

## Lesson One

### Social Media: good conduct and manners (Sūrat An-Nūr: verses 27-31)

**This lesson  
teaches me to:**

1. Recite the holy verses observing the rules of recitation
2. Interpret the meaning of the vocabulary of the holy verses
3. Identify the preventive measures against adultery
4. Explain the steps that control entering the houses of other people
5. Infer the benefits of lowering one's gaze to the individual and society
6. Make sure of adhering to the values incorporated in the holy verses



**I take the initiative to learn**

Man is by nature a social entity, who loves to establish relations and engage in transactions with others. Visits represent a means by which man realizes the need to establish relations with others. Although visiting relatives, neighbors and friends effectively contributes to strengthening the ties of amity and cooperation and disseminating affinity among people, sometimes they thrust a burden on the host, or cause embarrassment. This may lead to severing ties between people. In order that visits achieve their noble goals, Islam has legislated manners to govern the practice of visiting.

### In cooperation with my group:

- ◆ We investigate the greatest possible number of visit types.
- ◆ We choose three types of visits and determine the most suitable time to make them.

**Visiting relatives, neighbors ,friends ,condolence and congratulation.**

1. **Sick people : according to the doctor's recommendations .**
2. **Relatives ,neighbors &friends : according to their time.**
3. **Congratulations: in the Wedding party.**

### **Illuminations**

Allah's Messenger, peace be upon him, said: "Whoever visits a sick person or visits his brother for the sake of Allah, a heavenly caller will announce: May you be blessed, may your walking be blessed, and may you dwell in a residence of Paradise!"

(Narrated by  
al-Tirmidhī)



## سورة النور 27-31

قَالَ تَعَالَى: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (٢٧) فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾



27. O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly).

28. If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do.

29. It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: And Allah has knowledge of what ye reveal and what ye conceal.

30. Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do.

31. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss. (Sūrat An-Nūr)



**I understand the significance of the verses:**

### Preventive measures to deter committing adultery:

Methods organizing communication between people increase cooperation and understanding, maintain relations and interests save community from conflicts and hinder the spread of crime. Therefore, the verses specified some controls and basic measures that guarantee the continuity of sound relations between members of society and deter crime and its motivational factors. These measures include:

## I leran the meaning of the vocabulary of the Qur'anic verses:

Vocabulary item	Meaning
تَسْتَأْنِسُوا -tasta'nisū (have asked permission)	Aksed to be allowed in
أَزْكَى -'azká (greater purity)	Purer and cleaner
يَغْضُوا -yaghḍudna (lower their gaze)	Not to look at women who are marriageable to them
بِخُمْرِهِنَّ -Bikhumurihinna (their veils)	A head cover
وَلَا يُبْدِينَ - wa Lā Yubdīna (and not display)	Intentionally expose their beauty
جُيُوبِهِنَّ -Juyūbihinna (their bosoms)	Cleavage- the hollow between a woman's breasts
لِبُعُولَتِهِنَّ -Libu'ūlatihinna (their husbands)	The Arabic word 'bu'ūlatihinna' is a synonym phrase to 'their husbands'
غَيْرِ أُولِي الْإِرْبَةِ -Ghayri 'Ūlī Al-'Irbati (free of physical needs)	Deprived of sexual desire

**My Notes**



## First: asking permission when entering the house of others:

One of the greatest blessings bestowed by Allah on man is the blessing of having an abode. Allah, glory be to Him, mentioned this favor in connection with the sons of Adam:

﴿وَاللّٰهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا ۖ﴾ (النحل 80)

80. Wa Allāhu Ja'ala Lakum Min Buyūtikum Sakanāan....

“It is Allah Who made your habitations homes of rest...” (Sūrat An-Nahl: 80)

A house is called a ‘home of rest’ because it is the place where quietude and tranquility emanate. The wisdom of Sharia associated houses with sanctuary; it is prohibited to enter houses unless the owners of the house grant the visitor permission in order to preserve privacy. This is acknowledged by all norms and laws. What is intended here is to ask permission to enter a place which is not owned by the person asking for permission. The holy verses used ‘permission’ (ist’inas in Arabic) to imply a gentility in asking to be allowed in. The Arabic word ‘ist’inas’ indicates stirring a feeling of mutual empathy, which gives the host a chance to prepare for receiving his guest. In this way, the guest is not going to be a burden on the owner of the house or to cause embarrassment. Permission is to be asked three times with intervals sufficient for the response of the owner of the house. In this particular junction, there are two states:

First: no one is in the house and hence it is not permissible to enter it while its occupants are not present unless a prior permission is granted.

Second: the owners of the house are present. And here there are also two states:

1. The owners permit entry and hence the guest salutes them and enters
2. They do not permit the guest to enter (either explicitly or by refraining from responding) and in this case the guest has to go back.

It is preferable to ask permission when entering places other than residents, such as hospitals, schools, clubs, malls and groceries where people have benefits or interests. This leaves a good impression on those in charge of these places. The exception to this is public places that charge entrance fees. It is not permissible to enter these places without being given permission; paying the prescribed fee is permission in effect.

It is narrated that a man asked the Prophet, peace be upon him: “Should I seek permission to enter my mother’s room?” The Prophet answered ‘Yes’. The man said ‘But she has no one to serve her except me. Should I ask permission whenever I enter her room?’ The Prophet said: ‘Would you like to see her naked?’ The man replied ‘No’. The prophet said: ‘Then ask for her permission before entering’.

(Narrated by Al Baihaqi)

## I explain:

the rule as regards insistence on entering the houses of others when permission is not given in the light of the words of Allah, glory be to Him:

﴿وَإِنْ قِيلَ لَكُمْ اذْجِعُوا فَارْجِعُوا﴾

... 'In Qīla Lakum Arji`ū Fārji`u...

“...if ye are asked to go back, go back...”

**Not possible.**

## I mention:

three emergencies in which a Muslim is permitted to enter residents without being given permission.

1. **Relief a request from someone for a help.**

2. **To save the house and its people from a big damage coming from a thief or an enemy**

3. **Natural disaster such as fire or earthquake**

## I think and infer:

two characteristics of someone who is always keen on asking permission before entering a place.

★ 1. chastity . 2. purity of heart 3. modesty. 4- Piety.





## I expect:

sinful consequences attendant on entering the houses of others without asking for permission.

1. **Look at the secrets of houses, doubts and mistrust of those who entered without permission.**
2. **Violating sanctities and Spread temptation In the community.**
3. **Look at the people 's own matters and privacy .**

## I infer the significance:

Scholars differentiated between the rule of asking for permission and saluting in the words of Allah, glory be to Him:

﴿حَتَّى تَسْأَلُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا﴾

Ĥattá Tastaʾnisū Wa Tusallimū `AláʾAhlihā...

“...until ye have asked permission and saluted those in them...”

They said permission is obligatory whereas saluting is recommendable (mustahab). What is the significance of this?

**Because the permission at entry is prescribed in order to save the privacy of people, but saluting is to spread love and familiarity. And leave the permission may entail the exposure of the bounds, but leaving saluting does not entail it**



## Second: lowering one's gaze and guarding one's modesty

Allah, Glorified and Sublime be He, commanded men and women to 'lower their gaze and guard their modesty' as regards persons marriageable to them, as well as everything that stirs lust. This is so because 'lowering one's gaze' is a means of 'guarding one's modesty'; it is a means of purifying the self from the whisperings of the devil and of attaining to greater purity for believers in this worldly life and in the Hereafter. Also, a forbidden gaze is, as it were, a weapon of the devil that Sharia has warned us against because of its consequent hazards that might sometimes lead to committing adultery, in addition to distracting one from one's duties and from things that are of benefit to one.

### Linking:

I find a link between the verse commanding 'asking permission' and the verse commanding 'lowering the gaze'.

**Asking permission was made for the sake of lowering the gaze and keeping people's privacy.**

## I discuss:

Allah, glory be to Him, says:

﴿قُلْ لِلْمُؤْمِنَاتِ يَغْضُؤْنَ مِنْ أَبْصَارِهِمْ﴾

Qul Lilmu'uminīna Yaghuḍḍū Min 'Abṣārihim

“And say to the believing women that they should lower their gaze...”

What are the hazards of the forbidden gaze to the individual and society?

Hazards of the forbidden gaze to the individual	Hazards of the forbidden gaze to the society
<b>Heart corruption and illness</b>	<b>Spread of enmity and hatred in society.</b>
<b>Falling into sins.</b>	<b>Threatens cohesion and the unity of the society.</b>



### I infer:

the wisdom behind combining ‘lowering the gaze’ and ‘guarding modesty’ in the words of Allah, glory be to Him:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾

Qul Lilmu’uminīna Yaghuḍḍū Min ‘Abṣārihim Wa Yahfaẓū Furūjahum

“ Say to the believing men that they should lower their gaze and guard their modesty...”

**Because the forbidden gaze is an introduction to adultery and lowering the gaze is the most important way of guarding modesty against adultery.**

### I explain:

the fact that the divine command is said in a plural form ‘they should lower’ (Yaghuḍḍū)

**The Divine command came to men and women together because it is a common responsibility**

## I identify:

the similarity between His words, **glory be to Him:**

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ﴾

Qul Lilmu'uminīna Yaghuḍḍū Min 'Abṣārihim Wa Yaḥfaẓū Furūjahum Dhālika Ḥazkā Lahum

“Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them...”

And His words, **glory be to Him,**

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ﴾. (الأحزاب 53)

... Wa 'Idhā Sa'altumūhunna Matā'aan Fās'alūhunna Min Warā'i

Ḥijābin Dhālikum 'Aṭharu Liqulūbikum Wa Qulūbihinna...

53. “...And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs...” (Sūrat Al-'Aḥzāb)

(Sūrat Al-'Aḥzāb: 53)

**Both are purity for the heart and preservation for the soul from sins.**



## I identify:

The significance of

His words, **glory be to Him:**

﴿وَيَحْفَظُوا فُرُوجَهُمْ﴾

Wa Yaḥfaẓū Furūjahum

(guard their modesty..." (Masculine..."

And His words, **glory be to Him:**

﴿وَيَحْفَظْنَ فُرُوجَهُنَّ﴾

Wa Yaḥfaẓna Furūjahunna

(guard their modesty..." (Feminine..."

1. Guarding 'modesty' against adultery

2. Guarding 'modesty' against the gaze of others

3. ...**That the Muslim is required to control the instincts.**.....

4. ....

### **Third: forbidding women to display their adornments to people other than their unmarriageable kins (maharim):**

Allah, Glorified and Sublime be He, has forbidden women to display their adornments to people other than than their unmarriageable relatives (maharim). Allah, glory be to Him, excluded the kind of adornment which is difficult to conceal. In order to perform some tasks, women need to expose their hands or unveil their faces to mingle and deal with people.

Adornments are things that women use in pursuit of beautification such as jewellery or kohl or henna. They are divided into two kinds:

First: hidden adornment- (such as bracelets, necklaces and earrings) it is not permissible to display hidden adornment except to the husband, unmarriageable kins and those mentioned in the holy verse.

Second: displayable adornment- (except what must ordinarily appear) this is any kind of adornment that is impossible to conceal as adornment of the face and the hands (rings, kohl and dye).

The verse commands women to veil all their bodies except the face and the hands in the presence of men marriageable to them. As for unmarriageable kins, such as sons and brothers, women can wear ordinary clothings in their presence. The verse also prohibits women to deliberately make gestures to attract attention to their adornments even if they were concealed under clothings.



## Of lead interpretations (hermeneutics)

Allah, glory be to Him, says:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ﴾

.... Wa Tūbū 'IlāAllāhi Jamī'āan ḲAyyuhā Al-Mu'uminūna...

“...And O ye Believers! turn ye all together towards Allah...”

Wa Tūbū (turn ye all- meaning ‘repent’ ‘show repentance’) is a command. People do not differ on the fact that ‘repentance’ is obligatory and on that it is an individual duty. This has been discussed in “Sūrat An-Nisā” and other Qur’anic chapters and there is no need to repeat that here. The embedded significance here is ‘show repentance to Allah’ as your records are free of absent-mindedness as to, and negligence of, performing the rights due to Allah, glory be to Him. Do not abandon the practice of repentance in all circumstances.

### I reflect and explain:

The words of Allah, glory be to him:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

...Wa Līadribna Bikhumurihinna ‘Alā Juyūbihinna...

“...draw their veils over their bosoms...”

indicate the specifications of the veil (hijab) of Muslim women. Describe this veil.

**To be a cover for the head, neck and chest.**

### I explain:

the fact that the verse does not mention paternal and maternal uncles a woman is permitted to display her adornments in their presence.

**The verses focused on those who frequently enter the house of the family**

### I discuss and expect:

in cooperation with my classmates, the wisdom behind mentioning the parents of the husband before the sons of the wife as regards displaying adornments in their presence according to the sequence in the verse.

### I explain:

the wisdom behind permitting women to display their adornments in the presence of the following categories:

a woman's branches and origins (father, brother, son)	<b>Avoiding the embarrassment and hardship for the large entry of them because of cognation.</b>
the slaves whom their right hands possess (mulk al-yameen- slave woman)	<b>Not to be embarrassed and uncomfortable because of their frequent reluctance to serve</b>
male servants free of physical needs	<b>Raise hardship for women with the safety of touched Lust for them</b>
small children	<b>As their minds are free from lust of women.</b>



## I deduce:

in Islam mixing between men and women is permissible, but with controls, including:

- a. It takes place without seclusion and in public places.
- b. It does not cause social or moral damage.

I deduce other controls on permissible interaction between the sexes from the following verses:

\*\*Allah, glory be to Him, says:

﴿قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ﴾

Qul Lilmu'uminīna Yaghuddū Min 'Abṣārihim

“Say to the believing men that they should lower their gaze...”

According to the practice of the chain of transmission, Al Tabari reported that Al Mu'tamir narrated that his father said a woman made two silver anklets, tied them to her leg and tied a stem beneath the two anklets on her leg. She passed by a group of men and stamped the ground with her feet. The anklets fell on the stem and a sound issued forth. Thus this verse was revealed.

## **Commitment of lowering gaze.**

\*\*Allah, glory be to Him, says:

﴿وَلَا يُبْدِيْنَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

...Wa Lā Yubdīna Zīnatahunna 'Illā Mā Ḥāhara Minhā Wa Līadribna Bikhumurihinna 'Alā Juyūbihinna...

“...that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms...”

## **Obligate in the lawful dress**

\*\*Allah, glory be to Him, says:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ﴾

Wa Lā Yadribna Bi'arjulihinna Liyu'lama Mā Yukhfīna Min Zīnatihinna

they should not strike their feet in order to draw attention to their hidden ornaments

## **Not to draw the attention**

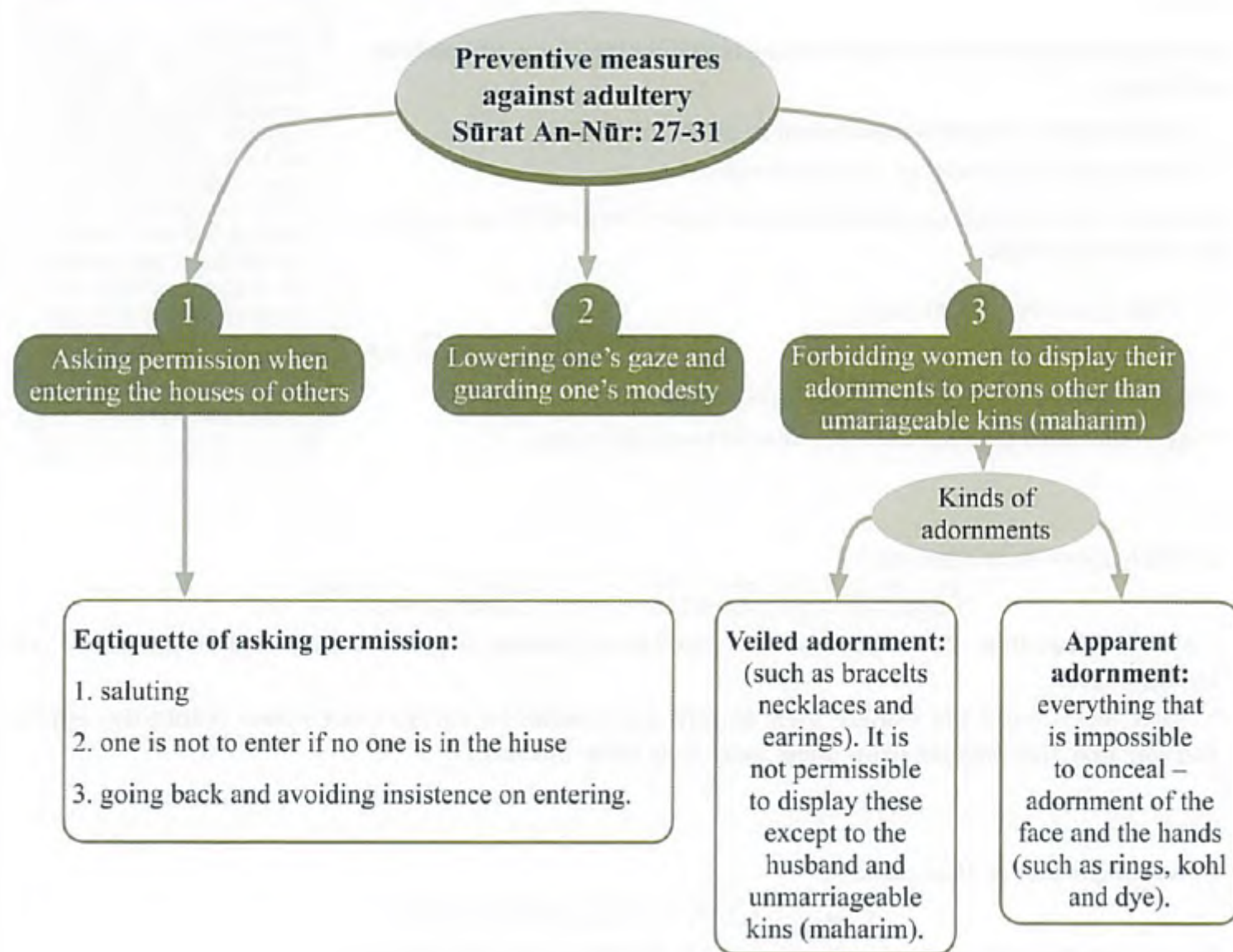
## I reflect and answer:

Allah's Messenger, peace be upon him, said: "No man should meet with a woman in seclusion" (Narrated by Al Bukhari and Muslim). A forbidden seclusion (khalwa) means a man meeting privately with a free, strange (ajnabiya) woman (a woman he is permitted to marry) at a place away from the sight and hearing of people.

What are the hazards of meeting privately with a strange woman?

**Misrepresentation / Contravention of Sharia / Fall into obscene**





## Student Activity

I answer by myself:

♦ **First:** I infer two benefits to the individual of those attached to lowering one's gaze:

**A way to guard one's modesty and to purify the soul from the devilish prompting.**

♦ **Second:** explain the meaning conveyed by the possessive pronoun 'their' ('min') in the words of Allah, glory be to Him,

﴿يَغُضُّوا مِنْ أَبْصَارِهِمْ﴾

(Yaghuḍḍū Min 'Abṣārihim ) (lower their gaze):

**What is intended is to turn away from what is haraam and to limit it to what is permissible**

♦ **Third:** identify the holy verse signifying that repentance is open to those who seek success in worldly life as well as the Afterlife:

( وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ )

♦ **Fourth:** Identify in the two verses (30-31) the preventive measures that deter committing adultery:

**Lowering one's gaze and guarding one's modesty**

**Forbidding women to display their adornments to people other than their**

♦ **unmarriageable kins** of His words, glory be to Him:

﴿هُوَ أَزْكَىٰ لَكُمْ﴾

(Huwa 'Azká Lakum) (that makes for greater purity for yourselves):

**The commitment to the instructions keeps the soul pure and far away from danger.**



♦ **Sixth:** explain the following words:

SN		
1	يُؤَدِّنَ permission is given to you (Yu'udhāna)	<b>Get the permission</b> .....
2	جُنَاحٌ fault (Junāhun)	<b>There is no blame upon you</b> .....
3	مَتَاعٌ use (Matā'un )	<b>Benefit and interest to you</b> .....
4	تُبْدُونَ ye reveal (Tubdūna)	<b>Allah knows your Phenomenon and hidden situations.</b> .....
5	تَكْتُمُونَ ye conceal (Taktumūna)	.....



**Enriching my  
experience:**

I search in books of jurisprudence (fiqh) and exegesis (Tafsir ) for the disagreement on the significance of the words of Allah, glory be to Him:

﴿أَوْ نِسَائِهِنَّ﴾

(‘Aw Nisā’ihinna) (or their women). Then I summarize the issue in a powerpoint presentation and present it to my fellow students in the class.



I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I make sure of memorizing the holy verses.			
2	I apply the rulings and etiquette of recitation.			
3	I interpret the vocabulary used in the holy verses.			
4	I mention the preventive measures that the verses instruct in order to protect people against the crime of adultery.			
5	I explain the etiquette of entering the houses of others.			
6	I infer the benefits of lowering one's gaze to the individual and society.			
7	I make sure of adhering to the values mentioned in the holy verses.			