

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

Classification Of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

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BOOK FIFTY THREE

GOOD DEEDS

and **BAD DEEDS**

Reward and Punishment

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"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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(Red Lines have been Translated!)

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Part One

GOOD DEEDS

AND

EVIL DEEDS

Chapter One

Good Deeds and Rewards in Terms of Quran

Definition of Good Deeds and Bad Deeds

« ... وَ مَنْ يَفْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ! » (شورى / ٣٣)

"...Whoever performs a good deed, We shall enhance for him its goodness. Indeed Allah is All-Forgiving, All-Appreciative!"

(Holy Quran, Shoura: 33.)

The Good Deed means a work acceptable to God and pleases Him, so in lieu of it He grants the Reward. The word Good, if referred to human deed, means its harmony with human happiness and with the goal he aimed at. On the other hand stands the evil and ugliness of deed, which is quite in contrary with it.

The meaning of increasing the goodness of a deed is to complete its imperfections, and the same is increasing the Reward of deed, as is in the Verse: ***" Those who believe and do righteous Deeds We will surely blot out their wrong Deeds of the past; and We will surely Bestow the best rewards for their good Deeds!"***(*Ankabut:7*), and the Verse: ***" To such people Allah will bestow reward according to their best deeds and out of His Favour increases something more Than they laboured for it! "***(*Noor:38*), which refers to both aspects, either improving the defects, or increasing the rewards.

So the meaning of the Verse in question is that: Anyone who has a good deed, God will improve its defects and add many good rewards on it. Since God is forgiving destroys the evils, and as He is Grateful reveals the goodness of deeds that one has done.

(Almizan: V. 18 , P. 69 .)

Criterion in Good Deeds and Bad Deeds

« مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يَجْزِي الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ! » (قصص / ٨٤)

***"The one who is a good doer his reward from Allah, the Grace-Bestower,
is far more than he has done,
but those who do wrong their punishment
is exactly to the level of their deeds!"***

(Holy Quran, Ghesas: 84.)

The criterion in Good Deed and Bad Deed is because of the effect that is obtained from them for human beings, and for the sake of these effects we call some of the deeds good, and others bad, not because of the mass or the structure of actions, which is a type of movement.

The rewards and punishments which are obtained from deeds are because of those effects, not because of the mass of the deed, as the Holy Quran accounts the inner intentions too, and states: "... ***And whether you make known what is in your hearts or hide it, Allah will call you to account for it!***" (Baqareh:284)

The verdict in the Verse is particularly referred to those who commit a great deal of sin, and the guilt has surrounded all their lives, not the one who committed only a sin all over his life, because the word of "Evil Deeds" that

refers to a bunch of deeds, as well as the Phrase: "*... Those who do wrong - committed constantly,*" implies this plurality and continuance, but, whosoever makes both sin and good deeds, it is hoped that the Almighty God will forgive him, as He said: "*Some of them have already confessed their sins and have mixed virtuous deeds with sinful ones. Perhaps God will forgive them. God is All-Forgiving and All-Mercifu! "* (Toubeh:102)

(Almizan: V. 16 , P. 121 .)

Paragon of the Good Deeds In the World and the Hereafter

« قُلْ يَعْبادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ
وَ أَرْضُ اللَّهِ وَسِعَةٌ إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ! »

"Say, O My servants who have faith!

Be wary of your Lord.

For those who do good in this world

there will be a good reward, and Allah's earth is vast.

***Indeed the patient will be paid in full their reward without any
reckoning!"*** (Holy Quran, Zumar: 10.)

The meaning of "Good" in this Verse, includes the goodness of the Hereafter and the goodness of this world, that benefits the righteous believers, such as: Good will, Moral Honesty, and safeguarding of souls of what the hearts of infidels are afflicted with, such as anxiety, disturbance of the heart, despondency, humiliation against the external causes, lack of a protector who would shelter and help him in all the troubles of life, and could rely on him in the face of disastrous incidents.

And also for the believers there is the eternal bliss and bounty at the Hereafter!

(Almizan: V. 17 , P. 371 .)

Good in World, Blessing in Hereafter

« وَ قِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَ أَدَارُ الْآخِرَةِ خَيْرٌ وَ لِنِعْمَ دَارُ الْمُتَّقِينَ! » (نحل/ ٣٠)

"And the righteous are asked:

" What Is that your Lord has sent Down?"

They reply:" Grace and Goodness!"

***For those who do good in this world, there is goodness,
and Indeed the abode of the Hereafter is Better;
and excellent indeed is the abode of the Pious!"***

(Holy Quran, Nahl: 30.)

The Meaning of the "Goodness" here is the "Good Reward". Yes, the Virtuous people, by virtue of their goodness, act in accordance with the commands of Quran; they constitute a righteous society, in which the justice and peace and a prosperous life is governing, a life that is based on the progress and prosperity, therefore, as a result of it they themselves enjoy a happy world, because God said: ***"In this world."*** It turns out that the life in the Hereafter is better for such a people than their own world, because its pleasure is indestructible, and its bliss is not mixed with misery, and its enjoyment is not followed by frustration or failure.

(Almizan:V.12, P.343.)

The Translation is to be continued !