



# Quranic & Prophetic Nurturing Program

Surah An Noor – Class 46

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## Ayah 61

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنفُسِكُمْ أَن تَأْكُلُوا مِن بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ۗ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

**There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allah (i.e. say: (السلام عليكم) As-Salamu 'Alaikum - peace be on you) blessed and good. Thus Allah makes clear the Ayat (these Verses or your religious symbols and signs) to you that you may understand.**

- This ayah covers different topics including:
  1. Special needs (الاحتياجات الخاصة):
    - Blind (الاعمى)
    - Limps (الاعرج)
    - Sick (المريض)
  2. Food (طعام)
  3. Homes (بيوت)
  4. Greetings (سلام)
  5. Relationships (العلاقات):
    - Relatives (أقارب):
      - Fathers (آباء)
      - Mothers (أمهات)

- Sisters (أخوات)
  - Brothers (إخوان)
  - Paternal Uncles (أعمام)
  - Paternal Aunts (عمات)
  - Maternal Uncles (أخوال)
  - Maternal Aunts (خالات)
  - Entrusted (الائتمان):
    - Entrusted with keys (ملكت مفاتحه)
  - Friendship (الصداقة)
- This ayah discusses boundaries which people set on their own assuming it's a greater sign of piety and modesty. Allah (ﷻ) knows where to place His Light, as a result the people of lanterns know where to place their eyes, where to place their hands, and where to place their feet, subhan Allah.
  - After going through general manners in previous ayat, now it goes further to 'specialized' and subtle manners. Similar to studies when they begin as general courses and then become concentration courses.
  - The objective of this ayah is so we may understand (لَعَنَّكُمْ تَعْقِلُونَ), be observant, and select good choices.
  - This ayah also shows Allah's favor upon us by not making the deen hard but we're the ones who don't know the boundaries.
  - (لَيْسَ عَلَيَّ) (There is no): there is no, then three groups of people are mentioned who feel awkward when they're with others and others feel awkward when they're with them. But there's no restriction to eat together with:
    1. (الْأَعْمَى حَرَجٌ) (restriction on the blind,): (الْأَعْمَى) does not see (لا يبصر). The one who's blind feels uncomfortable eating with those who are not blind and those who are not blind feel uncomfortable eating with those who are blind. The one who's not blind might feel uncomfortable that he's selecting better items than the one blind and the blind one feels uncomfortable that he's making others feeling uncomfortable with his presence, subhan Allah.
    2. (وَلَا عَلَيَّ الْأَعْرَجُ حَرَجٌ) (nor any restriction on the lame,): (الْأَعْرَجُ) does not walk straight (لا يمشي مستقيماً). The one who doesn't walk straight might feel uncomfortable for taking up more space.

3. (وَلَا عَلَى الْمَرِيضِ حَرَجٌ) (**nor any restriction on the sick,**): (الْمَرِيضُ) is the one who's health is imbalanced (خرجت صحته من الاعتدال), ie: sick. Before they would all eat from one platter.

- These ayat are teaching us to be subtle and to not make others feel uncomfortable or to put them on the spotlight. Surah An Noor is teaching us to not neglect certain people in a society.
- (وَلَا عَلَى أَنْفُسِكُمْ) (**nor on yourselves,**): here we find a nice and subtle transition to another group of people – ourselves. There's no restriction upon ourselves either (حرج), for what?
- (أَنْ تَأْكُلُوا) (**if you eat**): to eat

1. (مِنْ بُيُوتِكُمْ) (**from your houses,**): from our home. Someone might think 'surely I would eat at my house'. But the tafsir refers to the home of the sons. **Hadith:** (أَنَّ رَجُلًا، قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي مَالًا وَوَلَدًا وَإِنَّ أَبِي يُرِيدُ أَنْ يَجْتَا حَ مَالِي فَقَالَ " أَنْتَ وَمَالُكَ لِأَبِيكَ " ("O Messenger of Allah, I have wealth and a son, and my father wants to take all my wealth." He said: "You and your wealth belong to your father.") – Sunan Ibn Majah Book 12, Hadith 2379. The wealth of the son is also the wealth of the father and a person should be assured that Allah (ﷻ) will accommodate all. **Hadith:** (عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ أَطْيَبَ مَا أَكَلْتُمْ مِنْ كَسْبِكُمْ وَإِنَّ أَوْلَادَكُمْ مِنْ كَسْبِكُمْ " ("Indeed the most wholesome of what you consume is from your earnings, and indeed your children are from your earnings.") - Jami` at-Tirmidhi 1358. So surely it's ok if the father eats at his son's home. But now it's become opposite where the parents feel it's ok to eat their daughter's home and not their son's home because of his wife, subhan Allah.
2. (أَوْ بُيُوتِ آبَائِكُمْ) (**or the houses of your fathers,**): or at your father's home and eating together bonds the family and brings comfort and familiarity between one another, unlike eating separately.
3. (أَوْ بُيُوتِ أُمَّهَاتِكُمْ) (**or the houses of your mothers,**): someone might think why are the father's and mother's house mentioned separately but there could be divorce, death or more than wife. If she remarries then it's not the mother's house but the step-father's house so the person needs to seek permission.
4. (أَوْ بُيُوتِ إِخْوَانِكُمْ) (**or the houses of your brothers,**): or the homes of your brothers.
5. (أَوْ بُيُوتِ أَخَوَاتِكُمْ) (**or the houses of your sisters,**): or the homes of your sisters whom are not married. For example the parents have passed away, the brothers are married and each living in his own home so the sister is alone. Surely she would want someone to come eat with her and this shows how much Allah (ﷻ) is

considering the feelings of everyone. And notice it's mentioned in a way so that it's listed with all family members and not highlighting one on its own.

6. (أَوْ بُيُوتِ أَعْمَامِكُمْ) (**or the houses of your father's brothers,**): this is referring to the paternal uncle's home.
  7. (أَوْ بُيُوتِ عَمَّاتِكُمْ) (**or the houses of your father's sisters,**): at the homes of your paternal aunts who are not married, widowed or divorced.
  8. (أَوْ بُيُوتِ أَخْوَالِكُمْ) (**or the houses of your mother's brothers,**): at the homes of your maternal uncles.
  9. (أَوْ بُيُوتِ خَالَاتِكُمْ) (**or the houses of your mother's sisters,**): at the homes of your maternal aunts who are not married, widowed or divorced.
- (أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ) (**, or (from that) whereof you hold keys,**): or you hold the keys to a home which is:
    1. Entrusted to you (وكالة)
    2. You are in charge of (ولاية)
  - (أَوْ صَدِيقِكُمْ) (**or (from the house) of a friend.**): or at the home of (صَدِيقِكُمْ). This word comes from (صدق) which is to be truthful in one's love (صدقكم في مودته). The meaning of a friend is one truthful in his love and not a lying one.
  - Suppose among these homes listed they do not want you to come, what should you do? Do not go and do not make a big deal by saying, 'why are you like this? I'm your brother'. **Hadith: (لا يَحِلُّ مَالُ امْرِئٍ مِّنْهُ إِلَّا بِطَيْبِ نَفْسٍ مِنْهُ) (The wealth of a Muslim is not lawful unless there's goodness of heart) – Sahih Jamie'e 7662, Authenticated by Al Albani as Sahih.** When eating from any person's home, there should be goodness and ease from their side.
  - (لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً ) (طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ) (**No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allah (i.e. say: As-Salamu 'Alaikum - peace be on you) blessed and good. Thus Allah makes clear the Ayat (these Verses or your religious symbols and signs) to you that you may understand.**): to be continued in sha'a Allah.

**How do we apply what we learned and change for the better?**

- Be conscious and inclusive of others who could be neglected
- Eat together with family

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