

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

A CLASSIFICATION OF

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BY: Great Allameh Seyyed Muhammad Hussein Taba'tabaii

Complete Translation

BOOK FIVE

CREATION **SYSTEM**

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2020

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&

His Masterpiece:

"ALMIZAN, THE INTERPRETATION OF HOLY QURAN"

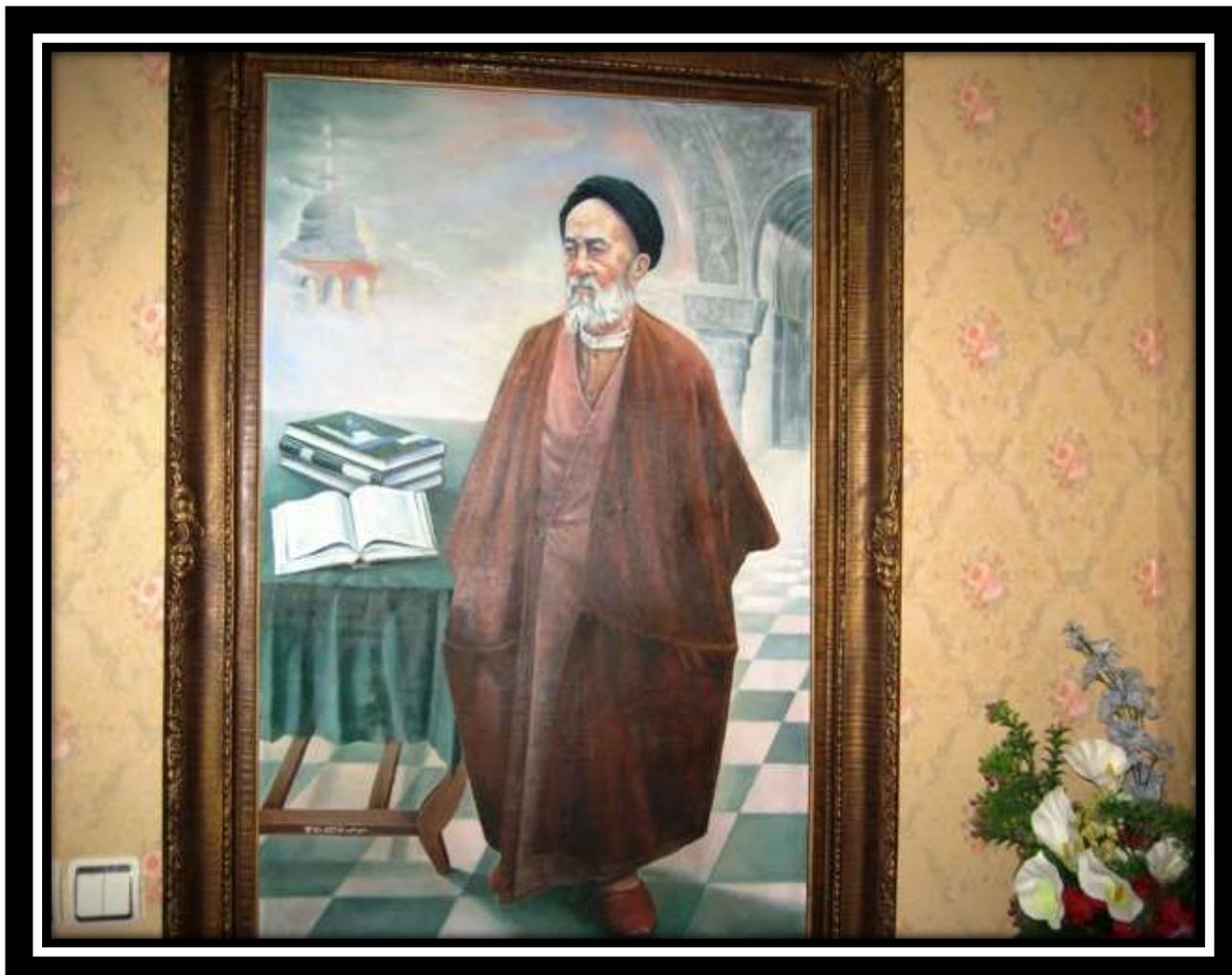


Image of Allameh

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Introduction

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

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

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
- BOOK 5 - CREATION SYSTEM (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**

www.almizanref.ir

www.almizanref.epage.ir

And the following digital libraries:

<https://library.tebyan.net/fa/170080/...>

www.ghbook.ir/index.php?option=com_dbook&task...

www.tafsirejavan.com/index.php/.../

<https://cafebazaar.ir/.../com.abrar>

<https://sites.google.com/site/almizanclassified>

<https://sites.google.com/site/almizanrefrence>

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 84, 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 29, 2021

(15th Holy Month of Sha'ban, 1442.)

PART ONE

DIVINE SIGNS

IN

CREATION

CHAPTER ONE

Divine Signs and its Variation

What Does the Sign Mean?

« تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ...! »
(جاثية/٦)

**"These are the Signs of Allah which
We recite for you in Truth...!"**

(Holy Quran; Jathiya: 6.)

"Signs" are indicators, therefore, the Genetic Signs of God are the Genetic affairs that with their external existence indicate that the God Almighty is the Only One in the creation of the universe and has no partner in this work. He is characterized by the Attributes of Perfection and Purity from all Imperfections and Need. Belief in these Signs means believing in their indications for the Existence of God, which requires having such faith believing in God according to the implication of these evidences, not a god who is not implied by these evidences.

The Verses of the Holy Quran are also called Signs because they represent Creational Signs, the Signs that either indicate the Existence and Attributes of God, or they express the doctrinal teachings, practical rules, and moral precepts. The Teachings, Rules, and Precepts that God likes them and Commands them and orders His servants to do them, because the contents of those Verses indicate the Commands and Rules that have been Revealed by God, and belief in these Verses is belief in their indication to the God Almighty, which is forcibly associated with faith in their meaning.

Miracles are also called Signs because if they are like the resurrection of the dead and the like, they are the Creational Signs, and have the same Creational Indications, and if they are like the prophecies or the Holy Quran itself, their indications return also to the Creational Signs, since, they signify with their existence to the Existence of the Almighty God and

His Attributes.

(Almizan: V. 35 – P. 259.)

Signs Related with Understanding Degree of People

« ... لآيَاتِ لِلْمُؤْمِنِينَ ... آيَاتٍ لِّقَوْمٍ يُوقِنُونَ... آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ! »
(٣ تا ٥ / جاثية)

**"Indeed in the heavens and the earth
there are signs for the faithful!"**

**"And in your creation too,
and whatever moving creatures that God scatters abroad,
there are signs for a people who have certainty!"**

**"And in the alternation of night and day
and what Allah sends down from the sky of His provision
with which He revives the earth after its death,
and in the changing of the winds
there are signs for a people who apply reason!"**

(Holy Quran; Jathiya: 3-5.)

In these Verses we see that each of them is assigned to a group: One part to the believers, the other to the people who have certainty, and finally to the group of people who apply reason.

- 1- Perhaps the point is that the Sign of life-Resurrection implies in a simple and universal sense that a human being did not create himself and did not come into being by chance, but he has been created by his Creator. Followed by it same Creator has created their actions and the effects of their actions, the effects from which this evident system has been emerged. So the Creator of the heavens is the Creator of all the universe and the Lord of all. The human being understands this meaning with his simple understanding, as well as the believing men also understand this point with their Faith and take advantage of it.
- 2- But the meaning that the Creator of man and other living and consciousness creatures is God, considering the fact that the souls and selves of living and consciousness creatures are from a world beyond the material world, which we call it the Realm of the

Kingdom, the Holy Quran attributed its full perception and observation of this point only to the People of Certainty, not to the general public and their simple understandings.

- 3- But the Sign of the difference between nights and days, the rains that revive the earth, and the rotation of the winds, since it has different types and aspects and is related to the earth and the earthlings, and there are innumerable benefits and advantages, all of which require intellectual, detailed, and profound reasoning, that the simple comprehension of the general public is incapable of comprehending it, so the God Almighty assigned its comprehension to the people of reason, even though the Signs mentioned are for everyone, but since only scholars and those of reason benefit from them, for this reason, He assigned Signs to them.

In the meantime, we see that the God Almighty has interpreted part of these groups as the people who have (Certainty,) and sometimes as the people who apply (Reason,) and interpreted the believing people who with their simple belief understand the Truth as (Believers!)

From this difference in interpretation, it is understood that the meaning of Faith is its Principle meaning, therefore its Signs are simple and straightforward, and since its attainment is not gradual, the God Almighty has described the holders of it as the believers, and contrary to this is the faith of the believers who are the people of certainty and reason, and deal with lofty Signs with high horizons, and need gradual studies, therefore the God Almighty has interpreted of them to the possessors of certainty and reason.

(Almizan: V. 35 – P. 256.)

Signs in Universe and Creation System

« إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ! »
(٣ / جاثية)

**"Indeed in the heavens and the earth
there are signs for the faithful!"**

(Holy Quran; Jathiya: 3.)

Where the God Almighty Said: There are Signs (indications) in the heavens and the earth, He meant that the very heavens and the earth are Signs that indicate the Existence of their Creator, not that the Signs are something else and are in the heavens and the earth.

The reason for our statement is that the interpretations of the Holy Quran are different from this meaning. Sometimes God Says: Something is a Sign. Sometimes He Says: There is a Sign in something. Sometimes Says: There is Sign in the creation of something.

**"Indeed there is Signs in the creation of the heavens and the earth
and the difference between night and day!"**

In the Verse under discussion, the Sign is considered in the heavens and the earth, not in their creation.

The God Almighty Said also in other Verse:

"And one of His Signs is the creation of the heavens and the earth!"

There are many of such differences in interpretation. It is understood from this difference that, when there is something in which is a Sign, in fact that thing itself is a Sign.

We, as well, understand from other difference of interpretation which was in the above Verses, in one of them the God Almighty Said: **"In the heavens and the earth,"** and in another Verse He Said: **"in the creation of the heavens and the earth,"** that the meaning of the creation of the heavens and the earth is the heavens and the earth itself, not something else.

Now we have to see why the God Almighty has considered the heavens and the earth as the container of the Sign, even though they themselves are the Sign? In response we say: It is only to understand us that the aspects of the existence of the heavens and the earth are different, and every aspect of their aspects is a Sign of the Signs, and if we consider the heavens and the earth both together, we have no choice to admit all of

them as one Sign, while we see, for example, the God Almighty has counted the earth alone as one Sign and has Said: **"And in the earth are Signs for those who have Certainty!"** If the earth itself were to be considered, it should have said: The earth is a Sign for the people of Certainty, then the meaning remained blind and you no longer understand that there are aspects in the existence of the earth, each of which is an independent Sign alone.

So the meaning of what the God Almighty Said: **"Indeed in the heavens and the earth...!"** is that there are aspects to the existence of the heavens and the earth, each of which indicates that its Creator and Devisor is God Alone and no partner is for Him!

Because the heavens and the earth, with their inherent need for the Creator, and with the greatness of its creation, and the uniqueness of its composition, and the connection which is in its innumerable and horrific components, and the regularity which is in its particular and peculiar systems governing each individual creatures under the universal system governing the whole universe, all of which indicating that there is a Unique Creator and that the Unique Creator is the Devisor of it. If there were no Creator for this universe, it would not exist. If its Devisor was not Unique, its sub-systems would be inconsistent with each other and different Devising would be devised.

(Almizan: V. 35 – P. 256.)

Thinking, Reasoning, and Reminding on Divine Signs

«إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ...
 إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ...
 إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَذَّكَّرُونَ!»
 (١١ تا ١٣/نحل)

**"With it He makes the crops grow for you and olives, date palms, vines,
 and fruits of all kinds.**

There is indeed a Sign in that for a people who think!

He disposed the night and the day for you, and the sun, the moon and the stars are disposed by His command.

There are indeed Signs in that for a people who apply reason!

And whatever He has created for you in the earth of diverse hues there is indeed a Sign in that for a people who are mindful!"

(Holy Quran; Nahl: 11-13.)

These are the three types of arguments, one attributed to thinking people, one to rational people, and the third to mindful people. This is because the first argument in the Verse: "**With it He makes the crops grow for you and olives, date palms, vines, and fruits of all kinds. There is indeed a Sign in that for a people who reflect,**" is composed of simple preliminaries which in using and obtaining the result needs nothing more than a thinking.

But the second is composed of scientific premises which cannot be understood except by thinkers who are aware of the state of the celestial bodies and the earthly mysteries, and only one can conclude a result from that argument who knows about the movements and transitions of the celestial bodies and their effects: "**He disposed the night and the day for you, and the sun, the moon and the stars are disposed by His Command. There are indeed Signs in that for a people who apply reason!"**

The third is composed of general and philosophical preliminaries from which only those can draw the conclusion and prove the Oneness of God in the Lordship that they comprehend the general precepts of existence. For example, he should know that the universe, which is always in change, must and necessarily needs matter, and to know that all its substances lead to a general and similar matter, and to know that it is obligatory that all the differences in matter must lead to a non-matter, and there is need to another Cause to translate this general article into thousands of forms: "**And whatever He has created for you in the earth of diverse hues there is indeed a Sign in that for a people who are mindful!"**

(Almizan: V. 14 – P. 127.)

Diversity at Creation System, Diversity at Divine Signs

« إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ...! »
(٩٥ تا ٩٩ / انعام)

**“Indeed Allah is the splitter of the grain and the pit.
He brings forth the living from the dead
and He brings forth the dead from the living.
That is Allah! Then where do you stray?”**
(Holy Quran; An’am: 95-99.)

He is the Glorious God Who splits the seeds of plants and kernels and grows plants and trees from them, and provides people with their seeds and fruits. He is the One Who brings the life out of the dead and the dead out of the living: **Where do you stray!**

**“He causes the dawn to break; and He has made the night for rest,
and the sun and the moon for reckoning, this is the Predestination of the
Majestic and All-knowing God!”**

By of the amazing Predestination used in the splitting of the morning, rest in night time, setting the movement of the moon and sun to causes the emergence of night, day, month, and year, as a result of this Predestination, the system of human livelihood and order in his life has been arranged, the God Almighty Said the following Phrase: **“This is the Predestination of the
Majestic and All-knowing God!”**

He understood us that the God Almighty is the Powerful Almighty no power can overcome His Power and never have the slightest effect on ruining His Devising. The God Almighty is the Wise One Who is not ignorant of the slightest thing of the interests of His Kingdom!

**“And He it is Who has made the stars for you that you might follow
the right way thereby in the darkness of the land and the sea...!”**

**“We have certainly elaborated the Signs
for a people who understand!”**

The meaning of "Elaborating the Signs," is either the details in terms of Genetic or creation or the details in terms of verbal expression. Where the God Almighty mentioned the purpose and result of creation and the rotation of celestial bodies under the general attraction, is the interests of man and the happiness of his life in this world, it is not contrary with their creations are one by one independently the purpose and the result of the Divine Will, because the aspects of the premise is different, and the realization of some aspects does not contradict the realization of other aspects, and the connection that is present throughout the components of the universe does not prevent one by one of the components to be created by independent Will.

**“It is He Who has created you from a single self.
Some of you are settled on earth,
and some are still in the depository system of their parents.”**

Apparently, what the God Almighty Said: **“It is He Who has created you from a single self,”** is that the present generation of human beings, with all its diffusion and multiplicity, leads to one person, and that person is Adam, whom the Holy Quran considers to be the origin of the current human race.

Regarding the ones who settled on the earth, are those people who have gone through the period of loins and were born and settled on the earth according to the Verse **"On the earth shall be your abode!"** (A'araf: 24,) but those who are still in depository system they have not yet completed their journey in loins and wombs and have not been born and will be born later.

The meaning of the Verse is that: The Almighty God is the One Who created you from a single human being and improved the earth by your hands for a certain period of time, and this earth will remain in your hands until your human race is extinct. Constantly some of you human beings are settled in it, and some of you are in the midst of loins and wombs waiting

to come to existence.

**“It is He Who sends down water from the sky,
and brings forth with it every kind of growing thing..!”**

The God Almighty States that: We grow plants with the water we send from the sky, and We develop the growth power that is in the plants, and We grow plants, trees, humans, and all other kinds of animals.

In this Holy Verse, the God Almighty has mentioned some of the things He has created by His Power, so that those who have intellect and insight may look at their creation and thus reach the Monotheism of God Almighty. Some of them are things related to the earth, such as splitting the seeds of plants and the kernels of trees and the like. Some other things are related to the sky, such as the creation of night and morning, and the creation of the sun, moon, and stars. Some of them are related to man himself and that all human beings are branched out from one person, some of them are settled and some of them are deposited. Others are related to all of them, and that is sending rain from the sky and providing food for plants and fruits and animals and people and growing objects that have power in the body, such as plants, animals and humans.

In this Verse, the God Almighty has considered the stars as a special Sign for the wise people, the composition of the human population as a special Sign for the jurisprudent people, and the Devising of the plant System as a special Sign for the faithful people, and this was for the reason of appropriateness among them. For example, the reason for assigning the observing in Devising System to the faithful people was that thinking in it does not require studying and scientific knowledge, but any ordinary understanding can look at it and find out from the precision used in that it should have a Creator, provided that the same amount of his common understanding is enlightened by the light of faith, without being mixed with the filth of enmity and stubbornness. Contrary to this is to observe the stars and the positions of the sky, which not everyone can understand it and its details, but it is special for the scientists who have acquired somewhat knowledge on it. Also, understanding the characteristics of the soul and the secrets of its creation, which in addition to having a sufficient scientific

knowledge, requires inner care and self-purification.

(Almizan: V. 14 – P. 127.)

CHAPTER TWO

Divine Signs at Day and Night

Divine Signs in the Alternation of Day and Night

«إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ
لآيَاتٍ لِقَوْمٍ يَتَّقُونَ!»
(٦/يونس)

**“Indeed in the alternation of night and day,
and whatever Allah has created in the heavens and the earth,
there are surely Signs for a people who are God wary!”**

(Holy Quran; Yunus: 6.)

What is meant by the Alternation of night and day is either each one follows the other, of which the week, month, and the year will be realized, or it refers to the difference between the day and night in most of the inhabited areas of the earth, which they are equal in the Spring equinox, and then in the northern regions the day begins to increase every day from day to day until the first summer begins, and there on the days become shorter to reach the Autumnal equinox, which is the first of autumn, and night and day become equal again, and then little by little the night becomes longer than the day until the first of winter, which is the last degree of the length of the night, and then again day and night go to equality to reach the Spring equinox.

This course is in the northern regions of the earth. In the southern regions the cycle is exactly the opposite, that is, just as the day rises in one of the two regions north or south, it rises in the night on the other side.

The first alternation of night and day (i.e., the succession of night and day) regulates the actions of the people of the earth, because God dominates the heat of the sun over the earth, then He spreads the cold of somber and blows the wind and cause the people for the movement of life,

and then brings them together for comfort and relief:

**And We made your sleep to be rest) to you!
And We made the night to be a covering!
And We made the day for seeking livelihood!”**
(Na’ba: 9-11.)

The second difference, that is, the difference between the length and the shortness of night and day, constitutes the four seasons of the year and regulates the daily work and livelihood of the people. God Says: **“And He Ordained Sustenance for the people according to their needs, all in four days!”** (Fussilat: 10.)

The difference between day and night, as well as the creatures that the God Almighty has created in the heavens and the earth, is the bearer of a single and decisive system, and through this system, God accomplished the affairs of the earthly and celestial beings, especially the human world, with a single Devising, in a way that He connected all parts of the universe together with an illustrious configuration and form that no one can imagine, which discovers the aspect of God's Lordship Who nurtures everything, including man.

(Almizan: V. 19 – P. 22.)

Regular Difference between Signs of Day and Night

« ... وَ اَخْتِلافِ اللَّيْلِ وَ النَّهَارِ... آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ! »
(٥ / جاثية)

**“And in the difference between night and day;
and the rain that Allah sends down from the sky
and gives life thereby to the earth after it is withered and dry;
and in the blowing of the winds,
in all these are Signs of Allah's Power for Men of reason!”**
(Holy Quran; Jathiya: 5.)

The Signs mentioned above are among the Signs that are located

between the earth and the sky. The heavens are a Sign. The earth is a Sign. The difference between the night and day is a Sign between the earth and the sky.

The difference between night and day here is the difference between the two in terms of shortness and length, a regular difference that has not changed since the beginning of its creation and has uniformly created the four seasons of spring, summer, autumn and winter. These four seasons, in what a form were in each region of the earth in the past, it is also at the same form in present days, and it will be repeated in the same way in future. This difference is the very difference with which the Glorious God devised the livelihood of the inhabitants of the earth, and develops them in a component order, as He Said: **“And He Ordained sustenance for the people according to their needs, all in four days - four seasons!”** (Fussilat: 10.)

(Almizan: V. 35 – P. 255.)

Sign of Night's Sleep and Daily Activities

« وَ مِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَ ابْتِغَاؤُكُمْ مِنْ فَضْلِهِ
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ! »
 (روم/٢٣)

**“And of His Signs is your sleep by night and day,
 and your pursuit of His Grace.**

There are indeed Signs in that for a people who listen!”

(Holy Quran; Room: 23.)

The word "Grace" means more than the amount of need of anything and is also applied to the gift, because the granter of the gift gives what is more than the amount of his need. The meaning of this word in the above Verse is the sustenance.

The fact is that the human being has been created with an active power, which compels him to seek sustenance and to earn the necessities of

life for his own survival, and to get up and strive for sustenance. He has also been guided to rest at night, and relieve the fatigue of his efforts to renew his strength. He has also set the night and the day in a row after each other, in order the man eliminates the fatigue of each day in the night of the same day. Again, considering the fact that for appearing the nights and days some conditions have been occurred in the heavens towards the earth that in which there is useful Signs and indications for those who have a hearing ear, to apply reason on what he hears, and if he finds that it is the Truth to follow it.

(Almizan: V. 31 – P. 269.)

CHAPTER THREE

Divine Signs in Nature and Natural Factors

Signs of Change in the Earth

«وَمِنْ آيَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً...!»
(فصلت / ٣٩)

**“Among His Signs is that you see the earth desolate;
but when We send down water upon it, it stirs and swells.
Indeed He who revives it is the reviver of the dead.
Indeed He has power over all things!”**

(Holy Quran; Fussilat: 39.)

In this Holy Verse, there is used an allegorical metaphor, that is, the dryness of the earth in winter and then the emergence of its plants, that is likened to someone who has already fallen down with misery and has torn clothes, but suddenly he has found some wealth and has renewed all his shortages and defects by putting the precious clothes on, and gaining a cheerful face, which shows the source of his hope and prosperity.

This Holy Verse is in the position of proving the Resurrection and arguing about it.

(Almizan: V. 34 – P. 310.)

Divine Signs Presented in Coming Sustenance from Sky

«هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَ يُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا!»
(مؤمن / ١٣)

**“It is He who shows you His signs
and sends down for you provision from the sky...!”**

(Holy Quran; Mu'min: 13.)

What is meant by word "Signs" here are the Signs and Proofs that indicate the Oneness of God Almighty in Lordship and Divinity. Because the word "Signs" is absolute, it includes both the creational and visual Signs in the universe, which every human being having correct perception

sees them, as well as the Signs and the Miracles that are presented by the Prophets, and the Proofs that the Prophets suggest through Revelation.

This Phrase contains an argument, stating that if in fact "Allah" is a Deity, that his worship is obligatory on man, and also in His worship, the perfection and happiness of man is ensured, the integrity and perfection of His Devising will require that He Guides the humans towards Himself! Fortunately, the God Whom the creational Signs indicate His Lordship and Divinity, and also the Prophets and Messengers confirm those Signs by their invitations and miracles, is the Glorious Allah!

The Phrase: "**And sends down for you provision from the sky...**" is another Proof of the Oneness of God Almighty, and this argument is based on sustenance, and Says: Giving sustenance to His servants is one of the Graces of God's Lordship and Divinity, as everyone knows that sustenance is from the God Almighty.

It is not unlikely that the meaning of sustenance is the very livelihood with which people nourish, and the meaning of its descent from heaven is that the sustenance comes to the stage of seen from the stage of unseen: "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.)

(Almizan: V. 34 – P. 184.)

What Signs are in Movement of Ship at sea?

« وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ! »
(شورى / ٣٢)

"And of His Signs are the mountain-like ships sailing in The sea!"

(Holy Quran; Shura: 32.)

If the God Almighty likened the ship to mountain wanted to express its greatness (as we also say also: Gigantic Vessels.)

**"If He Wishes He stills the wind,
whereat they remain standstill on its surface.**

There are indeed signs in that for every patient and grateful servant!"

If God Wills, He can stop the wind which is the means of moving the ships, and the ships will stop moving in the middle of the oceans!

“**There are indeed Signs...!**” What God has said about the ships sailing around the sea by the winds, which carry people and their goods from one shore to the other, are Signs for anyone who restrains himself from doing things that have no use for him, but thinks about the Blessings of God, because thinking about the blessings is one of the examples of thanksgiving.

(Almizan: V. 35 – P. 99.)

What Signs are in Wind-Currents and Air-Stream?

« وَ تَصْرِيفِ الرِّيَّاحِ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ ! »
(٥ / جاثية)

“...And in the changing of the winds
there are signs for a people who apply reason!”

(Holy Quran; Jathiya: 5.)

"Wind-Current" means turning the winds from one side to the other side and sending it to the other places, in which there are many general benefits. Of its benefits, the most common is to move clouds to different parts of the world, and one is to inoculate plants, and the third is to repel infections and odors. (This latter Sign is better known today to the smoke-beaten peoples of the great cities in the world!!)

(Almizan: V. 35 – P. 256.)

Flight Laws as Divine Signs

« أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ
مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ! »
(٧٩ / نحل)

“Have they not regarded the birds disposed in the air of the sky:
No one sustains them except Allah.

There are indeed Signs in that for a people who have faith!"

(Holy Quran; Nahl: 79.)

Here, God Almighty has limited the reason for keeping birds in space for Himself, although we see that natural causes are also effective in the flight of birds in space, and on the other hand, we know that God Almighty in His Glorious Word has accepted the Law of Causation. So how did He deny it in the issue of bird flight?

This is a question that appears in the Holy Verse, but it should be understood that the birds stand and walk in space without falling on earth, if it is in any way and if it is documented for whatever reason, the action itself and its cause and the relationships between it and its cause (the flight) all are based on God Almighty and His Creation, He is the One Who has imparted existence on the bird, on its cause of flight, and the relationship between that cause and those flights, so the Real Cause that has imparted existence to that cause is Real, although it relates also to its natural and nearest cause, so the Real Cause of this being is exclusively the Almighty God, although He also has related it to its near and natural causes.

This is the meaning of the Monotheism of the Quran and the reason for it is the wording of Verses, such as:

"All Creation and Command belong to Him!" (A'araf: 54.)

"That all Power belongs to Allah!" (Baqara: 165.)

"God is the Creator of all things!" (Zumar: 62.)

"Surely Allah has Power over all things!" (Baqara: 20.)

The flight of birds in the sky is in fact no stranger than the standing of man on earth, so all equally lead to the Creation of God Almighty. The fact is that, man has become fond of some things and has seen it that way when he opened his eyes, and has caused his search, research, and curiosity towards it to fade away, and he is not surprised to see it, but the same man when he sees something contrary to what he is familiar with, he finds it exceptional and unusual, and his curiosity arises forcibly to discuss and search about it.

Man has always seen that heavy objects all lean on the earth and are

attracted to the earth, this has always been the case and then when he sees that something heavy called a chicken violates this general Rule and flies in space and the gravity has nothing to do with it, he is surprised and starts arguing, searching, and trying to find its cause. This discussion, of course, has a portion of Truth and Reality. This is why the Holy Quran used such matters as the material of its Arguments.

What God means by: "**There are indeed Signs in that for a people who have faith,**" is that in control of the birds in the sky are "Signs" and the reason is that the birds in the air have not only a single position to be a single "Sign," so the God Almighty mentioned that there are "Signs" for the people who believe.

(Almizan: V. 24 – P. 215.)

Call for Thinking on Flight Laws

«أَوْ لَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ
مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ...!»
(١٩ / ملك)

**“Did they not see the birds above them,
stretching out, and flapping their wings.**

No one keeps them up in the sky except the Beneficent God.

He certainly Watches over all things!”

(Holy Quran; Mulk: 19.)

The purpose of Quran that it has drawn people's attention to the flight of birds and the opening and closing of their wings in the air, is to make it understand that no one but God keeps the birds in the space.

Although the stay of birds in the space and their not falling down is documented to the natural causes, just as humans remain on earth, and so do heavy fish stay and swim on the water, and all natural things are documented in the same way to the natural causes, but all these natural causes lead to God Almighty, therefore it is correct to attribute the stay of birds in the air to God. One can say: This is not dedicated to birds, why did God mention only the birds in the Verse?

The answer is that some natural causes are not known to everyone, such as a duck staying in space and coming and going in the air, which is questionable at first and as soon as it is seen, and it transmits man to God Almighty and he realizes the Real and Supreme Cause for the Creation of the birds is God, and their flight is also documented to Him, but some others are not like it, such as (standing and living man on earth,) which does not convey the ordinary man to these meanings, therefore we see that the God Almighty in His Holy Words attracts the attention of His servants to such affairs, so that they may sooner and better realize the Oneness of God Almighty in His Lordship!

In the Word of the God Almighty (Quran) there are many examples of such things, such as keeping the heavens without pillars, keeping the earth from shattering, keeping the ships afloat over the water of seas, and the difference of fruits, colors, languages, and the like, which their nearest natural cause is hidden from views, and the simple-minded are easily moved from paying attention to those things to the fact that God has Created them, and if later such people after gaining higher education realize the nearest natural cause of that affair, they think on its Natural Cause in the Creation too, till finally lead to God Almighty again, then they understand that: **"The Final End is unto thy Lord!"**

(Almizan: V. 39 – P. 33.)

What Signs are in Descent of Rain?

« وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا...! »
(جاثية/٥)

**“And in the alternation of night and day,
and the provision God sends down from heaven,
and therewith revives the earth after it is dead,
and the turning about of the winds,
there are signs for a people who understand!”**

(Holy Quran; Jathiya: 5.)

The sustenance that God Almighty sends down from the sky means

rain, and if He calls rain sustenance, it is due to naming the cause by the name of Causer. Such kind of naming are virtual and common, or it may be because of the fact that the rain is also a sustenance, and all the earth's water is also from rain. The word "sky" means either the "above-head," or the cloud, because the cloud is also called virtually the sky, and the resurrection of the earth after its death means the resurrection of plants and trees, which had died in winter. Interpreting the causing it alive after death is not without indication to the issue of Resurrection.

(Almizan: V. 35 – P. 255.)

The Sign in Differences of Colors and Languages

« وَ مِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ
وَ اخْتِلَافُ أَلْسِنَتِكُمْ وَاللُّغَاتِكُمْ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ! »
(٢٢ / روم)

**“And of Allah's Signs of Power is the creation of
the heavens and the earth**

**and also the variation of the languages and the colors of you People;
verily, in all these are Signs for Men of knowledge!”**

(Holy Quran; Room: 22.)

Apparently, the difference between languages means the difference of words, which one is Arabic, other Persian, Urdu, and the others. The meaning of the color-difference is the difference of different races in terms of color, one of which is white and the other is black, one is yellow and the other is Indian.

Of course, differences in languages may also include differences in accents and differences in the melody of sounds, because we see that in one language there is difference in accent between two cities and even between two neighbor villages, just as if we look closely we will see that the tone of voice in two persons differ, as well as the color-difference in two persons of the same race also differ, because if one is careful, two people of the same race have not the same color. This meaning is obvious to the scholars of this art.

Thus the thinkers and discussants who argue about the Great Universe come across the precise Signs in the system of creation, which indicate that the world of creation with its governing system cannot come into being except by the God Almighty and also it is not possible to return and lead to anyone but the God Almighty!

(Almizan: V. 31 – P. 269.)

A Sign in Nature Colors

« وَ مَا ذَرَأَ الْكُفْمُ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ
 إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ وَ...! »
 (نحل / ١٣)

“And whatever He has created for you in the earth of diverse hues there is indeed a Sign in that for a people who take admonition!”

(Holy Quran; Nahl: 13.)

The above Verse refers to the color-difference in the earth like the color of the mineral elements and other composed elements that is created from the earth and the human beings benefit from it. It is not unlikely that the color-difference refers to the difference in kinds. In that case, the above Verse may have the same meaning as the Verse: **“In the earth there are adjacent pieces of land, vineyards, farms, date-palms of single and many roots which are all watered by the same water. We have made some yield a better food than others. All this is evidence of the existence of God for the people who understand!”** (Ra’ad” 4.)

The difference in the colors of what the God Almighty has created on earth from plants, trees, and fruits is something with which one can argue for the Monotheism and Oneness of God in the Lordship, and since it is a single matter, therefore the God Almighty has attributed of it only to one "Sign" not the "Signs."

(Almizan: V. 24 – P. 54.)

The Sign in Standing and Stability of Sky and Earth

« وَ مِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَ الْأَرْضُ بِأَمْرِهِ ! »
(روم / ٢٥)

**“And of His signs is that the heaven and earth
stand firm by His Command!”**

(Holy Quran; Room: 25.)

The word "Stand firm" means to stand up, that is contrary to sitting. Since the most moderate state of man - and the state in which he dominates all his works - is the state of standing, so in Arabic when they want to announce the establishment of something in its mildest states, they interpret it as "standing up." Just as in the Holy Quran the Devising of the affairs of the universe by the God Almighty is called God's Standing upon it and said: **“The One who is standing over every self for what it has earned...?”** (Ra'ad: 33.)

What is meant by the Standing of the heavens and the earth by the Command of God is the establishment of the two on the states that the God Almighty has given to them out of movement, stillness, change, and stability. But what does the word **"Command"** mean? The following Verse explains it:

**“His Command, whenever He decides to create something
He has only to say: ‘Exist!’ It comes into ‘Existence!’”**

(Yassin: 82.)

(Almizan: V. 31 – P. 271.)

CHAPTER FOUR

Divine Signs in Human Body

Signs of Divine Lordship in the Earth and in Human

« وَ فِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ
وَ فِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ؟ »
(ذاريات / ٢١-٢٠)

“In the earth there is Signs for those who have strong faith!

There is also Signs within your own selves.

Will you then not see?”

(Holy Quran; Zariyat: 20-21.)

In the above Verse there are references to those wonders and clear Signs that exist on earth and indicate the Oneness of its Devising, and it is clear that the Oneness of Devising is based on the Oneness of the Devisor. Therefore, the Devisor on land, sea, mountains, hills, springs, streams, mines, and the benefits they have are One, the benefits that are connected to each other and are compatible with each other, the benefits that living beings of plants, animals, and even humans enjoying from. A continues system which has not been emerged by chance, but the effects of power, knowledge, and wisdom are evident from its outset, and it understands us that the Creation and Devising of its Command leads to a Creator who is Devisor, Almighty, Knowledgeable and Wise!

Therefore, whenever we pay attention to the aspects of the world and look at its aspects of the Running General Devising, we see that it is a clear and conclusive Proof of the Oneness of its Lord, and that the Lord of the Universe has no partner. In which there is an argument of Truth and Reality manifest for the men of Certainty, along with so many Signs!

There is also Signs within your own selves.

Will you then not see?”

There are several types of Signs and Symbols in the human Selves:

Some of the Signs are in the creation of man, which are related to the composition of the organs of his body, and to the different parts of those organs, up to its simple elements, as well as the Signs which are related to the actions and effects of the organs, which despite their multiplicity, there is a unity in all of their parts, that despite this unity they creates different positions in the body.

There are also other Signs on the attachment of the Soul to body in first stage is the emergence of the five senses, being the first relations that makes man aware of his external environment, in the meantime, they are the means with which the man distinguishes the good from the evil.

Yet in each of these five senses there is an astonishing and vast system, a system which inherently has no relation with the systems governing any other senses, although these five senses are separate and alien to each other, but they are managed under One Devising, and the Devisor of all of them is the same, and that is the human Self, and the Almighty God is also encompassing over the self and its function.

Some of the other Signs of the Selves are other powers that emanate from the Selves and manifest themselves in the bodies, such as the power of anger, power of lust, and the sub-forces of these two powers, each of which has different system from the other, while the two powers are governed by the same Devising, and the sub-divisions of each other go hand in hand to serve that power.

This Devising System, which exists for each of those powers, existed from the first day that they came to existence, without even a moment's pause.

A group of Signs related to the Selves, are the Spiritual Signs, which are known to those who refer to their own Selves and see the Signs in which the God Almighty has placed, the Signs which no language can describe them. It is the time for such a person to gain an accurate and deep certainty, and with this new belief he turns gradually to be of the men of Certainty, those who can observe the Angelical Kingdom of the heavens and the earth.

(Almizan: V. 36 – P. 277.)

Sign of Human Creation from Soil and its Genetic Stages

« وَ مِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ! »
(٢٠/روم)

**“Of His Signs is that He created you from dust,
then, behold, you are humans scattering all over!”**

(Holy Quran; Room: 20.)

The meaning of what the God Almighty Said: **"He created you from dust,"** is that your creation, the human beings, will ultimately lead to the earth, because the stage of human evolution either in the stages of sperm, clinging mass, and fleshy tissue, or after that, are from the material of earth, because the man's father and mother eat from the material of earth then the child grows in the father's loins and mother's womb, therefore the appearance of man is from the elements of the earth.

The meaning of the Phrase: **"then, behold, you are humans scattering all over,"** is that the God Almighty has created you from the earth, suddenly you became a perfect human being and spread on the earth. Although a dead beings are expected to arise from the dead earth, not the living beings, but at once you became living beings with consciousness and comprehension, and began to spread here and there to devise the affairs of your life and livelihood. This Phrase is in the same sense of the Phrase: **"Then We produced him as yet another creature!"** (Muminun: 14.)

Therefore, the creation of man means the gathering of the components and materials of the earth and combining them together, and making them altogether a human being with rational life and consciousness, which is a Sign or another Sign to indicate the existence of a Living and Knowledgeable Creator, a Creator Who Devises the Commands, and Emerges such strange and wonderful system.

(Almizan: V. 31 – P. 266.)

Signs in System of Human Creation and other Creatures

« وَ فِي خَلْقِكُمْ وَ مَا يَبْتُ مِنْ دَابَّةٍ آيَاتٌ لِقَوْمٍ يُوقِنُونَ ! »
(٤/جاثية)

**“And in the creation of you mankind
and what Allah has scattered of moving creatures on the earth,
there are Signs of Allah's Power for people
who have attained Certainty in Faith!”**

(Holy Quran; Jathiya: 4.)

You yourself, in terms of your existence, which is a created existence, and also in the moving creatures, in the sense that God Almighty created them and scattered them on the earth, are Signs for people who follow the Path of Certainty.

The creation of man, in addition to being an earthly and matter-related being, is another type of creation that differs from the creation of the heavens and the earth. Because the heavens and the earth are only material beings, but the human beings are beings composed of a material body, composed of elemental and earthly matter, which decays and disintegrates with death, and also of something beyond matter, something of the type of the Higher and Abstract Universe. For this reason, it is not corrupted by death, but at the time of death, the body dies, but it is taken completely and preserved with God. This is what the Holy Quran called it the "Soul" and said: **"When it is properly shaped and I have blown My Spirit into it"** (Hijr: 29.)

Also after the creation of man from the sperm and then from clinging mass and fleshy tissue, then at the end the God Almighty mentions the completion of human's bodily structure, and He Says: **"Then [by blowing the soul into the body,] We Made a complete creation!"** (Muminun: 14,) then after all the God Almighty explained the Truth of human death and Said: **"Say: The Angel of death who is in charge of you, will take your Souls and thus you shall be brought back to your Lord!"** (Sajdah: 11.)

So the one who watches and thinks about the creation of man, in fact

he looks in a heavenly Sign, a Sign beyond the material Signs and the creation of other moving creatures, because they are also alive and have life and consciousness, though in terms of life and consciousness, they are inferior to human beings in terms of physical equipment, but all of them are Signs for the one who is the men of Certainty. The men of Certainty by their watching and thinking about them know the Glorious God and realize His Monotheism and Uniqueness in His Lordship and Divinity.

(Almizan: V. 35 – P. 254.)

PART TWO

CREATION

SYSTEM

OF THE UNIVERSE

CHAPTER ONE

Common System and Specific System

School of Monotheism and the Creation System

«وَالْهُكْمُ إِلَهٌ وَاجِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ!
 إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَ...!»
 (١٦٣ و ١٦٤ / بقره)

**Your God is the Only God. There is no God but He,
 the Beneficent and Merciful!
 Indeed in the creation of the heavens and the earth,
 and ...!"**

(Holy Quran; Baqara: 163-164.)

The concept of "Unity" is one of the obvious concepts that there is no need for anyone to interpret it for us. The Phrase: **"Your God is the Only God,"** with all its shortness, understands that the Divinity is exclusive to God Almighty, and His Unity is a special Unity, the Unity that is worthy of His Holy Presence. In such contexts, if the Holy Quran says: Your Lord is One, the listener's mind realizes that Unity which the word "Oneness" means to him. The Phrase: **"There is no God but He,"** emphasizes the wording and explicitness of the previous Phrase, and removes any illusions and interpretations that may come to mind about the previous Phrase.

The Holy Quran considers the Principle of the Existence of the God Almighty as a self-evident Truth. That is, the intellect does not see the need for proof in order to accept the Existence of God Almighty. Wherever Quran speaks of God, its concern is to prove the Attributes of God, such as Unity, Oneness, Creativity, Knowledge, Power or other Attributes of Him.

**"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!

This Verse argues for the same meaning that the previous Verse implied. Because if the previous Verse is well understood, it means that - for every creature of these creatures, there is a God, and the God of all of them is One, and this One and Only God is your God and He is Beneficent because He has Public Mercy, and He is Merciful because He has Particular Mercy. He leads everyone to his Ultimate Happiness - which is the Happiness of the Hereafter. So these are all the rightful facts...!

In the creation of the heavens and the earth and the difference of night and day, until the end of what is mentioned in the Verse, there are Signs that indicate these Truths, of course, for the people who apply reason. All the above Phrases mean that there is a system all around the universe, and that there is an interconnected Devising.

(Almizan: V. 2 – P. 341.)

One Creator for Creation System of Universe

«إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ...!»
(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 ...,
are surely signs for a people who apply reason!”**

(Holy Quran; Baqara: 164.)

The indication of the above Verse to the issue of Monotheism is that: For all these heavens that are above us, with all the innovations that are in

their creation, and in the earth that embraces us and rides on its back, with all the wonders in it, and with all the strangeness that is in its developments and changes, such as the difference of the day and night, and in the flow of ships in the seas, and in the rain and the rotating winds, and in the circulation of the clouds, in all of which are indications that they need to have a "Creator" to create them. So for each of them is "God" that is their "Creator."

This is the first argument that the Holy Verse has made on the issue of Monotheism.

(Almizan: V. 2 – P. 346.)

The General System of Creation

«لَنْ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَ الْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ...!»
(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 ...,
are surely signs for a people who apply reason!”**

(Holy Quran; Baqara: 164.)

The second argument that the Holy Verse presents is by the system that exists in the universe, which argues that these terrestrial and celestial bodies, which are different in volume, size, smallness, greatness, distance, and proximity, as is presented by the scientific researches the smallest diameter of one of them is 0:000,000,000,000,000,000,3300 cubic centimeters, and the largest of them is millions of times the size of the earth.

The sphere which its diameter is approximately 900 miles, and the distance between two stars and two celestial bodies is about three million light years. (The light year is approximately equal to: 300,000,606,024,365 Km.) In short, if one looks at these terrible numbers, he will judge that to what extent the system of this universe is creative and impressive, the universe with its vastness, each of its areas affects the other areas and

touches it, and every part of it, wherever it is located, is affected by the effects of other parts. Its general gravitation connects each other together, and so does its light and heat. With this impact and effect it puts in action the tradition of the general movement and general time in the world.

This system is general, permanent, and under a fixed law, and even the law of general relativity, which condemns the laws of general motion in the physical world to transformation, cannot refuse to admit that it is itself condemned by another law, a fixed law of change and transformation. (That is, change in that law is a fixed and permanent law!)

(Almizan: V. 2 – P. 347.)

Specific Systems of Heavenly Bodies and Atoms

«لَنْ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَ الْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ...!»
(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 ...,
are surely signs for a people who apply reason!”**
(Holy Quran; Baqara: 164.)

The general movement and evolution is seen in each part of the universe in a special way. It is seen among the sun and other planets that belong to this family in one way. The lower it goes, the narrower its circle becomes, until our earth, which its circle becomes narrower, and it takes another system for itself, here its special events and the mass of the moon, which is also specific to it, and night and day, winds, clouds and the rains fall under that system.

Again, this circle becomes narrower in respect of the creatures that develop on earth, and in that circle, the mines, plants, animals, and other compounds are formed, and again, this circle becomes narrower in relation to any one variety of plants, animals, mines, and other compounds, until it comes to the non-composite elements, and more and more it reaches to the

particles and the components of the particles, and finally to the last component which human science has so far achieved, namely the electron and the proton, which in that micro-particle also we see a system like the system in the solar system. In its center there is a nucleus which the other parts revolve around it, like the stars revolve around the sun in a certain orbit and swim in a calculated constellation...!

(Almizan: V. 2 – P. 348.)

Developments and Changes in Systems

(The above Verse.)

If a man stands in every part of this world and observes the system of each of these elements, he sees that it is a system that is precise, strange, and having the changes and transformations specific for itself, the transformations that if they were not, the principle of that universe would not survive and was collapsed, the transformations with which the Divine Tradition survives, the Tradition whose wonders are inexhaustible, and the foot of wisdom does not reach its boundaries...!

(Almizan: V. 2 – P. 348.)

Unity and Harmony in Creation System

(The above Verse.)

In the course of the Creation System we do not come across even one point of exception. No accident occurs in it though seldom. It is a system which, neither now nor ever, the human intellect can reach the limits of it and can go through its stages.

If you start from the smallest creature of the universe like a molecule and go up to the compounds that makes it up, until you get to the solar system and the galaxies that have been seen with the naked eye, you do not see more than one universe and one system. If you start from the top and separate the galaxies one after the other, and look at the systems, then

observe the planets one by one, then the earth, and finally you analyze one particle and get to the molecule, you will see nothing has been shrunk from that one universe, that one system, and that connected Devising, although you do not see any two of these creatures alike: If you observe two humans, two sheep, two mulberry branches, two walnut leaves, two flies, and finally each pair of creatures, you will see that they are different both in nature, in command, and in individuality.

Therefore, the universe altogether is one thing, and the Ruling Devising is connected in all its parts, and all its components are subordinate to One System, although its components are many and its rulings are different: **“Faces will be humble before the Everlasting and the Self-existing God!”** (Taha: 111.)

After all, the God of the universe, which is its Creator too, and the Devisor of its Command, is also One!

(Almizan: V. 2 – P. 348.)

Unity of Human System and the Global System

(The above Verse.)

The third argument presented in the Verse is through human need, which states:

This man, who is one of the earthly phenomena, comes to life and lives on the earth and then dies and rejoins the earth, in his emergence and survival, other than this general system which rules over the universe and governs the universe with a Connected Devising, he does not need another system.

These celestial bodies in radiance and heat, this earth in its night and day and its winds, clouds, rains, and the goods that are transferred from one continent to another, all these are needed by man, and human life and its emergence and survival cannot be Devised without them, and the God Almighty is beyond all of them environment to man - so when the system of human existence and the whole universe is One, we conclude that its

God and its Creator and its Devisor is the same God and Creator and Devisor of the human affair.

In the Verse under discussion, after presenting three proofs on the Unity of God, which was claimed in the previous Verse, an argument has also been presented on the two Names of “**Rahman**-the Beneficent,” and “**Rahim**-the Merciful.”

The expression of that argument is that this God, Who has given man the necessities of everything, and has provided him with everything in achieving the happiness of its existence and also in achieving happiness in its end, and if he has another life in the Hereafter, He has given to him everything in achieving him to his ultimate goal needed in the Hereafter, thus such a God is the Merciful and the Compassionate.

"The Beneficent," because He has provided the material needs of all beings.

"The Merciful," in the sense that He has made man's needs available to him in attaining his Ultimate Happiness in the Hereafter.

How is it possible that the God Who has Devised the fate of man and his Hereafter is different from the God Who Devised man himself?

(Almizan: V. 2 – P. 349.)

CHAPTER TWO

Creation System and Creator of Universe

The System of Truth and How God is Truth

«ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَ أَنَّهُ يُحْيِي الْمَوْتَى وَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ!»
(حج / ٦)

**“This is because God is the Supreme Truth
Who gives life to the dead,
and Who has Power over all things!”**

(Holy Quran; Hajj: 6.)

The Verse refers to the things that were mentioned in the previous Verse, and that was the creation of human beings, plants, and the Devising of their affairs in terms of occurrence and survival, as well as in terms of creation and Devising, which is a matter of Reality and Truth, no one can doubt on them.

What is understood from the context of the Verse is that the meaning of "Truth" is the "Truth" itself. The Verse wants to say: God Almighty is the very "Truth," the Truth that Grants every being its Realization, and runs in everything the system of Truth, so as the God Almighty is the Truth and the realization of everything is by Him, He has caused these Real beings and the Real systems in them to be developed, therefore these all discover that He is the Truth.

The Phrase: "**Who gives life to the dead,**" refers to the previous Verse and it was to transfer the dead soil from its state to a living human being, and also to transfer the dead earth by water to a living plant. This work goes always on, since His work is to revive the dead.

(Almizan: V. 28 – P. 207.)

Concept of the Truth in Creation

« وَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ! »
(٢٢ / جاثية)

**“And Allah has created the heavens and the earth based on Truth,
so that every self will be duly recompensed for its deeds
without being wronged!”**

(Holy Quran; Jathiya: 22.)

Apparently, the meaning of the heavens and the earth is the whole tangible universe, and the God Almighty understands us that the creation of the universe was in coverage of Truth, and it was not without any aim or as a play.

The Truth of this universe means that, there should be a fixed goal and permanent purpose beyond it.

Building the creation with Truth requires that there would be another universe beyond this universe and behind it, in which the creatures are immortalized. Building the creation with Justice as well, requires that every self should be given the punishment or reward that he deserves: **“So that every self will be duly recompensed for its deeds without being wronged!”**

(Almizan: V. 35 – P. 282.)

How the Creation Formed and its Purpose

« أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ...؟ »
(١٩ / ابراهيم)

**“Did you not see that God created
the heavens and earth with Truth?”**

(Holy Quran; Ibrahim: 19.)

The meaning of seeing here is obtaining the decisive Knowledge. Yes, it is the Knowledge that can explain the quality of the creation of the heavens and the earth, not the sight of the eye.

The Act of the God Almighty (the creation of this world) is Truth in the sense that it leaves after itself and after its destruction an effect, reminder, or a purpose, otherwise, if it had no effect remained after this world, the Action of God was an act of error.

An action is Truth when in which is a property, that for the sake of that property the action is done, and the actor proceeds towards that property by his action, but if it is an action that the actor has no purpose other than that action itself, his action is void.

We see that each of the kinds of the creatures in this world from the beginning of its appearance and evolution looks for a known goal and end, which has no other goal but to reach that end. We also see that some of these kinds are the aim of others, like the elements of the earth that plants benefit from, and like the plants that animals use, as well as the animal that was created for humans.

Therefore, the creation of the universe all the time proceeds from stage to stage and from one end to a higher end, until it reaches an End to which there is no superiority, and that is the return to the Glorious God:

"Indeed, the final End is unto thy Lord!" (Najm: 42.)

(Almizan: V. 23 – P. 63.)

Unity in Diversity of Natural Properties and Elements

« المر تِلْكَ آيَاتُ الْكِتَابِ وَ الَّذِي أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقَّ...! »
(١-٣ / رعد)

"These are the Signs of the Book. That which has been sent down to you from your Lord is the Truth!"

(Holy Quran; Ra'ad: 1-3.)

The context of the above Verse is the context of establishing an argument for the Monotheism in Lordship, not for proving the Creator or His Oneness, and the summary of that argument is that the difference in the effect being in the creatures, even though the main substance of all of them

is the same, reveals the fact that all are assigned to a certain Cause beyond this common principle, which its organization depends on His Providence and Devising! So, the Devisor of the universe is the Glorious God, and He is its Lord, and it has no other Lord than He. This is the summary of the argument that the Verse expresses it.

The difference between the two arguments and the reasons, namely the argument: **"It is He who has spread out the earth,"** and the argument: **"In the earth are neighboring terrains of diverse kinds,"** is that the first one proves the Monotheism in Lordship from the Unity seen in the Multiplicity, and the relation and connection which is seen in the Devising of all creatures of the universe with all its multiplicity, and it understand us that their Devisor is the same One.

But the second argument proves this claim through the multiplicity of properties and effects in creatures that are in the same condition. The first through unity in multiplicity, the second through multiplicity in unity, and conveys that the difference of the effects and properties of creatures, even though their principle is all the same, discovers the existence of a Source that imparts these different effects and properties, and is itself something beyond the nature of these beings, and a Cause above these causes, as we said, their origin is one. He is the Lord of all and there is no Lord but Him.

The argument: **"It is Allah who raised the heavens without any pillars that you see,"** was a reason that proved the claim in both ways. The result is that the affair of the universe, with all its divisions and differences, is governed by a Single Devising, so for this reason its Lord is also One, and it is the Glorious God. The Almighty God Who elaborates the Signs and makes each one distinguished from the other, as a result, He separates the Prosperous ones from the miserable ones, and the Truth from the falsehood, so this is the very Resurrection! Thus the God Almighty draws two conclusions from this argument, one is the Origin and the other is the End. He says about the Resurrection: **"That you may be certain of encountering your Lord!"**

(Almizan: V. 23 – P. 63.)

Initial Creation and Sustainability of Things

«ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ!»
(102 / انعام)

**“He is God your Lord. There is no God but He.
He has created all things!”**
(Holy Quran; An’am: 102.)

Some people, seeing that God Almighty has attributed the creation of all things to Himself and at the same time has considered the relationship between Cause and Effect (law of causality,) to be correct and certain, to solve this problem and to eliminate this discrepancy have said: God Almighty is the only Cause of Creation of things, but the survival of things is documented to these causes that we have realized, and if the God Almighty had also the Cause in survival, it would have been necessary for two independent causes to coexist in one effect. We, therefore, see that this group of scholars always strive to prove the existence of the Creator of the universe through the occurrence of the creatures, and rely on the occurrence of man after his absence, and the occurrence of the earth and occurrence of the universe after the absence of them.

We also see that as a result of this mistake, they assigned the occurrence and existence of everything to its cause when they have encountered to its cause of occurrence. They have assigned the occurrence of the things like the life and soul of human, animal, and plant to the Almighty God Himself. The more illiterate class of this group has assigned the cause of the things like the clouds, rain, snow, blazing stars, earthquake, famines, and general diseases to the God Almighty when their common understanding has not reached their natural causes. As a result, whenever they understand the natural cause of one of them, they throw down with shame their previous opinion.

Many theologians have turned this simple understanding of the common people into a scientific matter and have said: Possible existence requires the obligatory existence only in its occurrence and not in survival. Some of them have even stated that if we assume that there is no god, the

world that God created will remain and will automatically rotate. It seems that this idea has penetrated through the Jews among the Muslims, and has confused the poor minds of some scholars, as a result, have promoted other opinions such as the impossibility of "Ba'da" (Replacement old decree with new decree,) and also the abrogation. Such statements are still circulating among the people.

In any case, the above-mentioned doubt is the most delusive doubt and the lowest illusion, because the argumentations of the Holy Quran are against it. The Holy Quran does not argue for the existence of the Creator only for the soul, but also for all the evident Signs in the world and for the current system in all kinds of creatures and their change and interaction and the benefits that are in each of them. This is contrary to that theory, because the God Almighty considers all the universe and its causes, whether visible or invisible, as His Own Action and Artifacts, and has argued to the Existence of the Creator to the existence of the sun, moon, stars, the sunrise and sunset, their benefits that people use, the four seasons that they create on earth, as well as to the existence of seas, streams, the ships in which it flows, and to the clouds, the rains, the benefits that come to human beings by them, as well as to the existence of animals, plants, and their natural conditions and developments, such as their being first as sperm, changing then to embryos, to baby, to young ones, and finally to the elder persons, and other developments of them. The God Almighty has argued to all of them to prove the existence of the Creator!

While all that God Almighty has made up the argument for existence and considered them to be His Own Cause, all are the effects of beings before themselves and of their own kind, today's beings are the cause of tomorrow's beings and tomorrow's beings are the effect of today's beings. If the survival of beings was needless to the existence of the Almighty God, and the flow of causality was naturally and automatically continued among them, then none of the arguments mentioned in the Holy Quran were correct.

(Almizan: V. 14 – P. 143.)

Relationship between Devising with Guardianship

«اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ!»
(٤/سجده)

**“God is the one Who created the heavens and the earth
and all that is between them in six days,
then He established His dominion over the Throne.
No one besides Him is your Guardian or Intercessor...!”**
(Holy Quran; Sjdah: 4.)

Establishing the Dominion of God over the Throne is an indication to the Position of Devising of the creatures and bringing them into order, a general and continuous system that governs all of them. If, after the creation of the heavens and the earth, the God Almighty mentioned the issue of His Dominion over the Throne, it was because the subject was about the allocation of the Lordship and Godship to the One God. Because there is a connection between Creation and Devising, it means that one is inseparable from the other.

For this reason, after mentioning the God's Dominion over the Throne, He mentioned an examples of God's Devising, and Said: **"Then He established His dominion over the Throne, no one besides Him is your Guardian or Intercessor,"** because Guardianship and Intercession, like the Dominion over the Throne, are from the affairs of Devising.

“No one besides Him is your Guardian or Intercessor!”

"Guardian" means one who is the Possessor of the Devising of the affair of something, and it is clear that our affairs and the affairs with which our life is consistent are upstanding by existence, and is condemned and under the Devising of a general system, that governs all the existence, and also is condemned to a special system that we humans have. The system, whatever it is general or special, is one of the necessities and characteristics that the creation of everything has, and the creation, whatever it is, it is attributed to God Almighty, so it is He Who has Granted the characteristics of every creature, including the human being,

as a result, He is also Who that has Ordained for man a special and a general system, so He is the One Who is our Devisor and our Guardian, Who takes care of our affairs and Devise our affairs, as He is the Guardian of everything, and there is no one in this issue to be a partner for Him.

The "Intercessor" is one who becomes attached to a defective cause and completes its imperfect causality. Each of the causes and conditions of the universe are the intercessor of the other, because they complete each other's causation in effect, just as each of the clouds, rain, sun, shadow, and the like are the intercessors of the plants, because each complements the causation of the other one. When the God Almighty is the Creator of the Causes and their components and the linkage between them and the effects, then God is the Real Intercessor, Who completes the imperfection of every cause, so the True Intercessor is God alone and there is no intercessor other than Him.

In other words, and more precisely, that the Finest Names of God Almighty are intermediaries between Him and His creatures in delivering Grace to them. For example, God Almighty provides sustenance to His creatures because He has the Names of Bountiful, Generous, Affluent, and Merciful, God heals the sick because He is the Healer, Reliever, Clement, and Merciful, God perishes the oppressors because He is Severe in Retribution, Revengeful, and Mighty. As well as every Grace that the God Almighty conveys to the creatures, He conveys it through the mediation of one of His Finest Names.

Considering above you will not see any of the creatures of God whose existence is compound, unless in its existence some of the Finest Names of God are intervened and mediated. These Names are some higher than others, some at the same level, but the Name which is the most closest than others, it is an intermediary between a creature and that Name better than other names: For example, the Name Healer is specific than the names of Clement and Merciful in case of a sick, because it is only one related to the healing of the sick, but the other two include both patients and non-patients. For this reason, the Name Healer is mediated between the patient and the Names of Merciful and Clement. Again the Name of Merciful is

closer than the Name Mighty, for this reason it is mediated between the Name of Mighty and the patient, and so on, and similarly the other Names. This mediation is in fact the completion of the impression of the cause on the effect. Or say that bringing the effect closer to the cause so that the impression of the cause reaches the actuality.

From this meaning we conclude that God intercedes with some of His Names with His other Names. So it is correct to say with true usage: That God is the Intercessor and there is no intercessor other than Him! (Be careful!)

(Almizan: V. 32 – P. 74.)

PART THREE

SYSTEM OF

COUPLES

CHAPTER ONE

Couples System in Nature

Creation of Couples and Running System in all Creatures

« سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا
مِمَّا تُنْبِتُ الْأَرْضُ
وَ مِنْ أَنْفُسِهِمْ
وَ مِمَّا لَا يَعْلَمُونَ! »
(٣٦/يس)

**“The Absolute Pure is Allah Who created in pairs all things
that the earth produces,
as well as People themselves
and other things which is not known to mankind yet!”**

(Holy Quran; Yassin: 36.)

The above Verse indicates that:

The issue of coupling two things together and creating the third thing is not specific to humans, animals and plants, but God creates all beings in this way and regulates the visible world through birth. In general, the God Almighty has created the universe from two active and passive beings, who are the male and female of animal, human and plant. Each subject deals with his passive, and from the collision of the two, a third being emerges. The Verse, then, Purifies God and says: "Glory be to Him Who created all couples!"

The Phrase "**That the earth produces,**" together with its next Phrase is an expression of coupling, what grows from the earth refers to the plants, and possibly includes animals too, since these also develop from the earthly material, (a kind of which is the human being.) The God Almighty Said about man which is also a kind of animal: "**Allah made you grow from the earth, with a [vegetable] growth!**" (Nuh: 17.)

Again, it is probable that the appearance of the context is to include

all specific kinds, because we see that the animal is not named in the coupling groups, although the pairing of the animals is more obvious to all than the pairing of the plant, so it becomes clear from **"that the earth produces,"** is all plants, animals and human beings.

"And other things which is not known to mankind yet!"

This Phrase informs of the existence creatures that human beings have not yet been aware of, or have not been aware of the quality of their emergence or the quality of their increase.

(Almizan: V. 33 – P. 140.)

Creation of Heavens and Earth and Creation of Couples

« فَاطْرُ السَّمَاوَاتِ وَالْأَرْضِ
جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ! »
(١١/شورى)

**"The Originator of the heavens and the earth,
He made for you mates from your own selves,
and mates of the cattle,
by which means He multiplies you!"**

(Holy Quran; Shura: 11.)

The meaning of the Phrase: **"The Originator of the heavens and the earth,"** is that the God Almighty is the Creator of creatures out of non-existence, the creation without a pattern. The meaning of the Phrase: **"He made for you mates from your own selves,"** is that He created you male and female in order by coupling the two the issue of birth and reproduction and the increase of people to be fulfilled. The meaning of the Phrase: **"And mates of the cattle,"** is that the God Almighty created the cattle also male and female so that by this means to increase the generation. The address in the Phrase is to both man and animal.

This Verse establishes an argument for the monopoly of Lordship in

the Almighty God. The summary of this argument is that God Almighty is the Creator of beings and the One Who created them without any pattern from none-existence. He created you male and female, by this way He multiplied your number, and also He created the animals, male and female, and thus multiplied them, so that you (generation after generation,) can take use of animals (generation after generation.) This is both Creation and Devising.

(Almizan: V. 35 – P. 41.)

Expansion of Sky and Earth, and Creation of Couples

«وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ
وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ!»
(٤٧ تا ٤٩ / ذاريات)

**“We have built the sky with Might
and We will continue to expand it!
And the earth We have spread it out,
so how excellent spreaders We have been!
We have created everything in pairs
so that perhaps you may take heed!”**

(Holy Quran; Zariyat: 47-49.)

The word "Might" here means both power and blessing. According to the first meaning, the meaning of the Verse is as follows: We Created the heavens with a power that cannot be described and measured by any scale, and that we have a vastness in power, nothing can transform that power into helplessness.

According to the second meaning, it is as follows: We built the sky while its construction coincided with a Blessing that cannot be appreciated by any scale, and We have a vast Blessing and we have Absolute Richness, so Our Treasures do not end by Granting and Providing the sustenance. We provide sustenance for whomever We Want from the sky and in any

way We desire!

It is also possible that the word "Expander" refers to the expansion and enlargement of the creation of the sky, which is also confirmed by mathematical debates today.

**“And the earth We have spread it out,
so how excellent spreaders We have been!”**

We stretched out the earth and leveled it, so that you could settle down on it and dwell therein, then: How good a Spreader We are! Of course, it should be known that this flattening of the earth does not contradict its sphericity.

**“We have created everything in pairs
so that perhaps you may take heed!”**

The word "couple" means both things that are opposite to each other, one effective and the other affected. Some have said: This word means the absolute of both bilateral things, as husband and wife, earth and sky, night and day, land and sea, man and jinn.

(Almizan: V. 36 – P. 291.)

Growing of all Gracious Pairs

«وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ»
(١٠ / لقمان)

**"He has created the heavens without pillar as you can see,
fixed the mountains on earth so that it may not shake you away,
and settled therein all types of living creatures.**

**We have sent down water from the sky
and made all kinds of plants grow in gracious pairs!"**

(Holy Quran; Luqman: 10.)

The clause **"as you can see,"** may be an explanatory adverb, meaning "you see the heavens without pillars," and it may also be an avoidance adverb, and means: "God created them without a visible pillar," to indicate

that the heavens have pillars, but they are not visible.

“Fixed the mountains on earth so that it may not shake you away!”

The God Almighty laid the lofty mountains on the earth, so that the earth would not be disturbed, to make you disturbed, and this in itself means that there is a direct relationship between the mountains and the earthquake.

“And settled therein all types of living creatures!”

He spread from every moving creatures on earth.

**“We have sent down water from the sky
and made all kinds of plants grow in gracious pairs!”**

That is, We sent down water (which is the same as rain) from above you, and We grew in it the gracious couple of plants in which are your interests, and they convey benefits to you. In this statement, it is pointed out that plants, like animals, are male and female.

(Almizan: V. 32 – P. 23.)

Growth of Couples, and Elements of Survival

« وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ
وَ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ...! »
(٦ تا ١١ / ق)

**“Have they not seen how We have established the sky above them
and decked it without gaps and cracks?**

**Have they not seen how We have spread out the earth,
placed on it firm mountains**

and have made all kinds of flourishing pairs of plants grow?”

(Holy Quran; Qaf: 6-11.)

If the God Almighty has bound the word "sky" to the word "above their heads," it was to make them understand that if they can deny everything but they cannot deny the sky, because it is in front of their eyes and above their heads. The meaning of what God Said: We adorned the

sky, is that He created the bright stars in the sky with their luminous beauty. So the building of this innovative building with its dazzling beauty, with no cracks in it, is the most evident evidence of His Dominant Power and Encompassing Knowledge over all creatures.

**“Have they not seen how We have spread out the earth,
placed on it firm mountains
and have made all kinds of flourishing pairs of plants grow?”**

The God Almighty has created the earth in such a way that it is compatible with human life. What is meant by the growth of any flourishing couples is the growth of any kind of beautiful plants. Therefore, the creation of the earth and the Divine Devising that is running in it, is the best reason that it can guide the intellect to the perfection of God's Power and Knowledge.

(Almizan: V. 36 – P. 224.)

Creation of Couples, Human Transports and Movements

«وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا
وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ!»
(١٢ او ١٣ / زخرف)

**“And Allah is the One Who created all creatures in pairs;
and has made for you ships and cattle on which you ride!”**

(Holy Quran; Zukhraf: 12-13.)

According to some commentators the word "couples" refers to the kinds of beings of male and female, black and white, and the like. Others have said: The pair means everything, because every creature other than the Almighty God has a pair, has a top and a bottom, has a right and a left, and has males and females.

**“So that perhaps when you ride them,
you will recall the bounties of your Lord
and when you establish your control over it you would say:
“Glory belongs to Him who has made it subservient to us
when we would not have been able to do so ourselves!”**

Remembering the Blessings of the Lord after sitting on the back of an animal or a ship means remembering the Blessings that God has subjugated to man and that man uses them. For example, when one goes from one place to another, he carries his luggage and baggage by them, as God Said in another place: **"He enabled you to use boats to sail on the sea!"** (Ibrahim: 32,) and also Said: **"And He created the cattle ... to carry your heavy loads to lands which you would not have been able to reach without great difficulty!"** (Nahl: 7.) It may also be meant to remind the blessing, the absolute reminder of the blessings, because usually a person is transferred from the memory of one blessing to the memory of other blessings as well.

(Almizan: V. 35 – P. 140.)

Sign of Fair Couples Growth

«أَو لَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ!»
(شعراء/٧-٨)

**"Did they not look to the earth,
how many plants have We raised in it,
from each a gracious pair?**

In that is a Sign, but most of them are not believers!"

(Holy Quran; Shuara: 7-8.)

In the above Verse there is an indication to the story of the growth of each gracious pair, and the reason for their being a Sign is that the God Almighty has created each of these pairs to eliminate the shortcomings of each of the two sides of the pair with the other. He has guided both of them to the goal that they were created for that purpose. How can a God, who has such a tradition in all the universes, neglects the affairs of human beings, and does not lead them to their happiness and the path in which is the felicity of this world and the hereafter is? This is the Truth that the Sign of growth indicates.

(Almizan: V. 30 – P. 88.)

Couple System, Pollination, and Gravity Effect on Growth

«وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ
فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ
وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ!»
(حجر/٢٢)

**“And We send the fertilizing winds
and send down water from the sky providing it for you to drink
and you are not maintainers of its resources!”**

(Holy Quran; Hijr: 22.)

Nowadays, in botanical discussions, it has been proven that there is the issue of male and female in all plants, and the winds in their part transfer particles from the male flower to the female plant and make it fertile. The Holy Quran reveals this fact in the Verse under discussion and says: **“And We send the fertilizing winds!”**

The above Verse refers also to the rain that falls from the clouds. In the scientific discussions of the age, it has been ascertained that the water found on the earth has been collected from the rains that have fallen from the sky.

The above Verse with its first part explains the issue of couples, male and female, and cross-pollinating of the plants, and with the second part explains the storing of water from the rain in the earth, as well as with the previous Verse: **“And Caused to grow therein all kinds of things in proper balanced weight,”** points to another scientific fact, that is the weight is effective in the growth of plants. This is one of the scientific issues of today, but the Holy Quran has overtaken in this regard all the scientific academies of the world, and disclosed these secrets since fourteen centuries ago, which is no less than a miracle, but a real miracle.

(Almizan: V. 23 – P. 214.)

Evolution of Different Fruit Couples and Crops

«وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ !»
(٣ / رعد)

“And from every fruit he made a pair of two!”

(Holy Quran; Ra’ad: 3.)

The God Almighty from all the fruits that may flourish, has placed on the earth the different types and species, from all the kinds of summer fruits, winter fruits, sweet fruits, wet fruits, and of dry fruits.

This is the well-known meaning in the interpretation of the word **"pair of two,"** and with such interpretation the two pairs means two classes, one class opposing the other class, whether it has a third class or not.

It is said in the commentary of "Jawahir," about the **"pair of two,"** that the God Almighty has placed in the earth from each class of fruits a pair, that is, two, one male and one female, whose marriage takes place in their flowers. New science has also discovered this meaning and proved that every tree and crop does not bear fruit and seeds unless the male and female combine together.

Although his statement is one of the scientific truths in which there is no doubt, but the appearance of the Verse does not accord it, because the appearance of the Verse is that the fruits themselves are pairs, not that they are created from the trees that are pairs.

(Almizan: V. 22 – P. 171.)

Effect of Soil on Plant Growth and Herbal Couples

«وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَ رَبَّتْ
وَ أَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ!»
(٥ / حج)

**“You may see the earth as a barren land,
but when We send rain, it starts to stir and swell and produce various
pairs of attractive herbs!”**

(Holy Quran; Hajj: 5.)

The earth after that the God Almighty have sent down water on it, grows from every class of delightful plants, with a pleasant color, leaves and merry flowers. It is also possible that the pair means the opposite of the individual, because in other places the Holy Word of God Almighty has proved this meaning, that plants have also marriage, as also the life has been proved for them, and the experimental sciences of today also agree with it.

The result of the meaning is that the earth has an effect on the growth of plants and their development, such as the effect of the uterus on the growth of a child, which takes it from the soil and turns it into a sperm and then a clinging mass and then a fleshy tissue and then a living human.

(Almizan: V. 28 – P. 207.)

CHAPTER TWO

Human Couples

Creation of Human Couple, as his Better-Half

«هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا!»
(اعراف / ١٨٩)

**“It is He Who created you from a single soul,
and made from it its mate,
that he might find comfort with her!”**

(Holy Quran; A’araf: 189.)

O group of human beings, the Almighty God is the One who created you **"from a single soul,"** from a single body that was your father, and **"made from him,"** namely, from the kind of him his mate: **"That he might find comfort with her!"**

(Almizan: V. 16 – P. 297.)

Mate Creation a Blessing for Man, and Family Formation

«وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً!»
(نحل / ٧٢)

**“And Allah has created your wives of your own kind,
and has given you from your wives, sons and grandchildren!”**

(Holy Quran; Nahl: 72.)

God has made for you from your wives, the children as your helpers to use their help in your needs and to get rid of troubles, and He also provided for you every pleasant sustenance, such as water and all kinds of

fruits, which your own action did not interfere in their emergence, as well as the food and clothing, and the like, that your own effort and action have been effective in their production.

**“Do they then believe in falsehood
and reject the bounties of God?”**

The meaning of the blessing here is that the God Almighty created the wife of the human from his kind, and generated from spouses the children and grandchildren, which is one of the greatest and most obvious blessings, because it is a Genetic basis on which the building of the human complex is established, and if it were not, the complex would not be formed, and this present cooperation and solidarity that exists between individuals did not appear, and the participation in action and effort was not possible, as a result, human beings could not achieve the happiness of their world and the Hereafter.

Yes, if man cuts off this formative relationship that God has bestowed upon him and breaks this chain of bonds, he cannot fill this gap if even he resorts to any other means, nothing can connect such Genetic relationship, therefore by dispersion of human's unity his destruction also will be certain.

(Almizan: V. 24 – P. 189.)

Mate Creation as a Sign, Producing Mercy and Love

«وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
لِتَسْكُنُوا إِلَيْهَا...!»
(٢١ / روم)

**“And of His Signs is that He created for you mates
from your own selves that you may take comfort in them,
and He Ordained affection and mercy between you.
There are indeed Signs in that for a people who reflect!”**

(Holy Quran; Room: 21.)

The word "couple" refers to each of the male and female animals if

they are mated, just as each of the two pairs whether animal or non-animal, which is also called a couple. The God Almighty has Said: **"And made of him the two sexes, the male and the female!"** (Qiyamat: 39,) and also Said: **"We told Adam that you and your wife reside in Paradise!"** (Baqara: 35.)

The fact that God Said: **"He created for you mates from your own selves that you may take comfort in them,"** means that He created for you couples from your own kind. (And the word "for you" means for your benefit.)

Yes, every man and woman has a sex device for the reproduction system that this device does not work, except when it is combined with the device of the other side and from the sum of the two, the issue of birth and reproduction is fulfilled. Each of these two is imperfect individually and is in need of the other side to form a complete unit. It is because of this defect and need that each one of them moves towards the other, and when he or she reaches his or her, they find peace and comfort. Since every imperfection is striving for perfection and every needy person wants to reduce his or her need, this is the same lust that has been deposited in each of these two sides.

"And He ordained affection and mercy between you!"

The word "Affection" almost means the love whose effect is apparent in the time of action, as a result, the relation of affection to love is the relation of the modesty to humbleness, because the modesty means the kind of humbleness whose effect is apparent in the position of action, contrary to the humbleness which means a kind of sensual effect, which arises in the heart from observing glory and greatness.

But the word "Mercy" refers to a kind of carnal effect, which arises in the heart from the observation of the deprivation of a deprived person who does not have perfection or needs to correct his shortcomings, and observing this position causes the Merciful one to relieve the needy from such deprivation and rectify his shortcomings.

One of the clearest manifestations case of showing the Affection and Mercy is the small community of home, because husband and wife are

related to each other in love and friendship, and these two, especially the wife, have mercy on the younger children, because they find weakness and helplessness in them. They see that their young child cannot provide for the necessities of life, so that love and affection compels them to strive to preserve, protect, feed, clothe, house, and raise him, and if it were not for this mercy, the generation would be cut off altogether. The human race did not last.

Such is the case with the Affection and Mercy that is observed in a large urban society and among the members of the society. When a person sees his fellow citizen, he befriends him and feels love for him, and he feels mercy for the poor and disabled people of his city who cannot stand up to the necessities of life.

As it comes from the context, the meaning of affection and mercy in the Verse is the same affection and mercy among family.

“There are indeed Signs in that for a people who reflect!”

When they think about their evolutionary principles, which compelled human to form a family society, such principle invited the man to associate with woman and the woman to gather with the man to form the Home Society, and also caused those two to show affection and mercy, and by help of affection and mercy to create a civil and urban society, and the effects this had on the society is that the human species survived, and the worldly and hereafter life of man was perfected.

Then they will realize what strange Signs are in them and what Devising had the God Almighty used in this kind of creatures, the Devising that makes astonished and terrified the human intellect.

(Almizan: V. 31 – P. 267.)

Couple for Human, Couples for Cattle

«خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَ أَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ!»
(زمر / ٧)

“He created you from a single soul,

**then made from it its mate,
and He has sent down for you eight mates of the cattle!"**
(Holy Quran; Zumar: 7.)

The address in this Verse is to the general human being. The meaning of "single soul" as confirmed by the Verses of this type is Adam, the father of man, and the meaning of the wife of that single soul is his wife who is of his own kind and is like him in humanity. The point is that the God Almighty created the human kind, and from this single man and his wife generated so many people in the world.

The word "cattle" means camels, cows, sheep and goats. If the God Almighty numerated them as eight pairs, He considered their being male and female.

Also, if He interprets the creation of the cattle on earth as descending them down, even though these four pairs of animals did not come down from heaven, the reason is that the God Almighty called the appearance of creatures on the earth from non-existence, as descending, as in the Verse: **"With Us is the source of everything and We do not send it down except in a known quantity!"** (Hijr: 21.)

**"He creates you in the wombs of your mothers,
creation after creation, in a threefold darkness.
That is Allah, your Lord! To Him belongs all sovereignty.
There is no god except Him.
Then where are you being led away?"**

This Phrase expresses the quality of the creation of the previous ones, that is, man and the cattle. If the God Almighty addresses only the human being, and Says: "He creates you!" It is believed that among these five living beings it is only the human beings that have intellect. The meaning of creation after creation refers to their being in succession, like the creation of a sperm, then changing the sperm to a clinging mass, and changing it to the creation of the fleshy tissue, and so on. Then refers to the three darkness, as they have said, it is the darkness of the abdomen and the darkness of the womb and the darkness of the ovary.

(Almizan: V. 34 – P. 59.)

THE WORD OF YOUR LORD HAS BEEN FULFILLED
IN TRUTH AND JUSTICE!
NOTHING CAN CHANGE HIS WORDS!

TEHRAN. March 29, 2021