

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

Classification Of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BY: Great Allameh Seyyed Mohammad Hossein Taba-Tabaii

BOOK FIFTY ONE

HUMAN GATHERING

RESURRECTION's

Natural and Human Condition

Edited, Summarized, Classified, and Translated by:

SEYYED MEHDI AMIN

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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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Part One

Human Gathering

**Natural Situation and Human Condition
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Chapter One

Human Condition on Day of Gathering

Section One

Way of Reviving the Dead

Practical Example of Restoring the Dead

« وَ إِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اَرِنِيْ كَيْفَ تُحْيِي الْمَوْتٰى...؟ » (بقره / ٢٦٠)

" And when Abraham said:

My Lord! Show me how You revive the dead?

He said: Do you not believe?

he said: Yes indeed, but in order that my heart may be at rest! He said:

Take four of the birds.

***Then cut them into pieces, and place a part of them on every mountain,
then call them;***

they will come to you hastening.

And know that Allah is all-mighty and all-wise!"

(Holy Quran, Baqarah:260.)

The Holy Verse implies that Abraham(AS) has requested that Allah shows him the **quality** of Resurrection and Revival, not the **reality** of resurrection.

That is, the question was about the quality of granting life to the dead, **and what God does with dead's components that returns to life?** And this is

the same as God Almighty has called it the Kingdom of Things, and Said:

"Whenever He decides to create something

He has only to say: **Exist!**

and it comes into: **Existence!**"

"Then, all glory belongs to the One in whose Hands is

the Kingdom of All Things.

To Him you will all return!"

(Yasin:82-83.)

Ibrahim(AS) did not demand that I want to see how the elements of the dead are accepting life and they will revive; but demanded that I want to see **Your Work** that how You revive the dead? This request is not the demand of a tangible matter, although it is not detached from the tangible one, because the components that accept life are material and sensible, but, as we have said, the demand of Abraham is the demand for the observance of God's action, which is an intangible matter, so in fact, Ibrahim has asked for the **Truth of Certainty**.

The God Almighty answered him:

***" He said: Choose four birds, then cut them, then place parts of the birds
on each mountain,***

then CALL them to you,

they will come racing towards you...!"

(Baqarah:260.)

This story, as it seems at first, is not a simple story. If it were to these simplicity, it would suffice for God Himself to revive a dead before the eyes of Ibrahim(whatever, chicken or other animal,) and no more proof was needed, while certainly it is not so, and we see that there are some other conditions and characteristics that has been assumed and mentioned in this story. For example, the following conditions:

- 1 - The dead, he wants to make alive, has to be chicken.
- 2 - The special chickens, in the special numbers.
3. Chickens should be alive and Abraham(AS), himself, has to kill them.
4. He must mix them together, so that their body parts should be mixed together.
5. He must split the pieces of meat into four parts and leave each part in a place far from the other parts, for example, each one on a mountain top.
6. Abraham, himself, should perform the **Act of Reviving**, as he requested.
- 7- The dead to be **Restored to Life** by **Abraham's Call** and Pray
8. All four chickens will come to him.

These additional characteristics of the main story, have certainly had effects on the meaning that was intended, and the God Almighty wanted to reveal that points to Abraham(AS):

The **first point**: Abraham's demand required that the Almighty God **performs the resurrection process by hands of Abraham, himself**, so God Says: **" Choose four birds, then cut them, then place parts of the birds on each mountain!"**

In these three sentences, and in the Phrase: **" Then CALL them to you,"** the story shows the Imperative Mode.

In the Verse: **" They will come racing towards you..."** the God Almighty, has related the running of the birds, which is the very reviving them to Life, to the **Call and Invite** of Abraham(AS). So it turns out that the **Cause** that gives **Life** to the **Dead**, who is supposed to be alive, is the very **Invitation** of Abraham(AS). Although we know that there is no resurrection without God's Command, then it turns out that the Invitation of Abraham(AS) was by God's Command, it was connected with the Command of God in a way that as if the restoration of the chickens was both by God's Command and by the Invitation of God. It was the time that Abraham(AS) observed the way of

reviving the dead, namely the impart of life by God to the dead.

The second point is in the word "Dead". It is understood from this word that the plurality of the dead was considered in Abraham's question. This consideration must be due to the fact that when several bodies are decayed, their components are decomposed, and their faces deformed, there would be no chance to recognize them one by one. Nobody knows, for example, what dust is the soil of which dead, there remains no connection between their body components, everyone is lost in the darkness of doom, like the forgotten stories all are ignored, there remained no mention of them on outdoors or in the memories; in such a situation, how a reviving force can revive all of them or even one of them? While there remained no tangible object that a surrounding force can surround it!

In short: the God Almighty in response to Abraham(AS) instructed him to take four chickens, then to observe their resurrection, namely, first of all, to see and identify the chickens and differences of their entity and forms, then to kill all of them and mix their ingredients together, in a way that there remains not even a specific ingredient among them, then to divide the mashed meat into four parts and place a portion of it on each mountain, so that no recognition can be made, then to Call them one by one and see how they are hurrying up before him, while they still have all the characteristics before they die.

All of this was subject to the Invitation of Abraham(AS), and his invitation was directed toward the soul and self of that bird, not its carcass, since the carcasses are subordinate to the selves, and the bodies are subordinate to the souls. For example when Abraham(AS) called the soul of the cock and it became alive, the body of the cock would also be revived by virtue of his soul, but rather, the relation of the body to the soul (in other

words) is the same relationship as the shadow has with the indicator, if there is an indicator there is also a shadow, and if the indicator or its components are oriented towards the other direction, the shadow of it will also be directed to the other side, and as the indicator falls down, the shadow will also be eliminated.

When the God Almighty creates a being of living beings, or returns life to the components of its dead material, this first creation belongs to the soul of that being, and then, following it, the material elements of the creature will also be created. The same special relationship that previously existed between the components will also be restored. All these relationships are reserved with God, we have no knowledge to those relationships.

Thus, the determination and identification of the body is determined by the determination of the soul, and the body is immediately determined without any hindrance after the determination of the soul. The Holy Verse points to the same fact, as States:

" ... And Know that verily, Allah is the Source-Wisdom the Supreme Power!"

You should understand that God is All Mighty so that nothing can escape from His Authority or may be omitted from His Pen. You should understand that God is the Source-Wisdom so that He will do nothing except in its proper way. He does, therefore, create bodies and corpses by summoning and creating the Souls, not the opposite.

If God Said: "***... Know that Allah is the Source-Wisdom, the Supreme Power,***" it is to be understood that what dawned on the mind of Abraham(AS), which prompted him to demand such an observation, was an occurrence related to the meaning of the two Names of the God, i.e., the Mighty and the Wise, therefore, in his response, God provided such a practice

so that Abraham(AS) can obtain knowledge to the Reality of God's Wisdom and Might.

(Almizan: V.2 , P. 531)

Section Two

An Overview of the Beginning and Ending of Resurrection

(The material in this introduction is a complete period of events occurring on the Day of Resurrection from the first blow of trumpet until the last stage of housing human beings in Paradise or Hell. The details of this materials include all the topics of this book in different chapters, but, herein, the material has been summarized under the topic of the

"Beginning of the resurrection."

S.M.Amin.)

A. How Does the Resurrection Begin?

- « وَ نُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ! » (زمر / ٦٨)
 - « وَ أَسْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَ وُضِعَ الْكِتَابَ وَ جَاءَ بِالنَّبِيِّينَ وَ الشَّهَدَاءِ وَ قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ هُمْ لَا يَظْلَمُونَ! » (زمر / ٦٩)
 - « وَ وُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَ هُوَ أَعْلَمُ بِمَا يَفْعَلُونَ! » (زمر / ٧٠)

1- Everyone Dies with the First Blast of Trumpet!

" And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah

pleases...!"(Zomar:68)

What is in the appearance of the Holy Word of God about the meaning of " the Blow of Trumpet," is that it will done twice, once for all living beings to die together, and once for all the dead to be alive.

The Phrase "*... Except such as Allah pleases...*," is an exception from the heavens and the earth.

(Almizan: V.17 , P. 444)

2. Everyone will be Alive with the Second Blast of Trumpet!

"...Then it will be blown a second time, behold, they will rise up, looking on!"

The next blow will be blown on trumpet, suddenly all the dead rise from their graves and wait for what would be commanded, or what behaviour they would show to them, or they would go up and just look stunned and astonished.

What is mentioned in this Verse, that they come forth and look around, does not contradict with what is in the other Verse s like: "*As the Trumpet is blown, they will Hasten on from their graves to their Creator,*"(Yasin:51), or the Verse: "*The day the Trumpet is blown, and you shall come in troops,*" (Anbiya:18), and or the Verse: "*The day when the trumpet will be blown, whoever is in the heavens will be terrified and whoever is on the earth...*,"(Naml: 87), because their fear and their running toward the gathering area, their coming in groups, rising, looking around; all are the near events having no controversy.

(Almizan: V.17 , P. 444)

3- The Darkness of the Earth will Get Lost!

« و أشرقت الأرض بنور ربها...! »

" On that Day the earth will be lightened with the Light of its Creator...!"(Zomar: 19.)

The illumination of the earth

It is not unlikely that the meaning of the illumination of the earth in the Light of its Lord is the state which is of the characteristics of the Day of Resurrection, such as the removal of the curtains, the emergence of the Truth of Things, and the emergence of the Reality of the Deeds, Good or Evil, Obedience or sin, Right or Wrong, in the way that the observers can see the Truth of all Actions, because the illumination of a thing is its appearance by light. And there is also no doubt that the creator of that day is the God Almighty, because on that Day except God, all other causes will lose their effects, so that the things on that day become enlightened only by the light they receive from God.

Although this illumination is general and includes all beings not specific to the earth, but since it is for the purpose of expressing the state of that day of Earth and the people of the earth, therefore it mentioned the illumination of the earth only and said: "... The Earth will be lightened with the Light of its Creator...!"

And if, instead of the word "God", the Verse has used the word "Lord", it is against the polytheists who deny the Lordship of Allah for the earth and the earthly creatures.

The meaning of the earth at the same time is the earth and the creatures in it and its belongings, as in the Phrase: **"... The whole earth will**

be in the Hand of His Power," also refers to the earth and what is in it.

(Almizan: V.17 , P. 444)

4- The Book of Records will be Presented

« وُضِعَ الْكِتَابُ...! » (زمر / ٦٩)

" ... The Record of Deeds will be placed open...!"

(Zomar:69)

Some commentators have said: the meaning of the book is the records of the deeds, according which the Auditing hearing is performed and judged. Some others have said: The meaning of the Book is the "Preserved Tablet". The Verse: **"This is Our Book. It will tell you the truth. We have made a copy of all that you have done,"** refers to it.

(Almizan: V.17 , P. 444)

5- The Witnesses are Summoned!

« وُجِيَءَ بِالنَّبِيِّينَ وَالشَّهَدَاءِ...! » (زمر / ٦٩)

"... And the Prophets and the Witnesses will be brought forth...!" (Zomar:69)

The summon of Prophets, as it is evident from the text of the Verse is for the reason of ask them if they did perform the God's Mission or not? The following Verse also confirms this meaning: **"We shall surely Question those to whom The Messengers were sent, and We shall Surely question the Messengers!"**(A'raf: 6 .)

But summoning the Witnesses who are the eye-witness of Deeds, is also

for the reason that they would say what actions have seen from their people and how they suffered and endured; as God mentioned in another Verse: "*So how shall it be, when We bring from every nation a witness and We bring you as a witness to them?*" (Nessa: 41.)

(Almizan: V.17 , P. 444)

6- Real Judgment Begins!

« و قضي بينهم بالحق و هم لا يظلمون...! » (زمر / ٦٩)

"...And judgment will be made between them with justice, and they will not be wronged!" (Zomar:69)

On the Day of Judgment, the final judgment between the people will be decided by God in what they disagreed. This is a repeated meaning in the Word of God, such as: "*...Verily, your Lord will judge among them on the Day of Judgment about those matters in which they differed!*" (Jasiye:17 and Yunes:93.)

(Almizan: V.17 , P. 444)

7- Deeds will Return to their Owners!

« و وفيت كل نفس ما عملت و هو اعلم بما يفعلون! » (زمر / ٧٠)

"And every soul shall be paid back fully what it has done, and He knows best what they do!" (Zomar:70.)

The Verse says: On the Resurrection, we will give the very deeds of people to the owners of them, not the rewards nor the punishments of deeds, and this is because it will not leave any doubt about the fairness of the reprisal of

that day, and as a result, the aforementioned Verse is an expression for the Phrase: "*...And they shall not be dealt with unjustly!*" (Zomar:69.)

The Phrase: "*...And He knows best what they do!*" shows that, God's Command to lay down the Book of Deeds and make judgment upon its records about people, and also to bring the Prophets and the witnesses; is not only for the reason that God is unaware of the deeds of His servants and that he needs the knowledge of the witnesses to come and testify, but it is for this purpose that their judgment to be executed on the basis of Justice, otherwise He is aware of everything that His creatures do!

The Translation is to be continued !