

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

CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

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Complete Translation

BOOK FOUR

START AND END

OF THE UNIVERSE

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&

His Masterpiece:

"ALMIZAN, THE INTERPRETATION OF HOLY QURAN"



Image of Allameh

(Oil Painting. Work: Seyyed Mehdi Amin, 1991)

C O N T E N T S :

BOOK-4

START AND END OF UNIVERSE

Introduction 11

PART ONE: Start of the Universe

Chapter One: HOW THE CREATION BEGAN? 16

Creation of Existence from Nonexistence 16

How Heavens and Earth Brought out of Nonexistence 16

Acceptance Talent for Existence in the World 17

Separation of the Heavens and the Earth from Each Other 19

Heaven or Earth, which One Was Created First? 20

Time, and Raw Material for Creation of Heavens and Earth 21

Details of Beginning Creation of the Sky and the Earth 24

Composition and Evolution of Celestial Bodies and Earth 26

Concept of the Hosts of Skies and Earth 27

Concept of Key for Treasures of Heavens and Earth 27

The Evolving Quality of Sky and Earth 28

Chapter Two: CREATION of the HEAVENS 29

What Was the Raw Material of Sky? 29

Distinction of the Seven Heavens 29

Sky of our World 30

<i>What are the Seven Heavens and where Located?</i>	31
<i>Ways of Communication in the Seven Heavens</i>	32
<i>Concept of Seven Layers of Heavens</i>	33
<i>Harmony in the creation of the seven heavens</i>	34
<i>How the Heavens and the Celestial Spheres are Uphold?</i>	34
<i>Protecting Celestial Creatures from Falling to Earth</i>	36
<i>Sky, a Well-Guarded Ceiling</i>	37
<i>The Sky and its Ways</i>	37
<i>Sky, Source for Sustenance, and Abode for Promised Paradise</i>	38
<i>Existence of the Motile in the Heavens</i>	39
Chapter Three: CREATION of the EARTH	41
<i>Creation of the Earth, its Stages and its Time</i>	41
<i>Creating Mountains and Ordaining Sustenance</i>	41
<i>Taming the Earth to Facilitate Life</i>	43
<i>Readiness of Earth and Factors of Life</i>	44
<i>Earth as a Cradle, and Developing its Roads</i>	46
<i>Earth and earthly blessings</i>	46
<i>Concept of Descending Earthly Creatures and Minerals</i>	47
<i>Earth, the Land for Living and Dying Humans</i>	48
<i>Concept of Seven Earths</i>	49
Chapter Four: SUN and MOON	51
<i>Concept of Sun's Orbit and Movement</i>	51
<i>Concept of the Moon's Phases</i>	52
<i>Floating Planets and Celestial Bodies in Space</i>	54
<i>Light Supply by Moon and Sun</i>	55
<i>Celestial Bodies, Sun and Moon</i>	56
<i>The Planned and Purposeful Motion of the Moon and Sun</i>	56

<i>Governing System on Motion of Moon and Sun</i>	57
<i>Spread of Shadow</i>	58
<i>Sequence of Night and Day, Motion of Moon and Sun</i>	59
<i>Time Calculation by Use of Moon and Sun</i>	60
<i>Formative Calculation and Division of Time</i>	61
<i>Effect of Time Move in Human Evolution and Events</i>	63
Chapter Five: NIGHT and DAY, LIGHT and DARKNESS	65
<i>Emergence of Light, Originality of Darkness</i>	65
<i>Consecutive Movements of the Day and Night</i>	65
<i>The System Governing the Succession of Night and Day</i>	66
<i>Governing System of Macrocosm and Light and Darkness</i>	67
<i>The Residents of the Day and Night</i>	69
<i>Continuity at Succession of Night and Day</i>	70
<i>Concept of Firmament and Day and Night in other Planets</i>	71
<i>Concept of Night as Dress and Sleep as Relief</i>	72
<i>Human Deeds and Succession of Night and Day</i>	72
<i>Human Control on Skies, Earth, Night, Day, Sun, Moon, and Stars</i>	73
<i>Movement Stages of the Moon, Sun and Man</i>	74
<i>Magnitude of Night and Day and of Human Soul</i>	75
Chapter Six: STARS and the HEAVENLY BODIES	77
<i>Adorning the World-Sky with Stars</i>	77
<i>Life on other Planets of Human Beings and Jinn</i>	77
<i>Stars, the Light and Ornaments of Skies</i>	78
<i>Towers of Sky, with Adornments and Guards</i>	79
<i>Concept of Meteor, and the Heavens of Angels</i>	80
<i>"Taariq," the Night Star</i>	81
<i>Positions of the Stars and its Greatness</i>	82

<i>Explanation of Planets Motions</i>	82
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PART TWO: Start of Life, its Conditions and Elements

Chapter One: PLANTS AND ANIMALS EVOLUTION FACTORS 85

<i>Water, the Source of the Perceptible Life</i>	85
<i>Atmospheric Circulation System</i>	85
<i>Water Descent from Sky, its Move in Earth Veins</i>	86
<i>Amount of Rain Descent</i>	87
<i>Predestination of Rain Descent and its Utilization</i>	88
<i>Timely Rain Fall and Spreading of Mercy</i>	89

Chapter Two: ATMOSPHERIC CIRCULATIONS 90

<i>Winds, Clouds, and Rains</i>	90
<i>Clouds Move by the Wind, Rain Descends to Revive the Earth</i>	90
<i>Clouds Move, Rain and Hail Formation</i>	91
<i>Glad Tidings of Winds and Reviving of Soil</i>	92
<i>Movement System of Clouds and Climate Change</i>	93
<i>Generating System of Atmospheric Movements</i>	94
<i>The Flow of Water to Dry Land</i>	94

Chapter Three: OCEANS AND MARINE RESOURCES 96

<i>Devising Events of Land, Sea, and Space</i>	96
<i>The Seas under Control of Man</i>	96
<i>Seas and Sea Bounties in Possession of Man</i>	97
<i>Fresh and Salty Waters and Sea Blessings</i>	98
<i>Fresh and Salty Sea Waters an Example of Human Natures</i>	100
<i>Effect of Prophets' Mission as Different Taste of Seas</i>	101
<i>Atmospheric Flow and Ship Flow at Sea</i>	101

<i>Governing System of Ship's Voyage at Seas</i>	102
<i>Sea and Land Vehicles</i>	103
<i>Ship Voyage at Sea under Threat of Waves</i>	104
Chapter Four: MOUNTAINS AND LAND RESOURCES	106
<i>Wide Spread of Earth, Deployment of Mountains</i>	106
<i>How Mountains Stop Earth Quakes</i>	107
<i>Mountains, Rivers and Reason for their Creation</i>	108
<i>Effect of Mountains, Rivers, and Stars in Human Guidance</i>	109
<i>Residence Facilities for Man from Natural Materials</i>	110
Chapter Five: ANIMALS IN HUMAN WELFARE	113
<i>Animals' Social Life, Will, Consciousness, and Resurrection</i>	113
<i>Bestowing Ownership and Utilization of Livestock to Human</i>	116
<i>Ownership and Utilization of Livestock</i>	117
<i>Devising Creation of Livestock and their Benefits</i>	118
<i>Use of Livestock on Land and Ships at Sea</i>	119
<i>A Look at Creation of Camel, Sky, Mountains, and Earth</i>	120
Chapter Six: FOOD RESOURCES AND LIFE SURVIVAL	122
<i>Human Food and its Provision in Nature</i>	122
<i>Kinds of Fruits and Their Utilization</i>	123
<i>Human Food and Permission to Use it</i>	124
<i>Milk Production in Animals Body</i>	126
<i>Instinctive Honey Production System by Honeybees</i>	127
<i>Producing a Variety of Crops out of Same Soil and Nature</i>	129
<i>Effect of Water Descent on Nutritional Factors and Survival</i>	131
<i>Equal Growth Factors and Different Effects</i>	131
<i>An Exception in Nature: Fire Made out of Green Tree</i>	133
<i>Prostrate of Plants and Trees to Illustrate their Need</i>	134

<i>Reclamation of Dead Land to Prepare Human Food Sources</i>	134
<i>Resurgence System in Plants</i>	136
<i>Growth and Wilting of Plants</i>	136
<i>Concept of Human Growth from Earth, his Return to it, and Exit</i>	138

PART THREE: Universe on Eve of the End

Chapter One: UNIVERSE ON EVE OF THE END 141

<i>Readiness of the World for the "Day of Separation"</i>	141
<i>Readiness to Meet "Day of Separation" by Blowing the Trumpet</i>	142
<i>Concept of World End Hour, the Date without Time</i>	144
<i>Signs of the End of the World</i>	147
<i>"When the sun is wound up...!"</i>	147
<i>"When the stars scatter!"</i>	147
<i>"When the mountains are set moving!"</i>	147
<i>"When the pregnant camels are neglected! "</i>	147
<i>"When the wild beasts are mustered!"</i>	148
<i>"When the seas are set afire!"</i>	148
<i>"When the sky is stripped off!"</i>	148
<i>How the Event of Resurrection Happens?</i>	149
<i>Natural Changes at the End of the World</i>	150
<i>Changes in Celestial Bodies and Conversion in Natural Elements</i>	151

Chapter Two: BLOW OF TRUMPET, BEGINNIN THE END 153

<i>Blow of Trumpet, World Situation There-After</i>	153
<i>Blow of Trumpet, Illumination of Earth by the Light of God</i>	154
<i>On Blow of Trumpet, and Creatures' Situation on World's End</i>	156
<i>Concept of "The Greatest Horror" on Blowing Trumpet</i>	157
<i>State of People at the End of World</i>	157

<i>Hard Day, Summon for Reckoning</i>	159
<i>Speed, Horror, and Magnitude of the End of World</i>	159
<i>"The Dominant Event" and the Devising of the End of World</i>	161

Chapter Three: LIFE END FOR HEAVENS AND EARTH 162

<i>End of Termed-Life for Moon and Sun</i>	162
<i>Sky, Moon, Sun, Earth, and Mountains at the End of the World</i>	162
<i>Situation of Heaven and Earth at the End of the World</i>	163
<i>Time for Retake of Earth, Heavens, and Disable the Causes</i>	164
<i>End of the World by Splitting Sky, Scattering Planets</i>	166
<i>Sky Rolls up to Return the Previous Form</i>	167
<i>Day of Melting the Sky and Crumbling of Mountains</i>	167
<i>Transformation of Heavens and Earth at the End of the World</i>	168
<i>Massive Earthquake and Tangling the Heavens</i>	169
<i>Tale of Earth after its End Earthquake</i>	170
<i>Scattering of Mountains and Humans at the End of the World</i>	171

Chapter Four: APPOINTED TERM FOR THE WORLD 173

<i>Concept of Appointed Term in Creation</i>	173
<i>Return of Creation System and Universe of Existence to ALLAH</i>	173
<i>Ending Time for Creation and its Extreme Limit</i>	174
<i>Destruction and Abolition of Objects' Primitive Existence</i>	176
<i>Truth and Purpose in Creation, and the Permanent Transfer</i>	178
<i>Destruction of Creatures and End of the world</i>	178
<i>Departure time of Humans from Earth</i>	179

Chapter Five: NEW CREATION 181

<i>New Creation after the End of the World</i>	181
<i>Divine System on Creation and Restore</i>	182
<i>Creation and Restoration of Creatures</i>	183

<i>Initial Creation, a Proof for Next Revival</i>	185
<i>Emergence of Life from Dead, and Dead from Life</i>	185
<i>Creation in First Living and Creation of Man in Final Living</i>	186
<i>Return of Creatures after Completion of Creation</i>	187
Chapter Six: LEGACY OF THE WORLD	189
<i>Interaction of Creatures towards the Maximal Perfection</i>	189
<i>Impart of Existence by God and Time for its Cessation</i>	190
<i>Divine Inheritance - Integrity of Creation System</i>	192
<i>Return of Property and Heritage of World to God</i>	193

Introduction

In the Name of God, the most Compassionate, the most Merciful

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْأَمْطَهُرُونَ

This is an honorable Quran
Preserved in a Hidden Book which
No one can touch it except the purified ones!

A CLASSIFICATION of ALMIZAN

A Preface to Work:

This is a "Reference Book"
Or the "Theological Encyclopedia of the Holy Quran,"
Classified and Summarized from Allameh Tabatabaii's most
famous Commentary of Quran, the:
"Almizan"

About the work:

"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan ... Really, anyone who has this book, I buy it twice as much, let me know...!"

On the website of the *Goodreads* (www.goodreads.com/book/show...), where the people introduce their most interested books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the first volume of "The Classification of Almizan," along with his favorite books, and wrote the above comment.

Nowadays, a great number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries. The books

had also been recommended by some university teachers to their students, as their reference book.

The Purpose of Classification

The Verses of the Glorious Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Morals, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human; Verses foretelling the life after Resurrection, Paradise, Hell, and so on..., and the Human Final Destination, and his Return to the Almighty God.

These Topics and Rules have all been mentioned and developed throughout the Verses of the Holy Book, during the twenty three years of its Revelation according to the conditions of places and times, of course, without Classification.

It is evident that the Interpretations of Quran, as well as the famous Commentary of Almizan, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of the Holy Quran there was a need to categorize the materials, these classified books served to comply with that need, which have originally been edited in 22 Volumes on 2007, then expanded to 77 pocket size books on 2012.

Translation of the Classified Commentaries

When the author completed the classification of 77 books in Farsi language, and after publishing a few early editions of it, he began to simplify them in Farsi and set them up in his Website, later on he started to prepare another abridged editions in English language and published them also at his website.

At his new attempt, the author tried to present the Complete Translations of these Valuable Classified Commentaries of Holy Quran to the International readers of Muslims and non-Muslims all around the

world.

Up to this date the complete English Translations of the following editions has been published in the under-mentioned website:

BOOK 1 - INTRODUCING GOD, HIS COMMAND AND HIS CREATION,

BOOK 2 - DEVISING, PREDESTINATION, AND DESTINY

BOOK 3 - DIVINE DECREE AND DIVINE TRADITIONS

BOOK 4 - START AND END OF THE UNIVERSE (**Present Volume**)

BOOK 29 - MUHAMMAD Last Messenger of Allah

BOOK 31 - Specifications of HOLY QURAN - Revelation, Collection, Interpretation

BOOK 38 - ISLAMIC FAMILY LIFE

BOOK 41 - ISLAMIC SOCIETY

BOOK 42 - BASIS OF ISLAMIC ETHICS

BOOK 54 - PARADISE

BOOK 56 - MEETING WITH GOD

Please refer to **the Editor's Website**

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I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year of 83, and same to His devoted servants all around the world to study these

books, and achieve to a deep understanding of the concepts of **the Divine Revelation of Holy Quran and the Muslims Belief and Religion.**

Seyyed Mehdi Amin (Habibi)

TEHRAN.

December 17, 2020 – March 3, 2021

PART ONE

START OF THE

UNIVERSE

Chapter One

HOW THE CREATION BEGAN?

Creation of Existence from Nonexistence

«أَفَى اللَّهِ شَأْنُ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ...؟»
(إبراهيم / ١٠)

**"Is there any doubt about Allah, the Initiator
of the Heavens and the Earth?"**

(Holy Quran; Ibrahim: 10.)

Wherever in the Holy Quran the word of “Initiator” is attributed to the God Almighty it means Creation, but the Creation as if God 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 go in Nonexistence! As God said in the following Verse: **"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...!"** (Fatir: 41.)

(Almizan: V. 12 – P. 33.)

How Heavens and Earth Brought out of Nonexistence

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

**"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 the God Almighty Said:

"The creation of the heavens and the earth is certainly greater than the creation of mankind...!"

(Ghafer: 57.)

In the captioned Verse, it seems that the God Almighty has torn the nonexistence and from within it brought out the Heavens and the Earth. Therefore, the meaning of the Verse is: **Praise be to God, who by an initial Creation, without any previous pattern or template, created the Heavens and the Earth!**

Considering above the word "Fatir" (in Arabic) is in the same sense that the word "**Originator and Innovator,**" but with difference that the word "**Innovation**" points to the lack of previous pattern, but the word "Fatir" points to rejection of nonexistence and creation 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. 17 – P. 4.)

Acceptance Talent for Existence in the World

« فَقَالَ لَهَا وَ لِلْأَرْضِ انْتَبِيا 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; Fussilat: 11.)

Undoubtedly, the subject and position of the above Verse is the position of Creation, as a result, when the God Almighty Commands the heavens and the earth: **“Come (Take your shape!) either willingly or by force,”** it is a Command of Creation, not that God has said such a wording, but it is the same Genetic Command that God instructs while He decides to Create a creature, which the following Verse refers also to it: **“Verily, when He Decides to create somebody, something or some event, He only Commands to it Stating: (Be!) Immediately it comes to existence!”** (Yassin: 82.)

Overall, the two Phrases, first the Command of God and the second the reply of the earth and the sky, symbolize the attribute of the Genetic Creation to make it understood by the simple people.

In the Phrase: **“Come (take your shape,) either willingly or by force,”** the God Almighty made it obligatory for the two to come, and made them free to come (take shape) either willingly or by force. This can be justified by the fact that the meaning of “willingly or unwillingly” – given that accepting or not accepting itself is a kind of gentleness and compatibility – is that the heavens and the earth have to come to existence, whether they have already the talent to do so or not. As a result, the Phrase: **“Come (take your shape,) either willingly or by force,”** is an indication to the fact that they have no choice but to accept existence, and the existence of the two is something that is in no way inviolable, whether they like it or not, whether they have a request or not, they must come to existence!

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

“They said: We willingly obey!”

This is a response from the heavens and the earth to the God Almighty's Command addressed them, and they replied: We accepted willingly and obediently!

Although, in the first part of the Verse, the God Almighty mentioned the heaven's Creation and Devising, 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 a connection in "System." That is true, because the interaction effect between all parts of the Universe is evident.

(Almizan: V. 17 – P. 554.)

Separation of the Heavens and the Earth from Each Other

« أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا
فَفَتَقْنَاهُمَا...! »
(٣٠ / انبياء)

**“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 above Verse focuses on the Creatures, which no one imagines that there is a separation between their Creation and Devising, and no one doubts that their creation and devising are both by God, such as the heavens and the earth, which were originally united, later on the God Almighty has separated them one after another. Such a Creation is not separate from Devising.

We observe permanently the inevitable separation of the earthly and the celestial compounds, and we see that all kinds of plants are separated from the earth, and other animals or other human beings as well, which after the separation they take on a different form, and each of them exhibits effects other than the time of connection, effects which there was no trace

of them at the time of connection.

These effects that found actuality while separation, were within them at the time of connection too, but was deposited in them potentially. The same potential which is within them is called “Connection,” and their materialization is called “Separation.”

The heavens and the earth and the heavenly bodies that they have, their state is as the state of one kind. The heavenly bodies and the earth, that we are on it, even though our short lives do not allow us to see the minor events that take place in it, or to witness the creation of the earth or the destruction of it, but we know this fact that the earth is formed of matter, and all the rules of matter run in it, the earth is not an exception to the rules of matter.

In the same way that details are constantly separated from the earth and appear in the form of compounds and births, as well as births occur in the atmosphere, it guides us that one day all these separate and distinct creatures were connected to each other, that means, there was one connected creature, no longer a distinction was between the earth and the sky, it was an orderly creature with connected parts, later the God Almighty dismembered it, and under a regular and substantial Devising, brought an innumerable groups of creatures out from it, each of which had achieved to its own virtues and effects.

(Almizan: V. 14 – P. 391)

Heaven or Earth, which One Was Created First?

«ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَ هِيَ دُخَانٌ...!»

(١١ / فصلت)

“Then He turned to the heaven, and it was smoke...!”

(Holy Quran; Fussilat: 11.)

The meaning of what the God Almighty Said: **“Then He turned to the heaven,”** is that God then attended to the sky and Processed its Command.

The purpose of attending to the sky is to create it, not to go there. Apparently, using the relative pronoun **“then”** at the beginning of the above Phrase is that the creation of the heavens was after the creation of the earth.

Some Scholars hold that the word **“then”** which conveys the time lapse, it conveys only lapse in informing, not laps in term of existence and realization. This idea is confirmed by the following Verses in Holy Quran: **“...Or the sky which He has built? ... And after that He spread out the earth!”** (Naziat: 27-30,) which indicates the creation of the earth after the heavens.

Simply put, in the Verse under discussion, the word **“then”** appears in the fact that the creation of the heavens was after the earth, and in the Verses of Surah Naziat, the Clause **“after that”** also appears in the creation of the earth after creation of the heavens. But the appearance of the Clause **“after that”** is clearer and stronger than the appearance of the word **“then”** in reference to the dimension and lapse of time – and **God is more knowledgeable!**

(Almizan: V. 17 – P. 553.)

Time, and Raw Material for Creation of Heavens and 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; Hud: 7.)

Apparently, what God has called the “heavens” in the plural, and has mentioned their creation coincide with the “earth” within six days, consist of the layers of a visible universal creature above our earth. Because, as

they have said, “sky” is the name of the creatures which are in the upper layer and cast a shadow over human beings. The expression of upper and lower are relative meanings.

The sky, then, is the layers of a visible creation of the universe that is above our earth and has surrounded it. Because the earth is spherical, as the Verse **“He draws the night’s cover over the day, which pursues it swiftly...!”** (Araf: 54,) also indicates it. The first sky is the one adorned by the different stars, that is, the first layer, which contains the stars, or is above the stars and is decorated by the stars, like a ceiling that is decorated with a number of chandeliers and lamps. But in describing the heavens above the heavens of the world, there is no description in the Word of God, other than the description given in the following two Verses:

**“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?”**

(Nooh: 15-16.)

In describing the creation of the heavens and the earth, God has mentioned that they were scattered, open, and far apart from each other, and God joined them together, gathered, and compressed them, and made them as the sky:

**“Have the faithless not regarded that the heavens
and the earth were interwoven
and We disentangled them, and We made every living thing out of
water? Will they not then have faith?”**

(Anbiya: 30.)

**“Then He turned to the heaven, and it was smoke,
and He said to it and to the earth: Come! Willingly or unwillingly!
They said: We come heartily!**

**Then He set them up as seven heavens in two days,
and revealed in each heaven its ordinance...!”**

(Fussilat: 11-12.)

This Verse indicates that the creation of the heavens ended in two days. Of course, the “day” is a definite and similar amount of time, and it is not necessary that the “day” be the “day” of the earth in every container and time, which is obtained from a rotation of the earth’s position. Also, one day in our earthly moon is approximately twenty-nine days and a half of the days of the earth.

So God has created the seven heavens in two periods of time. As He Says about the earth: **“...Who created the earth in two days ... He Ordained sustenance for the people according to their needs, all in four days...!”** (Fussilat: 9-10.)

This Verse Says: The earth was created in two days, that is, in two periods, and during two stages, and the sustenance of the earth was measured in four days, that is, the four seasons.

So what can be deduced from these Verses is that:

First, the creation of the heavens and the earth, as they are today, was not of “mere nonexistence,” but their existence preceded by a similar, dense, and cohesive substance, the parts of which was separated by God, and within two periods of time He has formed it as seven heavens.

Second, the living creatures we see are all made of **water**, and so the substance of life is **water**.

With what we have said, the meaning of the Verse under discussion becomes clear:

“It is He who created the heavens and the earth in six days!” (Hud: 7.)

The meaning of “Creation” which is mentioned here is the same as gathering and separating the components of heaven and earth from other similar and dense materials with which it has been mixed.

The principle of creation of the heavens is in two days (period) and the creation of the earth is also done in two days (period) then from the six periods, two more periods remain for other works.

“And His Throne was upon the water!” (Hud: 7.)

The Throne of God was on the water on the day He created the heavens and the earth.

The interpretation of the Throne of God being on the water is an indication to the fact that the Kingdom of God was placed on this Water that day, which is the Substance of Life.

The meaning of "Water" in the above Phrase is not the water we know it and is itself as a part of the heavens and the earth. Since the Kingdom of the God Almighty was established before the creation of the heavens and the earth, and it was established on the Water, so it turns out that the above-mentioned Water was other than the water we know.

(Almizan: V. 10 – P. 222.)

Details of Beginning Creation of the Sky and the Earth

«ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنِيهَا؟»
(نازعات / ٢٧-٣٣)

"(People,) is your creation harder for God than that of the heavens, which He created, raised and established...?"

(Holy Quran; Naziat: 27-33.)

In the above Verse, referring to the details of the creation of the sky with the Phrase: **"The heavens, which He created, raised and established,"** is the reason that the creation of the sky is more intense than the creation of man. The above Phrase and the following Verses are a detailed expression for the creation of the heavens:

"He raised the roof of the sky and its high point, and balanced it!"

"Balancing the sky" means arranging its components and composition, so that each part is placed in the position that the wisdom requires.

"He darkened its night and made its day light!"

If the God Almighty attributes day and night to the sky, it is because the main cause for the emergence of the two is the sky, since the

appearance of dark and invisible objects is by the celestial light such as sunlight and so on, but as soon as these lights go down, the objects are hidden again.

The issue of night and day is not specific to the planet we are on, but other celestial bodies also have darkness and light and night and day.

“And after that He spread out the earth!”

After building the sky and raising its roof, putting every part of it in its place, darkening the night and illuminating the day, the God Almighty spread the earth.

“Produced water and grass therefrom!”

Bringing the water of the earth out from the earth means splitting springs and making streams flow, and exploiting the "meadows" of the earth means growing the plants on the earth, the plants that animals and humans feed on.

“And He placed firm mountains on the earth!”

God established the mountains on the ground so that the earth would not sway and could store water and mines in its hollow, as other Verses of the Holy Quran have already mentioned it.

**“All these are means of livelihood and Provision
for you people and your cattle!”**

We created what was said from the heavens and the earth, and We ordained it to be a provision for you and the cattle which God has subjugated to you, so that you may enjoy them in your life.

This creation and planning is more intense than your creation (human beings). So you should no longer be surprised by your second creation and find it difficult for God!

(Almizan: V. 20 – P. 307.)

Composition and Evolution of Celestial Bodies and Earth

« إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاخْتِلافِ اللَّيْلِ وَالنَّهَارِ...

لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ! »

(١٦٤ / بقره)

**“Indeed in the creation of the heavens and the earth,
and the alternation of night and day,
and the ships that sail at sea with profit to men,
and the water that Allah sends down from the sky with which He revives
the earth after its death,
and scatters therein every kind of animal
and the changing of the winds,
and the clouds disposed between the sky and the earth,
are surely signs for a people who apply reason!”**

(Holy Quran; Baqara: 164.)

The above Verse refers to the celestial bodies and the earth (which is also one of them) and to what their combinations are from the wonders and innovations of creation, from the forms on which the consistency of their names is based, and the materials that their mass is composed of it, and the evolution that transforms some of them into others, and the defects and excesses that affect some of them, and all of its simple substances are compounded and its compounds are decomposed. As the God Almighty Said:

**“Do the disbelievers not see that We Gradually reduce the land
from its outlying borders?” (Ra’ad: 41.)**

**“Have the unbelievers not ever considered that
the heavens and the earth were one piece and
that We tore them apart from one another...!” (Anbiya: 30.)**

(Almizan: V. 2 – P. 350.)

Concept of the Hosts of Skies and Earth

« وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَ الْأَرْضِ ! »
(٤ / فتح)

“To Allah belong the hosts of the heavens and the earth...!”

(Holy Quran; Fat’h: 4.)

The context of the Verse testifies that what is meant by the soldiers of the heavens and the earth are the Causes that work in the universe, both those that can be seen with the eyes and those that cannot be seen. So these Causes are intermediaries between God Almighty and His creation and they obey what He wills and do not oppose.

Mentioning the Phrase under discussion after the Phrase: **"He is the One who sent down the tranquility ...,"** was to indicate that all the Causes and Means that exist in the universe belong to God, so He can give whatever He wants to whoever He wants and there is nothing that can overcome His will. Because we see He has assigned the increasing faith in the believers to descending tranquility in their hearts.

(Almizan: V. 36 - P. 101.)

Concept of Key for Treasures of Heavens and Earth

« لَهُ مَقَالِيدُ السَّمَوَاتِ وَ الْأَرْضِ ! »
(١٢ / شوری)

**“To Him belong the keys of the heavens and the earth:
He expands the provision for whomever He wishes,
and tightens it for whomever He wishes.
Indeed He has knowledge of all things!”**

(Holy Quran; Shura: 12.)

What the God Almighty proves "Keys" to the heavens and the earth indicates that the heavens and the earth are treasures for what is emerging

in the universe, and what happens from the events and effects of existence that occur.

(Almizan: V. 35 - P. 42.)

The Evolving Quality of Sky and Earth

« وَ السَّمَاءِ ذَاتِ الرَّجْعِ
وَ الْأَرْضِ ذَاتِ الصَّدْعِ! »
(١١ و ١٢ / طارق)

**“By the resurgent sky!
By the furrowed earth!”**

(Holy Quran; Tariq: 11-12.)

What is meant by "Resurgent Sky" is the same changes that are visible in the sky for us, where the stars and celestial bodies set on one side and rise again on the other side.

What is meant by "Furrowed Earth" is splitting of the land and the growth of plants from it. The reference of these two oaths to the issue of the Resurrection is not covered to anyone.

(Almizan: V. 40 - P. 175.)

Chapter Two

CREATION of the HEAVENS

What Was the Raw Material of Sky?

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

“Then He turned to the sky, and it was smoke...!”

(Holy Quran; Fussilat: 11.)

“It was smoke!”

The above Phrase means that the God Almighty turned to the sky to create it, which was something that God called it "Smoke," and it was the substance that God used it to make the sky and made it seven heavens, while they were already not separated from each other and all were one substance, therefore God used the singular noun for it in the Holy Verse, and Said: **“Then He turned to the sky, and it was smoke,”** He did not called it "Heavens!"

(Almizan: V. 34 - P. 264.)

Distinction of the Seven Heavens

« فَفَضَّلْنَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ
وَ أَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ! »
(١٢ / فصلت)

**“Then He set them up as seven heavens in two days,
and revealed in each heaven its Command...!”**

(Holy Quran: Fussilat: 12.)

These Phrases of the Holy Verses make it clear that the sky that God started to deal with was in the form of smoke, and that it was vague and uncertain in terms of the actualization of existence. The God Almighty distinguished it and made it seven heavens in two days. (Of course, we mean the day is a part of time, not the ordinary day known to our minds.)

This Holy Verse, with its previous Verse, expresses the detail of the brief explanation that was in the following Verse: **"Have the unbelievers not ever considered that the heavens and the earth were one piece and that We tore them apart from one another...!"** (Anbiya: 30.)

"And revealed in each heaven its ordinance...!"

The meaning of the above Phrase is that the God Almighty in each of the heavens reveals the Command of that heaven, which is assigned and belonged to that heaven, to its inhabitants, namely, the Angels living in it.

(Almizan: V. 34 - P. 264.)

Sky of our World

« وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ
وَحَفِظْنَا ذَلِكَ تَفْدِيرُ الْعَزِيزِ الْعَلِيمِ! »
(فصلت / ١٢)

**"We have adorned the lowest heaven with lamps,
and guarded them.**

That is the ordaining of the All-mighty, the All-knowing!"

(Holy Quran; Fussilat: 12.)

In this Holy Verse, the God Almighty referred to the "sky" of "the world" and Said: **"We adorned the sky of the world with lights,"** to indicate that the sky which is the abode of the stars is the closest heaven to the earth. Because according to the Verse **"He created seven heavens in layers,"** (Malik: 3,) the heavens are on top of each other.

From the appearance that the God Almighty Stated: **"We adorned it with lights,"** and that in the following Verse: **"We have decked the lower**

heavens with stars!" (Saffat: 6,) He explicitly stated that those lights are the stars, therefore we understand that the stars are all in the sky of the world and below it, and are for the earth as the chandeliers hanging from sky.

(Almizan: V. 34 - P. 270.)

What are the Seven Heavens and where Located?

« فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ...! »
(فصلت / ١٢)

“Then He set them up as seven heavens in two days...!”

(Holy Quran; Fussilat: 12.)

From the appearance of the Verses of Surah Sajdah in the Holy Quran about the creation and predestination of the heavens and the earth, the following are achieved:

- 1- The sky of the world is one of the seven heavens, the space where the stars above us are located.
- 2- These seven heavens are all part of physical creation, and in short, all are within nature and matter, not supernatural. The fact is that this physical world has seven layers, each on top of the other, and the closest of all to us, is the sky where the stars are located, but as for the other six heavens, the Holy Quran does not mention anything about them, except that God has mentioned they are each on top of the other.
- 3- The seven heavens do not mean the planets of the sky or especially some of them such as the sun and the moon and like them.
- 4- If it is stated in Verses and narratives that the heavens are the abode of Angels, or Angels descend from heaven and carry the Command of God Almighty with them to the earth, or Angels ascend to heaven with letter of the deeds of men, or the heavens have doors which do not open for disbelievers, or the sustenance

of humans descends from the sky, or other matters, which are referred to by various Verses and narrations, they do not indicate more than that the above-mentioned matters have a kind of connection with the heavens, but the Verses and narrative have no indication that this connection is like the connection of a physical substance with its place, as we know.

Today it has become clear and necessary that the celestial spheres and bodies, wherever they are, are material beings and physical elements, in which whatever is going on in our earthly world is running, and the system that has been proven in the Holy Verses of Quran for the heavens and the inhabitants of the heavens, and the things that take place in them, bear no resemblance to this elemental and tangible system in our earthly world, but are completely contrary to it.

Angels have another world for themselves, it is a Heavenly Angelical world having seven layers (like our material universe,) each layer of which is called a heaven, and the effects and properties of those layers are called the effects and properties of those heavens, because in terms of their superiority and their surroundings to the earth, they are similar to the sky, which is also higher than the earth and surrounds the earth on all sides. They have made this simile in order to be somewhat simple to understand.

(Almizan: V. 34 - P. 270.)

Ways of Communication in the Seven Heavens

«وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ...!»
(١٧ / مؤمنون)

“Certainly We created above you the seven paths...!”

(Holy Quran; Muminoon: 17.)

The seven "Ways" refer to the seven heavens, and if the God Almighty called the heavens the ways, that is, the ways of passage, it was

because the heavens are the place of Revelation of Commands from God to the earth. As He Said: **“He directs the Command from the heaven to the earth...!”** (Sajdah: 5.)

It is also the paths that our deeds take in its ascent toward the God Almighty and also the Angels use these ways in their descending and ascending. In respect of our deeds God Stated: **“To Him ascends the good word, and He elevates righteous conduct!”** (Fatir: 10.)

In respect of the Angles God Said: **“We do not descend except by the Command of your Lord...!”** (Maryam: 64.)

“We have never been neglectful to Our Creation!”

You are not disconnected from Us and you are not out of Our care, but these seven paths are installed between Us and you in order that Our Angel Messengers to be constantly in descending and ascending and conveying Our Command towards you and bring your deeds toward Us.

(Almizan: V. 29 - P. 33.)

Concept of Seven Layers of Heavens

« أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَمَوَاتٍ طِبَاقًا؟ »
(نوح / ١٥ - ١٦)

“Have you not seen how Allah has created seven heavens in layers!”

(Holy Quran; Nooh: 15-16.)

The compatibility of the seven heavens with each other means that some are placed on top of others, or it means that they are like each other.

The fact that the God Almighty called the heavens seven - in the context in which He wants to make a proof - indicates that the polytheists believed in the seven heavens and considered it certain and the Holy Quran has adduced the argument with them by means of what they themselves knew to be certain.

The story of the seven heavens, which is mentioned in the words of Noah (AS) (in this Verse), indicates well that this issue has come from the Prophets since ancient times.

(Almizan: V. 39 - P. 178.)

Harmony in the creation of the seven heavens

«الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا
مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُوتٍ!»
(٣ / ملك)

“He created seven heavens in layers.

You do not see any discordance in the creation of the All-beneficent.

Look again! Do you see any flaw?”

(Holy Quran; Mulk: 3.)

The absence of difference in creation means that the Divine Devising is interconnected chain-like throughout the universe. The God Almighty has created the components of the universe in such a way that every being can reach the goal and purpose for which it was created, and this does not prevent the other from reaching its destination, or causing to disappear the attribute needed to reach to its goal.

In these two Verses, it is pointed out that the current system in the universe is a single system well connected in components and well related in dimensions.

(Almizan: V. 39 - P. 14.)

How the Heavens and the Celestial Spheres are Uphold?

«اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا!»
(٢ / رعد)

**“It is Allah who raised the heavens
without any pillars that you see...!”**

(Holy Quran; Ra'ad: 2.)

The "Pillar" is what the tent rests on and stands on it.

The purpose of this Verse is to remind the reason of the Lordship of the Almighty God, and that He is One and has no partner, and it is the heavens that are still high and tall without a base and a pillar that you can see with your own eyes on which it rests. It has a running system, a solar and a lunar cycle in which they rotate for a certain period of time. There must be someone who rises up to handle these matters, and raises the heavens without a base, and regulates the system in them, and subjugates the sun and the moon, and manages the affairs of the universe.

So when the God Almighty Said: **"It is Allah who raised the heavens without any pillars that you see..."** it means that God separated the heavens from the earth and placed a distance between them, a distance that caused the heavens to dominate the earth, and to send its shining rays to earth, and to rain its water and lightning to the ground, as well as other effects.

The sky stands above the earth without any tangible pillar on which man can trust. So every human being must realize that naturally someone has kept it without a pillar and does not allow it to move and has kept it from collapsing from its orbit.

When the God Almighty Said: **"It is Allah who raised the heavens without any pillars that you see..."** and described the heavens as having no base that you see, He did not mean that the heavens have no base at all.

Nor did He mean that they have no perceptible bases, and God has kept it standing without any mediation, and if they had a base, like other things that have a base, that base would not let it fall and they no longer needed God Almighty. Yes, this is not the meaning of the Holy Verse, as the popular illusion assumes, that they attribute to God only the exceptional things whose causes are not known, such as the heavenly affairs and the events of the atmosphere and the soul and the like.

Because the Word of God Almighty is clear that first of all, whatever the name of the thing is referred to, except God Almighty, are all creatures

of God, and there is no creation and nothing empty and without reference to God. Secondly, God states that the tradition of causes is running in all parts of the universe, and that God is on the straight path (which is the path of causality.)

So, for example, if we see a roof that stands on its base, we must say that it is standing by the Permission of God and with the mediation of this special cause. If, also, we see a celestial body standing without a pillar, we must still say that it is standing by the Permission of God and by mediation of its own means, such as its special nature or the public attraction.

The purpose of the Phrase: **"Without any pillars that you see,"** is not all these but the fact is that the God Almighty wants to awaken the sleeping nature of man, in order he tries to seek the **"Cause of the event,"** and after searching to finally find the Almighty God!

(Almizan: V. 22 - P. 163.)

Protecting Celestial Creatures from Falling to Earth

« أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَ...
يُمْسِكُ السَّمَاءَ؟ »
(حج / ٦٥)

**"Have you not regarded that Allah has disposed
for your benefit whatever there is in the earth ...
and He sustains the sky lest it should fall on the earth!"**
(Holy Quran; Hajj: 65.)

This is another testimony to the general Power of God and comparing between the domination on what is on the earth and the domination on ships at sea, and following it by the Phrase: **"And He sustains the sky...,"** gives this result that the God Almighty has subjugated to man what is in the sky and what is in the seas.

This refers to the sky as the higher direction and the creatures over there, and God does not allow those creatures to fall to the earth, except by his own permission, with whose permission the celestial stones

and lightning and the like may fall to the ground.

God ended this Verse with two attributes of His Compassion and His Mercy, in order to complete His Blessing on the people.

(Almizan: V. 28 - P. 291.)

Sky, a Well-Guarded Ceiling

« وَ جَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا...! »
(٣٢ / انبياء)

**“We made the sky above them as a well-guarded ceiling,
but they have neglected the evidence of [Our existence] therein!”**

(Holy Quran; Anbiya: 32.)

Apparently, what the God Almighty meant by: **"We made the sky as a well-guarded ceiling,"** is that God has protected sky from the devils.

God Said elsewhere:

"And We have guarded them from every outcast Satan!"

(Hijr: 17.)

The meaning of what God Said at the end of the Verse: **"But they have neglected the evidence of [Our existence] therein,"** means that even though they observe these celestial events and such a clear proof of the Oneness of the Deviser and the Only Creator of all creatures, but still they do not realizes!

(Almizan: V. 28 - P. 116.)

The Sky and its Ways

« وَالسَّمَاءِ ذَاتِ الْحُبُوبِ! »
(٧ / ذاريات)

“By the Sky with its numerous Paths!”

(Holy Quran; Zaryat: 7.)

The above Verse has several meanings:

The first meaning is: I swear by the sky with beauty and adornment.

The second meaning is: I swear by the sky which has a moderate creation!

The third meaning is: I swear by the sky that has lines and tracks!

It seems that the last meaning refers to the Verse: **"Certainly We created above you the seven paths...!"** (Muminoon: 17,) because then the oath will be more appropriate with its answer, since the answer of the oath is the discord and divergence in peoples' opinion and ways that they follow: **"Indeed you are of different opinions!"** (Zaryat: 8.)

(Almizan: V. 36 - P. 265.)

Sky, Source for Sustenance, and Abode for Promised Paradise

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

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

(Holy Quran; Zaryat: 22.)

The word "Samaa" (In Arabic,) means the higher direction like the sky. The word "Sustenance," in the Verse refers to the rain, which the God Almighty sends down from the sky, that is, from the direction above us, to the earth, and by means of it brings out all kinds of plants that are used for food, clothing, and other benefits.

It is also possible to say that "sky" does not mean the literal meaning of the word at all, which means a higher direction, but it means the unseen world, because all things come from the unseen world to the visible world, one of which is the sustenance, which is descending from the God Almighty. This meaning is confirmed by the Verses which consider all beings to have been sent down by God:

“And He has sent down for you eight mates of the cattle!”

(Zumar: 6.)

“And We sent down iron, in which there is great might and uses for mankind!”

(Hadid: 25.)

“There is not a thing but that its sources are with Us, and We do not send it down except in a known measure!”

(Hijr: 21.)

As you see, the last Verse considers all creatures as revealed from God in general and Says: **There is no creature unless we have its treasures, what you see only from creatures is measured and made appropriate for your world. "Sustenance" refers to all the creatures that human being in his survival needs and benefits from them, whether foods, drinks, clothing, building materials, or the spouses, children, or the knowledge, power, and other human spiritual virtues.**

“And what you are promised!”

Let's see what it means?

Apparently, it refers to the **Paradise** that is promised to human being:

“By the Lote-Tree of the Ultimate Boundary!
Near which is the Garden of the Abode!”

(Najm: 14-15,)

(Almizan: V. 36 - P. 279.)

Existence of the Motile in the Heavens

« وَ مِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ
وَ مَا بَيْنَهُمَا مِنْ دَابَّةٍ...! »
(شورى / ٢٩)

“Among His signs is the creation of the heavens and the earth

**and the motile He has scattered in them,
and He is able to gather them whenever He wishes!"**

(Holy Quran; Shura: 29.)

The word "motile" means any moving thing that moves on the earth. Thus this word includes all animals and living things.

It appears from the Verse that there are creatures in the heavens as well. Some scholars has interpreted that those creatures are Angels, but this is not correct, because first of all, the Verse is absolute and cannot be interpreted to one kind of creatures without a reason. On the other hand, it is not customary to apply the word "motile" to the Angels.

"He is able to gather them whenever He wishes!"

This Phrase refers to the Resurrection of the creatures that the God Almighty has spread on the earth. There is no indication that all living creatures in the heavens are as intelligent as humans. Because this amount is enough for them to have consciousness for themselves, and according to the following Verse all living creatures have their own consciousness:

**"There is no animal on land, nor a bird that flies with its wings,
but they are communities like yourselves.**

We have not omitted anything from the Book.

Then they will be mustered toward their Lord!"

(An'am: 38.)

(Almizan: V. 35 - P. 94.)

Chapter Three

CREATION of the EARTH

Creation of the Earth, its Stages and its Time

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

“...The One Who created the earth in two days!”

(Holy Quran; Fussilat: 29.)

The two days in which God created the earth are two pieces of time, in which the evolution of earth and its existence was completed. If the God Almighty called it two pieces of time, not one piece, it was to indicate that the earth, in its first formation, has gone through two different stages: One is the stage of rawness and the second is the stage of maturity and ripening. In other words, one is the stage of melting, and the other is the stage of solidification and freezing, and the other explanations like it.

The word "Day" in the Phrase: **"He created the earth in two days,"** means a part of time, not two ordinary days customary to our minds, because the day in view of us, the inhabitants of the earth, is the amount of motion of the earth around itself, which we call it a day (or in other words, a day and night,) and the possibility that the two days are meant in the Holy Verse is such a day is a corrupt idea.

(Almizan: V. 34 - P. 259.)

Creating Mountains and Ordaining Sustenance

« وَجَعَلْنَا فِيهَا رِوَاسِيَ مِنْ فَوْقِهَا
وَ بَارَكْنَا فِيهَا وَ قَدَّرْنَا فِيهَا أَقْوَامَهَا »

« فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٍ لِلنَّاسِ لِئِنْ!»
(فصلت / ١٠)

**“He set in it firm mountains rising above it,
and blessed it
and ordained therein its various means of sustenance in four days,
alike for all the seekers of the means of sustenance!”**
(Holy Quran; Fussilat: 10.)

- The God Almighty settled in the earth the deep-rooted and stable mountains.
- He placed a lot of blessings on the earth, from which the living beings of humans, animals, and plants can benefit on their lives on the earth.
- And what of livelihood and sustenance were God created in four days (four seasons...!)

The commentators in answer to the question why we do not apply the Verse that the placement of the mountains and ordaining the food was in four days? They have said: Because it requires that the creation of the earth and what is in it be done in six days, but as after this Verse God States that the heavens were created in two days, as a result, the total will be eight days, while the Holy Quran has repeatedly stated that the creation of the heavens and the earth took place in six days. (Of course, a day is a part of time, not a normal day!)

But the above Verse in its appearance indicates other than what the commentators have said. The evidences confirm that what is meant by ordaining the earth's livelihoods in four days is its ordaining in four seasons, which apparently follows the inclination of the north and south of the sun, so the four days are the four seasons.

As for the days mentioned in these Verses for the creation of the heavens and the earth, they are four days, two days for the creation of the earth, and two days for the seven heavens. As for the days in which the livelihoods were arranged, not their creation. What is repeated in the Word of the God Almighty is that He has created the heavens and the earth in six days, not both the creating and ordaining, so the Verse refers to the

ordaining of sustenance in the four seasons of the year.

“Alike for all the seekers of the means of sustenance!”

The meaning of the above Phrase is that the ordained sustenance were provided, as a special provision for the needy! It may also mean that God ordained the sustenance, while it was the same for the needy, so that everyone could use it, neither too much nor too little!

The meaning of the “Seekers” is all kinds of plants, animals and human beings, who all need food in their survival, and according to this inherent need, the God Almighty called them as: "Seekers," because they seek their sustenance from God without mentioning it openly.

(Almizan: V. 34 - P. 260.)

Taming the Earth to Facilitate Life

« وَهُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا
فَامْشُوا فِي مَنَاكِبِهَا
وَكُلُوا مِنْ رِزْقِهِ
وَإِلَيْهِ 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; Mulk: 15.)

If the God Almighty called the earth - like a tame horse - and called its parts - the back, the loin, and the shoulder - it was because the earth is tame for all kinds of human possessions, it is neither intractable nor resistant against human possessions.

The meaning of the Verse is that the God Almighty is the One Who tamed the earth for you, so that you can stand on it and go from one place to another and eat from the sustenance which God has

provided for you, and take possession of the land in different kinds to obtain your sustenance.

In naming the earth as "tamed" and interpreting that man is on its shoulders, there is a clear indication that the earth is also one of the planets. This is the truth that the science of astronomy has achieved it after centuries of research and study.

(Almizan: V. 39 - P. 29.)

Readiness of Earth and Factors of Life

« أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا
وَ الْجِبَالَ أَوْتَادًا وَ...؟ »
(٦ تا ١٦ / نبا)

“Was it not We Who made the earth a resting-place for you?

(Holy Quran; Naba: 6-16.)

Was it not We Who made the earth a resting-place for you so that you could dwell therein?

“And the mountains as stakes?”

The word "stake" means nail, and if the mountains are called nails, it may be because the main origin of the mountains on the earth is due to the action of underground volcanoes, which it splits a point of the earth and the molten material of the earth erupts from it and falls around that point and gradually rises around that point to become a nail that has been driven into the ground and causes stillness of the volcanic eruption from underground and disappearance of earth swings.

“And create you in pairs? “

We created you from pairs of males and females, so that the tradition of marriage and reproduction may flow among you, so that mankind may remain as long as God wills.

“And make your sleep for rest?”

The word "rest" means comfort and relaxation, because sleeping causes relaxation and rejuvenation of the organic forces and physical powers, as well as disappearing the fatigue caused by waking up and taking possessions in body.

“And make the night a covering?”

We have made the night like a thick garment that covers everything with its darkness, just as the garment covers the body, and this is a Divine Cause, which calls people to give up work and movement, tend to stillness and leisure, by returning home and near to family.

“And make the day for livelihood?”

We have made the day the time of your living or made it the time of your activity, so that you may seek in which the Grace of your Lord.

“And build above you the seven mighty heavens?”

That is, we have placed a seven firm-structured heavens above your head.

“And made the sun as a radiant lamp?”

The "radiant lamp" means something that has intense light and heat, that means the sun.

“And send down water pouring from the rain-clouds, “

The meaning is that we descended downpour-water by means of pressing winds.

“That with it We may bring forth grains and plants,”

That is, we did this to bring out the seeds and plants (which are the food for humans and animals.)

“And luxuriant gardens?”

We created the gardens full of dense and tangled trees.

(Almizan: V. 39 - P. 421.)

Earth as a Cradle, and Developing its Roads

« الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا
وَسَلَكَ لَكُمْ فِيهَا سُبُلًا ! »
(٥٣ / طه)

**“Allah is the One Who made the earth a resting-place for you,
and has set travelling roads on it for you!”**

(Holy Quran; Taha: 53.)

God is the One who created the earth for you so that you can grow up in it, just as children grow up in the cradle.

He has also made for you paths and roads in the earth, so that you may be guided to your destinations.

(Almizan: V. 35 - P. 139.)

Earth and Earthly Blessings

« وَ الْأَرْضَ وَضَعَهَا لِلْأَنَامِ !... »
(١٠ تا ١٢ / رحمن)

“And the earth, He laid it out for mankind: “

(Holy Quran; Rahman: 10-12.)

If the God Almighty interpreted the creation of the earth as "laid out," it was because He had interpreted the sky in the previous Verse as "lifted" and wanted to understand that the earth is low and the sky is high, because in Arabic they call every “laid out” as low, and this in itself is a delicacy in interpretation.

“Therein grow fruits, and palm-trees having sheathed dates!

Grain with husk, and fragrant herbs!”

The God Almighty wants to state that there are grains and vegetables in the earth. The grains are those which meals and foods are made, such as wheat, barley, rice, etc. And the word "bran" means the pods and shells of

the mentioned seeds. Of course, some have interpreted it as the absolute leaves of agricultural materials and others as the dry leaves of agricultural matters. The word "basil" means all fragrant plants (such as mint, sage, basil, thyme, spearmint and the like.)

“So which of your Lord's bounties will you both deny?”

The Verse is addressed to the general public of Jinn and human. The reason that the God Almighty addressed the whole Jinn and human beings, He wanted to inform among His blessings and beatitudes about the severity of the Day of Judgment and the punishments of the criminals and the people of fire, while counted them also among the blessings.

Yes, when these punishments compared to all Jinn and human beings become blessings. Because in the system of existence, leading the wicked and the people of cruelty to a destiny that is appropriate for their actions and the effect of their own deeds, is of the requirements of the current general system accuracy governing the whole, and dominant over all, which is a blessing to the whole universe of Jinn and humans, although it is a punishment for a certain group, i.e. the criminals.

So what the torment and punishment are in the fire for the people of fire, and what the dignity and reward are prepared for the people of Paradise, both are of the blessings of God for all the Jinn and mankind, just like the sun, moon, high sky, low earth, stars, trees, and so on, which are blessings for the people of the world.

(Almizan: V. 37 - P. 198.)

Concept of Descending Earthly Creatures and Minerals

« وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ
وَمَنْفَعٌ لِلنَّاسِ! »
(حديد / ٢٥)

“And We sent down iron,

**in which there is great might
and uses for mankind!"**

(Holy Quran; Hadid: 25.)

Apparently the word "Descending" in this Verse is similar to that in the Verse **"And He has sent down for you eight mates of the cattle!"** (Zumar: 6.) If the God Almighty called the creation of earthly creatures as descending, it is on the basis that the God Almighty considered appearing of things from non-existence to the existence on the universe as descending, and it is also on the basis that every creature of the creatures has treasures with God in the unseen world, and that creature will be emerged into the visible universe after it has been measured, predestined and become worthy to come to the visible world. This is a kind of descending, as the God Almighty has Stated it in the following Verse: **"There is not a thing but that its sources are with Us, and We do not send it down except in a known measure!"** (Hijr: 21.)

**in which there is great might
and uses for mankind!"**

The word "great might" means strong effect, but it is often used in defense and war, and for this reason the God Almighty Stated that there is a great might in iron, because the wars and defenses need iron. Iron is used in all the weapons they made, and mankind has long since acquired this metal, realized its benefits, and extracted it.

But the other benefits that this metal has for people do not need to be expressed, because we see that iron is involved in all branches of life and related industries.

(Almizan: V. 37 - P. 358.)

Earth, the Land for Living and Dying Humans

« أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا
أَحْيَاءَ وَ أَمْواتًا وَ...؟ »
(٢٥ تا ٢٧ / رسائلات)

**“Have We not made the earth a receptacle
for the living and the dead!”**

(Holy Quran; Mursalat: 25-27.)

The word "receptacle" means a container to add things in it and subtract. The God Almighty Says: Were We not the One Who made the earth as a container? That is, we made it so that it gathers all the servants in it, whether the dead or the living. Some scholars said that the meaning of the Verse is that whether we did not make the earth vessels for gathering the living and the dead?

(Almizan: V. 39 - P. 407.)

Concept of Seven Earths

« اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ
وَمِنَ الْأَرْضِ مِثْلَهُنَّ! »
(١٢ / طلاق)

**“It is Allah who has created seven heavens,
and of the earth a number similar to them!”**

(Holy Quran; Talaq: 12.)

It is evident from the appearance of the Phrase: **“And of the earth a number similar to them!”** that the similarity between seven earths and the seven heavens is a numerical comparison. That is, just as the sky is seven numbers, so is the earth seven.

Now we have to see what is meant by seven earths? There are several possibilities in this regard:

First, to say that the seven earths are the seven celestial spheres, the structure of which is the kind of earthly structure in which we live.

Second, to say that the meaning is only our own land, which has seven layers, which (like the onion layers) are on top of each other and surround the whole sphere, and the simplest of which is this first floor on

which we stand.

Third, to say that the seven lands mean the seven continents and the seven parts of the earth, which (ancient geographers) have divided the earth into seven parts (or continents.)

These are just some of the theories that have their adherents.

(Almizan: V. 38 - P. 300.)

Chapter Four

SUN and MOON

Concept of Sun's Orbit and Movement

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

**“And the sun runs on to its place of rest:
That is the ordaining of the All-mighty, the All-knowing!”**
(Holy Quran; Yassin: 38.)

The "flow of the sun" is its motion. The meaning of the Verse is that - the sun is moving towards its position. Or it moves as far as it is located, that is, until its end comes, or it moves until the time of its establishment or its place of establishment.

Now let's see what is the meaning of the flow of the sun?

In terms of sense, if we consider, a person's sense proves movement for the sun, a rotational motion, around the earth. But from a scientific point of view, as far as scientific discussions are concerned, it is the exact opposite, that is, the sun does not revolve around the earth, but the earth revolves around the sun, and also proves that the sun with its planets around it all move around the star "Vega" with a transitional movement.

In any case, the result of the meaning of the holy Verse is that the sun is eternally in motion, as long as the worldly system remains in its state, until the day when it stops and disappears, and as a result, the world is ruined and this system is annulled.

But it is not true that some have carried the motion of the sun on its rotational movement around its center, because it is contrary to the appearance of term "motion," in the Verse, because "movement or motion"

means the transfer from one place to another.

(Considering that in the next Verse: **"As for the moon, We have ordained its phases, until it becomes like an old palm leaf,"**) that the God Almighty mentioned only from the motions of the moon what seems to the view of the people, not the position of the moon itself, nor its state towards the sun alone, hence it can be said that it is not unlikely that the meaning of "motion" in the above phrase refers to the state that the sun has towards us, and what our sense feels from this sphere, that is its daily movement, its seasonal movement, and its annual movement.

What is meant by the Phrase: **"And the sun runs to its place of rest,"** is that it refers to the state of sun in itself, that is, the sun is motionless in relation to the planets that move around it. So as if the God Almighty has mentioned: One of the Signs of God for the people is that the sun, while it is still and motionless, looks in motion for the people of the earth, and the God Almighty, through that stillness and this movement has devised the emergence of the earthly world and the survival of its inhabitants. (And God is All-knowing!)

"That is the ordaining of the All-mighty, the All-knowing!"

The above Phrase indicates that the motion of the sun is a devising and predestination of the God Almighty, who is mighty, that is, no dominator overcomes His Will, that is, He is not ignorant in any of the aspects of competency in his deeds.

(Almizan: V. 33 - P. 143-145.)

Concept of the Moon's Phases

« وَ الْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ
كَالْعُرْجُونِ الْقَدِيمِ! »
(يس / ٣٩)

**"And for the moon We have Ordained stations to travel;
and towards its last station
it resembles the old and frail Palm-stalk!"**

(Holy Quran; Yassin: 39.)

Apparently it refers to the phases or houses of the twenty-eight points that the moon travels for approximately twenty-eight days and nights.

The God Almighty has compared the last moments of the moon's revolving to the stem of a palm branch, from the point where it comes out of the tree, to the point where the leaves branch off. This part of the branch due to the weight of the leaves is usually bent, and it is known that if it is a few years old, its curve will increase, and this part is yellow wood and like an arched crescent. Therefore, in this Verse, God has likened the crescent to this wood that has been aged for several years.

This Holy Verse refers to the difference in the views of the moon for the people of the earth, because it is seen in different shapes and forms during thirty days, and the reason is that the light of the moon is not from itself, but from the sun, and for this reason (like any other sphere) almost half of it is always light and nearly the other half that is not facing the sun is dark. As it orbits the earth, its position and facing to the sun change with respect to the earth, and this transformation continues until it returns to its original state.

If we assume that the moon is in the form of a crescent, day by day more and more of its surface, which is in front of the sun, moves towards the earth until it reaches the place where almost all one side of the moon, which is in front of the sun, is also towards the earth. (It becomes fourteen-night-moon.) From that night on, it decreases again, until it reaches its original state, which was the crescent.

Because of this difference that occurs in the form of the moon, effects appear at sea and on land and in human life, which have been expressed in the relative sciences.

Therefore, the Holy Verse explains only from the Sign of Moon the positions that it has towards the people of the earth, neither the positions of the moon itself, nor its positions in relation to the sun alone.

(Almizan: V. 33 - P. 144.)

Floating Planets and Celestial Bodies in Space

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

**“Neither is it allowable to the sun that it should overtake the moon,
nor can the night outstrip the day, and all float on in a sphere!”**

(Holy Quran; Yassin: 40.)

The meaning of what the God Almighty Said - it is not preferable for the sun to reach the moon, is that such a thing did not come from the sun, and the meaning of this interpretation is to understand that Divine Devising is not something that one day flows and one day stops, but it is a permanent and indestructible Devising. It does not have a definite period of time that after the expiration of that period, its Devising to be changed by a contradictory Devising.

So the meaning of the Verse is that the sun and the moon are always attached to the orbit that has been drawn for them, neither the sun reaches the moon, so that the Devising by which the God Almighty is running them to be disrupted, nor the night outstrips the day, rather, these two creatures of God in Devising are behind the other and it is not possible for them to fall ahead of each other, so that two nights connect each other, or two days stick together.

The Holy Verse only said - the sun does not reach the moon and the night does not go ahead of the day, but did not say that the moon also does not reach the sun, and the day also does not go ahead of the night. The reason was that the position of the Holy Verse was to explain the constancy of the Divine Order and Devising from running to corruption, and to express this meaning, it was enough to point out one side of the issue, and the listener himself understands that when the sun cannot reach the moon with such greatness and power, the moon cannot reach the sun as well. Also the night is insignificant and weaker than the day, because the night is

the absence of the day that this night is the night of that day, and when the night, which is a non-existent matter and is naturally later than the day, cannot precede the day, The opposite is also true, that is, the listener himself understands that day also cannot proceed the night, namely, from the absence of itself.

“And all float on in a sphere!”

Each of the sun, moon, stars, and other planets move in their own path and orbit, and float in space, just as a fish floats in water, so the word "sky" is the same orbital space that the celestials each roam in one of those orbits.

(Almizan: V. 33 - P. 146.)

Light Supply by Moon and Sun

« وَ جَعَلَ الْقَمَرَ فِيهِنَّ نُورًا
وَ جَعَلَ الشَّمْسَ سِرَاجًا ! »
(نوح / ١٦)

**“And placed therein the moon as a light
and the sun as a Glorious Light-giving lamp!”**

(Holy Quran; Nooh: 16.)

The meaning of the sun being a Glorious Light-giving lamp is that it illuminates our world, and if it were not for this lamp of God Almighty, darkness would have covered our world, and the meaning of the moon being a light is that it gives light to the earth by the light it receives from the sun. So it turns out that the moon itself cannot illuminate our earth to be called the Light-giving lamp.

But what the God Almighty Stated, He placed the moon as a light in the heavens and called the heavens the container of the moon, the meaning (as the other scholars have said) is that the moon is in the region of the heavens, not that it illuminates all the heavens.

(Almizan: V. 39 - P. 178.)

Celestial Bodies, Sun and Moon

« تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا
وَجَعَلَ فِيهَا سِرَاجًا
وَقَمَرًا مُنِيرًا! »
(فرقان / ٦١)

**The Source of Blessings is the One
Who Produced constellations in the sky
and Placed the lamp of Sun [for day-light,]
and Moon for the light [of the night;]"**

(Holy Quran; Furqan: 61.)

Apparently, the "Constellations" refers to the houses or phases of the sun and the moon in the sky, or it refers to the stars that are in those houses.

The "Lamp" refers to sun. Because in the following Verse the sun was called Lamp: **"And the sun as a Glorious Light-giving lamp!"** (Nooh: 16.)

The Holy Verse is in Praise of the God Almighty and wants to express His Blessings, because the God Almighty built protected towers and the meteor arrows, made the sun shining, and made the moon lighting to lighten our tangible universe. With this statement, God refers to the issue of the Mission of Prophets, because this issue is like the enlightenment of the sun and the moon towards the physical world of human beings, but what differs is that the Holy Messengers of God enlighten the spiritual world of human beings. If the sun illuminates their way to pass, the Messengers of God enlighten the insight and intuition of the servants of God.

(Almizan: V. 30 - P. 60.)

The Planned and Purposeful Motion of the Moon and Sun

« الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ! »
(Ar-Rahman / 5)

**“The sun and the moon run their courses
according to an Ordained calculation [by Ar-Rahman] !”**

(Holy Quran; Rahman: 5.)

The "Ordained Calculation" means a planned and accurate computation. It indicates that the sun and the moon move with a computed Order of the Almighty God.

That is, they move in a direction and in a way that the God Almighty has ordained and predestinated for them.

(Almizan: V. 37- P. 193.)

Governing System on Motion of Moon and Sun

« أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ؟ »
(Lugman / 29)

**“Do you not observe that Allah merges night into day
and merges day into night?**

**And He has subjugated for your benefit sun and moon,
each travelling its course within an Appointed Term.**

And verily, Allah is Aware of what you people do!”

(Holy Quran; Lugman: 29.)

In this Holy Verse, there is an evidence to the Knowledge of God on the deeds of His servants, through the devising which is in the system governing the day and night. Sometimes the day is long and the night is short, and sometimes the day is short and the night is long. Of course, the seasons of the year as well as different lands are effective in this short and long day and night, but the system is stable in every season and in every region.

Also, the Devising that is in the system of the sun and the moon, and

the difference between sunrise and sunset, also, the difference that is in the course and motion of the two in terms of feeling. All this is a proof to the Devising and Planning that the God Almighty has for the whole world, because we see that each of the sun and moon has a precise system in which there is no disturbance and anxiety, these are the proof of the Knowledge of their Deviser, because it is impossible to establish such a precise system without Knowledge.

The meaning of "merging" in the day is that the night prolongs and occupies some hours of the day, that is, it includes some hours that were previously day, and the meaning of merging the day in night is the opposite of it. What is meant by the fact that the God Almighty Said each of the sun and the moon has been subjugated and tame and are flowing until the appointed time, is that, every state of their situation is certain until an appointed time, then they return to the first state.

Therefore, whoever considers this precise system that is in the sun and the moon, makes no doubt that the One Who has planned their affairs planned it with knowledge, the knowledge that is not mixed with ignorance, and knows that such a system cannot be organized haphazard and incidentally.

(Almizan: V. 32- P. 59.)

Spread of Shadow

« أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ
وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا؟! »
(٤٥ تا ٤٧ / فرقان)

“Did you not see to your Lord how He casts the shadow?

**And if He wished, He could have made it still,
then We would have made the sun as a guide to it!”**

(Holy Quran; Furqan: 45-47.)

The "cast the shadow" refers to the shadow that extends in the afternoon and gradually turns to be extended from the west to the east, until the sun reaches the horizon and sets, which at that time, the extension ends

and it becomes night. This shadow is moving in all its circumstances, and if God willed, He would have made it still.

The meaning of the sun as a guide to it with its light is that there is a shadow which with the spread of light, this shadow also gradually becomes wider, what if it were not for the sun, no one would have noticed that there is a shadow in between.

The general reason for human beings to recognize different meanings is that the ongoing situations for that meanings differ. A situation arises and another situation goes away, when the second situation comes, then one realizes the existence of the first state, and when a state emerges, the previous state, which has not been considered so far, is well understood, but if something, assuming that, it is always constant in the same state and situation, there will be no way to understand and be aware of it.

“Then We draw it to Ourselves quite easily [and thus sun appears!]”

The meaning of the above Phrase is that the God Almighty will gradually eliminate that shadow by shining the sun and raising it. The reason why God has called the elimination as seizing, and described it an easy seizing, was to indicate the perfection of His Divine Power, and to understand us that no action is difficult for God, and that the absence of beings after their existence is not annihilation and invalidity, but whatever we think disappears actually returns to God.

(Almizan: V. 30- P. 43.)

Sequence of Night and Day, Motion of Moon and Sun

« يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَ يُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ
وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ كُلُّهُمَا لِجَلِّ مُسَمًّى! »
(زمر / ٥)

**“He wraps the night in the day and wraps the day In the night.
He has subjugated the sun and the moon
and each runs its course until an Appointed Time!”**

(Holy Quran; Zumar: 5.)

This Holy Verse refers to the issue of Divine Devising. Its meaning is close to the meaning of the Verse: **"He draws the night's cover over the day!"** (A'araf: 54,) that refers to the permanent sequence of night and day, that we constantly see the day overrules the night and the night covers the day and manifests itself. This is the same issue of Divine Devising.

"He has subjugated the sun and the moon and each runs its course until an Appointed Time!"

That is, the God Almighty has subdued and subjugated the sun and the moon, so that they flow according to the current system in the earthly world, and this flow is for a appointed term, which should not exceed it.

(Almizan: V. 34- P. 58.)

Time Calculation by Use of Moon and Sun

« هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَ الْقَمَرَ نُورًا
وَ قَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ! »
(يونس/٥)

**It is He who made the sun a radiance and the moon a light,
and ordained its phases that you might know the number of years
and the calculation of time!"**

(Holy Quran; Yunus: 5.)

The God Almighty has placed locations for the moon in its path, that every night it is located in a place other than the place of the previous night, thus it is constantly moving away to reach that location from the other side. This flow takes place during a full lunar month, thus the lunar month comes into being and from these months the year appears, so the God Almighty Said: **"And ordained its phases that you might know the number of years and the calculation of time!"**

- God made the sun bright so that you can enjoy it in all aspects of your life, like all other creatures that live in your earthly world and enjoy the sun.

- God also illuminated the moon to be used, and placed it in certain positions where the difference between these positions would give rise to the month and the year, and you would benefit from it in understanding the number of years and in your calculations.

The God Almighty has not created these things for which there are purposes and benefits, except by Truth. These goals are real and regular goals that are related to the Divine Creation, therefore cannot be annulled, voided, or made by accident and coincidence. In fact, God created and arranged them in this way so that to manage your life and improve your livelihood and your resurrection.

Therefore, He is your Lord and the Lord of your affairs, Who Devises and maintains care of your affairs, and there is no god but Allah.

(Almizan: V. 19- P. 21.)

Formative Calculation and Division of Time

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

**“Indeed the number of months with Allah is twelve months
in Allah's Book,
the day when He created the heavens and the earth...!”**
(Holy Quran; Tauba: 36.)

The number of the months of the year is twelve months from which the year is composed. This is a number in the Knowledge of God Almighty and a number which the Book of Genesis and the System of Creation stabilized it from the day when the heavens and the earth were created and the Constellations orbited, some of which orbiting round the planet of

earth.

The lunar months and their being twelve months are a fixed principle in the universe of creation.

The word "month", like the words "year" and "week", are words that the general public has known since the ancient times. The first awareness that man has gained is the awareness for the difference between the four seasons of the year. Later on they understood that these four seasons are repeated. They called each cycle one year. They also understood that each one of these seasons has divisions shorter than the season itself. They understood these divisions from the difference in the shapes of the moon, and have seen that in each season the moon's disk turns into a crescent three times, and the length of each cycle is about thirty days. As a result, the year, which was divided into four seasons from one point of view, was divided into twelve months, and a name was given for each month. But it should be noted that the four seasons which is tangible for humans is the same solar year.

Although the calculation of the solar year is more accurate, but people follow the lunar year because it is more tangible and everyone can use it to look at the moon and determine the time.

This calculation is valid only on the lunar sphere, but the other celestial bodies and planets each have a separate account, for example, the year on each of the planets in the solar system is the time at which time a planet orbits the sun once. This is the solar year account of that planet. If a planet has a moon or moons, then its lunar month is another month.

So the fact that God Almighty Said: **"Indeed the number of months with Allah is twelve months,"** refers to the lunar months that have a sensory origin and those are the changes that the moon has undergone.

The Phrase **"with Allah,"** and the Phrase **"in Allah's Book, the day when He created the heavens and the earth,"** are all proofs that the number mentioned in the Holy Verse is a number which has no change or difference in it, because it is twelve with God and in the Book of God.

The God Almighty Said elsewhere: **"He made the sun move in a certain orbit and determined the moon to pass through houses and resume again like the cord of a crescent-shaped cluster of dates. Nor the sun will hit the moon and nor the night will move ahead of the day, but each of those objects will float in a certain orbit!"** (Yassin: 38-40.) So the twelve months is a ruling written in the book of Genesis and no one can reverse the ruling of God Almighty!

It is clear that the solar months are a human contract, although the four seasons and the solar year are not, but its months are merely human terms, unlike the lunar months, which is an evolutionary fact and therefore the twelve moons that have a fixed origin are the twelve lunar months.

(Almizan: V. 18- P. 119.)

Effect of Time Move in Human Evolution and Events

« فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ! »
(معارج / ٤٠)

**"So I swear by the Lord of the easts and the wests
that We are able!"**
(Holy Quran; Ma'arij: 40.)

The meaning of easts and wests is the east and west of the sun, because the sun has a separate east and west on each day of the solar years, and no day rises from the east of yesterday and sets in the west of yesterday, except in the same way in the coming years.

In the Phrase: **"I swear by the Lord of the Easts and the Wests,"** the God Almighty pointed to one of His Holy Attributes and wanted to understand us that when I Say: **"I,"** means the same Self as the Origin of Creation of humans in the successive centuries and the Administrator of the Easts and the Wests. Because successive sunrises and successive sunsets are associated with the passage of time, and the passage of time has a complete intervention in the evolution of human beings in successive centuries, as well as in the emergence of events on the earth.

In the Phrase: **"We are Able!"** The ground of the word is to show the Divine Power of the God Almighty!

(Almizan: V. 39- P. 158.)

Chapter Five

NIGHT and DAY, LIGHT and DARKNESS

Emergence of Light, Originality of Darkness

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

**“He draws the night's cover over the day,
which pursues it swiftly!”**
(Holy Quran; A'araf: 54.)

This Phrase indicates that the darkness is the principle and reality, but the light of day is something that arises from the radiance of the sun, and day is a phenomenon that is formed over the night, the same conical darkness that constantly covers the area less than half the surface of the earth.

Since the sunlight is constantly moving on the earth, the cone-shaped darkness is also moving and seems that it is pursued by the day.

The fact that the God Almighty Stated: **"And He made the sun and the moon and stars submissive to His Command,"** means that God created the sun and the moon and the stars while all are subjugated to His Command and flow according to His Will.

(Almizan: V. 15- P. 207.)

Consecutive Movements of the Day and Night

« وَ آيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ ! »
(٣٧ تا ٤٠ / يس)

“And a sign for them is the night,

**which We strip of daylight, and, behold,
they find themselves in the dark!"**

(Holy Quran; Yassin: 37- 40.)

This Holy Verse wants to refer to the sudden appearance of night following the day. In several places in His Holy Word, the God Almighty has interpreted the entry of the day and night after another as "entering." When we consider coming the day after night as entering day at night, inevitably the sudden arrival of the night after the day is also considered as repelling the day from night. Of course, both entering and expelling are a credit perception, as if the darkness of night surrounds the people and falls on them, suddenly the day tears this robe and enters the darkness, the light gradually covers all the people and at sunset the night again like a robe falls on the people. It falls and its darkness takes over all the places where the light of the day has covered, so in fact in this interpretation a kind of metaphor and figurative expression is used.

(Almizan: V. 33- P. 142.)

The System Governing the Succession of Night and Day

« ... وَ اِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ ...
لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ! »
(١٦٤ / بقره)

**“Indeed in the creation of the heavens and the earth, and the
alternation of night and day, and ... are surely signs for a people who
apply reason!”**

(Holy Quran; Baqara: 164.)

The alternation of the night and day is the same increasing and decreasing which due to the combination of two natural factors affects the day and night. The first of those two factors is the diurnal movement of the earth around its center, which it rotates once every twenty-four hours, and from this period, when one side of the earth, that is, a little more than one hemisphere, always turns it to the sun, and that side receives light from the

sun and absorbs the heat, and the day appears. The other side of the earth is less than one hemisphere, which is located behind the sun and is located in the darkness of the cone-shaped shadow of the sun and night appears and this day and night are constantly orbiting the earth.

The second factor is the inclination of the surface of the equatorial circle, from the surface of the terrestrial orbit in the transitional motion six months to the north and six months to the south. This causes also the sun to incline towards the earth from a moderate point (March 21 and the beginning of autumn,) and its radiation is more deviated to the earth, resulting in four seasons (spring, summer, autumn, and winter,) and in the tropics and the two poles north and south to be the same day and night, with the difference that in the two poles there is six months night and six months day, that is, the year is one day and night. In the six months when in the north pole is the day, in the south pole is the night, when in the six months the south pole is the day, the north pole is the night. But at the equatorial point the year consists of approximately three hundred and fifty-six equal days and nights, and in the other regions the days and nights differ due to their distance from the equator and the two poles, it varies both in number and in length and shortness.

This difference, which we have said causes the difference of light and heat to the earth, causes a difference in the factors which cause the compositions of the earth and its evolution. As a result, the combinations and developments will also be different, and eventually different benefits are gained by human beings.

(Almizan: V. 2- P. 351.)

Governing System of Macrocosm and Light and Darkness

« أَلْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ! »
(١/انعام)

**“All Praise belongs to Allah who created the heavens and the earth
and made the darkness and the light!”**

(Holy Quran; An’am: 1.)

In the Praises mentioned in this Verse and the next two Verses, there is a reference to the True Teachings on which the Religious Invitation is based, and those Teachings are in fact the Article of Islamic Legislation, and are dissolved into three systems:

- 1- The general system of creation,
- 2- The special system of human life,
- 3- The system of human action.

What is found out from the sum of these three Verses is a Praise to the Almighty God for the great universe in which man lives, and for the small world being the very existence of man, which is limited in his creation to a piece of mud and his end to a written deadline, and Praises to Him, Who is aware of all the overt and covert of man and all his actions.

The Phrase: **"He is Allah in the heavens and on the earth,"** which is in the third Verse is an introduction to express the knowledge of God in the secret and open life and deeds of man. In the captioned Phrase: **“All Praise belongs to Allah who created the heavens and the earth and made the darkness and the light!”** God refers to His knowledge on the system that governs the Great Universe, ruling everything existing in it with all their multiplicity and dispersion. Because our visible universe is the same earth that is surrounded by vast heavens on all sides that they possess in it by their darkness and light to maintain its evolution and development.

Constantly evolving beings from other beings and delivering things to other things, disclosing the covert and concealing the overt, developing new things and corrupting the old things, through the impact of these kinds of developments and changes the general movement of the universe, which drives the creatures to their final destination will be regulated and organized.

Here, one may ask why in the Holy Quran the light is used in a

singular form and darkness is used in a plural form? Perhaps the reason is that the existence of darkness is due to the absence of light, but also it is the lack of light in what should have light. What should have light and has not is multiplied by its distance and proximity to light. Unlike light, which is an existential thing, its existence is not due to its comparison with darkness. Even if we classify it by analogy to darkness and give it a hierarchy, it is in fact merely an idea that we have made, and this idea does not cause its true multiplicity.

(Almizan: V. 13- P. 6.)

The Residents of the Day and Night

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

“To Him belongs whatever abides in the night and the day!”

(Holy Quran; An’am: 13.)

Abiding in the night and day means staying in the container of the natural world, which is run by night and day.

Because the system of the natural world is completely dependent on the existence of light. It is the light that shines from the source of the sun to all corners of our world, and engulfs all the planets of the system under its own rays. It is the light that from its increasing and decreasing, its rise and set, and interaction with the bodies of the universe, as well as the distance and proximity of the bodies to it, the changes and developments appear in the universe.

So, in fact, it can be said that night and day are a general cradle in which the simple elements of the universe and the newborn that are born from their combination with each other are all brought up in that cradle. It is in that cradle that every part of the universe components and every person of its persons is driven towards its end and the goal that is destined for it, and towards the spiritual and physical perfection.

In the same way that the place of residence, whether personal or

public, has a complete involvement in the development and living conditions of its inhabitants, if they are human beings in that land, they seek sustenance and produce crops and fruits and animals in which they are raised. They find sustenance and drink water from it and inhale from its air, and have effects on its environment, take effects from its environment, their body parts grow and develop according to the requirements of that environment. The same is the day and night, which is a public dwelling place for the components of the universe, has a complete involvement in the general evolution of the beings living in it.

Man is one of these inhabitants in the container of night and day, which by the Providence of God has evolved from the union of simple and compound components in this form that we see, the form and organ that is superior to other beings in his appearance and survival, because he has a life based on the intellectual consciousness and will, that comes from his inner powers and inner emotions, the forces that make him seek benefits and repel harms, and invite him to create an organized complex.

Since the only Creator of night and day and the inhabitants of them is the God Almighty, it is therefore correct to say: **“To Him belongs whatever abides in the night and the day,”** because the real property of night and day, and the inhabitants of the two, and all events, actions, and speeches that are the effects of their existence, are all from God, and also the system that is running in every point of this amazing breadth of the universe is in His Hand.

(Almizan: V. 13- P. 40.)

Continuity at Succession of Night and Day

« يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ
وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ! »
(١٣ / فاطر)

**“He makes the night pass into the day
and makes the day pass into the night...!”**

(Holy Quran; An'am: 13.)

"Passing into" the day means to shorten the day by lengthening the night, and "Passing into" the night means to shorten the night by lengthening the day. The purpose of these two Phrases is to point out the difference between day and night in terms of length and shortness, which is constantly running during the days of the year.

Interpreting the movement of the day and night as "passing into" implies continuity, unlike the motion and course of the sun and the moon, which are always the same, is interpreted in the past tense.

(Almizan: V. 33- P. 47.)

Concept of Firmament and Day and Night in other Planets

« وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ! »
(٣٣ / انبياء)

**It is He who created the night and the day,
the sun and the moon,
each swimming in an orbit.**

(Holy Quran; Anbiya: 33.)

From the appearance of the Verse, it is clear that this Holy Verse wants to prove an orbit (firmament) for each of the night (the cone-shaped shadow behind the earth) and the day that is opposite to the sun, as well as for each of the sun and the moon. Considering this, its purpose should naturally be proving a firmament for each of them. Although the appearance of the Verse is clear, we must say that the meaning of the firmament here is the situation in the earth's atmosphere and the effects they leave on the earth, even if the state of other objects is opposite to them. Therefore, the Holy Verse only proves night and day for the earth. It no longer indicates that the sun, the moon, the constants, and the planets (either having light or receiving light,) whether they have day or night. But in anyway each of them are "swimming in an orbit!"

(Almizan: V. 28- P. 116.)

Concept of Night as Dress and Sleep as Relief

« وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَ النَّوْمَ سُبَاتًا وَ جَعَلَ النَّهَارَ نُشُورًا! »
(٤٧ / فرقان)

**“It is He who made for you the night as a covering
and sleep for rest and He made the day a recall to life!”**

(Holy Quran; Furqan: 47.)

The night being as "dress" is due to the fact that its darkness covers a person like clothes and curtains. "Relief" of sleep means that during sleep a person is interrupted from anything. The meaning of the day "spread out" is that the day has been made for the people to spread out to obtain sustenance.

These meanings i.e. covering humans by God Almighty to the dress of night and cutting them off from action and activity, then spreading them out during the day for working and activity are as the same spreading the shadow, and making the sun a guide to the existing of shadow and its movement towards the sun.

(Almizan: V. 28- P. 289.)

Human Deeds and Succession of Night and Day

« وَ اللَّيْلُ إِذَا يَغْشَى...! »
(١ تا ٤ / ليل)

**“By the night when it envelops!
by the day when it brightens!
by Him who created the male and the female...!”**

(Holy Quran; Lail: 1-4.)

The meaning of the Verse is that I swear by the night, when it pervades everywhere, and by the day when it reveals all the hidden, and by He Who created the male and female differently although they are all of the same kind.

“your endeavors are indeed unlike...!”

The above Verse is the answer to the three oaths, and it means that the God Almighty swears by these different facts, which are different both in creation and in effect, that your efforts also are different both in terms of the germ of deed and in terms of its effect: Some have the title of bestowal, piety and acknowledgment, and its effect is also unique to itself. But some of them have the title of stinginess, deprivation and denial, and its effect is also specific to itself.

(Almizan: V. 40- P. 261.)

Human Control on Skies, Earth, Night, Day, Sun, Moon & Stars

« وَ سَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَ مَا فِي الْأَرْضِ جَمِيعًا مِنْهُ...! »
(١٣ / جاثية)

**“And He has subjected to you what is in the heavens
and what is in the earth, all together, from Him!”**

(Holy Quran; Jathiya: 13.)

The meaning of possessing what is in the heavens and the earth for man is that the visible world all is running according to one system, the single system ruling over all of them, connecting some of them to each other, and connects all of them to the human being. As a result, the human being benefits from the higher and lower beings in his life. The human society extends its utilization from earthly and celestial beings day by day and constantly, and uses them in various ways to achieve his purposes, that is, the benefits of his living, therefore all these creatures are subjugated by human beings.

He was the God Almighty Who has subjected to you all that is in the heavens and the earth, while the existence of all of them has started from God.

So all the Essence of beings have started from God, because He has Created them, while He did not take His model from anywhere else before creation, and also their effects and properties are His creatures, which one of their effects and properties is this connection with each other, that the

God Almighty has created this running system within them, a system that is related to human life.

**“He disposed the night and the day for you,
and the sun, the moon and the stars are disposed by His command!”**

(Nahl: 12.)

One by one of the aforesaid, as well as the sum of night and day, the sum of sun and moon and stars have properties and effects, each of which is an independent proof of the Oneness of God in Lordship!

(Almizan: V. 35- P. 264 and V. 24- P. 54.)

Movement Stages of the Moon, Sun and Man

« فَلَا أُفْسِمُ بِالشَّفَقِ وَاللَّيْلِ وَمَا وَسَقَ وَالْقَمَرِ إِذَا اتَّسَقَ
لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ! »
(٦٩٦ / انشقاق)

**“So I swear by the evening glow!
by the night and what it is fraught with!
by the moon when it blooms full:
you will surely fare from stage to stage!”**

(Holy Quran; Inshiqaq: 16-19.)

This Verse is the answer to all previous oaths and is addressed to the people. The meaning of "stages" here means the stages of life that man passes it in his effort towards his Lord. The stage of life in this world, then the stage of death, then the stage of purgatory life, (and then death in purgatory when the trumpets are blown,) and finally the transfer to the life of the Hereafter and reckoning then reward or punishment.

In this Verse, there is a reference to the fact that the stages that man goes through on his way to his Lord are sequential stages and are consistent with each other.

(Almizan: V. 40- P. 145.)

Magnitude of Night and Day and of Human Soul

« وَالشَّمْسِ وَضُحَاهَا...! »
(١ تا ٨ / شمس)

**“By the sun and her forenoon splendor!
By the moon when he follows sun!
By the day when it reveals the surface of earth!
By the night when it covers the earth...!”**

(Holy Quran; Shams: 1-8.)

In this Verse the God Almighty has sworn to the sun and the vastness of its light on the earth, and also to the moon, to the day, to the night, then has sworn to the sky and earth and Says:

**“By the sky and Him who built it!
By the earth and Him who spread it!”**

The God Almighty State: I swear by the sky and the strangely strong thing that built it, and I swear by the earth and the amazingly powerful thing that spreads it. Then continued by the main subject, that is, the soul of man, and Said:

**“And by the Soul and the One Who created it
and gave order and perfection to it!”**

I swear by the Soul and that Powerful, Wise, and Prudent Thing which created it so regularly, and regulated its organs and adjusted its powers. If the God Almighty used the word "Soul" in the sense of an indefinite noun it is not unlikely that He wanted to refer to this fact that this creation is so important that it cannot be defined or described, and for this creation there is more news!

“And inspired to it both its vices and its virtues!”

The word "Vices" means tearing the veil of the sanctity of religion. In fact, when the Divine Law forbids an action or abandonment of an action, this prohibition is a curtain that is drawn between that action and abandonment of action and between man, and committing that action and abandoning this action is tearing that curtain.

The word "Virtue and Piety" means that a person puts himself in a compartment or a chest of what he fears. The purpose of this chest (piety) as it is used in contrast to the vices, is avoiding immorality and abstaining from any action that is contrary to the Perfection of the Soul. In a known narration also the "Piety" is interpreted as avoidance and abstaining from Divine Prohibitions.

The word "inspiration" means that a decision or an announcement of news fall in the heart of a person, and this is a Divine Imparting and is a knowledge form, or an idea or a confirmation that God Almighty pours in the heart of anyone. If in the Holy Verse God called both the piety of the soul an inspiration and its vices also an inspiration, it was to make us understand that the meaning of this inspiration is that the God Almighty has introduced the attributes of human action to man and made him understand the action he performs whether it is a piety or a vice.

The inspiration of vices and piety is the same practical intellect which is one of the results of self-purification, so the mentioned inspiration is one of the attributes and characteristics of human creation.

(Almizan: V. 40- P. 249.)

Chapter Six

STARS and the HEAVENLY BODIES

Adorning the World-Sky with Stars

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

**“Indeed We have adorned the lowest heaven
with the finery of the stars!”**

(Holy Quran; Saffat: 6.)

In the Glorious Word of the God Almighty, the issue of adorning the sky by the stars has been repeated many times and He has Said:

“We have adorned the lowest heaven with lamps!” (Fussilat: 12.)

“We have certainly adorned the lowest heaven with lamps!” (Mulk: 5.)

**“Have they not then observed the sky above them,
how We have built it and adorned it!”** (Qaf: 6.)

The appearance of these Verses indicate that the sky of the world is one of the seven heavens mentioned 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 of Human Beings and Jinn

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

**“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.)

The meaning of the above Verse is that - what is moving on earth and in the sky is submissive to God and they have an essential submission which is the truth of prostration, so His "the God Almighty's" right is to be worshiped and prostrated.

This Verse indicates that in addition to the earth, there are also creatures in the heavenly spheres who dwelled there and live there.

The generality of the word "moving creatures" includes both man and jinn, because the God Almighty in His Holy Word proves "movement" for the jinn as is for other creatures of man and animal. Naming the Angels separately, it is quite understandable that although the Angels also move from top to bottom and vice versa, but their movement is not of the type of other moving creatures and their spatial transfer.

(Almizan: V. 24- P. 135.)

Stars, the Light and Ornaments of Skies

« وَ لَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ
وَ جَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ! »
(5/ملك)

**“We have certainly adorned the lowest heaven with lamps,
and made them missiles against the devils!”**

(Holy Quran; Mulk: 5.)

If the God Almighty named the stars as lights, it is because of the light that shines on them.

In the next Phrase God Says: The stars, which we adorned the sky with them we set them also as arrows, with which we shoot down the demons that approach the sky to hear the Heavenly news. Elsewhere God Said:

**“Except someone who may eavesdrop,
whereat there pursues him a manifest flame!”**

(Hijr: 18.)

“Except him who snatches a snatch,

whereat there pursues him a piercing flame!”

(Saffat: 10.)

(Almizan: V. 39- P. 17.)

Towers of Sky, with Adornments and Guards

« وَ لَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَ زَيَّنَّاها لِلنَّاظِرِينَ! » (١٦ تا ١٨ / حجر)
« وَ السَّمَاءِ ذَاتِ الْبُرُوجِ! » (١ / بروج)

**And We did set constellations in the sky
and We decked them for the eyes of the beholders!”**

“By the Sky and its broad belt of Constellations!”

(Holy Quran; Hijr: 16-18.) and (BuruJ: 1.)

If the houses that have the sun and the moon in the sky in terms of sense are called towers, it is a metaphor for the palaces that kings build in different parts of their country.

Of course, the original word tower means everything that appears. If it is mostly used in palaces it is because the palaces are visible to the spectators. The cylindrical building that is built in the four corners of the forts for defense is also called a tower, and this meaning is the purpose of the Verse, because in the first Verse God Said:

- We set up towers to the building of the sky, and adorned the sky for the beholders, and protected it from every devil that is driven away.

Thus, the word tower or constellation is the position of the stars in the sky.

In the second Verse, the God Almighty sworn to the sky that is protected by towers.

The purpose of adorning the sky for the observers is the same splendor and beauty that we see, with its shining stars that have different sizes and various lights that amazes the intellects. In the Holy Quran, this meaning is repeated in several places, and this same repetition reveals that

the God Almighty pays more attention to reminding it, He States in one place:

“We have adorned the lowest heaven with lamps!” (Fussilat: 12.)

In other place He Says:

**“Indeed We have adorned the lowest heaven
with the finery of the stars!
And We preserved it against all rebellious devils!”**
(Saffat: 6-7.)

We have adorned the heavens of the world with an adornment which is both a constellation and a protection against any driven out Satan, that whenever they try to overhear the news of the higher universe, they will be shot and driven out, and for them is a sever and everlasting punishment, unless those who approach stealthily, but will be pursued by the shooting-stars.

(Almizan: V. 23- P. 202 and V. 40- P. 152.)

Concept of Meteor, and the Heavens of Angels

«إِلَّا مَنْ حَطِفَ الْحَطَفَةَ
فَاتَّبَعَهُ شِهَابٌ ثَاقِبٌ!»
(١٠ / صافات)

**“In case one of them snatches away some news by stealing,
then such will be pursued by the shooting-stars!”**

(Holy Quran; Saffat: 10.)

The word "meteor" means a flame that comes out of a fire. The bright objects seen in the atmosphere are also referred to as meteors, because they appear to be a star that suddenly rises from a point in the sky and travels rapidly and disappears after a moment.

These statements, which are seen in the Word of God Almighty, are examples that have been mentioned in order to portray the out-of-sense truths, so that what is out-of-the-senses can be understood in the form of sensations.

The meaning of the above Verse is: "Unless a devil wants to steal something then a flaming shooting star will follow it."

The meaning of approaching devils to sky and their eavesdropping and being targeted by meteors, is that the devils want to get closer to the Universe of Angels and to understand the mysteries of creation and the future events, but the Angels also drive them away by a light from a the universe of Angels that the devils cannot bear it. May be it means either the devils bring themselves closer to the Truth, in order to make it false with their tricks and deceits, or to turn the falsehood into Truth with their tricks but the Angels defend them and make the explicit Truth clear, so that the people all realize their falsehood and see the Truth as Right and the false as false.

“They do not eavesdrop on the Supernal Elite but are shot at from every side!” (Saffat: 8.)

- The evil devils cannot listen to what is happening in Supernal Elite!

The above Phrase is a remark to the fact that devils are forbidden to be close to it.

The meaning of the Supernal Elite is the honorable Angels who make up the abode of the high heavens.

The sky in which the Angels have their abode will be a heavenly realm, which has a horizon higher than the horizon of the realm of the tangible world, just as our tangible sky with the higher objects in which is higher than our earth.

(Almizan: V. 33- P. 201 and 203.)

"Taariq," the Night Star

« وَ السَّمَاءِ وَ الطَّارِقِ وَ مَا آدْرِيكَ مَا الطَّارِقُ
النَّجْمُ الثَّاقِبُ !»
(طارق / ٣-١)

By the sky, by the nightly visitor!

**And what will show you what is the nightly visitor?
It is the brilliant star!"**

(Holy Quran; Tariq: 1-3.)

The fact that the God Almighty Says: "**By the sky, by the nightly visitor,**" is an oath to the sky and to Tariq, and then He interprets Tariq to a star that rises in the night. "**And what will show you what is the nightly visitor?"** By this Phrase God wants to show the greatness of that star and wants to understand us that He has sworn an oath to something much great.

The Phrase: "**It is the brilliant star,**" is the expression of Tariq, as if when He Said: - You do not know what Tariq is? Someone asked: What is it? He said: The brilliant star!

(Almizan: V. 40- P. 169.)

Positions of the Stars and its Greatness

« فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ
وَ إِنَّهُ لَأَقْسَمُ لَوْ تَعْلَمُونَ عَظِيمًا !»
(٧٥ تا ٧٦ / واقعه)

**"I swear by the positions of the stars!
This is an oath, if you only knew, that is awesome.**
(Holy Quran; Vaquea: 75-76.)

In this Holy Verse the God Almighty Swears to the places of the stars, to the place where every star is in the sky, and Says: "**This is an oath, if you only knew, that is awesome!**" By this Verse God wants to magnify the previous oath and emphasize the matter with which it confirmed and proved the oath.

(Almizan: V. 37- P. 280.)

Explanation of Planets Motions

« فَلَا أَقْسِمُ بِالْخُنُوسِ الْجَوَارِ الْكُنُوسِ
وَ اللَّيْلِ إِذَا عَسْعَسَ وَ الصُّبْحِ إِذَا تَنَفَّسَ !»

(١٥-١٨ / تڪوير)

**So, I do swear by the galaxies!
They run in their orbits!
And the night when it passes!
And the morning when it breathes!"**
(Holy Quran; Takvir: 15-18.)

The above Verse refers to the stars, either all of them or some of them, but as some of them are mobile and some fixed, those that are mobile are more appropriate with the attributes mentioned in these Verses. Because among the attributes that the God Almighty brought in these Verses are "Endurance, Return, and Residence." These attributes correspond to the positions of the five wandering planets, namely: Saturn, Jupiter, Mars, Venus, and Mercury. These five stars according to what we see have in their motion endurance, return, and residence. They have endurance because their motion is similar to each other in term of time. They have also "return" because in term of time they have contraction, latency, and concealment. They have residence because they stop in their endurance and return motion, as if they are a wild deer that once stays in its nest.

(Almizan: V. 40- P. 87.)

PART TWO

START OF LIFE,
ITS CONDITIONS AND
ELEMENTS

Chapter One

PLANTS AND ANIMALS EVOLUTION FACTORS

Water, the Source of the Perceptible Life

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

“And We made from the water everything that lives!”

(Holy Quran; Anbyia: 30.)

It appears from the context of the above Verse that the word "made" means Creation, and the meaning is that water has a complete interference in the existence of living beings, as the God Almighty has also stated the same theme in the following Verse:

“And Allah created all moving creatures from water!”

(Noor: 45.)

Perhaps being this theme in the context of the Verses that the God Almighty counts the tangible Signs, indicates that the ruling in this Holy Verse involves only the non-Angels and the like, and no longer implies that the creation of Angels and the like is also of water.

The subject of the Verse, namely the relationship of life with water, is an issue that has been well clarified and proven in scientific discussions.

(Almizan: V. 28- P. 115.)

Atmospheric Circulation System

(Descent of Rain, Evolution of Plants and Animals)

« وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
وَ بَنَتْ فِيهَا مِنْ كُلِّ دَابَّةٍ! »
(١٦٤ / بقره)

**“And the water that Allah sends down from the sky
with which He revives the earth after its death,
and scatters therein every kind of moving creatures!”**

(Holy Quran; Baqara: 164.)

The truth of rainwater is the various elements that are in seawater, etc., and have evaporated due to the sun's rays, and because of the heat it has absorbed, it goes to the sky until it reaches a layer of cold air in which it turns into water and the particles of water connecting to each other become drops. If before joining in powder form it does not freeze, then joins together, it will fall in the form of snow, and if it freezes after the powder binds and drips, it comes down in the form of hail. The reason for rain, snow, and hail coming down is because of their weights are heavier than the air.

After the rain falls, the ground becomes drunk and turns green. If the cold weather does not allow the plant to grow, the water will be stored in that part of the land and will become a spring and cause the lower lands to drink. So water is a blessing on which the life of every moving creature depends.

The water that comes from the sky is itself one of the existential events that is flowing according to the consistent system of the universe, a system that there is no more precise and consistent system than it, which no contradiction or an exception is in it, and this water is the source of emerging all plants and evolution of every kind of animals.

The same rain, because the emergence of man and the survival of his being is documented in it, indicates that the God of rain and the God of man is One.

(Almizan: V. 2- P. 362.)

Water Descent from Sky, its Move in Earth Veins

« أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ ثُمَّ...؟ »

(٢١/زمر)

**“Have you not seen that Allah sends down water from the sky,
then He conducts it through the ground as springs!”**

(Holy Quran; Zumar: 21.)

Did you not see that God sent water from the sky and run it in the veins and roots and underground reservoirs, then with the same water He always brings forth a field, a field with different colors, and then He parches that field, and you see that it turns yellow after being greens and then He turns it into a firewood, which in this issue there is a reminder for the wise.

The meaning of the Phrase: **"He conducts it through the ground as springs!"** is that God entered the water in the springs and veins of the earth, which are like the veins of the human body, and the earth transfers it from one side to the other. This Holy Verse, as you see, argues to the Oneness of God Almighty in Lordship.

(Almizan: V. 34- P. 85.)

Amount of Rain Descent

« وَ الَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ
فَأَنْشَرْنَا بِهِ بَلْدَةً مَيِّتًا
كَذَلِكَ نُخْرِجُوكَ! »
(١١/ زخرف)

**“And He is the One who sends down water from the sky,
in exact measure.**

We then revive with it a dead land.

Similarly, you will be resurrected!”

(Holy Quran; Zukhruf: 11.)

In this Holy Verse, the God Almighty restricted the descent of water from the sky to the adverb of "by measure," to point out that the descent of rain is not inordinate, but is due to the Will and Prudence of God.

If God described the word "land" with the word "dead" and Said: "A dead city," it is only in the sense that the city is a place for itself, and

because as agriculture is dead and alive, the city can also be described to both these traits, because we said that the city is also a place and a land.

After referring to descend of water in an ordained measure and reviving a dead city, the God Almighty argued for His creation and devising, and finally He took another conclusion from this argument, the conclusion that the Monotheism is not complete but with the issue of Resurrection, that is, the return of everything to God:

“Similarly, you will be resurrected!”

As the God Almighty revives the dead city, similarly, you will rise from your graves and be resurrected.

Predestination of Rain Descent and its Utilization

«وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَاهُ فِي الْأَرْضِ
وَإِنَّا عَلَى ذَهَابٍ بِهِ لِقَادِرُونَ!»
(٨٠ تا ٨٢ / مؤمنون)

**“We sent down water from the sky in a measured manner,
and We lodged it within the ground,
and We are indeed able to take it away!”**

(Holy Quran; Muminun: 18-20.)

While the God Almighty Says **"in a measured manner,"** He indicates that what the rains water descend are according the requirements of Divine Complete Devising, which measures everything, it does not rain even a little drop more or less than the requirement of His Devising. In this Verse there is also a reference to the Verse: **“And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure!”** (Hijr: 21.)

The meaning of the Verse is that We send down a measured amount of rain water from above and settle it in the ground, that is, We store it in underground warehouses and bring it out of the mountains and the plains in

the form of springs, streams, rivers, and wells. Meanwhile We could have destroyed it so that you do not know where we have taken it.

**"Then We cause to grow thereby gardens of palm trees
and grapes for you;
you have in them many fruits and from them do you eat!
And a tree that grows out of Mount Sinai
which produces oil
and a relish for those who eat!"**

(Muminun: 19-20.)

A tree that is in Sinai and grows oil (which means olive tree). It bears fruit, that is, it bears fruit that contains oil. If the God Almighty mentions olives among all the trees, it is because of the strangeness of this tree.

(Almizan: V. 29- P. 34.)

Timely Rain Fall and Spreading of Mercy

« وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا
وَ يُنْشِئُ رَحْمَتَهُ! »
(٢٨ / شوری)

**"It is He Who sends down the rain after they had lost hope
and spreads out His mercy.**

He is the Guardian and the Most Praiseworthy!"

(Holy Quran; Shura: 28.)

The word "ghaith" in Arabic means rain on time, the arrival of which is for everyone's benefit, unlike the word "matar", which refers to both such rain and a harmful rain.

"Spreading Mercy" means spreading blessings among the people by sending rain, which causes the plants grow and brings fruits to fruition.

The meaning of the Verse is that: He is the One who sends rain for them after the despair of the people and expands His Mercy, and He is the Guardian, Worthy of Praise!

(Almizan: V. 35- P. 94.)

Chapter Two

ATMOSPHERIC CIRCULATIONS

Winds, Clouds, and Rains

« أَللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتَنُثِيرُ 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; Room. 48 - 49.)

GOD is the One who sends the winds, and the winds move and scatter the clouds, and the clouds spread in the direction and atmosphere above your head, and expand as God Wills, and God stacks the pieces of clouds on top of each other and squeezes together. Then you see that some rain comes out of the slots of the clouds, and when it reaches the people whom God Wills, those people rejoice and give good news to one another, because the substance of their life and the life of animals and plants has given to them: "However, before sending rain on them, and even before the wind rose, they were despairing and hopeless."

(Almizan: V. 32- P. 10.)

Clouds Move by the Wind, Rain Descends to Revive the Earth

« وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتَنُثِيرُ سَحَابًا...! »
(٩ / فاطر)

"Allah is the One Who sends the winds to move the clouds...!"

(Holy Quran; Fatir. 9.)

The winds are taking the clouds to the sky.

We drive those clouds to a land without plants.

So we revive that earth after it dies.
After it had no plant, we make it full of plants.

Attributing revival to the earth is a virtual relation, but attributing its relation to the plant is a real relation. In short, although the plant comes to life when it rains, they figuratively say that our earth came to life, and that nourishment, development, reproduction, and every other action that is related to these vital actions are all actions that originate from the Principle of Life.

For this reason, the God Almighty likened the rise of the dead on the Day of Resurrection to the revival of the earth, to understand us that just as the earth begins a period of life in a year and then dies again; after that in winter it had no life and movement, it begins its life and movement during the spring and summer, once again in autumn it goes to fall, and in winter it stops working altogether.

Likewise are the Human Beings, when their life on earth is over and the season of autumn and then their death is also over, they will be scattered on the earth again on the Day of Judgment after they are resurrected and come out of the graves: "And thus is the Resurrection!"

(Almizan: V. 33- P. 3.)

Clouds Move, Rain and Hail Formation

« أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا
ثُمَّ يُؤَلِّفُ بَيْنَهُمْ ثُمَّ يَجْعَلُهُ رُكَّامًا
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ! »
(٤٣ و ٤٤ / نور)

**“Have you not regarded that Allah drives the clouds,
then He composes them, then He piles them up,
whereat you see the rain issuing from its midst?
And He sends down from the sky hail,
out of the mountains that are in it,
and He strikes with it whomever He wishes,
and turns it away from whomever He wishes.**

The brilliance of its lightening almost takes away the sight!"

(Holy Quran; Noor: 43-44.)

This Verse is addressed to the Holy Messenger of God. Of course, as a listener, then in fact it is addressed to every listener. It means that do not you and any other viewer see that God blows away the scattered clouds with the winds and gathers them together and then piles them up, then you see the rain coming out of their pores and falling to the ground?

Do you not see that God sends down from the sky dense hail, likewise mountains, and to whatever land He Wills He sends it, destroying crops and gardens, and perhaps destroying people and animals, and returns from whomever He Wants and as a result they become safe from it. It is the snow and hail whose lightning is close to blinding the eyes.

This Verse justifies the previous Verse which assigned the Light of God to the believers: **"Allah is the Light of the heavens and the earth...!"** (Noor: 35,) and its meaning is that the mentioned issue is subject to the Providence of God Almighty, just as you see when He Wills He sends down rain from the sky, in which there are benefits for the people, their animals, plants, and gardens, and when He Wills He sends hail and sends it down to any land, and removes evil from whatever land He Wills.

(Almizan: V. 29- P. 198.)

Glad Tidings of Winds and Reviving of Soil

« وَ هُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ
وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا! »
(٤٨ و ٤٩ / فرقان)

**"And it is He Who sends the winds as harbingers of His mercy,
and We send down from the sky purifying water!"**

(Holy Quran; Furqan: 48-49.)

The meaning of the Verse is that God Almighty is the One Who sends the winds to bring good tidings of it before His mercy (rain) comes.

The meaning of "sky" in the Phrase: **"We send down from the sky**

purifying water,” is the high direction which is the atmosphere above the earth. The purifying water is a water with ultimate degree of purity, which purified itself and purifies the others, it removes and eliminates dirt and filth.

“We revive a dead country with which and provide water to many of the cattle and people which We have created!”

The "dead land" is the land where plants do not grow, and its revival is to make it green and rainy by sending rain. The issue of dead land, the need of animals and humans for water, bringing down the purifying water from the sky and reviving the dead earth with it, and watering the animals and humans are very much the same as spreading the shadow and then placing the sun as the reason for it and then darkening it by the sun (as stated in the previous Verse.)

(Almizan: V. 30- P. 47.)

Movement System of Clouds and 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; Bagara: 164.)

The word "Compelled" means to make something in his deeds so subdued and humiliated that works on your will, not on his own will. The Cloud also in its movement, coldness, hotness, raining, and other acts or effects is so subjugated and humiliated to God Almighty 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 all 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, and others.

(Almizan: V. 2- P. 364.)

Generating System of Atmospheric Movements

«... وَ تَصْرِيفِ الرِّيَّاحِ...!»
(١٦٤ / بقره)

“...And the movement of the winds...!”

(Holy Quran; Bagara: 164.)

The movement of wind is its blowing from one side to the other side by natural factors and other causes. The most important factor is the radiation of light coming from the spring of light (sun) and produces a lot of heat in its rapid course, as a result, the air becomes more voluminous and lighter due to the heat, and cannot bear the cold air weight that is above or adjacent to it, inevitably the cold air enters inside the heated air and pushes it away sharply, then the hot air forcibly moves against the cold air flow, and this flow is what we call it wind.

The results of flowing the two types of air against each other are very much. One of them is inoculation of plants, and the other is the removal of air pollution and infections (which come out of the earth itself or are produced by the inhabitants of the earth, and enters the air.) The third is the transfer of gravid clouds from here to there, and there is many more other benefits too. So the appearing the wind and its flow is like water, which the life of plants, animals and humans depends on.

(Almizan: V. 2- P. 363.)

The Flow of Water to Dry Land

«أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ
فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَ أَنْفُسُهُمْ...!»
(٢٧ / سجده)

**“Do they not see that We carry water to the parched earth
and with it We bring forth crops of which they eat
themselves and their cattle? Will they not then see?”**

(Holy Quran; Sajda: 27.)

This Verse recalls another Verse of God Almighty, which refers to

His Divine Devising towards the creatures and especially living beings such as animals and humans. The purpose of watering the plant on empty land is to drive rain-carrying clouds to that land.

So, from coming the rain out of the clouds, the life of the earth and the cultivation and nourishment of human beings and animals are provided, the animals that God has tamed them for human beings, to train them to achieve the goals of their lives.

The Phrase "**Will they not then see?**" is the punishment and rebuke of infidels why they do not see these Signs. If the God Almighty specifically dedicated the Sign of rain to be seen, the reason is that through seeing the drive of clouds to this land and other land, and seeing the plants grow from the dead lands and feeding humans and animals from that cultivation, is a means with which one can achieve such knowledge.

(Almizan: V. 32- P. 111.)

Chapter Three

OCEANS AND MARINE RESOURCES

Devising Events of Land, Sea, and Space

« وَالذَّارِيَاتِ ذُرْوًا، فَأَلْحَمِلَاتِ وَقُرَا، فَأَلْجَارِيَاتِ يُسْرًا... »
(آ تاء ٤ / ذاريات)

“By the scattering winds that scatter the particles in their path!

By the rain bearing clouds laden with water!

By the ships which move gently on the sea!

By the Angels who divide the Command of God among themselves!”

(Holy Quran; Zariyat: 1-4.)

These four Verses cover all the Devising of the Universe and refer to all. Because the God Almighty has given an example of the Devising the land affairs which is the Phrase: **"The scattering winds that scatter the particles in their path,"** and He has mentioned an example of the Devising the affairs of the seas in the Phrase: **"The ships which move gently on the sea,"** and an example of the Devising related to the space in the Phrase: **"The rain bearing clouds laden with water,"** and finally Devising all the survivors of all corners of the universe as a whole, in the Phrase: **"The Angels who divide the Command of God among themselves,"** which refers to the Angles, who are the mediators of Divine Devising, and distribute the Commands of the God Almighty.

So these four Verses mean as if God has Said: I swear by all the means that are effective in the Devising of the world!

(Almizan: V. 36- P. 262.)

The Seas under Control of Man

«اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ»

وَ لَتَبْتَغُوا مِنْ فَضْلِهِ...!«
(١٢ / جاثية)

**“It is Allah who disposed the sea for your benefit
so that the ships may sail in it by His command,
and that you may seek of His grace,
and that you may give thanks!”**
(Holy Quran; Jathiya: 12.)

In the above Verses, the God Almighty enumerates some of the Signs of the Lordship in which there is a great blessing on human beings, the Signs that they can never deny in any way. For this purpose, He first mentions the issue of the control of the seas and then control of all creatures on the earth and in the sky. It is clear that no human being can allow himself to deny such Signs unless he has lost his nature of humanity, and he has forgotten that he is a creature with thinking and because of this property of thinking, he has been distinguished from other living beings.

The meaning of the Verse is that: - God subdued the sea for you, that is, He created it in such a way that it would carry your ship and created it in such a way that your ship could flow on it and humans could benefit from its flow.

The flow of a ship in the sea by the Command of God, is to create a flow with the Word "Be! - the Word of Creation," because the effects of objects, like the objects themselves, are attributed to God Almighty.

The meaning of the Phrase: "To seek from His Grace," is that the Almighty God tamed the seas in this way, so that you may ask for His Gift, that is, attain His Sustenance through your voyages.

(Almizan: V. 35- P. 263.)

Seas and Sea Bounties in Possession of Man

« وَ هُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا
وَ تَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا!«
(١٤ / نحل)

“It is God who put the oceans at your disposal

**so that you could find therein fresh fish for food
and ornaments with which to deck yourselves with!"**

(Holy Quran; Nahl: 14.)

This Verse enumerates another chapter of the Divine Blessings, and that blessing is the seas, mountains, cities, roads, and signs.

The purpose of eating fresh meat from the sea is to eat the meat of its fish, and the purpose of extracting ornament is to decorate themselves and their women with pearls and corals taken from the sea.

The blessings of the sea are a great bounty from God Almighty, because He has given so many blessings on land that man does not need the blessings of the sea, but God also bestowed this great blessing and subjugated the seas to man, so that they may be thankful to Him. Since among the necessities of life man does rarely realize the blessings of God, and not often remembers this meaning that these necessities of life are the blessings of God Almighty, and if He Wants one day He will deprive him, unlike many other blessings that in facing them one easily realizes the blessings of God.

(Almizan: V. 24- P. 55.)

Fresh and Salty Waters and Sea Blessings

« مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ
بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ...! »
(١٩ تا ٢٤ / الرحمن)

**"He has made the two oceans meet each other!
but has created a barrier between them
so that they will not merge totally!"**

(Holy Quran; Rahman: 19-24.)

Apparently "two seas" refers to the sweet and refreshing sea and a salty and bitter sea. As the God Almighty mentioned these two seas in the following Verse: **"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!” (Fatir: 12.)

The most plausible interpretation of these two Verses is that the two seas do not mean two definite seas, but two types of seas, one saline which covers about three-quarters of the earth forming most of oceans and salty seas, and other one is the sweet sea, which the God Almighty has stored in the earth and boils in the form of springs from the earth and forms large streams and returns to the seas. These two kinds of seas, the seas on the earth and the seas under the earth, are always connected, both underground and on the ground, and while colliding and connecting, neither the salty one removes others freshness, nor the sweet water changes the other’s salty taste, because there is a barrier between the two that does not allow them to change each other's situation and that barrier is the reservoirs of the earth and its veins.

So the meaning of the two Verses - God is All-Knowing - is that God Almighty has mixed the two sweet refreshing sea and the salty bitter sea, while the junction of two seas is a permanent fact, but God has placed a barrier between them which does not allow them to mix each other, so that the salty water cannot change the sweet taste of the fresh water, and the fresh water the salty taste of the other, as a result, it guards the living system of living creatures and their survival:

“From the two oceans comes pearls and coral!” (Rahman: 22.)

That is, from these two seas of fresh and salty, pearls and corals come out, and this is one of the benefits that man enjoys.

“And to Him belong the ships that He created at the sea like huge mountains!” (Rahman: 24.)

If the ships are considered to be the property of God, even though the ship is made by humans, it is because all the causes involved in the construction of the ship, like wood, iron and other components from which the ship is composed, and the man who combines these components and gives it the shape of a ship, and also the consciousness of this man and his thought and will are all creatures of God and His subjugation, forcibly the

result of man's action, whether it is a ship or something else, it belongs to the God Almighty.

So the Real Donator of ships to the man is God, because God Almighty inspired the people how to build a ship and what are the benefits and effects of this craft, and also inspired the way to use its many benefits.
(Almizan: V. 37- P. 201.)

Fresh and Salty Sea Waters an Example of Human Natures

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

**“The two oceans, one sweet and the other salty, are not alike.
From each you can eat fresh meat and obtain ornaments to use!”**

(Holy Quran; Fatir: 12.)

In this Verse, the God Almighty likens the believer and the infidel to the sweet and salty sea and expresses their inequality in natural perfection, although in many aspects of humanity and its effects they are the same, but the believer remains in his original nature, as a result he reaches the happiness of his permanent Afterlife, but the disbeliever deviates from that original nature and assumes a state that the nature of humanity does not consider it pure and pleasant, and soon its owner will be tormented by the punishment of his deeds. So, the example of these two kinds of human beings is like two seas of salt and sweetness, one of which remains on its original water nature, which is the same palatability, and the other is salted (due to mixing with salts,) although they are alike in some useful effects, and people catch fish from either of them, or hunt ducks, or extract pearl ornaments, or take shells and corals.

So the appearance of the Verse is that the ornament extracted from the sea is common between the salty and the sweet sea. The books that discuss this issue have confirmed the existence of ornament in both types of seas.

"You see ships ploughing their way through them

so that you may seek His favor and give Him thanks!"

If the ships split the sea and God Almighty subjugated it to you, it is for you to seek the bounty of your Lord, and to go to the other side of the world, and to earn the livelihood, you may be thankful to Him!

(Almizan: V. 33- P. 42.)

Effect of Prophets' Mission as Different Taste of Seas

« وَ هُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَ هَذَا مِلْحٌ أُجَاجٌ
وَ جَعَلَ بَيْنَهُمَا بَرْزَخًا وَ حِجْرًا مَحْجُورًا ! »
(٥٣ / فرقان)

“And Allah is the Mighty One Who has produced two seas,
one with sweet water and the other salty
yet He has set a strong barrier between them
that makes It impossible to mingle!”

(Holy Quran; Furqan: 53.)

Where the God Almighty Said: "**He has set a strong barrier between them,**" refers to the fact the two seas are flowing but not mixing in a way that their parts mix together.

In this Phrase, the God Almighty has resembled the issue of the Mission of Prophets in respect of separation of the believer from the unbeliever, even though they both live in the same land and at the same time do not mix and confuse, as the two seas, which are together, do not mingle.

(Almizan: V. 30- P. 250.)

Atmospheric Flow and Ship Flow at Sea

« وَ مِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ
وَ لِيُنذِقَكُمْ مِنْ رَحْمَتِهِ وَ... ! »
(٤٦ / روم)

**“And of His Signs is that He sends the winds as bearers of good news
and to let you taste of His mercy,
and that the ships may sail by His command,
and that you may seek of His grace,
and so that you may give Him thanks!”**

(Holy Quran; Room: 46.)

The purpose of calling winds "good news" is that winds give good news of rain, because the wind blows before it rains.

The God Almighty wants that by sending the winds to give you good news and to taste you out of His mercy, that is, to bring you all kinds of blessings that follow the blow of winds. Because when the wind blows, the act of inoculation is performed on flowers and fruits, and infections are eliminated, meantime the atmosphere of life is also purified, and all other blessings that the meaning of Phrase includes come down.

“And that the ships may sail by His command..!”

God Sends the winds so that you receive His Mercy and Blessings, and also the ships move by His Command ... to seek His sustenance, which is from His Grace ... and thank God as much as you can!

This Phrase is the spiritual goal and result of sending the wind, just as the good news of the wind and tasting the Mercy and flow of the ships and obtaining the Grace of God were its formal and material results.

(Almizan: V. 31- P. 318.)

Governing System of Ship's Voyage at Seas

«وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ...
لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ!﴾
(١٦٤ / بقره)

**“Indeed in the creation of the ... and
the ships that sail at sea with profit to men...
are surely signs for a people who apply reason!”**

(Holy Quran; Baqara: 164.)

The purpose of a ship at the sea and its benefit to the people is to

transport goods and livelihood from one coast to another and from one side of the globe to the other.

If among all the creatures and events, such as the heavens and the earth and the difference of night and day, and others which run directly by God, the God Almighty mentioned only the ship and its flow in the sea, it indicates that this blessing, although humans are involved in building the ship, but at the end, like the earth and the sky, leads to God's Creation in nature. It is true, because the relation that man has to his act (shipbuilding,) if you look closely, is not more than the relation that every action has due to one cause of natural causes, and the authority that man has, and is proud of it, but it does not make him a complete and independent cause from God Almighty and His will, and it does not make him less needy of God Almighty than other natural causes.

(Almizan: V. 2- P. 352.)

Sea and Land Vehicles

« وَ آيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْحُونِ...! »
(٤١ تا ٤٤ / يس)

**“And a Sign to them is that We bear their offspring
in the laden ship!”**

(Holy Quran; Yassin: 41-44.)

This Holy Verse expresses another Sign of the Signs of God Almighty, and that is the issue of His Devising in the seas, which puts the human offspring in the ship and fills the ship with them and their furniture and goods, to take them from one side of the sea to the other and make the sea their means of trade and other purposes.

No one carries them in the sea and protects them from the danger of drowning, except the God Almighty, because all the effects and properties that human beings use in boarding a ship are all things that God has seized and all leads to God's creation, in addition to the fact that if this cause is not attributed to God, it will have no effect or property.

If He attributed carrying a ship to a human offspring, not to man himself, it was to provoke the feeling of the listener's affection and compassion.

**“And We have Provided them with other means
like it that they ride on!”**

The commentators say that this Verse refers to the cattle, because in another place the God Almighty mentioned the ship and the cattle together and Said: **“And for you in them are some other Benefits. They may reach you and your load and baggage to where you wish; you are carried on them as you are carried on ship!”** (Ghafir: 80.)

**“And if We Decide We can drown them;
and there would be no helper for them
nor could they be delivered!”**

(Yassin: 43.)

In this Holy Verse the God Almighty wants to Say - the authority is in our hands. If We want, We can drown them, and in this case, there is no one to answer their request, and there is no savior from drowning who can save them from drowning. They will not be saved by any cause of causes except from a Mercy of Us, which includes them, from the fact that they will live for a certain period of time which We have already Predestined upon them.

(Almizan: V. 33- P. 147.)

Ship Voyage at Sea under Threat of Waves

« أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ...؟ »
(٣١ تا ٣٢ / لقمان)

**“Have you not regarded that the ships sail at sea by Allah's blessing,
that He may show you some of His signs?**

**There are indeed signs in that for every patient and grateful] servant!
When waves cover them like awnings,
they invoke Allah, putting exclusive faith in Him...!”**

(Holy Quran; Luqman: 31-33.)

The blessing mentioned in this Holy Verse is the means of movement and flow of the ship, that is, the wind, and the moisture of water and the like.

(The next Verse describes the condition of the people against the dangers of the sea voyage and Says:)

- Whenever a wave in the sea surrounds them like a piece of cloud, they wash their hands of everything and turn to God alone and ask Him for their salvation, while they have pure religion for Him! In short, God wants to Say: This calling of God at the same time is a proof that their nature is the nature of Monotheism!

(Almizan: V. 32- P. 63.)

Chapter Four

MOUNTAINS AND LAND RESOURCES

Wide Spread of Earth, Deployment of Mountains

« وَ الْأَرْضَ مَدَدْنَاهَا وَ أَلْقَيْنَا فِيهَا رَوَاسِيَ
وَ أَنْبَثْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مُوزُونٍ؟ »
(حجر / ١٩)

**“And the earth We have spread it forth
and made in it firm mountains
and caused to grow in it of every balanced thing!”**

(Holy Quran; Hijr: 19.)

The spread of earth means to extend its length and breadth. If God Almighty did not expand the earth and it remained covered by the chains of the mountains, without capability of cultivation and residence, so the live creatures could not achieve their perfection.

If the God Almighty attributed the mountains being steady and firmly fixed is a reference to another Verse in the Holy Quran where stated that the mountains prevent the earth from moving and shaking: **"And Allah has cast on the earth firm mountains, lest it may shake you...!"** (Nahl: 15.)

The word "balanced" means to weigh objects in terms of weight, but the people generalized it and used it to measure anything that might be measured, even in measuring deeds - although deeds do not have the weight and lightness of earthly objects. It may also be used in cases where the purpose is not to increase or decrease the balanced object from what its nature or wisdom requires.

What is necessary to notice is the interpretation of the Clause: **"And caused to grow in it of every balanced thing,"** since the word "grow"

usually refers to the plants but here the God Almighty attributed it to every balanced thing, which includes everything that arises and grows on the earth.

So the outcome of the meaning is as follows: We have spread out the earth and set up standing mountains in it, to prevent it from shaking, and in it We grew everything that is balanced - weighted - and located under gravity and or proportion, something that the wisdom required.

(Almizan: V. 23- P. 203.)

How Mountains Stop Earth Quakes

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

**“And We placed firm and huge Mountains on the earth
to prevent it from swaying;
and We placed roads therein to pass through
towards their destination!”**

(Holy Quran; Anbiya: 31.)

The meaning of the Verse is that the God Almighty has placed firm mountains on the earth, so that the earth will not be disturbed and shaken, and human beings will be able to live on it. He has provided wide paths in these mountains so that people can reach their destinations and be able to go to their homeland.

This verse indicates that the presence of mountains has a direct and specific effect on the peace of the earth and its non-anxiety, otherwise the earth's crust would be anxious and the skin on it would be restless.

(Almizan: V. 28- P. 115.)

Mountains, Rivers and Reason for their Creation

«وَهُوَ الَّذِي مَدَّ الْأَرْضَ
وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا...!»
(رعد / ٣)

**“It is He who has spread out the earth
and set in it firm mountains and streams...!”**
(Holy Quran; Ra’ad: 3.)

The Phrase: "Spread out the earth," means to expand the earth in such a way that it becomes qualified to live in it the humans and animals and to bring out plants, and trees.

The fact that the Holy Verse attributed the expansion of the earth to the God Almighty is a preparation for the Phrase which joins it: **"And set in it firm mountains and streams,"** which is the expression of God's Devising in the affairs of the inhabitant of the earth from man and animal. Really what a Devising God used in their movement to seek sustenance and in their stillness for comfort. For this purpose God expanded the earth, that if He did not expand it, man and animal could not continue to live in it, because if it was expanded completely and there was no ups and downs in it, it was not suitable for life, and the water stored in it did not flow on its surface, and there was no agriculture and orchard, so the God Almighty nails the high and steadfast mountains in it and stores the water He sends from the sky in those mountains and the rivers flow around it and the springs run on the slopes, with which irrigates fields and gardens and produces various kinds of sweet and bitter fruits, of summer and winter fruits, of domestic and forest fruits, and meantime dominates the night and day on the earth, which are two strong factors in the field of fruits and crops. Yes, night and day cause cold and heat, which affect the maturation, appearance, expansion and contraction of earthly creatures.

At the same time the God Almighty brings about the light and darkness that regulates the movement of animals and humans and regulates their efforts in seeking their sustenance, residence and rest.

Thus, the expansion of the earth paved the way for the creation of

rooted mountains and the mountains for the split of rivers and the split of rivers for the emergence of male and female fruits and its various colors, so by creating night and day, the above-mentioned purposes are achieved perfectly. At all of these there is a Connected and United Devising that reveals the Existence of a Wise, Unique, Single, and Peerless Deviser in the Lordship, and in all of these there are Signs for the people to think about.

(Almizan: V. 22- P. 169.)

Effect of Mountains, Rivers, and Stars in Human Guidance

«وَأَلْقَى فِي الْأَرْضِ رَواسِيَ أَنْ تَمِيدَ بِكُمْ
وَأَنْهَارًا وَ سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ!
وَ عِلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ!»
(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!
And He appointed landmarks on the earth
and [by night] people find their way by the stars!”**

(Holy Quran; Nahl: 15-16.)

The meaning of "lest it may shake you," is that if God placed mountains on the earth, the reason was to stop the earth to slip you left and right, and because of this unrest in the earth, the system of your life would be disrupted.

Meantime, the God Almighty made streams flow so that you could easily bring it to your crops and orchards and water your domestic animals.

“And roads that you may be guided to your destinations!”

It means that God connects the paths to the goal of guidance that you

are hoping for, which are some natural paths, such as the distances between two lands, without it has cut by a barrier, such as a flat ground between two mountains. Some others are artificial roads, such as the way that is made by a lot of coming and going, or the roads that one builds by hand.

From the appearance of the context, it seems that the meaning of roads is general roads, which includes both types of roads, and there is no problem to attributing those roads, which are man-made to God, because we see in the same Verses, the God Almighty also attributes streams and signs to God, although man often makes streams and signs.

“And He appointed landmarks on the earth!”

"Landmarks or Signs" are something that signify something else. The God Almighty has given signs that you argue with things that are absent from your senses, and those signs or landmarks are the natural or state signs, each of which indicates a meaning. They are words, signals, lines and other indicators, which either signify by their nature or by convention to the destination.

The God Almighty then mentions finding the path through the stars and Says: **“And [by night] people find their way by the stars!”**

(Almizan: V. 24- P. 57.)

Residence Facilities for Man from Natural Materials

« وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَ...! »
(٨٠ و ٨١ / نحل)

“God has made your house the place for you to rest...!”

(Holy Quran; Nahl: 80-81-16.)

The word "house" refers to both stone houses and mud and wool and fluff. The meaning of the Verse is: God has ordained for you some of your dwellings in which you dwell, some of which are not habitable, such as a storehouse of firewood.

“He has also made homes for you out of the skins of cattle!”

That is, from some skins that have been tanned skin, He has provided you with houses that are meant to be domes and tents, houses that you consider to be light, and allocates them for your transfers, and on the day of your stay that you do not travel.

“And of their wool and of their fur and of their hair also make articles of convenience [such as blankets, carpets and warm clothing,] useful for a while until they are not quite old!”

The meaning is that God has provided for you of the wool of the sheep, camels, and goats the furniture that you use in your homes, and the goods that you enjoy. Of course, this using is limited for a while.

“God has provided shade for you out of what He has created and places of retreat out of mountains.

He has given you garments to protect you from the heat and cover your private parts.

This is how He perfects His bounties to you so that perhaps you would submit to His will!”

The suspension of the shadow over "out of what God has created," is because the "shadows" themselves are non-existent and cannot be created except by mediation of something out of themselves, since they themselves are non-existence, however, its subordinate existence is itself one of the blessings that the God Almighty has bestowed on human beings and other animals and even on plants, so that, its blessing and its use by human beings, animals and plants is not less than their use of light. Because if there was no shadow, that is, there was no night, and if there was no shadow of trees and plants, and there was always light, there was not a living thing on the earth.

Finally the God Almighty enumerates some other natural facilities put at disposal of human, as mountains, caves, and cellars. Also the things as a shirt that protects man from the heat. As well as the things to protect a

person from the damage of war, the same as armor that was made of iron and the like.

(Almizan: V. 24- P. 217.)

Chapter Five

ANIMALS IN HUMAN WELFARE

Animals' Social Life, Will, Consciousness, and Resurrection

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

**“There is no moving creature on land, nor a bird that flies with its wings,
but they are Nations like you...!”**

(Holy Quran An'am: 38.)

"Nation" means a group of people who have united in a common goal such as religion or a single tradition or unity in their time and place.

The earthly and aerial living creatures are all nations like you, the people, and it is clear that this resemblance is not only in the fact that they, like the people, have plurality and number, because it is not called a nation only for plurality, but it is called a nation where a plurality of people who have organized and compiled on a comprehensive goal and direction and all of them have one goal in mind, now whether that goal is a compulsory goal or an optional one.

From the following Phrase: **"Then to their Lord they will be gathered,"** we find out that the resemblance of them to humans is not only in their need for food, mating, and provision of shelter, but in the meantime there is another aspect for resemblance that the God Almighty likened animals to human beings in the matter of returning to God.

Now we have to see what is the criterion of return and resurrection to God in man?

Whatever it is, it will be the same criterion in animals, and it is clear

that the criterion in man is nothing but a kind of voluntary life and consciousness which shows a way to happiness and a way to misery.

A deep reflection on the life span of the animals we deal with in many of our life spans, and considering the different states that each type of animal takes in the course of its life, makes us aware of this point that animals, like humans, have individual and social views and beliefs, and that the movements and dwellings that they show in order to maintain and prevent their destruction are all based on those beliefs, like humans, in various aspects of material life what he is trying to do is all based on a series of opinions and beliefs.

Animals have senses and beliefs about their needs and how they can be met, which make their same views and beliefs, like humans, to gain benefits and repel harms.

It has happened a lot that in one species or in one of them, when catching prey or escaping from the enemy, we have encountered tricks that human intellect has never understood, even though for centuries from the age of this breed, it has not yet been transferred to what the animal perceived.

Biologists in many species of animals, such as ants, bees, and termites, have encountered strange effects of civilization, the subtle artifacts in industry, and subtlety in the way of governing the country, the like of which has never been seen except in some civilized nations.

Animals, like humans, have rules and they recognize good and evil, justice and cruelty.

The following questions are issues that come to mind in this regard and the answers to each of them are collected from the Holy Verses of Quran:

1. Do animals have the same Resurrection as humans?
 - Answer: The Phrase: **"Then they will be mustered toward their Lord!"** (An'am: 38,) is the answer to this question.
 - The Holy Verse: **"And remember the day when the beasts are**

mustered!" (Takvir: 5,) which expresses a close meaning to that theme. Of course, there are many other Verses in the Holy Quran that indicate not only human beings and animals, but also the heavens, the earth, the sun, the moon, the stars, the jinn, the stones, the idols, and other partners whom the people worship, as well as gold and silver that have been hoarded and not spent in the way of God, all will be gathered and Resurrected!

2. Are the Resurrection of animals similar to the Resurrection of human beings, and will they also be gathered and their deeds present and they will be rewarded or punished accordingly?

- Answer: Yes. This is the meaning of Resurrection. Because the Resurrection means to gather people and displace them and mobilize them towards a work?

3- Do animals take their duties in the world from a Prophet to whom revelation is revealed or not? And are the prophets, who are supposed to be sent to the different kind of animals, are from the same kind?

- Answer: The answer is that man has not yet been able to understand the world of animals and remove the veils that exist between him and animals.

The Word of God, as far as we know from its appearance, does not make the slightest reference to this matter, and there is nothing in the narrations that can be trusted.

Animal communities, like human communities, have the substance and talent to accept the Divine Religion in their nature, the same instincts that are the source of the Divine Religion in human beings and make them capable to return to God, this nature is also present in animals.

As if the animals, as we see, do not have the details of human knowledge and are not obliged to do the details of certain tasks that humans are obliged to do by the Order of the God Almighty.

In the text of the Verse under discussion, the God Almighty Said:

"But they are Nations like you," which refers to the fact that the establishment of the communities visible among all kinds of animals, is not limited only to achieve natural and imperative results like feeding, growing, and reproduction which is limited only to the framework of the world's life, but is established for the sake that every kind of them like human beings, to the extent of the will and consciousness that they have, to follow the aims of their kinds beyond this framework, namely, the factors after death, and as a result, prepared for a life in which happiness and misery is conditioned to have the will and consciousness in the world.

"We have not omitted anything from the Book!"

This system, which is running in animals and is like the human system, is a system, that the God Almighty has created all kinds of animals according it, so that the return of their creation is not in vain and the existence of animals is not useless, and to the extent that they can and deserve to accept perfection, they should not be deprived of the gift of perfection.

"Then they will be mustered toward their Lord!"

This Phrase expresses the generality of the Resurrection to the extent that it includes animals, and it follows that the life of animals is a kind of life that requires Resurrection to God, just as human life requires it.

(Almizan: V. 13- P. 112.)

Bestowing Ownership and Utilization of Livestock to Human

« أَوْ لَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ...؟! »
(٧١ تا ٧٣ / يس)

**"Did they not see that We created for them
with Our own hands livestock, which they own?"**

(Holy Quran; Yassin: 71-73.)

What is meant by Saying: Cattle is one of the things that the Hands of God has made it, is that no one participates in their creation and their

creation belongs only to God.

The Phrase: **"Which they own,"** is the conclusion of the Phrase: **"We created for them,"** because it means that we have created animals for the sake of man, and it requires the allocation of animals to humans, and the allocation ultimately leads to ownership. Because the credit property in the society is counted one of the branches of allocation.

**And We have subjected them for their use:
They can ride on them and can eat of their meat!"**

The humiliation of cattle to man means that God has made these animals tame and obedient to humans, (so that a human child can take the halter of a camel, which is perhaps a hundred times heavier than he and has a larger body, and leads him wherever he wants!) This is the same humiliation and the control of the animal by man.

**"And the cattle have other profits for them;
their milk and their wool;
will they not express their thanks?"**

"Profits" are any benefit that a person derives from the hair, fur, wool and skin of an animal and other benefits. The word "drink" means the milk of their animals.

(Almizan: V. 33- P. 175.)

Ownership and Utilization of Livestock

« وَ الْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَ مَنَافِعُ وَ مِنْهَا تَأْكُلُونَ ! »
(٥ تا ٨ / نحل)

**"And the livestock He created them for you, in them is warmth and
benefits, and from them you eat!"**

(Holy Quran; Nahl: 5-8.)

The word "livestock" means camel, cow and sheep, and the word "warmth" apparently refers to heat coming from animals' skin, wool, and

fur, and keep them from the cold.

"Benefits" refers to other uses made of these animals, from their milk, meat, tallow, and other benefits.

**“There is in them a beauty for you when you bring them home for rest
and when you drive them forth to pasture!”**

The word "beauty" here means good scenery when you bring the flock home for comfort from the pasture at sunset. There is also pleasant sight for you when the animals coming out of the stables to go pasture in the morning.

**“And they bear your burdens to towns
which you could not reach except by straining yourselves.
Indeed your Lord is most kind and merciful!”**

The camels and some cows carry human loads to a city that is difficult to reach in the absence of camels and cows, which is difficult for the population, and God created those camels and cows and subjugated them to mankind, to eliminate from humans that difficulty. God has been Merciful and Compassionate to you people.

**“And horses, mules and asses, for you to ride them, and for adornment,
and He Creates what you do not know!”**

(Almizan: V. 24- P. 47.)

Devising Creation of Livestock and their Benefits

﴿وَرِإِنَّ لَكُمْ فِى الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِى بُطُونِهَا...!﴾
(٢١ تا ٢٢ / مؤمنون)

**“And in the livestock are lessons for you.
We give you to drink from what is in its bellies, and you have many
other benefits from them, and of them you eat.**

(Holy Quran; Muminun: 21-22.)

"Lesson-Example" means a Sign with which it can be argued that

God is the Devisor of people's affair and is Merciful to them.

The meaning of what God said: We water you from what is in the abdomen of cattle, is that you drink the milk of those animals. The meaning of “many benefits” is the benefit that human beings take from their wool, hair, fur, skin, and other benefits, and eat from their flesh.

“And you are carried on their backs as you are carried by the ships!”

The meaning of "**And you are carried on their backs,**" is the same as riding a camel, which is done on land, and in contrast, the voyage on the sea, which is done by ship, therefore, the Holy Verse gives the same meaning as the Verse: "**And We have honored the Children of Adam and carried them in the land and the sea.**" (Isra: 77.)

(Almizan: V. 29- P. 35.)

Use of Livestock on Land and Ships at Sea

« الله الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَ مِنْهَا تَأْكُلُونَ !
وَ لَكُمْ فِيهَا مَنَافِعُ وَ لِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ
وَ عَلَيْهَا وَ عَلَى الْفُلْكِ تُحْمَلُونَ! »
(٧٩ تا ٨٠ / غافر)

“It is Allah who created the cattle for you that you may ride some of them, and some of them you eat...!”

(Holy Quran; Ghafir: 79-80.)

God Almighty named cattle among all the things that human beings benefit from in life, and on which the Devising of human beings depends, which means camels, cows, and sheep.

The meaning of this Verse is that - God Almighty created the cattle for you, (and subdued them for you), the purpose of this creation and this subjugation is that you ride on some of them, namely camels, and eat the milk of others, namely cows and sheep.

“And there are numerous uses in them for you!”

That is, you have benefits in them, such as their milk, wool, fur, hair, skin, and other benefits.

“And that over them you may satisfy any need that is in your breasts!”

That is, the other purpose of their creation is to ride on their backs and reach the goals and needs that you have in your mind.

“And you are carried on them and on ships!”

This Phrase is a reference to the means of navigating deserts and seas, which navigate deserts with camels and seas with ships

(Almizan: V. 34- P. 247.)

A Look at Creation of Camel, Sky, Mountains, and Earth

« أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ وَ إِلَى السَّمَاءِ...؟ »
(١٧ تا ٢٠ / غاشية)

**“Do they not observe the camel, to see how she has been created?
and the sky, how it has been raised?”**

(Holy Quran; Ghashiya: 17-20.)

This Holy Verse at first invited the deniers of the Lordship of God Almighty to look carefully at the quality of the camel's creation, how it was created, and how the God Almighty made it from a dead, lifeless, and unconscious ground such a strange figure, the figure that is not only strange in itself, but also its limbs, powers and actions are also strange. This large body is subjugated by human beings, and human beings use its riding, cargo, meat, milk, skin, flesh, and even urine and dung.

Does any wise man allow himself to give a reasonable probability that the camel and its benefits have arisen by themselves and in his creation there was no purpose for man and man has no responsibility for it and other blessings?

If the God Almighty mentions among all the Divine Devising and His Blessings especially His Devising in the creation of the camel, it is from

the point of view that this Surah was revealed in Mecca and is one of the first Surahs that are heard by the Arab people. In Mecca on those days having a camel was one of the pillars of their life.

“And the sky, how it has been raised?”

Why do they not look at the sky, how it is raised and adorned with bright chandeliers such as the sun and the moon and the shining stars, and has placed under it the sphere of air, which is the source of the survival of every living creatures, which without air they could not remain alive?

“And the mountains, how they have been set?”

Why don't they think of the mountains how they stand, and their roots, like nails, have nailed the parts of the earth together, springs and streams flow from its reservoirs, and preserved the mines in its bosom?

“And the earth, how it has been surfaced?”

Why do not they think about the creation of the earth? How it has spread, so that it has become suitable for human habitation, and easy to move in, and all kinds of industrial possessions that humans have, have become possible in it.

Therefore, all the Devising is undoubtedly documented and attributed to God Almighty. He is the Lord of the heavens and the earth and all creatures within them. As a result, the God Almighty is also the Lord of the universe, and it is incumbent upon human beings to submit to His Lordship, and let them know Him Alone in His Lordship, and worship Him Alone.

(Almizan: V. 40- P. 205.)

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.)

This Verse requires man's new study about the food that he eats, with which removes his hunger and guarantees his survival, even though the blessing of food is one of the millions of blessings which the Divine Devising has provided it for the need of human in his life. The God Almighty reminds that if man studies only in this one Blessing, he will see the extent of his Lord's Devising, the Devising that will amaze his mind, then he will understand that to what extent the God Almighty pays attention and cares about the well-being and perseverance of man's affairs, what a precise care and command!

“We poured down water plenteously!”

The Verse in question is a detailed expression of the Devising of God Almighty, how He creates the human food. Of course, this is the initial stage of that detailed Devising, otherwise the thorough and complete expression of the characteristics that are established in the system of food creation and the vast system that is established in all these matters and the intimate relations that are established between each of those matters and between human beings is not a simple thing that can be expressed in a few Verses and is usually beyond the scope and capacity of human expression.

"Sab" (In Arabic) in this Verse means pouring water from a height, and

the meaning here is to send rain on the ground for plants to grow, and it is not unlikely that it includes the flow of springs and streams, because groundwater It is also one of the reserves that is created by rain.

“Then We split the earth into fissures!”

The appearance of this Verse is that the meaning of "splitting" is the splitting of the earth by the sprouts of plants that comes out from the ground.

“And made the grain grow in it!”

"Grain" refers to beans that are consumed in human food, such as wheat, barley, chickpeas, lentils, and the like.

“And vines and vegetables!”

"Vine" means grape, perhaps here it means a grape tree. "Vegetables" also means fresh vegetables that man eats.

“Olives and date palms!

And densely-planted gardens!

Fruits and pastures!

As a sustenance for you and your livestock!”

God Says - We have made the plants and vegetables grow up to be used by you and your cattle.

(Almizan: V. 33- P. 197.)

Kinds of Fruits and Their Utilization

«وَمِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَ رِزْقًا حَسَنًا!»
(نحل / ٦٧)

**“And of the fruits of date palms and vines,
from which you draw wine and goodly provision.**

There are indeed signs in that for a people who apply reason!”

(Holy Quran; Nahl: 67.)

The meaning of the Verse is that - you get something from the fruits of palms and grapes, which is as intoxicating as the wine. And also you get clean and good sustenance such as raisins, juice, and other things that are

considered as food and provision.

This Holy Verse does not want to say that intoxicants are lawful and permissible, and it does not even say that you are doing a good job that you take intoxicants from the mentioned fruits, but also we even may say that it indicates the ugliness of that work. Because the Verse puts getting the wine in contrast with obtaining a good sustenance, so that to understand us the wine is not a good sustenance. In fact, the Holy Verse is not in the position of expressing what is lawful and what is unlawful, it is in the position to count the benefits that human beings derive from these fruits on that day and says that all these benefits are from the Blessings of God, and wants to draw the attentions to the Monotheism.

(Almizan: V. 24- P. 177.)

Human Food and Permission to Use it

«وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ!»
(١٤١ و ١٤٢ / انعام)

**“It is He who produces gardens trellised and without trellises,
and palm-trees and crops of diverse produce...!”**

(Holy Quran; An'am: 141-142.)

The "sleeping tree" is a tree whose branches have been raised by scaffolding and placed one on top of the other, like a grapevine. Therefore, the "sleeping trees" will be the vineyards and grape gardens and the like. The "non-sleeping Gardens," will be gardens whose trees rest on their trunks, not on scaffolds. The fact that God Said: "Plants with different fruits," means that the food and seeds of that field are different, one is wheat and one is barley, one is lentils, and the other is chickpeas. The meaning of similar and dissimilar in the Phrase: "and the olives similar and dissimilar," as it is clear from the context of the Phrase, each of those fruits is similar in terms of taste, shape, color and the like, and so on; also dissimilar.

“Eat of its fruits when it fructifies!”

The Command which is in this Phrase is not a ruling of necessity, but

only conveys permission, because since God had previously mentioned the issue of the creation of the scaffolding gardens, palms, crops, etc., it misunderstood that eating their fruits are forbidden, therefore in such cases the imperative mode is considered permission not mandatory.

In fact, the sense of the word is that -God is the One who created the gardens and the palms and the crops, and commanded you to eat of their fruits, and commanded you to pay the due right when you pick it, and prohibited you from excess and indulgence.

The meaning of right in the Phrase "**And give its due on the day of harvest!**" is the fixed right (zakat) which belongs to the mentioned fruits.

The Holy Verse briefly and vaguely has maintained a right from fruits and grains to the poor, and says that on the day of harvesting grains and picking fruits, the right of the poor should be given! This refers to the ruling of the intellect and in fact the ruling that the intellect signs it, not wants to mention the issue of Zakat.

The meaning of the: "**And do not be wasteful!**" is that in using these fruits and grains, do not exceed the amount that is good and beneficial for your livelihood. It is true that you own it, but you cannot overdo it by eating it and spending it, or use it other than the consumption that God has ordained, for example, spend it in the way of God's sin. Nor can the poor who take from you waste it, for example, squander it. So the Verse is absolute and its address includes all people, whether they are rich or poor.

"Of the cattle some are for burden and some for slaughter!"

"Hamula" means adult cattle and "Farsh" means their young. The Command in the Phrase: "**Eat of what Allah has provided you,**" is also, as in the previous case, only for permission and signing the ruling of reason to its being permissible, and the meaning of what the God Almighty Said: "**And do not follow in Satan's footsteps; he is indeed your manifest enemy,**" is that in this permission that God has legislated for you, do not follow the footsteps of devil, and do not make what is lawful to you unlawful, which this means the same following the footsteps of the devil, that is, changing the permission of God to unlawful prohibition without

knowledge.

(Almizan: V. 35 - P. 256.)

Milk Production in Animals Body

« وَ إِن لَّكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ
نُتَقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَ دَمٍ لَبْنَا خَالِصًا سَائِغًا لِلشَّارِبِينَ! »
(نحل/٦٦)

**“There is indeed a moral for you in the cattle:
We give you to drink of that which is in their bellies
from between intestinal waste and blood,
as pure milk, pleasant to those who drink!”**

(Holy Quran; Nahl: 66.)

For you is in camels and cows and sheep a lesson, it is something that if you respect the lesson and learn it, that is enough for you to obtain lesson and advice.

Then the Holy Quran states that We will water you from what is in their bodies. **“That which is in their bellies from between intestinal waste and blood!”**

The milk of milch animals, which is located at the end of the middle abdomen and two legs, and the blood, which its passage is the arteries and veins and surrounds both of them. If the God Almighty describes the milk running between blood and filth, is for the reason that these three are inside the body in their vicinity, and God has drawn this clean and delicious food out from the middle of the two.

The meaning of the Verse is that We have given you from what is in the womb of animals, the milk that we drew out of their residue and blood, which was not contaminated with either of them, nor the taste and smell of neither of them. It is a refreshing milk for the drinkers.

This is a lesson for the learners and a means to conceive the perfection of the Power and Influence of God's Will, and that He Who keeps the Milk free from the dung and blood is able to resurrect man, although his bones are rotten, and his limbs are lost on the ground.

(Almizan: V. 24 - P. 174.)

Instinctive Honey Production System by Honeybees

« وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَ...! »
(٦٨ و ٦٩ / نحل)

**"Your Lord inspired the bees: Make hives in the mountains,
in the trees and in the trellises!"**

(Holy Quran; Nahl: 68-69.)

The word "Revelation" means a quick reference, which, of course, is always of the kind of word and in terms of code-telling or in the form of sound and abstract of the composition, or by reference and the like. From its usage is evident that it is a kind of inducing meaning obscure to aliens. "Inspiration" is also from Revelation in the sense of inducing meaning in the understanding of the animal through instinct, just as the entry of meaning into the human self through dreams, as well as through temptation, or gesture, all are from Revelation. In the Word of God Almighty, it has been used in all these meanings.

In the Holy Quran it is used in one place in the meaning of inducing comprehension in animals by instinct, and said:

"Your Lord inspired the bees!"

In induction through dream said:

"We inspired Moses' mother!" (Qassass: 7.)

In temptation said in the following Verse:

**"Indeed the devils inspire their friends
to dispute with you!"** (An'am: 121.)

In induction through gesture said:

**"He came out to his people from place of worship
and inspired them to Glorify the Lord
both in the morning and evening!"** (Maryam: 11.)

Another type of Divine Revelation is by speaking to Holy Prophets and Messengers, as God Said:

“It is not possible for any human that Allah should speak to him except through revelation or from behind a curtain, or send a messenger who reveals by His permission whatever He wishes!” (Shura: 51.)

The fact is that the religious etiquette has required such that the Revelation does not apply to anything other than the word that is induced to Holy Prophets and Messengers.

The meaning of what the God Almighty Said: **“Your Lord inspired the bees!”** is that God has inspired the bee through the instinct that He has placed in its body.

The story of the bee and the system it has in its social life, its way of life and its nature is a strange and astonishing thing, and perhaps it was the reason that the God Almighty considering such strange system has changed addressing the Holy Verse from polytheists to the special address of the Holy Messenger of God and Said: "And Your Lord Revealed!"

**“Make hives in the mountains,
in the trees and in the trellises!”**

This is the theme that God Revealed to the bees, and apparently the meaning of **"and in the trellises,"** is the same as where the beehives are placed.

What the God Almighty Stated: **“Then eat of every fruit,”** is in fact a reference to God's address to the bee to eat from all fruits, even though bees do not eat fruits and often sit on flowers, but this interpretation is due to the fact that the food of bee is made from the same raw materials that is in the fruits, which are in bloom and have not yet grown or ripened.

The Almighty God has used the Phrase: **“And follow the path of your Lord submissively,”** as a subordinate to the Command to eat, and this subtraction confirms that the meaning of eating is to take it home, in order to store the honey that has been taken from the fruits. Adding the word: "ways" to "your Lord" is for the reason to indicate that all the works and travels of the bee is done with inspiration.

The Phrase: **“From out of their bellies comes a drink of different color,”** expresses the result of bee's action and struggle in obeying the Command of God Almighty and being tame in obeying Him, and that result is a wine called "honey" comes out of its stomach, which has different colors, white, yellow, dark red and some in black, in which is a cure for most diseases: **“In which there is a cure for the human being!”**

A detailed discussion on the bee, this alert insect whose life is based on a strange social and utopian civilization, that its strangeness and truths cannot be counted, and then a discussion about honey, which it prepares with its persistent struggle, and the properties of honey, all are topics that should be referred to the books that have been written on these issues.

The God Almighty has ended the Verse in question with the Phrase: **“There are indeed Signs in that for a people who apply reason!”** When it comes to the bee and its life, which is full of wonders and minutes, and those exact secrets are not revealed to humans except by thinking, then the life of the bee is a Sign for people who think!

(Almizan: V. 24 - P. 180.)

Producing a Variety of Crops out of Same Soil and Nature

«وَفِي الْأَرْضِ قِطْعٌ مُتَّجِرَاتٌ
وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ!»
(رعد/٤)

**“In the earth are neighboring terrains of diverse kinds
and vineyards, farms, and date palms growing from the same root
and from diverse roots, all irrigated by the same water...!”**

(Holy Quran; Ra'ad: 4.)

There are pieces in the ground that are close to each other and neighbors, whose soil is similar in nature and in which vineyards grow, which is itself a fruit that in terms of shape, color, taste and bigness, smallness, tenderness and goodness are very different. You also get crops that are different in gender and class: The wheat and barley which grow in one place is different from wheat and barley in another place. Dates also

grow, some of them are the same and sprout from the same root, and some of which are not the same, although the earth is one and all drink from the same water, and we gave superiority to some of them for the desirable advantage that were in their attributes.

Now, if one says that these differences are related to the nature that each of them has for themselves or is due to external factors that affect them and give each of them a special shape and color and separate attributes, or the scientists that are proficient in identification of trees and plants and nature describes their properties in detail, each of them is considered to be the result of factors that affect the quality of their evolution and their effects and properties are involved.

In response, we say: It is correct, but we also ask what is the reason of this difference that exists in internal and external factors? What makes these causes different, as a result their effects are different? If someone points to the cause of this difference again, we will ask the cause of the difference of that cause, until he comes to a matter which is common among all physical creatures and the components of which are one by one the same, and it is clear that such a matter which is the same in all beings, cannot be the cause of these differences that we see, so there is no answer except that above all causes is a Cause that has created both the matter of the universe and also has applied in it so many forms and effects, and in other words, there is a Single Cause, having the Consciousness and Will that these differences are documented to His different Wills, and if there were not His different Wills, nothing were distinctive from each other!

Every prudent scientist needs to pay attention and not to neglect the Fact that these Verses, which consider the difference in creation documented to the difference in God's Will, but in the meantime, do not deny the Law of Causality. Since the Will of God Almighty is not like our will an Attribute that affects the Essence and as a result the Essence changes with the change of Wills, but these different Wills are the Attributes of God's Action and are abstracted from the Complete Causes and Causes of Things and its difference does not cause difference in Essence. (According to the Shiites, the Will is an Attribute of action, not an Attribute of Essence.)

(Almizan: V. 22 - P. 173.)

Effect of Water Descent on Nutritional Factors and Survival

«هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَ مِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ!»
(١٢٠ تا ١٢١ / نحل)

**“It is He who sends down water from the sky,
from it you get your drink and from it are sustained the plants
wherein you pasture your herds!”**

(Holy Quran; Nahl: 10-12.)

This Verse refers to a kind of Divine Blessings that are all of the plants that humans and non-humans use for food and enumerates the factors that are involved in their emergence, such as: Darkness of the night and the light of the day, the mass of the sun and the moon and the like.

**“With it He makes the crops grow for you
and olives, date palms, vines, and fruits of all kinds!”**

"Olive" is a famous tree that is called both a tree and its fruit. If of all the fruits, only the names of these few fruits are specified and the rest are addressed to them, it may be because they are often consumed as food. Since in this General Devising, which includes man and animal in the provision of those fruits and plants, there is a proof of the Oneness of God Almighty in Lordship, so the Holy Verse ends with the Phrase: **“There is indeed a Sign in that for a people who reflect!”**

(Almizan: V. 24 - P. 53.)

Equal Growth Factors and Different Effects

«أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا...!»
(٢٧ و ٢٨ / فاطر)

**“Have you not regarded that Allah sends down water from the sky,
with which We produce fruits of diverse hues?”**

(Holy Quran; Fatir: 27-28.)

The God Almighty sends down water from the sky and it rains, and this is the strongest factor for the growth of plants and fruits, but if the appearance of fruits was of the requirements of this rain, all fruits must be in one color, since rainwater is the same, however, we see that they have different colors. This color difference indicates that the Divine Devising is involved in this coloring.

Some scholars has said: "This coloring depends on the difference in the factors effective in which," but it is not a correct opinion, because our question is that where did this difference in factors come from, while all these factors lead to the factor of matter, which is present in all of them? So the difference of the elements from which creatures are composed is itself a proof that there is another Factor beyond matter that leads matter towards the different faces.

Apparently, the meaning of the difference in the color of the fruit is the difference of the color itself, but it requires other differences in terms of taste, smell and properties.

**"And in the mountains are stripes white and red,
of diverse hues, and others pitch black!"**

Do you not see that in some mountains there are white, red and black roads with different colors? These roads are either roads that are located in the mountains and have different colors, or the mountains themselves, which are drawn in the form of lines located on the planet. Some of these mountain ranges are white, some are red and black, and some are multicolored.

**"And of humans and moving creatures and cattle
there are likewise diverse hues!"**

Some humans and animals, like mountains and fruits, come in different colors: some are white, some are red, and some are black.

The word "moving creatures" means any moving thing that moves on the earth.

“Only God's knowledgeable servants fear Him!”

This Holy Phrase explains how and whom take these lessons!

These Signs give their effect, which is the True Faith in God and Fear of Him, in the full sense of the word, only in the knowledgeable Scholars, not in the ignorant. The warning is effective only in Scholars. Fear in the true sense of the word can only be found in Scholars. What is meant by the scholars is the Scholars of God, that is, those who know God Almighty by His names, attributes, and deeds, a complete identification by which their hearts are calmed and the spots of doubt are removed from their souls, and the effects of this removal becomes evident in their actions, their actions become the Truth as their words. The Fear in such a context is the same True Fear, which is followed by internal humility in appearance.

(Almizan: V. 33 - P. 67.)

An Exception in Nature: Fire Made out of Green Tree

«الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ!»
(يس / ٧٩-٨٠)

**“He has created fire for you out of the green tree
from which you can kindle other fires!”**

(Holy Quran; Yassin: 79-80.)

This Holy Verse is an expression for the Phrase: **“Say: He will revive them who produced them the first time,”** and in this context seeks to eliminate the improbability of reviving the dead bone. The infidels objected that how is it possible for something that is dead to come back to life? Even though life and death are contradictory? God by this Verse gives an answer to them that there is no improbability to this, because water and fire are mutually contradictory, however, God has placed fire inside a wet and juicy tree and you ignite the same fire.

The said tree, as it is known among the commentators, is "Markh tree" and the "Afar tree," which are in such a state that whenever they are rubbed against each other, they ignite. In the past, when they wanted to make fire they took a small branch of Markh tree and another piece of Afar tree, although they were green and wet, they put the Afar under the Markh and rubbed together, both of them caught fire by the Permission of God. So reviving the dead is not so stranger than igniting fire from the wet wood, although water and fire are two opposites.

(Almizan: V. 33 - P. 180.)

Prostrate of Plants and Trees to Illustrate their Need

«وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ!»
(٦ / رحمن)

“The plants and trees prostrate before Him!”

(Holy Quran; Rahman: 6.)

They say: "Herb" means any plant that stars, namely, it rises from the ground and has no stem. The word "tree" means plants that have stems.

When the God Almighty Said: The herb and the tree prostrate before God, it means that this prostration is the submission and subjugation of these two creatures towards the Command of God, which rise from the earth by His Command and grow up at His Command, even according to some scholars, they grow within the framework that God has ordained for them. More precisely, the herb and the tree run into veins and roots of earth to absorb the nutrients of the earth and feed on it in the earth's holes, and this is their prostration, because by doing so, they worship God. They prostrate and when they fall to the ground, they express their need for the same source that meets their need, and He is, in fact, the God who raises them.

(Almizan: V. 37 - P. 194.)

Reclamation of Dead Land to Prepare Human Food Sources

«وَايَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ!»
(٣٣ تا ٣٥ / يس)

**“A sign for them is the dead earth, which We revive
and out of it bring forth grain, so they eat of it!”**
(Holy Quran; Yassin: 33-35.)

The God Almighty in this Holy Verse and in the next two Verses mentions one of the Signs and Proofs of God's Lordship, and that Sign is to Devise the food of the people and feed them with grains and fruits such as dates, grapes, etc.

These plant foods (which you have) are from the effects of reviving the dead earth, in which God breathes life and turns what was dead earth into grains and fruits, so that you can use it.

Therefore, in one sense, the Sign is not the earth itself, but is the dead earth, because it is the source of the emergence of these properties and the Devising of the people's food is completed by it. We planted gardens, and in those gardens We split open springs and bubbled waters, so that people might eat the fruit of those gardens.

**“And We made in it gardens of date palms, and grapes,
and We cause springs to gush forth therein!”**

We planted gardens, and in those gardens We split open springs and bubbled waters, so that people might eat the fruit of those gardens.

**“So that they may eat from its fruits,
and what they manufacture with their own hands.
Would they be thankful?”**

- To eat the fruit, the fruit that their own hands did not make it, in order to be our partner in Devising of livelihood, since the creation of fruit and the completion of Devising the food with which is one of the things that belong to Us, without receiving any help from people. So what has happened to them who do not give thanks?

(Almizan: V. 33 - P. 137.)

Resurgence System in Plants

«وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا!»
(نحل / ٦٥)

**“And God Has sent down water from the sky,
so He revives the land with it after its death!”**

(Holy Quran; Nahl: 65.)

The purpose is the earth's grow after autumn and its dormancy in winter, which after the arrival of spring and arrival of spring rains, the roots of plants and their seeds begin to grow and develop after a period of dormancy, and this itself is a life, a type of animal life, although it is a low stage of it. Even today in new scientific issues it has been proved that plants are composed of the germs of life, the same germs that are in the animal, although its form and effect is different with it.

The meaning of what the God Almighty Said: **“In that is a sign for a people who listen,”** is the people who hear and accept the Words that must be accepted, because a wise man, who is in search of Truth, hears something that gives him the possibility of being a Truth, he listens, he learns and he memorizes it completely.

When the story of sending rain and reviving the earth after its death is narrated to a person, who has the talent to accept the Truth, this story is a Sign for him about the issue of Resurrection on the Day of Judgment, and he understands the One Who revived the dead earth He can also revive and Resurrect the human dead.

(Almizan: V. 24 - P. 173.)

Growth and Wilting of Plants

«وَالَّذِي أَخْرَجَ الْمَرْعَىٰ فَجَعَلَهُ غُثَاءً أَحْوَىٰ!»
(٤ و ٥/اعلى)

**“It is He who has caused the grass to grow
then caused it to wither away!”**

(Holy Quran; A'ala: 4-5.)

The word "**grass**" here refers to the pasture the herbivores graze it, and the One Who brings it out from the earth and makes it grow is the Glorious God!

“Then caused it to wither away!”

The word "wither" means plant and debris that floods leave it along the desert, and it means here - as they say - the dry plant. The word "Ahwi" means black, and the purpose of preparing plants for the animal's food and then blackening it, is to present an example of the Lord's Devising and the reasons for God's Lordship, just as creation, modification, predestination and guidance are another examples for it.

(Almizan: V. 40 - P. 185.)

Effects of Divine Mercy in Reviving the Dead Earth

« فَأَنْظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا...! »
(روم / ٥٠)

**“So observe the effects of Allah's mercy:
How He revives the earth after its death!”**

(Holy Quran; Room: 50.)

The word "effect" means a remnant that remains after something has left, and lets every viewer know that such a thing has been here before.

The meaning of God's Mercy is a rain that falls from the clouds, the clouds that are spread by the winds and their effects are anything that engender and come about through them, such as plants, trees, and fruits, which are the effects of rain, are also the effects of life of earth after its death.

Therefore, the God Almighty Said in the Verse: Look at the effects of God's Mercy, how He revives the earth after its death. In this Phrase God called rain the Mercy of God and called the procedure of reviving the earth after its death as effects of His Mercy. So the reviving of the earth after its death is one of the effects of God's Mercy, and the plants, trees, and fruits

are among the effects of the earth's reviving, although they themselves are also effects of Mercy and Devising, and is a Divine Devising, which results from the creation of wind and rain.

What is meant by the Phrase: "**Indeed He is the reviver of the dead,**" is to understand us that the Resurrection of the human dead is the same of reviving the dead earth, because in both there is death, which is the removal of the effects of life from something, and the life is also something that after removal of the effects of life from it begins again to find the effects of life. The earth finds the effect of life in the spring, so in the spring God revives the dead earth. The life of man and animal is also like the life of the earth, nothing else.

When we see that the God Almighty can resurrect one of the same things after death, why not say that He can resurrect the other two after death? When we see the resurrected dead earth and plant, we must immediately accept that He can resurrect animals and humans.

(Almizan: V. 23 - P. 11 = N.16-33.)

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

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

**"Allah made you grow from the earth,
with a vegetable growth!"**

(Holy Quran; Nooh: 17-18.)

- The God Almighty, make you grow from the earth, a vegetal growth. This Phrase is in the position of expressing a Truth, not trying to use a metaphor. Because the creation of man ultimately leads to the earthly elements, and in short it is the earthly elements that are specially combined and turned into food and eaten by their parents and fertilized in their temperament. After being transferred from the back of the fathers to the womb of the mothers and growing in the womb, which is also by the same nutrients, he becomes a human being and is born. This is the Truth of the

plant. So the Phrase in question is in the position of expressing this fact, not that God wanted to use metaphor and simile.

**“Then He makes you return to it,
and He will bring you forth without fail!”**

To return to earth means to cause you die and bury you in the grave. The meaning of raising is that God will bring you out of the grave on the Day of Judgment for punishment or reward. This refers to the fact that your return to the earth and bringing you out is in fact an act. The "restoration" has the aspect of prelude to "bring out," and man in two cases of restoration and bringing out is in one world, it is the world of Truth, just as in the world he was in the world of pride and vanity.

(Almizan: V. 39 - P. 179. = 20/37)

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 وَ إِذَا...!»
(٧ تا ١٤ /مرسلات)

"So when the stars are blotted out, and...!"

(Holy Quran; Mursalat: 7-14.)

These Verses represent the Promised Day which the God Almighty has announced its occurrence and Said: "What you were promised will come true!"

The God Almighty introduces the Promised Day by mentioning the events that take place in it and which require the extinction of the human world and the cessation of the world system, such as: The darkening of the stars, the splitting of the earth, the disintegration of the mountains, and the transformation of the world system into another system. These Signs have been repeated in many Surahs of the Holy Quran, especially in the small Surahs of Quran, such as: Surah Naba, Naziat, Takwir, Infitar, Inshiqaq, Fajr, Zalzala, Qaria, and others.

This meaning is evident from the statements of the Book and Tradition that the system of life in all its aspects in the Hereafter is not the system that it has in this world, because the House of the Hereafter is the Eternal House, so, when the God Almighty explains and defines the Universe of Resurrection and its punishment and reward with its preliminaries, and points out that the Sign of it is the dismantling of the world fixture, the destruction of the foundation of its earth, the shattering of its mountains, the tearing of its sky, the plunge of its astronomy, and so on, such as limiting the limits of one system to another system by the fall of the ruling regime.

“On that day, the light of the stars and other effects of it will disappear.”

“On the day when the sky is torn.”

“The day when the mountains are uprooted and destroyed.”

“For what day are these matters delayed, in short, on what day it happens?”

These things are delayed for the "Day of the Separation!" The meaning the day of the separation is the Day of Judgment, in which the God Almighty makes the Final Judge between the creatures!

- “How do you know what the "Day of the Separation!" is?”

(Almizan: V. 39 - P. 392. = 20 - 232.)

Readiness to Meet "Day of Separation" by Blowing the Trumpet

«لَنْ يَوْمَ الْفُصْلِ كَانَ مِيقَاتَا
يَوْمَ يُنْفَخُ فِي الصُّورِ قَتَاتُونَ أَفْوَاجَا
وَ فَتَحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابَا
وَ سُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابَا!»
(١٩ و ٢٠ / نبأ)

“But verily, the Day of Separation is a Promised Day!”

(Holy Quran; Naba: 19-20.)

Indeed, the "Day of Separation," which its news is a great news, had been determined in the Knowledge of God! The day when God created the heavens and the earth and ruled the current system to govern in it, from that day on, He set a time for the material system of the world, which with the expiration of that time, the life of the material world will end. Because God Almighty knew that this universe would not end except its ending in the Day of Separation, since He Himself had created the world, He knew that if He wanted to create it, following it, He would have to establish the Day of Resurrection.

“The day when the Trumpet is blown and you come in crowds!”

"Crowds" means a population that passes us quickly. It is as if the

Verse in question also has a look to the Verse: **"On the day when We call every nation with their leaders!"** (Isra: 71,) which also indicates that on the Day of Judgment the people will come in groups and crowds.

"And the sky will be opened as if turned into gates!"

When the gates of heaven are opened, the human world is forcibly connected to the world of Angels.

"And the mountains will be set in motion and they look like mirage!"

Anything without reality that seems to be reality it is called a "mirage." Perhaps the meaning of the Verse is that when the mountains begin to move, it turns out that they were a mirage.

Explaining: Moving the mountains and dismantling them will naturally lead to the losing their original shape and dispersing its components, as in the several places of the Holy Quran the God Almighty refers to the earthquake of the Day of Resurrection and explains its effects, He also gives information about the mountains and Says:

"And the mountains move with an awful motion!" (Tur: 10.)

"And the earth and the mountains are lifted and levelled with a single leveling!" (Haqqa: 14,)

and also Says:

"The mountains will be as scattered hills!" (Muzzammil: 14,)

and Says:

"Mountains will be like the carded wool!" (Qari'a: 5,)

and also Says:

"The mountains will be strangely torn!" (Qari'a: 5,)

and also Said:

"And when the mountains are scattered like dust!" (Mursalat: 10.)

So, causing the mountains to move and crushing them at once will eventually lead to shattering into bits, scattering, making them like dunes of shifting sand and as carded wool, but what does it mean by exposing it

as a mirage? What does it have to do with launching it? Certainly a mirage, that in the sense it looks like a glowing water, has nothing to do with launching the mountains.

Yes, it can be said that when the mountains were set up and in the end its truth was invalidated and nothing was left in the form of a mountain, in fact it was the mountain which really had a very large and powerful mass, nothing could move it, by launching and becoming void, it will become a mirage, empty of truth, so on this basis we can say: **“And the mountains will be set moving and become a mirage!”** (Naba: 20,) since the God Almighty has used the same statement about the destroyed tribes in the Verse: **“We made them stories!”** (Saba: 19.)

So this Verse is similar to the following Verse, which says: **“And you see the mountains, which you suppose are stationary, while they drift like passing clouds!”** (Naml: 85,) that is the attribute of the earthquake of the Day of Judgment, and it is similar to the Verse in question.

(Almizan: V. 39 - P. 430 = 20 - 268.)

Concept of World End Hour, the Date without Time

«يَسْئَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِيهَا...؟»
(٤٢ - ٤٦ / نازعات)

“They ask you:

When will be the Appointed Hour of the Judgement Day?

But what knowledge do you have about it to say anything?

Only your Lord has the knowledge of the final destination!

You are a Warner only for those who fear the Day of Resurrection!”

(Holy Quran; Nazi'at: 42-46.)

In these four Verses, the God Almighty referred to the objection of the polytheists about the Day of Resurrection and rejected it, explaining that the knowledge of it is with God, and no one can have anything about it. The God Almighty has dedicated its knowledge only for Himself.

The question of the deniers of the Resurrection was that when will it be proven and established, and in short, when will the Resurrection take place?

“But what knowledge do you have about it to say anything?”

The meaning of the above Verse is: What you want to understand by remembering so much about the time of the Day of Judgment? In short, you cannot gain any knowledge to its occurrence date by multiplicity of mentions! It is also possible that the word "mention" in case of Resurrection means the presence of the Truth of the meaning of Resurrection in the heart, if so, the meaning of the Verse will be that you cannot find any knowledge to the Truth of Resurrection and its characteristics, except when you find surrounding on its time.

“Only your Lord has the knowledge of the final destination!”

You cannot know the time of it, because the end of it is to your Lord, so no one knows its Truth and its Attributes, including the Determination of its Time, except your Lord!

It is not also unlikely - and God is All-knowing - that this Verse will be in the position of stating the "Cause" and say: The hour will not rise except with the destruction of things, the fall of Causes, and the Emergence of the Fact that there is no Kingdom but for the Unique and Preponderant God, so, that Day is not documented and attributed except for the God Almighty. Not any cause is presumed to be really a mediator between God and the rise of the Resurrection, and consequently the Time, which is a cause for itself in this world, cannot be a mediator. So the Day of Judgment is not really a "Matter of Time" - not that it is possible but the God Almighty has not set its time. That is why we see that in the Word of God Almighty there is no mention of delimiting for that Day, only this demarcating has been mentioned that the Day of Judgment will arise with the extinction of this universe, and Said in this regard that: **“And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon!”** (Zumar: 68.) In this sense, there are other Verses that warn of the destruction of the world or warn that the earth and

the sky will change into another earth and sky, and the stars will fall. There are more other Verses like these.

If there is a delimiting, it is a kind of simile and allegory, such as the following Verse which says: **"Their situation is such that when they see the Day of Resurrection, it is as if they did not delay except for a night or a night and a day after that."** (Naziat: 46.) Then the God Almighty States the Truth in the following Verse and Says: **"And those who were given knowledge and faith will say in reply: No, on account of God you delayed from the day you died until the Day of Judgment, and this is the Day of Judgment!"** (56 / Room: 56.)

It is referred to the said issue in some places of the Word of God Almighty, and those are the places that announce the Day of Resurrection which does not come but in sudden way and without prior notice, such as the following Verse which says: **"The Day of Resurrection is heavy in the heavens and the earth, and it does not come to you except suddenly. People ask you about its time, as if you know its time, say its knowledge is only with God Almighty, but most people do not know."** (A'arf: 187.)

**"When the disbelievers see the Day of Judgement,
it will seem to them that they have not stayed in this world, but Only a
night or a night and the following morning of it!"**

(Nazi'at: 46.)

This Phrase expresses the imminence of the Day of Judgment in the form of an allegory and says: The nearness of the Day of Judgment to their worldly life when they see that Day, is the example of one who becomes alive after spending one night or one half a day from his death.... In short, they feel the distance between death and Resurrection as a period of time in relation to the previous days and nights of their lives, a time as one night or one noon.

From what has been said, it has become clear that the word "delay" refers to the delay in the period of time between the life of the world and the day of Resurrection, during which they rested in the graves, because the

total life of the world is taken into account.

(Almizan: V. 40 - P. 42. = 20 - 266.)

Signs of the End of the World

«إِذَا الشَّمْسُ كُوِّرَتْ
وَ إِذَا النُّجُومُ انْكَدَرَتْ
وَ إِذَا الْجِبَالُ سُيِّرَتْ...!»
(١- ١٤ / تكوير)

“When the sun is wound up...!”

(Holy Quran; Takwir: 1-14.)

The word "wound up" means to wrap something and shape it into a sphere, such as wrapping a turban over the head. Perhaps the shape of the sun is a metaphor for the darkness surrounding the sun's mass.

“When the stars scatter!”

"Scatter" means fall. The meaning of this Verse is that on that day the stars will fall, as the Verse: **“When the stars are scattered!”** (Infitar: 2,) conveys the same meaning. Of course, it may also be due to turbidity and darkness, and it means that the stars will be dim on that Day.

“When the mountains are set moving!”

On the Day when, by the magnitude of the earthquake, those mountains rise and crumble and scatter dust and become a mirage empty of (the truth of being mountain). These are all interpretations given in the Holy Quran about the condition of the mountains on that Day.

“When the pregnant camels are neglected! “

"The "pregnant camel" that has been pregnant for ten months and Arabs call it Ushra until she gives birth to her baby. Most often, they may call it Ushra after giving birth, because such a camel is considered one of the most exquisite Arab property. Neglecting such a precious property on that Day by Arabs without any shepherd or herdsman to protect it, is an indication to this sense that the same precious property that the people of

the world quarreled to get it, will remain ownerless that Day and there is no one to use it. Because the people are so busy on that Day that they do not remember anything else, as the God Almighty Said in another Verse: **"That day each of them will have a task to keep him preoccupied!"** (Abass: 37.)

"When the wild beasts are mustered!"

"Wild" means an animal that never gets along with humans, such as savages and the like. The appearance of the Verse is that the savages will be gathered like humans on the Day of Judgment. What is the situation of the savages after being gathered and what happens to them, there is no mention in the Word of God Almighty and in the reliable narrations. Some scholars said gathering of savages is not related to the Day of Resurrection, but it is one of the Signs of pre-Resurrection, that due to the successive earthquakes all the savages jumped out of their caves.

"When the seas are set afire!"

Firing the seas has been interpreted in two meanings. One is to light a sea of fire and the second is to fill the seas with fire. The meaning of the Verse according to the first interpretation is that on the Day of Judgment the seas will be kindled with fire. According to the second interpretation, the seas become full of fire!

"When the sky is stripped off!"

The word "stripped off" means to root out something that hardly is clasped to something else, and forcibly it is hard to pull it out. The above Verse is inevitably conforming to the following Verses:

**"And the heavens will be rolled up [like a roll of writing Paper]
in the Hand of His Power!"** (Zumar: 67.)

**"And on the Day that the sky and the clouds will be rent asunder
and Angels shall be sent down in ranks!"** (Furqan: 25.)

(Almizan: V. 40 - P. 79. = 20 - 348.)

How the Event of Resurrection Happens?

«إِذَا وَقَعَتِ الْوَاقِعَةُ...!»
(١ تا ٦ / واقعه)

“When the Event comes to pass!”

(Holy Quran; Vaqia: 1-6.)

The Surah "Event" describes the event of the Great Resurrection in which people are resurrected. First, the Verses mention some of its horrific events, events closer to human worldly life and closer to the earth in which the man has lived, and says: The situation and state of the earth will be inverted. The earth goes up and down and upside down, a very big earthquake destroys the terrain of the mountains and makes them dust...!

The meaning of the "Event" in the captioned Verse is "the Event of Resurrection." If it is mentioned here absolutely without any expression, and only Said: **“When the Event comes to pass,”** it was to understand that the Event of the Day of Resurrection is so known that the listener knows it well, and that is why they have said basically the word "Event" is one of the names of the Day of Resurrection, which the Holy Quran has given this name, as well as other names such as: "Haqqa - Besieger", "Qaria – Catastrophe," and "Ghashiya - Enveloper."

“The event about which there is no lie!”

There is no lie in the occurrence and realization of the Resurrection. There is no factor that requires the resurrection being a lie and makes it a lie.

“It is the Day that will cause some people to be disgraced and some to be exalted!”

Why it is called that the Resurrection is lowering and raising, the reason is that the resurrection overturns the system of the universe, for example, the inner hearts that were hidden in the world, it changes them as evident, and the effects of the causes that were apparent in the world and everyone knew what effect water and fire have, will be hidden in the Resurrection. That is, the causes completely give up their effects. The running relationships between causes and effects will completely be

ceased.

“The earth will be shaken by the most severe shake!”

The "most severe shake" refers the earthquake of the Day of Resurrection, that the God Almighty has described it as very great in the Verse: **"Indeed the quake of the Hour is a terrible thing!"** (Hajj: 1,) and in the above Verse by describing it as "most severe" showed its greatness - since the earth suffers an earthquake whose intensity is indescribable.

**“And mountains will be crashed and turned into dust!
And the dust will become scattered particles in the air!”**

In this Verse the God Almighty describes the situation of mountains on the Day of Resurrection that the mountains will be crashed and beaten to the level that they turn into particles like flour. In fact, the crash of mountains in this Verse gives the same meaning that the "set moving," gives in the Verse **"And the mountains will be set moving and become a mirage!"** (Nab'a: 20,) and then dust will be scattered in space.

(Almizan: V. 37 - P. 234.= 19 - 194.)

Natural Changes at the End of the World

«وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ...!»
(نمل / ٨٨)

“And you see the mountains, which you suppose are stationary, while they drift like passing clouds!

The handiwork of Allah who has made everything faultless.

He is indeed well Aware of what you do!”

(Holy Quran; Naml: 88.)

This Holy Verse is in the context of the Verses of the Day of Judgment and describes some of the events of that day, of the mountains that are set moving and the Holy Quran has informed about this issue in another place: **"And the mountains will be set moving and become a mirage!"** (Naba: 20,) and also reported it in other similar cases.

So, when the God Almighty Says: **"And you see the mountains...,"** it is addressed to the Messenger of God, and the Purpose is to portray the event, as it is in the Verse: **"You see people drunk"** (Hajj: 2,) that here also embodies the state of people in it, not that you see them now, but if you saw them, what was visible of their condition would seem that they were drunk.

"You suppose they are stationary," means that you see the mountains and think that they are solid, but considering the two Phrases together you will find that the mountains on that day (which you think are solid today) are moving as the clouds move.

"The Handiwork of Allah who has made everything faultless!"

In this Phrase, there is an implication and a hint that this Craft and this Action from God Almighty is the destruction of the world, but because it follows its completion and requires the perfection of its system, He called the destruction as creation. A System in which everything reaches its final degree of perfection, the perfection which, if it is the perfection of happiness or is the perfection of misery had already provided the ground for both of them, hence called the destruction as creation, because this is the creation of God, the creation that made everything perfect. So the God Almighty does not divest whatever He has perfected it, and does not dominate corruption over what He has corrected. Thus if the God Almighty destroys the world, it is in order to repair the Hereafter.

(Almizan: V. 30 - P. 352.= 15 - 574.)

Changes in Celestial Bodies, Conversion in Natural Elements

«الْحَاقَّةُ!
مَا الْحَاقَّةُ
وَمَا أُدْرِيكَ مَا الْحَاقَّةُ...!»
(٤ - ١٢ / حاقه)

"The Besieger!

What is the Besieger?!
What will show you what is the Besieger?"

(Holy Quran; Haqqa: 1-12.)

The word "Besieger" refers to the Day of Judgment. The word "Catastrophe/Beater" is also one of the names of the Resurrection, and the reason that they called it "Beater" it crushes the heavens and the earth and turns it into another heaven and earth, sets the mountains moving, dims the light of sun, darkens the moon, and casts down the stars, and all things are upset by the Power of God, which the Holy Quran speaks of them all.

This Verse and the next Verse up to nine Verses, although it seeks to give a brief account of the History of Noah, Aad, Thamud and Pharaoh and the pagans before him and the sinful towns that were overturned and destructed, but in fact wants to give some descriptions of the Resurrection.

The outcome of the meaning of this Verse is that the Day of Resurrection is the same Day that has beaten Thamud, Aad, Pharaoh, and pagans before him, the inhabitants of the overturned city, and the people of Noah, that denied him, so the God Almighty took them with a severe retribution and destroyed them with the torment of extinction.

(Almizan: V. 39 - P. 69.= 19 - 653.)

Chapter Two

BLOW OF TRUMPET, BEGINNIN THE END

Blow of Trumpet, World Situation after it.

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

“When the Trumpet is blown with a single blast!”

(Holy Quran; Haqqa: 13-17.)

The interpretation of blowing in trumpet is an indication to the issue of Resurrection. The blowing of the trumpet is also an indication of preparing the people to set in judgment and accounting. If the God Almighty described it as a “Single blow,” it means that it is a certain issue, its Decree is issued, therefore it is not an uncertain matter, so there is no need to repeat the Blowing, What comes to mind from the context of the Verses is that the meaning of this Single Blow is the Second Blowing, with which the dead are Resurrected.

**“And the earth and the mountains are lifted and levelled
with a single leveling!”**

The meaning of "leveling" here is to pound hard, so that what is pounded is crushed and broken into small pieces. The meaning of carrying the earth and the mountains is that the Divine Power surrounds them. If referred to the "Single Leveling," it was to refer to the speed of crushing, and to make it clear that the crushing of mountains and land does not need to be pounded a second time.

“Then, on that day, will the Imminent Hour befall!”

On such a day, the Resurrection will take place.

“And the sky will be split open for it will be frail that day!”

The word "split" when is used in everything, it means to separate a part of it, and the word "frail" means weakness, and literally means the tearing of leather and clothes and the like.

It is also possible that the Holy Verse means as the following Verse, which says: **“Upon the day that heaven is split asunder with the clouds and the Angels arisen down in majesty!”** (Furqan: 25.)

(Almizan: V. 39 - P. 107 = 19 - 663.)

Blow of Trumpet, Illumination of Earth by the Light of God

«وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ
إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى...!»
(٦٨ و ٦٩ / زمر)

**“And the Trumpet will be blown,
and whoever is in the heavens will swoon and whoever is on the earth,
except whomever Allah wishes.**

**Then it will be blown a second time,
they will rise up, looking on!”**

(Holy Quran; Zumar: 68 - 69.)

The appearance of what is Stated in the Word of God Almighty in the meaning of blowing the trumpets is that this blowing takes place twice, once for all living things to die together and once for all the dead to be resurrected.

The Phrase: **"Except whomever Allah wishes,"** is an exception from the people of the heavens and the earth. The meaning of the Phrase: **“Then it will be blown a second time, they will rise up, looking on!”** That is, another breath is blown, which suddenly everyone rises from the graves and waits, until an order arrives or what will be dealt with them, or the meaning is that they rise and look stunned.

**“And the earth will shine with the Light of its Lord,
and the record will be proclaimed,**

**and the prophets and the witnesses will be brought forth;
and it will then be judged between them with truth,
and they will not be wronged!"**

The shining of the earth means its illumination. What seems to us - and God knows best - is that it is not unlikely that the illumination of the earth by the light of its Lord will be one of the characteristics of the Day of Judgment, such as: Removal of the veils, appearance of the truth of things, emergence of the reality of deeds - of good or evil, obedience or sin, right or wrong - so that the observers see the truth of every action. Because the illumination of everything is its appearance by light, and there is no doubt that the Revealer of that Day is the God Almighty, because any other cause other than God is invalid on that Day, so the objects in that Day become enlightened with the light that obtained from the God Almighty.

Although this illumination is general and includes all beings and is not specific to the earth, but since the purpose is to express the state of the earth and the people of the earth on that Day, so the Verse spoke only of the illumination of the earth. What is meant by the earth is at the same time the earth and the creatures in it and its belongings.

The above meaning, which we pointed out, is used from the Verses of the Word of God Almighty as follows:

"You were certainly oblivious of this. We have removed your veil from you, and so your sight is acute today!"

(Qaf: 22.)

"The day when every soul will find present whatever good it has done; and as to whatever evil it has done...!"

(Ale-Imran: 30.)

"On that day she (the Earth) will relate her chronicles!

For her Lord will have inspired her!"

On that day, mankind will issue forth in various groups to be shown their deeds! So whoever does an atom's weight of good will see it!

And whoever does an atom's weight of evil will see it!"

(Zalzala: 4-8.)

As well as, many other Verses that indicate the emergence of the deeds, the incarnation and attestation of the organs of the human body, and the like.

(Almizan: V. 34 - P. 145 = 17 - 443.)

Blow of Trumpet, and Situation of Creatures on World's End

« وَ يَوْمَ يُنْفَخُ فِي الصُّورِ
فَفَزَعَ مَنْ فِي السَّمَوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ
وَ كُلُّ أَتَوُّهُ دَاخِرِينَ! »
(نمل/٨٧)

**“Everyone in the heavens and earth will be terrified
on the day when the trumpet will be sounded
except those whom God will save.
Everyone will humbly come into the presence of God!”**
(Holy Quran; Naml: 87.)

The word "blowing the trumpet" is an indication to announcing to a large crowd, like an army, something that everyone should do, such as being present or moving at a certain day and hour, or the like. The word "terrified" means the fear and hatred that touches man from a hateful view.

Some have said: The meaning of this blowing of trumpet is the second blowing, with which the spirit is blown into the bodies and all are arisen for the Final Judgment.

Others have said: It refers to the first blowing, with which all the living die.

It is not unlikely that the meaning of blowing in trumpet, in this case, is absolute blowing, whether with which they die or with the blowing they are resurrected. For whatever blowing is, it is one of the characteristics of the Day of Judgment. The fact that some are terrified and some are in safety, and the mountains are set in motion, is all one of the properties of the first blowing, and the case that people will go in Presence of God with humiliation is one of the properties of the second blowing.

The God Almighty has exempted from the ruling of public disaster, which includes all beings in the heavens and the earth, some of His servants.

Apparently the meaning of the Phrase: **"Everyone will humbly come into the presence of God,"** is that all the beings having consciousness in the heavens and the earth, even those who are exempted from the ruling of horror and disaster, whether they or others, all appear before the Almighty God.

(Almizan: V. 30 - P. 350 = 15 - 573.)

Concept of "The Greatest Horror" on Blowing Trumpet

« لا يَحْزُنُهُمُ الْفَرَعُ الْأَكْبَرُ...! »
(١٠٣ / انبياء)

"The Great Terror will not upset them...!"

(Holy Quran; Anbiya: 103.)

The word **"Great Terror"** means the greatest fear, which the God Almighty has announced that such fear occurs when the trumpets are blown, and has Said in other Verse: **"Everyone in the heavens and earth will be terrified on the day when the trumpet will be sounded!"**

(Almizan: V. 28 - P. 183 = 14 - 463.)

State of People at the End of World

« فَإِذَا جَاءَتِ الصَّاخَّةُ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ...! »
(٤٢ - ٤٣ / عبس)

"So when the deafening Cry comes...!"

(Holy Quran; Abass: 42-43.)

The word "Deafening Cry" means a loud shout that deafens the ears by its intensity, and it means blowing the trumpet.

"The day when a man will evade his brother!

His mother and his father!

His spouse and his sons!"

This Verse refers to the intensity of the Day of Judgment. The intensity of that day is so great that the man runs away from his relatives, who one day could not bear their separation and considered them as his helper in life and always took refuge in them, today runs away from all of them, for the fact that the intensity surrounds it so much that it does not allow a person to remember anything and anyone and pay attention to others, while the other, whoever he wants to be. Yes, calamity and disaster, when it is great and intensifies and overcomes a person, it attracts the person to such an extent that it dissuades him from any other thought and effort.

The reason for this meaning is the next Verse which says:

"That day each of them will have a task to keep him preoccupied!"

There is enough trouble for each of them that does not let them think of anything else.

**"That day some faces will be bright!
Laughing and joyous!"**

This Verse states that on that day the people will be divided into two groups, one part of them are the people of happiness, and the other part the people of Misery, and points out that each of these two tribes is known by their faces and appearances. The prosperous people have bright and radiant faces, from which joy and anticipation of a happy future are evident, they are happy to see their home, which will soon be moved there.

"And some faces on that day will be covered with dust!

Overcast with gloom!

It is they who are the faithless, the vicious!"

The word "dust" and turbidity means the appearance and sign of sorrow. **"Overcast with gloom!** - Darkness and blackness are sitting on those faces." In these four Verses, the God Almighty has expressed the condition of two tribes by expressing their faces, because the face is the mirror of the heart, there is both inner joy and sorrow. **"They are the**

faithless, the vicious!” This group has the both traits of disbelief and immorality. Disbelief which is the job of heart, and immorality which is the job of body and means ugly sins.

(Almizan: V. 40 - P. 73 = 20 - 343.)

Hard Day, Summon for Reckoning

« فَإِذَا نُقِرَ فِي النَّاقُورِ فَذَلِكَ يَوْمٌ يَوْمٌ عَسِيرٌ...! »
(٨ / مدثر)

**“When the Trumpet will be sounded!
That day will be a day of hardship!”**

(Holy Quran; Mudathir: 8.)

"Sounding the Trumpet" is an allusion to raising the dead in the Resurrection and summoning them for reckoning.

**“Not at all easy for the faithless!
Leave Me to deal with him whom I created alone!”**

The above Verse refers to the time of Blowing in Trumpet and it is not unlikely that the word "Day" means the day when the creatures return to God for reckoning and punishment or reward. In this case the meaning is as follows: "The time of Blowing in Trumpet is a very difficult time for disbelievers, on the day when the creatures return to God!"

(Almizan: V. 39 - P. 275 = 20 - 133.)

Speed, Horror, and Magnitude of the End of World

« يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتَّبَعَهَا الرَّادِفَةُ...! »
(٦ - ١٤ / نازعات)

**“The Day of Resurrection, is when the earth will shake drastically
Following the First sound of The Trumpet!
And when the Second blowing of The Trumpet is done!”**

(Holy Quran; Naziat: 6-14.)

The word "drastic shake" has been interpreted in great cries in which

there is shake and anxiety, then is followed by repeated cries, as a result, these two Verses refers to the two blows of trumpet. The following two Verses also refer to them: **"And the Trumpet will be blown, and whoever is in the heavens will swoon and whoever is on the earth, except whomever Allah wishes! Then it will be blown a second time, they will rise up, looking on!"** (Zumar: 68 - 69.)

**"Hearts will be trembling on that day!
Bearing a humbled look!"**

What is meant by hearts in such cases, to which perceptual attributes such as knowledge, fear, hope, and the like are attributed, is the human "Self." If the God Almighty attributes humility to eyes, even though humility is from the state of the heart, it is because the apparent effect of humility is evident in the eyes more than other organs.

"They will say: Are we being returned to our earlier state?"

The deniers of the Resurrection say: Do we really return to the first state of life after death?

"After we have become bones and dust?"

When it is strange to be revived after death, it is much strange with the decay of bones and the disintegration of parts.

"They have said: Such a resurrection will certainly be a great loss!"

This return - that is, the return after death to life - is a return that is detrimental to its owner.

**"But their return will happen following a Single Outcry!
Whereupon they get up!"**

The word "outcry" means to reject someone with shout and holler, and if the second blow is called "agony," it was because with this shout, man is transferred from the world of death to the world of life and from the depth of the earth to the surface of earth.

The meaning of the Verse is: It is not difficult for Us to resurrect them after death, and bring them back to life, because their return is

nothing more than a single shout, as soon as that shout is done, suddenly all are alive and lie down on the even ground or a ground without water and grass, even though one minute ago they were dead in the belly of the earth. So the two Verses in question are in the meaning of the following Verse which says: **"The matter of the Hour is just like the twinkling of an eye, or] even [swifter. "** (Nahl: 77.)

(Almizan: V. 40 - P. 21 = 20 - 299.)

"The Dominant Event" and the Devising of the End of World

«فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى!»
(نازعات / ٣٤)

"When the Greatest Catastrophe befalls!"

(Holy Quran; Naziat: 34.)

The word "Catastrophe" means a big and prevailing calamity. Every calamity and disaster that human beings are unable to repel is called Catastrophe.

According to the book Maj'ma, the great "Catastrophe" is the Resurrection, because the Resurrection is an event that is higher than any other events and prevails over any event. This is why the Resurrection is called the Great Event. Because the God Almighty did not mention that from what great event the Resurrection is greater? He absolutely stated that it is the Greater, and it becomes clear that there is no greater event than it.

According the above Verse the event of Resurrection is one of the necessities and requirements of the creation of the heavens and the earth and the Running Devising within them.

(Almizan: V. 40 - P. 34 = 20 - 309.)

Chapter Three

LIFE END FOR HEAVENS AND EARTH

End of Termed-Life for Moon and Sun

«وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى...!»
(٢ / رعد)

**“And He disposed the sun and the moon,
each moving for a specified term!”**

(Holy Quran; Ra’ad: 2.)

“Each moving for a specified term,” means each of the sun and the moon flow to a certain time, and will stop when it reaches the end of its term. It is possible, but it is also preferable to say that, the ruling includes all the heavens and the sun and the moon, because the rule of flow and travel is a general rule to which all these objects are doomed.

The Devising of the affairs of the universe also means to organize its components in the best and strongest order, so that everything is directed towards the end of its purpose, and this is the last perfection that belongs to it and the final degree and definite term to which it has been dispatched, and so on, to regulate it in a general and universal order, so that the whole universe realizes its general purpose, which is to return to God, and consequently after the world ended, the Hereafter appears.

(Almizan: V. 22 - P. 167 = 11 - 394.)

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

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

**“The day when the earth and the mountains will quake,
and the mountains will be like dunes of shifting sand!”**

(Holy Quran; Muzzammil: 14.)

The “dunes of shifting sand,” means that when the mountains’ roots shake, it falls from above.

**“And wherein the sky will be rent apart?
His promise is bound to be fulfilled!”**

This Verse refers to the intensity of the Day of Judgment. The meaning of the Verse is that the sky will be split on that Day or because of the intensity of that Day.

By the Phrase: **“His promise is bound to be fulfilled,”** the God Almighty wants to make a new point, and that is the God's Promise is due to fulfil. If He attributed the word "Promise" to God Almighty, perhaps it was to point out that there is no one other than God Who has the Authority to make such a threat.

**“But when the eyes are dazzled!
And the moon is eclipsed!
And the sun and the moon are brought together!”**
(Qiyamat: 7-9.)

In this Verse, some of the Signs of the Day of Judgment are mentioned. The meaning of the Verse is: The Day when the eyes stare out of dread, the moon becomes dark, and the sun and moon come together.

(Almizan: V. 39 - P. 244 and 315 = 20 – 105 and 20- 166.)

Situation of Heaven and Earth at the End of the World

«إِذَا السَّمَاءُ انشَقَّتْ... وَ إِذَا الْأَرْضُ مُدَّتْ، وَ أَلْقَتْ مَا فِيهَا وَ تَخَلَّتْ!»
(١ تا ٥ / انشقاق)

**“When the sky is split open!
And gives ear to its Lord as it should!
When the earth is spread out!
And throws out what is in it, emptying itself!”**
(Holy Quran; Inshiqaq: 1-5.)

When the heavens are rent asunder, man will meet his Lord, and his

Lord will recompense him according to what he has done.

The splitting of the sky means its disintegration, and this is one of the preliminaries of the Day of Resurrection, as well as the "spread out the earth" mentioned in the third Verse, and the other signs mentioned both in this Surah and other Verses of the Holy Word of God, such as darkening of sun, gathering of the sun and the moon, the collapse of the stars, and the like.

“And gives ear to its Lord as it should!”

The above Phrase means that heaven becomes factual and deserving in hearing and obeying God's Commands.

“When the earth is spread out!”

Apparently, the stretching of the earth means its spreading, as it is in another Verse: **“The day the earth is transformed into another earth and the heavens as well...!”** (Ibrahim: 48.)

“And throws out what is in it, emptying itself!”

The earth throws out what is in its inside and empties itself of what it has... **And gives ear to its Lord as it should!**

(Almizan: V. 40 - P. 136 = 20 - 400.)

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

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

**“Yet the entire earth will be in His fist on the Day of Resurrection,
and the heavens, scrolled, in His right hand!”**

(Holy Quran; Zumar: 67.)

On the Day of Judgment, all causes will fall from causation and the hand of creatures will be cut off from all of them, only One Cause remains and that is God Who is the Causer of Causes. On that Day He will take possession of the earth, He will wrap the scroll of heavens, and He will order the trumpets to be blown to eliminate all the living creatures and

again to Resurrect them, and the earth will be illuminated by the Light of his Lord, and the Book of Records will be presented, the Prophets and the Witness will be summoned, and all creatures will be judged, everyone will receive fully what he has done, and the criminals will be sent to the fire, and the pious will be taken to Paradise. God, Who has such a status in Ownership and Possession, if one knows Him by these characteristics, the same recognition requires that he turns only to He, and turns away from others than He.

The word "Earth" refers to the earth with all its components and objects in which they work together. The meaning of exclusive possession in property, command, rule, kingship and the like on the Day of Judgment in God Almighty, does not mean that these titles are not exclusive to God Almighty in the world, but it means that these titles will appear better on the Day of Resurrection and the people of the Resurrection will understand them clearly, unlike the world where these meanings were not clear to everyone, otherwise in the world also these titles belonged to God. Therefore, the meaning of being the earth in the possession of God on the Day of Resurrection is that this meaning will be clear to the people on the Day of Resurrection, not that their source will be found only on the Day of Resurrection and God will possess such dominion and ownership only on that day.

"And the heavens, scrolled, in His right hand!"

"Right hand" of everything means its right side, that is, the position stronger than the other side, and this word is used in reference to power. It appears from the context of the two above Phrases that on that day the earthly and the heavenly causes fall from causation. On that day this meaning will appear that there is no Effect in the universe of existence, except the Glorious God. **"The God Almighty is too Glorious and High to be considered equal to their idols!"** (Zumar: 67.)

(Almizan: V. 34 - P. 144 = 17 - 442.)

End of the World by Splitting Sky, Scattering Planets

«إِذَا السَّمَاءُ انْفَطَرَتْ، وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ، وَ...!»
(١ تا ٥ / انفطار)

“The Day when the heavens are rent asunder!”

(Holy Quran; Infitar: 1-5.)

The above Verse is similar to the following Verse, which also speaks of the splitting of the sky and says: **"And the sky will be split open for it will be frail that day!"** (Haqqa: 16.)

“The Day when the stars are scattered!”

The day when each of the stars leaves its orbit and becomes disordered. In fact, in this Verse, the stars are likened to a necklace of pearls, the small and large beads of which are arranged in a certain order, suddenly its string is torn and the beads are tangled and scattered.

“The Day When the Oceans are suffered to burst forth!”

The word "burst forth" means that the water of the creek breaks due to the increase and the dam is drained. The fact that the commentators have interpreted the burst of oceans to their merging together by removal of barrier in their between, and the salty water is mixed with sweet water. This opinion gives also the same meaning. This meaning is also appropriate with the interpretation that they made for the Verse: **"And when the seas are set on fire!"** (Takwir: 6,) that the seas are filled with fire.

**“And when the graves are turned upside down
[and the dead are raised up!]"**

When the soil of graves is turned upside down, and its interior is revealed, its interior, which are the dead human beings will appear so that they may be punished or rewarded for their deeds.

(Almizan: V. 40 - P. 98 = 20 - 365.)

Sky Rolls up to Return the Previous Form

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

**“The day We shall roll up the sky,
like the rolling of the scrolls for writings.
We will bring it back as We began the first creation
a promise binding on Us. That indeed We will do!”**
(Holy Quran; Anbiya: 104.)

The "scroll" which is the same scripture written on it, when it is wrapped, the writing also becomes wrapped, that is, the words or meanings that have a kind of realization and substantiation written in the form of lines and patterns in the scroll, are also wrapped, and when it becomes scrolled, nothing of them will have appearance! Such is the sky, which will be scrolled one Day by the Power of God Almighty: **"... And the heavens, scrolled in His right Hand!"** (Zumar: 67.) As a result, it disappears and nothing remains of it, neither objectively nor in effect. But what exists is not hidden from the knower of the Unseen, although it is hidden from others, just as writing is not hidden from the scroll although it is hidden from others.

Therefore, the "scroll" and the scrolling of the sky on this account means its return to the Unseen Treasures, after which it was predestined and descended from those treasures!

(Almizan: V. 18 - P. 183 = 17 - 442.)

Day of Melting the Sky and Crumbling of Mountains

«يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ!»
(٨ و ٩ / معارج)

**“The day when the sky will be like molten copper!
and the mountains like tufts of dyed wool!”**
(Holy Quran; Maarij: 8-9)

The above Verses refer to the hardship of the Day of Judgment, so that every human being is so busy on that day that he completely forgets his loved ones, so that no one is close to him: **"and no friend will inquire**

about the welfare of his friend!"

(Almizan: V. 39 - P. 132 = 20 - 10.)

Transformation of Heavens and Earth at the End of the World

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

**"The day the earth is transformed into another earth
and the heavens as well,
and they are presented before Allah, the One, the All-paramount!"**

(Holy Quran; Ibrahim: 48.)

The concept of the Verse is as follows: The day when this earth becomes different from this earth and these heavens become different heavens.

The commentators have different sayings about the meaning of the "transformation" of the earth and the heavens. The source of this difference is the difference of the narrations that are mentioned in the interpretation of this Verse. The difference of the narrations, if they are valid, is the best evidence that the appearance of the Verse is not intended and these narrations are given as parables.

The close attention to the Verses that discuss the transformation of the heavens and the earth means that this issue in greatness is not something that can be imagined, and whatever we think about it, for example, imagine that the earth becomes silver and the sky becomes gold, or the ups and downs of the earth become the same, or the earth becomes a whole loaf of baked bread, we have not yet imagined what it is.

Such interpretations are not only in the narrations, but also in the Holy Verses of Quran, such as the Verse: **"And the earth will shine with the light of its Lord!"** (Zumar: 69,) and the Verse: **"And the mountains will be moved as if they were a mirage!"** (Naba: 20,) and the Verse: **"You think the mountains are solid, in fact, they move like clouds!"** (Naml: 88.) Of course, if it is related to the Day of Resurrection, which, like the narrations,

announces a system that has nothing to do with the worldly system, since it is clear that the earth is illuminated by the light of its Lord is other than the illumination by the light of sun and stars. The same is the movement of the mountains on that day is different from movement in this world, because the result of the movement of mountain in this world is its disintegration and destruction, not its looking as mirage; also the rest of the Verses regarding the Day of Resurrection.

(Almizan: V. 23 - P. 132 = 12 - 127.)

Massive Earthquake and Tangling the Heavens

«يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا وَتَسِيرُ الْجِبَالُ سَيْرًا!»
(٩ و ١٠ / طور)

**“On the day when the sky whirls violently!
And the mountains move with an awful motion!”**

(Holy Quran; Tur: 9-10.)

The word "whirl" means moving something like smoke, and like the smoke swirls in the air and comes and goes to disappear.

In this Holy Verse, there is a reference to the entanglement of the human world, which the following Holy Verses also refer to it: **"When the heavens are rent asunder! And the stars are dispersed!"** (Infitar: 1-2,) and the Verse: **"On the day when We roll up the heavens as if it were a written scroll!"** (Anbiya: 104,) and the Verse: **"And the heavens will be just like a scroll in His right hand!"** (Zumar: 67.)

As it is same in the Holy Verse: **"On the day when the sky whirls violently,"** which refers to the great earthquake that occurs in the earth before the Day of Judgment, it is also in the following Verses that the Holy Quran mentions it in several places, like the Holy Verse: **"And the mountains crumbled! And they will become like dust scattered around!"** (Vaqia: 5-6,) and the Holy Verse: **"And the mountains will be set moving and become a mirage!"** (Naba: 20.)

(Almizan: V. 37 - P. 13 = 19 - 7.)

Tale of Earth after its End Earthquake

«إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا وَ أَخْرَجَتِ الْأَرْضُ أَنْفَالَهَا!»
(١ تا ٤ / زلزله)

“When the earth is rocked with a terrible quake!

And the earth discharges her burdens!

And man says: What is the matter with her?

On that day she will relate her chronicles!”

(Holy Quran; Zalzala: 1-4.)

The word "quake" means oscillating and shaking one after the other, and the fact that God Said the earth shakes his earthquake makes us understand that the earth has a special earthquake, and this conveys that the mentioned earthquake is a great and important thing, it is an earthquake that has reached its end in intensity and fear.

“And the earth discharges her burdens!”

The word "burdens" means the goods or especially the goods of the travelers. The burdens of the earth that the earth will throw out on the Day of Resurrection means the dead or the treasures and minerals that it has in its belly, and it may also mean all of this.

After coming out of the ground, people are terrified and surprised by that severe and horrible earthquake, they say: What happens to the earth that is so shaky?

“On that day she will relate her chronicles!

for her Lord will have inspired her!”

Then the earth bears witness to the deeds of the children of Adam, just as the organs of the human body itself, and the writers of its deeds, namely, the two constant recorder Angels, and also other witnesses of the deeds, whether human or non-human, all witness to the deeds of the human beings.

Because the God Almighty has revealed to the earth and commanded it to speak, speaks of the news and events that took place on it. So it turns out that the earth also has consciousness for itself, and it understands every

action that takes place on it, recognizes its good and evil, and endures it for the day of witnessing, until the day it is allowed to give its testimony on the Day of Judgment, and to give the news of the events that has been occurred on it.

(Almizan: V. 40 - P. 347 = 20 - 581.)

Scattering of Mountains and Humans at the End of the World

«أَلْقَارَعَةُ مَا أَلْقَارَعَةُ...؟»
(١-٥/قارعه)

“The Shocker!
What is the Shocker?
And how would you know what the Shocker is?”
(Holy Quran; Qaria: 1-5.)

The word "Shocker" means to strike very hard, which requires the striker to trust somewhere. This word is one of the names of the Resurrection in the custom of Quran. The question of the Truth of Shocker in the Verse: "**What is the Shocker?**" Although it is clear what it is, it is in order to magnify the Command of the Day of Judgment, and that the twenty-eight letters of the speaker's alphabet and the two holes of the listener's ear cannot understand the Truth of the Day of Judgment. In general the material world can even not introduce it. In order to emphasize this magnification, the God Almighty repeated the Verse in another interpretation and Said: "**And how would you know what the Shocker is?**"

“The day when people come out like swarms of butterflies!”

"Swarms of butterflies" means the locust that covers the ground, that is, they ride on each other's back, and such gathering are called the roar of locusts. The reason for likening the people to the locust on the Day of Judgment, some commentators said: This is because the locust does not consider a certain point when it jumps, it does not jump in a certain direction like a bird, but it flies without a direction. When people come out of their graves, they are so overwhelmed with fear and horror that they

wander around helplessly and in search of their domiciles which is either happiness or misery.

“And the mountains will be like fluffed up wool!”

The "fluffed wool" means the wool that has different colors, and is fluffed either by hand or with a bat, or something else, this analogy indicates that on that day the mountains, which have different colors, will be shattered by the earthquake of the Day of Resurrection, like batting wool.

(Almizan: V. 40 - P. 362 = 20 - 595.)

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 whatever is between them
except with reason and for a specified term!”**

(Holy Quran; Ahqaf: 3.)

The "definite term" means the end point of everything, and the meaning of that point in this Holy Verse is the final term for the whole universe, and that day is the Day of Resurrection, when the sky becomes like a tangled scroll and the earth transforms to another earth, then all the creatures emerge to the One Dominant God.

The meaning of the Verse is: We did not create the visible world with all its components, whether heavenly or earthly, except by Truth, that is, it has a fixed end and purpose, and it also has a definite term, which its existence does not exceed it. Since it has a definite term, it forcibly perishes when that term arrives, and its annihilation also has a fixed goal and purpose, so after this world, there is another world, which is the world of survival and the Promised Return.

(Almizan: V. 35 - P. 305 = 18 - 284.)

Return of Creation System and Universe of Existence to ALLAH

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

“To your Lord is the final destiny!”

(Holy Quran; Najm: 42.)

The word "Destiny" means the end, as in this Verse it is given in absolute sense, it understands that at absolute sense the End is towards your Lord, so what creatures are in the universe of existence end to the Glorious God in their existence and the effects of their existence, of course, to God Himself, either through mediation of something or without any intermediary, and there is no Devising and System, general or particular, existing in the universe unless it will also be ended to the Glorious God.

Because the Devising that exists between the creatures of the universe is nothing but the relations that the God Almighty established among them, that every creature has stood up and its existence has been preserved because of the relations it has with other beings, and it is evident that the Creator of the relations among the beings is the same Creator of the beings themselves, so the only One Who is absolutely the End of all beings in the universe is the One and the Only One, the Glorious God.

The Verse in question, since it considers the End of everything to be absolutely God and this application includes also all the Devising, it must be said that the Holy Verse includes the two Ends in everything: One End in terms of the beginning of creation, when we go back to the creation of everything, we will lead to the God Almighty, and in terms of material, when we go forward in the future, we will see that all beings will be gathered in His Holy Presence.

(Almizan: V. 37 - P. 95 = 19 - 76.)

Ending Time for Creation and its Extreme Limit

« أَوْ لَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى! »
(8 / روم)

“Did they not reflect upon themselves?

**God did not create the heavens and the earth and what is between them
except by Truth and an Appointed Term!”**

(Holy Quran; Rum: 8.)

What is meant by the Truth of existence of the creation of the heavens and the earth and what is between the two - and in short the truth of all Tangible Causes - is that its creation was not in vain, that it should exist and then disappear and re-exist and again disappear, without any Purpose and End, so if the God Almighty has created the universe, it was because of the End and Purpose that will follow its creation.

You may say: It is possible that the End and Result of the creation of each part of the universe is the other part of the universe which comes after it, like as the child that comes after the father, so each future being is the successor and the result of its previous being. But this statement is not correct, because the whole universe with all its components is not permanent, but it is mortal and perishable, so there must be a result and a purpose of its creation, which will be revealed after its destruction. Therefore for this reason we see that the God Almighty has restricted the Phrase: **"God did not create the heavens and the earth and what is between them,"** to the Clause: **"Except by Truth and an Appointed Term!"**

So it turns out that the existence of the universe is definite for a certain period of time. Does this mean that do they not have enough leisure to think about it? To reflect it in their minds? As if the infidels are too busy with the affairs of the world and have strived for it to keep their thoughts safe, because they have forgotten themselves. If they present themselves in their minds, they will, in fact, find themselves, then their thought will be focused without distress. This will lead them to have a sound thinking guiding them towards the Right Path, and the Reality of Affairs.

The Phrase: **"God did not create the heavens and the earth and what is between them except by Truth and an Appointed Term,"** is the same Reflection and Truth that everyone should pay attention to it. The explanation is that: The God Almighty has not create the whole universe and even a part of it in vain, but by Truth, either attributed by Truth or together with Truth, in any case, He has Created it for the sake of a Real End and Purpose, not that His Purpose was an amusement or nonsense, and has also not created it except for a definite period of time, so none of the

components of the universe remain indefinitely, rather, one day it becomes mortal, and when one by one the parts of the universe and also the whole of it is a creature with an End and Result, and also when none of its components and its whole creation were not permanent, it becomes clear that the End and the Result of it will be followed after its destruction. This is the very Hereafter that appears after the life of this world and its annihilation.

“But most of the people are in denial regarding their Meeting with their Lord!”

The meaning of "Meeting with God" is to return to Him in the Resurrection, and if He called it a meeting, it was to make their disbelief more astonishing and to understand how they may start from God, but do not End it to Him? For this reason, He emphasized the matter with the word "indeed" to indicate that "disbelief in the Resurrection" is actually something that is not acceptable!

(Almizan: V. 31 - P. 254 = 16 - 237.)

Destruction and Abolition of Objects' Primitive Existence

« لا إله إلا هو كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ...! »
(٨٨ / قصص)

**“Do not worship but Allah Who Is the only God. Everything will eventually be perished Except the Holy Existence of Allah,
(Holy Quran; Qassass: 88.)**

The word "Thing" in terms of instance is equal to the word "existence," as a result it refers to all things, even God Almighty, as in the Verse: "Say: What thing is greatest as witness?" Say: Allah!" (An'am: 19,) we see that the word "thing" is applied to God.

Every creature that is imagined is perishable and false in itself, and has no truth other than what is imparted to it by God Almighty. That portion of the Reality which is in our hands and with us is a portion that the God Almighty has bestowed upon us by His Grace, and this bestowals are His Signs, which indicate His Gracious Attributes of Mercy, Sustenance, Favor, Benevolence, and other Attributes.

Then the Truth that is fixed and never perishes is the Gracious Attributes of God and the Signs indicating His Attributes, all of which are proven by the Proof of His Holy Essence.

The meaning of the Verse is that any creature which is imagined to be possible other than God Almighty, even it has found its possibility by creation of the God Almighty, it is inherently perishable, the Only Entity that in itself has no way to invalidity and nullity is the Essence of the Necessary in Essence.

The possibility of annihilation differs by difference of creatures, those beings who are temporal, after the expiration of their term, their existence becomes annihilated and void, but those who are not temporal, their existence is surrounded by annihilation, and annihilation surrounded them on all sides.

Therefore, the annihilation of things is the invalidity of their original existence, so that the world - the first abode - is emptied of their existence, and all are transferred to the Abode of the Hereafter, and return to God and stay with Him; but the absolute invalidity, after their finding existence is not correct, because the Holy Quran explicitly denies it and its Verses say in succession: Return of all beings is to God, and God is the Final Destiny, and His Presence is the final Path an Abode to return: **"He is the One Who started the creation and brings it back!"** (Rum: 27.)

The result of the meaning of the Verse is that everything soon becomes empty and goes to God, except the Holy Attributes of God, which are the Source of His Grace and are constantly and indefinitely engaged in Bestowing Grace, or in other words, every creature pursues annihilation and perishes by turning to God, except His own fixed Essence, to which the invalidity and annihilation has no way!

Meantime, the transfer from this world to the Hereafter is for the beings who are worldly, but for the beings of the Hereafter, such as heaven, hell, and the throne, they have no destruction in this meaning, because they are not transferred from one place to another.

(Almizan: V. 31 - P. 145 = 16 - 134.)

Truth and Purpose in Creation, and the Permanent Transfer

« وَ مَا خَلَقْنَا السَّمَوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا لِأَعْيُنٍ
 مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ...! »
 (دخان / ٣٩-٣٨)

**“We did not create the heavens and the earth and
 whatever is between them for play!
 We did not create them except with reason;
 but most of them do not know!”**
 (Holy Quran; Dukhan: 38-39.)

If we assume that beyond this world, there is no other world that is fixed and permanent, but God Almighty creates beings and finally destroys them, creates other beings again, destroys them again, revives this then cause to die, and resurrects one another, and repeats this act forever, He is indeed in His work as an actor, and His work will be in vain, but the vain play is impossible for God, so whatever He does is Truth and has a correct purpose. On the subject at hand, we must accept that beyond this world there is another world, the permanent and lasting, to which all beings are transferred, and all what is in this mortal and unstable world is the prelude to the transfer to that world and that world is the same life of the Hereafter:

"Indeed the Day of Judgement is the tryst for them all!" (Dukhan: 41.)

(Almizan: V. 35 - P. 238 = 18 - 223.)

Destruction of Creatures and End of the world

« كُلُّ مَنْ عَلَيْهَا فَانٍ ! »
 (رحمن / ٢٧)

“Every living thing on earth will soon perish!”
 (Holy Quran; Rahman: 27.)

This Verse proves the issue of the decay and destruction of the jinn and mankind. If the God Almighty Said: "Everyone is on earth," and did not Say: "Everything on earth," and in short, if He assigned the issue of the

destruction to the possessors of consciousness, not because unconscious beings do not perish, rather, it was because the context of the word is to count the blessings that have been given to the possessors of wisdom, the blessings of this world and the Hereafter. Meanwhile, considering that the word "perishable" appears in the future and announces the future, the above Verse is also used to indicate that the duration and term of the world's objectivity ends with the destruction of jinn and humans, and its life will end and the universe of the Hereafter will rise.

Both issues, that is, the annihilation of the conscious living on the earth and the rise of the universe of the Hereafter, which is the place of punishment and reward, are among the Blessings and Benisons of the God Almighty. The Truth of this annihilation is the transfer from this world to the Hereafter and the return to God Almighty, and it does not mean absolute annihilation and nothingness.

(Almizan: V. 37 - P. 204 = 19 - 168.)

Departure time of Humans from Earth

« وَ مِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَ الْأَرْضُ بِأَمْرِهِ
تَمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ! »
(٢٠ تا ٢٥ / روم)

**“And of His Signs is that the sky and the earth
stand on their places by His Command,
so when Calls you from the earth,
promptly you will come out!”**

(Holy Quran; Rum: 20-25.)

The issue of Resurrection in the above Verse is not part of the subject of these Verses, but is one of the three Principles which the Signs of the earth and the sky indicate it. Since the Signs mentioned in this context, namely, the creation of human beings from the earth, their creation male and female, the difference of languages, the colors, their sleeping at night, working and earning during the day, showing them lightning, and sending water down from sky, all were the Signs related to the Devising the human affairs, naturally, the purpose of the Phrase: **"The sky and the earth stand**

on their places...," by help of this context, will be related to Devising of the Human affairs. The God Almighty wants to Say: The stability of the heavens and the earth in their natural state, suitable with the life of the human kind and related to it, is one of His Signs. Then the Phrase: **"So when Calls you from the earth,"** is followed by it and means that the departure of the human beings from the earth is after this Rise, when the heavens and the earth are no longer upright, that is, they have been destroyed. As many other Verses in Holy Quran indicate this destruction.

It also becomes clear from this that in its previous Verses, the meaning of **"Among His signs is the creation of the heavens and the earth,"** is that the relation and benefit of their creation to the human life is intended, not the principle of their creation. The Verses in this issue are mentioned in order, they start first with the issue of man's creation and emergence, then the issue of their being male and female, the relation of their existence to the existence of heaven and earth, then showing them the lightning strikes and the descend of the rain, and at the end the survive of the heavens and the earth until a certain day, that is, the day when the destiny destined for human life on earth ends and then the issue of Resurrection and resumption of his life is mentioned. These were some of the points in the order of the Verses.

There is another point in the order of their distances: First God Says:

“There are indeed signs in that for a people who reflect!” Then:

“There are indeed signs in that for those who know!” Then:

“There are indeed signs in that for a people who listen!” Finally:

“There are indeed signs in that for a people who apply reason!”

We understand from this order that man thinks first. Then he gains Knowledge. Then whenever he hears something from the truth, he accepts it. Then he uses the reason about it... God is All-Knowing!

(Almizan: V. 31 - P. 272 = 16 - 253.)

Chapter Five

NEW CREATION

New Creation after the End of the World

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

**“Were We exhausted by the first creation?
Rather they are in doubt about a new creation!”**

(Holy Quran; Qaf: 15.)

The creation of the heavens and the earth, and what of Creations and Devising are in both of them, those most perfect and most complete Devising, all of which were related to the first creation and the first universe.

The meaning of "first creation" is the creation of this universe and nature with the system running in it, and one of the kinds of creatures of that creation is man, of course, the worldly man.

The new creation also includes the heavens and the earth, as the God Almighty Said: **"The day the earth is transformed into another earth and the heavens as well, and they are presented before Allah, the One, the All-paramount!"** (Ibrahim: 48.) The new creation means the creation of a new universe, which means the universe of the Hereafter.

“Rather they are in doubt about a new creation!”

The meaning of "new creation" is to transform the universe of the world into another universe having another and non-natural system, contrary to which governs the world, because in the next universe, which is the same new creation, there is no more death and annihilation, all are life and survival. The fact is that if a person is from the blessed people, his blessing is pure blessing and he has no retribution and torment, and if he is

from the people of misery, his portion is completely retribution and torment and he has no blessing, unlike the first universe or say the first creation, the system in which is quite on the contrary.

(Almizan: V. 36 - P. 230 = 18 - 516.)

Divine System on Creation and Restore

« أَو لَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ؟
 إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ!
 (٢٠١٩ / عنكبوت)

“Have they not regarded how Allah originates the creation?

Then He will bring it back.

That is indeed easy for Allah!”

(Holy Quran; Ankabut: 19-20.)

- Do not they know about the creation and restoration of creatures? That is, they should know that the quality of the two is the same, and that is to create something that did not exist.

The Phrase: **"That is indeed easy for Allah,"** refers to the restoration after creation, and this Phrase seeks to remove the improbability of the polytheists and say: When restoration is creation after creation, for the God Who you believe He has created the universe, why is it not possible to creates after the creation, while in fact restoration is the transfer of people from one house to another and placing them in the House of Abode.

“Say: Travel through the land and observe the creation of The creatures of all sorts; and think about the issue that how Allah has Started creation; and thus He will create the Last World; verily, Allah is Powerful Over all things!”

This Verse up to the next three Verses instructs the Holy Messenger of God to address the polytheists and to complete his argument against them, and to guide them on earth so that they may understand the quality of the beginning of creation, and how was their creation with the difference

that they have in their natures and the difference that is in their colors and shapes, and how did God create them like each other without a previous pattern and plan, without a specific calculation, number, or force? This way of thinking is a conclusive proof that the Power of the God Almighty has no limit. When this is the case, He can create the universe of the Hereafter just like the first universe, thus the Holy Verse means as the following Verse:

**“And you have known and experienced the first life of yours,
then why do you not take heed?” (Waqia: 62.)**

(Almizan: V. 31 – P187 = 16 - 173.)

Creation and Restoration of Creatures

«وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ...!»
(٢٧ / روم)

**“It is He who originates the creation,
and then He will bring it back
and that is more simple for Him!”**

(Holy Quran; Rum: 27.)

"Originating Creation" is the same as its creation in the beginning, which created without a pattern, and the word "Bringing it Back" means restoration, which refers to creation of the universe after universe.

The Phrase: **"And that is more simple for Him,"** refers to God Almighty. Some have objected to this Holy Verse that if it is easier for God to restore human beings on the Day of Resurrection, it is necessary that it be more difficult to create them without a pattern at the beginning of creation, because every easier one has a more difficult one, and this is not suitable to God with Absolute and Unlimited Power, because His infinite power does not apply to different things and His attitude toward the difficult and easy is the same, so the word "easier" has no sense here.

In response to this objection, some answers have been mentioned, but the correct answer is that: The Phrase: **"And that is more simple for Him,"**

which has been objected, has been justified with its next Phrase, and in the next Phrase, the God Almighty answered why the restoration is simple:

**"And to Allah belong the Excellent Examples of creation
both in the heavens and on the earth!"**

Which is in fact an argument for easier restoration.

We understand from the above Phrase that every Perfect Attribute that the creatures of heaven and earth show one by one, such as life, power, knowledge, property, existence, bounty, greatness, haughtiness, and the like, is in fact a few of the many that are with God. Now that this is the case, then every attribute that we see in one of the manifestations of the Divine Attributes, that is, in one of the creatures, we must know that its highest rank and its highest limit is in the Glorious God.

The reason is very clear, because every being, no matter how great, it is ultimately limited and finite, therefore it encompasses and shows any attribute as far as its capacity allows, but the God Almighty is Infinite, so if a glass was able to show the ocean, a creature can also show the Infinite Perfection of God with his limited perfection.

The restoration that is characterized by ease, when compared to the creation is much simple with God, that is, it is absolute easy, because we said that everything that is with God is absolute and pure, so His ease is free from difficulty. Therefore, it gives no sense to say that the creation for God is more difficult than the restoration, because hardship is related to the stage of action, which the action is also subject to the power of the actor, like the Power of God Almighty, which is Infinite, so no action is difficult for Him.

So the result of the answer is that the restoration for God is the easiest restoration and its creation is the easiest creation and every other perfection is the most perfect limit of perfection: **"And to Allah belong the Excellent Examples of creation both in the heavens and on the earth, and He Is the Source-Wisdom Supreme power!"**

(Almizan: V. 31 – P277 = 16 - 259.)

Initial Creation, a Proof for Next Revival

« قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ... الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا...! »
(٧٩-٨١ / يس)

**“Say: He will revive them who produced them the first time...,
The One Who provided fire for you out of the green tree...!”**

(Holy Quran; Yassin: 79-81.)

- Man has set an example for us and has forgotten his creation. The example is: Who revives these bones while they are rotten?

“Say: He will revive them who produced them the first time!”

This is the answer that God Almighty has instilled in His Holy Prophet: When God created these bones in the beginning and in the first place, and He was not ignorant of any of its conditions during the time that this bone was alive, and He was not ignorant even after his death, it is not hard for Him to Revive that bone again!

“The One Who provided fire for you out of the green tree...!”

This Verse is in this context and seeks to eliminate the improbability of reviving the dead bone, the improbability of how it is possible for something that is dead to be resurrected? Although death and life are mutually incoherent? The God Almighty Says: There is no improbability to this, because water and fire are mutually incoherent, yet God has placed fire inside a wet and hydrous tree, and you kindle the same fire!

(Almizan: V. 33 – P180 = 17 - 166.)

Emergence of Life from Dead, and Dead from Life

« يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَ كَذَلِكَ تُخْرَجُونَ! »
(١٩ / روم)

**“He brings forth the living from the dead,
and brings forth the dead from the living,
and revives the earth after its death.**

Likewise you too shall be raised from the dead!”

(Holy Quran; Rum: 19.)

The meaning of reviving the earth is the state that the earth assumes in spring and the plants come out of it, it becomes green and blooming, and the meaning of the death of the earth is its being inactive, dry and withered in autumn and winter.

"Likewise you too shall be raised from the dead," means that you also will come out of your graves in the same way. The God Almighty revives you with a new resurrection, just as He revives the earth every year with a new resurrection after it was dead, dry, and withered!

(Almizan: V. 31 – P261 = 16 - 243.)

Creation in First Living and Creation of Man in Final Living

« وَ لَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ؟ »
(٦٢ / واقعه)

**"Certainly you have known the first genesis,
then why do you not take admonition?"**

(Holy Quran; Waqia: 62.)

What is meant by "the first creation" of the life of man in this world, and what is meant by "knowledge" to it is knowledge to its characteristics, which requires acknowledging another and eternal creation, the world in which deeds are punished or rewarded. Because from the astonishing system of the world, this meaning is obtained with certainty that there is no annulment and invalidity in the universe, and there is certainly an everlasting end and purpose for this mortal universe.

Also one of the necessities of the world system is that we see that every creature is guided to its own kind of happiness and human beings should be guided to their own happiness through the appointing of the Prophets and the legislation of the religious Law and the justification of the enjoining and prohibition. This will not happen unless there is a reward for good deeds and a punishment for ugly deeds, and since the world is narrow for reward and punishment, it must inevitably take place in another world, which is the universe of the Hereafter.

As for how human beings can be resurrected, the reason for this

possibility is also in this world, because in this world they saw and understood that the God who created this world from non-existence and He has such a power He is certainly able to create a second time. This is proof of the "Possibility of Resurrection."

Therefore, with the knowledge of the humans to the creation of this world, it brings a knowledge also to the basis of this argument, an argument that proves the possibility of Resurrection, so the improbability does not make sense by proving such possibility. This argument is the argument for the possibility of the resurrection of bodies and the result is that: The body that will be resurrected on the Day of Resurrection and will be rewarded or punished is like the earthly body. When it is permissible for a worldly body to be created and revived, the new body for resurrection may also be created and revived, because this body is like that body.

(Almizan: V. 37 – P274 = 19 - 231.)

Return of Creatures after Completion of Creation

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

**“To Him will be the return of you all,
that is Allah's true promise.**

Indeed He originates the creation, then He will bring it back!”

(Holy Quran; Yunus: 4.)

The running tradition of God is that in relation to what He creates and imparts, He provides the means by which he completes his creation.

So the existence, life, and productivity of everything - as long as it exists and until it leads to a definite end - is from God, and when it reaches its determined destiny, it does not disappear, and Divine Mercy which causes the existence and survival and its other attachments such as life, ability, knowledge and the like, is not invalidated, but the end of a being means that God is now drawing the Mercy that He had already extended it, because what God has imparted on His behalf is His "Face" and the "Face

of God" is never perishable.

Therefore, the end of the existence of things, as we think, is not their annihilation and invalidity, but the return to God, what has been descended from Him is everlasting: **"Whatever is with God is everlasting!"** (Nahl: 96.) So, what has occurred is not but an expansion and contraction: God begins to create things by expanding His Mercy and by contracting His Mercy returns creatures toward Himself. This contraction and return to God is the Resurrection that has been promised to us.

(Almizan: V. 19 – P18 = 10 - 11.)

Chapter Six

LEGACY OF THE WORLD

Interaction of Creatures towards the Maximal Perfection

« ذَلِكَ اللهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ...! »
(انعام / ١٠٢)

**“That is Allah, your Lord,
there is no god except Him,
the creator of all things; so worship Him...!”**

(Holy Quran; An'am: 102.)

All the components and the surroundings of the universe are related and connected to each other, so that the course of one being in its existential path causes another being to reach its perfection and to the result that was the purpose of its creation, and the chain of creatures is a chain that when the first loop moves towards the result and the goal, the last loop of the chain will also move towards its happiness and goal.

For example, man uses the system that is running in animals and plants, the plants benefit from the system that is running in the lands and the environmental atmosphere, the earthly beings benefit from the running system in the heavens, and the heavens benefit from the running system in the earthly creatures. So all creatures have a related and connected system that leads each of the species to its own bliss. This is where the sound nature and living consciousness find himself inevitable to say: Such a vast, magnitude, and accurate system cannot be done except by the Predestination of a Mighty and All-knowing God and the Devising of a Wise and Omniscient Lord!

Man should also say that: This Predestination and Devising can never be assumed but the God Almighty has poured the identity and entity,

namely, the Essence of each creature in a cast in order to emanate a certain action and effect from him, and in every stage of the stages which has been determined for him along the course of his path to perform the same role that he was asked to play, and to stop in the stage that has been determined as his last stage and ultimate house of his course. He should go through all these stages in the midst of a series of causes and reasons in Presence of the Judge of Destiny and following the Driver of Predestination.

Here are a few Verses as examples of the Verses we have mentioned that they express these meanings:

**"The Creation of the universe
and the Command (Devising) of its affairs is from Him!"**

(A'araf: 54.)

"Be aware that the Judgement alone and alone belongs to Him!"

(An'am: 62.)

**"For every being there is a direction and a destination
to which it is headed!"**

(Baqara: 148.)

"God Rules, and there is no one who can override His Judgment!"

(Ra'ad: 41.)

"He is upright over every self in what it does!"

(Ra'ad: 33.)

(Almizan: V. 14 – P146 = 7 - 414.)

Impart of Existence by God and Time for its Cessation

« ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ...! »
(انعام / ١٠٢)

**"That is Allah, your Lord,
there is no god except Him,
the creator of all things; so worship Him...!"**

(Holy Quran; An'am: 102.)

The Verse: **"The Messengers asked them: Could there be any doubt about the existence of God who has created the heavens and the**

earth?" (Ibrahim: 10,) points out the meaning that by the necessity of reason, none of the beings created itself, nor a being like itself, because a being like him also needs another being to create him, and that being needs also another being, This need continues to lead to an Essential Being that does not need the other, and the death cannot find its way into him, otherwise no being comes to existence, so, all beings have found existence by creation of God, Who is inherently the Truth and finds no nullification and no change.

However, no creature is needless to his Creator even after its creation, and this need is not like the need for heating of water by fire or with other heats that remains warm for some time after heating even if there is not fire. Because if the case of existence and creation was like this, the creature must not be extinct after finding existence, and it must be obligatory to exist like its creator.

This is what the simple innate understanding interprets it to mean that the objects of the universe would not perish at all if they were the owners of their own selves and even in a way independent and needless of God. Because it is impossible for something to own its own self and demands annulment and misery for itself. The Holy Verse: **"Everything is to perish except His Face!"** (Qasas: 88,) and: **"They do not possess for themselves any harm or benefit, nor do they possess death or life, nor resurrection!"** (Furqan: 3,) indicate same meaning. Also there are many other Verses, which indicate that God Almighty is the Owner of everything and there is no owner other than Him and everything belong to Him and have no other value than the servitude.

Therefore, just as every creature receives its existence from God Almighty at the beginning of its evolution, it also receives its existence from God Almighty at every moment in its survival, and it is alive as long as the existence is imparted to it from God, but as soon as this grace is cut off, it is annihilated and its name and status disappear from the tablet of existence, as the God Almighty Said: **"To these and to those to all We extend the bounty of your Lord, and the bounty of your Lord is not confined!"** (Isra: 20,) and many other Verses of this context is a lot in the

Holy Quran.

(Almizan: V. 14 – P145 = 7 - 413.)

Divine Inheritance - Integrity of Creation System

« وَ إِنَّا لَنَحْنُ نُحْيِي وَ نُمِيتُ وَ نَحْنُ الْوَارِثُونَ! »
(حجر / ٢٤-٢٣)

**“Indeed it is We Who give life and bring death
and We are the inheritors!”**

(Holy Quran; Hijr: 23-24.)

The above Verse wants to say: All Devising lead to God Almighty. In the Verses before this Verse in the Holy Quran, God mentioned the blessings such as the sky and its constellations, the earth and its mountains, its plants, its being tunable and source of livelihood, its winds, the means of inoculation, its clouds and its rain. All these blessings will become a complete and reasonable system when they are explained along with life, death, and resurrection. (The above Phrase dispels this illusion that some people think some of the life and deaths are not documented to God, and with the limitation that it has, it documents and assigns all life and deaths to Him, whatever it is.)

Following above the God Almighty States:

“And We are the inheritors!”

That is, after so many blessings of life We have bestowed to you to enjoy for a lifetime, you die, and We Remain after you, as if He mentioned: We will inherit your inheritance after you! Heretofore, We revived and bestowed life to you while you were not, so We were before you and We will cause you to die again and We will remain after you.

**“We know the people who lived before you
and those who will come into existence after you!”**

The Verses before this Verse, which counted the Divine Blessings and described His Devising, they were in the context of expressing the Oneness of God in Lordship. We said: The Creation and its System would not end except for life and death. We said that God Almighty is the

environment to the death and life of human beings, so following the issue of life and death, He Said: We know which of you will be born sooner and which will be born later, in short, We know which of you come first and which of you will be born last!

“Your Lord will resurrect them all; He is All-wise and All-knowing!”

This Verse makes it clear that no one gathers people except God. So He is the Only Lord of this universe.

(Almizan: V. 23 – P215 = 12 - 214.)

Return of Property and Heritage of World to God

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

“To Allah belongs the heritage of the heavens and the earth!”

(Holy Quran; Hadid: 10.)

The word "inheritance" means the ownership of property that is transferred from a dead one to its survivors, and in the above Verse the God Almighty wants to say: The heavens and the earth, with what is in them, is the "Inheritance," so, what God has created in the heavens and the earth, and the possessors of intellect like humans consider them their own property, is the property of God. In short, the words "heavens" and "earth" include also the beings created from the material of the heavens and the earth, and human beings allocated them to themselves and possess them. This kind of allocation is a credit property, which God has guided them to validate it, and with this validation to organize the various aspects of their life in the world.

The fact is that neither human beings remain alive nor those credit properties remain for them, but human beings die and those properties are passed on to the survivors after them, and also the humans die and the property is handed over and over so that there remains nothing left but the God Almighty.

So, for example, the earth and what is in it and what is on it that are considered as a property for human beings are totally and forever a "heritage," because each class of the inhabitants of the earth "inherits" them from the previous class, as a result it is a permanent legacy, which goes hand in hand. It is also a heritage in another sense, because one day will come when all human beings will perish and there will be no remnant for it except God who made human beings his Caliph on the earth.

Thus, in both aspects and in both senses, the inheritance of the heavens and the earth is for God. In the first sense, the God Almighty had allocated the worldly properties to the people of the world, of course, a kind of possession that at the same time He was and is its Owner, therefore He Said:

**“To Allah belongs whatever is in the heavens
and whatever is in the earth...!”**

(Al-Imran: 109.)

“To Allah belongs the kingdom of the heavens and the earth...!”

(Al-Imran: 189.)

“And give them out of the wealth of Allah which He has given you!”

(Noor: 33.)

In the second sense: The appearance of the Verses regarding the Day of Judgment, such as the Verse: **“Whatever in the worlds are doomed to Perdition!”** (Rahman: 26,) and the like, indicate that all human beings on the earth will perish. What comes to mind sooner by the Verse in question is that the inheritance of the heavens and the earth, is this second meaning.

(Almizan: V. 37 – P. 318 = 19 - 268.)

THE WORD OF YOUR LORD HAS BEEN FULFILLED

IN TRUTH AND JUSTICE!

NOTHING CAN CHANGE HIS WORDS!

TEHRAN. March 3, 2021