

30. Save from their wives, and the bondmaids their right hands own,
for which they bear no blame;

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾

- ***Ila 'ala***

- the preposition shows that the *hafidhun* have appropriated the meaning of *imsak* or holding back, mentioned in the previous verse
- here it means to restrain, not just protect and safeguard

Effect of *taddmin* on verbs

- certain verbs have different senses depending on the preposition that is with them
- the active participle has the meaning of *hifdh* and *imsak* because of *'ala*
- English example of prepositions changing the meaning of verbs: run
 - someone ran *up* a considerable bill
 - we've run *across* this word before
 - can you run it *by* me
- the different senses of the verb is determined by a different preposition; sometimes the preposition is borrowed from one verb and added to the second verb to give the sense of the first verb to the second
 - the *mufassirin* have to be very knowledgeable of the Arabic language to know how *taddmin* (enclosing or encircling) works in the Quran

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- Allah has summarised in this description of this verse a great deal of how one can preserve marriage. Never look or even think about anyone else
- The ramifications of this in the ethos of Islam:
 - in a hadith, the Prophet ﷺ said to Ali, “O Ali, don’t follow one look with another look, because the first is yours, but the second is not.”
 - Muslim relates from Jarir, “I asked the Messenger of Allah about an accidental look of the opposite sex. He said, ‘Turn your eyes away.’”
 - another hadith from Muslim: “No man is in the presence of a (non-*mahram*) woman alone except that the third party there is the shaytan.”
 - From the 40 hadiths of Nawawi: Some people complained to the Prophet, “Those with riches have taken all the rewards. They pray as we pray and fast as we fast and they can make *sadaqa* with their wealth, and so they have more reward than we.” The Prophet ﷺ said, "Has Allah not made something for you to make *sadaqa* with? Verily, with every *SubhanAllah* there is a *sadaqa*, with every *Allah Akbar* there is a *sadaqa*, with every *Alhamdulillah* there is a *sadaqa*, with every *la ilah illa Allah* there is a *sadaqa*, with commanding the right there is a *sadaqa*, and with forbidding the wrong there is a *sadaqa*, and in your private parts there is a *sadaqa*.”

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- As the Sufis say about the *hafidhun*:
 - “Whoever watches over the thoughts of his heart, Allah protects him from the sins of the outward capacities of his body.”
- The first line of defence against the thoughts of the *nafs* and the *shaytan* is al-‘*itisam bi Allah*. Ask Allah for His protection
- One of the best *du’as* is:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتَّقَى، وَالْعَفَافَ، وَالْغِنَى
- Of the *adab* of the *du’a* is that Allah does not accept a *du’a* from someone who is not thinking about what he is asking Allah for

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- *Malakat aymanahum*

- slaves
- because they are bought and sold, they have been likened to inanimate objects by the use of *ma* instead of *man*
- al-Biqāʿi says the metaphor of likening them to the inanimate is to make men gracious to putting up with their flaws

31. For who ever seeks more than even that,
those are the utter transgressors.

فَمَنْ أَبْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾

- ***Ibtagha***

- effort in seeking; strongly seeking
- al-Biqah notes that *ibtigha* is used because that doesn't happen except through the *nafs* or the individual devoting great effort to obtain it

- ***Wara' dhalika***

- a heinous matter
- *dhalika* used for things that are remote; something very gross, beyond a marriage

- ***Adun***

- total, complete, and absolute transgression
- defying Allah's command
- the active participle indicates the deep rootedness of these attributes, made emphatic by the nominal sentence *hum al-'adun*
- also made emphatic by *ula'ika*: used for blame and contempt

- Allah doesn't need our *taqwa* in this or any other thing, but has only commanded it for our benefit in this world and the next. This sura is dedicated to human traits, so Allah here is explaining the traits that guarantee the greatest happiness, and hereafter explaining those that lead to the greatest loss and misery

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- The Prophet said, “Paradise is ringed around with things that are disliked, and the Hellfire is ringed around with lusts that pull people into it.”
- And so, too, the presence of the divine which the hearts close to Allah find in this world is only enjoyed by those of *taqwa* and *ihsan*
- Imam Ghazali said, “The reality of *dhikr* doesn’t get a hold of the heart except after having *taqwa* of Allah and making it thrive with *taqwa*.”
- People of *taqwa*: every command becomes their inseparable friend and they consider it a gift
- The Prophet said, “Verily, every king has his limits that nobody transgresses over, and Allah’s royal preserve is the things that He has made *haram*.”
- **What we see in our life is that the sexual libertines are the ones who have the most miserable luck of anybody, before the punishment of the next world.**

32. And those who faithfully keep their trusts and solemn word.

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾

- ***Li amanatihim***

- a trust is given to one to keep, and it includes trusts due to Allah and trusts due to people
- every single word from Allah is an *amana*
- *lam* in the beginning is *lam al-taqwiya*, the *lam* of strengthening that emphasises *ra‘un*
- the Prophet said, “Muslims must remain firmly fast upon what they stipulate.”
- Allah’s *amanat* are as if they are physical trusts given for safekeeping that we are obliged to keep

- ***Ahd***

- it is called a *‘ahd* because it should be fulfilled and maintained. Allah mentions it specifically because of its specific inviolability
- keeping it time after time, circumstance after circumstance. One must ensure it doesn’t get broken
- a convent is an agreement between two or more people where each of the parties agrees to do something for the other
- the singular is used because, even though they are numerous types, they are less than *amanat*

- Each of us is responsible for all the traits Allah wants, and for physical things given to us to keep

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- By extension to the concept of *amana* is the fact that Allah has given us free Will and Allah expects us to choose to obey Him with it, along with all our physical capabilities, our health, and our lifetime, all of which are also *amanas*
- Man accepted the power to choose and to obey Allah through this power or bear the consequences

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- ***Ra'un***
 - faithful keepers
 - this word has a powerful and beautiful impact: the basic meaning is a herdsman of animals
 - *ra'i* is a protector of herd animals, making sure they have enough to eat. All of the *amanas* are like a herd of animals
 - a figure of speech for protecting your *amanas* and keeping them safe; protect everything you should protect
 - psychic unanimity of all of one's urges, thoughts, deeds, and faculties in drawing towards Allah when all they want is to scatter around, but a herdsman unifies them