

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ
حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٢٧﴾

Al-Nour (The Light) 24:27

O You Who Believe!

- Enter not houses other than your own.
- Until you have asked permission.
- And saluted those in them.
- That is best for you.
- In order that you may heed (what is seemly)

Commentary

Allamah Taba Tabai (AR)

All the orders of the Shariah laws that have been discussed earlier are now explained in these verses.

God Says,” O you who believe! Do not enter the houses other than your own before becoming acquainted with and greeting there inhabitants. This is the best for you; haply you will remember.”

The word “ Anas” defines all those things that bring peace and the word “ istinas” is for things like “ O God” before you enter the house or coughing so that the owner of the house understands that somebody has come and wants to enter the house. He may then rearrange his attire for he may be in a relaxed attire and does not want anyone to see in this manner. This helps people hide their genitals and protect their faith.

So whenever a visiting person coughs to alert the house owner of his presence and then enters and greets him he has protected a persons shame and in the same way helped establish a decent custom of brotherhood, mutual respect, etc. By the words “ You may heed advice from it maybe” it tell us about the benefits or that he may pay attention to his responsibilities by practicing this deed. This may be done brotherhood as a Sunnah establish in a society, attract others to do so and reap the benefits of a collective good deed.

Some commentators have said the words “ take advice” is the benefit about the hidden features of this verse. You have been so advised so that you may learn and realize the philosophy behind this advice. Some other commentators say that the words “ until you seek permission” was actually “ until the permission is given” and the reader can easily understand this.

God said, “ *But if you find none in them. Do not enter until you are permitted.*”

Which means that if you know that there is no one in the house who may permit your entry then do not enter it until you get the permission from the owner of the house to do so. This does not permit you peep into the house and then desist from entering because you did not find anyone there. This rule has been made so that no one becomes privy to the inner condition of the house and the owners genitals. This verse speak about the house where the owner is missing for the time being but if he is there and does not allow you to enter then you should return immediately. This is the best for you and God is aware of whatever you do.

A Discussion on Traditions

Tafsir Qummi quotes Abdur Rahman bin Abdullah who quotes Imam Jafar Sadiq (AS) that he explained this verse saying , “Istenas” defines the footsteps and the Islamic greeting.

The Compiler says

This hadith has been mentioned by Shaykh Saduq in his book Ma’ani al Akhbar quoting Muhammad bin Hasan and Rafa Abdur Rahman and Imam Jafar Sadiq (AS). Majmual Bayan has quoted Abu Ayub Ansari who says, “ I asked the Messenger as to how “Istenas “ occurs. He said,

When a man chants the praise of the lord or coughs so that the owner of the house is alerted.

A hadith has been recorded from Sahal bin Sa’ad who says, “ One day a person with bowed head entered the house of the Messenger while he was combing his hair. The messenger said,

Had I known that you were peeping then I would have blinded you with this comb. It is wrong to look at anyone in this manner.

Another tradition tells us that a person went to the messenger and enquired, “ Do I have to take the permission of my mother before I enter the house? “ He answered “Yes”, the man then says, “ There is no one else to look after my mother and do I have to seek permission even then?” The Messenger asked him, “ Do you want to see your mother naked?” The man denied this “ So take permission.” said the Messenger.

A man wanted to enter the house of the Messenger so he coughed . The Messenger told his slave girl Roza ,” Go and tell this person that he should greet rather than cough and ask for permission to enter.” The man listened carefully to these words and did accordingly. The Messenger then said, “Enter” and he did.

The Compiler says

In Durre Matshur the compilers, have named Abu Ayub for the first hadith, Sahal bin Sa’ad for the second and the fourth by Umru bin Sa’ad Saqfi. In the same book Ibn Marduia has quoted I’bada bin Thamit that “ One day some one asked the messenger, “ Why should we take permission to enter the house?” He answered,

If anyone enters a house without permission then he has disobeyed God’s laws. He loses respect and can be turned out.

The Author of Tafsir Qummi states that the Imam said, (about the verse being discussed) that,

It means that if there is no one present who can permit you, then you should not enter until some one comes to give you permission.

It is stated in Tafsir Qummi that Imam Sadiq (AS) explained the verse,

You are not to be blamed for entering uninhabited (ware) houses if your goods are inside them, and God knows hat you do in the open and in secrecy - These are toilets, inns and flour mills etc and you need no permission to enter them.

Mir Ahmed Ali (AR) and Aqa Mahdi Puya (AR)

Islam regards sudden and abrupt entry into another's house an act of moral offence. The conventions of propriety and privacy are essential to a refined life of decency and morality.

Aqa Mahdi Puya says:

Tastanisū-to seek familiarity-has been used figuratively for asking permission so as to stop the practice of entering stealthily without notice.

It is essential to invoke peace on the inmates of the house (say: assalamu alaykum) and obtain definite permission to enter the house, be it of parents, brothers, sisters or any relative.

,

The rule about dwelling houses is strict, because privacy is precious and necessary to a refined, decent and well-ordered life, but such restrictions are not applicable to other houses used for commercial and social purposes, though permission should be obtained from the owner or in-charge. Islam regulates every aspect of human life, individual as well as collective.