

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 TWO**

**MAN AND HIS DEEDS**

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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



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 speech, when combined together, it is called the Prayer.

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

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

« إِلا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا  
فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ  
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ! »  
(فرقان: ٧٠-٧١)

***"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: ١٠)

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/ ٣٧)

***"...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

" كَانِ النَّاسُ أُمَّةً وَاحِدَةً...!" (بقره: ٢١٣)

**"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 الصَّبِيُونَ وَ النَّصْرَى  
مَنْ ءَامَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ عَمِلَ صَالِحًا  
فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ! » (مائدہ: ٦٩)

**" 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

« ... اللهُ رَبُّنَا وَ رَبُّكُمْ لَنَا أَعْمَلْنَا وَ لَكُمْ أَعْمَلَكُمْ  
لَا حُجَّةَ بَيْنَنَا وَ بَيْنَكُمْ اللهُ يَجْمَعُ بَيْنَنَا وَ إِلَيْهِ الْمَصِيرُ! » (شورى: ١٥)

***"... 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.)*

1 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 !**