



# Quranic & Prophetic Nurturing Program

Surah An Noor – Class 20

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## Modesty

- Before reaching the parable of light, we need to go through purification especially regarding the value of modesty.
- Ibn Al Qayyim said the first step towards those heading towards Allah (ﷻ) is modesty. There are many layers of modesty and a person cannot have a mishkaat if the oil itself is corrupt.
- Immorality in society does not affect individuals only but it affects all. For this reason the approach of Surah An Noor begins from outer and goes through layers and layers until it reaches the parable of light.

## Displays of Lack of Modesty

### Apparent problems (الظواهر المشكلات)

- Lack of modesty can mainly be found by the tongue, so how can a person expect to be on a journey towards Allah (ﷻ) if he's tongue is immodest? If there's no modesty then there's no journey, subhan Allah.

### Speaking words which hurt others (التلفظ بالألفاظ البذيئة التي تجرح الآخرين):

- Anyone who does this has no manners or modesty. The problem with the tongue is that it spreads and affects others. It doesn't suit for someone who hurts the feelings of others to be on the journey towards Allah (ﷻ). It's not an art to speak words which hurt others, subhan Allah.

### Solving the problems from the roots (حل المشكلات):

- Start with oneself and be a good example.
- Think before speaking. The problem is when someone who looks modest and is covered but the tongue is immodest. A person needs to wrap his tongue as well.
- Better to remain silent
- Be cautious if what you're saying is pleasing to Allah (ﷻ) or not
- Expose your ears to good words and not bad ones



- If children are using bad words then one needs to make it clear this is a bad word, and there are other good words.

#### **A man tells others private secrets between him and his wife (كلام الرجل مع غيره بالاسرار الزوجية)**

- If a man tells private matters about his wife and marriage then it will cause other men to think and imagine.

#### **Prevention (الوقاية)**

- Modesty is a value of the fitra so when there's immodesty then the fitra has been corrupt. Outer influences which affect the fitra include:
  1. Phone
  2. Friends
  3. Music
  4. Mother and father
  5. School
- When the fitra is affected then it affects all other layers from the lamp, glass and lantern. Surah An Noor begins the purification outwardly by first addressing the outer issues. Allah (ﷻ) tells us what's good and right and all the sins which affect the mishkaat are immodesty.
- Immodesty in society comes with talk that's heard and scenes which are. When we look at indecent images then it has an imprint on the heart.
- There are layers of modesty to protect the fitra:
- After addressing issues of the outside environment, there's the first layer of the home.
  1. Ayat 27 to 29 discuss entering the homes of others. When there's a door, then one shouldn't enter, and when there's a bell then one should seek permission. If someone doesn't answer then one shouldn't enter. A person has the right to answer or not answer, reply or not reply. And the home is there for protection and privacy.
- After the layer of the home, the next layer are the eyes and clothes.
  1. Ayat 30 to 31 discuss the importance of lowering the gaze.
- After the layer of the eyes and clothes, the next layer is marriage.
  1. Ayat 32 to 33 speak of encouraging marriage as protection.
- The three levels of the home, eyes/clothes, and marriage are all protection.
- A person cannot be a lantern without being aware of the issues in the outside world. Some people are like 'valleys' only taking knowledge and some are like 'trees' growing on their own and the 'lanterns' are the ones who are aware of what's happening in society and this light

can spread. To bring modesty to a society is a great endeavor. A person can't be a 'lantern' without being a 'tree' firmly rooted first otherwise he can get affected.

- Thus the process is knowing problems of the society, addressing the issues and giving a solution, and then finally 'wrapping' it by saying what is the prevention.

## Ayah 27

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

**O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.**

- (يَا أَيُّهَا الَّذِينَ آمَنُوا) (**O you who believe!**): Allah (ﷻ) is addressing the believers with so much respect.
- (لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ) (**Enter not houses other than your own,**): Allah (ﷻ) commands the believers to not enter a home that's not theirs, even if it's their mother's, sister's, or brother's, and this also includes rooms as well. Homes are private and since there are walls then it means it's something which others are not to be exposed to. A person's home, room, phone are his rights. A person cannot enter until:
  1. (حَتَّى تَسْتَأْذِنُوا) (**until you have asked permission**): (تَسْتَأْذِنُوا) is more than (تَسْتَأْذِنُوا) which is to seek permission, it's more than seeking permission but feeling welcomed to be received. Everyone needs to respect the doors of others because there are 'awrat in the homes. A person will see the faults of others when they come in the middle of the process and interfere. And we end up having bad encounters because the start is wrong.
  2. (وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا) (**and greeted those in them;**): the one entering should greet with salam and ask, 'may I enter!'; this is a noble character. If a person just enters the homes of others without seeking permission then he will see something he doesn't like as a punishment. A person has the right to protect his home. If people's awrat are exposed then immodesty will spread. The house is concealment because behind it are 'awrat. When someone just enters the homes of others without permission or enters before time then he will put himself in a doubtful and suspicious position to others. A person cannot say 'but you should think good of me!'; the person himself is acting in a doubtful way.

- (ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ) (**that is better for you, in order that you may remember.**): to seek permission, be welcomed to be received and to say salam are all good for us. How can a person think entering people's home without permission is good? Subhan Allah.

**What did we learn from these ayat and how can we change for the better?**

- Teach our children to get permission before entering rooms in the house. For example the brother should get permission before entering his sister's room and vice versa.

## Ayah 28

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا ۗ هُوَ أَزْكَىٰ لَكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

**And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do.**

- (فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا) (**And if you find no one therein, still, enter not**): if no one is at home then one should not enter because there was no invitation from the other party. A person cannot enter until he's given permission. When a person is told he cannot enter then he should not say 'I will not leave until I enter' this shows no modesty. People of the home have the right to not give permission for others to enter.
  1. (حَتَّىٰ يُؤْذَنَ لَكُمْ) (**until permission has been given.**): a person cannot enter until he's given permission.
- (وَإِنْ قِيلَ لَكُمْ ارْجِعُوا) (**And if you are asked to go back,**): and if it's said, 'to return', then one should return. A person can't just wait at the door waiting thinking he can enter later.
  1. (فَارْجِعُوا) (**go back,**): and when a person is told to return then he should immediately leave. Therefore it's immodesty to insist to enter when one is told to return.
- (هُوَ أَزْكَىٰ لَكُمْ) (**for it is purer for you.**): if a person is told to return and he returns then Allah (ﷻ) will purify and adorn him. When a person returns then his state will be better than before; he will not be humiliated. A person will get expiation of sins and elevation in ranks.
- (وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ) (**And Allah is All-Knower of what you do.**): Allah (ﷻ) is All-Knower of what we're doing and nothing can be clearer than the words of Allah (ﷻ).

**What did we learn from these ayat and how can we change for the better?**



- Respect others and have modesty when told we cannot enter.

**May Allah (ﷻ) help us to act on what we learned. Ameen.**