

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَعِذْنَ كُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ  
يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ  
ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ  
عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

*Al-Nour (The Light) 24:58*

**O You Who Believe!**

- Let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions.
- Before morning prayer.
- Then while you doff your clothes for the noonday heat.
- And after the late-night prayer.
- These are your three times of undress.
- Outside those times it is not wrong for you or for them to move about attending to each other:
- Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom.

**Commentary**

Allamah Taba Tabai (AR)

This verse as we have already said explains the orders that have come in this Surah and it ends on them. It also tells us that whatever God says is due to his knowledge and soon those who practice them will discern the truth behind these orders.

God says, “ O You who believe! Let your legal slaves and slave girls and those among you who have not come to the age of puberty..”

This verse tells us that the owner of the house may not like the idea that outsiders should see him in this condition (undressed) especially at the time of after noon . The word “aurat” here means “fault” because no one wants another person to discover his faults. It is very important to hide them.

God says, “ *O believers, do not enter the house of others*” without permission of its owners but the present verse is exempted from this rule because it declares sufficient for the slaves to ask thrice for permission and no more is compulsory.

It then says ask them to take the permission for entry “ *Their slaves and their maid slaves*”. This refers only to the male slaves though the words used show a generality. The details will come later.

“ *And those who have not reached puberty*” refers to those children who understand but have not attained a mature age. This permission has to be given thrice every day, before the Fajr prayers, secondly when you come to change your dress for the afternoon prayer (zuhr) and the third time after the Isha prayers . These three occasions are like three layers for your modesty and it is best that no one else becomes aware of your condition at those times.

God says: “ By clarifying the verse’ and this means that this how clearly God issues His orders because these verses stand proof on these orders. God is always aware of your condition and He gives respites and opportunities for that which suits Him.

### **A Discussion on Hadith**

Ibn Abbas has been quoted in Durre Manthur by Sai’d bin Mansur, Abi Shiba, Abu Daud, and Ibn Marduia and by Bahiqi in Sanan about the verse “ O you who believe, you children”, that this verse for permission has not been practiced by most people but I keep reminding my daughter and my slave girls that they should take permission before they come in my presence.

The words of the Imam has been recorded in Tafsir Qummi that “ God has asked the people , whether they be father, son, brothers, sisters etc. to take permission in all the three occasions mentioned from the owner of the house before they enter his presence. The times are mentioned once against, as the time of Fajr, and after Zuhr and Isha, but they will not be censured for times other than those mentioned.

Zarara has quoted Imam Jafar Sadiq (AS) in Kafi that he said “ your owned servants” here refers to only the male servants and not the females ones. Zarara says, “ I asked, hould the women also take permission on these three occasions?” He answered, “ No, they can go inside” He then added “ Those among you who have matured should seek permission in these three times.”

Majmaul Bayan says (quoting Ibn Abbas) that you should tell your slaves and maid-slaves thatthey should seek your permission to enter your presence whether it is in your house or any other place where you are stationed. Some who follow Ibn Umar say that this verse deals only with the male salves. Similar hadith have come from Imam Baqir and Imam jafar Sadiq (AS).

*The Compiler says*

The manifest meaning of these verse and these traditions weakens the hadith that Hakim has quoted through Hazrat Ali, which says it refers to women and men do not need any permission.

In Durre Manthur Ibn Abu Sheba and Ibn Marduia have quoted Ibn Umar who says, the Messenger of God said,

O Muslim, do not let the Arabs overcome you in the sense that they call the prayers of Isha as “Asma Prayers” because the Qur’an has named this prayer as Isha. Asma refers to the time of milking the camels.

*The Compiler says*

This kind of traditions has been quoted through Abdur Rahman bin auf who says, the Messenger said, “ after the time of Isha prayers” and the word Asma is connected with camels.

Kafi quotes Hariz who in turn quotes Imam Jafar Sadiq (AS) “there is no harm in them”, refers to the aged and inform women.

*The Compiler says:*

There are various hadiths explaining this meaning and interpretation.

In Durre Manthur Ibn Abi Hatim and Ibn Jarir have quoted Zahak who says, “ It was the custom of the people of Madina before the declaration of ministry by the Messenger that they never sat to eat together with the sick, the blind and the lame because the blind person does not differentiate which morsel is tasty, and the patient cannot eat like the normal person. The lame person too cannot compete with the normal one but only after the *Besah* were they allowed to eat with the normal people. In this same book Tha’lbi has quoted Ibn Abbas who says, *Haris left for Jihad with the Messenger of God after making Khalid bin Zayd in charge of his family matters, but since Khalid was patient, the people of Harris’s family were unhappy about eating with him. This is the background of this verse.*

This book further states, that Abd bin Hameed, Ibn Jarir and Ibn Abi Hatim have quoted Futada who says, “ This is from the tribe of Kanana bin Hazima. They used to feel bad in eating alone in the days before Islam. It so happened at times that a person would be very hungry and would carry his food around with him in the hope of getting a person to eat and drink with him. Islam gave the permission for eating in both the styles and this verse, *There is no harm if you eat together or eat alone* was revealed.

*The Compiler says*

There are many similar hadith.

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

The three occasions refer to the usual hours during which people want to avail the blessings of privacy. Even for a domestic servant or a child it is not proper to come into anyone's room without notice. Such are the Islamic rules of decorum.