**In the Name of Allah, the Most Compassionate, the Most Merciful**

ClassificationOf

ALMIZAN

**THE INTERPRETATION OF HOLY QURAN**

**BY: Great Allameh Seyyed Mohammad Hossein Taba-Tabaii**

BOOK FORTY THREE

COMMANDMENTS

AND

FORBIDDENS

OF

QURAN

**HALALANDHARAM**

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**2016**

"Allameh" Ayatollah Seyyed Mohammad Hossein Taba-Tabaii

&

His Masterpiece:

" **ALMIZAN, THE INTERPRETATION OF HOLY QURAN**"



**Image of Allameh ( Oil Painting. Work: Seyyed Mehdi Amin, 1991 )**

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**HALALANDHARAM**

***) Red Lines have been Translated! )***

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Part One

COMMANDMENTS

AND

FORBIDDENS

OF THE HOLY

QURAN

Chapter One

The Commandments of God

**Orders issued in Human Creation:**

The Commandments mentioned briefly herein are the Divine Legislations exist in all Divine Religions without exception:

**1- Necessity of Outer and Inner Clothing,**

**And Permission for Dressing-Up**

« يَبَنى ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكمْ لِبَاساً يُوَرِى سوْءَتِكُمْ وَ رِيشاً ،

وَ لِبَاس التَّقْوَى ذَلِك خَيرٌ ذَلِك مِنْ ءَايَتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ‏!» ( اعراف / 26-36 )

*" O, Children of Adam! We have sent down on you*

*a garment to cover your shameful parts, and feathers*

*and the garment of godfearing*

*that is better that is one of God's Signs;*

*haply they will remember!"*

***(Holy Quran, A'araf: 26-36)***

In this Verse, God reminds the human beings that has guided them to their clothes and dressing-up. Some commentaries believe that this Verse implies a permission for dressing-up.

***"…And the garment of godfearing that is better ...!"*** Here, from paying attention to the cover of appearance and the apparent body, the Verse has moved attention to the inner clothing that wraps the inner sins, and keeps person from the polytheism and immorality that causes him disgrace and infamy.

Indeed, the impression and passivity that affects the human being from disclosing the private parts of body is equal in its apparent or spiritual nature, with the difference that, the affection of disclothing in inner shames is greater, worse, and durable. Because its auditor is not the people, but He is the God Almighty, and its result is not people's overlooking, it is a constant misery and the fire that spreads to hearts. For this reason the garment of godfearing is better than outer clothing.

In order to conclude this point, God Said: ***"... That is one of God's Signs; haply they will remember!"*** In this Phrase, the clothing that man has been guided to use is a Divine Sign that if a person carefully looks at it, he will understand that there are deficiencies and faults in his inner part, that the disclosure of them will be a disgrace and infamy for a human being.

And those defects are the flaws of the Self, which are more important than the outer faults, covering them is imperative than the outer imperfections of the apparent part of body. One will also understands that, as there is a dressing for the apparent flaw, for the inner flaw is a dressing, too, and it is the Piety that God has commanded it, and is addressed to human beings in the advices of His great Holy Prophets.

**(Almizan: V. 8, P. 84 . )**

**Order to Dressing-Up at Praying Times**

« يَبَنى ءَادَمَ خُذُوا زِينَتَكمْ عِندَ كلّ‏ِ مَسجِدٍ ...!» ( اعراف / 31 )

***" Children of Adam! Take your adornment***

***at every place of worship…!"***

***(Holy Quran, A'araf: 31 )***

The meaning of taking adornment while going to mosques, is not an apparent arrangement, but it is a spiritual arrangement suitable for prayer, Tawaf(in Hajj), and other worships.

Therefore, the meaning of the Verse refers to the obligation of adorning well for prayers and so on, which includes the Prayers of the Feasts, Group Prayers, Daily Prayers and other worships, too.

In the Ayashi's commentary, narrated that Imam Hassan(AS) had always put on his best clothes when he wanted to pray.

His companions asked him: Why did you wear your best clothes during the prayer? He said: God is Beautiful and He loves every beautiful thing. God Says in Quran: ***"Take your adornment at every place of worship...! "*** I will also decorate myself for my Lord, and love to wear my best dress!

**(Almizan: V. 8, P. 84 . )**

**Divine Permit to Eat and Drink, Forbidding the Wasting**

«... وَ كلُوا وَ اشرَبُوا وَ لا تُسرِفُوا إِنَّهُ لا يحِب الْمُسرِفِينَ‏!» (اعراف / 31 )

***"… And eat and drink, but do not waste;***

***indeed God does not like the wasteful!"***

***(Holy Quran, A'araf: 31 )***

In this Verse, there are two allowed matters and one forbidden, that the Phrase "...God does not like the wasteful !" explains the reason of forbiddance. These allowances and forbiddance and the reason stated for which are all the subsidiary details of the story of Adam's Paradise. The Address made on this Verse is like the other addresses of the story is a common advice belonging to all religions and classes.

In the Ayashy's commentary narrated that Imam Sadiq(AS) said: Do you imagine that if God has blessed one is of one's own greatness, and if did not, is of his debasement? No, it is not so, the Property is of God, which He gives in trust to whomever He wants. God allowed the eating, drinking, wearing, marrying, riding, and other kinds of possessions in that trusted property, provided that they observe the standards of moderation and economics, and to donate the rest of it to the poor believers or to correct their own affairs, and if not, all of these possessions will be forbidden to them. Then Imam recited the Verse ***"...But do not waste; indeed God does not like the wasteful!"***

Then, Imam continued: Do you believe is it possible that God trusts a money to a person to buy a horse for 1000, despite the fact that a horse worth 20 is enough for him, on the other hand States: Do not waste money, for God does not love the wasters?!

Another narration in "Kafi" narrates from Imam Sadiq**(AS)** saying: Whatever one uses to care or cure his body, is not called wasting ....

"Wasting" is what spoils the property and damages the body.... The "Tightfisted" is one who limits himself to eat bread and salt, while having a lot to feed himself with best foods. The "Thrift" is one who eats all the varieties of food, such as bread, meat, milk, vinegar and oil, but at a rate of one for each serving.

**(Almizan: V. 8, P. 84 . )**

**Order to Use the Divine Adornments**

« قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتى أَخْرَجَ لِعِبَادِهِ وَ الطيِّبَتِ مِنَ الرِّزْقِ

قُلْ هِىَ لِلَّذِينَ ءَامَنُوا فى الْحَيَوةِ الدُّنْيَا خَالِصةً يَوْمَ الْقِيَمَةِ

كَذَلِك نُفَصلُ الاَيَتِ لِقَوْمٍ يَعْلَمُونَ‏!" ( اعرا ف/ 32 )

## *Say: " Who has forbidden the adornment*

## *which has been granted by Allah*

## *and, also the good and clean things*

## *which Allah Has provided for His worshippers?*

## *Say! " These are in the life of this world for the believers,*

## *[yet The disbelievers also benefit for a while,]*

## *but Bounties are in the Hereafter for the Believers, exclusively!*

## *Thus We Explain the Words of Revelation in Detail for Men of Knowledge and Understanding!"*

***(Holy Quran, A'araf: 32 )***

God has given inspiration and guidance to man by means of his nature, in order to create all kinds of adornments that are favorable to his society and attract the hearts of people towards himself, by this way also, to keep away the hatred and disgust of others from himself.

However, it seems that the creation of adornments and other necessities of human life is a work of his own, but since he was inspired by God, in fact He created it and brought forth from invisible to the field of appearance and emergence, because He Knew that this kind needs adornment.

Yes, if human beings lived individually in the world, he would never need the ornament to make up himself, even he never thought of his needs, but because his living was not possible without society, and the social life requires the will and unwill, like and dislike, accord and disaccord, and so on; in this way, he encounters inadvertently the faces or figures that he likes or dislikes, therefore, God, the invisible teacher, inspired him beyond his nature to correct his imperfection by adorning himself.

And this adornment is one of the most important things that the human society trusts on it, and it is one of the potential conventions that, in parallel with advancement and degradation of the civilization of mankind, will advance or degrade. It is one of the provisions that never will be detached from any society, in such a way that the assumption of the lack of it in a society is equal with the assumption of the nonexistence and disintegration of the components of that society.

True, the meaning of destruction of a community is not something more than destructing the will and unwill, like and dislike, accord and disaccord, and so on. When there would be none of these matters among the people of a society, there will remain no instance of a society - Please give attention!

**(Almizan: V. 8, P. 84 . )**

**Order to Use of Divine Pure Sustenance**

« قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتى أَخْرَجَ لِعِبَادِهِ وَ الطيِّبَتِ مِنَ الرِّزْقِ

قُلْ هِىَ لِلَّذِينَ ءَامَنُوا فى الْحَيَوةِ الدُّنْيَا خَالِصةً يَوْمَ الْقِيَمَةِ

كَذَلِك نُفَصلُ الاَيَتِ لِقَوْمٍ يَعْلَمُونَ‏!" ( اعرا ف/ 32 )

## *Say: " Who has forbidden the adornment*

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## *which Allah Has provided for His worshippers?*

## *Say! " These are in the life of this world for the believers,*

## *[yet The disbelievers also benefit for a while,]*

## *but Bounties are in the Hereafter for the Believers, exclusively!*

## *Thus We Explain the Words of Revelation in Detail for Men of Knowledge and Understanding!"*

***(Holy Quran, A'araf: 32 )***"

" Pure or Clean " means something that is mild to nature, and here it means the variety of foods that humans make living with. Or the absolute meaning of things that a human being asks for in his life for survival, such as housing, marrying, etc., to determine which of these individuals are pure and in line with his desire, lust, and in harmony with the condition of his body building. God, has provided him with a sense that he can distinguish the compatible one with incompatible.

The mention of the pure sustenance and relating it to Adorn-

ment shows that:

First of all, the pure sustenance has the variety of types, secondly, the adornment and pure sustenance granted by God has also been legalized by religion, reason, and nature. Thirdly, this legalization is when the use of it does not exceed the degree of moderation, but if so, it threatens the society to degeneration, and creates a gap in its foundation which causes its destruction.

Yes, … So many corruptions appeared in the universe, so many bloody wars destroyed the generations and territories that the source of them was extravagance and excess in use of ornamentation or sustenance.

The Commandment of God regarding the necessities of life, such as dressing and decorating himself, is for this reason that He wants the human beings to observe His Guidance even in such simple things, and nobody says what does it mean to Command to dressing, cleaning, or dressing up.

The trend of the Verse: **"*… But Bounties are in the Hereafter for the Believers, exclusively…,****"* is the trend of expressing the quality of believers, and God wants to Say: the same blessings both the believers and disbelievers share today in worldly life, will only be dedicated to the believers in the Hereafter!

## The life of the Hereafter is not like the life of the world, that everyone could share in its blessings, but whoever believes in God in this world he will only have all the blessings of the Day of Resurrection.

## "*… Thus We Explain the Words of Revelation in Detail for Men of Knowledge and Understanding!"* The God Almighty in this Phrase shows His Gratitude by which favored the People of Knowledge, that has revealed His Verses and Signs to them.

**(Almizan: V. 8, P. 84 . )**

**Order to Justice and Pure Worship**

« قُلْ أَمَرَ رَبى بِالْقِسطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كلّ‏ِ مَسجِدٍ

وَ ادْعُوهُ مخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ‏!» ( اعراف / 29 )

***" Say: My Lord has enjoined justice;***

***and that set your faces towards Him at every place of worship;***

***and invoke to Allah, making your religion sincere for Him only.***

***As He brought you into Being,***

***so you shall return to Him too!"***

***(Holy Quran, A'araf: 29 )***

After denying God's order to prostitution in the preceding Verse, this Verse mentions what God has Commanded for. It is clear that such a thing should be the opposite to the ugly affair mentioned in the previous Verse, and it is the "Justice," which its standing opposite to that ugly affair understands us that it was an action deviated from the moderation to the extremes.

The middle way for people in worship is to return to God instead of worshiping idols or imitating the elders of tribes, and to attend the places of worship to worship God sincerely.

**(Almizan: V. 8, P. 84 . )**

The Translation is to be continued !