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

ClassificationOf

ALMIZAN

**THE INTERPRETATION OF HOLY QURAN**

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

**BOOK FIFTY TWO**

MANAND HISDEEDS

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**2016**

"Allameh" Ayatollah Seyyed Mohammad Hossein Taba-Tabaii

&

His Masterpiece:

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



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

CONTENTS:

**BOOK FIFTY TWO**

MANAND HISDEEDS

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

**Part One**

**DEEDS**

Chapter One: The Nature and Competency of Deeds

Section one

**Introducing Deeds**

The Nature of the Deeds 11

The Nature of Good deeds and Evil Deeds 11

Ascent of Deeds 12

Attribution of Deeds 13

Deeds Based on Monotheism 13

Deed along with Faith 14

Deed along with Doer 15

Human Self as a Pledge for Deeds, Save the Companions of Right Hand

Man's Authority over his Deeds

The Issue of Bad Deeds Mixed with Good Deeds

Accumulated Darkness of Infidels' Deeds

Correlation between Human Deeds and World Events

Section Two: Good Deeds

**Good Deeds: Lasting Righteous Deeds**

Most Excellent Example of Good Deeds and Perfection of Religion

Perfection of Religion

Believers Achieving with Divine Light to the Righteous Deeds

Divine Grace in Righteous Deeds

Righteous Deeds and Racing towards Benefaction

Wish to Return the World to do Righteous Deeds

Rejecting the Request to Return the World to do Righteous Deeds

Results of Repeating the Righteous Deeds

Chapter Two: Investigating the Deeds, Auditing and Criterion

Section One

**Nature of the Auditing and Criterion**

Nature of "Criterion" on the Day of Judgment

Nature of "Weight" on the Day of Judgment

Calculable Deeds on the Day of Judgment

Accuracy of the Scale of Justice!

Accuracy of God in the Account of Deeds

Human Knowledge to his Deeds at the Resurrection

Section Two

Day of Auditing

Abraham's Prayer for the Day of Auditing

Approaching People to Auditing

The Patient Believers have no Audinting on the Day of Resurrection!

Presentation Ceremony of Nations' Record of Deeds

Audit your Deeds Before you Die!

What he did Forward for his Tomorrow?

The Divine Grievous Audit and Strange Torment in the World

Result of Deeds' Scales being Heavy or Light

No Bearer shall Bear another's Burden!

Questioning Muslims about the Quran

God will Deal with the Accounts !

Chapter Three: Witnesses of Deeds

Concept of Witness in Quran

A Commentary on the Issue of Testimony in the Resurrection

Testimony of the Body Organs for Sins

The Day when Mouths are Closed, Hands and Feet Testify

Responsibility of Ears, Eyes and Heart at World, their testimony at Resurrection

How do Body Organs Testify on the Day of Judgment?

Concept of Speaking and Testifying the Body Organs on the Day of Judgment

Witnesses of Deeds in the World, their Testifying at the Resurrection

Testimony of the Messenger of Allah at the Resurrection

Witnesses of Deeds for every Nation, Messenger of Allah's Testimony to his Nation

The Truth of Deeds, its Witnesses in World and at Resurrection

Witness on Deeds, and Presence of Things with God

God's Awareness on Deeds of His Servants

The Day, when the Earth Testifies!

The Day, a Witness will be Appointed from each Nation

The Day, when the Messenger of Allah Testifies!

Avoiding the Idolaters to Testify the Participation of Idols in Divinity

Testimony of Witnesses and Concept of their Curse in the Hereafter

Chapter Four: Rewards and Penalties of Deeds

Section One

Principles of Divine Rewards and Penalties

General Law of Punishment in the World and the Hereafter

Returning the Effect of Worldly and Afterlife Deeds to Human Being

Getting the Deed itself as a Punishment

Granting Reward of the Best Deed for every Good Deed

Concept of Granting Superior Reward for all Deeds

Result of Writing and Recording Deeds at the Resurrection

Separating the Groups of Good Doers from Evil Doers in the Resurrection

Satisfying Pleasure or Burning Fire, as a Reward or Punishment

Every Soul will be Paid for what he has Earned!

Different Results of Deeds in the Hereafter

Divine Hidden Pleasures for the Owners of the Deeds

God will Punish any Nation for what they have Done.

Divine Grace: a Reward More than Deeds

Resurrection, Auditing, and Penalties are Definitive

Section Two

Change in the Law of Reward and Punishment

Review of the Laws of Deeds in Punishment

Chapter Five: Incarnation of Deeds in Resurrection

Appearance of the Truth of Deeds in Resurrection

What they Eat is not but Fire!

People and Stones as Fuel of Hell

Presence of Good or Bad Deeds of Each Human at Resurrection

Divine Revenge with Incarnation of Ugly Faces of Deeds

Embodiment of Deeds at Resurrection and the Fear of Observing it

Chapter Six: Invalidation and Nullification of Deeds

Concept of Nullification of Deeds

Study on the Way the Deeds will Nullify

Discussion on the Place and Time of the Nullification of Deeds

Empty-Handed Human after Nullification of Good Deeds

Nullification of Deeds without Faith

Nullification of the Hypocrites' Deeds All Over the History

Blowing up the Infidels' Deeds Like Ashes on Wind

Deeds with Greatest Loss

Nullified Deeds Have no Weight in Resurrection!

Deeds that Blow up Like Dust!

Infidels' Deeds Flourish Resultless

Nullification of Deeds, Deprivation from Blessing of God

Mistakes May Cause the Nullification of Deeds!

Consequences of Illusory Deeds

Death-Time Torture of those whose Deeds have been Nullified

Chapter Seven: Book of Deeds: Recording and Preserving the Human Deeds and Effects

Books of Deeds, their Types and Contents

Writers of Deeds and Angels Protecting Humans

Writers of Human Good Deeds and Bad Deeds

Recording and Preserving Human Speech

Writing Deeds and Effects of Deeds

Copying the Human Deeds

Discussion on the Record and Audit of the Guilty Believers

The Book that will Rightly Speak on the Day of Judgment!

Copying of Deeds and its Relation with Divine Deception

Leaders of Right or Wrong, Putting their Letter of Deeds in Right Hand or Left

Wow! What is in this Letter?

Writing the Good Deeds along with Faith

Recording the Secrets and Whispers by Deed-Recording Angels

Registration of False Testimony

Recording every Small or Great Deeds in the Letter of Deeds

Counting the Forgotten Deeds of Man by God

Those whose Book is Given to their Right Hand!

Those whose Book is Given to their Left Hand!

Book of the Pious in Iliyin**(Highest Heaven),** and Observers of Illiyin

Records of Sinners, a Destined Destiny!

Owners of Easy Accounts at Resurrection

Owners of Difficult Accounts at Resurrection

For each One there is a Writer and Guardian!

Book of Destiny: The Book of Human Deeds

Chapter Eight: Transformation and Conversion of Deeds

Discussion about: Converting Evil Deeds in Good Deeds

Covering the Worst Deed then Granting Reward of the Best Deed

Effect of Faith and Piety on Veiling the Sins

Good Deeds that Eliminate the Evil Deeds!

Reforming the State of Muslim Righteous Believers by Veiling their Sins

Ownership and Transferring Human Deeds after Death

Chapter Nine: Observing and Delivering Deeds

Whoever does s Atom's Weight of Evil Will See it

Viewing the Deeds Delivered on Resurrection

Fair Reward or Punishment: the Deed itself as Punishment

Nature of the Punishment on Day of Judgment **(the Deed itself as the Reward of Deed)**

Rating the Reward and Punishment in Terms of Deeds' Rate

Divine Changeless Decree about the Retribution of Deeds

Retribution of Evil Deed, the Very Deed, Retribution of Good Deed, the Best of Deeds

Rally on the Day of Resurrection to Reclaim the Deeds

Delivering the Benefits of Good Deed to its Owner

Retribution of Man at Resurrection is his Very Deed!

What you did, We Deliver same to you!

Fear of the Day to Visit God, and to take Delivery of Deeds

Part One

DEEDS

Chapter One

**The Nature and Competency of Deeds**

Section one

**INTRODUCING DEEDS**

**The Nature of the Deeds**

The Deeds are from the nature of movements and the natural conditions. A few moves constitute a Deed, society assumes the validity on it, otherwise the Deed or Action is not a genetical or external reality, but what is true in outside is the same movements.

For example, the Prayer that is externally considered to be a worship, is a few physical movements along with speach, when combined together, it is called the Prayer.

**(Almizan: V.1 , P. 450.)**

**The Nature of Good Deeds and Evil Deeds**

« إِلا مَن تَاب وَ ءَامَنَ وَ عَمِلَ عَمَلاً صلِحاً

فَأُولَئك يُبَدِّلُ اللَّهُ سيِّئَاتِهِمْ حَسنَتٍ

وَ كانَ اللَّهُ غَفُوراً رَّحِيماً ! »

( فرقان: 70-71 )

***"Unless he repents, believes, and works righteous deeds,***

***for Allah will change the evil of such persons into good,***

***and Allah is Oft-Forgiving, Most Merciful!"***

***(Holy Quran, Forqan:70-71)***

The essence of the Deed, and the movements of which the deed is composed, is the same in sin and reward. For example, what is the difference between the act of adultery in fornication with the marriage, which the first one is a sin, and the other is a reward, although the movements and practices in both of them are the same? And also eating is a deed which is the same in the halal or haram?

If we look closely, we will see that the difference between these two is in **the agreement or opposition of God**, the opposition and agreement that affects human being and is written in his Letter of Deeds, **not the deed itself**, because the deed itself that we name it adultery or the marriage, in any case, will vanish and disappear, in the way that if the first part of it does not vanish, the turn does not come to its next part, and it is clear that when the deed itself disappears, the **title** that we have given it, good or bad, will disappear.

While we say: Human deed is like a shadow pursuing him, it means that our purpose is the result or consequence of an action, which is either entitled to be a sin or a reward, always is with him, until demonstrates itself on the day the Secrets will be demonstrated.

**(Almizan: V.15 , P. 335.)**

**Ascent of Deeds**

« اليه يصعد الكلم الطيب، و العمل الصالح يرفعه...!" (فرقان: 10)

### Quran denotes that the Deeds ascend toward God, are taken toward Him, and will reach Him:

***"To Him do ascend the good words;***

***and the good deeds lift them up…!" (Fater:10)***

« و لكن يناله التقوى منكم !" (حج /37)

***"…But what reaches Him is the Righteousness from you!"***

***(Hajj: 17)***

The Piety is either a deed itself, or a trait derived from the deed.

**(Almizan: V.1 , P. 450.)**

**Attribution of Deeds**

The Glorious God considered some of the Deeds to be ugly and bad, saying: ***"…And whoso brings an evil deed, shall only be recompensed the like of it…!"(An'am:160.)***

Since the Almighty God has defined punishment for sins, we realize that **the sins are attributed to the human beings**, and given that the necessity and authenticity of deeds are from God and are His creatures, the following result is obtained that: The act of sin, except its existence which is from God, is attributed to the human being, so we realize that what makes the deed a sin is a matter of nonbeing, and is not of the creatures of God, if it was a creature, it would had beauty and goodness.

**(Almizan: V.1 , P. 157.)**

**Deeds Based on Monotheism**

" كانَ النَّاسُ أُمَّةً واحِدَة...!" (بقره: 213 )

***"At the beginning, people were one Nation…!"***

***(Holy Quran, Baqarah:213.)***

### Man is a creature whose God created him, his existence is dependent on and belonging to God. His being is started from God and soon will return to Him. His existence does not end with death, he has an eternal life, whose destiny in Eternal Life should be determined in this world. What way that he has taken in this world, what property he has gained through the practice of that method, in the eternity he will also be with those properties forever. If in this world he gains the qualities and properties according the Monotheism, namely, every act that he made was based on the fact that he was a servant of the Glorious God, whose start was from Him and whose end is toward Him, naturally he was a mankind who had come like a mankind and had gone like a mankind. But if he forgets Monotheism, that is, in fact, he covers the truth of his being, he is the person who came to the world like a mankind and passed away like a demon.

**(Almizan: V.2 , P. 178.)**

**Deed along with Faith**

« إِنَّ الَّذِينَ ءَامَنُوا وَ الَّذِينَ هَادُوا وَ الصبِئُونَ وَ النَّصرَى

مَنْ ءَامَنَ بِاللَّهِ وَ الْيَوْمِ الاَخِرِ وَ عَمِلَ صلِحاً

فَلا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ يحْزَنُونَ‏!» ( مائده: 69)

***" The Believers, Jews, Sabaeans, and the Christians***

***who believe in God and the Day of Judgment***

***and who do what is right***

***will have nothing to fear nor will they be grieved!"***

***(Holy Quran, Maedeh:69.)***

This Verse states that there is no effect from the side of names or titles to the prosperity and happiness, therefore, what some people called themselves "Believers", "Jewish", "Sabaean", or "Christian", these namings do not bring them anything from bliss; what brings prosperity is Faith in God, in Day of Judgment, and performing the Righteous Deeds.

**(Almizan: V.2 , P. 178.)**

**Deed along with Doer**

« ... اللَّهُ رَبُّنَا وَ رَبُّكُمْ لَنَا أَعْمَلُنَا وَ لَكُمْ أَعْمَلُكمْ

لا حُجَّةَ بَيْنَنَا وَ بَيْنَكُمُ اللَّهُ يجْمَعُ بَيْنَنَا وَ إِلَيْهِ الْمَصِيرُ!» ( شوری: 15 )

***"… Allah is our Lord and your Lord.***

***We shall have our deeds; and you shall have your deeds.***

***No plea need there be now between us and you.***

***Allah will gather us together.***

***And to Him is the return!"***

***(Holy Quran, Shoura: 15.)***

# The Deeds, though they are different in respect of being good or bad, in terms of rewards and punishments, but there is a fact that they do not transgress from their doers, that is, your deed will not be my deed, so everyone is distrained by his deed, and no one of human beings will profit from other one's deed, nor will he be harmed.

**(Almizan: V.18 , P. 45.)**

The Translation is to be continued !