



Instead righteousness is in the Taqwa (تقوى Piety) in Allah (swt), fear of Allah (swt) and adherence to His (swt) Shariah. So leave your customs of entering houses from the rear and enter them from the front doors and perform what Allah (swt) orders you and guard against what Allah (swt) has forbidden to you, so that you will be successful.

The subject of the verse is what we have mentioned before is as reported from Bukhari from Al-Barra (ra) who said, ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا﴾, **In the Pre-Islamic Period when the people assumed Ihram, they would enter their houses from the rear. So Allah revealed, ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا﴾ “And it is not righteousness that you enter houses from the rear.”** [Surah al-Baqarah 2:189]. [Bukhari 4512]. In origin a word is used with its Sareeh (صريح Explicit) meaning, appropriate to its subject, and so it is front doors of the homes and their rear, Haqeeqatan (حقيقة Literally).

However, the notion of Kinayah (كناية Metaphor) by meaning is not excluded here. Hence the connotation of the noble verse does not give the meaning of entering houses from their front doors and not from their rear alone. It also gives the meaning of undertaking actions according to the perspectives, by which the actions must be undertaken, and they must not be done on the contrary, such that their actions are detracted from their perspectives, from Bab Al-Laf Wal- Dawraan (باب اللف والدوران Chapter of Detours and Evasions).

The Arabs permitted the usage of the Sareeh (صريح Explicit) meaning and the Kinayah (كناية Metaphor) meaning for an indicated word. They used to say Nu'oom Ad-Dhuha (نؤوم الضحى), “one who sleeps during forenoon,” to denote the Explicit meaning which is that of a spoiled person, who sleeps into the forenoon, is engaged so he cannot be asked to do work. Similarly, they used this word to denote the Metaphor which means laziness and lack of impetus in performing actions. Therefore this is understood from the verse, ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾, **“And it is not righteousness to enter houses from the rear, but righteousness is [in] the one who fears Allah. And enter houses from their front doors.”**

Its Explicit meaning is the entering of houses from their doors and not from the rear, since it was the subject about which the verse was revealed. However, adding the Metaphor, with the above meaning, is not excluded i.e. the undertaking of actions according to the perspectives, by which the actions must be undertaken, and they must not be done on the contrary, such that their actions are detracted from their perspectives, from Bab Al-Laf Wal- Dawraan (باب اللف والدوران Chapter of Detours and Evasions).

Allah (swt) said, ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا﴾, **“And it is not righteousness to enter houses from the rear.”** Here Righteousness is read as Al-Birru (الْبِرُّ) with the Raf'a (رفع Nominative Case) since it is the Ism (اسم Subject Noun) for the verb Laysa (ليس. Not to Be). All Mutawatir (متواتر Successively Confirmed) recitations are read as above. Here the Masdar Muawwal (مصدر مؤول Verbal Noun/Gerund) of أتوا “entering” is the Khabar (خبر Predicate) of Laysa (ليس. Not to Be) and the Harf al-Jari Az-Zaaid (حرف الجر الزائد Extra Genitive Preposition) of Bey (ب “B”) does not fall under the Ism (اسم Subject Noun) of Laysa. Instead it falls under the Khabar (خبر Predicate) of Laysa.

And in the previous verse, ﴿لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ﴾, **“Righteousness is not that you turn your faces toward the east or the west”** [Surah al-Baqarah 2:177] Here, Righteousness is pronounced both as Al-Birru (الْبِرُّ) with the Nasab (نصب Accusative Case) ending and as Al-Birru (الْبِرُّ) with the Raf'a (رفع Nominative Case) according to all Mutawatir (متواتر Successively Confirmed) recitations from RasulAllah (saw). In the recitation of Al-Birru with the Raf'a ending (رفع Nominative Case), it is the Ism (اسم Subject Noun) of Laysa, whilst the Masdar Muawwal (مصدر مؤول Verbal Noun/Gerund) of Tawleeyah (تولية Turning) from تولوا “turning” is Khabar (خبر Predicate) in the place of Nasab (نصب Accusative Case). Whereas in the recitation of Al-Birru (الْبِرُّ) with the Nasb ending, it is Khabar (خبر Predicate) of Laysa found in the preceding Nasab (نصب Accusative Case) form, whilst the Masdar Muawwal (مصدر مؤول Verbal Noun/Gerund) of تولوا “turning” is the Ism (اسم Subject Noun) of Laysa in the place of Raf'a (رفع Nominative Case).