

شرح نيل المرام من آيات الأحكام (28) (سورة النور آية 13) |

الشيخ أ.د. يوسف الشبل

يوسف الشبل

قال سبحانه وتعالى وقل للمؤمنات يغضضن من ابصارهن ويحفظن فروجهن. كيف المرأة تغض من بصرها؟ نقول ايضا المرأة مخاطبة 00:00:00 00:00:14 00:00:35 00:01:05 00:01:23 00:01:41 00:02:07 00:02:27 00:02:42 00:03:03 00:03:19 00:03:27 00:03:42 00:03:44 00:03:46 00:03:48 00:03:50 00:03:52 00:03:54 00:03:56 00:03:58 00:03:59 00:04:00 00:04:01 00:04:02 00:04:03 00:04:04 00:04:05 00:04:06 00:04:07 00:04:08 00:04:09 00:04:10 00:04:11 00:04:12 00:04:13 00:04:14 00:04:15 00:04:16 00:04:17 00:04:18 00:04:19 00:04:20 00:04:21 00:04:22 00:04:23 00:04:24 00:04:25 00:04:26 00:04:27 00:04:28 00:04:29 00:04:30 00:04:31 00:04:32 00:04:33 00:04:34 00:04:35 00:04:36 00:04:37 00:04:38 00:04:39 00:04:40 00:04:41 00:04:42 00:04:43 00:04:44 00:04:45 00:04:46 00:04:47 00:04:48 00:04:49 00:04:50 00:04:51 00:04:52 00:04:53 00:04:54 00:04:55 00:04:56 00:04:57 00:04:58 00:04:59 00:04:59 00:05:00 00:05:01 00:05:02 00:05:03 00:05:04 00:05:05 00:05:06 00:05:07 00:05:08 00:05:09 00:05:10 00:05:11 00:05:12 00:05:13 00:05:14 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على ان المرأة يجب عليها ان تغطي وجهها ادلة كثيرة. ليس هذا مقام ذكرها. من اعظمها؟ ان الرجل اذا - 00:03:34

اراد ان يخطب في زمن النبي صلى الله عليه وسلم قال هل نظرت اليها؟ وشرع لها ان ينظر اليها لو كانت تكشف وجهها لما حثها ولما اذن النبي صلى الله عليه وسلم للمرأة ان تكشف وجهها - 00:03:54

ولانه قال لا تنتقب المرأة وادلة كثيرة تدل على حديث عائشة كنا اذا مر بنا الركبان اسدلت احданا جلبابها وحديث عائشة في قصة الافك انه قالت فعرفني صفوان عرفني قبل كان يعرفني قبل الحجاب وكانت قد يعني غطت وجهها هذى كلها ادلة صريحة تدل على على ان المرأة يجب عليها ان تغطي وجهها امام - 00:04:04

الرجال الاجانب وليس لمن قال بذلك دليل صريح ابدا طيب وايضا سياتينا ادلة سياتينا ادلة صريحة اذا كان الله عز وجل كما سياتينا في اخر آيات قال ولا يضرن بارجلهن ليعني اذا كانت تمنع - 00:04:29

من ان تظهر صوت الخلخال في رجليها او في يديه او في آآ في جسدها اذا كانت تمنع من صوت اظهار صوت الخلخال او صوت الملابس او الحلي من باب اولى ان تغطي وجهها - 00:04:45

كيف تمنع من هذا يقال له اكشفي وجهك؟ ابدا هذا دليل هذا ايضا من ادلة الآية ان الله حرم عليها ان تظهر زينتها ثم استثنى والاستثناء وقع على المحارم دون الاجانب. فدل على ان الاجنبي لا يجوز له ان ينظر اليها - 00:04:58

كل هذا تدل على ذلك. ولذلك قال الله سبحانه وتعالى قال ولا يبدين زينته الا ما ظهر منها وللضرر بخمورهن الحجاب الخمار ان تلقيه من رأسها الى اطراف قدميها تغطي سائر ذلك كما فعل الصحابيات رضي الله عنهن - 00:05:15

قال هنا وللضرر بخمورهن والضرب الاصل فيه هو القاء الشيء لما يقال لك اضرب اضرب هذه الخيمة او اضرب الطلاب او ضرب كذا ان يلقي الشيء كاملا على سائرها. فالمرأة تضرب من رأسها الى سائل - 00:05:31

وللضرر بخمورهن على جيوبهن ولا يبدين زينتهن الا بعولتهن. استثنى الله قال لا تبدي الزينة الا لمن هو لمن اباح الله من محارمها وهو البعل وهو الزوج او اه او ابائهم - 00:05:48

وهو الاب او اباء بعولتهن وهو ابو الزوج او الابناء او ابناء البعلولة او الاخوة او بنى الاخوة او بنى الاخوات او النساء يعني سائر النساء او ما ملكت الايمان او التابعين ملك اليمين او التابعين وهم الرجال الذين اما رجلا معتوها ليس له رغبة - 00:06:06

النساء او مسنا او مقعدا او نحو ذلك ويكون من التابعين للبيت شف يعني يكون دائما في البيت يدخل ويخرج في البيت ومن معارف البيت فان هذا يستثمر من ذلك - 00:06:27

قال سبحانه وتعالى في اخر هذه الآية ولا يضرن بارجلهن ليعلم ما يخفين من زينتهن هذا فيه النهي وتحريم ضرب المرأة برجلها على الارض حتى تحدث صوتا اه من خلخال او نحوه فان الله نهى عن ذلك. ولذلك قال بعض - 00:06:39

قال صوت او تحريك الخلخال اشد فتنة من النظر الى المرأة اشد فتنة صوتها اشد فتنة من النظر اليها لو كشفت وجهها وهذا فيه دالة على تحريم كشف الوجه وفيه دالة على ايضا ما كل ما يكون سببا او ذريعة الى امر آآ وان كان في الاصل مباح الى امر محظوظ - 00:06:59

00:07:21 -