

Sūratun-Nūr - [18-23]

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

	<i>The āyah in Arabic</i>	<i>The practical directive in Arabic</i>	<i>The meaning of the āyah in English</i>	<i>The practical directive in English</i>
1.	(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ؕ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ) (24:27)	لا يحقّ لمسلم أن يدخل بيت أحدهم قبل أن يستأذن بقرع الجرس ونحوه ثلاث مرات فإن أذن له دخل مسلماً عليهم بتحية الإسلام وإن لم يؤذن له رجع.	“O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded.” (24:27)	It is not permissible for a Muslim to enter someone’s house without asking permission by ringing the bell or its like and asking permission three times. If he is permitted to enter, he enters greeting them with the greeting of Islam, but if he is not given permission, he returns.
2.	(قُلْ لِّلْمُؤْمِنِينَ بَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ؕ ذَٰلِكَ أَرْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ) (24:30)	أمر الله بغضّ البصر عما حرّم علينا النظر إليه كالنظر لغير المحارم من النساء الأجنبيات .	“Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.” (24:30)	Allah commands us to reduce some of our vision from looking at something forbidden.

3. (وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ خُبُوبِهِنَّ ۗ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَىٰ الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۗ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۗ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ)

(24:31)

الحجاب فرض على كل امرأة في سن البلوغ، فيجب عليها أن تستر جسدها كاملاً بملابس لا تصف ولا تشف إلا الوجه والكفين. وتستطيع المرأة أن تكون بلباس البيت دون الحجاب أمام الزوج والأب والإبن وأبو الزوج وابن الزوج والأخ وابن الأخ وابن الأخت وعموم النساء والأطفال الصغار.

“And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.”

(24:31)

Hijab is obligatory on every woman who reaches the age of puberty. She must cover her entire body except for the face and the hands, Her clothes must be wide and loose enough to conceal her body shape, and thick enough to not reveal it. A woman can be dressed in her house without the veil in front of her husband, father, son, father-in-law, son-in-law, brother, nephew, all women, and young children.

<p>4.</p>	<p>(وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ) (24:32)</p>	<p>يستحب الزواج عموماً للمسلم والمسلمة إحصاناً لهم وحرصاً على العفة والسلامة.</p>	<p><i>“And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.”</i> (24:32)</p>	<p><i>Marriage is generally desirable for a Muslim man and a Muslim woman to preserve their chastity and protect their modesty and safety.</i></p>
<p>5.</p>	<p>(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهْرِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ) (24:58)</p>	<p>على أولياء الأمور أن يعلموا أبناءهم الصغار دون سن البلوغ الاستئذان قبل الدخول على آبائهم (في غرفتهم الخاصة) تحديداً في ثلاثة أوقات : في الليل عند نومهم وفي وقت الظهيرة عند استراحتهم في غرفتهم الخاصة وما بعد صلاة العشاء عند ذهابهم للاستعداد للنوم. فإذا ما أصبح الأطفال في سن البلوغ وجب عليهم الاستئذان على والديهم في كل وقت.</p>	<p><i>“O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise.”</i> (24:58)</p>	<p><i>Parents should teach their young children who are under the age of puberty to ask permission before entering their parents’ room, specifically at three times: at night when they sleep, at noon when they nap, and after ‘isha prayer when they get ready for bed. If children reach puberty, they must seek permission of their parents at all times.</i></p>

<p>6.</p>	<p>(وَأَقْوَعُ عَدُوِّ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَّبِعَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ) (24:60)</p>	<p>المرأة الكبيرة الطاعنة في السن لا جناح عليها أن تتخفف من الحجاب أمام الرجال الأجانب إن لم يكن في نيتها التزين ولكن التعفف والحجاب أولى لها.</p>	<p><i>“And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing.” (24:60)</i></p>	<p><i>There is no blame on the elderly woman, who is very old, to reduce the veil in front of non-mahram men, if her intention is not to be adorned before them. However, if she wants to keep her chastity and refrain from doing that and wear proper hijab it would be better for her.</i></p>
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