

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

024-Surah An Nur.

Verses 30-31

Class notes

Our Objective

To be able to understand what Qur'an is saying in Arabic.

How to use these notes.

- ✓ Memorize word for word meanings of each word.
- ✓ Try to understand what the verse is saying.
- ✓ Read notes.
- ✓ Recite the verses in Arabic on the last slide.
Inshaa Allah you will see the difference.

Summary of An Nur from verse 1 to 29

1

- An Nur is a Madinian Surah. It was revealed after Ghazwa Mustalaq

3

- An Nur begins with the incident of A'isha (waqia ifk) which took place after Ghazwa Mustalaq.

4

- Instructions on etiquettes of entering houses, greetings.

تُبَدُّونَ وَمَا تَكْتُمُونَ ۚ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوْا

مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكٰ

لَهُمْ ۖ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۚ وَقُلْ لِلْمُؤْمِنَاتِ

30. This is a command from Allah to His believing servants, to lower their gaze from looking at things that have been prohibited for them.

Yaghuddu The word ghedd means to reduce, shorten or lower down something. Accordingly, ghedd basar is generally translated as 'lowering the gaze' or 'keeping it lowered'. But the Command of ghedd basar does not imply that the gaze should always be kept lowered. It only means to imply that one should restrain one's gaze and avoid casting of looks freely. That is, if it is not desirable to see a thing, one should turn the eyes away and avoid having a look at it

Men are being commanded to lower their gaze and guard their private parts in this verse

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ...

Tell the believing men to lower their gaze, and protect their private parts.

Ahadith

According to a Tradition related by Hadrat Buraidah, the Holy Prophet instructed Hadrat 'Ali: "O 'Ali, do not cast a second look after the first look. The first look is pardonable but not the second one." (Tirmizi;, Ahmad, Abu Da'ud)

Hadrat Jarir bin 'Abdullah Bajali says that he asked the Holy Prophet, "What should I do if I happen to cast a chance look?" The Holy Prophet replied, "Turn your eyes away or lower your gaze." (Muslim, Ahmad, Tirmizi, Abu Da'ud, Nasa'i)

Hadrat 'Abdullah bin Mas'ud quotes the Holy Prophet as having said: "Allah says that the gaze is one of the poisonous arrows of Satan. Whoever forsakes it, out of His fear, he will be rewarded with a faith whose sweetness he will relish in his own heart." (Tabarani).

. According to a Tradition related by Abu Umamah, the Holy Prophet said: "If a Muslim happens to glance at the charms of a woman and then turns his eyes away, Allah will bless his worship and devotion and will make it all the more sweet. ". (Musnad Ahmad).

Questions

What does it mean, when Qur'an commands us to not to look at other sex?
It means not to look at non mahrum men or women with lust.

What is the “zina” of eyes? It is to look at the opposite sex with lust.

What is the “suttr” (covering of body parts) of a man from a man?
It is from navel to knees.

Mention some exceptional cases when men or women are allowed to look at non mahrum men or women?

1. If a female doctor is not available a male doctor may examine a woman vice versa.
2. There is no harm in looking at a suspect woman when investigating a crime, or in the judge's looking at a female witness, who appears in the court,
3. An unintentional look is not counted as a sin.
4. When a man intends to marry a woman he is allowed to meet her and look at her.

Ahadith

Mughirah bin Shu'bah has stated,. "I wanted to marry in a certain family. The Holy Prophet asked me whether I had seen the girl or not. When I replied in the negative, he said: `Have a look at her; this will enhance harmonious relationship between you two'." (Ahmad, Tirmizi, Nasa...)

According to a Tradition related by Abu Hurairah, a man wanted to marry in a family of the Ansar. The Holy Prophet asked him to have a look at the girl, for the Ansar usually had a defect in their eyes. (Muslim, Nasa'i, Ahmad).

According to Jabir bin 'Abdullah, the Holy Prophet said: "When a person from among you wants to marry a woman, he should have a look at her to satisfy himself that there is some quality in the woman which induces him to marry her. " (Ahmad, Abu Da'ud).

لَكُمْ ۖ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣١﴾ وَقُلْ لِّلْمُؤْمِنَاتِ

يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ

Zeenutt: "Adornment" includes attractive clothes, ornaments and other decorations of the head, face, hand, feet, etc. which the women usually employ, and is expressed by the modern word 'make-up'.

31 The Commandments of restraining the gaze for women are the same as for men. They should not glance intentionally at the other men, and if they happen to cast a chance look, they should turn their eyes away; and they should abstain from looking at the satar of others.

Satar of a woman. The female satar with respect to men is the entire body, excluding only the hand and the face, which should not be exposed before any other man, not even the brother and father, except the husband. The woman is not allowed to wear a thin or a tight fitting dress which might reveal the skin or the outlines of the body.

Questions

Is "Zeenutt" (adornment) halaal? Zeenutt is halaal but to use it in the wrong place is haraam.

What is the "Zeenutt" ? It is anything that makes one look attractive or beautiful.

What is the difference between satar and pardah?

Satar and purdah are two entirely different things. Sanctity of satar is such that it cannot be violated even before the mahram males like the father, brother, etc. As for purdah it is over and above satar which is meant to segregate women from non mahram males; the discussion here relates to the Commandments of purdah and not of satar.

What does ... إِلَّا مَا ظَهَرَ مِنْهَا mean?

It means not to show off their adornment except that which is apparent, means, they should not show anything of their adornment to non-**Mahram** men except for whatever it is impossible to hide.

There is a world of difference between "displaying something" and "its becoming displayed of itself." The first implies 'intention' and the second 'compulsion' and a state of helplessness.

بِخُمْرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۚ وَلَا يُبْدِينَ زِينَتَهُنَّ

إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ

أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ

Khamr means something that covers the brain—makes one unconscious. Khamr and khimar have the same root.

Khumur (veils) is the plural of Khimar, which means something that covers, and is what is used to cover the head. This is what is known among the people as a veil.

31. This verse gives a list of all of these are a woman's close relatives whom she can never marry (**Mahram**) and it is permissible for her to show her adornments to them, but without making a wanton display of herself.

بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا

مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولِي الْأَرْبَةِ

مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ

12. ... أَوْ نِسَائِهِنَّ ...

... their women, means that she may also wear her adornment in front of other Muslim women, but not in front of the women (Jewish and Christian women), lest they describe her to their husbands.

List of Mahram:

1. Husband
2. Father and forefathers
3. Father in law
4. Son and grandsons.
5. Sons and grandsons of ones husband.
6. Brothers and step brothers.
7. All mahram in nasb are also mahram in raza'utt.
8. Nephews and their children.
9. Slave girls.
10. **Tabi`in** among men who do not have desire, such as hired servants and followers who are not at the same level as the woman and are feeble-minded and have no interest in or desire for women. Ibn Abbas said, "This is the kind of person who has no desire."
11. Children, so young they do not understand anything about women or their **`Awrah** or their soft speech or their enticing ways of walking and moving.

Ahadith

The Messenger of Allah said:

لَا تُبَاشِرِ الْمَرْأَةَ الْمَرْأَةَ فَتَنْتَعَتَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا

No woman should describe another woman to her husband so that it is as if he is looking at her.

It was recorded in the Two **Sahihs** from Ibn Mas`ud.

It was recorded in the Two **Sahihs** that the Messenger of Allah said:

إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ

Avoid entering upon women.

It was said, "O Messenger of Allah, what do you think about the male in-laws!"

He said:

الْحَمَوُ: الْمَوْتُ

The male in-law is death.

بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا

النِّسَاءِ سَوَاءٌ لَا يَضُرُّ بَنَ بِأَرْجُلِهِنَّ لِيَعْلَمَ مَا يُخْفَيْنَ مِنْ

مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْأَرْبَةِ

زَيْتَتِهِنَّ ۖ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ

مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ

لَعَلَّكُمْ تَفْلَحُونَ ﴿٣٧﴾ وَأَنْكِحُوا الْأَيَّامَ مِنْكُمْ وَالصَّالِحِينَ

Etiquettes of Women walking in the street.

During **Jahiliyyah**, when women walked in the street wearing anklets and no one could hear them, they would stamp their feet so that men could hear their anklets ringing. Allah forbade the believing women to do this.

Women are also prohibited from wearing scent and perfume when they are going outside the home, lest men should smell their perfume.

Women are also forbidden to walk in the middle of the street, because of what this involves of wanton display.

سُورَةُ النُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوجَهُمْ ۚ
 ذَٰلِكَ أَزْكٰى لَهُمْ ۖ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُوْنَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ
 يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ
 زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُجُوْبِهِنَّ
 وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ
 آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ هُنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ
 أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ هُنَّ أَوْ
 بَنَاتِ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ
 أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ
 الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ
 وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا
 إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
[البقرة: 127]

*May Allah forgive me if I have made any mistakes or have given
any false information.*