



024-Surah An Nur.

Verses 32-34

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.

لَعَلَّكُمْ تَفْلِحُونَ ﴿٣١﴾ وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ

All ways that lead to adultery have been forbidden in Islam. Verse 32 is a command to marry.

مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۖ إِنْ يَكُونُوا فُقَرَاءَ يُعْزِمُوا

اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾ وَلَيْسَتْ عَفِيفٌ

The word **Al-Ayama**, the plural form of **Ayyim**, is used to describe a woman who has no husband and a man who has no wife, regardless of whether they have been married and then separated, or have never been married at all.

The auliya should take necessary interest in the matter of marriage. Marriage is a Sunnah of the Prophet (pbuh). The Prophet (pbuh) did not give Uthman Bin Maloon permission to stay away from marriage.

Marriage is another way of controlling zina (adultery) in society.

.....إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

If they be poor, Allah will enrich them out of His bounty. And Allah is All-Sufficient, All-Knowing.

This does not mean that Allah will certainly bestow wealth on anybody who marries. The intention is to discourage a calculative approach. This instruction is both for the parents of the girl and of the boy. The former should not reject a pious and virtuous suitor merely because he happens to be poor. Similarly the boy's parents should not go on postponing his marriage because he is not yet a full earning member or is not yet earning sufficiently. Very often the marriage itself becomes the cause of improving straitened circumstances. The wife helps to control the family budget, or the husband starts to exert himself more to meet the new challenges and responsibilities. The wife can also earn to supplement the family budget. Then, who knows what the future holds in store for him. Good times can change into bad times and bad into good. One should therefore refrain from being too calculative in this regard.

Ahadith

The Prophet said: O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him. (This was recorded in the Two **Sahihs** from the **Hadith** of Ibn Mas`ud.)

Narrated Abu Hurayrah that the Messenger of Allah said:
There are three whom it is a right upon Allah to help:
one who gets married seeking chastity;
a slave who makes a contract with his master with the aim of buying his freedom; and one who fights for the sake of Allah.
(This was recorded by Imam Ahmad, At-Tirmidhi, An-Nasa'i and Ibn Majah).

Questions

Is marriage fard or sunnah? It is fard on those who have the proper means to support a wife, otherwise it is a sunnah.

Is there any group of people who are exempted from marriage? There are some people for whom it is allowed actually recommended not to marry such as a person who has a disease which may be transmitted to the wife or husband if he gets married. Also a person who has some physical weakness. People who want to dedicate their life to Deen or those who are inclined to worship are also exempted from marriage. Two prominent figures from history who did not marry are Imam Bukhari and Khateeb Bughdadi.

What does Saliheen mean in verse 32? It means righteous people and it can also mean those who have the means to marry. In case of a slave it is the duty of his master to get him/her married.

اللَّهُ مِنْ فَضْلِهِ ۖ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝ وَلْيَسْتَعْفِفِ

الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ

فَضْلِهِ ۖ وَالَّذِينَ يَدْتَعُونَ الْكِتَابَ مِمَّا مَلَكَتْ

We don't see any slavery today but it was very common in the time of the Prophet (pbuh). Islam discourages slavery. But like alcohol and adultery, slavery is not haraam in Islam. And Islam has rules for slaves and also it encourages freedom for slaves.

V33. This is a command from Allah to those who do not have the means to get married: they are to keep themselves chaste and avoid unlawful things

Mukatabat as a term means a deed of emancipation between the owner and the slave entitling the latter to earn his or her freedom after payment of an agreed sum of money in a certain period. This is one of the methods laid down in Islam for the slaves to attain their freedom. It is not essential that the slave must always pay in cash; he can also earn his freedom by rendering some special service to the owner, provided that both the parties agree. Once the agreement is signed, the owner is not entitled to put any obstacles in the way of the slave's freedom.

فَضْلُهُ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ

أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَآتُوهُمْ

مِنْ مَّالِ اللَّهِ الَّذِي أَتَاكُمْ وَلَا تُكْرِهُوا فَتِيكُم

This Command is general and is addressed to the common Muslims and the Islamic government.

There are traditions to confirm that the Companions used to remit a sizeable amount of the emancipation money to their slaves.

"Good" implies three things:

(a) The slave must be capable of earning his emancipation money through hard work and labour

(b) He should be honest, truthful and reliable for the purposes of the agreement

(c) The owner should make sure that the slave has no immoral trends and does not harbour feelings of enmity against Islam or the Muslims, nor should there be any apprehension that his freedom might prove harmful to the interests of the Muslim society. It should be noted that such precautions were absolutely necessary in the case of the prisoners of war taken as slaves.

Hadrat 'Ali used to remit a quarter of the amount and exhorted others also to do the same. (Ibn Jarir)

Ahadith

Holy Prophet once said: "O young men, whoso among you can afford to marry, he should marry, because this will be a means of restraining the eyes from casting the evil look and of keeping one pure and chaste, and the one who cannot afford, should fast, because fasting helps cool down the passions." (Bukhari, Muslim).

Questions

What are some of the things that we learn from verses 32 and 33?

Islam encourages marriage (nikah) as it keeps one safe from adultery. The commands in verses 32 and 33 are for both free men and women and the slaves. Anyone who has the means must marry and one who does not have means should fast.

v33 وَلَيْسَتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ...

Who are “alaadheen” in this verse? The the slave men or women.

What is the condition for freedom from slavery? It is that the slave should have a good character. Umm e Waraqa was a very pious sahiba. She made a pact with her slave that he would be free when she dies. The slave killed her. Also the slave who seeks freedom should have skills. It may be that after freedom from his master the slave goes out in the world and starts begging or stealing as he has no skills and cannot earn money.

What is the wisdom behind Islam not freeing all slaves? If all slaves were given freedom most of them would not have any place to go to, no shelter, no skills to work on their own, no earning. They would then become a great burden on the society and rulers of that time. Wallahu alam

مَنْ مَالِ اللَّهِ الَّذِي أَشْكُمُ وَلَا تَكْرَهُوا فَتَيِّبِكُمْ

عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ

الدُّنْيَا وَمَنْ يُكْرِهْنَنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ

Al fata-u: youth: prime: al fata: young man:
later this word also came to mean slave:
whether he be young or old or of any age:
fatan means slave and fattaat means slave
Woman

مَنْ مَالِ اللَّهِ الَّذِي أَتَاكُمْ ...

One should always keep in mind that what one has is from Allah (swt) and when one gives one gives from what Allah (swt) has given him. Here Allah (swt) commands us to give to our slaves.

Among the people of the Jahiliyyah, there were some who, if he had a slave-girl, he would send her out to commit **Zina** and would charge money for that, which he would take from her every time.

When Islam came, Allah forbade the believers to do that. Abdullah bin Ubayy bin Salul had slave-girls whom he used to force into prostitution so that he could take their earnings and because he wanted them to have children which would enhance his status.

Slavery

- Before the advent of Islam, Arabia as well as the outside world abounded in all kinds of slaves. The entire social and economic structure of society depended more on slave labour than on servants and wage-earners.
- The first question before Islam was to tackle the problem of the hereditary slaves, and secondly, to find a solution to the entire problem of slavery for all times to come.
- In tackling the first problem, Islam did not abruptly abrogate the ownership rights in respect of the hereditary slaves as it would have completely paralyzed the entire social and economic system, and involved Arabia in a far more destructive civil war than the one fought in America, leaving the problem where it was as it is in America, where the Negroes are still facing humiliation and disgrace.
- Islam did not follow any such foolhardy policy of reform. Instead it generated a great moral movement for the emancipation of slaves and employed inducements, persuasions, religious injunctions and legal enactments to educate and motivate the people to free the slaves voluntarily for earning their salvation in the Hereafter, or as expiation of their sins as enjoined by Islam, or by accepting monetary compensation.

.....Slavery

- To set the pace the Holy Prophet himself freed 63 slaves.
- One of his wives, Hadrat 'A'ishah, alone freed 67 slaves.
- The Holy Prophet's uncle, Hadrat `Abbas, freed 70 slaves. Among others, Hakim bin Hizam freed 100 slaves,
- 'Abdullah bin 'Umar 1,000,
- Zulkal'a Himyari 8,000,
- and 'Abdur Rehman bin 'Auf 30,000.
- The other Companions among whom Hadrat Abu Bakr and Hadrat 'Uthman were prominent also set a large number of slaves free.

Ahadith

Abu Mas'ud `Uqbah bin `Amr says that the Holy Prophet forbade the people to take prostitution earnings. (Sihah Sitta and Ahmad).

Rafi' bin Rifa'ah Ansari has reported the same Command in clearer words. He says: "The Prophet of Allah prohibited us from accepting anything from the earnings of a slave girl except that which she earned through manual labour, such as (and he indicated this with his hand) baking bread, spinning cotton or carding wool or cotton." (Musnad Ahmad, Abu Da'ud).

غَفُورٌ رَّحِيمٌ ﴿٣٣﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ

وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً

لِّلْمُتَّقِينَ ﴿٣٤﴾ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۖ مِثْلُ

Ayatim mubayyinaat.. means in the Qur'an there are **verses** which are clear and explain matters in detail.

Mathalam minalladheena .means means, reports about the nations of the past and what happened to them when they went against the commandments of Allah.

Mawi'zatun.. meaning and an admonition, for

لِّلْمُتَّقِينَ (٣٤) ...

for those who have **Taqwa**. meaning, for those who remember and fear Allah.

This verse is not only connected with the verse immediately preceding it but with the entire discourse right from the beginning.

Verse 34 and its connection with the preceding verses from 1 to 33

This verse is not only connected with the verse immediately preceding it but with the entire discourse right from the beginning.

"Revelations giving clear guidance" are those verses which:

- (1) state the law concerning Zina, Qazf and Li an.
- (2) forbid the believers to marry impure men or women,
- (3) prohibit the slandering of chaste people and propagating indecencies in society,
- (4) lay stress on men and women to restrain their gaze and guard their private parts,
- (5) prescribe the limits of purdah` for women,
- (6) disapprove of the marriageable people's remaining unmarried,
- (7) lay down the rule for slaves to earn their freedom through written agreements,
- (8) ban prostitution to purify society.

....**Verse 34** and its connection with the preceding verses from 1 to 33

... After all these commands and instructions, a warning is being given that now if the people violated these instructions it would only mean that they wanted to meet with the same doom as had been the lot of the wretched communities before them, whose stories have been related in the Qur'an itself. There could probably be no severer warning at the end of an edict. But it is a pity that a people who profess to be believers, and recite the holy Qur'an and hold it sacred, yet continue to defy and violate its provisions in spite of the severe warning.

بِسْمِ اللَّهِ
الرَّحْمَنِ
الرَّحِيمِ

سُورَةُ النُّورِ

Verses 32-34

وَأَنكِحُوا الْأَيْمَىٰ مِنكُمُ وَالصَّالِحِينَ مِن عِبَادِكُمْ وَإِمَائِكُمْ إِن
يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٣٢﴾
وَلَيْسَتَعَفِيفُ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ
وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُم فَكَاتِبُوهُمْ إِنْ
عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَءَاتُوهُمْ مِّن مَّالِ اللَّهِ الَّذِي ءَاتَاكُم وَلَا
تُكْرِهُوا فَتِيَّتَكُمْ عَلَى الْبِغَاءِ ۚ إِن أَرَدْنَ تَحَصُّنًا لِّبُتْغُوا عَرْضَ الْحَيَوةِ
الدُّنْيَا وَمَن يُكْرِهِنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرِهِنَّ غَفُورٌ رَّحِيمٌ
﴿٣٣﴾ وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ ءَايَاتٍ مُّبِينَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا
مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾ اللَّهُ نُورُ السَّمَوَاتِ

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.*