

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

Classification Of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

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BOOK FORTY TWO

ISLAMIC

ETHICS AND VALUES

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2016

"Allameh" Ayatollah Seyyed Mohammad Hossein Taba-Tabaii
&
His Masterpiece:
" **ALMIZAN**, THE INTERPRETATION OF HOLY QURAN"



Image of Allameh

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ISLAMIC

ETHICS AND VALUES

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PART ONE

ISLAMIC

ETHICS

Chapter One

List of Recommended Morals and Practices in Quran

God's Special Servants Behavior in Society

« وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا...! » (فرقان : ٦٣ – ٧٤)

***"And the servants of the Beneficent God
are they who walk on the earth in humbleness...!"***

(Holy Quran, Forqan:63-76)

At the beginning of this group of Verses, the Holy Quran mentions two praiseworthy attributes of the Believers.

First, Says: **"Believers are those who walk on the earth with serenity and humility."** It seems that the purpose of walking on the earth is a remark of their living among the people and associating with them. Therefore, the Believers are humble and submissive both towards God and towards the people, because they are not artificially humble, they really have humbleness in the depth of their hearts, so as they have such modality, inevitably they are neither arrogant to God, nor want to transcend the others, and without any right consider the others lower than themselves.

But they never seek to humiliate against the enemies of God to gain the imaginary dignity that they see in them. Their humiliation and modesty is only a tribute towards the Believers, not towards the unbelievers and the

enemies of God.

(Almizan V. 15, P. 331)

Soft Response to Ugly Behavior of the Ignorant

« وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا! » (فرقان / ٦٣)

***"... And when addressed by the ignorant ones,
their only response is, Peace be with you!"***

(Holy Quran, Forqan:63)

The second feature that the Holy Quran has attributed to the Believers is that, when they see an ugly action or hear a vulgar word from the ignorant, they give a gentle answer, responding in a healthy way without any harsh or sinful word. The proof is that the Word "Salaam!" is used in the same meaning as in the following Verse:

***" In the Paradise
they will not hear any vulgar or sinful talks.
Only the word **Salaam** is exchanged between them repeatedly!"***
(Vaqe'e: 25-26.)

So it confirms that the meaning of this Word is that: the special servants of God, did never confront with ignorance of the ignorant by way of ignorance!

This trait is the manner of the God's special servants on the day time while they are among the people, and their manner at the night time is the same as we will quote at the next topic.

(Almizan V. 15, P. 331)

Nightlife and Nightly Worship of Believers

« وَ الَّذِينَ يَبِيْثُوْنَ لِ رَبِّهٖمْ سَجْدًا وَّ قِيَمًا ،
 « وَ الَّذِينَ يَقُوْلُوْنَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ اِنَّ عَذَابَهَا كَانَ غَرَامًا !
 « اِنَّهَا سَاءَتْ مُسْتَقَرًّا وَّ مُقَامًا ! » (فرقان / ٦٤-٦٦)

***" Those who spend the night for their Lord,
 prostrating and standing in worship!"***

"Those who say:Our Lord!

Turn away from us the punishment of hell !

Indeed its punishment is enduring!"

"Indeed it is an evil abode and place! "

(Holy Quran, Forqan:64-66)

The manner of God's special servants at night time is represented by the Verse: ***"Those who spend the night for their Lord, prostrating and standing in worship!"***

To notice or perceive the night - whether sleeping or not sleeping – means that their purpose is being in prostration or standing at the night, using all the night time at the worship of God. One of the examples of their worship is the prayer that both falling to prostrate and standing up is part of this worship.

The meaning of the Verse is that: The servants of the All-Beneficent God are those who perceive the night, while they prostrate themselves to their Lord or stand up - that is, they prostrate and get up again and again. It is possible that it refers to their "Night Prayer."

The Verse: ***"Those who say: Our Lord! Turn away from us the punishment of hell. Indeed its punishment is enduring ,"*** means that this punishment is a severity and disaster that does not end up in the human's life and is always associated with him: ***"Indeed it is an evil abode and place! "***

(Almizan V. 15, P. 331)

Donators Without Extreme

« وَ الَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا ! »

" Those who, when spending, are neither wasteful nor tightfisted, and moderation lies between these extremes!"

(Holy Quran, Forqan:67)

The servants of All-Beneficent God spend money but their spending is always in the middle between wastefulness and tightfistedness!

According to a narration from **Ali(AS)**: The "Moderation in Donation," means the donation of the rich to the extent that is necessary, and the donation of the poor to the extent of their owning; to repair the one's expenses and expenditures, and improve their own lives too, because God did not charge anyone except to the amount of the ability afforded to him.

In a Tradition narrated from the Holy Prophet about this Verse, he said: "One, who has spent not in right way is waster, and he, who has not spent in the right way committed tightfistedness."

(Almizan V. 15, P. 331)

Abstaining from Polytheism

« وَ الَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ...! »

" Those who do not invoke another god besides Allah!"

(Holy Quran, Forqan:68)

This holy Verse denounces polytheism in worship from servants of All-

Beneficent God. The polytheism in worship is that one worships both God and the non-gods.

(Almizan V. 15, P. 331)

Abstaining from Human Murder

« وَ لَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ... ! »

***"...And do not slay the soul,
which Allah has forbidden,
Except in the requirements of justice...!"***
(Holy Quran, Forqan:68)

The above Phrase Says, in no way, God's special servants do slay a human being that God forbids killing him, except in one case, that killing is logic and lawful, for example, the legitimate retaliation or punishment.

(Almizan V. 15, P. 331)

Abstaining from Adultery

« وَ لَا يَزْنُونَ ... ! »

"... And they Do not commit adultery...!"
(Holy Quran, Forqan:68)

This Phrase means: The servants of God are those who do not commit any adultery. Because the problem of adultery among the Arabs of Ignorance era was a commonplace affaire, Islam was known for its invitation to ban adultery and wine.

(Almizan V. 15, P. 331)

Punishment for Sin, Adultery, and Human Murder

« وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ! »
« يُضَعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يَخُذُ فِيهِ مُهَانًا ! »

« إِلَّا مَنْ تَابَ وَ ءَامَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا ! »
« وَ مَنْ تَابَ وَ عَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ! » (٦٨ - ٧١ فرقان)

***"... And whoever Does these
will receive the due Punishmen!"***

***" For the doers of these sins
the Chastisement will be doubled on The Day of Judgement;
and forever they will be held in the Fire with despise!"***

***" But if the wrongdoer repents
and Believes and amends himself and does Good Deeds
Allah will replace his good Deeds for the bad ones,
since Allah is The Merciful Forgiving!"***

***"And whoever out of remorse
repent and do good deeds,
his return to Allah Is knowingly,
and therefore his Repentance is Real !"***

(Holy Quran, Forqan:69-71)

The first Verse refers to the preceding issues, ie. the Polytheism, Adultery, and Human Murder. The word "Sin" means the consequence of misdeeds, which its punishment will soon be resurrected on the Day of Resurrection. The following Verse expresses it - ***" For the doers of these sins the Chastisement will be doubled on The Day of Judgement; and forever they will be held in the Fire with despise!"***

This Verse is an expression of the preceding sins mentioned in the previous Verse. The Phrase ***" ... And forever they will be held in the Fire with despise,"*** shows that they will be punished while they have been insulted.

The issue of " the Permanent Punishment," is certain for a person who believes in Polytheism. There is no doubt in it, but the permanent punishment for a person who has committed murdering a human being, or who has committed adultery, which are two of the Great Sins, and also to a person who committed usury, that the Holy Quran has specified permanent punishment against them, may be justified in one of the following ways:

First, let's say that **these three sins have a nature which demands to stay in the fire forever.** This possibility may be noted from the appearance of the Verse: "*Verily, Allah does not forgive those who set up partners with Him, excluding this grave sin, He forgives to whom He Wills...!*"(Nessa:48.)

As the Verse specifies the polytheism would not be forgiven at all, but next to which God forgives anyone who desires, that is, from some people, such as murderer, adulterer, and usurer may not forgive.

Second, let's say that the meaning of the Permanent in everywhere is a long stay, but what is to say is that in case of polytheism this long stay is eternal, and in other cases it finally will be terminated.

Third, let's say that the word " these" in the Phrase: "*For the doers of these sins...*," refers to all these three sins, because the Verses discussed, which are all in the definition of the believers, introduces the believers as: "*These are the ones who do not commit polytheism, murder, and adultery...*," so, if anyone commits all three of these sins, he is in the fire forever, like the polytheists who were afflicted with all of them.

Consequently, **if someone has been infected with some of these three sins, his eternal punishment, will not be concluded from the Verse in question.**

The following Verse: "*And whoever out of remorse repent and do good deeds, his return to Allah Is knowingly, and therefore his Repentance is Real,*" is an exceptional from the general judgment of meeting sins and

staying in fire forever, which was mentioned in the preceding Verse. In exception the three following cases mentioned:

First **Repentance**, second **Faith** and third **Good Deed**.

- The "**Repentance**," which means returning from sin, its lowest level is "Regret," and it is clear that if someone shows no regret of his previous offenders, he can not separate himself from his sins, and will still remain guilty.

- The **Good Deed**: Its validity is also clear, so that when a person repents of sin, if he does not break his own repentance, he performs Righteous Deeds, that is, his actions will be Righteous, and the Repentance will be established, which its pureness and sincerity is what makes a deed competent.

- The **Faith in God**: From the validity of this stipulation is understood that this Holy Verse is related to those who are both committed polytheism and murder, and also adultery, or at least they were polytheists, because if the Verse is related to the Believers that have committed murder and adultery, it makes no sense to include faith in the exception.

Therefore, the Verse relates to the polytheists, whether or not they have committed the other two sins too, but the believer who committed the other two sins, the expression of his repentance will come in the next Verse.

*"But if the wrongdoer repents and Believes
and amends himself and does Good Deeds
Allah will replace his Good Deeds for the bad ones,
since Allah is The Merciful Forgiving!"*

This Verse is a relative issue of repentance, faith, and righteous action, and expresses the good result following them, which is that: **God Almighty turns their sins into Goodness!**

"And whoever out of remorse repent

*and do good deeds,
his return to Allah Is knowingly,
and therefore his Repentance is Real !"*

(Almizan V. 15, P. 331)

Abstaining from Futile Assemblies

« وَ الَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ! » (فرقان / ٧٢)

*"And the believers of The All-Beneficent God
are those who do not witness for falsehood;
And when they encounter with vain talks And behaviour,
they pass by it with Nobility!"*

(Holy Quran, Forqan: 72)

In principle, the word "*falsehood*" means disguising the false in form of right, to make a false declaration. This word includes, in one way, the lie, and any other worthless deeds, such as: forbidden amusement, impudence, and cursing.

If the meaning of "*falsehood*" is lying, the concept of the word is that: the servants of God are those who do not testify to "*falsehood*", and if the term is any other worthless deeds, such as forbidden amusement, impudence, cursing, and the like, it means: the servants of God are those who do not participate in futile assemblies.

Among the two probabilities, the latter one is more appropriate with the meaning of the Verse, than the first one.

Abstaining from People of Vain Talks and Behaviour

"... And when they encounter with vain talks

And behaviour, they pass by it with Nobility!"

The word "Worthless" means any act or speech that is nonsense and void, does not have any benefit or rational use, and, as they say, includes all sins.

And the meaning of witnessing the idle works is to pass a group busy in fruitless deeds.

The meaning of the Verse is that: The special servants of God when passing through the people of the idle works and finding them busy in their futile amusements, turn away from them. Because the servants of God consider themselves purer than to join them and associate with them.

(Almizan V. 15, P. 331)

Thinking in the Signs and Verses of God

« وَ الَّذِينَ إِذَا ذُكِرُوا بِبَيِّنَاتٍ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ! » (فرقان / ٧٣)

***"The believers of God are those
who when reminded of their Creator's Signs
they do not pretend as blind and deaf
from seeing and hearing The Truth!"***

(Holy Quran, Forqan: 73)

The servants of the All-Beneficence, when they are reminded of the Signs and Verses of their Lord, or hear the Wisdom and Preachings of His Quran, or His Revelation, they do not accept it blindly, but they think and reason on them and accept them by hearty acceptance and love. They accept it with insight and believe in its Wisdom and Preachings. In their affairs, they are inspired by the insight and proof through their Lord.

(Almizan V. 15, P. 331)

The Last Wish of God's Sincere Servants

«وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا!» (فرقان/٧٤)

The believers of the All-Beneficence are those

who pray to Allah saying:

" O, our Lord! Grant us wives and children

to be the joy of our eyes,

and appoint us the IMAM, exemplars among the Pious!"

(Holy Quran, Forqan: 74)

To the one, who is the source of human pleasure, is called "the light or joy of the eyes." The purpose of the servants of God, asking in their prayers, that their wives and their offsprings to be their joy of eye, is that, their wives and children succeed in obey God and avoid the sins, and as a result of their righteous deeds, their eyes fill with joy!

This prayer shows that the servants of God, besides this, have no other demand. It also shows that the servants of God are the people of Truth, and they do not obey their carnal desires, (because they do not love every wife or offspring, but they love the wife and children to be the servants of God.)

"... And appoint us the exemplars among the pious!" They ask their Lord to help them to surpass eachother in charity and gaining His mercy, so that those who are altogether devoted to Piety, may make them an exemplar and follow them, as the Holy Quran has said about them: *"... Strive with one another to hasten to Virtuous Deeds..."*, and also said: *" O, men! Compete one another in attaining Forgiveness from your Lord and the Garden of*

Paradise...," and also said: ***"And those Foremost in Faith will be Foremost and ahead of others. This group will be the Nearest to Allah!"***

May be the purpose of such prayer is that: The special servants of God to be all in single line, ahead the line of other pious servants, so as the Verse refers to the "Imam" in single mode .

(Almizan V. 15, P. 331)

The Reward of God's Sincere Servants, And Their Patience's Value

« أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَ يُلقَوْنَ فِيهَا تحِيَّةً وَ سَلَاماً ! »
(فرقان / ٧٥-٧٦)

***" Such Believers will be rewarded
an Excellent Pavilion in the Garden
for their Patience and Steadfastness in their Faith;
and therein they shall receive Greetings and Respect!
And they will abide in that Excellent Place forever!"***

(Holy Quran, Forqan:75-76)

The ***Pavilion*** means a building located above the other building and is taller than the floor of the house. In the Holy Verse it is a remark of the Higher Degree of Paradise.

The meaning of patience in the Verse is the patience with God's obedience and abandonment of His sin. These two types of patience are the same as mentioned in previous Verses, but these two patiences are not normally separate from the third kind of patience, that is, patience at time of grief and suffering. It is clear that if one can wait for God's obedience and abandonment of His sin, possibly he will also wait in hard times and grief.

The meaning of the Verse is that: These special servants of God, who were described in the preceding qualities, are rewarded with the higher degree and upper part of the Paradise, the Angels do welcome them with cheerful Salutation and Greetings.

(Almizan V. 15, P. 331)

The Translation is to be continued !