

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

Classification Of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

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BOOK FIFTY

RESURRECTION

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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 have been Translated!)

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Part One

RESURRECTION

Chapter One

Definition of Resurrection in Quranic Verses

Section One

Introducing the Resurrection

The Third Life

« قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا ...! » (غافر ۱۱-۱۲)

***" They will say, Our Lord! Twice did You make us die,
and twice did You give us life.***

We admit our sins...!"

(Holy Quran, Ghafer:11-12.)

The meaning of what is in the above Verse: "***...Our Lord! Twice did You make us die, and twice did You give us life...***," is the dying at last day of life on the world, then to cause to live in the purgatory and to die again in purgatory, at last, to cause to live in the Resurrection for Judgment.

As a result, life has Three Stages: One life in the world, the second in the purgatory, and the third in the Resurrection.

(Almizan: V. 17, P. 474.)

Day of Resurrection, the Determined Term for Whole System of Universe

« مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى
وَالَّذِينَ كَفَرُوا عَمَّا أُذِرُوا مُعْرِضُونَ. » (احقاف / ٣)

***" We have created the heavens and the earth
and all that is between them ONLY for a genuine purpose and an
appointed time.***

***The unbelievers ignore that of which they have been warned." (Holy Quran,
Ahghaf: 3.)***

The meaning of the Heavens, Earth, and what between them, is the tangible Universe, up and down. The meaning of the Appointed Term is the end point of the existence of everything. The meaning of that point in the Verse is the appointed term for the Universe System, and that is the Day of Resurrection, in which day the sky will be scrolled like a letter, and the earth is turned into another ground. All Creatures will rise to appear in front of their Omnipotent Single God.

He says: We did not create the visible universe with all its components, whether heavenly or earthly, except in Truth, that is, having a fixed purpose and target, and also having an appointed term, that its existence will not transgress it. Since it has a certain term, therefore upon its termination, it will be annihilated. Its annihilation also has its own goal and purpose. Therefore, after this worldly life there should be another world, which is the world of Eternity and the Promised Resurrection.

(Almizan: V.18, P. 284.)

End of World's Life

« كَلُّ مَنْ عَلَيْهَا فَانٍ! »
 (وَ يَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَ الْاَكْرَامِ!) (الرحمن / ٢٦-٢٧)

" Whatever in the worlds are doomed to Perdition!"

"Only the Supreme Essence of your Glorious and Gracious Lord will remain forever!"

(Holy Quran, Rahman:26-27.)

The Holy Quran states: Any Creature, having the intelligence on the earth will soon be perished. From the Phrase: "***Whatever in the worlds are doomed to Perdition,***" we understand that upon the death of Jinn and Mankind, the lifetime of this world also will be terminated, and the period of the hereafter begins.

Both of these issues, namely, the death of all living creatures of the earth, and breaking the dawn of the Hereafter or the Day of Judgment, are of the Blessings of Allah, because the life of the world is an Introduction for the Objective of Hereafter, and it is clear that the transfer from Introduction to Objective and Outcome is a Blessing.

The Reality of the death is a transfer from the world to the Hereafter and Return to Allah Almighty, as in many of the Quranic Verses this mortality has been interpreted by the transference, which understands us that the Purpose of Mortality is not an absolute Nullity and Nonexistence.

"Only the Supreme Essence of your Glorious and Gracious Lord will remain forever!"

The Verse states: Your Glorious Lord will remain with all His Glory and Grace, without receiving any effect by His creatures' death or finding any change on His Glory and Grace.

(Almizan: V.19, P. 168.)

Section Two
Specifications of the Day of Judgment

**Resurrection, The Day
to Realize God, the Manifest Truth**

« يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ! » (نور / ٢٥)

" On that day Allah will pay them in full their due recompense, and they shall know that

Allah is the Manifest Reality!"

(Holy Quran, Noor:25.)

This Verse is one of the glorious Quranic Verses which interprets the knowledge to God, because the Phrase: "***And they shall know that Allah is the Manifest Reality,***" states that the Reality is in no way hidden. It is of the Clearest Self-Evident Manifest that no ignorance belongs to it. But it mostly happens that an obvious fact will be neglected; therefore, the **knowledge to God will not mean understanding an unknown, but it means to eliminate the neglect to comprehend Him.**

Sometimes this elimination of neglect may be interpreted to knowledge, that they say one has knowledge to God, or he is a man of God, which its real meaning is that he is not ignorant of God. And this is the same meaning that at the Day of Resurrection will be realized by everyone, and they realize that God is the Manifest and Clear Reality, because at the Resurrection there are no factors for negligence.

And to same meaning refers the following Verse:

" You were Neglectful of this Day,

*now We have Removed the veil from your eyes
and Now your sight is sharp! "(Ghaf:22.)*

(Almizan: V. 15, P. 135.)

God's Knowledge on the Day of Resurrection

" An Academic Discussion "

On the Day of Resurrection, the Knowledge of God Almighty, which is the Real King, is not the same knowledge as the worldly kings that use the official reports to understand the status of their subjects, and God, is not like those who are only aware of the status of a part of their subjects and are ignorant about the other parts, but the Sublime God is the All-Attentive and the All-Aware of everything.

(Almizan: V. 6, P. 354.)

Section Three

Occurring the Occurrence

Occurrence of Resurrection

Without Previous Notice or Sign

«أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَ هُمْ لَا يَشْعُرُونَ!» (يوسف/١٠٧)

***" Do they feel safe from God's overwhelming torment
or of the sudden approach of the Day of Judgment
while they are unaware?"***

The Verse refers to a Sudden Occurrence, that is to say, the Resurrection will suddenly happen while they are not aware of its coming, because occurring the Resurrection does not correspond to any Sign that determines its time.

(Almizan: V. 11, P. 377.)

Maybe its Occurrence is Very Close!

«يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ فَلَنْ إِنَّمَا عَلِمَهَا عِنْدَ اللَّهِ
وَ مَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا!» (احزاب / ٦٣)

***" People will ask you about the Hour!
SAY: Knowledge about it rests only with God!***

What will make you realize that perhaps the Hour is near!"

(Holy Quran, Ahzab: 63.)

The Holy Verse only states: The people asked of happening the Day of Resurrection, but it does not mention which aspects of it was questioned. From interpreting the Day of Resurrection by Hour, it comes out that thier intention was to know about its date of occurrence, to know that is it near or far? The God Almighty orders His Holy Messenger to say in their response: I do not know about it, and not only I do not know, but except God no one knows it. This answer is the only answer that in everywhere in Quran is used when the Occurrence Hour of the Resurrection has been inquired.

***" What will make you realize that
perhaps the Hour is near!"***

This Phrase increases the ambiguity of the question in order to better understand that the Messenger of Allah is in this issue as well as other people, and the Resurrection is not of the secrets that God has told him and has hidden from People.

(Almizan: V. 16, P. 521.)

The Translation is to be continued !