

Analysis of the concept of righteous deeds and good deeds in the Holy Qur'ān based on Izutsu theory

Ali Qazanfari¹; Khadijeh Ahmadi Bighash^{2*}

1. Department of Qur'ān and Ḥadīth Sciences, Faculty of Qur'ān Sciences and Skills, University of Holy Qur'ān Sciences and Education, Tehran, Iran

2. Department of Qur'ān and Ḥadīth Sciences, Tarbiat Modares University, Tehran, Iran

(Received: 2021-12-09 ; Revised: 2022-06-13 ; Accepted: 2022-06-18)

Abstract

Human's actions will cause his prosperity or misery in the world and in the hereafter. The Qur'ān has used a vast semantic scope to systematize and evolve the mind of the audience for its guidance. The present article seeks to analyze the semantic scope of *Hasanāt*¹ (i.e. virtues) and righteous deeds in the Qur'ān in an analytical and descriptive manner, based on the Izutsu's semantic theory - which, by investigating the vocabulary, reveals the Qur'ānic attitude to them. An examination of the semantic scope of these two words in the Qur'ān reveals that the concepts of virtues and righteous deeds are among the most frequently used Qur'ānic terms, among which the most general public relation is absolute, since the domain of virtues is general and includes righteous deeds and divine rewards. While some goodies are not righteous deeds. That is why words that have a definite role in building the worldview of the Qur'ān are called Qur'ānic keywords, and each of these words has sub-words with which the keyword is associated.

Keywords: Qur'ān, Virtues, Righteous Deeds, Semantic Scope, Izutsu

Introduction

An important necessity in religious research is the application of new knowledge and tools that open a new window to understanding religious texts, and provide some methodical reflection on divine verses and the context for reaching the meanings and points hidden in the verses. The Holy Qur'ān also repeatedly emphasizes on thinking about the verses:

«كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَ لِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ» (ص: ٢٩)

«(Here is) a Book which We have sent down unto thee, full of blessings, that they may mediate on its verse, and that men of understanding may receive admonition»

Semantics is a knowledge that has been greatly used in understanding the divine word. By studying the semantics of the verses, one can come to a coherent network of meanings in which the verses are explained by each other, and the sum of the verses together will help us in more precise understanding. For the first time, Toshihiko Izutsu, the Japanese linguist and Qur'ānic scholar, entered a model of lexical constructivist semantics into the field of Qur'ānic studies; his approach was welcomed by Qur'ānic scholars and numerous works emerged on this method in the world of Islam. (Izutsu, 1981: 5) This method seeks to discover the attitude of the Qur'ān by researching the words of the Qur'ān, which is why words that have a definite

* Corresponding Author, Email: Kh.ahmadi3103@yahoo.com

role in constructing the worldview of the Qur'ān are the key words of the Qur'ān, and each of these words has subsets, which are associated with the keyword (Izutsu, 1982: 1-26). Among the many semantic domains in the Qur'ān, the «doings» of human beings have been dealt with extensively in the Qur'ānic verses since the main judgment is in the day of resurrection in order to present and address human actions; so reviewing the semantic scope of virtues and righteous deeds is the focus of the present study. The «virtue» is a desirable and joyful blessing that come to man. In the Holy Qur'ān, this word is sometimes used in the general sense, which includes any good deed and a righteous act is one of its instances. On the contrary, sometimes it is expressed in the sense of divine reward and the result of a righteous act. In the verses and narratives, sometimes good things are said as virtues, in which case the righteous deed is one of the examples of virtues. Sometimes the virtues mean divine reward. So the relation between virtues and righteous deeds is absolute general and special. That is, every good deed is virtue, but every virtue is not a righteous deed. In this study, in order to express the semantic scope of virtues and righteous deeds from the perspective of the Holy Qur'ān based on the Izutsu's theory, the present study seeks to answer these questions; what do virtues and righteous deeds mean and what is their scope? How has been the relationship between these two meanings expressed in the Holy Qur'ān? Do these two meanings contradict each other? And so, first, we refer to the concept of action and deed and determine the semantic areas of virtues and righteous deeds, and then we examine the meanings of virtues and righteous deeds from the perspective of the Holy Qur'ān, and finally we have presented a table to express the semantics of these two high frequency Qur'ānic words.

The Theory of Semantics by Izutsu

Language is not merely a means of speaking, but it is a tool of visualizing and interpreting the world that encompasses a nation (Izutsu, 1981: 317). Izutsu defines semantics as: «Semantics will be a science of research into the nature and construction of a nation's worldview at a particular period of history that is done by the methodological analysis of the major cultural concepts and images that a nation has provided for itself and which have been crystallized in the keywords of that nation's language» (Ibid: 4). According to Izutsu's theory, the term Qur'ānic semantics means «world-view of the Qur'ān», which is how the Qur'ān views the world. Izutsu made a great effort to reach the Qur'ānic semantics. Semantics theory as an efficient method in Qur'ānic studies plays an important role in the methodization of this type of study, the first of which has been done by Izutsu. He established his semantic discussions based on Weisgerber's semantic theory and ethnic linguistics (Ibid: 5). According to his theory, language influences our way of perception, thinking, and worldview. The foundations of Izutsu in semantics include the maximal relation between language and thought, the idea of linguistic worldview and the existence of the following linguistic system, and the focus on the study of «Diachrony» (Ibid: 148-222). The basis of «the maximum relationship between language and thought» means that language is like a pattern upon which layers of thought are formed, and in fact language would be merely a cover for the thought without which it is impossible to think. (Sapir, 1997: 34-35) The basis of «the existence of a linguistic system» means that the language has a system and the semantic analysis is acceptable at the level of the units of a system (Geeraerts, 2009: 20-21). Therefore the words of a language form an interconnected network, which to obtain this basic plan, the spirit governing the whole nature of the system must be explored (Izutsu, 1982: 36). Also, the basis for focusing on «Diachronic» studies emphasizes the element of time in it, meaning a set of words that have been independently developed, and sometimes its lexical usage has been ceased, and other words are becoming more common. Hence, each word will have a history and ups and downs

(Ibid: 39-40) because in linguistics where the phenomena of language are examined in successive layers, sections, and time periods, this study will be «Diachronic». (Bāgherī, 1999: 36; Meshkāt al-Dīnī, 1997: 76-78) According to the diachronic approach, the Qur'ānic vocabulary can be regarded as valid as a whole as a device and compared to other devices created after Islam. (Izutsu, 1982: 42-43)

The literal and idiomatic meaning of *Hasanāt*

Virtues (*Hasanāt*) comes from the root of «virtue» (*hasan*)¹, in contrast to the sin and the evil, and literally it means beauty, goodness, and something that the human soul and nature accept (Rāghib Isfahānī, 1992: 235; Wahhabi, 1984, 1: 570) The word *hasan* (i.e. virtue) has a broad meaning to some of its close words, including, righteous deed. Izutsu believes: «The implication of good work - *hasan* – on the righteous deed in the semantic domain of *husn*² (i.e. goodness) is something that has been largely left to the female syllable of this word - *hasanah*».³

Just as the word «good» is an extremely comprehensive word that can be used in the strict and purely religious sense of righteous deed, the word «*hasanah*» can also be used in the same sense:

«إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا» (نساء: ٤٠)

«Surely Allah does not do injustice to the weight of an atom And if it is a good deed He multiplies it and gives from Himself a great reward».

(Izutsu, 1981: 458)

For this reason, the scope of *Hasanāt* is so wide that it encompasses all material and spiritual benefits and programs of belief, speech and external practices (Makārem Shīrāzī, 1995, vol. 16: 181) *Hasanāt* is one of the most frequently used vocabulary used to conceptualize deeds and actions in the Qur'ān. *Hasanah* and *Hasanāt* have been used in the Qur'ān alone without any accompaniment to action, so that we do not see the combination of faith and good deed. This indicates that *Hasanah* and *Hasanāt* interpretations have more general applications than good deed and act.

Allah the Almighty says:

«مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ» (انعام: ١٦٠)

«Whoever brings a good deed, he shall have ten like it And whoever brings an evil deed, he shall be recompensed only with the like of it, And they shall not be dealt with unjustly».

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

«Whoever brings good, he shall have better than it And whoever brings evil, those who do evil shall not be rewarded(for)aught except what they did»

In these verses, the word «*Hasanah*» (i.e. good) has been used for the good deed, and their appearance encompasses any work, thought, or good or bad belief, and there is no reason to restrict the meaning of good and evil in these verses (Makārem Shīrāzī, 1995, vol. 6: 55). The companionship of bring (*jāa*)⁴ and good deed (*hasanah*) in these verses is conceived as an

١. حَسَن

٢. حُسْن

٣. حسنه

٤. جاء

object that human beings carry and bring to resurrection. In explaining this issue, it must be stated that God did not say in the Qur'ān: «مَنْ فَعَلَ الْحَسَنَةَ» but He said: «مَنْ جَاءَ بِالْحَسَنَةِ» that is, the human must have the power to take these good deeds with himself and keep his actions. He should not do good deed and then commit a sin, since sins vanishes good deeds. This is the same «مَنْ فَعَلَ الْحَسَنَةَ» which is not intended by the Qur'ān. Rather, man must be able to carry all his good deeds. So at the resurrection scene they do not say what did you do in the world, but they say what did you bring with yourself? Therefore, God said:

«مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا» (انعام: ١٦٠)

«It is not true that everyone who did a good deed will be granted ten times reward, but one will enjoy the blessing who is able to maintain it and keep his good deed». (Jawādī Āmulī, 2009, vol. 27: 123)

Meaning of Hasanāt in the Qur'ān

In the verses of the Holy Qur'ān, various interpretations have been expressed for Hasanāt and its wide scope is evident throughout the Qur'ān. Some commentators have considered Hasanāt to have a special meaning, and have mentioned some words like *tawhīd* (Monotheism/Oneness of Allah) and لا اله الا الله (no god but God!), the belief in God and the Prophet (PBUH), the wīlāyat (guardianship) of Amir al-Mu'minin and the infallible Imams (AS). For example, according to the verse:

«...الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ» (شورى: ٢٣)

«...who believe and do righteous deeds. Say: 'No reward do I ask of you for this except the love of those near of kin.' And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Grateful».

Friendship to the family of Muhammad (PBUH) means «beautiful» (hasnah)¹ and God gives tidings to those who believe, do righteous deeds, work diligently in the affection of Ahl al-Bayt, such people are granted ten times more reward. (Ṭayyib, 1999, vol. 15: 481) Because Hasanāt means the pleasing and happy blessing that is the result of human actions, in these verses, love of Ahl al-Bayt (AS) that is one of the meanings of Hasanāt, means the divine reward and the consequence of his actions and included a double reward.

Imam Sadiq (AS) says: «This verse has been revealed about us, the family of the Prophet (PBUH) and his companions». (Hākim Nayshābūrī, 2002, vol. 3: 172). It is also narrated from Imam Hassan (AS) who said in his sermon: I am from the family that God obliged their companionship and friendship to every Muslim:

«...قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ، وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا...» (شورى: ٢٣)

«To do good deed means to love us, the Ahl al-Bayt» (Ṭabresī, 1993, vol. 9: 49) Also the companionship of the belief in God and goodness in this verse shows that given the semantic scope of goodness in the Qur'ān, though those people who do not have religion also do good deed, but there are also many good deeds which have a religious background and criteria and just the faithful people do them (such as charity). Alongside the specific meaning for the term, the verses of the Qur'ān have used other broad meanings, some of which are:

Charity in God's Way: Charity in the literally means spending, hiding and covering, passing through everything, and finishing it with great forgiveness. (Rāghib Isfahānī, 1992, vol. 1: 502), and in the term it means to take property out of his property and put it in another property, which is either through benefaction, or by giving away his property in the way that God has commanded him (Ṭabrisī, 1993: vol. 2: 515)

The Almighty God says:

«مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ...»
(بقره: ٢٦١)

«The parable of those who spend their property in the Way of Allah is as the parable of a grain growing seven ears(with)a hundred grains in every ear And Allah multiplies for whom He pleases And Allah is Ample giving, Knowing»

Those who give up their property in the way of Allah are like a seed which raises seven clusters, which is one hundred seeds in each cluster, and Allah doubles or multiplies it for whom he pleases.

That is the spent money includes all the Wājib and Mustahab charities even any worship that seeks granting the property and God will give double reward in the world and in the Hereafter (Ṭayyib, 2008, vol. 3: 36). The subsets of charity include lending money to the needy:

«مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً...» (بقره: ٢٤٥)

«Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times?....»

and

«إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفَهُ لَكُمْ وَ يَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ» (تغابن: ١٧)

«If you set apart for Allah a goodly portion, He will double it for you and forgive you And Allah is the Multiplier(of rewards), Forbearing».

Giving *zakāt and ṣadaqah*,

«إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ» (حديد: ١٨)

«For those who give in Charity, men and women, and loan to Allah a Beautiful Loan, it shall be increased manifold (to their credit), and they shall have (besides) a generous reward».

This is among the good deeds that has been mentioned as the word 'double' that means adding an object to itself (Ibn Fāris, 1984, vol. 3: 362), doubling and increasing something (Muṣṭafawī, 2009, vol. 7: 32). The charities mentioned in these verses have been called as a measurable object, and are mentioned among the good deeds, which are not devoted to a special action or deed, and will be multiplied by God several times.

«**Good**»¹: The word «good» in the word refers to something - both action and deed - that is pleasing and desirable and that everyone is interested in it, such as reason, justice, grace,... (Qurashī, 1998, vol. 2: 317; Rāghib Isfahānī, 1992: 300) Evil is against this concept. (Mustafawī, 1984, vol. 3: 176) In many revelations, this word has been associated with goodness and with regard to anything - whether act or

deed - which is desirable and pleasing. In some verses of the Qur'ān, the word good means goodness:

«قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَلَدَارُ الْآخِرَةِ خَيْرٌ» (نحل: ٣٠)

«they say, 'All that is good.' To those who do good, there is good in this world, and the Home of the Hereafter is even better».

And in other holy verses, which human actions intended as a commodity and reserved and forwarded to a destination, it has been mentioned that:

«مَا تَقَدَّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ» (بقره: ١١٠؛ مزمل: ٢٠)

«And whatever good you send before for yourselves, you shall find it with Allah Surely».

The meaning of the word «forwarded»¹ in these verses is good deeds which are sent and preceded (Ṭabāṭabāyī, 1997; vol. 1: 228; vol. 19: 217).

Compensation and Elimination of Evil: God says:

«...إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ...» (هود: ١١٤)

«those that are good remove those that are evil».

The companionship of the present root of «takes» (dhahaba)² with goodness, reminds the compensation, and elimination of evil.

Yudhhibna³ from the root of zahaba, means to leave (Rāghib Isfahānī, 1992: 331) to turn and move (Muṣṭafawī, 2009, vol. 3: 365). The goodness like prayer enters the heart of believers and destroys the darkness resulted from the evils. (Ṭabāṭabāyī, 1997, vol. 11: 58) Also in the verses:

«وَيَذْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ» (رعد: ٢٢)

«and turn off evil with good»

«وَيَذْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ» (قصص: ٢٨)

«that they avert Evil with Good»

Yadra'ūna is from dar', in the word it means to repulse; a repulse, which is done out of opposition and hostility to the repellent (Muṣṭafawī, 2009, 2: 335). The companionship of this root with the goodness compensate the evil and eliminates the sin in the hearts, and it will bring about divine reward and blessings.

Light: In the verses of the Qur'ān, light is stated as one of the meanings of the good deeds. In many verses, the Almighty Allah speaks about the faithful men and women, whose light is before them and on their right hand on the Day of Resurrection, which is moving in a hurry to a true destination from which they have first begun:

«يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ» (حديد: ١٢)

«The Day shalt thou see the believing men and the believing women- how their Light runs forward before them and by their right hands».

١. ماقدّم

٢. ذهب

٣. يذهبن

The light, which moves on the right hand of the believer, is one of the meanings of the good (Zamakhsharī, 1987, vol. 4: 475; Ṭabāṭabā'ī, 1997, vol. 19: 336) and the light that is before them, is the light of their faith. (Abū Ḥayyān, 2000, vol. 10: 105).

The literal and idiomatic meaning of righteous deed

Righteous (Salih)¹ comes from the Root of Peace (sulh)² Against Corruption (Ibn Manẓūr, 1994; vol. 2: 516; Farāhīdī, 1989, vol. 3: 117), used about the Essence, Thought, and Practice (Muṣṭafawī, 2009, vol. 6: 322), and its most application is about the «deed» (Ibid, vol. 6: 636) The «righteous deed» has been mentioned 87 times in various forms such as "العمل الصالح", "عمل", "صالحا", "عملوا الصالحات", "صالحا",

"يعلمون الصالحات" and... It implies that Islam is not less concerned with «righteous deeds» than «faith» because righteous deeds not only signify faith in the heart and shine it in the realm of life, but faith without «deeds» and doings Responsibility will have no fruit and no value. The Qur'ān says in the introduction of the source and root of good deeds:

«مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا...» (بقره: ٦٢)

«any who believe in Allah and the Last Day, and work righteousness...»

«مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً...» (نحل: ٩٧)

«Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure...»

«...فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا...» (كهف: ١١٠)

«whoever expects to meet his Lord, let him work righteousness...»

And... In cases where the Qur'ān has spoken explicitly or specifically, has also mentioned and reminded the belief in God. A righteous deed is accepted if the deed originates from the faith in Allah. Only in two verses of the Qur'ān good deeds have been mentioned separated from the Faith:

«مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ» (فصلت: ٤٦)

«Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His servants»

، و آیه « مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ » (جاثیه: ١٥)

«If any one does a righteous deed, it is to his own benefit; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord».

The separation of «the righteous deed» from «the faith in God» in these two verses is not because it is not a condition of «faith in God», but because these two verses do not seek to express all the characteristics of acceptance, and they want to express that the good and the bad deed of everyone belongs to himself, so he has not spoken about the roots of righteous deed, its origins, or the conditions for acceptance of righteous deed.

According to Izutsu's theory, righteous deed is a purely religious meaning, and is specific to such concepts as hasan or hasanah (Izutsu, 1981: 460). From the Qur'ānic perspective,

١. صالح

٢. صلح

«righteous deed» is an act which is in the context of divine commandments, and in line with the traditions governing the world of creation, accepted by the believer and accepted by the intellect and the law and to cultivate the human, too. The companionship of faith and good deed in the Qur'ān indicates that it is accepted from the divine perspective that it is derived from the true faith and belief in Tawhīd, Ma'ād and Nubuwwa, and is pure for God, and without *Ikhlās* (sincerity), that act would not be righteous (Akbarī Rād, 2008: 39-60). In some interpretations and narrations, Hasanāt has been stated instead of the righteous deeds, which refers to the scope of good practice to the righteous act. Ibn Abbas, for example, has interpreted this verse: (قصص: ٥٤) «وَيَذُرُونَ بِالْحَسَنَةِ السَّيِّئَةَ» as «the righteous deed vanishes the sin» (Ṭabrisī, 1993, vol. 6: 444). Sheikh Tūsī in Tebyān has interpreted the righteous deeds as a kind of good deeds which are the same kind of divine worship:

«وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا...» (نساء: ٥٧)

«But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath, their eternal home».

He states: «The righteous deeds and good deeds are obeying Allah» (Tūsī, n.d., vol. 3: 232) thus hasanah has a meaning that can encompass the righteous deed that has a purely religious context. Qur'ān also emphasizes the combination of «and the righteous deeds» in the many verses of the Qur'ān, and that the use of action is as a past verb that signifies the stability and durability. (Ṭabrisī, 1993, vol. 6: 444)

The Relationship between righteous deed and Faith in God

The «righteous deed» has been originated from the faith in God, without which has no value in the presence of God. This is because two goals are pursued:

1. The spiritual evolution of man: By doing righteous deed, the spirituality and mental evolution of man will be grow, and the practice will be purified from any kind of «selfishness» and «profit», and the acquisition of divine consent will be the human motivation, and «humanity» and «sensuality» will be destructed, and the evolution will be realized.

2. The evolution of the human deed: The righteous act that derives from «faith in God» not only causes the evolution of the spirit of the subject, but also causes the perfection of the «deed» itself, and it is sought to act instead of pretend. And it works in continuity and survival of the deed. (Ṭabrisī, 1993, vol. 6: 444; Makārem Shīrāzī, 1995, vol. 6: 87)

The combination of the righteous act with some words in the verses of the Qur'ān helps to better explain the divine meaning of the righteous deed. Some of them are:

Divine Reward: In the Holy Qur'ān the words «divine reward» and the righteous deed are expressed in 19 verses together, and expressed in the sense of physical work and activity. For example:

«...مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ...» (بقره: ٦٢)

«any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord».

«Divine reward» means in the word as the wage paid in return for work (Muṣṭafawī, 2009, vol. 1: 42; Ibn Fāris, 1984, vol. 1: 62). Man gets paid for what he does. From the Qur'ān's point of view, the worldly life is as a farm and a place where everyone trades and farms (Baqarah: 16; Al-Imran: 177; Shurā: 20) that are concerned with physical work. God says:

«كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ» (آل عمران: ١٨٥)

«Every soul shall have the taste of death: and only on the Day of Judgment shall you be paid your full recompense».

The literal meaning of «wafa»¹ is paying the full price and reward of someone. (Qurashī, 1998, vol. 7: 230) On the Day of Judgment, the Almighty God will pay the wage and reward of all good and evil deeds completely.

Also, the verse:

«أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَى» (آل عمران: ١٩٥)

«Never will I suffer to be lost the work of any of you, be he male or female»

«'amil» literally means one who does the work by hand (Bustānī, 1991: 61). In the world, human is a worker striving for his rightful pay. Every good deed will be rewarded, but the deed done faithfully and with awareness and knowledge will be endured and sustained.

Seed and grain:

«وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ...» (انبیاء: ٤٧)

«and if there be (no more than) the weight of a mustard seed»

«إِنهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ...» (لقمان: ١٦)

«If there be (but) the weight of a mustard-seed»

These verses indicate that if the righteous deed of human is as small as a mustard seed, it is alculated. «seed» is literally used as a name for wheat, but it is generally referred to a grain and kernel that is in clusters or pods (Muṣṭafawī, 2009, vol. 2: 177). Also the absolute tiny seeds are called mustard. In this verse it may be a reference to mustard seed for the light weight of mustard (Ibid, vol. 3: 44). Thus, the reference to «a seed of mustard» shows the exaggeration in the precision of scale, that is, the smallest particle that cannot be seen, will be measured on the Day of Judgment (Ṭabāṭabā'ī, 1997, vol. 14: 292). The title of seed and grain is somehow related to physical action. That is to say, in the world farm, man is somehow sowing the seeds of his righteous deed, and the product of this farm, though small, remains profitable and valued.

Virtue: Among the righteous deeds, the «virtue» has been placed in a high position and has been mentioned in the Qur'ān as a description for the righteous deeds. The word «virtue» literally means widespread goodness (Rāghib Isfahanī, 1992: 114). In the verse:

«... وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ...» (بقره: ١٧٧)

«but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers»

The combination of faith and righteous deeds, some of which have been mentioned in the verse, are called «virtue».

Faith in God, faith in the Day of Reward and former Prophets, charity, the practice of prayer, covenant and patience are examples of virtue. The use of «virtue» as a whole indicates an emphasis on righteous action, as if one were drowned in these acts (Makārem Shīrāzī,

1995, vol. 1: 598). «Virtue» is a good act done with consideration, intention, and authority. Attention and intention is the difference between «virtue» and «good» because good applies to all good even without regard (Askari, 1998: 164).

Also in the verse:

«لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ» (آل عمران: ٩٢)

«By no means shall ye attain righteousness unless ye give (freely) of that which ye love»

The accompaniment of «virtue»¹ and «attain»² reminds the good deed as a place, attain means to achieve (meaning to obtain something). (Muṣṭafawī, 2009, vol. 12: 343; Rāghib Isfahānī, 1992: 829).

Degrees: accompaniment of «action» and «degree» Immediacy reminds stairs and ladders leading to the concept of good deeds:

«وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ» (انعام: ١٣٢)

«To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do»

«وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا وَلِيُوقَفِيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظَلَّمُونَ» (احقاف: ١٩)

«And to all are (assigned) degrees according to the deeds which they (have done), and in order that (Allah) may recompense their deeds, and no injustice be done to them»

Degree comes from insertion and means precise, cautious, gradual, and step-by-step movement in the sense of ascending, both physically and spiritually (Muṣṭafawī, 2009, vol. 3: 211). Man moves step by step to his chosen destination, now if his deed is righteous, his act will be as a stair to climb. The more a person steps higher toward the destination, the more he achieves a higher and better position.

Present Action: Other words that the Holy Qur'ān refers to righteous deeds include the human act that is summoned, which is affirmed by these verses:

«يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا» (آل عمران: ٣٠)

«On the Day when every soul will be confronted with all the good it has done»

«وَجَدُوا مَا عَمِلُوا حَاضِرًا» (كهف: ٤٩)

«They will find all that they did, placed before them»

«عَلِمَتْ نَفْسٌ مَّا أُخْضَرَتْ» (تكوثير: ١٤)

«(Then) shall each soul know what it has put forward»

Hazara³, basically, means confronting with what was absent, which is the observation, aristocracy, and depravity are its effect and evince.

«وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ» (عنكبوت: ٧)

«And as for those who believe and do good, We will most certainly do away with their evil deeds and We will most certainly reward them the best of what they did»

١. پر

٢. تنالوا

٣. حضر

«يا أَيُّهَا الَّذِينَ آمَنُوا تَوَبُّوا إِلَى اللَّهِ تَوْبَةً نَّصُوحاً عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَ يُدْخِلَكُمُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَ بَأْيَمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَ أَغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ» (تحریم: ۸)

«O you who believe! turn to Allah a sincere turning; maybe your Lord will remove from you your evil and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet and those who believe with him» «Their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light, and grant us protection» Surely Thou hast power over all things (Muṣṭafawī, 2009, vol. 2, p. 280). It has been used as a name for witnessing and presenting at a place, or for human attesting (Rāghib Isfahanī, 1992: 241); but the term «*muhzahran*»¹ in the phrase:

«ما عَمِلْتُمْ مِنْ خَيْرٍ مُّحْضَرًا» (آل عمران: ۳۰)

means presenting an absent one which signifies that the deeds are preserved in the presence of God, and that God has knowledge and protection over them in the world, and declares it to its owners on the Day of Judgment (Ṭabāṭabā'ī, 1997, vol. 3: 156) Of course, this is not the act that is present in itself, but they present it:

«إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ» (يس: ۵۳)

«It will be no more than a single Blast, when lo! they will all be brought up before Us!»

Being summoned is a sharp interpretation toward being present, but it is milder in the following verse:

«وَوَجَدُوا مَا عَمِلُوا حَاضِرًا» (كهف: ۴۹)

(Jawādī Āmulī, 2009, vol. 2: 123)

According to the verses stated, the righteous deed is also an act, and it is one of the things that will be present at the Resurrection for man.

Coverage and purification: One of the meanings used for the righteous act in the Qur'ān is coverage, which is accompanied by words such as purification and sins that appear in these verses. The word «takfir»² comes from the root of disbelief, the origin of which is the meaning of coverage and covering (Rāghib Isfahanī, 1992: 83; Ibn Fāris, 1984, vol. 5: 191). «Takfir» is disregard, coverage and concealment as if it has not been realized. (Rāghib Isfahanī, 1992: 717) The effects of this disregard are to obliterate and cover it (Muṣṭafawī, 2009, vol. 14: 88). In term, «Takfir» is an obedience used to wipe out and cover the sins (Subhānī, 1998: 463). Also in the science of the word «Takfir» means the abolition of the punishment of the evil deeds by doing good deeds (Ṭayyārī Dehāqānī, 2001: 20-35). In most uses of Takfir in the Qur'ān, the word «sin» belongs to it, «sin» is the root of malice, and its plural is «سَيِّئَةٌ» referring to any evil and bad (Muṣṭafawī, 2009, vol. 5: 307)

In the verses of the holy Qur'ān, we read about good deeds:

«وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ» (عنكبوت: ۷)

۱. مُحْضَرًا

۲. تَكْفِير

«Those who believe and work righteous deeds, from them shall We blot out all misdeed that they have committed»

Naṣūh Repentance¹:

«يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ» (تحریم: ۸)

«O ye who believe! Turn to Allah with sincere repentance: in the hope that your Lord will remove from you your evil deeds»

Piety:

«ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا» (طلاق: ۵)

«That is the Command of Allah, which He has sent down to you: and if any one fears Allah, He will remove his evil deeds, from him, and will enlarge his reward»

Hijra and jihad in the way of God:

«فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ» (آل عمران: ۱۹۵)

«Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain, verily, I will blot out from them their iniquities»

and finally, acts such as saying prayer, paying zakat, paying charity in secret and in the public, faith in the prophets and helping them in religion are some of the righteous acts that will wipe out the sins (see: Baqarah: 271; Mā'ideh: 12).

Virtue, Guidance, Light, and Piety: The Almighty God states the criterion of human superiority and virtue, faith in God and the hereafter and jihad in the way of God.

«...كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَأَسْتُوونَ عِنْدَ اللَّهِ...» (توبه: ۱۹)

«equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the Cause of Allah»

Faith in God and the Day of Judgment are the criteria for this supremacy in the presence of God. The Holy Qur'ān considers the possession of the guidance blessing as one of the meanings of righteous deed:

«إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ...» (يونس: ۹)

«Those who believe, and work righteousness, their Lord will guide them because of their faith»

From the Qur'ān's point of view, the best luggage for the journey toward Allah is the righteous act of piety:

«وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ» (بقره: ۱۹۷)

«And take a provision (with you) for the journey, but the best of provisions is right conduct»

In this verse, Obtaining this kind of divine blessings will save one from harm and loss:

«إِنَّ الْإِنْسَانَ لَأَفَىٰ حُسْرًا إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ» (عصر: ۲- ۳)

«Verily Man is in loss. Except such as have Faith, and do righteous deeds, and (join together) in the mutual enjoining of Truth, and of Patience and Constancy»

Pure life: According to the verses of Holy Qur'ān, good deeds are as a criterion to enjoy the spirituality and light, and in general the pure life:

«لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنُ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ» (طلاق: ١١)

«that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness, He will admit to Gardens beneath which Rivers flow»

For this reason, the attainment to divine light causes the pure life, which will be in the shadow of doing righteous acts, as God says:

«مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْتَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً» (نحل: ٩٧)

«Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure»

Companion of virtues and righteous deeds with different words

According to what has been stated, virtues and righteous deeds have their own semantic domains which, according to their different Qur'ānic applications, can be divided as follows:

The companion with the word "Yudhhibna"	The extent and criterion of the religious act	The companion with the word "faith in God"	Continuity and activity in the Resurrection	The companion with the word "action"	The companion with the word "Jāa"	The reference of the word to any deed	The companion of Two words together	The word
✓	✓	Just in the verse 23 of Surah Shūrā	✓		✓	✓	Just in the verse 23 of Surah Shūrā	Virtues
	✓	✓		✓			Just in the verse 23 of Surah Shūrā	Righteous deeds

Conclusion

The Qur'ān is an intertwined network of conceptual vocabulary that forms the basis of Qur'ānic attitudes and worldviews, and is a tool for organizing religious thought and understanding. The study done in the semantic scope is about the difference between virtues and righteous deeds in the Qur'ān, and the following findings are important based on the Izutsu's semantic theory:

1. The study of the semantic scope of virtues and good deeds revealed that the text of the Qur'ān is alive and dynamic. For human's virtues and good deeds are a deliberate, step-by-

step, enlightening, far-from-the-barrier, and perfect destination, a destination where the person has cultivated the world and provided his comfort with valuable and invisible effort.

2. An analysis of the semantic scope of the concept of virtues and righteous deeds in the Holy Qur'ān, according to Izutsu's theory, indicates that the relationship between these two words is absolute general and particular. That is, any righteous deed is certainly good, but everything that is good, is not necessarily righteous deed. Rather, some virtues are good deeds, and some are used in other meanings.

3. Hasanāt has a general meaning and is used in the sense of action and deed, and is capable of removing and eliminating evil and sin. But since the righteous deeds belong to the deeds that man does, his circle of encompassment is purely Hasanāt.

4. According to the Qur'ānic verses, just doing righteous deeds is not enough, but man must acquire the power to bring goodness with himself to the Resurrection.

This bringing is specific to Hasanāt not the righteous deeds.

5. Hasanāt does not belong to any particular religion and includes any religious or non-religious practice or act. But the righteous act is a purely Sharī and religious act, and in fact the criterion for accepting it is faith and sincerity. It also implies that the Qur'ān uses words that are not specific to the audience of the revelation age, and that it is comprehensible and understandable to all people, in all ages, in order to conceptualize the righteous deeds.

References

The noble Qur'ān.

- Abū hayyān, M. (2000), *al-Baḥr al-Muhīt fī al-Tafsīr*. Beirut, Dār al-Fikr.
- Akbarī Rād, Ṭ. (2008), «The Difference between the Commentators' View and the Semantic Perspective on the Concept of Good Practice». *Journal of Religious Research*, No. 17, 39-60.
- Askarī, A. (1998), *al-Furūq al-Loḡhawīyeh*. Cairo, Dār al-‘Ilm.
- Bāḡherī, M. (1999), *Moqaddamat Zabān Shenāsī*. Tehran, Nashr Qatreh.
- Bustānī, F. (1991), *al-Monjed al-Abjadī*. Tehran, Islāmī.
- Fakhr al-Dīn Rāzī, M. (2000), *Mafātīh al-Ghayb*. Beirut, Dār al-Iḡyā al-Torāth.
- Farāhīdī, Kh. (1989), *al-‘Ayn*. Qom, Dār al-Hejrat.
- Geeraerts, D. (2009), *Lexical Semantic Theories*. Korosh Safavid Translation, Tehran, Nashre Publication.
- Hākim Nayshābūrī, M. (2002), *al-Mustadrak ‘alā al-Ṣaḡīhayn*. Beirut, Dār al-Kotob.
- Hāshemī, A. (1992), *Jawāher al-Balāḡhah*, Qom, Muṣṭafawī.
- Ibn ‘Āshūr, M.Ṭ. (n.d.), *al-Taḥrīr wa al-Tanwīr*. n.p., n.p.
- Ibn Fāris, A. (1984), *Mu‘jam Maqā’īs al-Loḡhat*. Tehran, Nashr Islāmī.
- Ibn Manzūr, M. (1994), *Lisān al-‘Arab*. Beirut, Dār al-Sadr.
- Izutsu, T. (1981), *Semantic Structure of Ethical Concepts in the Qur’ān*. Tehran, Qalam Publishing.
- Id. (1982), *God and Man in the Qur’ān*. Tehran, Farhang Islāmī.
- Jawādī Āmulī, A. (2009), *Tasnīm*. Qom, Isrā’.
- Kulaynī, M. (1987), *al-Kāfī*. Tehran, Dār al-Kotob al-Islāmīyah.
- Makārem Shīrāzī, N. (1995), *Tafsīr Nemūneh*. Tehran, Dār al-Kutub al-Islāmī.
- Meshkāt al-Dīnī, M. (1997), *Linguistic Course*. Mashhad, Ferdowsi University.
- Muṣṭafawī, H. (2009), *al-Taḥqīq Fī al-Kalamāt al-Qur’ān al-Karīm*. Tehran, Ministry of Culture and Islamic Guidance.
- Qurashī, ‘A. A. (1998), *Qāmūs Al-Qur’ān*. Tehran, Dār al-Kotob al-Islāmī.
- Rāḡheb Isfahānī, H. (1992), *Al-Mufradāt fī Gharīb al-Qur’ān*. Beirut, al-dār al-Shami.
- Sajjādī, S. (2014), «The Natural Transcendental Approach: Assumptions, Concepts and Goals». *Journal of Western Iran Language and Dialects Studies*, No. 7.
- Subhānī, J. (1998), *Manshūr Jāvīd*. Qom: Imām Sādiq Institute (AS).
- Ṭabāṭabā’ī, M. Ḥ. (1997), *Al-Mīzān fī tafsīr al-Qur’ān*. Qom, Islamic Publication Office.
- Ṭabrisī, F. (1993), *Majma‘ al-bayān*. Tehran, Nāṣir Khusru Publications.
- Ṭayyārī Dehāqānī, M.J. (2001), *‘Amal Dar Tarāzūyeh Ḥaq (Iḡbāt. Takfīr. Mowāzene)*. Qom, Daftar Inteshārāt Islāmī.
- Ṭayyib, ‘A. (1999), *Aṭyab al-bayān fī Tafsīr al-Qur’ān*. Tehran, Ketāb forūshī Islām.
- Ṭūsī, M. (n.d.), *al-Tebyān fī Tafsīr al-Qur’ān*. Beirut, Dār al-Torāth.
- Wahhābī, M. (1984), *Arabic Dictionaries Topics and Words*. Beirut, al-Nāsherūn.
- Zahmakhsharī, M. (1987), *al-Kashshāf ‘an Ḥaqā’eq Ghawāmeẓ al-Tanzīl*. Beirut, Dār al-Ketāb.