

Order and Prohibition in Verses of Chapter Al-Baqara

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ABSTRACT

Holy Quran is the only divine book that has no version and precedent; it ascends the man to the heaven. It is light and guide, healer and rescuer of the mankind. The prophet family and Quran are inseparable.

Quran contains sciences that everybody cannot uncover them and the scientists have benefited from Quran according their perspectives and knowledge.

The statements and phrases have own beauty and in this relation, the advices and prohibits of this holy book gain necessity and banishment nature and indeed, they are considered order on the righteousness and prohibition from wrong doings. It guides man in life and uncovers the barriers on his way. This article aims to analyze some verses of chapter Al-Baqara as the greatest verses in Quran in terms of size according to the viewpoints of four great interpretations of the Shiite including Al-Mizan, Majmaolbayan, Numuneh and Nour; by brief explanation of the verses and also this article tries to introduce the writers of these books by their comments.

KEYWORDS: Quran, order, prohibition, order verses, prohibition verses, interpretation

INTRODUCTION

The God has spoken with his people in different ways in Quran; his words are sometimes mysterious between the God and his prophet and sometimes are phrases and prohibitions and sometimes are orders. Each of them has own attraction. The order and prohibition verses are more frequent in Quran that this fact depicts the importance of the subject matter. God has ordered his servants to good deeds and righteousness. Prohibition means prevention of the man from wrongdoings. Order in righteousness and prohibit from wrongdoings are secondary rules of Islam. Order in righteousness is meant advice on what is considered good among the Muslims and prohibition is meant banishment of the Muslims from wrongs and these conducts have been accepted in Islam and wisdom.

The basis of the necessity of order to righteousness and prohibit from wrongs is religious books and narratives. Since these conducts strengthen the pillar of Islam so the best person is whom that orders to right and prohibits from wrongs and for these conducts establishment of Islamic government is necessary that it has outstanding place superior to fight for the sake of God.

It is obvious that Quran offers a comprehensive reference for human life that meets his needs in all stages of life and assures health and progress of man.

And when we bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair. (Al-Isra:82).

Discussion on Quran and identification of the Quran content were common since the prophet time and the scholars have discussed on this subjects in all periods.

There are numerous verses that invite the Muslims to order to righteousness and prohibit wrongs. By contemplation on the verses we find that the almighty God has used specific ways to cover different subjects.

The verses of ordering to righteousness have many usages including necessity, threatening, praying, reference, persuasion, warning, punishment and obligation. These verses constitute significant part of Quran. Quran has been descended for guidance of the people by rational ways. One of these ways is order to righteousness and prohibit from wrongs that guide the man toward perfection.

Perception of the verses on the order to what is right and prohibit what is wrong can guide the man to salvation and aids him to be rescued since most of these words and speeches have been repeated for confirmation of the humanly ideas and notions and awareness on these ideas can be effective in human life and aid him to solve his problems.

The incomplete man cannot percept the aim and subjective of these words and phrases except by the guidance of the divine messengers and Imams who are the manifestations of the Quran. Quran and Imams cannot be separated from each other and they guide the mankind to perfection and salvation.

Everybody has to survey on Quran to find the lost and the prophet is the main interpreter of Quran and then the Imams are second interpreters. Quran is a great treasure that has many layers. This article aims to analyze some verses of chapter Al-Baqara as the greatest verses in Quran in terms of size according to the viewpoints of four great interpretations of the Shiite including Al-Mizan, Majmaolbayan, Numuneh and Nour; by brief explanation of the verses and also this article tries to introduce the writers of these books by their comments.

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Brief introduction, fourth interpretations and the authors

a-Tafsirmizān

This book is one of the complete and broad interpretation books of the Shiite written in Arabic in fourteenth century Hegira by Seyed Mohammad Hussein Tabatabaei (1981).

The methodology of this book is interpretation of the verses of the Quran by referring to other verses. The accuracy and depth of this interpretation have led to attention of the Shiite and Sunni scholars. In short terms several books and articles have been published on Quran. Of credits of this interpretation it can be referred to investigation on the important subjects including the stories of the prophets, soul and body, acceptance of prayers, theology, repentance, providence, jihad and etc that have been investigated according to the verses.

Author

Seyed Mohammad Tabatabaei, the great philosopher was born in 1902 in the Shadabad village in Tabriz. He went to Najaf to study in 1925 and attended in the classes of Ayatollah Mohammad Hussein Gorravi Isfahani, Ayatollah Naeini, Hojat Kuh Kamarei, Hussein Badkobei, Abulgasem Khansari and Seyed Ali Gazi.

He returned to Tabriz in 1925 after graduation and went to Qom in 1946. He taught philosophy and interpretation in Qom and then began to write Tafsirmizān for twenty years and finished this book in 1971(1).

He passed away in 1981 and he was buried in Hazrat Masoumeh shrine. He wrote "Ousle Falsafe"(The principles of philosophy), Realism method, Bedyatol Hekmat, Nihayatol Hekmat and Shiite in Islam.

Introducing the book

This book is based on the interpretation of Quran by Quran. So that the first criterion is Quran; Tabatabaei believed that when Quran introduces itself clarifying how it can be dependent on other meaning and interpretation. Quran has many layers and we need to interpretations and interpreters Imams and prophet but perception of the appearance of the verses does not need to other resources.

However, Quran verses could explain the difficult and similar verses and the reasons for descending, the opinions of the interpreters and narratives are in the second rank. The method of Tabatabaei was not innovative method but it was different and the reason for publicity of his book was attention to the selected method. This interpretation is based on this fact that the chosen method was observed in any verse.

b-Tafsire Majmaolbayan

Amin Al-Islam or Amin Eddin Abu Ali Fazal Ben Hassan Tabarsi was born in 1049 in Mashhad and traveled to Najaf for studies and then returned to Sabzevar and died in 1069(Quran encyclopedia ,v.2,p.1983). He was buried in Mashhad around the shrine of Imam Reza. But some scholars believe that he was buried in Sabzevar.

Tabarsi was one of the students of Mohammad Tusi the writer of "Atibyan Fi Quran". His book was influential on the scholars including Shahrashub the writer of Malem Ulama and Gotbeddin Ravandi(Tabrisi, 1987,p.157). This book is one of the great books in scientific perspective.

c-Tafsire Numuneh

Tafsire Numuneh is one of the common interpretation books in Persian language that has been written in simple and eloquent language that different classes are benefitted from this book. This book contains comments on all verses and its main characteristic is sociability. Since it has explained the Quran message with the simple language and avoids classical literature and technical terms.

The other dimension is tendency towards training aspect among the writers. The subjects have been explained by offering generalities of any chapter and then the style and subjects are referred and the content of the verses is analyzed by analysis of life issues and human guidance style.

The methodology of this book is analytical and rational that some scientific issues are considered besides training aspects and then the Quran viewpoints are studied. This book chooses approximation method and avoids prejudice in the Sunni and Shiite issues.

Therefore, by referring to this characteristic the interpretation of verse is use for contents and the author has tried to employ the Imams narratives in explaining of the verses. This book was written during 15 years since 1976 to 1991.

d-Tafsire Nour

This book has been written in 12 volumes in simple and eloquent Persian language and contains total Quran. According to the author in the introduction of volume one, the aim of this book was offer the lessons of Quran that can be translated in the world languages. The creditable Sunni and Shiite references have been used in most of the messages and lessons that can solve the problems of Muslims. Seyed Mahdi Rohani writes: the author has explained the messages of the verses after translation of the verse into a simple language and explanation of the content of the verses. Indeed, these points are broad explanation and the author has used innovative method in his book. These interpretations are presented in TV programs and they have many audiences.

Author

Mohsen Qarati(1965) is the authority of the "Setad Egameh Namaz". He was appointed in 1982 as representative of the leadership in the Literacy organization until 2010. He has own style in interpretation of Quran.

In this book the following items are seen:

1. Technical, literary, jurisprudence and philosophical terms have been avoided and only the lessons transferable into the world languages have been mentioned.
2. Interpretation based on the personal opinion has been avoided and the verses and narratives have been referred.
3. Most of the messages and lessons have been referenced from Shiite and Sunni resources. The author writes: In 1999 I studied Tafsire Nour carefully for revision and I added some phrases and omitted some others and added new subjects by referring to Nokhbqatol tafasir and reference books.

Order and prohibition in verses of chapter Al-Baqara

And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." (Al-Baqara:11)

Corruption means destruction and peace means goodness; in this verse, the people who corrupted on the earth and those who do good deeds are referenced.

In these verses and other verses, the state of the hypocrites has been explained who show themselves believers apparently but they are liars and plot against the God and the believers and this led to intensification of their illness. They will suffer from pain and they will remember that they were told to not destruct and they say that we savor and address to the God and the prophet. O, the prophet be aware that they are corruptor and they did not know (Tafsire Al-Mizan, v.1, pp.87-88).

Quran refers to the characteristics of the hypocrites and reminds that their intent is not restoration while they are true corruptors and they only corrupts on the earth (Tafsire Al-Mizan, v.1, pp.94-95-96).

When they are told not to corrupt on the earth by committing sin and prevention of the people to accepting Islam or aiding the enemies in misinterpretation of Quran they say that we are only peace makers and they know themselves reformers. There are two viewpoints in their opinions:

1. Hypocrisy is considered unaccepted trait among the Muslims and in their belief is pleasant act. They wanted to preserve their status in both groups.
2. They denied their conducts including sin and prevention of the people from faith. They distorted in Quran and narratives and they said that we do not commit sin and we are reformer and they are hypocrites as they pretend to be faithful. Quran says: be alert they know themselves reformer and deny their unpleasant conducts and they are corrupters (Tafsire Majmaolbayan,v.1,pp.74-75).

Messages

1. Although they do not accept advices but it is better to speak with them and prohibit them from wrongdoings.
2. Hypocrisy is leading to corruption.
3. The hypocrite introduces himself as the reformer of the people.
4. The hypocrite tries to foolish the people with his praising and justifies his conducts (Tafsire Nour,v.1,pp.56-57).

Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)(Al-Baqara:22).

The primary parts of the verses depict the authority and providence of the God and invite the people to pay attention to the blessings. The God has offered numerous blessings and he demands the people to think about them and do not believe in others since in other case, their conducts lead to deprivation of the blessing.

It is emphasized on prohibition of believing others while the God has created the man and the world and has provided the providence of the creatures (Almizan, pp.189-190).

Different interpretations have been offered:

1. You know that the idols that you worship cannot offer you blessings and they cannot harm or benefit you.
2. Some scholars believe that this verse refers to the Jews and Christians. Seyed Mortaza writes the scholars have inferred that the earth is circle and it is not flat while the verse has been interpreted into being flat (Tafsire Majmaolbayan,v.1,pp.88-91).

The God points out to different affluences in this verse that each of them has other blessing in it. The flatness of the earth refers to hardness of the mountains and softness of the fields, the distance between earth and sun, valleys, plants and movements of the creatures. The earth is like a cradle and it moves softly and sky has been mentioned besides earth and it denotes descending of rain from clouds (Tafsire Nour,v.1,pp.71-72).

And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblis* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah)(Al-Baqara:34)

In interpretation of Ayashi narrated from Imam Sadeq it is said that: when the God created Adam, he ordered the angles to bow to him and they said we do not think that the God creates a creature more honored than us. We are close to him. The God asked them to bow and they disclosed what they had know and they took refuge to the God (Tafsire Nour,v.1,pp.141-142).

In Behar from the stories of the prophets it is narrated from Imam Sadeq that the Satan was commissioned to prostrate Adam and it replied that it cannot and said that I have worshipped God and the God replied that I like willful worship and Satan cried four times, first when it was cursed, second when Adam was descended on the earth, third when Mohammad (peace be upon him) was commissioned and fourth when chapter Fatiha was descended and it sang happily when Adam ate the fruit of forbidden tree and when he was left the heaven and came to the earth.

Explanation of the words

Satan means meanness and inferiority and it denotes the rebellious human or jinn or other creatures and also it is meant mean soul that all of them denote meanness.

Most people ask that if Satan deceiver why God has created it and what is the philosophy of its existence. It should be pointed that the God was not created it mean and it was an angle and it causes to progress of the believers and the man finds him among contradictions. In other words, human efforts and his resistance cause to progress and development (Tafsire Almizan,v.1,pp.191-193).

Prostration means humility and showing inferiority and in Islam it is meant placing down the forehead on the ground and it is one of the elements of praying.

These verses express the position of man that the God asks Satan to bow down to him. This verse depicts that the God ordered all angle to bow down to Adam. Some others believe that Satan was from these angles.

Ibn Abbass and Ibn Masoud believe that Satan was an angle and the scholars confirm this narrative from Imam Sadeq.

This question is arisen that: Is avoiding prostration is sin and what is its status in Quran? It should be pointed that Satan sin was not only avoiding prostration but also it had other sins:

1. It believed that the God ordered him to fruitless affair and there was no benefit in prostration.
2. He avoided prostration due to pride and disobeyed the God and did not preyed and if a person does not prostrate God he is considered disbeliever.
3. He did not prostrate and ridiculed Adam (Tafsire Majmaolbayan,v.1,pp.126-130).

And seek help in patience and *As-Salat* (the prayer) and truly it is extremely heavy and hard except for *Al-Khashi'un* [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)](Al-Baqara:45)

The word of asking aid denotes that human force cannot control affairs alone and the God invites the man to be patient and demand aid from God and establish a close relationship with God and the best way is to be patience in any events and disaster. Praying offers human power and reminds the man that he should trust on God (Tafsire Al-Mizan,v.1,pp.228-229).

Although, the word of patience has been interpreted to fasting but certainly, it has broad meanings since human gains power in the light of praying and decides rationally in affairs.

The great interpreters believe that when the holy prophet encountered with problems he said prayers and fasting. Praying and fasting offer freshness and makes the man to be powerful against problems and after praying the man feels strength and power (Tafsire-Namuneh,v.1,pp.217-219).

Those who believe that this verse addresses to Jews suggest that desire to position did not led them to be converted to Islam since they were afraid of losing their post. The God ordered them to obey God and avoid sin and advised them to say prayer and be patient.

The Imams have narrated that patience prevents the man from sadness and sin and it eliminates sensuality and lust. Imam Sadeq said that when you are sad take ablution and go to mosque and say prayer then ask God to eliminate your sorrow (Tafsire- Majmaolbayan,v.1,pp.157-158).

In a narration from the prophet it is quoted there three kinds of patience: 1-patience on grief 2-patience on sin 3-patience on obedience.

1. Patience and praying are two strong levers against the problems.
2. If we be humble in the court of the God we will be aided more.
3. Reluctance towards praying is sign of pride(Tafsire- Nour,v.1,pp.105-106)

And (remember) when Musa (Moses) asked for water for his people, we said: "Strike the stone with your stick." Then gushed forth there from twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth."(Al-Baqara:60)

The God offered water and safety and the asked to eat and drink but not corrupt on the world and indeed, the God warns them to thank God for affluences and blessings and avoid hasty.

The God counts his blessings on the sons of Israel and asks them to remember the time when Mosses asked water for his tribe and since it is demand from God so this part has been omitted. The God says: we said him to put his stick on the rock and then water came out and this part has been omitted: the sons of Israel complained about thirst at that time and he asked God and as result twelve springs came out each with other spring(Tafsire- Majmaolbayan,v.1,pp.189-190).

There is a mystery in number twelve and it is number of months and number of the Israeli and disciples of Jesus and Imams. In this verse it has been referred to corruption in broad way and perhaps, the God wanted to prohibit corruption intentionally since unintentional misconduct is forgiven (Tafsire-Nour,v.1,p.123).

And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and *Al-Masakin* (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him], and perform *As-Salat* (*Iqamat-as-Salat*), and give *Zakat*. Then you slid back, except a few of you, while you are backsliders (Al-Baqara:83).

This verse has novel style and it begins without mentioning the name of the sons of Israel and then it is continued by addressing to them and this verse starts with statement and then the style is changed.

Perhaps in the former verses, the story begins with addressing to some group since God wants to blame them and due to severity of their act he prohibits them and he is not doubtful. The other point is that in the verses with order to goodness,

the man is advised to his parents and then relatives and orphans. God orders the man to good behavior whether Muslim or disbeliever (Tafsire-*Almizan*, v.1,pp.328-330).

It is said that the promises are the promises of between the people and prophets and the God says: we ordered and advised them and emphasized them to worship only God (Tafsire- *Majmaolbayan*,v.1,p.238).

Remarks

Beneficence is the broad word on goodness that is advised at the time of poverty of the parents, mental support and helping the orphans and observance of their rights and behaving good and educating them.

Messages

1. God promise is by wisdom, innate and inspiration.
2. Theology is pattern of the prophets' schools and then good deeds are in next rank.
3. Beside theology, the God advises the man to goodness with parents.
4. Goodness to the parents should be done personally.

Conclusion

Quran is unlimited treasure that everybody could be benefitted due to his beliefs and knowledge and it is so deep that discovery of its content requires effort. The jurisprudents and scholars have written about the literary aspects and eloquence of Quran and offered their conclusions. The scholars have investigated on the subjects mentioned in Quran including literature in Quran, economics in Quran and truth and virtue in Quran and order in right and prohibit from wrong. Each of these subjects requires broad investigation.

Order to right and prohibit from wrong are main duties of the Muslims and these orders and prohibitions are reasons for responsibility taking of the people toward each other. Investigation on these verses depicts that:

1. Most of these verses have been descended after an event or events that have identified the duty of the prophet.
2. Some of these verses have reasons that mentioned in the religious books.
3. Some of these verses narrate a historical event that has been mentioned in different ways.
4. Some of these verses identify the duty of the prophet relative to some groups.
5. Some verses order the duties of the human.
6. These verses advise the man to avoid some wrong doings.
7. There are other verses that have been descended to suppression of some groups disagreed with Quran and religion.
8. In some of these verses the power of the God is seen that orders the man to good deed.
9. There are numerous points that everybody can be benefitted according to his knowledge and faith.
10. It is hoped that this research aids the researchers in their projects on this divine and holy book.

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