with society focus on the dos and don'ts that Muslims must adhere to in order to be moral role models. Moral duties involve understanding the situation, fair judgment, confronting aggressors, fostering brotherhood, reforming affairs, and God wariness. Conversely, behaviors to avoid for maintaining good relations include sedition, mockery, self-exultation and fault-finding, giving an ugly nickname, suspicion, inquisitiveness, and backbiting.

On the whole, the mind map is an effective tool for teaching and learning Quranic concepts, allowing learners and researchers to instill the pure concepts of each sura. By engaging both hemispheres of the brain, mind mapping enhances understanding of this sura and others, deepening learning through visual memory and aiding in memorization of the sura's messages. Its simplicity and flexibility, combined with creativity, color, and graphic organizers, significantly enhance the process of Quranic research and studies.



References

- Qarai, Ali Quli. Trans. (2005). *The Quran: With a Phrase-by-Phrase English Translation* (2nd ed.). London: ICAS Press.
- Asadpour, Muhammad, & Rezaian, Mohsen. (2023/1402). Naghshe Zehni va Karbordhaye Aan: Yek Maghale Amuzeshe Modavem. *Journal of Rafsanjan University of Medical Sciences*, 22(6), 637-648.
- Buzan Tony. (2018). *Mind map mastery: the complete guide to learning and using the most powerful thinking tool in the universe*. London: Watkins.
- Farrand, Paul Andrew. (2002). The efficacy of the “mind map” study technique. *Medical Education*, 36(5), 426-431. Doi: 10.1046/j.1365-2923.2002.01205.x.
- Graham, Kim. Steel, Amie., & Wardle, Jon. (2022). Primary health care case management through the lens of complexity: an exploratory study of naturopathic practice using complexity science principles. *BMC Complement Med Ther*, 22(1), 1-14. Doi: 10.1186/s12906-022-03585-2.
- Hassan, Hassan Noor. (1987/1409). *Al-Taadobe maa Rasoul fi Zue Kitabe va Al-Sunah*. Umm Al-Qura University: Master's Thesis.
- Ibn Shaqrūn, Riḍwān. (1434AH/2012). *Akhlāq al-ijtimā'iyah al-bāniyyah fi Sūrat al-Hujūrāt*. Morocco: Al-Dār al-Bayḍā'.
- Jabra'īlī, Muḥammad and Colleagues (1397Sh/2018). Arzyābī Ta'thīr Estifādah az Nārmāfzār-i Tarsīm Naqshah-yi Zihnī (Freeplane) dar Ertiqā-yi Mahārat Ḥall-i Mas'alah-yi Dāneshjūyān. *Urmia University of Medical Sciences: Nursing and Midwifery*, 16(3), 171-176.
- Jād-Allāh, Vidād; Al-Ruqād, Hanā'. (1437AH/2015). Nazm al-Sayṭarah al-Dimāghiyyah wa 'Alāqatuh bi al-Ta'allum al-Munzam Dhātiyyan ladā Ṭalibat al-Ṣaff al-Thāmin fi 'Umān / al-Urdun. *An-Najah University Journal for Research in Humanities*, 29 (9), 1697-1736.
- Kulaynī, Muḥammad ibn Ya'qūb (1440AH/2018). Uṣūl al-Kāfi. 13th ed. Najaf: Dār al-Kutub al-Islāmiyyah.
- Majlisī, Muḥammad Bāqir. (1436AH/2014). *Biḥār al-Anwār* (3rd ed.). Qum: Mu'assasah al-Wafā'.
- Makārim Shīrāzī, Nāshir. (1373Sh/1994). *Tafsīr Nimūnih* (13th ed.). Najaf: Dār al-Kutub al-Islāmiyyah.
- Mesbahfar, Zohreh. Mohammadakhondi, Muhammad Shahab, & Mesbahfar, Alireza. (1400Sh/2021). Asarbakhshie Raveshe Motale Mobtani bar Naghshe Zehni bar Pishrafte Tahsili Darse Motaleate Ejtemaie Daneshamuzan. *Research in Teaching Social Studies*, 3(1), 9-29.
- Motamed Langroudi, Fereshteh., & Alaei, Fatemeh. (1401Sh/2022). Ensejame Darunie Sure Hojorat dar Tabyine Roayate Harime Khosusi bar Mabnaye Tahlile Mohtavaye Mazmuni. *Journal of Understanding Qur'anic Studies*, 1, 197-215.



- Muḥaqqiq Ardībīlī, Aḥmad ibn Muḥammad. (1436AH/2014). *Zubdat al-bayān fī ahkām al-Qurʿān* (3rd ed.). Tehran: Al-Maktabah al-Murtazawīyah li Iḥyāʾ al-Athār al-Jaʿfarīyah.
- Nāṣir, Majīd Badr (1438AH/2016). Lafẓ al-Akh fī al-Qurʿān al-Karīm: Dirāsah Dalālīyya. *Basra Research Journal*, 41 (3), 14-42.
- Qarāʾatī, Muḥsin. (1391Sh/2012). *Tafsīr-i Nūr* (23rd ed.). Tehran: Cultural Institute of Lessons from the Qurʿān.
- Rajae, Tahereh. Borumand, Muhammad Hussein, Heidari Mazraeakhond, Muhammad Ali. Haeri, Mahmoud., & Judavi, Amir. (1398Sh/2017). Naghad va Barrasie Araye Mofasseran dar Tabyine Shivehaye Tarbiate Akhlaghie Sure Hojorat. *Educational Doctrines in Quran and Hadith*, 5(2), 55-73.
- Salehinejad, Nasrin. Dortaj, Fariborz. Seif, Ali Akbar., & Farrokhi, Nurali. (1397Sh/2017). Asarbakhshie Amuzeshe Mobtani bar Narmafzare Chandresanei Sakhte Naghshe Zehni bar Sorate Pardazeshe etelaat dar Daneshamuzane Dokhtare Paye Hashtom. *Research in Academic and Virtual Learning*, 21, 9-22.
- Ṭabarsī, Abū ʿAlī. (1417AH/1995). *Majmaʿ al-Bayān*. Beirut: Al-Muʿassasah al-ʿIlmiyyah li al-Maṭbūʿāt.
- Tavousi, M. and zarezardini, A. (1400Sh/2022). Analysis of Sūrat al-Ḥujurāt based on the components of text coherence. *Stylistics Studies of the Holy Quran*, 5(2), 103-122.