

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

A CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BOOK FOUR

START AND END

OF THE UNIVERSE

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



Image of Allameh

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( Red Lines was Translated )

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Translation is to be Continued...!

# PART one

START OF THE

UNIVERSE

## Chapter One

### How the Creation Began

Concept of "Fater" and  
Creation of Existence from Nonexistence

«أَفِي اللَّهِ شَيْءٌ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ...؟» (١٠ / إبراهيم)

*"Is there any Doubt about Allah, the Originator/the Initiator  
of The heavens and the earth?" (Holy Quran: Ibrahim. 10.)*

The word "**Fatarah**,<sup>(in Arabic)</sup>" means to tear the fabric, or something else, lengthwise. When they say: "**Fatarto'Shay'e Fatarah**,<sup>(in Arabic)</sup>" it means that I split it lengthwise, and when it is said that the fabric: "**Aftara Fatoura**,<sup>(in Arabic)</sup>" it means the fabric accepted tearing and splitting.

In the Holy Quran where this article attributed to God Almighty it means to Create, but the Creation as if God Almighty has torn off the Universe of nonexistence and belled out the Creatures from its belly. These Creatures are alive as long as the God Almighty will continue to keep open the two sides of the Nonexistence, but if He releases the both sides to join together, the Creatures will be Nonexistent! As He said in the Sura Fater: "*Surely Allah upholds the heavens and the earth lest they come to naught. And if they should come to naught, there is no one who can uphold them after Him...!*" (Holy Quran: Fater. 41.)

Therefore, the interpreting the word "Fatar" to "Creation" (*which means collecting of components,*) is not a correct interpretation. Wherever you see it in some writings, it is rendered by mistake.

(Almizan v. 23, p. 39.)

How the Existence of Heavens and the Earth  
Brought out of Nonexistence

«أَلْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ...!» (١ / فاطر)

*"All praise is due to Allah, the Originator/Initiator of*

*the heavens and the earth...!" (Holy Quran: Fater. 1.)*

The meaning of the Heavens and the Earth altogether, is the Universe as the eye can see, which includes the Heavens and the Earth and the Creatures that are within them. As a result, the wording of the Verse, would be like the aiming whole world, by applying the larger members, and figuratively it could also mean just the heavens and the earth, respecting their grandeur, as He told in the Verse:

*" The creation of the heavens and the earth is certainly greater than the creation of mankind...!"(Holy Quran: Ghafer. 57.)*

In the above verse, it seems that God Almighty has torn the nonexistence and from within it brought out the Heavens and the Earth. Thus, the meaning of the verse would be like this: *Praise be to God, the Originator of the Heavens and the Earth, by an initial Creation, without any previous pattern or template !*

And on this account the word "Fater" is in the same sense that the word: "Originator", "Innovator," and "Novator," with the difference that the word: "Innovation" points to the lack of previous pattern, but the word:"Fater" points to reject of nonexistence and create something "Original, " like the word " Creator, " that means one who combines different materials together and makes it a new form that does not exist before.

(Almizan v. 33, p. 10.)

Acceptance Talent for Existence in the World

« فَقَالَ لَهَا وَ لِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا...! » ( ١١ / فصلت )

*" ... Then He told the heavens and the earth: Come (Take your shape!) either willingly or by force! They said: We willingly obey ! " (Holy Quran: Fosselat. 11.)*

No doubt, the theme and status of the above Verse relates to the occasion of Genesis, As a result, the steering heaven and earth, that " - whether you like it or not, must Come on!" The Word was the Word of Genesis, not that God has made such statement, but it is the Command of Genesis, that God issues while Creating a Creature, and the following Verse indicates it: *" Whenever He decides to create something He has only to say, " Exist ! " and it comes into existence!" (Holy Quran: Yassin. 82.)*

And, overall, the two sentences, first is the Command of God and the second

is the reply of the earth and sky, symbolize the attribute of the Genetic Creation to make it understood by the simple people.

In the sentence: "*Come (Take your shape!) either willingly or by force!*," God made the coming obligatory to both of them, but allowed them to come willingly or unwillingly. And this can be justified to an aspect to this that "willingly or unwillingly." - Considering that the Acceptance or Unacceptance are a kind of gentleness and compatibility - the heaven and the earth have to be created, whether they had initial talent or not!

Consequently, the phrase: "Come willingly or unwillingly," will be a hint that there is no alternative but to accept Existence, and their coming to Existence is something that can not be violated in any way, whether they want it or not, whether or not they have a request, they must be created!

The Heaven and the Earth accepted the Command and responded that we accepted Your Command but not reluctantly, namely, not without having a priour talent or inherent acceptance, but by having it, therefore they said: We come with acceptance, we have the talent to accept the Existence.

-« They said: We willingly obey! »

This is the response of the heavens and the earth to God Almighty's question while addressed them, and they replied: We accepted willigly ond obedient !

Although, in the first part of the Verse, He mentioned the heaven's Creation and Predestination, yet here again He shared the heavens with the earth, whereas it looks better He might mention the earth only, but it shows that there is a close relation between both of them in "Existence" and in connection of "System". That is true, because the interaction effect between all parts of the Universe is evident.

(Almizan v. 34, p. 265.)

Seperation of the Heavens and the Earth from Each Other

« أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا...! » (انبياء / ٣٠)

*"Do not the disbelievers know that the heavens and the earth were one Piece of Creation joined together and We parted them...?"*

(Holy Quran: Anbiya. 30.)

The two Arabian words "**Ratgh(Connected)**"and "**Fatgh (Separated)**" are in two contrast senses of meaning. The word "**Ratgh**" means to attach and fuse two

things together. The word "Fatgh" means to separate two things connected. The above Verse directs the views to the Creatures, that It is not thought any separation between their Creation and Predestination, and nobody doubts that their Creation and Predestination both are from God, like the Heaven and the Earth, which were already together, and God has separated them from each other. Such Creation is not separate from Predestination.

We always observe the separation of the heavenly and the earthly compounds from each other, and we also see a variety of plants of the Earth, other animals, and humans are separating, then after separation they adopt an alternated face, and each of them indicate the other effect than their connected time, quite different from effects they had while connected.

These effects that have found actuality while separation, were within them at the time of connection, too, but as a power deposited within them. This power within them is what is called Ratgh (Connection), and the actualization is called Fatgh (Separation.)

The heavens and the earth and the heavenly bodies they have, are like individuals of one kind or species. The heavenly bodies and the earth we live on, though our short lives do not allow us to see the detailed events that take place on it, or to witness the beginning of the creation of the earth, nor to see its destruction, but this much we know that the nature of the Earth is of Material, and all provisions of Material is going on it, and the Earth is not exceptional of the Material provisions.

From the same way that always some fragments separate from the Earth and display as Citrus or Beings, and also the birth occurs in the atmosphere, we are guided to the fact that one day all these separated and detached things were interconnected and unified, namely, it was one entity, there was no significant differences between the Heaven and the Earth, one entity of joined and connected components, then God Almighty has separated them, and under an orderly and systematic Predestination, brought the countless creatures out of its belly, the creatures which each one developed to have so many virtues and effects.

(Almizan v. 28, p. 112.)

Time, and Raw Material of the Creation of Heavens & Earth

« وَ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ! » (هود / ٧)

*"Allah is the One Who created The heavens and the earth in Six Days And Allah's Throne stayed over The water...!"*

*( Holy Quran: Houd. 7.)*

Apparently, what God called: " the Heavens", in plural terms, and related them to " the Earth", and described that He has created both within six days, are the layers of a worldly visible creature located above our Earth. Because as it is said "Sama - the sky," is the name of creatures located on the top layer and cast a shadow over humans. The two words 'higher' and 'lower' are of the relative meanings.

Thus, the Sky is the layers of the Creation of the Visible Universe which is located above the Earth and encompasses it. Because, the Earth as the Verse also says has spherical shape.: *"He draws the night as a veil over the Day, which pursues it in a rapid Succession...!"*(Holy Quran: Aaraf. 54.) The first sky is where the stars and planets adorned it. Namely, The first layer that has embraced the stars, or located over the stars and has been decorated by stars like a roof decorated by a number of kandils and lights. But in describing the skies above the sky of the world, there is nothing mentioned in the Holy Word of God, apart from the description that follows in two following Verses:

*"... Seven Heavens in layers(on top of one another.)" (Holy Quran: Nauh. 15.)*

*" Have you not seen how Allah has created seven Heavens in layers, and has made therein the moon for a light, and the sun for a lamp? " (Holy Quran:Nauh. 15 & 16.)*

God in description of the Creation of the Heavens and the Earth reminds that they were dispersed, broke apart, and far from each other, and God has joined them and pressed together, then He made the Heavens, after their being away from each other, so Says: *"Have the faithless not regarded that the heavens and the earth were interwoven and We unravelled them, and We made every living thing out of water? Will they not then have faith...?"* (Holy Quran: Anbiya. 30,)

*" Then He decided for creating the sky; And it was but some gaseous smoke; And stated to it and to the earth:" Submit Both of you willingly or unwillingly !" They both said:"We submit[to our Creator] obediently. " (Holy Quran: Fosselat. 11.)*

*" Then He divided and shaped The gaseous smoke into seven heavens Within Two Days; and He revealed to each Heaven its ordinance [function and duty.] (Holy Quran: Fosselat. 12.)*

This Verses imply that Creation of the Heavens came to an end within two days. The "Day", of course, is a certain and similar amount of Time, and is not necessarily, in each position and time, considered as the same amount of the "day" of

the Earth, which adopted from the earth's diurnal movement. As we see in our moon, one day is almost twenty-nine days and a half day of the earth days.

So God created the Seven Heavens in two periods of time.

As in regards the Earth He Said: "*...Who created the Earth only in Two Days...*!" and "*... Ordained therein its various means of sustenance in Four Days...*!" (Holy Quran: Fosselat. 9 & 10.)

This Verse says: The Earth has been created in Two Days, namely, on two courses and in two stages, and created the Sustenance of the Earth in Four Days, namely, has been measured in Four Seasons. So what is achieved in these Verses are:

First - The Creation of the Heavens and the Earth in the form they are today were not from "absolute nothing", but their existence have preceded by a dense, collective, and similar matter which God had separated its components apart and made Seven Heavens in Two Period.

Second - All the Living Things, we see, have come into existence by Water, therefore the Living Substance is the Water Substance.

So, by considering our explanations, the meaning of the verse is clear: "*Allah is the One Who created The heavens and the earth in Six Days!*" (Holy Quran: Houd. 7.)

The meaning of "Creation", in above Verse, is to gather and separate the components of the Heavens and the Earth out of other similar and dense materials mixed with it.

The main Creation of the Heavens was in two days (period,) and the Creation of the Earth, also, was in two days (period;) the other two periods of six others remain for other works.

- «وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ!» (٧/هود)

*"And Allah's Throne stayed over the Water..."*

(Holy Quran: Houd. 7.)

The Throne of God, on the day He created the Heavens and the Earth stayed over the Water.

The interpretation of the phrase: "The Throne of God stayed over the water," indicates that the Property of God on that day stayed over the water, the substance of existence.

The meaning of "Water" in the sentence above is not what we call it water, now is part of the Heavens and the Earth. Since the kingdom of Allah was stationed



even before the creation of the Heavens and the Earth, and stationed on the water, so it turned out that the mentioned water was not the water that we know.

(Almizan v. 19, p. 240-241 & v. 2, p. 82. )

## Chapter Two

### The Creation of the Heavens

What Was the Raw Material of the Sky?

« ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَ هِيَ دُخَانٌ...! » ( ١١ / فصلت )

*" Then He settled to the sky, while it was still smoke...!"*

*(Holy Quran: Fosselat. 11.)*

" ... While It Was Still Smoke...!"

« وَ هِيَ دُخَانٌ ! » -

The meaning of the above Verse is that- God Almighty turned to the sky to create it, that was what God called it "Smoke." It was a substance that God rendered it to the sky and made it the Seven Heavens, before that they all were together and one unit, that is why He called It " the Sky" not "the Heavens!"

(Almizan v. 34, p. 264 )

The Present World's Sky

« وَ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَ حِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ! » ( ١٢ / فصلت )

*" ... And We decorated the present world's sky with lights(stars)*

*and a protection that is the Predestination of Mighty & Knowledgeable God!"*

*(Holy Quran: Fosselat. 12.)*

In this Verse, God relates the word "*Sama*- Sky" to the present world's sky and Say - We have adorned the Sky of the World with lights - indicates that the Sky which is the *Positions of the Stars* is the nearest sky to the Earth, because, considering the contents of the Verse: "*...Who created seven heavens one upon another...!*" (*Holy Quran. Molk. 3,*) the Heavens located on layers one over another.

Considering the appearance of the above Verse that Said - We decorated it with lights - and on the other hand in Verse (*Saffat. 6,*) Says: "*We decked the sky, the*

*nearest heaven to the earth, with shining stars,"* which implies expressly that the Lights are the Stars! and reveals that the Stars are in the Sky of the earth but below it, and to the earth, they seem like the hanging lanterns.

(Almizan v. 34, p. 270 )

Sky, Where the Provisions Descended  
and **Paradise Located**

« وَ فِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعَدُونَ ! » ( ٢٢ / ذَارِيَات )

*" And in the sky is your provision and what you are promised! "*

(Holy Quran. Zariyat. 22,)

The meaning of "*Sama*- Sky" is the highest side, because in Arabic whatever is taller than us and puts us under its cover, is called "*Sama*." The meaning of the provision is the *Rain* which God descends to the earth from the sky, namely, from the upper side of our head, and is the means of growing the variety of plants used in consumption of food and clothing and other needs of us.

It also is possible that we say, the meaning of the sky is not its literal sense, namely the upper side of the Earth, but it may be the Invisible World, because all things come from the Unseen World to the Visible World, one of which is the provision that the Glorious God descends it. Confirming this meaning are the Verses that certify all Creatures have been descended by God.

*"... And (in the Sky) is also what you are Promised! "*

Let us see what is the purpose of the above Verse?

Apparently the purpose is the Paradise which is promised to the Mankind as told in the Verse: (*Najm.14 & 15.*)

*" There, the Eternal Paradise is located !"*

*The Paradise which is the Ultimate Station, is by the Lote Tree of the Ultimate Boundary !"*

(Almizan v. 36, p. 279 )

## Chapter Three

### The Creation of the Earth

Creation of the Earth,  
the Stages and Time?

« خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ...! » ( ٩ / فصلت )

*"...Who created the earth in Two Days..." (Holy Quran. Fosselat. 9.)*

The Two Days that God created the Earth is in fact the two pieces of time in which the evolution of the Earth ended and it completed to be the Earth. And if He called it two pieces of time, not a single piece, the reason is to indicate that Earth in its initial evolution has been developed in two contradictory stages: one was the raw and unripe stage, the second was the maturity and ripening stage, in other words, one stage being melting and the other stage being freezing period. There is other similar interpretations too.

The word "Day", in the Verse: *"...Who created the earth in Two Days..."*, refers to the pieces of time, not two days of our normal and known days, since, the day in view of us, the inhabitants of the earth, is the amount of the motion of the Earth around it, which we call a motion of it a "day" ( in other words- a day and night.)

(Almizan v. 34, p. 259 )

Taming the Earth to Facilitate Life

« وَ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَ كُلُوا مِنْ رِزْقِهِ وَ إِلَيْهِ النُّشُورُ! » ( ١٥ / ملك )

*" He is the One Who made the earth Smooth for you,  
so that you walk along its broad sides and eat from its products and sustenance;  
and know that towards Him will be the Resurrection! " (Holy Quran. Melk. 15.)*

If the God Almighty called the Earth "*Zaloul*" - as a tamed and domesticated Horse - and named its parts as - Back, Haunch, Flanks and Shoulders - was for the reason that the Earth is tamed for a variety of human possessions, not agitates, not quakes - and not refuses the human possessions.

The meaning of the Verse is that God Almighty is the One Who tamed and subdued the Earth for you, so you can stay on its back, and walk along its broad sides, and eat from its products and sustenance, that He ordained for you, and try by all different types of possessions to obtain that provision.

The naming of the Earth as "*Tamed*" and interpreted it to stay of Man on its shoulders, is a clear indication to the idea that the Earth is also one of the Planets. This is the same reality that Astronomy and Sky-Geology has been achieved after centuries of arguments and discussions.

(Almizan v. 39, p. 29 )

### The Concept of Seven Earths

« أَلَلَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ! » (١٢ / طلاق)

*"It is God who has created the seven Heavens and a like number of Earths."*

*(Holy Quran. Talagh. 12.)*

It is understood from the appearance of the Verse that the meaning of "*a like number of Earths*" is likeness in number, namely as the number of Skies are seven, the same is true in case of the earth, and there are Seven Earths.

Now, we must see what meant by Seven Earths? There are several possibilities:

*First* - We may say that the meaning of Seven Earths is the seven Heavenly Spheres, their constructions are of the same kind of construction as the Earth in which we live.

*Second* - That is to say its purpose is only our own Earth which has Seven Layers (like onion layers,) which are overlapping and encompassing the entire Globe, and the simplest layer is this first layer we're on it.

*Third* - To say that the meaning of the Seven Earths is the seven known Regions and Parts of the Earth Surface, which ( the Scholars of Ancient Geography) has divided it into seven Parts (or Continents.)

The above cases are comments that each of which has its own supporters.

(Almizan v. 38, p. 300 )

## Chapter Four

### Sun and Moon

Concept of Orbit and Movement of the Sun

« وَ الشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ! » (يس / ٣٨)

*"How the Sun moves in its Orbit and this is the Decree of the Majestic and All-knowing God!" (Holy Quran. Yaacin. 38.)*

The "Orbit of Sun," is the same of its Movement. the meaning of the Verse is that - The Sun moves towards its Orbit(Stay-Point,) and or it moves towards its Stable Position, namely, it moves to its fixed expiration date or until its establishment or place of establish-ment.

Let us see what is the meaning of "*Orbit-Flow*" and Movement of the sun?

If we accept our feeling, the human sense proves a movement for Sun, a rotational motion, round the Earth. But in terms of scientific, to the extent that the scholarly discussions dictate, it is quite the opposite, namely, the Sun does not revolve round the earth, but the earth revolves round the sun. The discussions also prove that the Sun with the Planets round it have a Transition Movement toward the "Nasr-Fixe Star".

Anyhow, the meaning of the Holy Verse is that- as long as the worldly system remains intact the Sun is in progress eternally, until one day it stops, and as a result, the world will become corrupted and the system left inoperative.

But the comments of some Scholars regarding the sun's rotation round its center is not true, because it is in spite of appearances of the term "*Jary-Motion*" in the Verse, because "*Jary*" implies the transfer from one place to another.

(Considering the fact that in the next Verse: "*And for the Moon We have Ordained Stations to travel; and towards its last Station it resembles the old and frail Palm-stalk.*" ) He expressed only the status of the Moon that takes in facing to the Men in the Earth, not the status of the Moon itself, nor its disposition only towards the Sun, this is where we can say, It is not unlikely to mean "*Tajri-Motion*" in the

sentence above refers to states that Sun takes in regards us, which is what our sense feels out of this Sphere, its daily movement, seasonal movement, and annual movement.

As regarding the Verse: "*The Sun moves in its Orbit*," it may refer to the Sun itself, that is fixed and steady as regards its surrounding planets moving all around it. So if He says: One of the Signs of God for the people is that while the Sun is inert, but for the inhabitants of the earth it seems moving, and the Mighty, Well-Knowing God by that fixedness and this movement has ordained the Emergence of the Earthly Life and Surviving of its Inhabitants. *(And God knows better !)*

*"And this is the Decree of the Majestic and All-knowing God!"*

The Verse implies that the Sun's mentioned motion, is a Devising and Predestination of a God, Who is Mighty, and there is no one can prevail His Will, not ignorant of any directions of His Works!

(Almizan. v. 33, p. 143 & 145 )

Float of Heavenly Spheres  
and Celestial Bodies in Space

«لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ!» (٤٠/يس)

*"The sun is not required to overtake the moon, nor will the night precede the day; each of them is swimming in its own orbit !"*

*(Holy Quran. Yaacin. 40.)*

The meaning of the Verse that said: "*The sun is not required to overtake the moon*," is that such a thing has not been observed from the Sun. The purpose of this interpretation is to understand that the divine devising is not what flows one day and stops once upon a time, But it is a constant and unswerving Devising. There is no specified time for it so that after the end of that period it may be violated by its controversial Devising.

The meaning of the verse is that Sun and Moon are always associated with the path that was set for them, neither sun reaches the moon thereby the Divine Devising that God made running by their movement, be disrupted, nor the night falls front of the day, but these two creatures of God are back to each other in Divine Devising and



may not ahead of each other thereby two nights come connected, or two days stick together.

The Verse just stated - the sun does not reach the moon, and the night does not get ahead of the day, but the Verse did not state - the moon does not reach the sun and the day does not advance the night, this was because the position of the Verse was to state that the Divine System and Devising is secured from the danger of confusion and corruption. And to convey the sense, it was enough to mention only one side of the case, the listener understands himself that when the sun, with its greatness and strength, cannot reach the moon, the moon preferably cannot reach the sun. And also the night is weaker than the day, because the night is the lack of the day followed by its night, and when the night comes in absence of a day means that it stands after the day, and of course cannot precede the day. The conversely is also true, the listener understands that the day cannot precede the night, namely, the day does not advance its own absence !

- «وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ!»

*"... Each of them is swimming in its own orbit !"*

Each of the sun, moon, stars, and other constellations move in their special path and float in the space, as a fish swims in water, thus the word "Heaven" is the same space orbit that each of the heavenly bodies move in one of those circuits.

(Almizan. v. 33, p. 146 )

Genetical Calculation and Categorizing of Time

«إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ.» (توبه / ٣٦)

*" Verily, the number of months in Allah's Book of Knowledge is Twelve [in a year ,] it was so Ordained by Allah on the Day when He Created the Heavens and the Earth...!" (Holy Quran. Yaacin. 40.)*

The Number of months in one yaer is twelve, which forms a year and this is a number in Allah's Book of Knowledge, a number that the Genetic Book and the Creation System have stablished it since the day the heavens and the earth were created, and the heavenly bodies were set in motion, while some of them were circulating around our globe.

The Lunar months and their being twelve, are a fixed principle of the Universe of Creation.

The word "Moon" like the word "Year" and "Week" is as of the words that all the people know them since the oldest ages. The first awareness that the human got, was awareness to the differences between the four seasons of a year, later on they realized that these four seasons repeated again and again, then they noticed that each of these seasons have divisions shorter than the season. They realized these divisions from different forms of moon that in every season, the moon changes three times as a crescent moon, and the duration of each changes is approximately thirty days. As a result, a year that, in one sense had been divided into four seasons, they divided it into twelve months (and gave a name for each of months.) But we should know that the four seasons that is sensible for man is the Solar Year.

Although the calculation of the solar year is more accurate, but the people follow the lunar year for its being more sensible, they can all look to the moon to determine the time and to meet their needs.

This calculation is only valid on the moon, but other stars and heavenly spheres each have a separate calculation. For example, the year in each of the stars or planets of the Solar system is a certain time period in which the planet rotates once around the sun, so it will be the Solar year of that planet. If the planet has a moon or moons, its lunar month, of course, is another month.

Therefore, what was in the Verse: "*Verily, the number of months in Allah's Book of Knowledge is Twelve [in a year...]*" refers to the lunar month that has sensible origin and the changes that the moon had assumed for itself.

The adverb "*With God*" and the phrase "*... It was so Ordained by Allah on the Day when He Created the Heavens and the Earth...!*" all are evidence that the named "*Number*" in the verse, is the Number that does not assume any change or difference, because with God and in the Book of Allah this number is twelve.

In the Surah "*Yaacin*" Said: "*And the Sun moves towards its destined Place: Such is the Ordaining Power of the All Mighty, the All Knowing.*

*And for the Moon We have Ordained Stations to travel; and towards its last Station it resembles the old and frail Palm-stalk.*

*According to the Divine Ordainment it is not right for the Sun to overtake the Moon, nor can the Night out-strip the Day, and each moves in its orbit !"*

*(Holy Quran. Yaacin. 38 - 40.)*

So the months in a year being Twelve is a Divine Command written in the Book of Creation, and no one can transpose the Command of the Almighty God.

It is clear that the solar months are man-made contracts, although the four seasons and the solar year is not so, but its months are merely human-called terms, unlike the lunar months which are a genetic fact, therefore, the twelve months that have fixed principles are the twelve lunar months.

(Almizan. v. 18, p. 119 )

## Chapter Five

### The Appearance of Night and Day, Light and Darkness

The Appearance of Light, Genuineness of Darkness

« يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا! » (اعراف / ٥٤)

*"He draws the night as a veil over the day, each seeking the other in rapid succession..." (Holy Quran. A'araf. 54.)*

This Verse refers to the fact that the origin is darkness, and the daylight is what comes from the radiance of the sun, and the day is a phenomenon which overcomes the night and grows to remove the cone-shaped darkness which covers constantly less than the half of the Earth surface.

As the light of sun is constantly moving on the earth, inevitably the cone-shaped darkness is also in motion, it seems likely that the day pursue it.

When He said in the Verse: *"... And the sun, the moon, and the stars, all are subservient by His Command ...!" (Holy Quran. A'araf. 54, )* means that God created the sun, moon, and the stars while all are subservient to His command, and running in accord to the Will of Him.

(Almizan. v. 15, p. 207 )

The Residents of the Day and Night

« وَ لَهُ مَا سَكَنَ فِي الْيَلِّ وَ النَّهَارِ! » (انعام / ١٣)

*"... And to Him belongs whatever dwells in the night and the day...!"*  
(Holy Quran. An'aam. 13. )

Resting in the night and the day means staying within the natural world that is run by the night and day.

As the natural world system is completely dependent upon the presence of Light. It is the Light that sheds its rays on all aspects of our world from the source of

sun, and encompasses all the system's planets under its rays. This is the Light that by its increase and decrease, its sunrise and sunset, its alignment with world's objects, and also by its being far or near to objects, brings changes in all over the univers.

So in reality, it could be said that the Day and Night are as a universal Rocking Cradle that the simple elements of the universe and the newborns coming to the existence by their combination with each other, all are trained in this Cradle. And it is in this Cradle that every part of the universe parts, any person of its persons, are driven toward his goal and the purpose for which was ordained, and towards the spiritual and physical completion.

As the living conditions of the residential area, both private or public, have its effect on the completion and living condition of its inhabitants. If it is a Human being, for his survival, tries to use the gifts of the land, its agricultural products, its fruits, and the cattle nurturing therein. He drinks its water, he breathes its air, and adds to the natural environment and takes effects from it, finally his body parts grow in accord with the environmental requirements. It is the same with Night and Day being a public residential area for all elements of the universe, and have a whole influence in creation and completion of all creatures developed within them.

The human being is one of the inhabitants within the Night and Day which by the Will of God has been developed, through the coalition of simple and compound parts, to achieve the present shape and feature, the body and feature that has got distinctive features in its creation and surviving from other living creatures. This is because of his life is based on the Intellectual Consciousness and on the will born out of inner strength and inner emotions, the forces that led him to acquire benefits and repel risks, and invites him to create an organized Community.

(Almizan. v. 13, p. 40 )

## Chapter Six

### The Stars and the Heavenly Bodies

Adorning the World-Sky with Stars

« إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ! » (٦/صافات)

*"Indeed We have adorned the lowest heaven with the finery of the stars···!"*

*(Holy Quran. Saffat. 6. )*

In the Glorious Word of God, the Adornment of the Sky with the Stars is repeatedly mentioned, and among them Said:

*"··· And We adorned the nearest heaven to the earth of the world with lamps:[*

*Sun, Moon and Stars···!]"(Holy Quran. Fosselat. 12. )*

*"···And indeed We have decorated the nearest Sky to the Earth with light-*

*Giving Lamps [Sun, Moon and Stars!]"(Holy Quran. An'aam. 13. )*

*"Do they not look at the Sky above them, to see how We have Created it and Adorned it [with Sun, Moon and Stars ? ]"*

*(Holy Quran. Ghaf. 6. )*

These Verses are not free from the appearance that the Sky of the World is one of the Seven Heavens which are named in the Holy Quran. And it refers to the Space in which the Stars above the Earth are located.

(Almizan. v. 33, p. 197 )

Life on Other Planets, Human Beings and Jinn

« وَ لِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَ مَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَ الْمَلَائِكَةُ ! » (٤٩/نحل)

*"And only to Allah prostrate all that is in the Heavens and all that is on the Earth of the Moving Creatures and the Angels···!" (Holy Quran. Nahl. 49. )*

*"Daabbeh-Motile"* means anything that have mobility and movability to move from one place to another.

The meaning of the above Verse is that - What Creature is in the Heaven and the Earth have Humility before God and the Inherent Subordination that is the nature of Prostration, therefore, it is the Right for the "God Almighty" to be Worshipped and Prostrated.

This Verse implies that, apart from the Earth, there are motile creatures in other heavenly spheres too, who are inhabited and lived therein.

The common word "*Dabbeh - Motile* " includes both human and Jinn, because God in His Word proves "Motility" for the Jinn too, as proved it also for both the Human and other animals. And as the Verse mentions the Angels separately, can be understood that, though the Angels have also motion and transfer, up and down, and vice versa, but their movement is not the kind of other creatures' motion and their locative transfers.

(Almizan. v. 24, p. 135 )

Concept of Meteor, and the Kingdom Heavens

« إِمَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ! » ( ١٠ / صافات )

*" In case one of them snatches away some news by stealing,  
then such will be pursued by the shooting-stars[blazing meteor!]"*

(Holy Quran. Saffat. 10. )

The word "*Shahab-Meteor*" means a flame comes out of the fire. The reason why they call the flaming objects in the atmosphere a "Falling Star," is because of their motion in the space like a star that comes suddenly out of a point in the sky and goes quickly, then after a moment turns off.

These statements that are in the Word of God Almighty, are like the examples to figure out the truths which are out of the sense, so that what is out of the sense fits as tangible communication in the minds.

Such is the meaning of the Verse above: - *But once an evil wishes to steal something, the blazing meteor will follow him!*

What is meant by devils approach to the sky and their overhearing, then being targeted by meteors, is that the devils wanted to be close to the world of Angels, and to get knowledge of the Secrets of the Creation and the future Events, but the Angels run them away by a Light of the Kingdom that the devils do not tolerate it. Or this means that the devils want to make themselves close to the Truth and portray it as

falsehood by their deceptions, or falsify the Untruth to show as the Truth using their subreption and deception, therefore, the Angels try to clarify the explicit Truth to everyone and to make them to discern visually that the Right is Right and the Falsehood is falsehood.

*"The Satan's spies cannot listen to the discourse of the Supreme Assembly of the Angels; and they are driven away from every direction [ by the shooting-stars .]*  
(Holy Quran. Saffat. 8. )

The wicked devils cannot listen to the discourse of the Supreme Assembly of the Angels.

The above Verse implies that they are prohibited to go close to that point.

The meaning of the "Supreme Assembly of the Angels," is where the honorable Angels constitute the inhabitants of the sky above.

Referring to the Sky where the Angels are positioned, would be a Heavenly World with a higher horizon than the tangible horizon of our world, likewise our tangible sky, with the heavenly bodies on it, is higher and longer than our earth.

(Almizan. v. 33, p. 201-203 )

Greatness of the Positions of the Stars

« فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ! » (٧٥ تا ٧٦ / واقعه)

*" I swear by the positions of the stars! "*

*"Which is indeed a great oath if you But knew!" (Holy Quran. Vaghe'a. 75-76. )*

The meaning of the Verse is: I swear to the location of stars, where every star occupies in the sky. *"Which is indeed a great oath if you But knew!"* This Verse tries to magnify the previous Oath, and give more emphasis to the subject matter that emphasized and proved by the previous Swear.

(Almizan. v. 37, p. 280 )



# PART two

START OF LIFE

CONDITIONS AND

ELEMENTS

## Chapter One

### Plants and Animals' Evolution Factors

Water, the Source of the Perceptible Life

« وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ...! » ( ٣٠ / انبياء )

*"And We appointed Water to be the source of life for all Earthly creatures...!"*

(Holy Quran. Anbiya. 30. )

From the context of the Verse is understood that the Water has a full involvement in the existence of living organisms, as the same theme has also been stated in the Surah Nour/45 : *"And Allah created all moving creatures from Water...!"* Perhaps inserting this theme among the contexts of Verses counting the Tangible Signs, causes the command in the Verse to be turned to non-Angels and similar Creatures, and no more implies that the creation of Angels and so also is of water.

The issue intended in the Verse, namely, Life relationship with Water, is a well known question in Scientific Discussions that have already been researched and proved.

(Almizan. v. 28, p. 115 )

The Atmospheric Circulation System, the Descent of Rain,  
and Evolution of Plants and Animals

«وَمَا أَنْزَلْنَا مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ! » (١٦٤ / بقره)

*"And the Rain which Allah sends down from the Sky and makes the Earth alive therewith after its death, and the moving [living] Creatures of all kinds that He has scattered therein...!" (Holy Quran. Baghareh. 164. )*

The Reality of Rain-Water is the various elements which are in sea-water or similar waters and becomes steam by effect of the solar radiation, then because of the heat that has taken in, ascends to the sky, and when reaches to the layers of cool air, it

is converted into water and the water particles connect to each other, then comes on the earth as Water Drops. If they do not freeze before connecting to each other, namely, at the form of powder, and then connect each other, come down as Snow. And if the powders freeze after connecting together and dropping, the Hail will descend. Falling down the Rain, Snow, and Hail is due to their weight being heavier than the Air.

After landing the Rain, the Earth will drink and become green. If the cold weather does not allow the Plant to grow, Water stores in that part of the earth and will come up as wellsprings to make the low lands drink it. So the Water is a Blessing which the lives of every existing animal depends on it.

The water which comes from the sky is one of the existence events running in accord with the accurate System of the Universe, that no system can be thought of more accurate than it, even, not a contradiction or exception can be found in it, and this Water is the origin of all Plant appearances and evolution of each type of animals.

As these events are filled with the longitudinal and transverse events, that their occurrence and appearance depend on that events. In fact, all these and that events altogether are one thing, which are not independent of having a Creator, and may not be developed without a Developer, therefore there is a Creator and God, Who is One!

This Rain, because of the Human Creation and his continuation of existence is dependent to it, implies that the God of Rain and the God of Humans is One !

(Almizan. v. 2, p. 362 )

## Chapter Two

### Atmospheric Circulation

Winds, Clouds, and Rains

« اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتَنثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ...! » (٤٨ و ٤٩ / روم)

*"Allah is the One Who sends the winds to move the clouds,  
then He spreads the clouds in the sky the way He Decides!"*

*(Holy Quran. Rome. 48 - 49. )*

It is Allah Who sends the Winds, the Winds move the Clouds and spread them, the Clouds outspread in the atmosphere above your head, and expand all the way Allah wants, and God assembles and presses their pieces together properly, then you see a mass of Rain comes out from the clouds gap. and when the Rain are descended to the People whom God wants them to get, they become happy and give good news to each other, because their substance of existence and survival of animals and plants has reached them, " though before descent of Rain, even before takeoff the wind, they were hopeless and disappointed."

(Almizan. v. 32, p. 10 )

The Movement of Clouds  
and Dominant Force on Climate Change

« وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ! » (١٦٤ / بقره)

*"... And the clouds compelled between heaven and earth surely (in all that )  
there are signs for a people having understanding ! "*

*(Holy Quran. Baghareh. 164. )*

"Cloud" is the condensing Vapor that forms the Rain. The word "Compelled" means to make something in his deeds so subdued and humiliated that works on your

will, not on his own will.

And the Cloud in its movement, coldness, hotness, raining, and other acts or effects, is so subjugated and humiliated to God that what does is by God's authorization.

The difference of night and day, the water that falls from the sky, the winds that move from one side to the other side, and the clouds that are under the domination of Allah; are a number of common events that the Creation System depends on them in the earthly phenomenon like as compounds of plants, animals, human beings, etc.,

(Almizan. v. 2, p. 364 )

## Chapter Three

### Oceans and Marine Resources

Devising the Events of Land, Sea, Space  
and Distributing God's Commands

« وَالذَّارِيَاتِ ذُرُوءًا، فَالْحَامِلَاتِ وِقْرًا، فَالْجَارِيَاتِ يُسْرًا... » (١ تا ٤ / ذاريات)

*" By the Winds that scatter clouds and particles,  
" And by the Clouds that carry heavy rains in them,  
" And by the Ships that sail on the sea with ease,  
" And by the Angels that distribute the Affairs, as Commanded by Allah!"*

(Holy Quran. Zariyat. 1- 4. )

These four Verses take all Devising of Universe under their inclusion and refer to all of them. As an example of land affairs devising, the Verse states: *" By the Winds that scatter clouds and particles ."* For the Sea affairs devising the Verse expresses: *" And by the Ships that sail on the sea with ease ."* For the Space affairs devising the Verse explains: *" And by the Clouds that carry heavy rains in them."* And for the devising relating to all remaining corners of the World, finally, the Universe all-together, the Verse points out: *" And by the Angels that distribute the Affairs, as Commanded by Allah !"* The purpose of which are the Angels who are Intermediaries of Devising, distribute the commandments of Allah .

So these four Verses mean as - I Swear to all the causes that are effective in devising all around the world!

(Almizan. v. 36, p. 262 )

Fresh and Salty Sea Waters with Equal Utilization

« وَ مَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شْرَابُهُ وَ هَذَا مِلْحٌ أُجَاجٌ ! » (١٢ / فاطر)

*" The two kinds of the Seas are not alike:  
The one with sweet water and pleasant taste to drink*

*and the other with salt Water and bitter;  
though from each of them you eat fresh flesh of fish  
and Bring out pearl to be used as ornament." (Holy Quran. Faater. 12. )*

In this verse, believers and unbelievers are exemplified by the sweet and salty seas, and denotes their inequality in innate perfection, although they are equal in many properties and effects of the humanity, but the believer remains in his innate and original nature, as a result, he reaches to his bliss of the everlasting life in the hereafter, but the disbeliever who is deviated from the innate nature and has taken a status for himself that the nature of humanity recognizes it undesirable and unclean, therefore the owner will soon be suffered by his own deeds.

So, the example of these two kinds of people, is like the salty sea and fresh water, one remained on its original nature, is tasty, and another one (for mixing with salts) is salty, although in some beneficial effects they share, because people fish from both of them, hunt ducks, or extract corals, pearls, and ornaments.

The appearance of the Verse shows that the ornament extracted from the sea, is shared by the salty sea and freshwater. Books that argue in this case, assumed of being the ornament in both above-said seas.

*"And you see the ships flowing through it, so that you may seek  
from His bounty, and that you may be thankful !"(Holy Quran. Nahl. 12. )*

If the ships go through the sea and that Allah has subjected it to you, is in sake of your seeking the bounty of your Lord, you search for and go from one side to the other side of the world, and gain your livelihood, perhaps be grateful to Him.

(Almizan. v. 33, p. 42 )

## Chapter Four

### Mountains and Land Resources

#### How Mountains Stop Earth Quakes

« وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا! » ( ٣١ / انبياء )

*"And We made on the earth stabilizers so that it would not tumble with you, and We made in it wide paths that they may be guided ! " (Holy Quran. Anbiya. 31. )*

The meaning of the Verse is that We placed firm mountains on the earth to stop the earth from swings and quakes, thus human beings can live on it. And we made wide mountain roads for people to find their way to destinations and go to own lands.

This Verse implies that the existence of mountains have special and direct effect on quietness of the earth, deterring its quakes, other-wise the earth crust trembled and its upper shell underwent unrest.

(Almizan. v. 28, p. 115 )

#### Mountains, Rivers, and Stars Effect in Continuity and Facilitation of Life

« وَ أَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَ أَنْهَارًا وَ سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ! » ( ١٥ و ١٦ / نحل )

*"And Allah has cast on the earth firm Mountains, lest it may shake you, and also has created rivers and roads that you may be guided to your destinations ! " (Holy Quran. Nahl. 15. )*

The meaning of the phrase: " ... *Lest it may Shake you,*" is that if God put mountains on the earth was for the sake of avoiding its shaking you left or right and to prevent its unrests to disrupt your living system.

The second phrase: " ... *And also has created Rivers,*" means that He made the rivers flow so that you can easily stream them to your cultivations and farms and to water your domestic animals.

And last phrase: "*And Roads that you may be guided to your destinations ,*"



means that God created the ways toward the goal of guidance which is expected from you. Some of which are natural roads like the distances between the two lands connecting them together, without a barrier cut them, such as a flat land that is located between two mountains. Some others are artifacts like the pass-ways developed automatically by a mass footwork, or the man-made roads.

It is understood from the appearance of the Verse that the meaning of the Roads are all kinds of the roads including both Natural or Man-made roads. There is no problem that the man-made roads also to be attributed to God, because we see that in these Verses the Rivers and Signs are attributed to God, although often man makes the Signs or Streams.

*" And He appointed landmarks on The earth  
and [by night] people find their way by the stars !" (Holy Quran. Nahl. 16. )*

And God placed Signs with which you argue to what is absent from your senses, the concept of that marks are the signs, natural points, or conventional points, each of which implies to a known referent, like as indicators, words, notes, lines, and so on, which either by their nature or by convention imply to a signified referent.

Allah then mentions the people find the Way by the help of Stars and Says:  
*"... And [by night] people find their way by the Stars !"*

(Almizan. v. 24, p. 57)

## Chapter Five

### Animals in Human Welfare

The Social Life, FreeWill, Consciousness,  
and Resurrection of Animals

« وَ مَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَ لَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ! » ( ٣٨ / انعام )

*" There is no crawling on the earth, not a bird that flies with its two wings,  
but they are communities the like of You [mankind. ]*

*We have not neglected Anything in the Book.*

*Then to their Creator and Nurturer all [creatures] shall be gathered. "*

*(Holy Quran. An'am. 38. )*

The animals of land or air, are the nations like you people, but it is obvious that this similarity is not only because of their having multiplicity and plurality like the people, since no community is called a nation only by their multiplicity or high number, but when they are called a Nation that a comprehensive aspect organizes this high number and unionize them as a single unit, all have one goal in mind, whether this objective is compulsory or optional.

It is understood from the Verse : "*... Then to their Creator and Nurturer all [creatures] shall be gathered,*" that it is not their similarity to humans only in their need for food, mating, and house, but there is another aspect of similarity that made the animals similar the human beings, and that is thier returning back to God.

Now we have to see what in the human being is used as the criterion for resurrection and return to God?

What criteria used in case of human beings, it should be the same in animals. And it is obvious that the criteria on human being is nothing but a kind of freewill life and the intelligence that shows him a way to happiness and a way to misery.

A deep thinking in the living modes of the animals that we're dealing with them in many aspects of our lives, and considering the different scenarios that any of these animals tend to take in their path of life, makes us aware that animals, like humans, have individual and social opinions and ideas.

The animals to meet their needs and how can obtain it, have the intelligence and opinion that cause them, like a man, to gain the benefits and avoid losses and disadvantages.

Very often it happened that in one kind or in one party of animals while capturing the prey or avoiding enemies, we have observed a kind of tricks that the human mind has never understand it, although centuries have past since the life of our race, we could not perceive what did that animal comprehend.

Biologists in many types of animals, such as ants, bees, and termites have observed the works of peculiar civilization, fine joinery in industry, and delicacies in governance of country, the like of which has never been seen except in some civilized nations.

Animals, like humans, have the criterion that recognize the good or evil, justice or injustice.

The following questions are the topics come to mind in this discussion, the answer of which can be extracted from the Quranic Verses:

1. Is there any Resurrection for Animals, just like human beings?

Answer:

The reply lies in the contents of the Verse:

*" ... Then to their Lord they will be gathered!" (Holy Quran. An'am. 38. )*

The Verse: *" And when the wild beasts are gathered Together !" (Holy Quran. Takvir. 5, )* also refers to the same theme, rather, more Verses referred to this subject imply that not only the humans and animals will be resurrected but the heavens and the earth, the sun and moon, stars, fairies, stones, idols, and other gods that people wor-shiped them, and even gold and silver which accumulated and did not spend in Allah's way, all will be resurrected.

2 - Is the Resurrection of animals similar to that of human beings, will they also be raised up, look up their own deeds, and be rewarded or punished according their deeds in the world?

Answer:

Yes. This is the meaning of Resurrection. Because the Resurrec-tion means to gather the people, turn them over, and mobilize them towards a position.

3 - Whether, in the world, the animals get their practices through a Prophet that the revelation is revealed to him, or not.?

And whether the prophets who supposedly are sent to each one type of

animal, are from the same type?

Answer:

The answer is that humans failed to discover the world of animals and pull back the Veils between himself and animals.

The Word of God, also, as far as we know from its appearance, did not mention even a slightest point on this issue, nor the Traditions have any trustable gesture.

Animal communities, like human societies, have in their natures the material and talent to accept the Divine Faith, which the same nature in man kind is the source of the Divine Religion that makes them worthy and susceptible for resurrection and return to God, it is in animals as well.

Rather, as we see, animals have no detailed and advanced knowledge like the human beings and have no duty to observe the detailed requirements of Faith that the man is obliged to observe.

The context of the Verse that Allah said: "*... but they are communities the like of You [mankind,]*" implies to the establishment of all kinds of animal communities, that it is not only in order to achieve natural and involuntary results such as nutrition, development, and reproduction, limited to the boundaries of the present life, but it is established on purpose that, all kinds of animals, like humans, to the extent of their wisdom and determination, set forth towards the goals of ranging up to outside the boundary of this world, namely to the after-death effects, and thus to be ready to live in the life therein the happiness and misery depends on having intelligence and will.

*"... We have not neglected Anything in the Book...!"*

The system that is in motion in animals, and is the same as human system, is the system that the favor of God Almighty has required to create all animals in accord with it, so that the return of His Creation to be not in vain, and the existence of the animals to be not idle or useless, and to the extent that they can and have the capability to accept the perfection, do not be deprived from the gift of perfection.

*"...Then to their Lord shall be gathered."*

The above Phrase declares the generality of resurrection, to the extent that will also include animals, and it follows that animal life is a life that requires a resurrection unto God, as that human life requires!

(Almizan. v. 13, p. 112)

## Chapter Six

### Food Resources and Life Survival

Human Food and its Provision in Nature

« فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ...! » (٢٤ تا ٣٢ / عبس)

*"Man should observe the food that he Eats  
and the process that Allah has Determined for its provision ! "*

*(Holy Quran. Abass. 24-32. )*

The Verse has necessitated the man to have a look at his food and study about what he eats, with which he blocks up his hunger to ensure his survival.

Although the gift of food is one of millions of blessings that the Divine Devising provide them for the human needs in his life, but instructs the man to study only in this very blessing, because if he studies it he will observe the development of Divine Dispensation, the dispensation that its expansion will confound his mind, then will the man find that what a Favor has the God Almighty on Human Welfare and its endurance. What a Comprehensive and detailed Favor!

*" We poured down water abundantly.  
Then We cracked the land with cracks.  
And We caused the grain grow in the earth.  
And also grapes and herbs. And...!"*

The above Verse is a detailed expression of the Divine Devising that how the God Almighty creates the Human food.

Of course, this is the initial stage of said detailed devising, otherwise, it cannot be stated in a few Verses or explain a perfect expression of the characteristics that exist in the creation of nutrition system, and the vast system in all these things, and the genetic relations between each of them and between man. No doubt, it is actually far from the human ability, too !

*" ... Olives and Date Palms. And all kinds of fruits and fodder. All these  
Bounties are a provision for you and your cattle !"*

Says - what we grew of foods is for you and your livestock, that you possessed, to eat, use, and become full .

(Almizan. v. 33, p. 197)

Concept of Human Growth from Earth,  
his Return to Soil, and Exit

«وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا!» (١٧ و ١٨ / نوح)

*" And Allah has created you from the earth like plants... !"*

*(Holy Quran. Nouh. 17-18 . )*

God made you grow from the earth, growing of the Plant. This Verse is the expression of a Truth, not that He wants to use the simile or metaphor. Since the creation of man finally leads to the elements of earth, in short, the same elements combine together in a special process and output the foodstuffs. The fathers and mothers eat it, it becomes as a sperm in father's body, then after transferring from fathers to the uterus, grows therein by help of the same foodstuff, then turns out as a human being, and is born. This is the reality of Plant. So the above Verse wants to explain this Fact, not stating only some simile or metaphor.

*" Then He will return you to the earth [In your graves]  
and then He will bring you out on the Resurrection Day!"*

The meaning of "Return to Earth" is that He puts you to death and the grave.

And the meaning of " Bringing out" is that He brings you out from the graves for the judgment on the day of judgment.

The reason why He said: "And Bring out," and did not say: "Then Bring out," is the fact that your return to the earth and bringing out is indeed one act. The Restoration is the preparatory aspect of the expel, in fact the human is at the same world both while restored and expelled, that is the World of Truth, while on the earth he lived in a world of Vanity.

(Almizan. v. 39, p. 179)

# PART three

END OF THE

UNIVERSE

## Chapter One

### Universe on Eve of the End

Readiness of the World for the "Day of Separation!"

" فَإِذَا النُّجُومُ طُمِسَتْ ...! " (٨- / ١٤مرسلات)

*" On the Day when the stars become lightless and dim ...!"*

*(Holy Quran. Morsalat. 8-14 . )*

These Verses are the expression of the appointed day, its occurrence has already been announced, where He said: " ... *That what you People are promised about the Hereafter will come to pass...!*" *(Holy Quran. Morsalat. 7. )*

The God Almighty introduces the Promised Day by mention of the events occurring therein, and requiring the extinction of humanly world and interruption of the worldly system such as: The Stars becoming lightless and dim, the Earth splits, the Mountains splinters, and the Worldly System transforms to another system; all these indications have been quoted in many Suras of Quran repeatedly, specially in the short Suras of the Quran, such as: Sura Na'bba, Naze'at, Takwir, Infitar, Enshe'ghagh, Fajr, Zelzal, Qariya, and so on.

This meaning is obvious from the Expressions of Holy Quran and the Tradition That the Living System in the world, In all aspects, is different from its system in the Hereafter, as the Home of the Hereafter is an Eternal Home, therefore, when the God Almighty defines the World of Resurrection and Judgment by its preliminary events and points out that its sign is dismantling of the world, deterioration of the basis of its earth, collapsing of its mountains, fragmenting of its sky, dimming of its stars, and such and such, is in fact, like the delimitation of one world while falling of the System of the other world:

فَإِذَا النُّجُومُ طُمِسَتْ

*On the Day when [the Promise of Resurrection  
comes to pass,] the stars become lightless and dim,*

وَإِذَا السَّمَاءُ فُرِجَتْ

*And the sky will cleave asunder,*



وَ إِذَا الْجِبَالُ نُسِفَتْ

*And the mountains will be removed from their places  
and will be crashed and blown away,*

وَ إِذَا الرُّسُلُ أُقْتَتَتْ

*The Messengers will be given a time to bear witness  
to their followers,*

لِأَيِّ يَوْمٍ أُجِّلَتْ

*For what Day is this time appointed?*

لِيَوْمِ الْفَصْلِ

*For the Day of Separation [ between Truth and Falsehood, ]  
the Day of Judgement,*

وَ مَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ  
(٨- ١٤ مرسلات)

*And what will make you know  
what the Day of Separation is?*

(Almizan. v. 39, p. 392)

## Signs of the End of the World

- « إِذَا الشَّمْسُ كُوِّرَتْ! »  
(١- ١٤ / تكوير)

*"When the shining sun is folded up!"*

The word " *Kovverat*," means wrapping something and bring-ing it into spheres, such as wrapping a turban on the head, and perhaps wrapping the sun is a metaphor of the darkness surroundeing the sun.

- « وَ إِذَا النُّجُومُ انْكَدَرَتْ! »

*"And when the stars lose their lights !"*

"*Ankdar*" means falling down. The meaning of this Verse is that on that day the stars fall, as the Verse: "*And when the stars are scattered,*" (*Al-Infitar-2,*) was at the same meaning. Of course, it could also mean darkening of the stars, that the stars will be without light on that day.

« وَ إِذَا الْجِبَالُ سُيِّرَتْ! »

*"And when the mountains are removed and set in motion!"*

The Day, the intensity of its earthquakes, will stream out the mountains and

disintegrate them as the dust dispersed, and like a mirage become void of their reality (as a mountain.)

All these phrases in Qur'an are about the status of the mountains on that day.

« وَ إِذَا الْعِشَارُ عُطِّلَتْ! »

*"When the pregnant camels are neglected!"*

The pregnant Camel is considered of the most precious Arab property. Neglecting the pregnant Camel means that on that day Arab releases this precious property and puts no shepherd or herds-man to maintain it. Namely, there is an indication to this point that this precious property that in their worldly life the people killed each other to own it, now it is overlooked and strayed without owner, and no one will use it, because on this day the people are so self-involved that they do not remember nothing else, as elsewhere, He said:

*"Because every body is deeply involved with his own misery that he cannot Pay attention to the others." (Holy Quran. Abass. 37. )*

« وَ إِذَا الْوُحُوشُ حُشِرَتْ! »

*"And when the wild beasts are gathered Together!"*

The appearance of the Verse shows that on the Day of Resurrection, the Wild will be resurrected, like humans. But what would be the Wild situation after being gathered together, and what will become of them? There is nothing mentioned in the Word of God, nor any trustworthy informations are in Traditions to uncover these secrets. It may be said that gathering of the Wild will not happen on the Day of Resurrection, but it is one of its signs happening before doomsday. And it refers to the fact that before the Resurrection - because of the repeated earthquakes - all the Wild will come out of their caves.

« وَ إِذَا الْبِحَارُ سُجِّرَتْ! »

*"And when the seas boil over!"*

Overheating the seas has been interpreted in two ways: First- to inflame an ocean by fire. Second - oceans to be filled up of Fire. And according the first interpretation at the Day of Judgment the seas will become as a blazing fire. And the second interpretation is that the seas will be full of Fire...!

« وَ إِذَا السَّمَاءُ كُشِطَتْ! »

*"And when the veil of the sky is Removed!"*

The word *"Kasht-Unveil,"* means picking and removing some-thing that is

hardly attached together, and inevitably, breaking them apart will also be strongly severe. The same concept is also mentioned in the Verse: " *... And the Heavens will be rolled up [like a roll of writing Paper,] in the Hand of His Power...*" (Holy Quran. Zumar. 67, ) and the Verse: "*And on the Day that the sky and the clouds will be rent asunder and Angels shall be sent down in ranks...*", (Holy Quran. Forghan. 25, ) and other relevant Verses.

(Almizan. v. 40, p. 79)

## Chapter Two

### Blowing the Trumpet, Beginning the End

"Blowing the Trumpet"

Status of World on There-After

«فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةً وَاجِدَةً وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاجِدَةً!» (١٣ - ١٧/حاقه)

*" [At the time of the Fulfillment of the True Promise]*

*When the Trumpet Blows the First Blast. The earth and the mountains shall be Removed and crashed with a single Stroke of shake !" (Holy Quran. Haagheh. 13-17. )*

The explanation of " Blowing the Trumpet, " is an indication of the Resurrection. The "Blowing the Horn" refers to the gathering of people to deal with their accounts[deeds.] And if it is described as single Blow is because of the fact that it is a certain and inevitable case, has already been decreed, not a doubtful case that needs to repeat Blowing. From the context of the Verses it seems that, the purpose of this Single Blow is the Second Blowing, in which the dead come to life.

« وَ حُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاجِدَةً! »

*"... The earth and the mountains shall be removed  
and crashed with a single Stroke of shake !"*

The word "*Dack*" means hitting hard, so that what is being hit breaks down in a tiny and fine pieces. The meaning of the removing the earth and mountains is an indication of Divine Encirclement Power.

And if He described the hitting "in one single crash," refers to their rate of fragmentation, and points out that there is no need to beat a second beat to remove the earth or mountains.

« فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ! »

*"On that Day shall the [Great ] Event come to pass ! "*

On that Day the Resurrection will Happen!

« وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ! »

*"And the sky will cleave asunder and it will become frail and ready to fall Apar !"*

The Sky splits out on this day, its Glory and Grandeur changes to frailty and weakness! And may also the meaning of the Verse to be in the meaning of the following Verse, as Says: *"And on the Day that the Sky and the Clouds will be rent asunder and Angels Shall be sent down in ranks!"* (Holy Quran. Forghan. 25.)

(Almizan. v. 39, p. 107)

Blowing the Trumpet  
and Illumination of Earth by the Light of God

« وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى...! »  
(68 و 69 / زمر)

*"The Trumpet will be sounded [by Allah's Command,]  
and all creatures of the heavens and the earth shall all faint  
except those whom Allah pleases to Remain as they are.*

*Then a second one is sounded and following that all will be standing  
and waiting for the Event To come ! " (Holy Quran. Zomar. 68-69.)*

The appearance of what is in the Word of Allah about the blowing of the trumpet, shows that this blowing is done twice, once for death of all living things, twice for that all the dead to be alive.

The Phrase: " ... *Except those whom Allah pleases to Remain as they are,* " is an exception of the inhabitants of the heavens and the earth. And the meaning of the Verse: " *Then a second one is sounded and following that all will be standing and waiting for the Event to come,* " is that when the trumpet will be blown another blow, then suddenly all stand up out the graves and wait to see what command will be descended or what will be done with them. Or the meaning is that they will rise up and watch, stunned and amazed.

« وَ أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا ! »

*"On that Day the Earth will be lightened with the Light of its Creator...!"*

The lightening of the earth means its illumination and shining. The meaning of the illumination of the earth by the light of its Lord, as it appears to us - and God

knows best - is not unlikely that it indicates the positions that are peculiar to the Day of Resurrection, such as the withdrawal of Veils, the emergence of the Truth of things, the manifestation of the Reality of Deeds, of Good or Evil, of Obedience or Disobedience, of Right or Wrong; so that the watchers see the Truth of every Deed or operation. Since the illumination of every-thing means its appearance with light, and there is no doubt that Allah is the emergence of that day, because anything other than God loses its Causality on that day, therefore, on that day the Things will become clear only by the light they receive from God Almighty.

Despite that this illumination is common and includes all existing Creatures, not exclusive to Earth, however, since the intention of expression is the situation of the Earth on that Day and its people, therefore, it spoke only of the illumination of the Earth. Meanwhile the inclusion of the earth, is the earth itself, its belongings, and the Creatures therein.

The meaning that we expressed here gathered from the several Verses of the Holy Words of God Almighty in different positions as follows:

*"It will be stated to him: You were Neglectful of this Day,  
now We have Removed the veil from your eyes  
and Now your sight is sharp !" (Holy Quran. Ghaf. 22.)*

*"On the Day when every Soul will be Confronted  
with all the good he has Done and all the evil he has done...!"  
(Holy Quran. Aleh'Omran. 30.)*

*" On that day the earth will declare all  
(the activities of the human being) which have taken place on it.  
That your Lord had inspired it to declare so.  
On that Day people shall come out from their graves hastily,  
scattered in groups, that their Deeds be shown to them:  
So he who has done an atom's weight of good shall see it.  
And he who has done an atom's weight of evil shall see it."  
(Holy Quran. Zalzaleh. 4-8.)*

And there are other Verses that indicate the Emergence of Deeds, their Visualization, witnessed by the human body parts, etc.

(Almizan. v. 34, p. 145)

Hard Day, Summon for Reckoning

« فَإِذَا نُقِرَ فِي النَّاقُورِ فَذَلِكَ يَوْمٌ مِّنْ يَّوْمٍ عَسِيرٍ...! » (٨ / مدثر)

*"When the Trumpet is blown. That "Day", will be a hard day...!"*

*(Holy Quran. Moddasser. 8 & 9.)*

The Phrase: "When the Trumpet is blown!" refers to the resurrect of the dead in the Day of Resurrection and their summoning for reckoning.

*"That "Day", will be a hard day. for the unbelievers not easy!"*

The above Verse refers to the Time of blowing the trumpet, and it is not unlikely that the Verse refers to the Day in which all the people will return to God for Reckoning and Punishment.

Meaning of the Verse reads: The time in which the Trumpet is blown, is the Day that the people return to God, and it is a very Hard Day for unbelievers!

(Almizan. v. 39, p. 275)

## Chapter Three

### Life End for Heavens and Earth

End of Termed-Life for Moon and Sun

« وَ سَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ يَجْرِي لِأَجَلٍ مُّسَمًّى...! » (٢ / رعد)

*" He subjected the sun and the moon each one running to a term stated...!" (Holy Quran. Ra'ad. 2.)*

*" Each one running to a term stated. "* Namely, each of the sun and the moon flow to a known time. And when their expiration date entered, they stand still. Maybe, it is preferable to say that the Verse refers to all the heavens and the sun and moon, because the commandment of flow and move, is a common order that all these objects are bound to it.

The Devising of the World affairs have also same meaning. God adjusts and regulates the World components in the best and strongest order, so that everything confronts and moves toward its own ultimate purpose, and this is the maximal Perfection that is defined to it, the maximal degree and the Named Term towards which it has been sent fore.

(Almizan. v. 22, p. 167)

Sky, Moon, Sun, Earth, and Mountains  
at the End of the World

« يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيْبًا مَّهِيْلًا! » (١٤ / مزمل)

*" Upon the day when the earth and the mountains shall quake and the mountains become a slipping heap of sand ! "*  
(Holy Quran. Mozam'mel. 14.)

*" The Day on which the sky will be cleft Asunder;  
and Allah's Promise is Certainly to be fulfilled ! "*  
(Holy Quran. Mozam'mel. 18.)

This Verse refers to the intensity of the Day of Resurrection. The meaning of



the Verse is that the sky on that Day, or because of the Severity of that Day, splits.

The Phrase: "*And Allah's Promise is Certainly to be fulfilled,*" implies a new point, that the God's Promise is to be fulfilled. And if the word "Promise" attributed to Allah, it was perhaps to suggest the fact that other than Allah no one would have jurisdiction to utter such a Threat.

*"When the Day arrives the eyes will be Fixed out of terror.  
And the Moon becomes lightless and Dark.  
And the Sun and the Moon will be Brought together,  
[they both lose light.]" (Holy Quran. Ghiyamat. 8.)*

This Verse mentions a few indications of the Resurrection. Fixing eyes means that the astonishment and horror of the accident fixes their eyes at seeing it, and Eclipse of Moon refers to its becoming fade and lightless.

The meaning of the Verse is: The day when the eyes stare in horror and shock, the moon remains dark, and the sun and the moon gather together.

(Almizan. v. 39, p. 244 & 315)

Time for Retake of Earth, Heavens,  
and Disable the Causes

«... وَ الْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ...!» (زمر / ٦٧)

*"On the Day of Resurrection the whole earth  
will be in The Hand of His Power and the heavens Will be rolled up [like a roll  
of writing Paper] in the Hand of His Power !" (Holy Quran. Zomar. 67.)*

On the Day of Resurrection, all the Causes fall of Causality, no people access them, only one would remain and that is God Who is the Cause of Causes.

On that day God will take over the earth, furl up the heavens, blows in trumpet to make all living beings die and then all back to life. The earth will be illuminated with the Light of His Lord, the Book will be opened, the Messengers and Witnesses will be called up, and the people will be judged. Everyone will be fully rewarded what he has done, the sinners will be forced to the hell and the Pious will be guided towards the Heaven. Good! God, Who has such a high status in the Ownership and Com-mandeer, someone who recognizes Him with such a Position,

this recognition is the only warrant for him to turn to Him and do entirely ignore the others.

The word "Earth" means the Globe of Earth with all its components and all its interactive causes therein. The Meaning of the Monopoly on the Property, Rule, Command, Sultan and the like, in the Hereafter, is not that these titles, in the world, is not confined to God Almighty. But it means that these Titles have more emergence in the Hereafter and its people will clearly understand these Titles, unlike the world, where these meanings were not clear to everyone, if not, those were God's own Titles in this life too. So the meaning of the Earth being in the Hand of God's Power is that these meanings will become clear to the people in the Hereafter, rather the reality of them be only found therein, and God will only own such Commander and Ownership on that day.

*"... And the Heavens Will be rolled up [like a roll of writing Paper]  
in the Hand of His Power !"*

The context of the Verse proves that the outcome of the two Phrases: "*The whole earth will be in The Hand of His Power,*" and "*The heavens Will be rolled up [like a roll of writing Paper] in the Hand of His Power,*" is that on that Day the earthly and heavenly Causes will fall of Causality and collapse, and this Fact will appear that there is no effective Cause in the Universe except the Glorious Allah!

*"Glory to Him! High is He above the Partners they attribute to Him!"*

(Almizan. v. 34, p. 144 )

Sky Roll up to Return its Previous Form

« يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ! » (١٠٤/انبیاء)

*"That will be the Day when We will roll up the heavens like a roll of  
written Paper and We will turn it back to the state We first created it..."*

*(Holy Quran. Anbiya. 104.)*

This means that the "Sejl-Record" which is that written scrip-ture, when is being rolled up, its contents which are the writings will also be rolled up, namely, the words or meanings therein, which have a kind of realization and affirmation, and has been written in the record as lines and images, will also be rolled up, there will appear

nothing of that writings after its roll up. The Sky as well, will be wrapped up by Divine Power, as Said: "*The heavens Will be rolled up [like a roll of writing Paper] in the Hand of His Power !*" (*Holy Quran. Zomar. 67.*) as a result it would be hidden, nothing will remain visible therein, neither an objective nor a trace, but the fact is that it never is hidden from the Knower of the Unseen, although it is hidden from others, likewise the writings on the Record that are not hidden from the Record though it is hidden from others.

Then, considering above, the folding and wrapping the sky means its returning back to the Unseen Treasuries, wherein it had already been measured and descended from that Treasuries.

(Almizan. v. 18, p. 183)

Concept of Heavens and Earth Conversion  
at the End of the World

« يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ...! » (٤٨ / ابراهيم)

*"On the Day when the earth will be Changed to another earth  
and so will be The heavens!" (Holy Quran. Ebrahim. 48.)*

What is realized from the Verse is that: On the Day (of Resurrection) the Earth will be changed to an Earth other than this one, and these Heavens also will be changed to other Heavens than this ones. The Commentators have different views on meaning of the change of the earth and the heavens.

The origin of this difference in interpretation of "the Change," is the different traditions quoted on the interpretation of this Verse. The difference in traditions, if they are valid, is the best evidence that the appearance of the Verse is not intended, but these traditions are quoted as an Example.

A precise look in the Verses that discuss about converting heavens and the earth, implies this meaning that this subject, in its greatness, is something that no one can imagine, or whatever think about, like as for example, we assume that the earth will change to silver and the sky to gold, either the uplands and low-grounds of the earth will become even, or the earth will wholly become as a hot baked bread. Again, that is not what we have imagined.

Such interpretations are not only in tradition, but has also been mentioned in the Verses, such as:

*"On that Day the earth will be lightened with the Light of its Creator...!"*  
*"And the mountains will be moved as if they were a mirage !"*  
*"And on that Day, you will notice that the mountains which*  
*you have known them as firmly fixed elements of the earth*  
*will be moving forth as clouds Move forth!"*  
*(Holy Quran. Zomar. 69. Naba'a. 20. Naml.88.)*

Of course, if the Verses, like the traditions, are related to the Resurrection, report from a kind of System that have no relevance and similarity to the traditional worldly system, It is clear that the illuminating the Earth with the Light of its Lord is quite different of its lightening by the light of sun or the stars, likewise is the launch of mountains on that day which is quite different of their shake in this world which results to their wreck and crash down, but not to their streaming as mirages.

The same is the rest of the Verses are quoted in about the Resurrection.

(Almizan. v. 23, p. 132)

Scattering of Mountains and Man  
at the End of the World

«الْقَارِعَةُ مَا الْقَارِعَةُ...؟» (قارعه)

*"Al-Qari'ah! What is Al-Qari'ah?*  
*How can you visualize what Al-Qari'ah Is?*  
*Qari'ah or the Grave Calamity is The Day that people shall become*  
*Scattered about like grasshoppers;*  
*And the mountains shall become like Carded colour wool."*  
*(Holy Quran. Al-Qari'ah. 1-5. )*

The word "*al-Qari'ah*" means a hard strike that needs the striker to place trust on some one. At the norm of Quran the word is one of the names of Resurrection. The question of "What is "*al-Qari'ah*?" although it is known to hearer, turns out the greatness of the Resurrection, because the twenty-eight letters of the alphabet used by speaker and two holes of the ears of the listener can not under-stand and express the reality of the Resurrection. The material world, as a whole, has ever not the capacity to express it. So, in order to emphasize this Greatness, He repeated the Verse in other words and said: "*How can you visualize what "al-Qari'ah" is ?*"

*"al-Qari'ah" or the Grave Calamity is the Day that people*

*shall become Scattered about like grasshoppers!"*

Some said: When the grasshoppers tumble, they do not consider what point to go, dislike the birds that determine their jumps. People are in such a case on the Day of Resurrection, when they head on from the graves, they were surrounded by so much the fear that they pour out all directions without purpose and gone astray in search of their homes of happiness or misery.

*"And the mountains shall become like Carded colour wool !"*

This Simile refers to the fact that on the Day of Resurrection the mountains have different colors, ravaged by the earthquakes of Resurrection and gone astray as the wool batting.

(Almizan. v. 40, p. 362)

## Chapter Four

### Appointed-Term for the World

Concept of Appointed Term in Creation

« مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى! » ( ٣ / احقاف )

*" We did not create the heavens and the earth and what is between them Save based on the Truth and the Divine Decision and for an Appointed Term ···!" (Holy Quran. al-Ahghaf. 3. )*

The meaning of "Appointed Term" is the Endpoint of Everything. What is meant by that point in the Verse is the appointed term for the whole Universe. And it is the Doomsday, on that Day the Heavens become like a scroll has been interwoven, and the Earth will be changed to another Earth, and the people emerge to the God, the **O**ne, and the All-**D**ominant over all creatures.

Meaning of the Verse is: We have not created the visible universe, with all its components, both heavenly and earthly, but by Truth, namely, it has a fixed Goal and Purpose, and also has an appointed term, that its existence does not exceed it.

Since it has an appointed term, necessarily, it will be destroyed when the appointed time comes on. Its destruction has also a fixed end and purpose, so after this world, there is the other world, the World of Survival, the Promised Hereafter.

(Almizan. v. 35, p. 305)

Return of Creation System  
and World of Being to ALLAH

« وَ أَنْ إِلَى رَبِّكَ الْمُنْتَهَى ! » ( ٤٢ / نجم )

*" And that the Final End is unto thy Lord !"*  
(Holy Quran. Najm. 42. )

The word "End" in this Verse is presented as absolute, so means that the "End" in all its variety of meanings ends to God. So what Creature is in the world of Being, in

its existence and effects of existence, ends to Allah, of course, to the God Himself, whether with or without a mediator. Neither a Devising nor a System, as a whole or in parts, is in the world unless it also ends to Allah. Since the existing Devising which is between the Creatures of the Universe is not anything but the Relationships that is generated between them, so the existence of a creature depends upon its relationship with the others, thus its existence is preserved.

It is obvious that the Creator of the relationship between the creatures is the One Who Created the same creatures. So the only One Who is referred to be Final End of all beings of the Universe is the One and Only the God Almighty.

Since the Verse indicates the Final End of everything is absolutely the God Almighty, and this absoluteness will also be applied to the whole Devisings, then it must be said that the Verse denotes two Ends for everything, one End in regards the Beginning of Creation, when we go back to the creation of everything we lead to the God Almighty, and on the other End, in regards the Material, as we go further in the future we find out all the creatures shall be resurrected again towards Him.

(Almizan. v. 37, p. 95)

## Chapter Five

### The New Creation

New Creation after the End of the World

«أَفَعَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ!» (١٥ / ق)

*"Did We have any difficulty in making the first creation?"*

*No, they are in confusion about any New Creation!"*

*(Holy Quran. Ghaf. 15. )*

The Creation of the heavens and the earth and everything in their between of People or Devisings which are the most perfect and complete Devisings, all of them were related to the First Creation and the First World.

The meaning of " First Creation " is the Creation of the current Nature or the System ruling it, and one of its existing Creatures is the Human being, the worldly Human, of course.

The New Creation includes the Heaven and the Earth too, as mentioned in the Verse: *"On the Day when the earth will be Changed to another earth and so will be The heavens, the people will appear Before Allah, the One yet the Dominant Over all powers!"* (Holy Quran. Ebrahim. 48. ) And the New Creation means the Creation of the New World, and its meaning is the World of Hereafter.

*No, they are in confusion about any New Creation!"*

The meaning of the "New Creation" is the transform of the current world to another world, having the new system other than the natural system ruling the current world, because in the world of Hereafter, namely, the New Creation, there would be No Death, No Inexistence, and all is Everlasting Life and Eternity. But there is an important point, if a person is of Prosperous people, his Blessing is of Pure Grace, without any curse or punishment, but if he is from adversity, his portion is entirely a curse and punishment, and no blessing, unlike the current world, namely the first creation, in which it is just the opposite!

(Almizan. v. 36, p. 230)



## Return of Creatures after Completion of Creation

« إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ...! » (٤ / يونس)

*" To Allah is the return of all of you, and Allah's Promise is True; verily, Allah is the One Who begins The creation, then causes it to come to An End...!" (Holy Quran. Youness. 4. )*

The ongoing tradition of God is when He creates something and imparts its existence, puts in its disposal whatever is needed to complete its creation.

So the Existence and Efficiency of any object, as long as it exists - and until it leads to a determined conclusion - is from God, and when it turns up to its determined and destined end, it will not dis-appear, and the Divine Mercy that was the cause of human existence, survival, and its other subordinates such as life, knowledge, ability, and others, will never be void; rather the Life-End of a Creature means the Mercy that God has already been expanded, now contracts it towards Himself, because whatever God has imparted on is His "Aspect," and the "Aspect of God" never expires.

So the Termination and Conclusion of the existence of Things, is not their inexistence and nullification, as we thought on, but it is a Return and retraction towards the God, as they have already been descended from Him: "*Whatever is with you will be exhausted And whatever is with Allah will last...!*" (Holy Quran. Nahl. 96. )

Therefore, there would be nothing but the Expansion and Contraction: God by expanding His Mercy began with the Creation of Things and by contracting His Mercy returns Things to Himself. This contraction and Return towards the Truth is the same Resurrec-tion that we have been promised.

(Almizan. v. 19, p. 18)

## Chapter Six

### The Legacy of the World

Return of the Property and Heritage of the World to God

«... وَ لِلّٰهِ مِيرَاثُ السَّمٰوٰتِ وَالْاَرْضِ...!» (١٠/حديد)

*"... Whereas to Allah belongs the Heritage of the heavens and the earth...!"*

*(Holy Quran. Hadid. 10. )*

The word "Heritage" means to own a property that is trans-mitted from the dead to survivors, and the above Verse indicates: " The Heavens and the Earth and what is between them, is the same "Heritage", so what Allah has created in the heavens and the earth, that the men of intellect consider it their own property, is the property of God. In short, the word "heavens" and "earth" includes also the creatures who have been created by the materials of the heavens and the earth, which the humans assign them form them-selves and take possession of them. This kind of possession is supposed ownership that God led them to assume it as their own property, then by reliability of it to manage all aspects of their worldly life.

The fact is that neither Humans will remain nor those supposed ownerships, but Humans die and the property will be transferred to the people after them, as well the Human die and the property goes hand in hand, till no one remains except the Glorious God.

So for example, the earth and everything in it, and what is on it, which is in fact a " Property " for the Human, as a whole and for ever is a "Heritage!" Because each Group of the inhabitants of the earth " Inherit " it from the previous Group, as a result, this is a permanent legacy, that goes hand in hand. It is also a heritage from other aspect, because there will come a Day that all humans will die and the heritage will pass on to the God Almighty, Who has already made the man His own Kaliph on the Earth.

So in both aspects and both meanings, the heritage of the heavens and the earth is for God. In the first sense because that God has passed the worldly ownership of it to the people of the world. The Ownership that He was and is still its Owner, therefore we see in the Verses:

*"To Allah belong whatever is in the heavens and whatever is on the earth..."*  
(Holy Quran. Ale'Omran. 109. )

*"And to Allah belongs the Dominion of the heavens and the earth..!"* (Holy Quran. Ale'Omran. 189. )

*"Give them money out of God's property which He has given to you..."*  
(Holy Quran. Nour. 33. )

But in the second sense? The appearance of the Verses regarding the Resurrection imply that all people on the earth are mortal and will die: "*Whatever in the worlds are doomed to Perdition!*" (Holy Quran. Nour. 33. )

What of the Verse immediately comes to mind is that the meaning of the heritage of the heavens and the earth is this second sense !

(Almizan. v. ۴۷, p. 318)

Translation is to be Continued...!