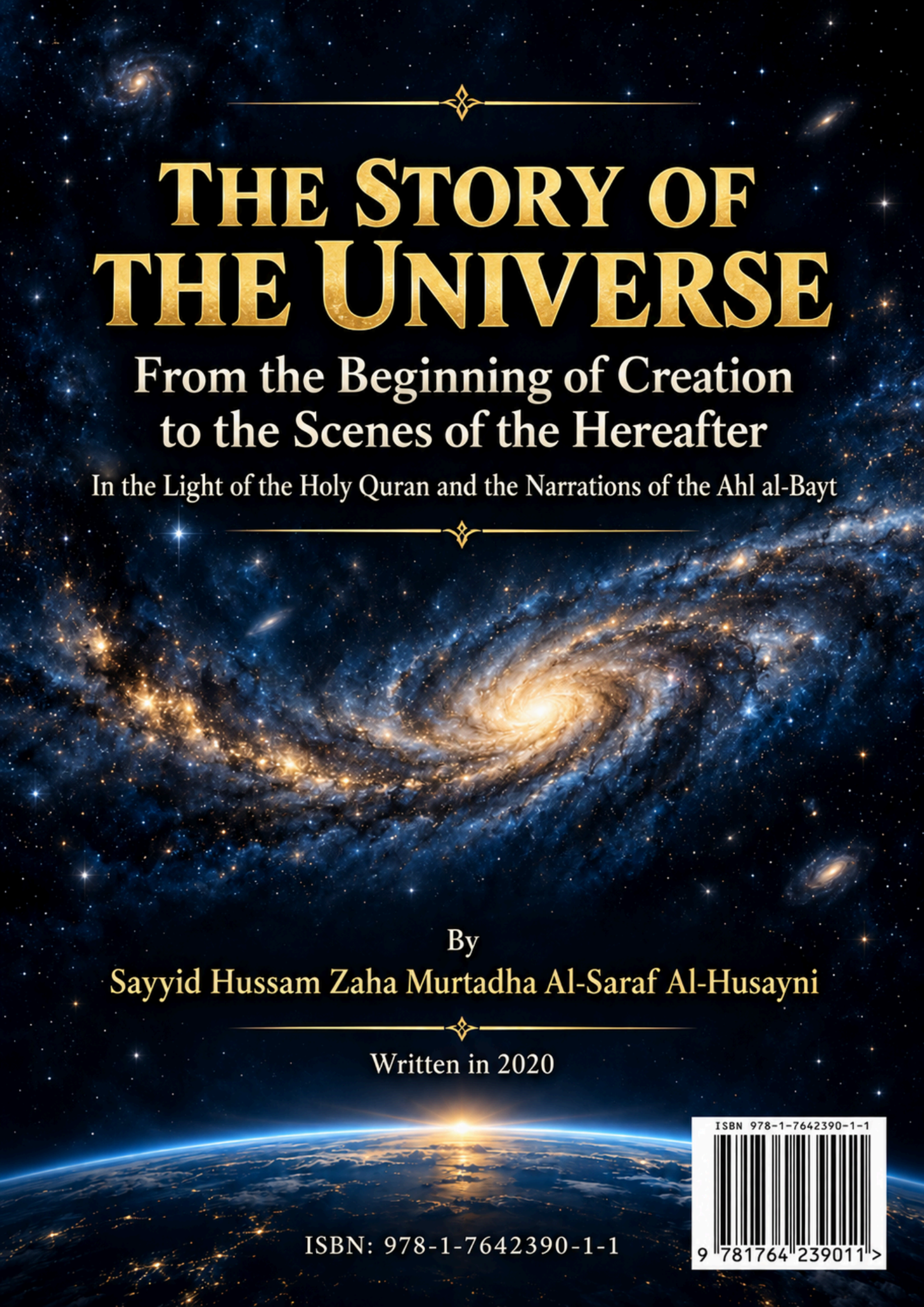
THE STORY OF THE UNIVERSE
From the Beginning of Creation to the Scenes of the Hereafter
In the Light of the Holy Quran and the Narrations of the Ahl al-Bayt
By
Sayyid Hussam Zaha Murtadha Al-Saraf Al-Husayni
Written in 2020
ISBN: 978-1-7642390-1-1
ISBN 978-1-7642390-1-1
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In the Name of God, the Most Gracious, the Most Merciful

The Story of the Universe

From the Beginning of Creation to the Scenes of the Hereafter

In Light of the Holy Quran and the Narrations of the Ahl al-Bayt (peace be upon them)

With a Reading of Scientific Knowledge within the Limits of its Evidence

The First Book in a Series of Eleven Books

By the Researcher and Writer

Sayyid Hussam Zaha Murtadha Al-Saraf Al-Husayni

Writing completed: 17 Rabi' al-Awwal 1442 AH - 4 November 2020 CE

First revision completed: 25 Rajab 1444 AH - 17 February 2023 CE

2026 revision completed: 8 Rabi' al-Akhir 1448 AH - 20 September 2026 CE

English Edition

About this English translation

This English edition presents the full text of my Arabic edition and was prepared with machine-assisted translation. Editorial checks have addressed paragraph and section coverage, selected wording, headings, names, reference identifiers and links. The translation has not undergone comprehensive specialist linguistic or theological review and requires such review before publication.

English renderings of Quranic verses and transmitted narrations are translations of meaning. My statements about revisions and source verification in the original book refer to the Arabic edition. They should not be read as certification of this English translation.

The seven parts, forty-eight chapters, six appendices, references and indices follow the Arabic source. Printed page numbers remain omitted, as in my Arabic edition. PDF bookmarks and linked contents provide navigation.

Translation prepared: 13 October 2026

About the Book and its Revision History

"The Story of the Universe - From the Beginning of Creation to the Scenes of the Hereafter" is the first book in an eleven-book series. The series aims to provide knowledge in light of the Holy Quran and the narrations of the Ahl al-Bayt (peace be upon them), ensuring accuracy in transmission and making the material accessible to the reader. This book focuses on the heavens and the earth, the beginning of creation, the order of the universe, and the scenes of its transformation. It presents scientific knowledge related to these topics according to their sources and the limits of their evidence.

Research, compilation, and work on the books of this series began collectively in 2017 CE. Some have been completed, while work on others continues, alongside the ongoing checking and revision of the completed books. The sequence of books in the series is a thematic reading order; it does not mean that research on each book began only after the preceding book had been completed.

Composition and Revision Stages

I completed writing "The Story of the Universe" on the anniversary of the birth of the Prophet Muhammad (peace and blessings be upon him and his family), on the 17th of Rabi' al-Awwal 1442 AH, corresponding to November 4, 2020 CE.

I completed the initial proofreading and revision on the anniversary of the martyrdom of Imam Musa ibn Ja'far al-Kadhim (peace be upon him), on the 25th of Rajab 1444 AH, corresponding to February 17, 2023 CE.

I completed the review and editing phase for the year 2026 CE on the anniversary of the birth of Imam Hasan al-Askari (peace be upon him), 8 Rabi' al-Thani 1448 AH, corresponding to September 20, 2026 CE. Further revisions, improvements, and production will continue as part of the service provided to this book.

I have recorded these dates to document the stages of writing, proofreading, and revising my book.

Unity of Methodology and the Specificity of the Book

This book shares with "The Story of Guidance" the presentation of the Holy Quran, drawing upon the narrations of the Ahl al-Bayt (peace be upon them) and the efforts of scholars of the school of thought and specialists, and clearly defining the limits of our knowledge. Each book has its own subject, dedication, introduction, and conclusion. Here, we explore the question of creation, order, and destiny, while there, we trace the path of guidance, the prophets, the successors, and humanity's responsibility towards the message.

The order of the books in this series is based on their subject matter and does not establish a chronological order for the creation of beings. This book serves as a general introduction, while more extensive discussions on plants, animals, angels, jinn, humans, and other subjects are reserved for their respective books, with references to them where the context requires.

About this edition

Following the main introduction are two separate sections for the 2023 and 2026 revisions, along with their corresponding Hijri dates, explaining the reasons for and criteria of the revisions. The Arabic edition comprises seven parts and forty-eight chapters, followed by a conclusion, six appendices, sources, and indexes. The text has been prepared and expanded up to the final chapter, followed by a structural and cross-referencing review, an examination of the Qur'anic texts specified in the research log, and selected source comparisons that extend throughout the book's chapters. This proof was prepared in a standardized printing format, and I have chosen to postpone page numbering. The research log indicates the limitations of what has been accomplished; this edition does not claim to have covered all narrations or independently verified all their chains of transmission, nor do the selected comparisons replace a comprehensive, independent, specialized review prior to publication.

Dedication

To those who seek scientific and religious truth, who do not extinguish their questions and are not too proud to correct what they once thought right; to those who raise their eyes to the sky, then open their books and hearts in search of understanding, making evidence their companion on the journey and humility the guardian of what they learn.

To my dear father, in gratitude for your kindness, support, and encouragement at the beginning of my journey; and to my dear mother, in loyalty to the love of goodness you instilled in me. To you both, I dedicate this effort, which words cannot fully express, and I offer you the prayers and gratitude of a son, hoping that what I write will be a gateway to righteousness and loyalty.

To my wife, my partner on this journey, who supported me and patiently endured my preoccupation with research, reading, and writing; you have a share of gratitude in these pages, and for the help and patience you gave me, I remember with love. I dedicate this book to you as a thank you for the partnership that makes continuing the journey possible, and for the support that is not seen in the pages of books.

To my three children, my two sons and my daughter; I hope that you will find in this story something that opens the door to inquiry, brings the beauty of creation closer to your minds, and increases your love for God, His Messenger, and his family. Learn, ask questions, consult evidence, and let what you know be a mercy to others and a testament to integrity in your words and deeds.

To the soul of His Eminence Sheikh Ahmed Al-Waeli, the dean of the Husseini pulpit, may God have mercy on him; in gratitude for the impact of your talks and guidance that we grew up hearing, and for the words that instilled in us a love for knowledge and religion, I dedicate these pages in recognition of a favor that remains present in my memory, and in the hope that I may succeed in serving the reader with some sincerity of inquiry and honesty of expression.

To my teachers and mentors, and to all who opened a door of knowledge for me and encouraged me to read; and to those who preserved books for us, verified their texts, and explained their meanings, so that we may receive from their efforts what helps us continue our research.

To my students and the young people I meet in Australian schools and at the Imam Al-Kadhim Mosque and Hussainiya in Shepparton; and to every young man and woman who asks about the universe, the Creator, and humanity's place in this life: I hope these pages will be a companion to your questions and help you reconcile the love of faith with the integrity of knowledge.

And to the lovers of the Holy Quran and the Prophet's family (peace be upon them), and to everyone who has supported me with an idea, an observation, or a prayer, I dedicate this story, asking God to make it purely for His sake, to benefit those seeking the truth, and to increase our humility through knowledge, our gratitude through contemplation, and our ability to act on Earth through mercy for its inhabitants.

Researcher and Writer

Sayyid Hussam Zaha Murtadha Al-Saraf Al-Husayni

Author's Note

Praise be to God, Lord of the Worlds, Creator of the heavens and the earth, who has bestowed upon us reason and opened for us the doors to contemplating His signs. Peace and blessings be upon our master and prophet Muhammad and his pure and righteous family. I thank God for facilitating my reading, compiling, and writing, and I ask Him to make this work beneficial and purely for His noble countenance.

When I open a book about the universe, I feel as though I am standing at the beginning of a path that widens with every step I take. One page leads to another, a verse opens a door to reflection, a narrative calls for a return to its source and the explanations of scholars, and scientific knowledge invites me to understand its evidence and limitations. From this feeling arose my desire to gather and organize the material, and present it in a narrative that the reader can follow.

I do not see writing as the end of learning; every revision reveals a point that needs clarification, a quotation that needs adjustment, or a phrase that should be reconsidered to the extent indicated by the evidence. Therefore, I consider retracting an error a part of fulfilling my duty to the book and its reader, and I thank anyone who helps me correct a word, identify a source, or understand a point.

I hope that the reader will move beyond admiring the scene in these pages to gratitude for blessings, preservation of life, respect for the efforts of scholars, and an awareness of their responsibility for the knowledge they convey. The universe, which awakens questions in our minds, also reminds us of our limitations, and that the impact of knowledge is manifested in truthfulness, compassion, and good deeds.

Any success in this endeavor is from God, and any error or shortcoming is from me. I ask Him to guide me to the right path, to make me the first to benefit from what I read and write, and to unite this work with the other books in the series on a single purpose: the pursuit of truth and serving the reader faithfully.

Researcher and Writer

Sayyid Hussam Zaha Murtadha Al-Saraf Al-Husayni

Introduction - When Observation Becomes a Story

I present to the esteemed reader "The Story of the Universe," a journey through the signs of creation and humanity's questions about the world we live in. I begin with the Holy Quran, refer to what is mentioned in the narrations of the Ahl al-Bayt (peace be upon them), books of exegesis and hadith, and utilize documented scientific knowledge to describe what can be observed and studied. I hope that this journey will bridge the vastness of the scene and the precision of the inquiry, connecting what we learn with the responsibility we bear.

Who am I, and what do I offer in this book?

I, the humble servant, Sayyid Hussam Zaha Murtadha Al-Saraf Al-Husayni, am not a religious scholar, nor do I claim to be a learned man. I am merely a researcher and collector of the contents of books. I read to learn, I collect to organize, and I write to make the material I gather accessible to those who share my search for truth. I offer this effort to researchers of scientific and religious truth, basing my religious material on what is mentioned in the Holy Quran and the narrations of the Ahl al-Bayt (peace be upon them), and relying on the sources and specialists in presenting scientific knowledge.

My service consists of collecting texts and identifying their sources, organizing topics, simplifying the language, and demonstrating the connections between issues without adding anything to the text that it does not contain. In matters of chains of transmission, narrators, and specialized interpretations, I rely on the rulings of scholars and specialists, attributing statements to their authors and clarifying any differing opinions. As for comparing the transmitted material with its source and verifying its wording and context, these are part of the integrity of the compilation I strive for. I do not claim this as scholarly expertise or scholarly competence, which belongs to those qualified in that field.

Simply collecting material is insufficient to ensure it all reaches the same level of quality. Therefore, I clarify what constitutes Quranic verses, what is a transmitted narration, what is an interpretation or scholarly opinion, and what is an explanation I propose to clarify the meaning. If a report still requires verification, I state this explicitly. If I cannot find a definitive answer, I leave the question open. I welcome any honest observation that helps correct an error or address a deficiency. Truth takes precedence over my own opinion, and serving the reader takes precedence over adhering to a written statement.

An Invitation to Reflect and Contemplate

> God Almighty says: {Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.} [Al Imran: 190]
>
> God Almighty says: “Those who remember God while standing, sitting, and lying on their sides, and reflect upon the creation of the heavens and the earth, [saying], ‘Our

> Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.’” [Al Imran: 191]

In these two verses, contemplation of the heavens and the earth and the alternation of night and day is combined with remembrance, reflection, and supplication. From this combination, the narrative derives its direction: that the question of creation should remain connected to meaning, and that knowledge should lead to humility, gratitude, and responsibility. We will present the two verses in their entirety to maintain the context, then proceed to the chapters of the book and the related texts and evidence for each topic.

On a clear night, the universe appears still, while knowledge reveals that the Earth moves, that stars go through phases, and that light itself takes time to reach us. The picture of the universe changes as our tools expand, but the question of the meaning of our existence within it never disappears. Where did this order come from? What do we know about its beginning? And what are the limits of what observation can tell us about its end?

The Quran addresses the universe within the context of guidance: the creation of the heavens and the earth, the alternation of night and day, the sending down of water, the revival of the earth, the alignment of the sun and moon, and then the transformation of the scene at the Hour. These topics are not distributed throughout the Quran as chapters in an astronomy textbook, but rather appear within a discourse of monotheism, resurrection, gratitude, and responsibility. Therefore, compiling them requires preserving their contexts, not extracting their words to construct an encyclopedia of hasty parallels.

The heritage of the Ahl al-Bayt (peace be upon them) represents a fundamental field for understanding monotheism, divine transcendence, and contemplation of creation. However, this heritage has been transmitted through books with diverse methodologies, chains of narrators, and historical periods. It is insufficient to simply find a report titled "The Beginning of Creation" to adopt it as a definitive account of the history of the universe. The process begins with identifying the source, then verifying the wording, and finally examining its chain of transmission, meaning, and comparison with the Quran.

Scientific knowledge, on the other hand, studies what can be observed, measured, and tested. It describes the history of the observable universe, the structure of stars and planets, water cycles, and the movement of tectonic plates. The degree of certainty of its findings varies: the Earth's rotation on its axis does not hold the same weight as a hypothetical conception of a time prior to the hot cosmic phase. Respecting science means understanding these differences, not presenting it as a monolithic entity of certainty or doubt.

The story begins with the question of creation, then moves to the heavens and the earth, light and time, the earth as a place fit for life, order and human responsibility, and the tools of knowledge and the problem of scientific interpretation. It ends with what revelation tells us about the transformation of the world and resurrection. This is a thematic progression, not a timeline in which we claim that each stage follows another after a known interval.

A Journey with More Than One Measure

In this book, humanity has two intertwined positions: it is part of the world in terms of its body, needs, and lifespan, and it is a reader of its verses in terms of its consciousness and capacity for inquiry. When it looks at water, it sees what it needs; when it looks at the sky, it sees what lies beyond its reach; and when it hears the news of the Resurrection, it faces the question of what to do with the time allotted to it. These positions are connected in the experience of faith, even though the tools by which we perceive each one differ.

Therefore, the narrative doesn't simply progress from infancy to adulthood; it may move from the heavens to a drop of water, then from the drop to human responsibility, and finally from human responsibility to the Day of Judgment. What connects the chapters is the question of creation, meaning, and destiny, not the size of physical objects. A familiar phenomenon, such as the call to gratitude, may hold meanings that one doesn't recall when observing the most distant galaxies.

The term "narrative" doesn't make what follows a fictional story. I cannot describe a color not mentioned in any source, nor can I attribute words to the unseen realm without evidence. The function of narration here is to connect the texts and questions, and to provide the reader with a path to follow. As for the unseen event, it remains dependent on its evidence, even if gaps remain in the narrative that description cannot fill.

The reader may find, within a single chapter, a verse, a hadith, an interpretation, and a scientific question. These sources are not competing for a single function: the verse is the foundation of religious authority; the narrative is studied in terms of its transmission and meaning; interpretation is an attempt to understand the discourse; and scientific research examines descriptions of the observed world. When we clarify the function of each, the comparison becomes more effective in demonstrating what we have already learned.

The beginning is connected to destiny without them becoming a single subject. Contemplating creation opens the door to questions about power and wisdom, while revelation informs us of resurrection and recompense. Between these lies the reader's life, with its learning, work, and worship. Thus, the final chapters are not intended merely to showcase wondrous scenes, but rather to bring the reader back to the balance of their actions, just as the initial chapters brought them back to reflecting on grace.

The reader may proceed through the chapters from the beginning or return to a specific topic via the table of contents. In either case, they should bear in mind one principle: the beauty of the story does not give me the right to add details for which there is no evidence.

The Placement of This Story Among the Books in the Series

"The Story of the Universe" opens with an examination of the general framework of creation. The reading then expands to include "The Story of Plants," "The Story of Animals," "The Story of Angels," "The Story of Jinn," "The Story of Creation Before Adam," and "The Story of Humankind." "The Story of Guidance," in its four parts, follows the journey of the message and humanity's responsibility for it. Connected to this path are the projects "The Story of the Soul," "The Story of Paradise," and "The Story of Creation We Do Not Know," each book having its own distinct focus.

Therefore, in these pages, I mention only those topics that serve the question of the universe, reserving their independent expansion for their respective books. The spirit I hope unites this series is the sincerity of research, loyalty to the Book of God, Muhammad, and his family (peace be upon them), respect for scholars, and making knowledge accessible to the reader in clear language. I ask God to help me to compile well and speak truthfully, and to make what we learn bring us closer to the truth and righteous deeds.

Introduction to the First Revision and Update

25 Rajab 1444 AH - 17 February 2023 CE

Praise be to God, Lord of the Worlds, and peace and blessings be upon Muhammad and his pure and righteous family. I write this to explain the purpose of the first revision of the book "The Story of the Universe": to make the text more accurate, to bring it closer to its sources, clearer in its expression, and more truthful in explaining what is established and what remains open to further investigation.

After completing the writing on 17 Rabi' al-Awwal 1442 AH, corresponding to 4 November 2020 CE, I returned to the material with a more careful eye in my 2023 revision. On rereading, I may discover that a phrase suggests more than I intended, that a quotation needs to be checked against its original source, or that the arrangement of a topic needs improvement. It is my duty to the reader to respond to any emerging need for correction or clarification.

> God Almighty says: {And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart - about all those [one] will be questioned.} [Al-Isra: 36]

Accuracy in transmission begins with verifying the text and its location: the verse is compared with its full wording, the name of the surah and the verse number are noted, and the available source of the narration is consulted. The words of the infallible Imam are distinguished from the explanation of a scholar or the commentary of an editor, and the source is explicitly stated when quoting from it. The fame or frequent use of a phrase in books does not absolve the researcher from knowing its origin, nor is the similarity of wording sufficient to conclude that the reports are identical.

Revision also includes accuracy of meaning; a word may be accurately quoted, but its abbreviation or separation from its context may lead to an unintended understanding. Therefore, compilation requires reading what precedes and follows the text, highlighting differences between statements, and attributing the ruling on the chain of transmission to its source among the specialists. My role in this is to facilitate the transmission, organize it, and make it more accessible, while acknowledging the limitations of my knowledge.

Clarity of expression and coherence of chapters are also part of the reader's right. We review terminology, names, and references, address redundancies that add no meaning, and preserve useful details in their appropriate places. In scholarly material, we verify the source and the extent of its supporting evidence, and we distinguish between observation, interpretation, and hypothesis, so that information is not presented with a degree of certainty that its evidence does not support.

I see accepting the correction as fulfilling the purpose for which this book was written. Revision preserves the value of the previous effort and helps to address its shortcomings. I thank every reader who points out an error or indicates a source, and I ask God to grant me integrity in compilation and expression, and to make this work beneficial to those seeking scientific and religious truth.

Researcher and Writer

Sayyid Hussam Zaha Murtadha Al-Saraf Al-Husayni

Introduction to the Second Revision and Update

8 Rabi' al-Thani 1448 AH - 20 September 2026 CE

Praise be to God who facilitated the continuation of learning, and peace and blessings be upon Muhammad and his pure family. In this review, I return to "The Story of the Universe," bearing in mind its original purpose: to gather material and make it accessible to truth-seekers, while prioritizing truth over my own opinion, and evidence over the desire for a complete picture.

This 2026 CE review, in its current phase corresponding to 1448 AH, comes after the initial writing and revision, confirming that the book still requires renewed reading. A source previously unavailable to the researcher may become accessible, or a difference in wording or reference may be revealed, or an explanation or research may emerge that aids in a more precise understanding. In such cases, responding to new knowledge becomes part of the integrity of the writing.

This review also focuses on providing complete texts of the verses in the relevant passages, comparing references with sources, and clarifying variations in wording and methods where they exist. This includes verifying the attribution of statements to their authors, separating the text of the narration from the commentator's annotations, and leaving any incomplete research readily apparent to the reader. These are efforts to refine the material, drawing upon the rulings of scholars and specialists without claiming to be independent biographical investigations.

Updating scientific knowledge begins with reviewing the source of information, its date, and the type of evidence used. A number may need correction, a term clarification, or a model a clearer definition of its boundaries. Distinguishing between established knowledge, preliminary findings, and hypotheses protects the reader from exaggeration. The Quranic text should be read within its context, and the proposed connection between it and scientific knowledge should be examined to the extent that it is supported by evidence.

The review also extends to the book's structure: the coherence of its topics, the consistency of its introduction and conclusion, the clarity of its language, and the accuracy of its indexes and references. Correcting one section may necessitate modifying a reference or summary elsewhere; therefore, the review considers the impact of changes on the entire book, while preserving valuable material and maintaining the connection between chapters.

> God Almighty says: “So exalted is God, the Sovereign, the Truth. And do not hasten with the Qur’an before its revelation is completed to you, and say, ‘My Lord, increase me in knowledge.’” [Ta-Ha: 114]

In this review, I am a researcher and compiler of material; I am not a religious scholar, nor do I claim to be a scientist. My need to learn remains, and the observations of specialized readers are helpful in correcting errors and addressing shortcomings. I have recorded the remaining research in its log, and I hope that each review of this

book will bring it closer to its goal, without claiming to encompass everything related to the subject of the universe.

I ask God to make what we add an increase in accuracy and benefit, to guide us to the truth in what we convey and explain, and to grant us the courage to admit error and correct it properly. I thank everyone who contributed to this service through knowledge, reading, observation, or prayer.

Researcher and Writer

Sayyid Hussam Zaha Murtadha Al-Saraf Al-Husayni

The Book's Methodology, Sources, and Levels of Reference

The Qur'an is the primary source in this book. The complete texts of the cited verses are included in the chapter, along with the name of the surah and the verse number, and are then read in their context and alongside similar verses. If the commentary quotes a portion of the verse to examine a word or meaning, the complete text remains available in the relevant section of the same chapter. The addition of the corrected texts was based on the spelling of the [M103] download project, preserving its wording and diacritics. The explicit meaning of the text differs from what is inferred from it, just as the linguistic meaning differs from the designation of a modern physical object.

Narrations come second, with the original sources presented whenever possible. Research sources include: Al-Kafi, Al-Tawhid, Ilal al-Shara'i', Al-Amali by Al-Saduq, the hadith-based commentaries attributed to Al-Qummi and Al-Ayyashi, and other relevant Imami sources. This is a working list and does not imply that every book has been thoroughly examined in this edition. Bihar al-Anwar is used to access narrations and compile their chains of transmission, and then their original sources are consulted where available.

Nahj al-Balaghah is used for reading the chapters on monotheism, creation, and transcendence. When attributing a sermon or aphorism, its known location is used, taking into account variations in edition numbering. The presence of the text in Nahj al-Balaghah does not replace the study of its chains of transmission and earlier sources. The phrase “it was reported in” is more accurate than “it was authenticated” when the investigation is not yet complete.

In exegesis, works such as Al-Tibyan by Al-Tusi, Majma' Al-Bayan by Al-Tabarsi, and Al-Mizan by Al-Tabataba'i are compared, and differences are noted rather than being conflated into a single opinion. The presence of a narration within an exegesis does not automatically transform it into an Imami hadith; the exegete may be quoting the opinions of linguists or narrations from other schools of thought.

In our presentation, we differentiate between Quranic verses, transmitted reports, interpretive opinions, scientific knowledge, and my own commentary. We attribute rulings on chains of transmission and narrators to their respective experts, clarifying the source of the ruling and the scope of the comparison. My role here is to gather the material, accurately transmit it, and organize its presentation; it does not constitute an independent judgment on the narrators. Furthermore, the mere agreement of a report with contemporary experience is not considered sufficient proof of its authenticity.

Scientific concepts are explained in accessible Arabic, with institutional or research sources that can be consulted. The explanation of a natural phenomenon is distinguished from the assertion of a specific divine purpose behind a particular event. As for the unseen realm, which can only be established through revelation, no instrument, location, or measure is prescribed for it without evidence.

Refining the Terminology of Investigation

We use the phrase "authentic according to so-and-so" to attribute a ruling to a specific critic, and "incomplete investigation" to describe what still requires specialized study or source comparison. In this book, comparing a text or ruling indicates a review of its wording and location in the specified source, and does not imply a claim to independent expertise in the science of hadith transmitters. We do not equate "weak" with "fabricated," nor do we consider the presence of a narrator's name in the chain of transmission as a judgment on the hadith before identifying that narrator and ascertaining the opinions of specialists regarding them.

If the hadith's grade is taken from an electronic library that presents the ruling of al-Majlisi or others, we acknowledge this intermediary. Reading the grade field does not mean that we have compared it to the original commentary page or investigated variant readings. At this stage, citing the book, chapter, and hadith number is more accurate than a page number whose conformity to the edition has not been verified.

One application of this is that the phrase “he did not include it” under the title of a selected book does not explicitly attribute a ruling of weakness to its author. At most, the phrase, according to the presentation, establishes that the hadith was not included in that selection. The reason for its exclusion requires clarification from the author of the methodology or a study of his work.

The reader has the right to verify.

Al-Kafi, in the chapter on the prohibition of speaking without knowledge, narrates a hadith from Muhammad ibn Muslim on the authority of Imam al-Sadiq (peace be upon him) regarding explicitly stating one's lack of knowledge when asked. Part of the hadith reads: “Let him say, ‘I do not know’” [M55]. Al-Majlisi’s correction and explanation were compared with the electronic text of Mir’at al-‘Uqul, vol. 1, p. 138 [M146]. The hadith is presented in full, along with its chain of transmission and the context of its explanation, in chapter 37. We cite it here in the context of the etiquette of answering, and we do not extend its meaning to a ruling on every difference of interpretation.

Therefore, we include next to the issue what is useful for its review: the location of the verse, the identity of the report, the name of the commentator, or the scholarly reference. If I present an interpretation of my own, I call it a reading or approximation, so that it remains possible to discuss it without it becoming confused with the text. Acknowledging the limits of the investigation necessitates accompanying work to complete it, so that the phrase "precaution" does not become a permanent substitute for research.

Differences in Narrations, Limits of Knowledge, and Limits of the Book

Differences in reports may be contextual differences, not contradictions: what is first in one category is not necessarily first in all existence, and what is first in rank is not necessarily first in time. The difference may also be genuine, arising from weak transmission or variations in wording. It is not correct to choose a method of reconciliation before reading the texts and verifying their methods.

A report should not be declared false simply because it is unusual, nor true simply because it is widely known. The value of a ruling is linked to its chain of transmission, its content, the supporting evidence, and the researcher's methodology. Therefore, the book preserves points of contention and leaves what lies beyond the text open to question.

We do not depict the seven heavens as layers of the atmosphere, nor do we consider the Throne to be a celestial body, nor do we determine the time of the Hour from the orbit of a planet. Likewise, we do not conclude from the shortcomings of a scientific model that a particular narration has been proven, or from the success of a model that all philosophical questions have been resolved.

The subject of this book is the universe in terms of its creation, order, and destiny. Plants, animals, humans, angels, and jinn are mentioned only insofar as they relate to this subject; separate, detailed discussions are reserved for other books in the series. The Quranic figures associated with phenomena and miracles remain present in their respective places, without transforming the book into an encyclopedia of the prophets' biographies.

Part One - The Beginning of the Story - Creation and Origination

From the Question of the Beginning to Reading the Texts on Creation: No Presumed Chronological Order Before the Proof is Established

Chapter 1 - The Universe in the Discourse of the Holy Quran

From the Familiar Scene to the Great Question

When a person raises their head to the sky, they do not begin from a void. They carry with them a language they have learned, images they have inherited, and questions shaped by their life. They may see in the sun the time for work, in the rain the hope for crops, and in the night the tranquility of home. The Quran comes to this familiar experience and opens it to a meaning that transcends the ordinary: what you see every day deserves to be reconsidered, and to question its connection to your existence, your Creator, and your destiny.

> God Almighty said: {Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.} [Al Imran: 190]
>
> Those who remember God while standing, sitting, and lying on their sides, and reflect upon the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire." [Al Imran: 191]

In verses 190-191 of Surah Al Imran, the mention of the heavens and the earth, and the alternation of night and day, are combined with remembrance, reflection, and supplication. The act of contemplation does not end with admiration for the scene; rather, it extends to rejecting futility and questioning oneself. This connection between knowledge and worship outlines the direction of the book: we learn about the world we live in, and then we ask how this learning changes our awareness and responsibility.

It is a mistake to confine the cosmic discourse to distant things beyond the reach of the naked eye. The rain that falls, the seed that sprouts, the wind that moves, and the sea in which ships sail-all fall within the realm of signs. The proximity of something to us does not diminish its significance; rather, familiarity may be the veil that prevents us from seeing the question within it.

The Words of the Qur'an and the Topic Map

We use the word "universe" as a comprehensive title for the book. As for the Qur'anic text, we read its words as they appear, such as heavens, earth, creation, worlds, dominion, and kingdom, without reducing them all to a single technical term. When we group the verses under our title, we create a thematic arrangement that facilitates study, and we do not claim that this arrangement is the order in which the Qur'an is presented.

The word "heaven," in particular, requires contextual reading. Mentioning rain and elevation, mentioning the seven heavens, and mentioning the splitting of the sky on the Day of Resurrection does not justify disregarding the nuances between contexts. A specific meaning is not established simply because a word is repeated; rather, the reader should consider the sentence, what precedes and follows it, and what other verses clarify.

Similarly, it is incorrect to equate every use of the word "earth" with a single geological detail. The discussion might be about the earth as the abode of humankind, or about its revival after death, or about its earthquake during the afterlife. Distinguishing between these meanings does not alter the wording, but rather prevents us from imposing upon it a question that was not the central theme.

Three connected tracks

> God Almighty says: "In the creation of the heavens and the earth, the alternation of night and day, the ships that sail the sea with what benefits people, the water God sends down from the sky to revive the earth after its death and spread every kind of creature upon it, and the directing of the winds and the clouds held between heaven and earth, there are signs for people who use reason." [Al-Baqarah: 164].

Al-Baqarah 2:164 encompasses multiple scenes: the creation of the heavens and the earth, the alternation of night and day, the movement of the celestial bodies, the descent of water, the spread of animals, and the movement of winds and clouds. Reading the verse as a unified whole reveals that human life is situated within a network of benefits and relationships. Water is not an isolated scene, and a ship is not separate from the sea, the wind, and people's need for utilization and transportation.

From this reading arises the first path: recognizing blessings. Gratitude is not merely a word uttered after consumption, but rather an awareness that what reaches one's hand is based on numerous factors, not all of which are within one's control. From this point, the ethics of water conservation, equitable use of land, and compassion for all creation can begin.

The second path is the argument for God's oneness and divine providence. Here, we should distinguish between presenting the Quranic evidence and my explanation of it. What we add in terms of philosophical approximation or educational example does not become a verse, nor does it acquire the infallibility of the text. The explanation remains open to correction whenever a deficiency appears in its premises or wording.

> God Almighty said: “Do they not see how God originates creation and then repeats it? Indeed, that is easy for God.” [Al-Ankabut: 19]
>
> Say, "Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed, Allah is over all things competent." [Al-Ankabut: 20]

The third path connects the beginning with the re-creation. In Al-Ankabut 19-20, the contemplation of the beginning of creation is juxtaposed with the discussion of the final creation. The researcher is not asked to find the Day of Judgment within a laboratory experiment; rather, the discourse draws attention to the fact that the power to which creation is attributed is not incapable of re-creation. Here, revelation is present in a way that observational tools cannot independently prove in detail.

How do we interpret a verse about the universe?

We begin by establishing the text and its context, then we determine the question the verse addresses. Next, we read its Arabic wording and the context of the surah, comparing it to similar verses, and reviewing the interpretations of scholars and related narrations. By the time we reach the scientific comparison, we will have first established the extent of the text's meaning.

> God Almighty says: “It is He who made the sun a shining light and the moon a reflected light and determined for it phases - that you may know the number of years and the account [of time]. God did not create this except in truth. He details the signs for a people who know.” [Yunus: 5]

An example of this is reading the description of the moon as a light in Yunus 5. We can study moonlight using astronomical instruments, but we should not necessarily include every detail we know about its surface and orbit within the meaning of the word. There may be some agreement between the Quranic meaning and scientific knowledge, while the physical explanation remains more detailed than the verse we have before us.

If there are multiple possible interpretations, we do not conceal this from the reader. We clarify what the context favors and what remains a possibility, then we distinguish between the commentator's statement and my identification of a contemporary instance. This distinction empowers the reader to review the conclusion rather than accepting unfounded assertions.

A Continuous Reading of the Conclusion of Al Imran

Al Imran 190 connects the creation of the heavens and the earth and the alternation of night and day with the signs for those endowed with understanding. The following verse then describes remembrance, reflection, and supplication. Both verses were presented in their entirety at the beginning of the chapter. Their connection reveals a knowledge that moves from observing the world to addressing its Creator; the reader finds themselves engaged with the implications of this contemplation.

In Majma' al-Bayan, al-Tabarsi explains "understanding" as intellect and insight, and connects reflection with reasoning about God's oneness, power, knowledge, and wisdom [M66]. He presents an argument from the occurrence of the world's conditions to its need for a Creator, then he argues from the perfection and order of its creation that it is based on knowledge. This is a rhetorical formulation by which the commentator explains the aspect of meaning; its premises are not conveyed to the reader as mere words found in the verse, nor as astronomical measurements performed by the commentator.

Al-Tabarsi mentions two aspects in describing those who remember God: the constant remembrance of God in all circumstances, and prayer according to one's ability, whether standing, sitting, or lying down. He sees the possibility of combining these two, since prayer is a form of remembrance. He then connects the negation of falsehood with wisdom and the correct purpose [M66]. Thus, three things are connected in his reading: contemplation that leads to inference, remembrance that accompanies life, and action that brings the ultimate goal to mind.

I use this point to develop a method of presenting interpretation: we establish the commentator's statement, then we clarify the nature of his argument, and then we inquire about the extent to which it is supported by evidence. Anyone wishing to discuss theological reasoning needs to examine its premises, and anyone wishing to calculate the cycle of night and day needs observational tools. Combining these two approaches on a single page does not make their tools equivalent. Modern knowledge can expand the description of the phenomenon, but explaining the reasoning behind it remains a separate task that must be presented to the reader.

Reflection on the conclusion of Surah Al Imran, verse 191, leads to the negation of absurdity, the glorification of the Creator, and a supplication for salvation from Hellfire. Contemplation does not grant one immunity from accountability; rather, it increases one's awareness that one's actions occur within a meaningful context.

From this arrangement, I conclude that the question of the universe, within the realm of faith, is not fulfilled by simply showcasing human capacity for explanation. The broader one's knowledge of causes, the broader one's inquiry into their application. A specialist in a limited phenomenon can be modest in their judgment, just as a hasty person can use grand pronouncements to mask the absence of evidence.

Between the Horizons and the Souls

> Allah Almighty says: {We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. Is it not sufficient concerning your Lord that He is, over all things, a Witness?} [Fussilat: 53]
>
> {And on the earth are signs for those who are certain [in faith].} [Adh-Dhariyat: 20]
>
> "And within yourselves. Will you not then see?" [Adh-Dhariyat: 21].

Fussilat 53 speaks of signs in the horizons and within ourselves, while Adh-Dhariyat 20-21 speaks of signs on earth and within ourselves. Bringing these passages together moves us beyond the assumption that significance lies only in what is distant, towards recognising its presence in what is near. The person who studies the sky carries in their hearing, sight and life another subject for reflection.

Nevertheless, neither field can dispense with its own tools: studying the movement of a celestial body requires observation and calculation; studying humanity requires knowledge of the body, perception and behaviour; and understanding a verse requires language and context. The oneness of the Creator in the Quranic vision does not make every piece of evidence suitable for every question.

This reading aligns with the plan of the book: the scientific structure of the universe is discussed in detail in Part Six, and human responsibility in Part Five. This chapter establishes the connection between them, so that knowledge is not separated from integrity and the invitation to contemplation does not become a pretext for claiming expertise we do not possess.

The Impact of Reading on the Reader

A person can collect the names of stars while showing little reflection on their own behavior, just as they can use many expressions of admiration without verifying the accuracy of the information they convey. This book does not present the quantity of information or the intensity of emotion as the sole criteria for beneficial reflection; rather, it combines the precision of knowledge with the sincerity of response.

The reader who learns the limits of their evidence learns a kind of humility. If they cannot find a definitive explanation, they say so; if they find an error, they correct it; and if they convey an opinion, they attribute it to its source. These are not mere formalities outside the narrative of the universe; they are part of what makes the narrative trustworthy.

With this approach, the heavens become the starting point of a journey into meaning, and the earth becomes the field of action. We look at existence to learn, and we return to ourselves to ask what we need after learning. From here, we move to the origin that governs this entire reading: God, the Creator of all things.

Among the verses cited in this chapter are:

> God Almighty says: “Our Lord, indeed, whomever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.” [Al Imran: 192]
>
> “Our Lord, indeed we have heard a caller calling to faith, [saying], ‘Believe in your Lord,’ and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.” [Al Imran: 193]
>
> “Our Lord, and grant us what You have promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in Your promise.” [Al Imran: 194]
>
> Say, "Look at what is in the heavens and the earth." But of what avail are signs or warners to a people who do not believe? [Yunus: 101]

Chapter References: Al-Baqarah 164; Al-Imran 190-194; Yunus 5 & 101; Al-Ankabut 19-20; Fussilat 53; Adh-Dhariyat 20-21; Majma' al-Bayan, Commentary on the Conclusion of Al-Imran [M66].

Chapter 2 - God is the Creator of All Things - Monotheism in Understanding the Universe

Creation is a Relationship of Dependence

> God Almighty says: {God is the Creator of all things, and He is the Guardian over all things.} [Az-Zumar: 62]

Az-Zumar 62 establishes the comprehensiveness of creation and divine guardianship over all things. When we read this verse within the framework of a monotheistic worldview, we examine the relationship of existence to its Creator. The sun, the earth, humankind, and all that our knowledge has not yet reached, do not possess independence from God simply because we have been able to describe some of its attributes.

The difference can be approximated by observing the nature of the question. The question of the matter from which a body is formed, or the conditions that allowed its emergence, is a question about causes and circumstances within the world. However, the question of the world's inherent lack, and the origin of its existence and governance, pertains to a different level of inquiry. The two inquiries may cooperate, but the answer to one does not automatically replace the answer to the other.

This does not mean that every philosophical argument presented concerning creation becomes a Quranic proof in its exact wording and details. The book presents the faith-based meaning from which it originates, and distinguishes it from attempts to explain it. The reader may inquire about the premises of the explanation and the extent to which they substantiate it, without confusing a review of my words with a review of the text upon which I base them.

The Creator is unlike His creation

> God Almighty says: “The Originator of the heavens and the earth. He has made for you mates from among yourselves and mates from among the cattle. He multiplies you thereby. There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.” [Ash-Shura: 11]

The fundamental principle is the negation of any likeness to God, as stated in Ash-Shura 11. Therefore, we should not imagine God as having limits and dimensions, and then increase those dimensions until they become immense. The Creator's greatness is not measured by size, His wealth is not measured by possessing a greater store than His creation, and His knowledge is not dependent on receiving news from a distant place.

Therefore, the language related to the Throne, the establishment upon the Throne, nearness, and companionship requires the collection of texts and the preservation of the transcendence of God. We do not extract an image from a narration or metaphor and then construct upon it a map of God's location. When we reach the chapter on the Throne, we will examine its terms, meanings, and narrations, but the governing principle does not wait until we reach that chapter.

In the first sermon of Nahj al-Balaghah, the discussion of the creation is combined with the negation of the need for acquired vision or experience from which the Creator benefits. We mention this monotheistic approach as it appears in the text attributed to the Commander of the Faithful (peace be upon him), while distinguishing between reading its meaning and studying the sources and methods of the sermon [M1].

This reading helps us correct a common misconception: creation is not a larger-scale human endeavor. The human creator needs material, tools, time, and learning, and faces what he cannot change. It is not permissible to transfer the limitations of this experience to God's actions and then use them as a basis for judging His power.

Monotheism and Natural Causes

When the land is watered and plants grow, a researcher can study the plant's need for water, light, and soil. Understanding these relationships does not negate attributing sustenance to God in religious discourse. Discussing natural causes does not, in itself, establish that these causes are independent in their existence, nor does it prove that they are the ultimate goal of all explanation.

Conversely, faith does not permit neglecting the means. One who neglects planting and then expects a bountiful harvest cannot make his expectation a substitute for knowing what benefits the land. When the Quran presents the sending down of water, the growth of vegetation, and the subjugation of what is in the heavens and the earth, it opens the door to reflecting upon blessings and utilizing them, not to dispensing with learning.

This is an important point in understanding complex phenomena. If we know a natural cause for an event, it does not become a reality outside the Creator's control. And if we are ignorant of the cause, ignorance does not become proof for a detailed religious interpretation we choose. Attributing creation to God is broader than the scope of what our sciences have not explained.

The believing researcher should not fear an empirically verifiable question. The problem is not in knowing more about how a phenomenon works, but in the unproven transition from this knowledge to claims about meaning and purpose that cannot be proven or disproven by equation alone.

Will and “Be, and it is”

> God Almighty says: “His command, when He intends a thing, is only that He says to it, ‘Be,’ and it is.” [Ya-Sin: 82]
>
> “Our word to a thing, when We intend it, is only that We say to it, ‘Be,’ and it is.” [An-Nahl: 40]

Ya-Sin 82 establishes the execution of the divine command when something is willed. The same formula appears in other contexts, including An-Nahl 40. The intention in this chapter is not to ascribe to God a speech organ or to make the creation of beings dependent on the transmission of sound through a pre-existing medium. Transcendence necessitates understanding the statement in light of the totality of the texts.

Among the direct evidence is the report of Safwan ibn Yahya on the authority of Abu al-Hasan (peace be upon him) in al-Kafi, chapter on Will as an Attribute of Action and All Other Attributes of Action, Hadith Three. Its chain of transmission is: Ahmad ibn Idris, on the authority of Muhammad ibn Abd al-Jabbar, on the authority of Safwan. The report contrasts the will of the created being, with its accompanying thoughts and actions, with the will of God, which is expressed as creation, and negates from Him deliberation and thought in the manner of the created being. It states: “Without utterance or speech with a tongue” [M56].

Al-Majlisi’s ruling was compared with the text of Mir’at al-‘Uqul Electronic, vol. 2, p. 16, where he described the third hadith as authentic [M153]. The report was also compared with the version of Sahih al-Kafi, vol. 1, p. 16, no. 48 in the sequence of selected hadiths [M307]. Thus, it is established that al-Bahbudi included it among what he chose correctly, according to the methodology he explained in the introduction to his book [M305]. This is attributed to the ruling of the author of al-Mukhtar, and is not an independent correction issued by me.

Al-Majlisi begins his explanation of the hadith by quoting some scholars on the meaning of the will that favors one side over the other, then he presents possibilities regarding the structure of the hadith's wording. On the following page, he moves to his commentary with the phrase "I say," then quotes Sheikh al-Mufid [M153]. These markers identify the speaker; what is presented in the form of a quotation is not attributed to al-Majlisi as his own independent statement, and what the commentator says is not added to the Imam's text.

The benefit I draw here is that the Creator and the created sharing the term "will" does not permit attributing all the preliminaries of human action to God. A person may gather incomplete information, weigh interests, reconsider a decision, and then need an instrument to carry out his choice. This narrative addresses this human measurement with a sense of transcendence, offering no description of an inner dialogue, a speech apparatus, or a prior experience of creation.

Therefore, we do not read "Be, and it is" as if it were a sonic experience: it does not necessitate air to carry the letters, an ear to receive them, or a distance for the command to travel. These images are drawn from our own discourse. The intention here is to demonstrate the effectiveness of divine action without the words of approximation being transformed into organs or intermediaries imposed upon the Creator.

Nor does the narrative provide us with a timeframe by which the stages of each created thing can be measured. The execution of the will is one thing, and describing the order in which the world exists is another. If a created thing has stages, then those stages are part of its description; their succession does not necessitate hesitation in the will or learning after ignorance. Furthermore, the duration of a body's formation or the number of stages of its creation cannot be deduced from this narrative alone; these are determinations that require their own specific evidence.

This is where the interpretation of the phrase "six days" becomes clear before examining its number and meaning. The Book does not assume that time is a force that stands in God's way or a resource that runs dry. Rather, it examines what He has

revealed about His creation, while maintaining the principle of transcendence over every interpretation we use to facilitate understanding.

The Originator of the Heavens and the Earth

> God Almighty says: {The Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.} [Al-Baqarah: 117]
>
> “The Originator of the heavens and the earth. How could He have a son when He has no consort? He created all things, and He is All-Knowing of everything.” [Al-An'am: 101]

The description of God as the Originator of the heavens and the earth appears in Al-Baqarah 117 and Al-An'am 101. In the first, the description is linked to the execution of His command, while in the second, it comes in the context of negating offspring and encompassing all creation and knowledge. The combination of these two contexts prevents us from separating creation from the concept of transcendence, or interpreting the relationship between the Creator and creation as one of procreation or physical extension.

A human being may create something unprecedented in their experience, yet they still operate with resources and capabilities whose origin they did not grant themselves. Human creativity, in this sense, is a realm of genuine achievement, and we need not deny it to affirm the richness of the Creator. Rather, we distinguish between the two: humans modify, construct, and discover within the world, while our discussion of God pertains to the fundamental dependence of the world upon Him.

This is an interpretation that brings together the meanings of the verses and makes them more accessible to the reader; it is not a technical definition that we claim all schools of theology and philosophy have formulated in identical terms. The following chapter will present evidence that specifically clarifies the meaning of creation "from nothing" and explains why it is incorrect to consider nothingness as a hidden substance.

Unity of Governance and the Significance of Order

> God Almighty said: {If there were gods besides God in them, both would have been ruined. Exalted is God, Lord of the Throne, above what they describe.} [Al-Anbiya: 22]
>
> “Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself upon the Throne. He covers the night with the day, [the night] pursuing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command. Blessed is Allah, Lord of the worlds.” [Al-A'raf: 54]

The argument concerning polytheism and corruption is presented in Surah Al-Anbiya 22, while in Surah Al-A'raf 54, creation and command are combined. These two points draw attention to the unity of divine providence, but a detailed explanation of them requires clarifying the meanings of God, independence, and power. A superficial comparison to the cooperation of several people in building a single structure is

insufficient, because those who cooperate are limited and operate within a pre-existing system.

The believer interprets the order of the world as a sign of wisdom. However, "order" does not mean that everything that happens is comfortable for humankind or in accordance with our immediate desires. The changing seasons, the transformation of bodies, the finite nature of lifespans, and the suffering that occurs raise various questions that cannot be resolved by merely describing beauty.

Therefore, we do not promise in this section a concise answer to every question concerning evil and trials. We maintain that contemplating the universe does not absolve us from facing suffering, and that explaining the cause of a phenomenon does not grant us knowledge of a specific divine purpose in every event. The discussion of human responsibility in prevention and relief, and the limits of attributing punishment to a particular incident, will be addressed in the section on natural disasters.

From Knowledge to Humility

Monotheism touches upon humanity's view of its ownership and power. Humans work, learn, and create, but they do not own the origin of the world in which they work, nor can they make their own self-interest the sole criterion for its use. This awareness limits arrogance without negating the ambition for knowledge.

When the book speaks of subjugation, the reader should not interpret it as permission to corrupt. Benefiting from the earth must be coupled with questioning its impact on others and on the continuation of life. This is an ethical conclusion I draw from the convergence of the meanings of grace and responsibility, not a transformation of a single verse into a detailed technical program.

We emerge from this chapter with a principle that accompanies what follows: describing the stages of creation does not replace the Creator with stages, and knowing the causes does not transform them into deities. The question of the beginning, which we will now address, must carry with it this distinction so that the world's time is not confused by the reality of its lack.

Chapter References: Al-Baqarah 117; Al-An'am 101; Al-A'raf 54; An-Nahl 40; Al-Anbiya' 22; Ya-Sin 82; Ash-Shura 11; Az-Zumar 62; Nahj al-Balaghah, First Sermon [M1]; Al-Kafi, Safwan's Narration on Will [M56]. Al-Majlisi's ruling was compared in Mir'at al-'Uqul [M153].

Chapter 3 - The Beginning of Creation and the Limits of the Question of the Beginning

What Beginning Are We Asking About?

The question of the beginning holds an appealing promise: if we knew the first scene, we could understand the whole story. But the beginnings of things are not all of the same kind. The birth of a star, the formation of a planet, the emergence of a physical state that we can reconstruct through calculation, and the assertion of the creation of the world-these are questions that overlap in language but do not correspond in subject matter.

When a child asks about the beginning of a house, they might mean the day its foundation was laid, the source of its stones, or the person who designed it. Similarly, we must define the question about the universe before attempting to answer it. This example illustrates the diversity of questions and does not equate God's creation with human construction.

In philosophical usage, we can distinguish between the precedence of one thing over another in time and the dependence of one thing on another for its existence. Not every inquiry into dependence is an attempt to determine a date, and not every date we arrive at is an answer to dependence. We need this distinction so that we do not expect the word "beginning" to perform multiple functions simultaneously.

Beginning and Repetition in the Quranic Text

> God Almighty says: {And it is He who originates creation, then repeats it, and that is [even] easier for Him. And to Him belongs the highest attribute in the heavens and the earth. And He is the Exalted in Might, the Wise.} [Ar-Rum: 27]
>
> “Do they not see how Allah originates creation and then repeats it? Indeed, that is easy for Allah.” [Al-Ankabut: 19]
>
> “Say, ‘Travel through the land and observe how He originated creation. Then Allah will produce the final creation. Indeed, Allah is over all things competent.’” [Al-Ankabut: 20]
>
> “Were We then incapable of the first creation? Rather, they are in doubt about a new creation.” [Qaf: 15]

In Surah Ar-Rum 27, the beginning of creation and its repetition are mentioned in the context of demonstrating God's power. In Surah Al-Ankabut 19-20, the topic is linked to the command to observe and reflect. In Surah Qaf 15, the argument returns to the first creation in the face of confusion regarding the new creation. These passages do not present a sequence for each created thing, but they give the question of the beginning a clear place in the discourse of faith in resurrection.

The argument from the first creation for the repetition does not necessarily imply a description of the repetition of all physical stages in the same way. The verses speak of God's power, and the researcher should not add his own detailed mechanism for resurrection and then attribute it to this argument.

> God Almighty said: {I did not make them witnesses to the creation of the heavens and the earth, nor to the creation of themselves, nor would I take the misleaders as helpers.} [Al-Kahf: 51]

Nor should this be interpreted as permission to fabricate accounts of the past. In Al-Kahf 51, the verse denies that those mentioned witnessed the creation of the heavens and the earth and the creation of themselves. This passage reminds us of the significant difference between witnessing an event and recounting a conception of it; a person's mere fascination with beginnings does not constitute testimony regarding what they did not witness.

How do we know about a past we did not witness?

Knowledge of the past is not contingent upon direct experience of it. A researcher can study a preserved trace and then compare explanations for its origin. However, the strength of the inference depends on the type of trace, the accuracy of the measurement, the suitability of the model, and the exclusion of alternative explanations. Not every possible account of a trace is equal to another, and not every compelling account is supported by evidence.

In cosmology, different observations are combined to reconstruct early stages. NASA's scientific presentation explains a history that began with an extremely hot and dense state, then evolved with expansion and cooling; it also distinguishes between what is supported by observations and what remains an unresolved mechanism in the early stages [S1]. This presentation should not be interpreted as a claim that science directly observed everything we describe or that it has settled the question of the ultimate cause of existence.

An example of historical thinking is that multiple independent traces lead to a single conclusion, thus increasing confidence in it. However, if a broad conception relies on a single possible piece of evidence, it remains weaker than a conception supported by multiple pieces of evidence. This is a rule in evaluating evidence, not a privilege we grant to a conception simply because its conclusion aligns with our desires.

What does the word “before” mean?

In our daily lives, we say that dawn precedes noon, and that one event precedes another by a certain amount of time. This is based on a temporal order that can be conceived and measured within our experience. When we ask about what came before the universe, we first need to clarify whether we are assuming a time independent of the world we are discussing.

It is not enough to simply shift the everyday question to the distant past and assume its meaning remains unchanged. Some physical conceptions limit the scope of description to the very nature of time itself, while others explore earlier stages. This book does not adopt any one of these conceptions as a definitive answer to the unknown, nor does it dismiss the question simply because it is difficult.

Similarly, we do not transform a model's inability to describe a state into a positive account of what it was. Saying “Our model does not describe this stage” is different

from saying “We know that this stage was characterized by such and such.” Moving between the two requires new evidence.

Nothingness and emptiness are not the same thing.

In popular discourse, it might be said that something emerged from "emptiness," leading the reader to understand that pure nothingness became matter. However, the emptiness described in physics is defined within a theory, with properties and laws; pure nothingness, on the other hand, is neither a hidden repository nor a realm possessing inherent qualities.

Therefore, when a speaker uses the expression "creation from nothing," they are negating the assumption of an eternal substance from which the Creator would have to create. They are not implying that nothingness itself is the material from which creation occurs. This linguistic and philosophical clarification is necessary before comparing religious statements with findings in physics.

Conversely, it is a mistake to cite every scientific use of the word "emptiness" as a denial of the Creator. We must read the definition used by the researcher before judging their statement. Many semantic disagreements escalate when each side assumes the other uses their term with the same meaning.

Evidence for Creation "From Nothing": Separating the Text from Its Explanation

In the first hadith of the chapter on the Comprehensive Principles of Tawhid in al-Kafi, there is a sermon attributed to the Commander of the Faithful (peace be upon him) in which the phrase "He did not create what exists from anything" appears [M57]. Its chain of transmission begins with Muhammad ibn Abi Abd Allah and Muhammad ibn Yahya, then the phrase "both of them raised it" appears, referring back to Imam al-Sadiq (peace be upon him). Al-Majlisi's ruling was compared with the text of Mir'at al-'Uqul, vol. 2, p. 84, which describes the first hadith as having a raised chain of transmission [M155]. This is a transmission of his ruling, supported by the apparent wording of the chain, and not an independent investigation of the names of intermediaries not mentioned in the text.

The convergence of the two names at the beginning of the chain of transmission does not fill the gap in the raised chain between them and the Imam. Therefore, we do not present the hadith to the reader as two connected chains of transmission whose narrators' names have been enumerated, nor do we remove the raised chain of transmission marker when we shorten the chain. The meaning of the sermon can be presented while maintaining this restriction, without equating the validity of the overall meaning with the authenticity of all the words of the attribution.

On the following page, al-Majlisi explains the denial of creation from something as the denial of the dependence of creation on matter or something that God did not create [M155]. This explanation clarifies the point of contention: Does creation presuppose an origin outside the Creator's creation? The transformation of created matter into another form within the universe is a separate matter. This is the commentator's interpretation of the phrase, and it is not used to define a specific physical state prior to the creation of the observable universe.

Following the sermon in the text of al-Kafi is a commentary explaining the argument based on this formulation and addressing the assumption that the Creator must create from an eternal origin [M58]. The placement of this commentary after the sermon is crucial for accuracy: it is the author's explanation, and its phrases should not be combined with the Imam's words and transmitted as a single hadith.

The benefit I present here is the distinction between the denial of the supposed material origin and the denial of causes within the universe. Acknowledging that God did not require matter independent of Himself does not mean that plants do not grow from seeds or that humans do not go through stages. The difference in the level of inquiry prevents the description of something's growth from being used as an objection to the origin of creation.

Another benefit of reading long texts becomes apparent: the discourse may shift from the narration to the commentary of its transmitter without a prominent title or different color. Therefore, it is not enough to copy a passage found on a religious page; one must know the speaker and the scope of the quotation. This distinction preserves the value of both the text and the commentary, and prevents the fabrication of chains of transmission for statements whose authors did not claim them to be narrations.

Questioning Place Before the World

Al-Kafi, in the chapter on the universe and place, narrates the second hadith through several of al-Kulayni's companions, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of Ahmad ibn Muhammad ibn Abi Nasr, on the authority of Imam al-Rida (peace be upon him). The text recounts the arrival of a man from beyond the Balkh River who inquires about his Lord using terms that address time, manner, and dependence [M59]. Al-Majlisi's correction of this path was countered by the text of Mir'at al-'Uqul, vol. 1, p. 308 [M154].

On the same page, al-Majlisi favors the reading "where was" instead of "when was," attributing the former to al-Tawhid and 'Uyun Akhbar al-Rida. He then explains the wording found in the version he is commenting on [M154]. A direct comparison of the two electronic texts revealed the wording "where was" in al-Tawhid, chapter on Power, hadith 3, p. 125 [M281], and in 'Uyun, vol. 1, chapter 11, hadith 6, p. 117 [M282]. Both texts mention a group from Transoxiana, while the version in al-Kafi mentions a man from beyond the Balkh River. The comparison confirms what is in these presented texts and does not imply agreement among all versions or the substitution of the wording in al-Kafi.

The narration in al-Saduq's two books is followed by a commentary that begins with the author's declaration that it is his own statement. In it, he explains reliance on power and its connection to the Divine Essence [M281-M282]. This is al-Saduq's interpretation after the dialogue concluded, not an addition to the Imam's response. Furthermore, the chain of transmission cited by al-Saduq before Ahmad ibn Abi Nasr differs from that of al-Kafi. Therefore, the similarity of the text is insufficient to determine the independence or validity of all the chains of transmission.

The difference is evident in the nature of the question: "When" inquires about a time period, and "Where" about a location. The answer, however, addresses the assumption that the Creator needs a location and a manner of existence. Thus, the wording of

al-Kafi remains as presented in the original text, while the alternative interpretation is mentioned in the commentary. Do not substitute one word for another without explanation and then attribute the modified phrase to the original source.

Al-Majlisi explains the reliance mentioned in the response as a negation of dependence on anything other than God. He connects the need of a being for something to rely upon to its inherent deficiency, while he establishes the dependence of creation upon God's power as the basis of the relationship [M154]. This is a summary of al-Majlisi's explanation; we add nothing new to the Imam's words.

I conclude that the wording of a question may contain an assumption that needs to be examined before seeking an answer. Someone asking about the position of an object has, from the outset, established the object's properties; if the same question were posed to the Creator, simply changing the name while retaining those properties would not suffice. Examining the assumption here is part of understanding the question, not a call to silence it.

We do not transform this testimony into a theory of physical dimensions; its subject is the relationship between the Creator and space, not the number of dimensions of the universe or the geometry of spacetime. A researcher may answer questions about the shape of physical space or the change in its distances, but the question of unity remains distinct in its subject matter. Similarly, the narrative does not provide us with a map of matter simply because it discusses space.

Humility without stifling the question

The book does not demand that its reader choose a detailed picture of what preceded the first scientifically described state. It demands that the reader understand the difference between evidence and probability, and between natural description, philosophical inquiry, and religious pronouncements. The question may remain open, and not every answer to it is of equal value.

It does not diminish faith to say that a certain detail has not been proven to us, just as it does not enhance knowledge to give the unknown a name that suggests its resolution. The journey of knowledge remains faithful when it knows where it has arrived, what path it has taken, and what still lies ahead.

With this preparation, we will delve into the narratives of the first creation. We will not begin by attempting to arrange every name that comes to mind, but rather by identifying the texts: Who transmitted them? What are their terms? What meaning of primacy do they convey? And what methods do they allow us to prove?

Chapter References: Al-Ankabut 19-20; Ar-Rum 27; Qaf 15; Al-Kahf 51; Al-Kafi, Chapter on the Comprehensive Principles of Tawhid, Hadith 1 and the author's commentary [M57, M58]; Chapter on the Universe and Space, Hadith 2 [M59]; NASA, History of the Universe [S1]. And the two comparisons in Mir'at al-'Uqul on the Universe and Space and the Comprehensive Principles of Tawhid [M154, M155]. And for direct comparison in the two books of Al-Saduq and his commentary on the narration: [M281-M282].

Chapter 4 - Narrations of the First Creation - Collection and Verification

The Pen and Knowledge in the Origin of the Qur'anic Presentation

Before examining the primacy of the pen in the narrations, we will establish what is mentioned about it in the Qur'an. At the beginning of Surah Al-Qalam, the oath by the pen and what it writes is linked to the defense of the Prophet (peace and blessings be upon him and his family), and mentions his reward and character:

God Almighty says: {Nun. By the pen and what they write} [Al-Qalam: 1].

{By the grace of your Lord, you are not mad} [Al-Qalam: 2].

“And indeed, you will have a reward uninterrupted.” [Al-Qalam: 3]

“And indeed, you are of a great moral character.” [Al-Qalam: 4]

The oath in this passage does not specify when the pen was created, nor does it name the material from which it was made. Its connection to the message becomes clear in the following verses, when the accusation of madness is refuted and the great moral character is mentioned. From reading this passage, it is understood that the pursuit of knowledge and writing is inseparable from the trustworthiness of the bearer of knowledge and the uprightness of his actions. As for the order of creation, that is another matter, not resolved by the oath alone.

At the beginning of Surah Al-Alaq, creation is linked to teaching:

Allah Almighty says: {Read in the name of your Lord who created} [Al-Alaq: 1].

{He created man from a clinging substance} [Al-Alaq: 2].

{Read, and your Lord is the Most Generous} [Al-Alaq: 3].

{Who taught by the pen} [Al-Alaq: 4].

“He taught man what he did not know.” [Al-Alaq: 5]

The verses begin by invoking the name of the Creator, mentioning the origin of humankind, then the Lord’s favor and His teaching through the pen. Humankind remains a learner, dependent on knowledge, no matter how vast their capacity to retain and transmit it. The mention of the pen here in the context of teaching is clear, while no statement places it first among all creation.

Thus, the starting point is established: a Quranic foundation regarding the status of knowledge and writing, followed by information that requires further study when it moves on to the creation of the pen and its placement within existence. We do not extract from the verses a timeline that is not mentioned, nor do we dismiss information simply because the Quran does not elaborate on it; rather, we seek the basis for every addition.

From Famous Saying to Verified Text

The study of early hadiths begins with a simple step that is often overlooked: Is the saying we are discussing the text of the hadith, or a later summary of it? A qualifier may be omitted from the summary, altering the meaning, or an explanation may be added that, after much circulation, seems to be part of the infallible one's words. Therefore, we memorize the wording of the source before attempting to resolve any discrepancies.

Then we establish the book's title, its chapter, and the location of the hadith, separating the chain of narrators from the text and commentary. If a later book transmits a hadith from an earlier one, the mere repetition of the hadith in both books does not, in itself, constitute two independent chains of transmission. If the wording differs, we record the difference instead of selecting from each version what suits our understanding.

Early hadiths require this precaution in particular because they may deal with a realm we cannot directly examine. The broader the claim, the less we can rely on a vague indication or a common attribution. The beauty of an image does not absolve its creator of the burden of proof.

Kinds of Primacy and the Limits of Reconciliation

Primacy in usage can be absolute in time, restricted to a category, or connected to rank and honor. However, these are possibilities for examination, not ready-made keys with which to unlock every difference. We should not assume that "first" refers to the most honorable simply because it resolves an issue, nor should we consider it the first physical moment if the text limits it to a specific realm.

For the sake of illustration, let's consider two phrases: "The first to enter the city" and "The first to enter the school." A contradiction doesn't arise simply because the names differ, since the context of comparison is different. However, if the context, time, and intended meaning are the same, then the claim of priority requires further investigation. This example illustrates the methodology but doesn't presuppose a method for reconciling the various narrations in this chapter.

An acceptable reconciliation should preserve the literal meaning of the words and be based on verifiable evidence. However, inventing numerous layers of existence and then distributing the narrations among them without supporting evidence transforms the problem from a limited difference into a broader, undocumented conception.

The Report on the Intellect in Al-Kafi

Al-Kulayni narrates the Hadith of the Soldiers of Reason and Ignorance in his book, Reason and Ignorance, Hadith 14. Its chain of transmission begins with several of al-Kulayni's companions, then Ahmad ibn Muhammad, then Ali ibn Hadid, then Sama'ah ibn Mihran, who narrates a session with Abu Abdullah (peace be upon him). The phrase “and it is the first creation of the spiritual beings” appears in the description of the intellect [M17].

The qualification “of the spiritual beings” is present in the text, so it is not permissible to remove it and then declare that the narration has settled the order of all celestial

bodies and elements. Furthermore, the rest of the narration presents the forces of intellect and ignorance in contrasting attributes, such as justice and injustice, truth and falsehood. This ethical context is influential in understanding the intended meaning, without necessarily negating all existential significance of the narration.

Al-Majlisi's weakening of this chain of transmission was countered by the electronic text of Mir'at al-'Uqul, vol. 1, p. 65, in his explanation of the fourteenth hadith [M97]. We establish the ruling attributed to its author; comparing its location does not imply an investigation into the foundations of authentication and weakening or other chains of transmission of the narration.

The methodological conclusion is that this chain of transmission is not presented in the book as authentic and agreed upon. The ethical implications of the text can be studied and its meanings compared with established principles, while the claim of metaphysical primacy still requires appropriate proof. A weak chain of transmission does not automatically mean that every meaning in the text is invalid; just as the validity of a general meaning does not prove the validity of all details.

The Hadith on the Creation of the Intellect is not the same as the Hadith on its Soldiers

In the first chapter of Al-Kafi, on Intellect and Ignorance, there is a narration from Muhammad ibn Muslim on the authority of Imam al-Baqir (peace be upon him), beginning with the statement: "When God created the intellect, He made it speak." Its chain of transmission is through several of al-Kulayni's companions, including Muhammad ibn Yahya al-Attar, on the authority of Ahmad ibn Muhammad, on the authority of al-Hasan ibn Mahbub, on the authority of al-Ala' ibn Razin, on the authority of Muhammad ibn Muslim. It discusses the intellect's inclination and aversion, and its role in matters of command, prohibition, reward, and punishment [M60].

Al-Majlisi's authentication of this narration was compared with the electronic text of Mir'at al-'Uqul, vol. 1, p. 25 [M156]. It is established in Sahih al-Kafi, vol. 1, p. 1, that al-Bahbudi began his Mukhtar with this hadith, number 1 [M306]. Therefore, its authentication is attributed to him based on its inclusion and the methodology he explicitly stated in the introduction [M305]. This is the first hadith, not the fourteenth hadith mentioned earlier; thus, one should not be judged based on the method or wording of the other.

In the opening of his commentary, al-Majlisi distinguishes between intellect, meaning the perception of good and evil and the ability to differentiate, and the state that compels the soul to choose good and avoid harm. He then discusses the connection between knowledge and action, and the human capacity for acquisition [M156]. We present these meanings as an explanation of al-Majlisi; we do not claim that the term "intellect" in every hadith carries a single philosophical meaning.

This reading helps in understanding the connection between the hadith and addressing and obligating humankind. Knowledge is not merely a multitude of names and forms; one may know the right path but be too weak to act upon it. And whoever reflects on this difference can inquire about the impact of his knowledge on regulating his behavior, instead of considering the ability to argue as sufficient proof of intellectual perfection.

As for the phrase “when He created,” it recounts what occurred at the time of creation and does not inherently include the word “first.” Therefore, establishing the role of reason in responsibility does not depend on determining its ranking among all existing things. The text retains its place in the discussion of understanding and obedience, while the ranking of created things remains a separate question requiring appropriate terminology and evidence.

The Report on Water in Al-Tawhid

Al-Saduq, in the chapter on monotheism and the negation of anthropomorphism, narrates in the twentieth hadith a report from Jabir al-Ju’fi about a man from Syria asking Abu Ja’far (peace be upon him) about the first of creation. The text mentions water, then discusses creation without any prior context. Among the narrators in this chain of transmission whose names are explicitly stated is Abu Samina, between al-Husayn ibn al-Hasan and Isma’il ibn Aban [M18].

The mere existence of a report in the Book of Tawhid is insufficient to establish its authenticity. Al-Najashi mentions Muhammad ibn Ali, nicknamed Abu Samina, in entry number 894, and explicitly states his unreliability and the unreliability of his narrations [M22]. Based on this assessment, we do not rely solely on this method to definitively establish the order of the first created beings, while the study of other methods and evidence remains a separate matter.

Here we distinguish between two benefits: first, knowing that this conception has a specific textual witness that can be referenced, and second, proving the conception itself. We have accomplished the first and identified a chain of transmission impediment in the presented chain; therefore, we should not replace this statement with an absolute declaration that suggests the investigation has concluded with the authenticity of the report or with a thorough examination of everything related to it.

The Pen: Determining and Distinguishing the Report of Primacy from the Report of Writing

In the previous review, al-Majlisi transmitted the report of the primacy of the pen from the commentary of Ali ibn Ibrahim in Mir'at al-'Uqul, vol. 25, p. 225 [M106]. It was now possible to compare it with its location in the electronic text of the commentary, vol. 2, p. 198, under Surah Saba'. The chain of transmission therein goes back to the father, from Ibn Abi 'Umayr, from Hisham, to Imam al-Sadiq, peace be upon him, and mentions the primacy of the pen and its writing of what was and what will be until the Day of Resurrection [M157].

The difference preserved by the comparison is that the text read from the commentary mentions Hisham without his father's name, while al-Majlisi names him Hisham ibn Salim [M106]. We establish the attribution of this designation to al-Majlisi's transmission and do not subtly insert it into the quotation of the commentary text. Finding the source of the report rectifies the previous incomplete reference, but it does not negate the need to study the attribution of the commentary material, compare its copies, and trace the chain of transmission of this source.

The mention of this news is connected to the context of knowledge of the unseen and the clear Book, as stated in the verse:

> “And those who disbelieve say, ‘The Hour will not come upon us.’ Say, ‘Yes, by my Lord, it will surely come upon you. He is the Knower of the unseen. Not an atom’s weight or less than that or greater escapes His knowledge in the heavens or on the earth, but it is in a clear Book.’” [Saba: 3]

The verse answers the denial of the Hour by affirming its coming and the encompassing knowledge of what is in the heavens and the earth. The Book is mentioned in a context that leaves nothing out, neither small nor great, and the wording of the verse itself does not specify the order of the Pen among creation. Preserving this context helps prevent attributing the details of the account to the wording of the Quran, and connects the discussion of writing with human responsibility and the Resurrection.

As for the detailed account that begins with the question about “Nun and the Pen,” it was also compared with the electronic text of the commentary, vol. 2, pp. 379-380 [M158]. It passes through Ibn Abi ‘Umayr and al-Qusayr to Imam al-Sadiq, and speaks of a tree in Paradise and a river that becomes ink, and of writing on parchment and the preservation of the Book at the Throne. This version presents the name ‘Abd al-Rahman, along with ‘Abd al-Rahim as another reading. This account does not begin with the initial phrase “the Pen”; they are two different accounts in terms of transmission and the amount conveyed.

When translating the name of Abd al-Rahim al-Qusayr in his biographical dictionary of hadith narrators, Sayyid al-Khu'i records this very discrepancy. He favors Abd al-Rahim based on comparison with the narrations and connects him to Abd al-Rahim ibn Ruh al-Asadi. He also discusses distinguishing him from Ibn Atik and the evidence of his being a different name [M159]. Thus, the difference in name becomes linked to a specific biographical study, rather than remaining an unattributed observation.

In the same translation, al-Khu'i weakens al-Saduq's chain of transmission to al-Qusayr because of Ja'far ibn Ali [M159]. This is a chain he includes in his Mashyakha; therefore, its ruling is not transferred to Ibn Abi 'Umayr's chain in the hadith of the Pen simply because they share the same last narrator. Similarly, favoring or authenticating a narrator's name does not automatically validate everything attributed to a book in which the hadith has reached us.

From this comparison, I draw a principle of transmission: we establish the name as read in the manuscript, then mention the preferred reading, its evidence, and its proponent. The reader then retains the distinction between what is in the text and what its critic concluded, and can continue the research if another edition or manuscript appears.

Relative Primacy: An Interpretation That Requires Evidence

In his commentary, al-Majlisi suggested interpreting the primacy of the pen as a qualified primacy, citing the hadith about the tree and the garden [M106]. From this, we understand an attempt to reconcile a hadith that mentions primacy with a hadith that presupposes other entities in its depiction. This is the commentator's interpretation, not a restriction that can be added to the text of the narration without clarification.

The comparison here is more precise than choosing between accepting or rejecting all interpretations. The researcher begins by identifying each word and its method, then asks: Have the texts that are to be reconciled been authenticated? Is the priority in each of these instances located within the same domain? If one side is not established, then interpreting the other side does not become obligatory simply because one desires to construct a coherent narrative.

In the interpretation of Hud 7, there is also a presentation that begins with air, then the pen, and continues by mentioning things created from air [M108]. The opening of this passage does not provide a named source for all these details, so we do not place it on the same level as a report whose chain of transmission is established. This comparison indicates that the material circulating under the title "The First of Creation" is not a single, homogeneous text.

The Book, Knowledge, and Responsibility

In the detailed account of the pen, there is a reference to copying and the book [M107]. We quote the verse in its entirety so that its meaning is not lost in the abbreviated version:

> God Almighty said: {This is Our Book which speaks against you with truth. Indeed, We were recording what you used to do.} [Al-Jathiyah: 29]

The discourse confronts man with his actions, which bear witness to the truth. The transition from establishing knowledge of the action and its recording to asserting that man is compelled to perform it requires independent proof; for knowledge of the action is not, in itself, a description of its cause. The connection between knowledge, predestination, and choice is explored in the chapter on the Balance and the Laws, and we do not consider the report of the Pen alone as a substitute for that exploration.

> God Almighty says: {God erases what He wills and confirms [what He wills], and with Him is the Mother of the Book.} [Ar-Ra'd: 39]

Reading this verse alongside the verse about the Book prevents us from constructing a fragmented understanding that isolates the word "writing" and then disregards all other texts concerning divine will and decree. We do not claim that these two verses resolve all matters of predestination and divine decree; rather, we acknowledge the presence of relevant texts before formulating a general conclusion.

The Tablet and the Ink: What the Qur’an Affirms and What Narrations Add

The Preserved Tablet is mentioned at the end of Surah Al-Buruj:

> “Nay, it is a glorious Qur’an.” [Al-Buruj: 21]
>
> “In a Preserved Tablet.” [Al-Buruj: 22]

This passage affirms the description of the Qur’an as glorious and its being in a Preserved Tablet. It does not mention the material of the Tablet, its dimensions, or the time of its creation, nor does it present its wording alone as a table for the arrangement of existence. When we turn to narrations about the writing, we maintain

this limitation, and any additional narrations remain attributed to their source and chain of transmission.

In another image, the symbolism of ink extends beyond human comprehension:

> “Say, ‘If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.’” [Al-Kahf: 109]

From reading this image, the difference becomes clear between the depletion of the resource we use to write and the words of the Lord, which that resource cannot contain. The reader does not measure God’s knowledge by the size of a sea, nor does he interpret the image as a calculation of some unseen quantity of ink. It leads the researcher, after all he has gathered, to the humility of one who knows that the sum of what he has written does not encompass the subject of divine knowledge.

Another witness is found in al-Saduq's Ma'ani al-Akhbar, in the first hadiths of the chapter on the meaning of the isolated letters, pp. 22-23 [M160]. It quotes Sufyan ibn Sa'id al-Thawri's question to Imam al-Sadiq (peace be upon him), which includes a mention of a river that becomes ink, and a description of the ink, pen, and tablet as light, followed by an explanation mentioning the angel and the delivery to the angels and messengers. This is a presentation of the content of the hadith; we are not asserting the authenticity of all its details, nor are we replacing it with the hadith of al-Qusayr.

Its chain of transmission begins with Muhammad ibn Harun al-Zanjani informing al-Saduq in writing through Ali ibn Ahmad al-Baghdadi al-Warraq, then Mu'adh ibn al-Muthanna al-'Anbari, Abdullah ibn Asma', Juwayriya, and Sufyan [M160]. The wording of the written transmission is significant; therefore, it should not be rewritten as a direct chain of hearing with wording not mentioned by the source.

Sheikh Hussein al-Khashan discussed this approach in his research, "Interpretive Narrations," describing it as extremely weak, based on the lack of established documentation for a number of its narrators [M161]. We present this as a ruling attributed to its author, while leaving the investigation of the narrators' statements and the transcription of names open. Therefore, the report is presented here within the context of comparison and is not relied upon solely to establish a detailed map of the unseen world.

The comparison reveals that the terms used in this chapter do not belong to a single narration: Hisham's report mentions primacy, al-Qusayr's report mentions the tree and writing, and Sufyan's report combines light, kingship, and performance. Commentators may address the relationship between them, but it is not permissible to combine their sections into a lengthy hadith and then assign it a single chain of transmission.

From an understanding perspective, the mere presence of the word "light" in this report is insufficient to make the pen a light in the sense measured by physics, just as the mention of the word "kingship" is insufficient to establish a single interpretation for every use of the pen. Every text carries its context, and research extends only as far as its authenticity is established. The virtue of writing in the reader's life remains connected to the integrity of the word: what lacks evidence does not gain credibility through its elegant arrangement on the page.

The Marazim Narration in Al-Nur: Text, Chain of Transmission, and Ruling

The Marazim narration was previously presented in Al-Kafi, chapter on the birth and death of the Prophet (peace and blessings be upon him and his family), Hadith 3 [M61]. In this review, the chain of transmission and Al-Majlisi's ruling were directly compared with the electronic text of Mir'at al-'Uqul, vol. 5, p. 186 [M109]. The chain of transmission begins with Ahmad ibn Idris, then Al-Husayn ibn 'Abd Allah, and mentions Muhammad ibn 'Isa and Muhammad ibn 'Abd Allah, then 'Ali ibn Hadid and Marazim. Al-Majlisi ruled this narration weak.

With this comparison, the location of the ruling became known in the author's book, after having been transmitted through the hadith index. We do not extend this weakening to all the narrations of light, nor do we make it a judgment on the status of the Prophet and his family; the subject of judgment is the specific path we are studying.

The text mentions the creation of the Prophet and Imam Ali as light before the heavens, the earth, and the Throne, then it speaks of Hassan, Hussein, and Fatima, peace be upon them. Its language is replete with praise, glorification, and sanctification. Presenting this content remains a description of what the narration says, and simply relaying it does not constitute independent proof of every detail.

On the following page, al-Majlisi presents various interpretations of the terms "tribe," "spirit," "combination," and "division," mentioning a possibility in terms of estimation and another in terms of rank, alongside his other explanation [M110]. The diversity of these interpretations demonstrates that attributing a hadith to a source does not automatically determine how it should be interpreted. It is incorrect to select an explanation and then place it in quotation marks as if it were the words of the Imam.

Light in the Verse and in the Hadith

> God Almighty says: "God is the Light of the heavens and the earth. The likeness of His light is a niche in which there is a lamp. The lamp is in glass, and the glass is as though it were a radiant star, kindled from a blessed olive tree, neither of the east nor of the west, whose oil would almost shine even if no fire touched it. Light upon light. God guides to His light whom He wills, and God sets forth parables for people. God has knowledge of all things." [An-Nur: 35].

The verse explicitly mentions parables, guidance, and knowledge. The hadith of Marazim speaks of the creation of light and the stations of individuals. The shared use of the word "light" in both instances does not make all their details identical, nor does it permit attributing the hadith of creation to the verse as its sole interpretation.

Distinguishing between the light of a created being mentioned in the hadith and the description of God in the verse of light is essential to prevent the imagination from conjuring up a material entity separate from the essence of the Creator. We do not depict rays emanating from a divine body, nor do we transform the lamp, the glass, and the olive into organs or parts of Him. We uphold the principle of transcendence and interpret the parable within the framework of the guidance explicitly stated in the verse.

The light mentioned in these narrations is not measured by spectral values simply because the name is similar to physical light. A researcher can study the use of light in guidance, manifestation, and creation, but determining its wavelength, speed, or mass requires evidence of a different kind. Therefore, we do not include an astronomical image in this book as a depiction of the light described in the narration.

As for the commonly circulated version attributed to Jabir and other versions, they are not replaced by the narration of Marazim, nor does verifying one of them suffice in place of the others. This section concludes with a specific witness, its ruling, and a clarification of the limits of its significance; the remaining methods remain in the investigative program.

Chapter Summary

In this chapter, the identity of the hadith on the creation of the intellect is distinguished from the hadith on its soldiers, and the authentication of the former and the weakening of the latter are compared with the book of al-Majlisi. The report of the primacy of water was presented, then the origin of the report of the primacy of the pen was identified in Surah Saba 3, and compared with the report of writing at the beginning of Surah Al-Qalam, along with a discussion of Al-Khu'i's research on the name Al-Qasir. The evidence of the Tablet, the Pen, and the Light was added from the meanings of the reports, along with an explanation of its chain of transmission and the ruling transmitted from it. The ruling of the report of Marazim was also compared. These comparisons were preceded by the verses in their complete texts. The reports, simply by juxtaposing them, do not produce a comprehensive order of the first of existences, as their wording, methods, and meanings differ. The comparison with the two reports on water in Rawdat al-Kafi is completed in the following chapter.

From here, the discussion moves to water in the Qur'an. We will distinguish between what the verses themselves establish and what the narrations and their commentaries suggest, so that the meaning of a fixed text does not depend on the reliance on a report with a different chain of transmission.

Chapter References: Al-Qalam 1-4; Al-Alaq 1-5; Al-Jathiyah 29; Ar-Ra'd 39; An-Nur 35; Al-Kafi, Book of Intellect and Ignorance, Hadith 1 and Hadith 14 [M60, M2, M17]; Al-Tawhid, Chapter on Monotheism and the Negation of Anthropomorphism, Hadith 20 [M18]; Al-Najashi, Biography of Abu Samina, No. 894 [M22]; The Report of Marazim [M61, M109, M110]; The Transmission of the Firstness of the Pen [M106]; and the Commentary Attributed to Al-Qummi Regarding the Pen and Hud [M107, M108]. Saba 3; Al-Buruj 21-22; Al-Kahf 109 were added. A Comparison of the Hadith on the Creation of Intellect [M156]; The Origin of the Report on the Firstness of the Pen [M157]; The Report of Al-Qusayr and an Investigation into His Name [M158, M159]; The Meanings of the Narrations and a Discussion of Their Chain of Transmission [M160, M161].

Chapter 5 - Water in the Texts of the Beginning of Creation

One Word in Different Contexts

> God Almighty said: {And it is He who created the heavens and the earth in six days - and His Throne was upon the water - that He might test you [as to] which of you is best in deed. And if you say, "Indeed, you will be resurrected after death," those who disbelieve will surely say, "This is nothing but clear magic."} [Hud: 7]
>
> “Have those who disbelieved not considered that the heavens and the earth were joined together, then We separated them, and made from water every living thing? Will they not then believe?” [Al-Anbiya: 30]
>
> “Say, ‘Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?’” [Al-Mulk: 30]

Water appears in the Quran in contexts related to creation, life, sustenance, and trials. However, the inclusion of these instances does not imply that the question is the same in each. In Hud 7, the Throne is mentioned on water in the context of the creation of the heavens and the earth and the test of work; in Al-Anbiya 30, water is linked to life; and in Al-Mulk 30, the discourse inquires about water that can disappear and the ability to bring forth a specific type of water.

The reader moving between these verses needs to remember the difference between a report about the beginning of creation, a description of a blessing whose effects are witnessed, and a protest that shakes one's sense of security. This diversity makes the subject of water broader than a mere substance whose properties we define, but it does not permit the substitution of meanings without context.

Therefore, we do not begin by claiming that every instance of water mentioned is the same or that every context describes the same structure. Nor do we deny the possibility of truth on the grounds that the terminology is religious. We affirm what the context affirms and postpone further details not explicitly indicated to their appropriate place in the discussion.

Reading the verse from Surah Hud

Surah Hud combines the creation of the heavens and the earth in six days, the mention of the Throne upon the water, and the ultimate test of performing the best deeds. Therefore, whoever isolates the phrase related to water may lose the connection between the report and the question of the addressees' responsibility. The verse does not specify the quantity, limits, or physical properties of water.

Nor does the verse explicitly state that water was the first of all creation. Establishing its existence in this context is one thing, and establishing its absolute primacy is another. Such an addition requires independent evidence and should not be included in an interpretive translation and then treated as part of the text.

> God Almighty says: “The Originator of the heavens and the earth. He has made for you mates from among yourselves and mates from among the cattle. He multiplies

> you thereby. There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.” [Ash-Shura: 11]

The Throne in the verse is not a name for a physical body bearing the essence of God. We read it in conjunction with the principle of transcendence in Ash-Shura 11, and we do not depict a human scene of a king sitting on a throne above the water. The explanation of the Throne will come in its proper place, but here it suffices for us not to transform a general statement about its nature into an image that challenges the Creator.

Two Narrative Testimonies and the Limits of Their Application

In the chapter “And His Throne was upon the water” in the Book of Tawhid, Al-Saduq cites the narration of Dawud Al-Raqi on the authority of Imam Al-Sadiq, peace be upon him. He begins his chain of transmission with Ali ibn Ahmad ibn Muhammad ibn Imran Al-Daqqaq, on the authority of Muhammad ibn Abi Abdullah Al-Kufi, on the authority of Muhammad ibn Ismail Al-Barmaki, on the authority of Jadh’an ibn Nasr Abi Nasr Al-Kindi, on the authority of Sahl ibn Ziyad Al-Adami, on the authority of Al-Hasan ibn Mahbub, on the authority of Abd Al-Rahman ibn Kathir, on the authority of Dawud [M19].

The text begins with a question about what people say, followed by the statement that God is above the Throne upon the water, and then the Imam's response according to the narration. Someone who only relays the questioner's statement might reverse the context of the narration and attribute to the Imam what the text explicitly denies. The narration continues with a discussion of knowledge, religion, and the covenant; these are themes that retain their original meaning and are not transformed into a description of the nature of a physical liquid.

This is followed by the narration of Abu al-Salt Abd al-Salam ibn Salih al-Harawi concerning al-Ma'mun's question to Imam al-Rida (peace be upon him). Its chain of transmission regarding monotheism is: Tamim ibn Abd Allah ibn Tamim al-Qurashi, on the authority of his father, on the authority of Ahmad ibn Ali al-Ansari, on the authority of Abu al-Salt [M19]. Here, the chain of transmission ends with another narrator and another gathering; therefore, it is incorrect to consider the two narrations as identical chains of transmission for the same text.

In al-Mufid min Mu'jam Rijal al-Hadith, p. 95, Muhammad al-Jawahiri describes Tamim ibn Abdullah ibn Tamim al-Qurashi as unknown, despite mentioning him among the teachers of al-Saduq [M162]. This is a judgment on a narrator at the beginning of the chain of transmission, which we quote by name. No independent study of the rest of the chain or an investigation into all the criteria for accepting his narration has been conducted here. Therefore, we do not present this chain as authentic simply because it appears in the section on monotheism.

With this caveat in mind, the text of the hadith mentions the creation of the Throne, the water, and the angels before the heavens and the earth, and affirms God's independence from the Throne and negates corporeality. It connects the gradual creation with the angels' reasoning based on what occurs before them [M19]. We will present what the hadith says, then differentiate the value of the general meanings of divine transcendence from the degree of certainty of these specific details.

This is due to the reading of the verse in Surah Hud: we do not need to conceive of God as needing a support to understand the mention of the Throne, nor do we need to combine the narrations to form a complete physical picture. What remains to be investigated is still unproven, while the Quranic principle of the Creator's self-sufficiency and transcendence remains present at every stage of the research.

However, comparison helps in revealing the error of reading the narrations in an automatic anthropomorphic manner. The tradition we cite in the same chapter includes an objection to God being carried and being described with physical attributes. But the adoption of transcendence in this book is based first on the Quranic principle, and then the narrations are studied in its light.

As for the narration of the primacy of water in the chapter on monotheism and the negation of anthropomorphism, its chain of transmission was presented in Chapter Four, and the position of Abu Samina in it and the Negus's weakening of it [M18, M22] were explained. Therefore, we do not repeat it here as an absolute historical fact. It can remain a witness in the annals of sayings and news without becoming the basis for a map of the world's origins.

Two Reports in Al-Rawdah That Broaden the Discussion of Water

The research is not limited to the hadith on monotheism that passes through Abu Samina. In Rawdat al-Kafi, hadith 67, there is a hadith from Muhammad ibn Atiyya on the authority of Imam al-Baqir (peace be upon him) regarding a question from a man from Syria about the beginning of creation [M62]. Al-Majlisi's ruling that it is unknown was countered by Mir'at al-'Uqul, vol. 25, p. 222 [M104]. The hadith begins with a pronoun that, according to the preceding context, refers to Muhammad ibn Yahya; then it mentions Ahmad ibn Muhammad, al-Husayn ibn Sa'id, Muhammad ibn Dawud, and Muhammad ibn Atiyya. The text presents water, wind, foam, fire, and smoke, then moves on to the interpretation of joining and separating.

This hadith has an independent identity, so we do not include the weakening of Abu Samina, which is not found in the presented chain of transmission. Similarity in some content or in the origin of the questioner is not sufficient to combine the two chains of transmission, nor is it sufficient to consider them two independent chains of transmission to a single event without further study. The book's records preserve both hadiths, and the investigation into their relationship remains open.

This is followed in al-Rawda, Hadith 68, narrated by Muhammad ibn Muslim from Imam al-Baqir (peace be upon him), with the opening statement: “Everything was water, and His Throne was upon the water.” It mentions fire, smoke, and the creation of the heavens and the earth, and concludes with water, fire, and wind [M63]. Al-Majlisi’s authentication was directly compared with Mir’at al-‘Uqul, vol. 25, p. 232 [M105]. Its chain of narration includes Ibn Mahbub, al-Hajjal, and al-‘Ala’ ibn Razin before Muhammad ibn Muslim; the conjunction is preserved in the chain of transmission when compared, and the names are not merged with the chain of the previous hadith.

The comparison confirms the difference in the ruling on the two hadiths in al-Rawda: the first, according to al-Majlisi, is unknown, while the second is authentic. Therefore, it is incorrect to suggest that the reference to the hadith on monotheism, which passes

through Abu Samina, implies that all hadiths on water have the same ruling. At the same time, the evaluation of multiple texts is not limited to summing their degrees; what is authentic in one hadith does not transfer to another simply because the subject matter is the same.

Textual Differences Part of the Research

The two narrations differ in their descriptions of what the earth was created from. The first mentions foam, while the second mentions ashes. We cannot obscure this difference by simply selecting a word from one and connecting it to the rest of the other. If a researcher wishes to reconcile them, they must provide evidence of a shared meaning or a difference in the stage of creation, rather than simply accepting a single narrative as easier for the reader.

Foam and Ashes in the Commentator's Interpretation

Al-Majlisi attempted to explain the difference between foam and ashes, presenting possibilities related to the earth's composition after its expansion, a stage preceding the formation of ashes, or the combination of the two materials [M105]. He did not present a new narration in this instance that elaborates on any of these possibilities; rather, he explained how the texts could be reconciled.

This difference affects the construction of a continuous narrative. If I write that the foam burned to ash and then the earth was formed, I must clarify that this is an arrangement I deduced in the context of combining the two narratives, not simply recount it as a complete event found in both accounts. Al-Majlisi's description of a possibility does not eliminate the need for contextual evidence that favors it over other possibilities.

Furthermore, the fact that the method of combining the two narratives remains unclear does not justify omitting either of the two words. It is advisable for the reader to examine the point of contention itself, and then to consider the extent to which the commentary contributes to its interpretation. What remains unresolved through this comparison remains a well-defined question, rather than being obscured by a narrative composed of disparate parts.

Here, another distinction arises between three issues: the existence of the text in the book, the assessment of its transmission, and the understanding of its meaning. Work can proceed on the first two, while the third requires further study of the language, context, and related examples. Maintaining these levels of understanding is not a diminution of the narrative; rather, it prevents burdening it with details not specified by the commentators themselves.

We do not equate the water mentioned in the accounts of the beginning with the water we describe through chemical composition in the laboratory. Nor do we make the name a symbol for a distant meaning without evidence. The researcher establishes the wording, presents its various interpretations, and then clarifies what is not explicitly stated.

The continuation of Hadith 67, concerning rain and vegetation, is referred to Chapter Seven, and the comparison of smoke to Chapter Six. This referral returns the reader to

the same account and does not increase the number of accounts. As for Hadith 68, it remains an independent piece of evidence in the record of narrations, preserving its distinctive details and transmitted degree.

What Precedes Water and the Limits of the Claim of Evolution

In presenting al-Qummi's interpretation of Hud 7, the order begins with air, then other details appear concerning the pen, water, and the Throne [M108]. The narration of the man of Syria, however, discusses the possibility that the first thing originated from something prior to it in a manner that continues uninterrupted. The comparison reveals that the word “first” is not read in isolation from the question each text answers.

Aspect of this dialogue relates to the meaning of the world's lack of a Creator. If the beginning is defined as the transformation of one substance into another, the question of the preceding substance remains. This question should be distinguished from the description of a stage in the history of a created world; saying that a body was formed from pre-existing substance does not mean that its substance is independent of God or that it is eternal in itself.

Herein lies the benefit of the third chapter on creation, "From Nothing": the believer does not seek an eternal substance to aid the Creator, nor does he allow the investigation of natural causes to compete with faith in creation. The causes we observe relate to the conditions and relationships of existing things, while the discussion here examines the inherent dependence of the created being itself. This is a balance I propose to structure the question, not an addition to the narrative of the water.

After this distinction, we can move on to observable water without claiming that we have experimentally determined the pre-heaven substance. We do not automatically transfer the characteristics of river water to the narratives of the beginning, nor do we strip observable water of its symbolic value simply because we have not resolved the questions of the beginning.

Water and Life

> God Almighty says: “And God created every living creature from water. Some of them crawl on their bellies, some walk on two legs, and some walk on four. God creates what He wills. Indeed, God is over all things competent.” [An-Nur: 45]

The Prophets 30 place water in direct connection with all living things, and An-Nur 45 mentions the creation of every living creature from water. These two passages lead us to reflect on the life we know and its diversity, without negating the distinctions between the terms "living thing" and "creature," or adding a comprehensive metaphysical definition not mentioned in the verses.

The verse does not state that the mere presence of water is sufficient for life to emerge wherever it is found. There is a significant difference between something being necessary for a phenomenon and something being sufficient to bring it about. If water is a condition in the environment we are studying, other questions remain regarding the other conditions and processes. This is a logical distinction that prevents interpreting the text as an empirical promise that it did not make.

Likewise, the statement does not independently resolve all theories concerning the origin of life. Science can investigate how biological processes began and what evidence supports their scenarios, while the Quranic argument remains connected to creation and guidance. The verse's value is not diminished if it does not become a detailed answer to every experiment.

From Illusory Steadfastness to a Feeling of Blessing

The king's question opens up 30 other perspectives: the water we take for granted may not be within our reach. The verse awakens an awareness of need, and every reader doesn't need to experience thirst to understand it. The presence of blessings can obscure their value, and questioning them brings them back into the realm of awareness.

> God Almighty said: {Have you considered the water that you drink?} [Al-Waqi'ah: 68]
>
> {Is it you who brought it down from the clouds, or are We the ones who bring it down?} [Al-Waqi'ah: 69]
>
> “If We willed, We could make it bitter. Then why are you not grateful?” [Al-Waqi'ah: 70]

In Surah Al-Waqi'ah, verses 68-70, the focus shifts to the water we drink and the possibility of its changing nature, and the gratitude this entails. This shift places our daily needs within the discourse of monotheism. It is not only the beginnings of the universe that offer lessons; the cup we hold can also be a starting point for reflection.

From this understanding, I draw a practical responsibility: Appreciating water is incomplete if it is wasted, polluted, or its use monopolized in a way that harms people. The details of policies and rights require specialized research, but the core ethical question remains: How do we truly respond to this blessing?

What have we learned?

We distinguished the meaning of the verses from the claim of absolute primacy, and expanded the discussion by adding the hadiths of Rawdah 67 and 68, while preserving the differences in text and transmitted degrees. Then we returned to water in observable life and to gratitude and responsibility. We did not specify the composition or quantity of the water at the beginning of creation, as this is an addition that the presented texts cannot independently prove.

When we move to the description of the sky as smoke, we will apply the same principle: understanding begins with the wording and context, then considers the explanation and comparison, and physical details are not added simply because they make the image more complete in the imagination.

Chapter References: Hud 7; Al-Anbiya 30; An-Nur 45; Al-Waqi'ah 68-70; Al-Mulk 30; Al-Tawhid, Chapter “And His Throne Was Upon the Water,” Hadiths 1-2 [M19]; The Hadith of the Primacy of Water [M18, M22] Rawdat al-Kafi, pp. 67-68 [M62, M63]; Al-Majlisi’s rulings and explanation of the textual differences [M104, M105]; a presentation of Al-Qummi’s interpretation of Hud 7 [M108]; and see chapters 3, 4, 6, 7,

and 14. For determining the chain of transmission of Abu al-Salt and conveying Al-Jawahiri’s ruling on Tamim ibn Abdullah: [M162].

Chapter 6 - Smoke in the Story of the Creation of the Heavens

The Place of Smoke in the Narrative

> God Almighty said: {Then He turned to the heaven when it was smoke and said to it and to the earth, "Come willingly or unwillingly." They said, "We have come willingly."} [Fussilat: 11]

Fussilat 11 describes the heavens as smoke within a context that extends from the creation of the earth to the shaping of the heavens and the ordaining of their order and the adornment of the lowest heaven. To understand this description, we must read this passage before seeking a scientific image that resembles it. The term appears in a sentence with a specific purpose, not as an isolated comment on an image of a nebula.

The limitation we establish directly is that the text describes the sky in the aforementioned location as smoke. Temperature, density, chemical composition, distance, and duration are not quantities mentioned in the verse. These limits should remain clear, however appealing contemporary comparisons may be.

The meanings we refrain from specifying are not negated. Our inability to derive a physical composition from the word does not mean that the described reality is without characteristics; rather, it means that specifying those characteristics requires additional evidence.

Linguistic Image and Physical Designation

In everyday experience, the word "smoke" evokes a widespread image, different from a specific solid object. However, everyday language is not a list of laboratory measurements. Things may resemble each other in appearance or some of their properties, while differing in their formation, composition, and movement.

Here, we distinguish between saying that a description suggests diffusion and a lack of solid cohesion, and saying that it identifies a specific cosmic cloud. The former is an approximation that requires careful consideration of language, while the latter is a much narrower claim that requires evidence simply to define the object being compared.

It is not permissible to transform every familiar Arabic word into a modern scientific term simply by changing its name. If we say that smoke necessarily refers to a specific state of matter, we must explain why this state was chosen over others, and how the text indicates the distinguishing characteristics between them.

Reading the Entire Scene

The context does not stop at describing smoke, but rather presents the address directed to the heavens and the earth and their response. The interpreter may read in this a statement of submission to the divine command, and may explore the nature of the perception of beings and how they respond. However, I have no right to add speech organs, sound waves, or a recorded dialogue in the form of human speech.

And ceasing these additions does not negate the truth of the matter. We affirm what was stated, then we separate it from the image created by our imagination. The topic of the glorification and prostration of beings will be addressed to examine the relationship between the apparent meaning of the discourse and the limits of what we know about how non-human beings respond.

> God Almighty said: {Then He completed them as seven heavens in two days and revealed to each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the All-Knowing.} [Fussilat: 12]

Then, in verse 12 of Fussilat, it mentions the leveling of the seven heavens, the command given to each heaven, and the adornment of the lowest heaven with lamps and protection. The connection of these elements places the description of the smoke within a broader framework than simply a question about a primary substance. Creation, predestination, and order are all present in the unity.

Al-Mizan's Reading of the Fashioning of the Heavens and the Smoke

In his commentary on verse 11 of Fussilat, Tabatabai explains that the focus on the heavens in this context relates to their creation, not to a spatial movement of the Creator. He reads the smoke as the state of the heavens before they were leveled into seven, and connects it to the address of the creative command [M64]. We establish this as the choice of Al-Mizan, so that its author's name is not lost in a general phrase like "the commentators agree."

This choice establishes a link between the parts of the verse: a previous state mentioned in the text, then the command and the leveling. However, it does not give us, from these words alone, the ratios of the elements or the degrees of heat. The reader can grasp the general interpretive meaning without being obligated to delve into a detailed physical explanation for which no evidence is provided.

As for what Al-Mizan mentioned regarding the interpretation of "then" and its relation to the order of creation, its place is in the comparison in Chapter Eight. Separating the two questions is beneficial; a reader might accept the explanation of the word "smoke" and then discuss another conclusion regarding the chronological order, without this being a rejection of the entire interpretation.

Smoke, the Early Universe, and Nebulae

An astronomical photographer might display a beautiful cloud of gas and dust, and a reader might write beneath it that it is the smoke mentioned in the verse. This transition is not sufficiently justified by the similarity of the image; it is necessary first to know what the image represents, at what stage the photographed object is located, and what type of matter the photographic instrument is observing.

The scientific explanation of star formation states that stars originate in clouds of gas and dust, and that stars go through stages of evolution [S14]. This is a case of star formation in the history of the universe, and it doesn't mean that every cloud we see is the state described in the verse about the creation of the heavens.

Similarly, the scientific discussion of the early universe differs from the discussion of the formation of a late star within a galaxy [S1]. If we lump the two together under the term "smoke" and ignore the difference in stage and scale, we have created a correlation before testing it.

A useful comparison begins with a specific question: What similarity do we claim exists? If it's simply a generality, such as the existence of a widespread phenomenon, we call it a general similarity. If we claim a correlation in stages or structure, we demand detailed evidence. This way, the reader can appreciate the magnitude of the result instead of receiving the word "miracle" instead of an explanation.

The narrative doesn't automatically fill every gap.

Some hadiths may offer a more detailed description of water, smoke, fire, and wind. This description does not become part of the verse's meaning simply because it appears alongside it in a commentary. The hadith must first be authenticated, and then it must be determined whether it is a traditional interpretation, a transmitted saying, or an attempt to reconcile different texts.

Similarly, it is unacceptable to take the shortcut of saying that because a hadith is old, it can only be esoteric knowledge. The antiquity of a text does not exempt us from examining its attribution and meaning, and its unusual nature does not provide valid support. The interpretations of the ancients may be important evidence of the history of understanding, but their validity remains a separate matter.

Conversely, we do not reject all non-technical language simply because it is not like the language of physics. A text that addresses people regarding guidance can use a description understandable in Arabic without presenting an equation. What is required is that we respect the type of discourse and then determine the amount of knowledge we can extract from it.

Smoke: Between Verse, Narration, and Image

The narrative evidence in this chapter is based on the hadith of al-Rawdah, hadith 68 [M63], and al-Majlisi's correction of it was compared with the book Mir'at al-'Uqul [M105]. The distinction between the wording of the hadith and the commentators' interpretations of combining foam and ashes was presented in the chapter on water. The reference here is to that specific investigation and does not establish another hadith or a new chain of transmission.

The difference between the Qur'anic evidence and the narrative evidence is that verse 11 establishes the description of smoke in its place, while the hadith includes additional details. The researcher studies these additions according to their evidence and does not include them in the translation of the verse as if the reader would find them all in its wording.

One application of this distinction is that an astronomical image is insufficient to establish the identity of the described object. Before placing an image alongside a text, we must understand what it depicts, the instrument used to capture it, the significance of its colors, and the object's position within its historical context. Once this is understood, the comparison begins, and it doesn't end with mere visual resemblance.

In explaining this, it's accurate to say that the reader's mind can visualize a dispersed substance upon hearing the word, while acknowledging that this is a general approximation. However, claiming that the verse or narration specifies a particular nebula requires a connection between the text and that specific object. Therefore, we do not rely on an image of a nebula in this book as a representation of the heavens at the beginning of creation.

Reading Result

The description of smoke is fixed in its Quranic context, but its precise scientific identification is not established in this chapter. Between these two positions lies ample room for reflection and rigorous research. There is no need to expand the claim to the point where the text becomes hostage to the scientific image that appeals to us today.

The significance of the scene is completed in its transition to the leveling, the appraisal, and the response to God's command. The world we read about is not separate from the Creator in the Quranic perspective; and our ignorance of the stages of creation does not permit us to invent them. This leads us to the concept of joining and separating, where the need to compare different interpretations increases before assigning a single cosmic event.

Among the verses referenced in this chapter are:

> God Almighty says: {Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds."} [Fussilat: 9]
>
> “And He placed therein firmly set mountains over its surface, and He blessed it and determined therein its sustenance in four days, equal for all who ask.” [Fussilat: 10]

References: Fussilat 9-12; Al-Mizan, vol. 17, commentary on these verses, p. 365 [M7, M64]; Rawdat al-Kafi, hadith 68 [M63]; NASA, History of the Universe [S1], and The Stars and Their Formation [S14].

Chapter 7 - The Joining and the Separation - A Reading on the Origin of the Heavens and the Earth

The verse before its scientific title

The verse on the joining and the separation appears in Surah Al-Anbiya after a discussion of monotheism and the transcendence of God and what the polytheists have taken besides Him. It is followed by verses about the earth and the heavens, the night and the day, and the sun and the moon. This connection is important; the verse is part of an argument and guidance, not a line extracted from an independent record of astronomical events.

> God Almighty says: “Have those who disbelieved not considered that the heavens and the earth were joined together, then We separated them, and made from water every living thing? Will they not then believe?” [Al-Anbiya: 30]

Al-Anbiya 30 combines the joining and the separating, and the making of every living thing from water, and concludes with a question about faith. Reading the verse in its entirety preserves the connection between these meanings and prevents neglecting life and the monotheistic purpose when preoccupied with the image of the beginning.

In Al-Tibyan, Al-Tusi interprets the vision in this context as knowledge, so it is not necessary that those being addressed witnessed the beginning of creation with their own eyes [M20]. This observation opens the door to further consideration and interpretation, and does not grant any subsequent model a monopoly on the meaning of the verse.

What does the language say?

The term "ratq" (joining) refers to joining, fusion, or closure, while "fatq" (separation) refers to separation and opening. This contrast indicates a transition from one state to another, but it does not, on its own, determine the dimensions, materials, duration, or nature of the process. We need context and to consider the veracity of the description; it is not enough to replace the two words with modern terms.

The reader may wonder about the dual pronoun with the plural form of "al-samawat" (heavens). Al-Tusi explains this by considering the heavens as one category and the earth as another, and he mentions that "ratqan" is a verbal noun used to describe [M20]. This is an explanation of the construction of the phrase; it is not a judgment that the world before the separation was a single spherical body with a volume that can be calculated from the wording.

It is useful to pause at this distinction: grammar and language remove a difficulty in understanding, but they do not automatically produce all the natural details. Further evidence is necessary for any addition we wish to attribute to the text.

The Connection and Separation

Al-Tibyan conveys a statement that interprets the verse as referring to the connection of the heavens and the earth, followed by their separation. It also presents other interpretations, so it is incorrect to reduce its presentation to a single interpretation and attribute it to all commentators [M20].

Al-Mizan explains the joining and the splitting from the perspective of joining and connection, then separation, and reads the verse and what follows it within the argument for the unity of Lordship and governance [M4]. This is the extent to which we attribute it here to the indicated source, and we do not extract from it a detailed list of the stages of the contemporary cosmological model.

This reading deserves discussion in light of the use of words, the context of the surah, and similar verses. However, when it transforms into a claim about the composition, intensity, and limits of the previous state, it has moved to another level of determination that requires independent documentation.

The Interpretation of Rain and Vegetation

Al-Tusi also records the interpretation of "al-ratq" (separation) as the sky not raining and the earth not producing vegetation, and "al-fatq" (separation) as the sky opening with rain and the earth with vegetation. He mentions that it is narrated from Abu Ja'far and Abu Abdullah, peace be upon them [M20]. Establishing this attribution in al-Tusi's presentation is not equivalent to tracing the chains of transmission of the hadiths he relied upon; therefore, we establish the interpretive interpretation and keep the hadith investigation separate.

This interpretation has a clear connection to what is mentioned in the verse regarding water and life. However, the existence of this connection does not exempt us from examining the other elements of the statement, nor does it necessitate omitting the other interpretation. Comparative reading asks what each interpretation explains and what requires further explanation.

We do not create a contradiction between a "scientific reading" and a "non-scientific reading" simply because one of the two readings relates to rain and vegetation. Phenomena close to people's lives are also subjects of knowledge. The real point of contention is the meaning of the verse, not the astronomical distance of the object we imagine.

From the Interpretive Attribution to a Narrative Evidence

The presentation of the rain and vegetation was based on the explanation. It has now been possible to identify an evidence in Rawdat al-Kafi, Hadith 67, on the authority of Muhammad ibn Atiyya, which explicitly presents this meaning and includes within its context the understanding of attachment and separation mentioned by the questioner [M62]. This does not mean proving that this chain of transmission is the exact origin of every attribution found in al-Tusi's work; rather, it has become, alongside the interpretive transmission, a narration with a known location.

The difference between proving the evidence and proving exclusivity is important here. The hadith has already been explained in its transmitted form in the chapter on water,

and we do not elevate it because its meaning agrees with an old interpretive approach. Furthermore, its mere existence does not resolve the comparison between all the statements before compiling the various approaches to the topic and its parallels.

This observation prevents a hasty conclusion that all narrations refer to the same cosmic separation, despite their differing expressions. The text presents an objection to a specific understanding and an introduction of another. It is dishonest to omit the objection and then retain the Imam's name to endorse the conclusion I have predetermined.

The point of contention in the dialogue of the man from Damascus

The passage related to joining and separating is compared to Mir'at al-'Uqul, vol. 25, p. 231. The text mentions the questioner's conception of joining and then separation, followed by the response explaining joining as the absence of rain and vegetation. On the next page, the statement is completed by mentioning the opening of the heavens with rain and the earth with vegetation [M112].

This dialogue structure prevents extracting the mere mention of the word "separating" to prove that the Imam endorsed the image presented by the questioner. The reader needs to know who is speaking in each sentence and when the text transitions from posing a question to answering it. I may convey the questioner's understanding of the dialogue, but I should not attribute it to the Imam as his answer.

On the other hand, this comparison is insufficient to declare that the interpretation of the verse is limited to this aspect, as al-Majlisi's ruling on the matter has already been explained. The conclusion reached here is limited to preserving the identity of the text and the content of its answer; evaluating its authority and comparing it with other evidence remains a separate matter.

On the same page of the commentary, there are interpretive statements that al-Majlisi quotes from al-Baydawi. Their placement below the text of the hadith does not make them a continuation of it. When using the electronic text, one must note the separation between the text of al-Kafi and al-Majlisi's commentary, and then note the transition from the commentator's words to the words of the interpreter from whom he quotes. This is a practical example of how page layout affects the accuracy of attributing a statement.

How do we construct a comparison without confusion?

The comparison here involves three different questions: What does the language suggest? What did the interpreter favor? And what does the hadith narrate? An answer to one of these can help with the others, but it cannot replace them. If the language establishes a possibility, it does not prove that the narration was issued; and if a statement is attributed to an interpreter, it does not become a hadith.

Let us suppose that a reader wanted to favor one interpretation over another and then separate them. He must explain his reasoning in light of the context and address the opposing viewpoint according to the principles of evidence. If he favors the interpretation of rain and vegetation, he must explain how the verse's wording

supports it. Simply describing his opinion as "closest to knowledge" is insufficient in either case.

The shared benefit lies in the call for humanity to awaken from its heedlessness regarding the relationships between creation and life. This benefit is derived from the verse's context, not from a formula for reconciliation that erases the point of contention. We can retain this meaning while remaining divided on the specific application, clarifying the limits of each argument.

Is the intended meaning the Big Bang?

The modern cosmological model presents the evolution of the universe from an early, hot, and dense state, followed by expansion and cooling [S1]. It should not be portrayed as a bomb exploding in empty space, then jumping from this common image to the word "split" as if the matter were settled.

To say that the verse specifies this particular model, we need more than a general similarity in the idea of transition or separation. We must clarify the meaning of the words in relation to the model's subject and stages, explain the position of the earth and heavens in the comparison, and preserve all parts of the verse and its context.

Even if the wording is open to more than one interpretation, the claim of correspondence remains an interpretive determination, not an explicit statement in the name of the theory. I can say that a reading allows for a general agreement, while clarifying that agreement does not establish exclusivity nor does it transform the scientific explanation into a definitive conclusion.

Nor is it correct to judge the validity or invalidity of a scientific model based solely on this correspondence. Its scientific evaluation is based on its observations, calculations, explanatory power, and limitations; while interpretation is based on the text and the tools for understanding it. Confusing the two approaches can be detrimental to both.

Methodology When There Are Multiple Interpretations

We first establish the common elements: the description of joining and separating, the mention of water and life, and the inferential purpose. Then we present the points of disagreement in specifying the description, attributing each interpretation to its source. If the researcher favors one interpretation, they must state the reason for their preference and address any relevant objections.

We do not fabricate a new narrative by taking a beginning from one perspective and an end from another, then claiming it to be the interpretation of all the commentators. Combining interpretations may be possible in some cases, but it requires as much evidence as any preference.

The conclusion is that the verse awakens reflection on creation, life, and governance, and that the history of its interpretation includes more than one specific interpretation. However, specifying it as a single, detailed physical event has not been established in this chapter. Maintaining this limitation allows the comparison to be beneficial to the reader without imposing a certainty unsupported by what we have presented.

Among the verses cited in this chapter are:

> God Almighty says: {And they said, “The Most Merciful has taken a son.” Exalted is He! Rather, they are honored servants.} [Al-Anbiya: 26]
>
> {They do not precede Him in speech, and they act according to His command.} [Al-Anbiya: 27]
>
> “He knows what is before them and what is behind them, and they do not intercede except for whom He approves, and they are apprehensive from fear of Him.” [Al-Anbiya: 28]
>
> “And whoever of them says, ‘Indeed, I am a god besides Him,’ that one We will recompense with Hell. Thus do We recompense the wrongdoers.” [Al-Anbiya: 29]
>
> “And We placed firm mountains on the earth so that it would not shake with them, and We made therein broad pathways so that they might be guided.” [Al-Anbiya: 31]
>
> “And We made the sky a protected ceiling, yet they turn away from its signs.” [Al-Anbiya: 32]
>
> “And it is He who created the night and the day and the sun and the moon; each [celestial body] floats in an orbit.” [Al-Anbiya: 33]

Chapter References: Al-Anbiya 26-33; Al-Tusi, Al-Tibyan, Interpretation of Al-Anbiya 30 [M3, M20]; Al-Tabataba’i, Al-Mizan, Vol. 14, p. 277 [M4]; Rawdat Al-Kafi, Hadith 67 [M62]; The Confrontation of Wisdom and Dialogue in Mir’at Al-‘Uqul [M104, M112]; NASA, History of the Universe [S1].

Chapter 8 - The Creation of the Heavens and the Earth in Six Days

Seven Points and One Question

> God Almighty says: “Indeed, your Lord is God, who created the heavens and the earth in six days and then established Himself upon the Throne. He covers the night with the day, [the night] pursuing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command. Blessed is God, Lord of the worlds.” [Al-A'raf: 54]
>
> “Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself upon the Throne, arranging all affairs. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember?” [Yunus: 3]
>
> And it is He who created the heavens and the earth in six days, and His Throne was upon the water, that He might test you [as to] which of you is best in deed. And if you say, “Indeed, you will be resurrected after death,” those who disbelieve will surely say, “This is nothing but clear magic.” [Hud: 7]
>
> He Who created the heavens and the earth and all that is between them in six days, then established Himself upon the Throne. The Most Merciful, so ask about Him one who is well-informed. [Al-Furqan: 59]
>
> He Who created the heavens and the earth and all that is between them in six days and then established Himself upon the Throne. The Most Merciful, so ask about Him one who is well-informed.
>
> “It is Allah Who created the heavens and the earth and what is between them in six days, then He established Himself upon the Throne. You have no protector or intercessor besides Him. Will you not then remember?” [As-Sajdah: 4]
>
> “And We have certainly created the heavens and the earth and what is between them in six days, and there touched Us no weariness.” [Qaf: 38]
>
> He is the One Who created the heavens and the earth in six days, then He established Himself upon the Throne. He knows what enters into the earth and what comes out of it, and what descends from the heaven and what ascends therein. And He is with you wherever you are. And Allah is Seeing of what you do. [Al-Hadid: 4]

The creation of the heavens and the earth in six days is mentioned in Al-A'raf 54, Yunus 3, Hud 7, Al-Furqan 59, As-Sajdah 4, Qaf 38, and Al-Hadid 4. In all these instances, the information is not presented as separate from the rest of the verse; rather, it is linked to divine planning, knowledge, the Throne, the negation of fatigue, or the responsibility of creation.

Reading these passages together provides us with a fixed origin-the mentioned number-but it does not, by itself, give us the duration of each day in earthly hours. We must distinguish between what is repeatedly stated in the text and the unit of measurement the reader imagines from their daily experience.

The approach we used with water and smoke remains valid here: we do not negate the meaning because its manner is not specified, nor do we add a specification because our minds are comfortable with a detailed timeline.

The Day Between Word and Measure

> Allah Almighty says: {And they ask you to hasten the punishment, but Allah will never break His promise. And indeed, a day with your Lord is like a thousand years of your reckoning.} [Al-Hajj: 47]
>
> {He arranges [each] matter from the heaven to the earth; then it ascends to Him in a Day the measure of which is a thousand years of your reckoning.} [As-Sajdah: 5]
>
> The Day Between Word and Measure
>
> “The angels and the Spirit ascend to Him in a Day the measure of which is fifty thousand years.” [Al-Ma'arij: 4]

People associate their day with the alternation of night and day, but the use of “day” in discourse can be broadened according to context. The Quran presents different lengths in places such as Al-Hajj 47, As-Sajdah 5, and Al-Ma’arij 4. Mentioning these lengths does not necessarily imply that one of them is the unit of days of creation.

The correct inference from the diversity of usage is to be wary of imposing a single length on every context. As for choosing one thousand years or fifty thousand years and then multiplying it by six, this requires evidence linking the two instances. Merely sharing the same word does not establish this connection.

Similarly, we do not obtain a reliable explanation if we divide the estimated age of the universe by six and then make the quotient the length of a Quranic day. This is a calculation based on an assumption not supported by the text. The numerical result does not become more authoritative simply because it is written with great precision.

If the researcher uses the terms "phases" or "stages" for approximation, they must clarify that this is an interpretive choice and that the text does not specify the detailed content of each stage. We should not simply replace one term with another and assume that the entire problem has been resolved.

The Calculation of Days in Surah Fussilat

> Allah Almighty says: {Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds."} [Fussilat: 9]
>
> {And He placed therein firmly set mountains over its surface, and He blessed it and determined therein its sustenance in four days, equal for [all] those who ask.} [Fussilat: 10]
>
> “Then He completed them as seven heavens in two days and revealed to each heaven its command. And We adorned the lowest heaven with lamps and as protection. That is the decree of the Exalted in Might, the All-Knowing.” [Fussilat: 12]

Fussilat 9 mentions the creation of the earth in two days, the following verse mentions the provision of sustenance in four days, and verse 12 mentions the completion of the

heavens in two days. A reader might interpret these numbers as separate, consecutive periods, adding them together to eight. However, the accuracy of this addition depends on understanding what each period relates to and whether it encompasses what preceded it or begins a new period.

The Majma' al-Bayan presents the interpretation of the four days as the continuation of four days from the beginning of the creation of the earth, including the first two days [M5]. To illustrate the idea with an example of my own: if you say that you reached the first station in two hours, then the end of the journey in four hours from the beginning, the total journey would not be six hours. The example demonstrates the possibility of expressing the total duration after mentioning a part of it, but it does not, on its own, prove that this is the intended meaning in the Quran.

Al-Mizan, in the aforementioned passage, chooses another reading; it connects the four days to the apportionment of sustenance in the four seasons, distinguishing this from the days of the creation of the heavens and the earth [M6]. We mention this choice attributed to its author, and do not merge it with the first statement as if they were one interpretation.

The first statement makes the four days a period encompassing some of what preceded it, while the second directs it to the apportionment of sustenance in the cycle of the seasons. Their difference is genuine in the interpretation of the phrase, and its evaluation requires examining the sentence structure, its context, and similar verses. We do not attribute to the abstract number the ability to favor one side over the other.

Creation, Spreading, and the Order of Presentation

> God Almighty said: “Are you more difficult to create, or is the heaven which He constructed?” [An-Nazi'at: 27]
>
> “He raised its height and perfected it.” [An-Nazi'at: 28]
>
> “And He darkened its night and brought forth its morning light.” [An-Nazi'at: 29]
>
> “And after that He spread out the earth.” [An-Nazi'at: 30]
>
> “He brought forth from it its water and its pasture.” [An-Nazi'at: 31]
>
> “And He firmly established the mountains.” [An-Nazi'at: 32]
>
> “As provision for you and your livestock.” [An-Nazi'at: 33]

The comparison between the verses of Fussilat and An-Nazi’at raises the question of their order. In Surah An-Nazi’at 27-33, the construction of the heavens is mentioned, followed by the spreading out of the earth, the bringing forth of its water and pasture, and the establishment of the mountains. Before declaring a contradiction or a solution, we must ask: Are the verbs in the two instances synonymous?

The Majma’ al-Bayan interprets “spreading out” as “expansion,” and presents, among other interpretations, the distinction between the origin of the earth’s creation and its spreading out. It also conveys another aspect of understanding the relationship between the phrase and what precedes it [M21]. Methodologically, it is crucial not to replace “spread it out” with the phrase “created it the first time” without explanation, and then base an objection on this substitution.

The book does not adopt every narrative detail recounted by the commentator when presenting the various interpretations. Explaining a word is one thing, and the account concerning the origin of the earth or its form is another, requiring its own approach. The source is utilized by distinguishing its layers, not by considering everything on the page as evidence of a single rank.

Likewise, we do not attribute to the word "dahw" alone a measurement of the Earth's shape or its bulging. Research into the planet's shape has its natural evidence, and the study of the word has its linguistic tools. They can be combined without turning a single word into a detailed geometric report.

A Real Difference in Combining Fussilat and An-Nazi'at

When comparing, it is not sufficient to mention the distinction between creation and spreading out and then present it as the only solution. Al-Mizan, vol. 17, p. 365, discusses this distinction and favors interpreting "then" as indicating the order of the explanation, based on its reading of the verses of An-Nazi'at [M64]. This differs from the way of combining them presented by Majma' al-Bayan [M21].

We establish the disagreement as it is: one view distinguishes between the origin of creation and the spreading out of the earth, and another addresses the order of presentation, not considering "then" in this context as a temporal interval in the readily apparent sense. We do not borrow the first conclusion from one view and the last conclusion from the other and then attribute the entire structure to both.

The investigation into the validity of each view remains contingent upon the language, the context of the verses, and the evidence upon which its proponent bases their argument. Presenting the difference does not equate to a judgment of equal arguments, but it allows the reader to understand that a preference has been reached and that it is open to consideration. It also does not permit me to claim to have solved all questions about the origin of the world simply by stating a grammatical possibility.

A distinction must also be made between the creation of the heavens and the earth in the Quranic discourse and the formation of the earth as a planet in a scientific model. Comparative arrangement should only begin after clarifying the intended meaning of each; otherwise, we would be arranging two things that appear similar in name but are different in their scope of inquiry.

Stages, Power, and the Denial of Fatigue

Qaf 38 denies fatigue in God after mentioning creation in six days. This denial prevents the conception of days as a period the Creator needed to regain strength or endure hardship. Furthermore, the gradual progression of creation described does not permit comparing God's power to the limited power of a human creator.

Al-Saduq, in the narration of Abu al-Salt from Imam al-Rida (peace be upon him), within the chapter on the Throne upon the Water, mentions a meaning related to the gradual manifestation of creation to the angels, while affirming God's power and independence from the Throne [M19]. Its chain of transmission is detailed in the fifth chapter, and al-Jawahiri's description of Tamim ibn Abdullah as unknown is cited [M162]. Thus, the

chain of transmission remains relevant when the citation moves from the chapter on water to the chapter on days.

On the level of the meaning of this text, the gradual manifestation is attributed to what the angels use as evidence, not to the Creator's need for rest or learning. It concludes by interpreting the trial as obedience and worship, while denying that it is a search for knowledge that was not previously possessed [M19]. This is the direction of the narration we are presenting, and we do not consider it the sole definitive wisdom behind the six days.

From reading this direction, I deduce a difference between the manifestation of creation to those who witness it and the Creator's knowledge of it. Succession may describe the experience of a creature: seeing one thing and then seeing what follows; it does not necessarily describe God's knowledge. Furthermore, it does not provide us with a numerical measure of the length of each stage or a detailed order that has not been mentioned.

As for linking each day to a specific day of the week, this is not established from the aforementioned Quranic verses. It is only included in the book after identifying and examining the relevant hadith. Simply circulating a ready-made table found in general books or gatherings is insufficient.

A Narration Named After the Days of the Week

The hadith of Abdullah ibn Sinan, on the authority of Imam al-Sadiq (peace be upon him), is found in Rawdat al-Kafi, hadith 117, concerning the distribution of creation according to the names of the days of the week, from Sunday to Friday [M65]. Al-Majlisi's correction of this hadith was compared with the electronic text of Mir'at al-'Uqul, vol. 25, p. 347 [M101]. We rely on this source for reference. However, the fifteenth part number appearing on the page of Al-Thaqalayn does not correspond to the part in which we reviewed the explanation of the hadith.

The chain of transmission begins with the pronoun “from him.” The commentary is no longer limited to the immediately preceding hadith; we have followed the context from hadith 113, which mentions Muhammad ibn Yahya, Ahmad ibn Muhammad, and Ibn Mahbub, then hadiths 114-116, which begin with Ibn Mahbub, until the text reaches hadith 117 [M111, M101].

Accordingly, the chain of transmission, according to this context, is: Al-Kulayni, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Mahbub, from Abdullah ibn Sinan, from Imam al-Sadiq (peace be upon him). This is an explanation of how to read the abbreviation in the electronic version, not a claim that all the names are repeated at the beginning of hadith 117. The comparison of the manuscripts and the detailed biographical analysis remain separate from this chain.

The benefit of this approach is that it prevents describing a report as transmitted simply because it begins with a pronoun, and it also prevents filling in the gaps with names taken from a similar source in terms of subject matter. The evidence here is the arrangement and connection of the reports, not the conclusion the researcher seeks to prove.

Reading the chain of transmission differs from questioning the meaning of the day. A critic's acceptance of the report's chain of transmission does not automatically convert the names of the days into twenty-four hours calculated according to the Earth's current rotation. Conversely, the report should not be dismissed simply because I prefer to phrase the stages. Possible interpretations should be presented and their supporting evidence discussed while preserving the wording of the narration.

Al-Majlisi himself examines the problem of the day before the existence of the sun and moon. He presents an interpretation of the days as times, offering an explanation of six days, and favors the second as being more appropriate to the wording of the verse and more consistent with the report [M102]. His explanation does not presuppose sunrise and sunset during the stages prior to its creation, but rather allows expressing the duration as a measure in days. Thus, three aspects of the reading are distinguished: the naming of the days in the narration, the commentator's explanation of their duration, and the attempt to link them to a modern physical measurement. The latter requires additional evidence, which this explanation alone does not provide.

In the narrative research on the balance in the verses of Fussilat, there is a discussion of the narrations that distribute creation across the week, specifically addressing the problem of defining an earthly day before the completion of the earth and the sun [M7]. This is a discussion of meaning and comparison, not a single, definitive ruling that can be applied to every narration in the chapter.

The names of the days and the degree of detail contained in the narration

The text we reviewed divides creation into Sunday and Monday, for the earths; Tuesday, for their sustenance; Wednesday and Thursday, for the heavens; and Friday, for their sustenance [M65, M101]. Thus, the narration presents a specification not explicitly stated in the verses concerning the six days themselves. This allocation is attributed to the narrative rather than being written within the verse's explanation as if it were its exact wording.

This presentation does not include specifying a time for the start of each stage, calculating its date according to our calendar, or automatically equating the narrative day with the day resulting from the Earth's current rotation. These are details not provided by the text we are discussing. Furthermore, it is incorrect to remove the names of the weeks and replace them with the names of geological eras; this would create a different text altogether.

The Problem of Sustenance in al-Majlisi's Explanation

After correcting the hadith, al-Majlisi, in his commentary, presents a discrepancy between the distribution of sustenance in the hadith and the apparent meaning of the verses in Surah Fussilat: one of the two days of sustenance mentioned in the hadith comes after the creation of the heavens and is attributed to the heavens. He suggests that the heavenly sustenance is the source of sustenance for the people of the earth, and that the order should be resolved by interpreting "then" as not indicating a temporal lapse [M113].

He then mentions another possibility that includes the creation of the heavens within the scope of the provision of sustenance, and recounts that it occurred to him in a

vision [M113]. We affirm this attribution as he stated it; it explains the origin of a possibility for the commentator, but does not grant the possibility the status of a new hadith or an independent Qur’anic argument.

This discussion reveals that correcting the chain of transmission did not prevent al-Majlisi from examining the problem of its meaning. Therefore, it is incorrect to simply state, "The hadith is authentic according to him," and then mislead the reader into believing that he considered all the details of the comparison without question. Honesty requires conveying the context of the ruling along with the subsequent research.

The distinction remains between a linguistic possibility supported by evidence and an empirical description of the formation of the earth and heavens. The commentator's presentation of the causes of sustenance does not specify a measurable celestial substance, nor does it establish a sequence directly comparable to tables of planetary formation. Rather, it interprets the relationship between phrases within the texts before him.

Results of the Textual Comparison in This Chapter

At this stage, the abridged chain of transmission was connected to its context, the location of al-Majlisi's ruling was identified, and a portion of his discussion of the meaning of "day" and "sustenance" was examined. The study of the variant readings, all approaches to the topic, and the evaluation of the arguments for preference remain open. This is a specific advance upon which further work can be built, but it does not constitute a declaration that a complete timeline for the origin of the universe has been established.

When the results of the chapter are transferred to the chapters on the heavens and the earth, the level of authority is transferred along with them: the Quranic number in its place, the detailed account attributed to it, and the interpreter chosen by name. In this way, the reader can follow the narrative without the levels of knowledge becoming confused as we move to a new topic.

The Meaning of Completing the Chapter

The review here has advanced in identifying texts that were not named and in explaining the difference in the interpretation of the order. It has not established a detailed duration for each creation or a numerical correspondence between the days and the age of the universe. These are two additional questions that cannot be answered by simply renaming the days or choosing a quantity from another context.

The reader reads the accounts of the chapter with the negation of weariness in passage 38, and with the Creator's independence from space, independent matter, and human deliberation. The convergence of these principles preserves the meaning of power and prevents the description of the stages of creation from being transformed into an image of a creator who weakens and rests. The narrative then turns to the heavens and the earth to examine what the text tells us about their number and attributes.

Conclusion of Part One

We have concluded by establishing the Quranic account and presenting the differences among commentators regarding some of its details, while refraining from transforming it into a physical calendar. This chapter did not provide a complete picture of all stages of existence, but it established principles that prevent the text from being confused with conjecture.

We will need these principles when discussing the seven heavens, the earth, and what lies between them. The name and number may be established in the text, while the manner and measure remain beyond our ability to determine. A careful reading proceeds from this point and does not go beyond it except with evidence.

Among the verses referenced in this chapter are:

> God Almighty said: “Then He turned to the heaven when it was smoke and said to it and to the earth, ‘Come willingly or unwillingly.’ They said, ‘We have come willingly.’” [Fussilat: 11]

Chapter References: Al-A'raf 54; Yunus 3; Hud 7; Al-Furqan 59; As-Sajdah 4-5; Qaf 38; Al-Hadid 4; Al-Hajj 47; Al-Ma'arij 4; Fussilat 9-12; An-Nazi'at 27-33; Majma' al-Bayan [M5, M21] Al-Mizan, vol. 17, pp. 364-365; Narrative Research [M6, M64, M7]; Al-Tawhid, Chapter “And His Throne Was Upon the Water,” Hadith 2 [M19]; Rawdat al-Kafi, Hadith 117 [M65]; and the chain of transmission [M111]; and al-Majlisi’s discussion of the provisions [M113]; and the restriction related to the chain of transmission of Abu al-Salt’s report: [M162]; and its details in Chapter 5.

Part Two - The Heavens and the Earth and What Lies Beyond Perception

Establishing the texts while refraining from describing the unseen without evidence.

Chapter 9 - The Seven Heavens - Texts and the Limits of Conception

From the sky we see to the report we receive

A person raises his head and sees a single page whose colors change between day and night. The sun appears, then the moon and stars, but the unity of the view does not mean that everything beyond it is one thing, or that sight encompasses its entirety. Here, the Quran opens another door to knowledge, informing us of the seven heavens and connecting their existence to God's creation, His governance, and the perfection of His design.

> God Almighty says: {It is He who created for you all that is on the earth. Then He turned to the heaven and fashioned them into seven heavens. And He is All-Knowing of everything.} [Al-Baqarah: 29]
>
> “The seven heavens and the earth and whatever is in them glorify Him. There is not a thing except that it glorifies Him with praise, but you do not understand their glorification. Indeed, He is Forbearing and Forgiving.” [Al-Isra: 44]
>
> “Then He completed them as seven heavens in two days and revealed to each heaven its command. And We adorned the lowest heaven with lamps and as protection. That is the determination of the Exalted in Might, the All-Knowing.” [Fussilat: 12]
>
> “It is Allah Who created seven heavens and of the earth, their like. The command descends between them so that you may know that Allah is All-Powerful over everything and that Allah has encompassed all things in knowledge.” [At-Talaq: 12]
>
> “He Who created seven heavens in layers. You will not see any imperfection in the creation of the Most Merciful. So look again: do you see any flaw?” [Al-Mulk: 3]
>
> “Do you not see how God created seven heavens in layers?” [Nuh: 15]

The story does not begin by drawing circles and then putting the name of a heaven on each circle; rather, it begins by asking what the text says. In Surah Al-Baqarah 29, the account of the heavens being leveled to seven, and in Surah Al-Isra 44, the glorification of the seven heavens is mentioned. In Surah Fussilat 12, the decree concerning them and the revelation in each heaven is given its command. Surah At-Talaq 12 mentions the number in the context of power and knowledge, while Surah Al-Mulk 3 and Surah Nuh 15 describe it as layered. These passages illuminate one another, though their purpose is not identical in each surah.

Number, Layering, and Perfection

The beginning of the third verse of Surah Al-Mulk, quoted in full above, introduces the seven heavens and describes them as layered. The number is part of the narrative and should not be disregarded simply because we do not know its nature. At the same time, establishing the number is insufficient to prove the material, thickness, or distance of each heaven from the others.

At-Tabarsi, in Majma' Al-Bayan, he presents the meaning of some being above others and also mentions a statement related to their similarity in perfection and order [M23]. This explanation helps distinguish between linguistic and interpretive explanations and the image conjured by imagination. The assertion of superiority alone does not provide us with a geometric center or radii, and the assertion of perfection does not negate the number mentioned in the verse.

The verse itself negates the perception of any disparity in the creation of the Most Merciful [Al-Mulk: 3]. The Majma' al-Bayan explains that the disparity here refers to flaws and inconsistencies in wisdom, while the differences in forms and appearances remain [M23]. Therefore, the verse does not imply that all beings are equal in size, color, or condition; rather, it directs attention to the order of creation, so that diversity itself does not become an objection to perfection.

Then look again

> God Almighty says: “Then look again and again; your sight will return to you humbled and weary.” [Al-Mulk: 4]

Verses 3-4 of Surah Al-Mulk invite reflection. This invitation makes one a participant in contemplation, not merely a memorizer of numbers divorced from their meaning. The gaze returns again and again, and the observer discovers that the vastness of what he sees is not equal to his comprehension of it. This is a state that combines confidence in the legitimacy of questioning with humility before the limitations of the means.

> God Almighty said: {And He made the moon a light therein and made the sun a lamp} [Nuh: 16].
>
> {And God caused you to grow from the earth a [progressive] growth} [Nuh: 17].
>
> “Then He will return you into it and bring you forth again.” [Nuh: 18]

In Surah Noah, the mention of the layered heavens is linked to the mention of the moon and the sun, and then to the creation of humankind from the earth, their return to it, and their expulsion from it, in verses 15-18. The discourse shifts from the cosmos to human destiny, without providing a list of the names of the heavens and their materials. Maintaining this context prevents reducing the verses to an astronomical table and returns the account of creation to the purpose of monotheism and resurrection.

Seven Paths and the Command of Each Heaven

> God Almighty says: {And We have certainly created above you seven paths, and We were never unaware of creation.} [Al-Mu'minun: 17]

Al-Mu'minun 17 mentions seven paths, and Majma' al-Bayan interprets them as the overlapping heavens, as well as conveying an interpretation related to the paths of the angels [M24]. The word "paths" alone does not explicitly state the orbits of the seven planets in ancient conceptions, nor does it refer to a specific network discovered by modern instruments. Determining the true meaning requires more than simply sharing the image of a path.

As for the interpretation of Fussilat 12, it connects the discussion of the affairs of each heaven to the verses concerning the management and descent of affairs, and reads them within the relationship of the heavens to the earthly realm [M7]. This is an interpretive approach attributed to its author. We learn from it that the Quranic narrative does not stop at the number, without transforming the interpretation into a physical measurement of the movement or speed of affairs.

Narrations and the Image of the Heavens

> God Almighty said: {By the heaven containing pathways} [Adh-Dhariyat: 7].

The Majma' al-Bayan, in Surah Adh-Dhariyat, verse 7, transmits a hadith from Imam al-Rida (peace be upon him) through the chain of transmission of Ali ibn Ibrahim, from his father, from al-Husayn ibn Khalid, which includes a description of the heavens and the earth and their relationship to one another [M25]. The following chapter will present its content and the limits of its reliability. Mentioning the chain of transmission here distinguishes the specific hadith from a general statement such as "narrations say," which may obscure the differences in texts and their sources.

The circulated lists of hadiths should not be presented as a universally agreed-upon representation of the Ahl al-Bayt (peace be upon them). Furthermore, dismissing all hadiths as weak without examination is not considered verification. The proper course is to retain what the Qur'an clearly establishes, then study each additional hadith individually, determining whether it is a wording within the text or a subsequent explanation.

The Lord of the Seven Heavens in the Argument for Monotheism

> Allah Almighty says: {Say, "To whom belongs the earth and all that is in it, if you should know?"} [Al-Mu'minun: 84]
>
> {They will say, "To Allah." Say, "Then will you not remember?"} [Al-Mu'minun: 85]
>
> {Say, "Who is the Lord of the seven heavens and the Lord of the Great Throne?"} [Al-Mu'minun: 86]
>
> They will say, “To Allah.” Say, “Then will you not fear Him?” [Al-Mu'minun: 87]
>
> Say, “In whose hand is the dominion of all things, and He protects while none can protect against Him, if you should know?” [Al-Mu'minun: 88]
>
> They will say, “To Allah.” Say, “Then how are you deluded?” [Al-Mu'minun: 89]

In Surah Al-Mu'minun, the discourse shifts from a question about the dominion of the earth to a question about the Lord of the seven heavens and the Lord of the Mighty Throne, then to a question about the One in whose hand is the dominion of all things. Following this acknowledgment is a directive to remembrance, piety, and reflection upon the condition of those being addressed (Al-Mu'minun 84-89). Here, we read the number of heavens within an argument with a purpose: that humankind's knowledge of their Creator and Sustainer should be connected to their conduct, and that the verbal affirmation of Lordship should transform into worship that associates nothing with God. The addition of the Throne to this scene prepares for what will follow in Chapter

Fourteen, without providing the reader with measurements or distances between the heavens.

This progression changes the perspective. The contemplative person may begin with the realm they inhabit, then raise their gaze to what they cannot reach, and then inquire about the order of all things. In this context, the earth is not outside the dominion of the Lord of the heavens, nor is the distant a lord to the near simply because of its elevation. Everything mentioned in the question pertains to one Lord. This is an analysis of the arrangement of the Qur'anic arguments, not a narration added to the sayings of the infallible Imams.

Glorification, Creation, and Command: Aspects that Converge but Do Not Align

The seven heavens are mentioned in Surah Al-Isra 44 within the context of glorification, in Surah Fussilat 12 within the context of decree and the revelation of the command of each heaven, in Surah Al-Mulk 3 within the context of the perfection of creation, and in Surah Nuh 15 within the context of the addressees' call to contemplate. What unites them is that the heavens are created by God, but each instance highlights a particular aspect. The verse of glorification directs the ear to a realm broader than human voices, the verse in Fussilat connects creation with governance, the verse in Al-Mulk calls for a re-examination of vision, and the call of Nuh comes in the address of a people who need to renew their knowledge of their Lord.

My reflection on the compilation of these instances reveals that the multiplicity of contexts prevents the number from becoming an isolated piece of information. A person might memorize that there are seven heavens and then move on as if their knowledge has changed nothing; While the Quran connects the news with reflection and servitude, the meaning and manner of glorification remain a subject with its own evidence in Chapter Thirty-Four. We do not reduce the glorification of the heavens here to the movement of the celestial bodies, nor do we reduce every statement about the manner of glorification to a geometric description of their structure.

Does perfection mean that the world does not change?

The reader might mistakenly assume that the negation of variation in Surah Al-Mulk necessitates that every aspect of the world remains unchanged forever. However, the Surah itself begins with dominion, power, the creation of death and life, and trials, followed by verses about the heavens. In other places, the Quran describes the splitting and folding of the heavens at the end of the earthly scene. Therefore, in reading the Book, we distinguish between the perfection of creation and the permanence of a particular form of it: the occurrence of change does not in itself become proof of a deficiency in creation, just as perfection does not grant us a date to determine the end of the universe.

Here, the reader's position in relation to the narrative becomes clear; He observes from within a world that God has made a field of trial, not from a position where he encompasses all its phases. What he finds of order calls him to learning and gratitude, and what he does not understand calls him to questioning. Thus, observation remains

an ongoing process, and acknowledging the limits of knowledge remains an integral part of the sincerity of that process.

The Prostration of the Angels and the Connection Between Knowledge and Worship

> God Almighty says: {And to God prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant.} [An-Nahl: 49]
>
> God Almighty says: {They fear their Lord above them, and they do what they are commanded.} [An-Nahl: 50]

These two verses are found in Surah An-Nahl, and they combine the mention of what is in the heavens and what is on the earth with the angels and the negation of arrogance. Then comes the fear of the Lord and the obedience of what they are commanded. It appears from the arrangement of the words that the greatness of creation does not exempt it from servitude, and that the diversity of creation does not make any part independent of God's command. This is one interpretation of the Quranic text, and it does not imply a division of angels into ranks with known names or functions.

When the Book describes the seven heavens, this meaning accompanies the description of number and contrast: the loftiness of creation is not a license for deification, nor is the vastness of the universe a reason for its Creator to be absent from the observer's question. A person can study what he sees, then apply his knowledge to actions that eliminate arrogance. As for knowing how each creature prostrates and the details of the angels' positions, these cannot be derived simply from combining these two verses with the verses about the seven heavens; glorification and prostration are discussed in Chapter Thirty-Four.

Limits of Comparison with Scientific Knowledge

The division of things varies according to the purpose for which we classify them. Therefore, finding seven layers or seven sections is not sufficient proof that they are the seven heavens. It should first be stated that the criterion for division itself is derived from the text or supported by independent evidence, not that it was chosen to arrive at the desired number.

It is true that our knowledge of the observable universe expands, and the question of the complete meaning of the seven heavens remains open. The lack of an observable instrument to determine them does not negate the religious account, but it does not grant any proposed designation the quality of certainty. The difference here is between believing in the revealed account and claiming that we have finished explaining its nature.

The Fruit of the Chapter

The text establishes the number, describes the layers, and connects creation with governance and glorification. Interpretive approaches that aid reading are presented, while refraining from depicting what is not yet determined. With this principle, we move to the earth: we read the analogy within its context, and we distinguish between the earth we inhabit and the details that news adds to our knowledge.

Among the verses referenced in this chapter are:

> God Almighty said: “Then He turned to the heaven when it was smoke and said to it and to the earth, ‘Come willingly or unwillingly.’ They said, ‘We have come willingly.’” [Fussilat: 11]
>
> “Blessed is He in whose hand is dominion, and He is over all things competent.” [Al-Mulk: 1]
>
> He Who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving. [Al-Mulk: 2]
>
> And We have certainly beautified the nearest heaven with lamps and have made them missiles for the devils, and We have prepared for them the punishment of the Blaze. [Al-Mulk: 5]

Chapter References: Al-Baqarah 29; Al-Isra 44; Al-Mu'minun 17, 84-89 Chapters 11-12; Divorce 12; The Kingdom 1-5; Noah 15-18; The Balance [M7]; The Collection of Explanations [M23-M25]; and the original narration of Al-Husayn ibn Khalid [M67] and Chapter 10. Among the texts on added servitude are: The Bee 49-50.

Chapter 10 - The Earth and What Has Been Said About the Earths

The Near Earth and the Distant Question

We stand on Earth and assume that its proximity makes its meaning simpler than that of Heaven. However, in the Quran, it is mentioned as a place of livelihood, a stage for stewardship, and a sign of power. Then, the narration of its transformation at the Resurrection is mentioned. It is not correct to interpret all its uses as referring to a single question about the layers of the planet or the number of worlds.

> God Almighty said: “O my people, enter the Holy Land which God has assigned to you and do not turn back, for then you will be losers.” [Al-Ma'idah: 21]

A word may refer to a specific land within the context of a group or country, as in the expression “the Holy Land” in Al-Ma'idah 21; or it may appear in the broader context of the heavens and the earth. Understanding the context precedes defining the specific instance. Therefore, we should not isolate a phrase from its context and then use it as an answer to every other use of the word.

And of the earth, a similar number.

> Allah Almighty says: {Allah is He Who created seven heavens and of the earth, a similar number. The command descends among them so that you may know that Allah is All-Powerful over everything and that Allah has encompassed all things in knowledge.} [At-Talaq: 12]

The mention of the seven heavens and the similarity of the earth comes in the beginning of the twelfth verse of Surah At-Talaq, which is presented in full above. The verse then mentions the descent of the command and concludes with divine power and encompassing knowledge. Therefore, its interpretation is incomplete if we focus solely on the word "similarity" and forget what it is connected to and what it concludes with.

Al-Tabatabai reads the apparent similarity in terms of number and presents several possibilities: multiple Earths, layers, or regions. He also presents other opinions in the same passage, so it is not permissible to consider everything he mentions as his final opinion [M8]. We establish these distinctions because presenting an opinion in a book of exegesis does not imply its adoption, and because differing interpretations do not invalidate the Quranic statement in its entirety.

Similarity in one aspect does not necessitate similarity in all aspects. Therefore, whoever understands it here in terms of number does not thereby obtain proof that every land has people like the inhabitants of our land, or a repeated history, or prophets bearing the same names. These are additional claims that require their own evidence; and it is not sufficient to establish them by using the word “similar” without specifying the aspect of comparison.

The account of the heavens and the earths in Majma’ al-Bayan

> In interpreting “By the heaven containing pathways” [Adh-Dhariyat: 7], At-Tabarsi narrates from Ali ibn Ibrahim, from his father, from Al-Husayn ibn Khalid, from Imam Ar-Rida (peace be upon him), an account describing the lowest earth and its heaven, then another earth above the lowest heaven and a heaven above it, until the number is complete. This implies that the six earths are above the earth we are on [M25]. This is a summary of the specific report, not a description we are adopting here as an established astronomical fact.

The location of this report was compared with the electronic text of the commentary attributed to Ali ibn Ibrahim on Surah Adh-Dhariyat 7 [M67]. The investigation then moved from simply referring to Majma' al-Bayan to reviewing the original source it references. The study of the attribution of the commentary material, the chain of transmission, its narrators, and the comparison of its various versions remains incomplete; therefore, this step does not constitute confirmation of the report. The following paragraph presents the results and limitations of the comparison.

This report has a specific research benefit even before judging it: it shows that some of the commonly circulated commentary material does not describe the Earth as a series of layers within our planet. Therefore, it is not permissible to mix it with a geological explanation and then present the mixture as the content of the narrative. Furthermore, the lack of certainty regarding the details of the report should not lead to definitive confirmation of its authenticity; this reservation reflects the limitations of the research conducted so far.

Comparing the Original Narration and its Alterations

This review allowed access to the electronic text of the commentary attributed to Ali ibn Ibrahim al-Qummi on Surah Adh-Dhariyat 7 [M67]. It contains the chain of transmission cited by Majma' al-Bayan, along with a presentation of the succession of heavens and earths and a mention of the single earth beneath us. The definitive result is the authentication of the narration's location in the aforementioned original commentary. However, the attribution of the entire book's content and the study of the narrators in this chain are not definitively established by finding the text. Furthermore, its presence in al-Qummi's work and its subsequent transmission in Majma' al-Bayan do not constitute independent proof of its authenticity.

> God Almighty says: {He Who created seven heavens in layers. You will not see any imperfection in the creation of the Most Merciful. So look again: do you see any flaw?} [Al-Mulk: 3]

In the electronic text, there is a note that needs clarification regarding the quotation: a phrase combining the creation of the heavens in layers with the phrase "the likeness and the revelation of the command." However, the two verses in the Quran are located in Al-Mulk 3 and At-Talaq 12, each with its own wording and context. Therefore, the combined phrase was not transmitted as a single verse, and the discrepancy in the electronic transmission does not indicate that the imam combined the two phrases in this way. This is a point of textual comparison that requires further review of the manuscripts.

Following the news item on the page is an interpretive explanation of the heavens and the plot using the names of people. This is a shift in the style of expression that should be distinguished from the previous presentation. The presence of these two statements in the same place within the commentary does not permit their merging into a single sentence attributed to the Imam. The benefit of reading the original text becomes apparent here: we can pinpoint the location of each material and distinguish between the explanation, the interpretation, and the news item, instead of everything following the name of the surah becoming a single discourse.

The Similarity in the Conclusion of Surah At-Talaq

> Allah Almighty says: {And how many a town rebelled against the command of its Lord and His messengers, so We called it to account with a severe reckoning and punished it with a terrible punishment.} [At-Talaq: 8]
>
> “So she tasted the evil consequences of her actions, and the outcome of her actions was ruin.” [At-Talaq: 9]
>
> “Allah has prepared for them a severe punishment. So fear Allah, O you of understanding who have believed. Allah has sent down to you a reminder.” [At-Talaq: 10]
>
> [A Messenger reciting to you the verses of Allah, making them clear, so that He may bring those who believe and do righteous deeds out of darkness into light. And whoever believes in Allah and does righteousness - He will admit him to gardens beneath which rivers flow, wherein they will abide forever. Allah has indeed granted him an excellent provision.] [At-Talaq: 11]

The verse about the heavens and the earth comes at the end of a chapter that includes rulings pertaining to domestic life and a warning against disobeying God and His messengers. The context then concludes by mentioning God's all-encompassing power and knowledge (At-Talaq 8-12). From this arrangement, we understand that the transition to the vastness of creation connects human responsibility in daily life with God's all-encompassing authority. Justice in rights, adherence to boundaries, and awareness of accountability are not trivial matters simply because they occur within a household or between two individuals.

As for the similarity of the earth to the heavens, the reading of the balance regarding the apparent meaning of the number [M8] has already been presented. The aspect of similarity remains the question that determines what can be deduced: sharing a number does not prove sharing a size, composition, or population, just as proving the existence of seven earths does not, in itself, establish a detailed order between them. These are implications that require specific evidence, and they are not all included in the text in a single way.

In this chapter, we preserve two levels of knowledge: a Quranic statement that stands firm in its wording, and interpretive attempts that inquire into the manner. Human beings benefit from the knowledge they have acquired about the earth they live on-its water, soil, and civilization-without making this knowledge a standard by which to define all of creation. Conversely, they should not use what is unknown to them as an excuse to neglect what they are responsible for in their observable earth.

The Dispersal of Creatures: What the Wording Affirms and What Remains a Question

> God Almighty says: {And among His signs is the creation of the heavens and the earth and what He has dispersed throughout them of creatures. And He, when He wills, is fully capable of gathering them.} [Ash-Shura: 29]

The verse in Surah Ash-Shura adds to the discussion of the heavens and the earth the mention of what God has dispersed throughout them of creatures and His power to gather them. We will focus on the complete wording of the verse before any specifics: it establishes creation, dispersal, and gathering as signs of power. However, the verse does not list the types of these creatures, their locations, or how they live. Therefore, we cannot replace this general indication with a detailed account of the inhabitants of specific planets or civilizations whose names we know.

From the perspective of argumentation, the question of whether the text indicates the vastness of creation differs from the question of whether a specific contemporary observation has revealed the intended meaning. The latter requires additional evidence linking the observation to the indication. Similarly, the verse alone is insufficient to prove that each of the seven earths has a human community similar to ours. The dispersal of animals, the similarity of the earths, and the specification of humankind are three claims for which the Qur'anic discourse differs in its scope.

The conclusion of the verse helps preserve the intended meaning of the reading; the dispersed creation does not preclude the possibility of gathering. This connection between dispersal and gathering remains present in the narrative's transition to the afterlife, without specifying the form or time of that gathering through astronomical conjecture.

Continents, Layers, and Planets

The book does not interpret the verse's meaning as referring to the seven continents simply because of the numerical similarity; this would necessitate proving that the division of land into continents is the original intent. Similarly, it does not begin with seven selected names for the Earth's layers and then return to the text. The differing criteria for division are an additional reason for not being satisfied with mere enumeration.

As for the assumption that the Earths are other planets, the mere possibility of celestial bodies resembling our Earth in some characteristics does not prove that they are the intended ones. There is a difference between the existence of things in the world and designating those things as an interpretation of a Quranic verse. Evidence for the former may exist, while the argument for the latter remains incomplete.

This precaution does not impede scientific research. On the contrary, it allows research to describe its findings without burdening it with the responsibility of proving an immature interpretive reading. It also allows the text to retain its meaning without making its fate dependent on every change in classifications.

The Descent of the Command and the Purpose of the News

Al-Mizan interprets the descent of the command in verse 12 of Surah At-Talaq as relating to creation and management, and rejects limiting it to legislation alone [M8]. Regardless of the details of this interpretation, the conclusion of the verse is explicit in directing humankind to recognize God's power and knowledge. Their limited world is not the limit of what God is capable of or encompasses in His knowledge.

This conclusion follows rulings concerning family life, then a reminder of the consequences of disobeying the command, and a discussion of the Prophet, faith, and righteous deeds in verses 8-11 of Surah At-Talaq. In this reading of the context, creation and responsibility converge: He who is not unaware of this vast world is not unaware of any injustice that occurs within the small home.

The Reports of Al-Qummi and Al-Attar: A Difference That Must Remain Clear

It was mentioned earlier in this chapter that the narration of al-Husayn ibn Khalid places the six earths above the earth we inhabit, according to the electronic text of al-Qummi's commentary [M67]. However, when comparing the narration of Zaynab al-Attarah in al-Tawhid, p. 276, we find it begins by mentioning the earth beneath this earth, then progresses to the seventh [M124]. This is a difference in the descriptive aspect between two specific texts; therefore, it is incorrect to combine their expressions into a single diagram and then attribute that diagram to all narrations.

Establishing a textual difference is more limited than determining that one of the narrations is fabricated, and equally limited than proving the possibility of reconciling them. A researcher can suggest a difference in the direction of reference or the meaning of "above" and "below," but such a suggestion requires textual evidence. Therefore, this comparison refers to the study of the Attarah narration in Chapter Fifteen, while keeping the original Qur'anic text clear, without offering a definitive conclusion regarding a detailed matter whose evidence has not yet been fully established.

How Did Al-Majlisi Present the Differing Descriptions of the Earths?

Al-Majlisi returned to the narration of al-Husayn ibn Khalid when explaining the narration of Zaynab al-Attara in Rawdat al-Kafi. In Mir'at al-'Uqul, vol. 26, pp. 5-6, he presented opinions that linked the number to the regions or to the division of the earth and its associated elements of water, air, and fire. He then rejected the application of verses and narrations to these interpretations [M165, M166]. These opinions should not be read as geological findings determined by the text; they are material from the history of the interpretation of numbers, and their presentation should remain separate from the commentator's choice.

He then transmitted the narration of al-Rida from the commentary of Ali ibn Ibrahim, via his father, on the authority of al-Husayn ibn Khalid, which discusses the succession of the earth and the heavens [M166]. The inclusion of this transmission within the explanation of the narration of al-Attara is important for comparison: the commentator himself presents the reader with another interpretation of the narration, and the transmitted narration does not become part of the text of al-Kafi that he is explaining.

Furthermore, the re-transmission of al-Qummi's chain of transmission does not create a new independent chain of transmission back to the Imam.

Regarding the arrangement of the two earths, the two texts presented remain different: the opening of the account of the perfumer mentions the earth beneath this one, while the account of al-Husayn ibn Khalid describes the earth above the lowest heaven. The integrity of the compilation is not achieved by omitting either aspect from the presentation. We give the reader the context of each description, then clarify that determining the preference of one over the other, or proposing a combination of them, is a separate matter not resolved simply by their presence in the books of tradition.

With this comparison, the research has acquired a specific place within the commentary on al-Kafi, after having been presented here through al-Tawhid, al-Qummi's Tafsir, and Majma' al-Bayan. However, this does not preclude examining the attribution of the material in the Tafsir, the narrators in al-Husayn ibn Khalid's chain of transmission, or the manuscript versions; these are matters that remain within the scope of scholarly investigation and cannot be replaced by the abundance of transmitted books.

The Transformed Earth and Research References

> God Almighty says: “On the Day when the earth will be changed to another earth, and the heavens as well, and they will come forth before God, the One, the Prevailing.” [Ibrahim: 48]

The Quran, in Surah Ibrahim 48, speaks of the transformation of the earth and the heavens into other earths. This statement alone cannot be considered an explanation of the similarity in Surah At-Talaq, as its context is related to the Hereafter and will be studied in Chapter 47. This chapter maintains the boundaries of its topic: the number of earths, the significance of the similarity, and the additional information related to them.

Chapter References: Al-Ma'idah 21; Ibrahim 48; At-Talaq 8-12; Al-Mulk 3; Adh-Dhariyat 7; Al-Mizan, vol. 19, p. 326 [M8]; Majma' al-Bayan [M25]; Tafsir al-Qummi, the corresponding electronic location under Adh-Dhariyat 7 [M67]. Ash-Shura 29 in its entirety; and a comparison of the hadith of Attarah [M124]. For a comparison of al-Majlisi's presentation: Mir'at al-'Uqul, vol. 26, pp. 5-6 [M165, M166].

Chapter 11 - Between the Heavens and the Earth

What lies between them is not a void in the narrative

We may be captivated by the heavens and the earth as the two ends of the scene, overlooking a recurring phrase: what lies between them. This phrase is not redundant; it is integral to the discussion of creation, dominion, truth, and worship. What humankind knows of the world is not limited to the surface beneath its feet and the light above its head.

> God Almighty says: {And We did not create the heavens and the earth and that between them in play.} [Al-Anbiya: 16]
>
> {And We did not create the heavens and the earth and that between them in play.} [Ad-Dukhan: 38]

The word "heaven" appears in the singular in Al-Anbiya 16, while "heavens" appears in the plural in Ad-Dukhan 38. Both verses are presented in their entirety above. The difference between the singular and plural forms does not negate the shared meaning of comprehensiveness between the two contexts, nor does it justify assigning a single, detailed meaning to every use of the word "heaven."

Creation by Truth and the Rejection of Absurdity

> God Almighty says: {We did not create them except by truth, but most of them do not know.} [Ad-Dukhan: 39]
>
> {Indeed, the Day of Judgment is their appointed time, all of them.} [Ad-Dukhan: 40]

Verse 39 of Ad-Dukhan establishes that creation is by truth, and then the discussion of the Day of Judgment follows in verse 40. The context connects the origin of creation with its ultimate outcome; the existence of the world is not presented as a purposeless spectacle, and humankind is not exempt from the accountability that follows from this understanding.

> Allah Almighty says: {And We did not create the heavens and the earth and that between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire.} [Sad: 27]
>
> {Or shall We treat those who believe and do righteous deeds like those who spread corruption on earth? Or shall We treat the righteous like the wicked?} [Sad: 28]

On pages 27-28, the denial of falsehood in the creation of the heavens and the earth and what is between them is linked to the rejection of equating righteous believers with corrupt ones. A clear ethical dimension emerges here: contemplating the universe is inseparable from the question of justice. This is a conclusion drawn from the arrangement of the verses and their meanings, not an attempt to derive a moral judgment from the shape of a star or the distance between two celestial bodies.

Denying the existence of randomness does not mean we can determine the detailed wisdom behind every being or event. Establishing the general purpose is broader than our knowledge of every particular purpose. A person may acknowledge wisdom and

investigate the causes, then pause at a question they cannot answer, without any contradiction between these three positions.

Lordship encompasses relationships and spheres.

> God Almighty says: “Lord of the heavens and the earth and whatever is between them, so worship Him and be patient in His worship. Do you know of any equal to Him?” [Maryam: 65]
>
> “Pharaoh said, ‘And what is the Lord of the worlds?’” [Ash-Shu'ara: 23]
>
> “He said, ‘The Lord of the heavens and the earth and that which is between them, if you would be certain.’” [Ash-Shu'ara: 24]

In Maryam 65, the Lord of the heavens and the earth and that which is between them is described, followed by the command to worship and persevere in it. In Ash-Shu'ara 23-24, Moses answers Pharaoh's question by mentioning the Lord of the heavens and the earth and that which is between them. The point here is not to present an astronomical inventory, but rather to explain the Lordship that does not exclude any part of creation.

> God Almighty says: “He Who created the heavens and the earth and all that is between them in six days and then established Himself upon the Throne. The Most Merciful, so ask about Him one who is well-informed.” [Al-Furqan: 59]
>
> “Allah is He Who created the heavens and the earth and all that is between them in six days. Then He established Himself upon the Throne. You have no protector or intercessor besides Him. Will you not then remember?” [As-Sajdah: 4]

The mention of what is between them is also found in Al-Furqan 59 and As-Sajdah 4 in the context of creation in six days. Combining these verses allows us to see the multiplicity of aspects of the discourse: creation, governance, dominion, and purpose. There is no need to reduce them all to a single natural term for them to be meaningful.

Water, Air, and Light: Examples of Observation

> God Almighty says: "In the creation of the heavens and the earth, the alternation of night and day, the ships that sail the sea with what benefits people, the water God sends down from the sky to revive the earth after its death and spread every kind of creature upon it, and the directing of the winds and the clouds held between heaven and earth, there are signs for people who use reason." [Al-Baqarah: 164].

The Quran itself draws attention to the clouds suspended between the sky and the earth in Al-Baqarah 164. This is a case where the text names a visible element of the scene, so we are not left with a linguistic generality alone. This is connected to verses about water, winds, and the revival of the earth, topics that will be returned to in detail in Part Four.

As for the scientific description of space, including its matter and radiation, this is referred to observational instruments and appropriate models for each scale, and to the scientific references in Part Six [S1, S13, S14]. We mention this so as not to equate what the eye cannot see with nothingness, nor to claim that the Quranic expression provides the names of all the components of space in the language of modern science.

The scene is interconnected: light reaches the eye, the winds carry the clouds, and water falls, changing the earth. These connections make the study of phenomena useful for understanding the life we live. However, they do not grant the researcher the right to transfer a model that works in one field to every other field or to every metaphysical reality.

Governance and the News of the Throne

In the discussion of Abu Qurrah narrated in al-Kafi, Imam al-Rida (peace be upon him), according to the text, affirms God's self-sufficiency and the need of all else, and he distinguishes between the Creator and the Throne and its bearers [M26]. The presentation of the path and the ruling transmitted from it will come in Chapter Fourteen. Here, we can benefit from his monotheistic approach: the comprehensiveness of governance does not make creatures parts of God's essence, nor does it make the Creator one of the bodies that the world contains.

This indication clarifies the discussion of "what is between them": what we know and what we do not know of creation is included in the dependence on the Creator. As for the manner of creation, its measures, and its detailed relationships, these are sought from appropriate evidence. Thus, the generality of Lordship does not become a claim to knowledge of every detail.

Moses' Dialogue: A Lordship That Transcends the Palace

> God Almighty said: {He said to those around him, "Do you not listen?"} [Ash-Shu'ara: 25]
>
> {He said, "Your Lord and the Lord of your forefathers."} [Ash-Shu'ara: 26]
>
> {He said, "Indeed, your messenger who has been sent to you is mad."} [Ash-Shu'ara: 27]
>
> “He said, ‘The Lord of the East and the West and all that is between them, if you have any sense.’” [Ash-Shu'ara: 28]
>
> “He said, ‘If you take a god other than Me, I will surely put you among the imprisoned.’” [Ash-Shu'ara: 29]

The mention of what lies between the heavens and the earth takes on a vivid form in Moses' dialogue with Pharaoh (Ash-Shu'ara 23-29). Pharaoh asks about the Lord of the worlds, and Moses responds by affirming the Lordship of the heavens and the earth and all that is between them. Then comes the mention of the Lord of the people being addressed and their forefathers, followed by the Lord of the east and the west and all that lies between them. Pharaoh's response shifts from addressing those around him to accusing the messenger and then threatening him with imprisonment. These are stages of a dialogue that places limited human power before a Lordship that transcends his kingdom.

I interpret the diversity of the response as a shift for the audience between three interconnected realms: the world around them, the history of their existence and that of their forefathers, and the vastness of the realms they perceive. Moses' argument in this context does not require revealing unseen celestial bodies; rather, it refutes the claim of superiority by addressing truths known to the listeners and beyond Pharaoh's

ability to create. Thus, the mention of the universe here is connected to humanity's freedom from the claim of divinity by humans, not a separate discussion of the injustices that plague people's lives.

This scene paves the way for a recurring theme in the book: a person's knowledge of something may expand while their understanding of the truth it represents remains limited. The problem in dialogue is not the absence of a word referring to heaven or earth, but rather the attitude of someone who treats a limited authority as if it encompasses all of existence. Therefore, the fruit of cosmic contemplation is not measured solely by the number of terms we memorize, but by the impact this contemplation has on our self-esteem and our respect for the rights of others.

What Lies Beneath the Soil: The Completion of Meaning from the Highest to the Hidden

> God Almighty says: {To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is beneath the soil.} [Ta-Ha: 6]
>
> “And if you speak aloud, then indeed, He knows what is secret and what is even more hidden.” [Ta-Ha: 7]

At the beginning of Surah Ta-Ha, there is mention of what is in the heavens and what is on the earth and what is between them and what is beneath the soil, then mention of knowledge of the secret and what is even more hidden (Ta-Ha 6-7). The juxtaposition of the all-encompassing nature of dominion and the all-encompassing nature of knowledge gives this combination a special power: what is hidden from the observer’s sight on earth does not fall outside of dominion, and what he conceals within himself does not fall outside of knowledge. The reader can move in contemplation from the world of things to the world of responsibility without assuming that “beneath the soil” refers to a specific geological layer.

In this reading, “soil” indicates to the reader what is concealed by the surface of the earth, while knowledge of what is even more hidden evokes an awareness of the limitations of human knowledge of oneself and the world. This is an observation regarding the structure of the verses, not a determination of the contents of the unseen. The description of the earthly realms and the processes occurring within them has its own tools and places in subsequent chapters.

Creation with Truth and Justice Among People

Surah Sad combines the denial of the creation of the heavens and the earth and what is between them in vain with the rejection of equating the righteous believers with the corrupt, and the pious with the wicked (Sad 27-28). Herein lies one of the most important connections between the universe and morality in the Quran: the orderliness of the scene and the abundance of its creatures do not exhaust the meaning of creation; the context also leads the reader to justice and reckoning.

We do not derive from this a judgment on the ultimate fate of every individual we meet, nor do we interpret every natural event as a punishment for a specific person. Rather, we affirm the line of reasoning presented by the context: the denial of futility extends

to the denial that righteousness and corruption are equal in the scales of justice. Thus, this chapter becomes a link between the discourse of creation and the discourse of the end, and the phrase "between the heavens and the earth" becomes part of a narrative with responsibility and a reckoning.

Lessons of Connected Contemplation

This passage teaches us not to view existence in isolation from its relationships, nor to separate the question of knowledge from the responsibility of action. One who contemplates water, air, and earth does not emerge from this contemplation with a license to corrupt them, but rather with the understanding that their life is linked to blessings they cannot independently create.

This is a lesson I draw from the convergence of verses on creation, the negation of futility, and worship, and not an independent narration I attribute to the infallible one. In this way, the door to contemplation remains open while preserving the distinctions between the text of revelation and the interpretation we build upon it.

Among the verses referenced in this chapter are:

> Allah Almighty says: {Had We intended to take a pastime, We would have taken it from Our own Presence, if We were to do so.} [Al-Anbiya: 17]
>
> {Rather, We hurl the truth against falsehood, and it obliterates it, and thereupon it vanishes. And woe to you for what you describe.} [Al-Anbiya: 18]

Chapter References: Al-Baqarah 164; Maryam 65; Taha 6-7; Al-Anbiya 16-18; Al-Furqan 59; Ash-Shu'ara 23-29; As-Sajdah 4; Sad 27-28; Ad-Dukhan 38-40; Al-Kafi, Chapter on the Throne and the Footstool, Hadith 2 [M26]. For a detailed scientific comparison: Chapters 28-30 and 38-40 and their references.

Chapter 12 - The Structure of Heaven, Its Gates and Paths

Familiar Terms and Broader Perspectives

Humans are familiar with the concepts of structure, gate, and path from their daily lives, and then they encounter these terms used to describe heaven. They may grasp basic meanings, but they might be quick to apply the standards of their own homes and paths to the unseen realm. A disciplined reading begins by utilizing the language while questioning the context to determine what characteristics it affirms and what it denies.

> God Almighty said: “Are you more difficult to create, or is the heaven which He constructed?” [An-Nazi'at: 27]
>
> “He raised its height and perfected it.” [An-Nazi'at: 28]
>
> “Have they not looked at the sky above them, how We constructed it and adorned it, and how there are no rifts in it?” [Qaf: 6]

The verses of An-Nazi’at 27-28 connect the creation of the heavens, their construction, the raising of their height, and their perfecting. And in verse 6, the verse refers to looking at the sky above them, how it was built and adorned, and the gaps within it. These two passages point to the magnificence and harmony of creation, and do not refer to a material resembling human-made materials.

Construction, Roof, and Sustaining

> God Almighty says: “He who made for you the earth a bed and the sky a ceiling and sent down rain from the sky and brought forth thereby fruits as provision for you. So do not attribute to God equals while you know [that there is nothing like Him].” [Al-Baqarah: 22]
>
> “And We made the sky a protected ceiling, yet they turn away from its signs.” [Al-Anbiya: 32]
>
> “Do you not see that God has subjected to you whatever is on the earth and the ships which sail through the sea by His command? And He withholds the sky from falling upon the earth, except by His permission. Indeed, God is, to mankind, Kind and Merciful.” [Al-Hajj: 65]

Surah Al-Baqarah 22 describes the sky as a structure in the context of the blessings of the earth, water, and fruits, while Surah Al-Anbiya 32 describes the sky as a protected roof. Surah Al-Hajj 65 mentions that the sky is held back from falling upon the earth except by God's permission. These verses are related in theme, but each has its own context that must be considered when grouped together.

> Allah Almighty says: “It is Allah Who raised the heavens without pillars that you can see, then He established Himself upon the Throne. He subjected the sun and the moon, each running [its course] for a specified term. He arranges [all] affairs, explaining the signs so that you may be certain of meeting your Lord.” [Ar-Ra'd: 2]
>
> “He created the heavens without pillars that you can see, and He placed firm mountains on the earth so that it would not shake with you, and He dispersed

> therein every kind of creature. And We sent down rain from the sky and caused to grow therein every kind of noble plant.” [Luqman: 10]

The proof of construction does not necessitate the existence of stone pillars, and the proof of preservation is not limited to a single utterance or mechanism. In Ar-Ra'd 2 and Luqman 10, the raising of the heavens or their creation without visible pillars is mentioned. The narrative that will be mentioned later offers an understanding of this statement, but it does not negate the need to study the context and implications.

The concept of a gravitational field is not definitively called a Qur'anic pillar. Analogy can be used to illustrate the idea of a system's reliance on causes, provided I explicitly state that it is an analogy of my own. However, interpreting it as an explanation attributed to the Ahl al-Bayt (peace be upon them) or as an exclusive scientific proof of the verse requires evidence that the analogy does not provide.

Doors according to their contexts

> Allah Almighty says: {Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle. And thus do We recompense the criminals.} [Al-A'raf: 40]

> Doors according to their contexts
>
> “Even if We opened for them a gate from the sky and they continued ascending through it” [Al-Hijr: 14].
>
> “They would say, ‘Our eyes have only been dazzled. Rather, we are a people bewitched’” [Al-Hijr: 15].

In Surah Al-A'raf 40, the refusal to open the gates of heaven for the arrogant deniers is linked to their not entering Paradise. The context here is acceptance and destiny, so it is insufficient to take it in isolation to suggest a physical location traversed by vehicles. In Surah Al-Hijr 14-15, the hypothetical opening of a gate from heaven and the continuation of the ascent are presented within the context of the deniers' obstinacy; the mere appearance of this scene does not guarantee the cessation of their arrogance.

> God Almighty said: {So We opened the gates of heaven with torrential rain} [Al-Qamar: 11].
>
> {And the heaven was opened, and it became gates} [An-Naba: 19].

Al-Qamar 11 mentions the opening of the gates of heaven with torrential rain within the story of the Flood. In An-Naba 19, the opening of the heavens and their transformation into gates occurs in the context of the Day of Judgment. Sharing the name "gate" does not necessitate a correspondence between the circumstances of the Flood, the Hereafter, and the station related to acceptance. Context is part of the evidence; no detail can be dispensed with.

Similarly, the difference in contexts does not necessitate that every mention of gates is purely metaphorical, or that they all describe physical openings of a single type. We establish for each instance what it indicates, and we refer the detailed descriptions of

the Hereafter to Part Seven. In this way, we avoid simultaneously negating what the text states and adding what it does not state.

The Paths and the Structures

> God Almighty says: {And We have certainly created above you seven paths, and We were never unaware of creation.} [Al-Mu'minun: 17]
>
> {By the heaven containing pathways.} [Adh-Dhariyat: 7]

In Surah Al-Mu'minun 17, Majma' al-Bayan presents the meaning of the heavens being interlocked and the meaning of the angels' paths [M24]. In Surah Adh-Dhariyat 7, it explains "the interlocking" in terms of the paths, the beauty of the workmanship, and its evenness, then lists several interpretive aspects [M25]. This is linguistic and interpretive material that helps in understanding the field of the word, but it does not, in itself, establish a modern cosmological scheme.

In the last place, it quotes the hadith of Al-Husayn ibn Khalid on the authority of Imam Al-Rida, peace be upon him, which includes the interlocking of fingers, followed by a mention of the heavens and the earths [M25]. Its position was compared with the electronic text of Tafsir Al-Qummi [M67], and the result was presented in Chapter Ten, although the study of the chain of transmission and the copying of the text remains necessary. The shared reference to the same hadith does not create a second chain of transmission for it.

When reading a modern diagram of the distribution of galaxies, the reader may find an image that evokes the meaning of "the interlocking." This is a possible visual similarity, but it is insufficient to prove that the commentators or the narrators intended that particular depiction. A scientific image is based on data, scale, and a chosen method of presentation, while the Quranic terminology requires independent linguistic and contextual explanation.

Black holes are not a ready-made explanation for the gate.

Chapter 40 will examine black holes according to their scientific sources [S15]. Calling these celestial bodies "gates of heaven" is another claim that is not proven simply by their existence. Furthermore, it should not be confused with hypotheses of passages in spacetime that may be presented in theoretical concepts.

The verses we have compiled here do not explicitly state the mass of a black hole, an event horizon, or a means of travel between regions of the universe. Therefore, we do not place these terms in the position of definitive interpretation. The reader may inquire about the relationship, but a question does not become a definitive answer simply because the idea is appealing.

Without pillars that you can see: Two interpretations

In his commentary on Surah Ar-Ra'd (2), Al-Tabarsi presents two interpretations of the phrase: either that the heavens are raised without pillars and that the audience perceives them as such, or that what is negated is visible pillars, thus alluding to what the observer cannot see. He chooses the first interpretation, then, in presenting the second, mentions that the holding up of the heavens is dependent on God's power [M68]. This difference in the structure and meaning of the phrase within the commentary should be addressed before selecting a specific cosmic image.

As for the narration of Al-Husayn ibn Khalid, which we encountered in Al-Qummi's commentary [M67], it includes an answer affirming invisible pillars. Thus, we have a statement chosen by a commentator and a narration with a chain of transmission that requires verification; these are two different sources in terms of their method of argumentation. We will not disregard Al-Tabarsi's choice to create agreement among all the statements, nor will we consider the mere existence of the narration sufficient to complete the study of its attribution.

I reflect that this issue teaches the reader the benefit of questioning the type of evidence. If it is said that the verse speaks of the forces of gravity, it must be clarified that this is a specific, additional meaning beyond the general linguistic usage, since the word does not name a particular physical force. What physics teaches about the movement of celestial bodies can be explained in a separate section, but attributing the explanation to the verse requires an argument that goes beyond the similarity of the concept of "holding" in the two statements.

From the Constructed Heaven to the Open Heaven

The verses in this chapter combine the terms "construction," "roof," and "raising" on one hand, and the terms "opening," "splitting," and "folding" on the other. Their usage varies according to the context. In Surah Qaf 6, construction and adornment are used in the context of inviting contemplation; in Surah An-Naba 19, the opening of the heavens appears within the context of the Day of Judgment; and in Surah Al-Qamar 11, the opening of the gates of heaven is connected to pouring water in the story of Noah. Understanding this chapter, therefore, is preceded by questioning the event in which it appears and the action to which it relates.

> God Almighty said: {And We caused the earth to gush forth with springs, and the waters met for a matter already decreed.} [Al-Qamar: 12]
>
> {And We carried him on a vessel of planks and nails.} [Al-Qamar: 13]
>
> {It flowed under Our watchful eye as a reward for him who had been denied.} [Al-Qamar: 14]
>
> {And We have certainly left it as a sign, so is there any who will remember?} [Al-Qamar: 15]

It is beneficial to read the continuation of Noah's story: the rain from the sky is followed by the earth bursting forth with springs, then the waters gather for a preordained purpose, and the ark and the salvation of those aboard are mentioned (Al-Qamar 11-15). The verses present a continuous scene, not a list of parts of a

structure whose doors can be removed from the story and placed on a fixed map of the universe. In the scene of the Day of Judgment, the focus of attention shifts again; the discussion then turns to the transition of the observable world to the stage of reckoning.

When the Quran describes the sky as a protected ceiling and then mentions people turning away from its signs (Al-Anbiya 32), the description of the world aligns with the observer's perspective. A person may pass under this ceiling their entire life without asking a question that alters their understanding or actions. The reading suggested by the book reconnects the scene to its purpose: to look at the structure, to benefit from what we learn about it, and then to remember that its preservation and continuity are not within human control.

Penetrating the Regions in the Context of Surah Ar-Rahman

> Allah Almighty says: “O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass beyond them. You will not pass beyond them except by authority [from Allah].” [Ar-Rahman: 33]
>
> Allah Almighty says: “Then which of the favors of your Lord would you deny?” [Ar-Rahman: 34]
>
> God Almighty says: “There will be sent upon you a flame of fire and molten copper, and you will not be able to defend yourselves.” [Ar-Rahman: 35]
>
> God Almighty says: “So which of the favors of your Lord would you deny?” [Ar-Rahman: 36]

The address here is directed to both jinn and humankind. The challenge to penetrate the boundaries of the heavens and the earth is linked to the mention of authority, followed by the mention of flames and molten copper and the inability to defend oneself. Therefore, the passage should be read as a whole, and the first verse should not be reduced to a slogan separate from the following verses. This text does not refer to a missile, a specific journey, or provide a geometric boundary by which to measure the gates of the heavens.

This does not necessitate denying the travel that humans undertake through observable means. Rather, we distinguish between reporting an action that has been observed and interpreting the Quran in a specific way. If someone describes a journey as "penetration," the mere coincidence of a word in the language does not prove that the journey fulfilled the meaning of the challenge mentioned in this context. The knowledge and tools that humans acquire remain within the realm of creation and power; therefore, leaving a specific place does not constitute leaving the dominion of the Creator.

This reading also helps in clarifying the concept of the "gate of heaven": not every attainment of a new height constitutes the opening of a hidden door mentioned in another verse. Each account has its own subject and context, and all agree that humans do not encompass the entire world simply by moving within a part of it. This is an interpretive observation I offer regarding the connection between verses, not a judgment on everything said in the interpretation of "dominion."

How does the reader map the meanings?

An educational map can be created that combines the Quranic word, its position, and its context: the structure with verses of contemplation, the opening of doors with the story or the Resurrection, and the structure with the interpretations. This is a map of the aspects of expression, and it helps prevent the transfer of a specific meaning from one verse to all verses. However, a map that specifies the position of each door, its content, and its distance from the ground will add information that these texts alone do not provide. The chapter preserves the difference between the two maps so that the drawing remains a tool for understanding.

Limits of the Illustrative Drawing

A table can be prepared showing the verse, its wording, its context, and what has been mentioned in its interpretation. However, drawing a path that starts from the ground, passes through doors with coordinates, and ends in the unseen creates the illusion of knowledge that we do not possess. Thus, we distinguish between an educational tool that organizes texts and a map that claims to depict their spatial realities.

The outcome of the chapter is that language leads us to a meaning that transcends the familiar, without permitting the transfer of all the characteristics of the familiar to it. We have learned that the construction, gates, and pathways are mentioned in various contexts, and we will then examine the adornment of the lowest heaven and its associated preservation.

Among the verses referenced in this chapter are:

> God Almighty says: {And He darkened its night and brought forth its morning light} [An-Nazi'at: 29].

Chapter References: Al-Baqarah 22; Al-A'raf 40; Ar-Ra'd 2; Al-Hijr 14-15; Al-Anbiya' 32; Al-Hajj 65; Al-Mu'minun 17; Luqman 10; Qaf 6; Adh-Dhariyat 7; Al-Qamar 11-15; An-Naba' 19; An-Nazi'at 27-29; Majma' Al-Bayan [M24, M25, M68]; Tafsir Al-Qummi [M67]; and for scientific comparison, see Chapter 40 [S15]. And reading the passage from the regions: Ar-Rahman 33-36 with its complete text.

Chapter 13 - The Lowest Heaven - Adornment and Preservation

A sky that bestows beauty upon the eye and questions the mind

When night falls, the sky is no longer merely a dark expanse. Lights are revealed within it, delighting the observer and guiding him, prompting him to inquire about their nature. The Quran, in its discussion of the lowest heaven, combines adornment and preservation, thus preserving the beauty of the scene and not reducing it to mere visual pleasure.

> God Almighty says: {Indeed, We have adorned the lowest heaven with the adornment of the stars} [As-Saffat: 6].
>
> “Then He completed them as seven heavens in two days and revealed to each heaven its command. And We adorned the lowest heaven with lamps and as protection. That is the determination of the Exalted in Might, the All-Knowing.” [Fussilat: 12]
>
> “And We have certainly beautified the nearest heaven with lamps and have made them missiles for the devils, and We have prepared for them the punishment of the Blaze.” [Al-Mulk: 5]

As-Saffat 6 mentions the adornment of the nearest heaven with stars. In Fussilat 12, the adornment of the nearest heaven with lamps and protection is mentioned, and in Al-Mulk 5, the adornment with lamps is mentioned in connection with missiles for the devils. These passages should be read in conjunction with what precedes and follows them, because adornment and protection are not synonymous in function.

The Meaning of “the nearest heaven” and its Limits

The Majma’ al-Bayan interprets the lowest heaven in the Quran as the one closest to Earth and visible to people [M23]. This clarifies the fundamental meaning of proximity but does not provide a specific number for the extent of the heavens or a boundary that can be defined astronomically. Nor does it assert that all heavens are a single entity within the current observable range.

The phrase “observable universe” describes a realm related to the information we can receive from it, and this will be explained within the section on the tools for understanding the universe. The lowest heaven is a name mentioned in the text and has its own interpretive discussion. It is not permissible to equate the two terms simply because they relate to what we see, nor to deny the relationship between them without investigation; specification requires evidence that goes beyond mere verbal similarity.

Planets and Lamps

In human discourse, a lamp is a source of illumination, and it has been used to describe the adornment of the heavens. The Majma’ al-Bayan explains the term in terms of illumination [M23]. It is not methodologically sound to impose the modern, conventional astronomical classification on the word "planet" in all texts before considering its Arabic usage and the context of the verse.

> God Almighty says: {And it is He who has placed for you the stars so that you may be guided by them through the darkness of the land and sea. We have detailed the signs for a people who know.} [Al-An'am: 97]
>
> {And landmarks. And by the stars they are guided.} [An-Nahl: 16]

Therefore, Chapter Eighteen will examine the names of stars and planets and their meanings. Here we preserve a sufficient meaning for the subject: In the sky are lights that God has made an adornment, and for humankind, there are avenues for contemplation and guidance, as indicated in Al-An'am 97 and An-Nahl 16. The benefit of guidance does not transform into a claim that the stars independently determine the destinies of humankind.

Scientific analysis does not diminish the possibility of aesthetic appreciation; knowing some of the properties of a celestial body does not obligate one to see it merely as numbers. This is my observation on the meaning of contemplation, not a novel narrative interpretation of the word "adornment."

Preservation and Eavesdropping

> God Almighty said: {And as a protection against every rebellious devil} [As-Saffat: 7].
>
> They cannot listen to the exalted assembly [of angels], and they are pelted from every side. [As-Saffat: 8]
>
> They are driven away, and for them is a constant punishment. [As-Saffat: 9]
>
> Except for one who snatches a fragment [of information], and he is pursued by a piercing flame. [As-Saffat: 10]
>
> “And we sought to reach the heaven, but found it filled with stern guards and shooting stars.” [Al-Jinn: 8]
>
> “And we used to sit there in places to listen. But whoever listens now will find a shooting star lying in wait for him.” [Al-Jinn: 9]

Surah As-Saffat 7-10 mentions protection from every rebellious devil, eavesdropping, and the piercing shooting star. Surah Al-Jinn 8-9 mentions guards, shooting stars, and places to listen. These reports pertain to a metaphysical aspect whose details cannot be independently verified or disproven by astronomical instruments, even if they study observable optical phenomena.

In the Quran, the terms angels, jinn, and devils are not synonymous with gas or radiation. The metaphysical agent is not omitted from the report simply to offer a complete natural explanation, nor is the nature of the observed phenomenon disregarded merely because of a report related to the unseen. Chapter Twenty provides a detailed comparison between these two levels.

Are the stars themselves ejected?

The Majma' al-Bayan, in the section on King 5, quotes al-Jubba'i as saying that distinguishes between the persistence of planets and meteors that break off from them [M23]. We mention this as a historical interpretation, not as a hadith from the Ahl al-Bayt (peace be upon them), nor as a scientific description we adopt for the origin of meteors. Its benefit here is that the commentator conveyed an interpretation that does not understand the stoning as the removal of every planet from its position.

As for the shooting star in the scientific explanation used in the book, it is the flash resulting from the entry of a small object into the atmosphere. NASA explains the difference between an object in space and the optical phenomenon, and what reaches Earth from it [S4]. This description alone does not prove how it relates to the unseen mentioned in the verses. Nor is it correct to place the historical explanation of the source of shooting stars on the same level as this scientific knowledge.

Proximity of the scene and breadth of its meaning

The Quran refers to the lowest heaven as the adornment and protection in the verses of As-Saffat 6, Fussilat 12, and Al-Mulk 5. It is beneficial to read the surrounding context: in As-Saffat, it is preceded by a testimony to the Oneness of God and a mention of the heavens, the earth, and the easts; in Fussilat, it follows the leveling of the heavens; and in Al-Mulk, it follows the call to restore sight. The approach to the scene itself differs; Once from the concept of monotheism, once from creation, and once from observation.

The description of this world does not imply a judgment of baseness or a diminishment of its beauty; rather, the context itself makes it a source of adornment and a sign of power. In the language of this chapter, it is the closest heaven within the Quranic designation, while how this designation encompasses what we observe remains an interpretive question. Thus, the word does not become a newly coined astronomical term that necessarily equals a limit in observational charts.

Preservation in the context of hearing and reporting

> God Almighty said: {And We have placed constellations in the sky and beautified them for the observers.} [Al-Hijr: 16]
>
> {And We have protected it from every accursed devil.} [Al-Hijr: 17]
>
> {Except one who steals a hearing, and is pursued by a piercing flame.} [Al-Hijr: 18]
>
> “And we do not know whether evil is intended for those on earth or whether their Lord intends for them guidance.” [Al-Jinn: 10]

In Surah Al-Hijr 16-18, the mention of constellations and adornment for onlookers is juxtaposed with the protection and exception related to eavesdropping. In Surah As-Saffat 6-10, the mention of the highest assembly, the defeat, and the following of the shooting star is discussed. In Surah Al-Jinn 8-10, the Quran recounts the jinn's request to eavesdrop and what they encountered from the guards and shooting stars, followed by their admission that they do not know what is intended for those on earth. This comparison of contexts demonstrates that the subject of the verses encompasses access to information and is not limited to the form of light that humans see at night.

The conclusion of the passage in Surah Al-Jinn is noteworthy; The speakers describe what they encountered and then acknowledge their ignorance of the purpose they are asking about. I reflect that this juxtaposition serves as a lesson in the integrity of reporting: an event may be accurately described within the limits of the reporter's understanding, while its complete explanation remains beyond their knowledge. It is not honest to omit their admission of ignorance and then attribute to them an explanation they did not provide.

> God Almighty says: {He is the Knower of the unseen, and He does not disclose His unseen knowledge to anyone.} [Al-Jinn: 26]
>
> {Except for a messenger whom He has chosen, and indeed, He assigns to him guardians before him and behind him.} [Al-Jinn: 27]
>
> “That He may know that they have conveyed the messages of their Lord, and He encompasses all that is with them and has enumerated all things in number.” [Al-Jinn: 28]

This extends to the reader; every claim to knowledge of the unseen requires evidence, and neither the strangeness of the wording nor the awe of the scene automatically grants it truth. The Quran addresses the origin of knowledge of the unseen in several places, including Al-Jinn 26-28, where it mentions the revelation of a chosen messenger and the surrounding observation. We establish this thematic connection here and leave the detailed discussion of prophethood and revelation to their appropriate sections.

One Scene, Multiple Questions

One who stands on a clear night and sees a fleeting flash can ask an observational question about its trajectory and time, a scientific question about the body and medium that caused the phenomenon, and an interpretive question about the significance of the shooting star in a particular verse. The scientific interpretation of shooting stars has already been explained by referring to its source [S4]. The multiplicity of questions necessitates a suitable answer for each one. Understanding the physical mechanism does not encompass all unseen meanings, nor does discussing the unseen replace learning about the observed phenomenon.

Even the adornment itself remains a point worthy of consideration. Humans do not own the stars they gaze upon, yet they broaden their horizons, guide them, and teach them. I reflect that this benefit from what we do not possess cultivates a sense of gratitude and alleviates the misconception that the value of things is contingent upon our control over them. From here, the chapter returns from the discussion of preservation to the beauty of the scene, then proceeds to chapters on lights, paths, and reckoning.

From the beauty of lights to prostration to their Creator

> God Almighty says: {And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to God who created them, if it is Him you worship.} [Fussilat: 37]
>
> God Almighty says: {But if they are arrogant, then those who are near your Lord glorify Him by night and by day, and they do not grow weary.} [Fussilat: 38]

This passage from Fussilat clearly distinguishes between observing the verse and worshipping it. Night and day, the sun and the moon are mentioned as signs, and then prostration is directed to God who created them. This is followed by a reference to the glorification of those near Him and the continuation of their worship. Thus, the image of light and movement is connected to the stance that a person takes: one can love beauty and learn its causes without making the created being a lord.

The verse explicitly mentions the sun and the moon, so we do not attribute to it a detailed list of the rulings for every celestial body. But its focus on monotheism guides our discussion of adornment in general. A star's worthiness of worship does not increase with its size, nor does its distance grant it independent knowledge of people's destinies. The chapters on lights and calculations will present the benefits of observation, and the learning within them remains connected to the meaning emphasized by this passage: that gratitude should be directed to the Creator who brought into existence what we contemplate and benefit from.

Beauty does not justify the creation of myth

The adornment of the heavens does not require the addition of mystical names for the stars or stories not found in reliable sources. When we maintain the distinction between text, interpretation, and science, beauty remains present, and observation becomes more honest: we infer from what we know, declare what we do not know, and do not attribute to the Quran a map it does not mention.

The combination of adornment and preservation paves the way for the discussion of the Throne and the Footstool. In both instances, the reader encounters information related to the magnificence of creation and needs to carefully consider the mental image before conflating it with the revealed text.

Among the verses referenced in this chapter are:

> God Almighty says: {Indeed, your God is One} [As-Saffat: 4].
>
> {Lord of the heavens and the earth and whatever is between them and Lord of the sunrises} [As-Saffat: 5].
>
> Blessed is He in whose hand is dominion, and He is over all things competent. [Al-Mulk: 1]
>
> He who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving. [Al-Mulk: 2]
>
> He Who created seven heavens in layers. You will not see any imperfection in the creation of the Most Merciful. So look again: do you see any flaw? [Al-Mulk: 3]
>
> Then look again and again. Your sight will return to you humbled and weary. [Al-Mulk: 4]

Chapter References: Al-An'am 97; Al-Hijr 16-18; An-Nahl 16; As-Saffat 4-10; Fussilat 12; Al-Mulk 1-5 Al-Jinn 8-10, 26-28; Majma’ al-Bayan [M23]; NASA, Meteors and Meteorites [S4]; and for further details, see chapters 18 and 20. Chapters 37-38 are discussed in their entirety at the end of the research.

[The following appears to be a separate section:] Chapters 18 and 20 are discussed in detail.

Chapter 14 - The Throne, the Footstool, and the Bearers of the Throne

Before Conceiving of the Throne

> God Almighty says: “The Originator of the heavens and the earth. He has made for you mates from among yourselves and mates from among the cattle. He multiplies you thereby. There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.” [Ash-Shura: 11]

The word “Throne” evokes in the mind the image of a sultan on his throne, and the word “Footstool” evokes what a person sits upon. However, the transfer of the word from human usage to the description of God does not permit attributing to Him the characteristics of a body, needs, or location. The fundamental principle governing this matter is the transcendence of God from any likeness, as established by verse 11 of Surah Ash-Shura, cited in full above.

The inquiry does not begin by denying the terms established by revelation, nor by replacing them with a human image. It begins by compiling the verses, then reading the interpretations of the Ahl al-Bayt (peace be upon them), and then distinguishing the established meaning from the imagined depiction. Thus, if the reality of a magnificent creation is established, it does not become a part of God, nor does its dependence become a dependence upon Him.

The Throne in the context of the Verse of the Throne

> God Almighty says: "God - there is no deity but Him, the Ever-Living, the Sustainer of all. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who can intercede with Him except by His permission? He knows what is before them and what is behind them, and they encompass nothing of His knowledge except what He wills. His Footstool encompasses the heavens and the earth, and preserving them does not weary Him. He is the Most High, the Magnificent." [Al-Baqarah: 255].

Al-Baqarah 2:255 includes the concepts of life and self-subsistence, the negation of sleep and slumber, the comprehensiveness of His dominion and knowledge, the fact that intercession is by His permission, and the vastness of the Throne encompassing the heavens and the earth, negating any hardship in their preservation. It is incorrect to extract the Throne from this context and transform it into a mere object upon which He who is negated from sleep and incapacity can rest.

Al-Kafi, in the chapter on the Throne and the Footstool, in hadiths 3-5, includes questions about the vastness of the Footstool, including a question from Zurarah to Imam al-Sadiq (peace be upon him). The answers presented confirm the comprehensiveness of the Footstool, and the fourth hadith also mentions the Throne [M9]. These texts must be carefully examined before establishing a physical relationship between the Throne and the Footstool, rather than simply adopting a common image and then modifying the wording to fit it.

Assigning these hadiths their numbers allows for a comparison of their wording and chains of transmission. The following are the degrees of authenticity of al-Majlisi after comparing the locations of his rulings in the electronic text of Mir'at al-'Uqul. The implications of vastness and encompassing nature still require further study; the hadith's degree alone should not be interpreted as a measurement of diameters or a geometric arrangement of the universe's boundaries.

Assigning the chains of transmission and degrees of authenticity of the hadiths on vastness

The third hadith from the chapter on the Throne and the Footstool is narrated by Muhammad ibn Isma'il through the chain of transmission of al-Fadl ibn Shadhan, Hammad ibn 'Isa, and Rib'i ibn 'Abd Allah, ending with al-Fudayl ibn Yasar on the authority of Imam al-Sadiq [M69]. Al-Majlisi's ruling was compared in Mir'at al-'Uqul, vol. 2, p. 78, where he states: "The third hadith is like a sound hadith" [M242]. The intention here is to quote the ruling of its author from its source, not to issue an independent authentication of my own.

The fourth hadith is narrated by Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn 'Isa, from al-Hajjal, from Tha'labah ibn Maymun, from Zurarah. Al-Majlisi's correction was compared with the electronic text of Mir'at al-'Uqul, vol. 2, p. 79 [M114], after it had been transmitted via al-Thaqalayn [M70]. The text mentions the Throne, but the grammatical analysis of this phrase and its relation to the Throne are possibilities presented by the commentator. Therefore, this passage alone does not definitively establish a geometric relationship between the Throne and the Footstool.

As for the fifth hadith, it shares the same last narrator, Zurarah, as the fourth, but the chain of transmission differs. It includes al-Husayn ibn Sa'id, Fadalah ibn Ayyub, and 'Abdullah ibn Bukayr [M71]. Al-Majlisi described it as "as reliable as a Sahih" in Mir'at al-'Uqul, vol. 2, p. 79. This statement was compared with the text of his electronic book [M114]. The existence of multiple chains of transmission is a known fact, but it does not, in itself, prove that the question was asked in two different sessions; that is an additional detail not addressed in this comparison.

This reading allows us to distinguish three things: the presence of the text in al-Kafi, a particular critic's assessment of its chain of transmission, and what we deduce from its meaning. A critic may consider the chain of transmission strong, but explaining the wording may still require gathering similar narrations and understanding the context. Therefore, we do not replace semantic investigation with the word "Sahih," nor do we equate the narrators' levels with the transmitted rulings simply because the hadiths share a common subject.

Comparison of the Hadiths of Al-Kafi and Al-Tawhid

Al-Saduq narrates the hadith of Al-Fudayl in the fifty-second chapter of Al-Tawhid, hadith three, through the chain of transmission of Muhammad ibn Al-Hasan ibn Ahmad ibn Al-Walid, from Muhammad ibn Al-Hasan Al-Saffar, from Yaqub ibn Yazid, from Hammad ibn Isa, from Rib'i, from Fudayl ibn Yasar [M163]. Comparing this to the previously mentioned chain of transmission in Al-Kafi reveals a difference in the beginning of the chain, followed by their convergence at Hammad ibn Isa, then Rib'i, then Fudayl. Therefore, it is valid to establish multiple chains of transmission up to this point, and it is incorrect to describe them as two chains that do not share a narrator.

In the text of Al-Kafi, the phrase "everything is on the Throne" appears both before and after the mention of the heavens and the earth [M9, M69]; however, the presented text of Al-Tawhid suffices with mentioning the heavens and the earth, then including everything [M163]. This difference in wording, as established in the two sources, is not sufficient proof on its own that one phrase is a distortion of the other. Nor is it sufficient to deduce the existence of multiple councils or to determine who shortened the wording; these two claims require further evidence.

In the fourth hadith of Tawhid, the chain of transmission reaches Muhammad ibn Yahya al-Attar through his son Ahmad, then it aligns with the path of al-Kafi to Zurarah via Ahmad ibn Muhammad ibn Isa, al-Hajjal, and Tha'labah. Its conclusion mentions the circumstance of the chair, where the al-Kafi version presents the phrase "capacity." As for the fifth, its two paths converge at al-Husayn ibn Sa'id, then Fadalah, then Abdullah ibn Bukayr, then Zurarah [M9, M163]. This comparison identifies the points of convergence and does not automatically transfer al-Majlisi's ruling on the al-Kafi chain to the beginning of al-Saduq's chain.

Comparing the chain of transmission and the text together helps to prevent two errors in the collection of hadiths. The first is to consider each book that includes the hadith as an independent source from beginning to end, even though part of the chain of transmission may be shared. The second is to create a composite text that takes the beginning of the phrase from one source and its conclusion from another, then attributes this composite to the Imam without explanation. The original approach is to retain the wording of each source and attribute it to it, and to place the explanation of al-Jami' after it clearly.

The observation of the difference in the conclusion does not mean that the research has reached a single meaning for the Throne and the Footstool. Al-Majlisi presented various interpretations [M114], which have already been discussed. Rather, the comparison adds more precision to that research: we know which structure to explain, which chain of transmission to convey its ruling, and which additions require further investigation. After this clarification, the meaning can be discussed without being confused with a text that did not appear in this form in either of the two sources.

When explaining the third hadith, al-Majlisi points out the difference in the wording of the hadith in al-Tawhid [M242], while its hadith ruling remains related to the chain of transmission he explains in al-Kafi. The comparison of the hadiths on monotheism here relies on the text presented in the book file, with visual verification of the file page containing hadiths 3-5 [M163]. Comparing the images of the editions and studying the narrators of the hadiths is a separate task.

Why is the phrase "capacity" insufficient to establish a single arrangement?

In explaining the fourth hadith, al-Majlisi presents the possibility of the Throne being connected to the Earth, the possibility of it being connected to the Footstool, and the possibility of it being the subject of the sentence structure. The aspect of "capacity" changes accordingly. He also mentions the interpretation of the Footstool as knowledge and points out the difference in the concluding phrase regarding the transmission of monotheism [M114]. This is a presentation of the commentator's interpretations, not a multiplicity of the words of the Verse of the Footstool, which we have established from the Qur'an.

The result of this comparison is that the phrase "capacity" here needs clarification of its intended meaning before being transformed into overlapping circles. If "capacity" is interpreted as knowledge, it relates to encompassing the known, and is not measured in meters or by twice the size of an object. If a researcher interprets it in one of the meanings of creation, he remains obligated to provide evidence for his interpretation and to compare it with other texts. Judging the chain of transmission as authentic does not make every interpretation proposed by the commentator part of the Imam's statement.

The Report of Abu Qurrah: Who is Carried?

Al-Kulayni narrates the report from Ahmad ibn Idris, from Muhammad ibn Abd al-Jabbar, from Safwan ibn Yahya. Safwan mentions Abu Qurrah's visit to Imam al-Rida (peace be upon him), followed by his question about whether God is carried. The response states that what is carried is dependent, and then the explicit distinction is made between God and the Throne: "The Throne is not God" [M26].

The rest of the dialogue revolves around the idea that the Throne, its bearers, and those around it are in need of God's protection and management. The text rejects describing God as changing in the manner of created beings. It also includes a response to a report cited by Abu Qurrah concerning the weight experienced by the bearers of the Throne when they are angry. This report within the dialogue is a statement presented by the questioner as evidence, not a statement adopted by the Imam; this is an important point when quoting narrations.

Al-Majlisi's correction of the hadith was compared with the electronic text of Mir'at al-'Uqul, vol. 2, p. 75, which matches the opening of the chain of transmission of Ahmad ibn Idris to Safwan ibn Yahya [M98]. This is proof of al-Majlisi's ruling on the specific chain of transmission and does not imply a claim of scholarly consensus on every detail of understanding the text.

The central meaning is clear in this context: attributing the bearing to the Throne does not permit attributing need to God. Similarly, attributing the Kaaba to Him does not imply that circumambulating His House necessitates that God be confined to a building. The text connects the forms of worship with the richness of the worshipped, thus preventing the greatness of the ritual or the created being from becoming an embodiment of the Creator.

The Hadith of the Four Lights and the Limits of its Transmission

The first hadith of the same chapter begins with a chain of transmission from Ahmad ibn Muhammad al-Barqi, beginning with the phrase "raised it," and then recounts the question posed by the Catholicos to the Commander of the Faithful (peace be upon him). It includes mention of four lights and an explanation related to knowledge and bearing [M9, M27]. However, the phrase "raised it" in the presented chain of transmission indicates that not all intermediaries are named; therefore, we do not present its details as if we had a continuous chain of transmission with the names of all its narrators.

It can be observed that the direction of transcendence in it aligns with a Qur'anic principle, without validating all its detailed descriptions based solely on this alignment. The validity of a general meaning is insufficient to establish the attribution of every word in a hadith, nor to establish unseen colors or quantities. Therefore, we do not construct a depiction of the Throne from it, nor do we equate its aforementioned lights with the colors of the spectrum in a physics study.

Bearers of the Throne: Worship and Seeking Forgiveness

> God Almighty says: “Those who bear the Throne and those around it glorify their Lord with praise and believe in Him and ask forgiveness for those who have believed, [saying], ‘Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.’” [Ghafir: 7]
>
> “Our Lord, and admit them to the Gardens of Eternity which You have promised them, along with the righteous among their fathers, their spouses, and their descendants. Indeed, You are the Exalted in Might, the Wise.” [Ghafir: 8]
>
> “And protect them from evil deeds. And he whom You protect from evil deeds that Day - You have surely granted him mercy. And that is the great attainment.” [Ghafir: 9]

Remember in Surah Ghafir 7 those who carry the Throne and those around it, their glorification of their Lord with praise, their faith in Him, and their seeking forgiveness for the believers. Their supplications in verses 8-9 extend to salvation and entry into Paradise with the righteous among their parents, spouses, and offspring. These are descriptions explicitly stated in the Quran and reveal the connection of the scene to mercy and obedience, not merely to distance and size.

> God Almighty says: {And the angels will be on its sides, and eight will carry the Throne of your Lord above them on that Day.} [Al-Haqqah: 17]

Verse 17 of Surah Al-Haqqah connects the account of the eight angels carrying the Throne to that Day. The phrase "on that Day" is part of the account and must be considered when comparing the verse with the narrations. We do not deduce the names or images of the bearers from the number alone, nor do we definitively determine their exact number in all circumstances from the verse alone.

In the sixth hadith of the chapter on the Throne and the Footstool, the Throne is mentioned in the sense of knowledge and its eight bearers, with four of them described

as being “from us” [M31]. Its chain of transmission in al-Kafi is: Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn Isa, from Ahmad ibn Muhammad ibn Abi Nasr, from Muhammad ibn al-Fudayl, from Abu Hamza, from Imam al-Sadiq. Al-Majlisi’s description of it as “unknown” is countered by the electronic text of Mir’at al-‘Uqul, vol. 2, p. 80 [M115]. The text of this short hadith does not name the eight individuals; however, their identification in al-Saduq’s words and al-Majlisi’s commentary is discussed separately below.

The Throne Upon the Water: Another Source for the Narration of Dawud al-Raqqi

The conclusion of the chapter on the Throne and the Footstool in al-Kafi includes the narration of Dawud al-Raqqi on the authority of Imam al-Sadiq, transmitted through a chain of narrators including Sahl ibn Ziyad, Ibn Mahbub, and Abd al-Rahman ibn Kathir. It begins by negating the concept of God being carried, then addresses the carrying of religion, knowledge, and the covenant [M72]. A similar narration was previously discussed in the chapter on the Throne upon the Water in the Book of Tawhid [M19]. Both sources should be read together when completing the comparison, and each appearance of the text in a book should not be considered an independent chain of narrators with all its chains.

Al-Majlisi's ruling on the narration of Dawud al-Raqqi was compared with the electronic text of Mir'at al-'Uqul, vol. 2, p. 81, which states, "Weak according to the majority" [M116]. It was transmitted through al-Thaqalayn [M72]. This is a comparison of the critic's ruling on this chain of narrators, not a new biographical study, nor a judgment on every narration concerning the Throne and the Water.

When commentators differ in interpretation

On the same page, al-Majlisi quotes Sayyid al-Damad's interpretation of water as knowledge or the intellect that carries it. He then concludes the quotation and resumes his commentary with the phrase "And I say," objecting to these interpretations and preferring submission and referring knowledge back to the Ahl al-Bayt (peace be upon them). He then presents other possibilities [M116]. The first interpretation is al-Damad's, while the objection and subsequent possibilities are al-Majlisi's. It is incorrect to combine them into a single opinion or present them as a consensus among Imami scholars.

From the perspective of the book's structure, this example preserves three voices: the text of the narration, the statement quoted by the commentator, and the commentator's stance on it. Two people may agree on the principle of divine transcendence but differ on the extent to which they are permitted to assign meanings to a particular hadith. Presenting this difference to the reader is more accurate than forcing it into a single interpretation whose author is unknown. Furthermore, it does not obligate the reader to consider all possibilities equally valid in terms of evidence.

The Hadith of Hanan ibn Sudayr and the Multiple Attributes of the Throne

Al-Saduq, in the chapter on the Throne and its attributes, narrates the hadith of Hanan ibn Sudayr on the authority of Imam al-Sadiq. Its chain of transmission includes Ali ibn Ahmad al-Daqqaq, Muhammad ibn Abi Abdullah al-Kufi, Muhammad ibn Ismail al-Barmaki, and al-Husayn ibn al-Hasan, on the authority of his father. The hadith presents the varying attributes of the Throne according to the context of the discourse, connecting some of its uses to dominion. It then distinguishes between the Throne and the Footstool in its discussion of the unseen and knowledge [M73]. The source and chain of transmission of the hadith are identified, but no independent biographical analysis of it has been conducted here.

The research benefit of presenting this hadith is that a single term can be interpreted according to the context in which it appears. Therefore, the concept that posits two specific bodies with a single relationship of containment, and then applies this concept to all verses and hadiths, requires premises that are not provided by mere names. This is a methodological conclusion I draw from comparison, and not a judgment that all hadiths are in agreement or that their differences have been resolved.

The task of compiling the information becomes more precise when this report is compared with the earlier hadith of Zurarah, which mentions the Throne within the scope of the Footstool. The book preserves the text of each and its documentation, then inquires about the possibility of differing interpretations. This remains a possible explanation until supported by a broader study; thus, possibilities should not be transformed into detailed metaphysical speculation.

The Throne, Sovereignty, and Governance

> Allah Almighty says: {Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself upon the Throne, arranging all affairs. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember?} [Yunus: 3]
>
> “He is the One Who created the heavens and the earth in six days, then He established Himself upon the Throne. He knows what enters into the earth and what emerges from it, and what descends from the heaven and what ascends therein. And He is with you wherever you are. And Allah is Seeing of what you do.” [Al-Hadid: 4]
>
> “The Most Merciful established Himself upon the Throne.” [Ta-Ha: 5]
>
> “To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is beneath the soil.” [Ta-Ha: 6]

The establishment upon the Throne is linked to the management of affairs in Yunus 3, and to the encompassing knowledge and presence in Al-Hadid 4. In Ta-Ha 5, the establishment is mentioned, followed in verse 6 by the encompassing dominion over the heavens and the earth and whatever is between them and whatever is beneath the soil. The convergence of these instances precludes reading the term in isolation from the concepts of transcendence and Lordship.

The narrations present the terms knowledge, power, and carrying in various ways. It is permissible to examine their convergence and implications, but it is incorrect to claim

that every use of the Throne in the Qur'an and narrations has a single, literal explanation that requires no context. Similarly, it is incorrect to make the Throne the name of a large galaxy or the Footstool the boundary of spacetime without any supporting evidence.

The Throne and the Footstool in al-Saduq's Book of Beliefs

In the chapter on belief concerning the Throne, al-Saduq presents an interpretation that makes it a vessel for all of creation, and he mentions alongside it the aspect of knowledge [M117]. Then, in the chapter on the Footstool, he presents the meaning of the entirety of creation and the meaning of knowledge [M118]. A careful reading of this passage begins with noting the difference in usage, so that not every occurrence of the name necessarily indicates a single physical body with the same dimensions in all narrations.

When discussing the Footstool in the sense of knowledge, al-Saduq names four from the earlier generations: Noah, Abraham, Moses, and Jesus, and four from the later generations: Muhammad, Ali, Hasan, and Husayn, peace be upon them. He then explains the connection between the transmission of knowledge and the transmission of divine laws and understanding, and he describes what he narrated in the chapter as having sound chains of transmission [M119]. We include this statement as al-Saduq's ruling in his book; We will not make this a detailed correction of the chain of transmission for the sixth hadith in al-Kafi, which al-Majlisi deemed unreliable.

Therefore, the reader can ascertain the source of the names without us including them within a quotation that does not contain them. The book title, chapter, and page are not mere embellishments in the margin; they reveal whether the name is present in the abridged text, appears in another narration, or was specified by the author of the Book of Beliefs. However, comparing the chains of transmission for the evidence to which al-Saduq refers remains a separate task that cannot be accomplished simply by reading the summary of his creed.

In the electronic text of the Book of Beliefs, page 45, the word "eight" appears at the beginning of the description of the angels who carry the Throne. It then mentions four and states that their number will become eight on the Day of Resurrection. Meanwhile, al-Majlisi, on page 80 of the second volume, quotes the opening of the passage with the word "four" [M118, M115]. This is a discrepancy in the corresponding transmission, which we note but do not silently correct, nor do we definitively establish the original reading without comparing the manuscripts. Furthermore, we do not transfer the descriptions of the images mentioned there to the hadith on the carrying of knowledge, as al-Saduq distinguishes between the two versions in his presentation.

Lord of the Throne: From Information to Reliance

> Allah Almighty says: {But if they turn away, then say, "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."} [At-Tawbah: 129]
>
> Allah Almighty says: {The Possessor of the Glorious Throne.} [Al-Buruj: 15]
>
> Allah Almighty says: {He is the Doer of what He intends.} [Al-Buruj: 16]

The conclusion of Surah At-Tawbah mentions the Lord of the Mighty Throne in a statement that connects monotheism with reliance on God. In Surah Al-Buruj, the Throne is mentioned in the context of God's power and will. These instances make the name of the Throne present in the knowledge of the Lord and reliance upon Him, without requiring the one who relies on Him to possess a physical image of the Throne's structure or a measure of its distance.

I reflect that numerous questions about creation should not obscure the text's purpose of knowing the Creator. The Lord of the Throne is the One upon whom the servant relies; the Throne does not become an independent intermediary acting apart from God's will. Thus, the precision of the investigation is combined with the fruit of faith: we examine the wording and chains of transmission, while simultaneously preserving the verses' focus on monotheism, worship, and reliance on God.

Results of the Investigation in This Chapter

The review included the seven hadiths from the chapter on the Throne and the Footstool in Al-Kafi. The first hadith was deemed to be raised (in the chain of transmission). The second ruling [M98] and the third ruling, considered "correct," were compared in Mir'at al-'Uqul, vol. 2, p. 78 [M242]. The rulings of the fourth, fifth, sixth, and seventh were compared in the electronic version of the book [M114-M116]. A comparison with al-Saduq's al-I'tiqadat [M117-M119] was also included, while preserving the limits of the narration of Hanan ibn Sudayr [M73]. These are specific textual comparisons and do not constitute an exhaustive examination of all narrations or the completion of an independent biographical investigation.

The reader arrives at a comprehensive principle: the entire world is in need, and God is self-sufficient; the bearers of the Throne are servants who glorify and seek forgiveness, not powers capable of independently carrying the Creator or preserving His existence. With this principle in mind, we continue our discussion of the Inhabited House, the Lote Tree, and the Veils, where the need to distinguish between the established text and the imagined image becomes increasingly apparent.

Among the verses referenced in this chapter are:

> God Almighty says: “Indeed, your Lord is God, who created the heavens and the earth in six days and then established Himself upon the Throne. He covers the night with the day, [the night] pursuing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command. Blessed is God, Lord of the worlds.” [Al-A'raf: 54]
>
> And it is He who created the heavens and the earth in six days, and His Throne was upon the water, that He might test you [as to] which of you is best in deed. And if you say, “Indeed, you will be resurrected after death,” those who disbelieve will surely say, “This is nothing but clear magic.” [Hud: 7]

Chapter References: Al-Baqarah 255; Al-A'raf 54; At-Tawbah 129; Yunus 3; Hud 7; Ta-Ha 5-6; Ghafir 7-9 Ash-Shura 11; Al-Hadid 4; Al-Haqqah 17; Al-Buruj 15-16. Al-Kafi, Chapter on the Throne and the Footstool, Hadiths 1-7 [M9, M26, M27, M31, M69-M72]; At-Tawhid [M73, M163]; Muqabalat Mir'at al-'Uqul [M98, M114-M116, M242]; Al-I'tiqadat by As-Saduq [M117-M119].

Chapter 15 - The Inhabited House and the Lote Tree of the Utmost Boundary and What Has Been Narrated About the Veils

Names That Open the Door to Reverence

The Inhabited House and the Lote Tree of the Utmost Boundary are two names that the reader of the Quran encounters in two different contexts. God swears by the Inhabited House in Surah At-Tur, and mentions the Lote Tree and the Garden of Refuge in Surah An-Najm. Then the accounts of the interpretation and the Ascension expand in describing the scene. Narrative integrity begins with maintaining the distinction between the original account and its transmitted details.

In these two instances, the Quran does not provide a continuous description of a route beginning at the Sacred House (the Kaaba) and passing through named stations until it reaches the lote tree (Sidrat al-Sidrah). Therefore, if we wish to compile these accounts into a single narrative, we must first establish their continuity or declare them as independent accounts. The beauty of the transitions between scenes does not constitute proof of their order.

The Inhabited House (al-Bayt al-Ma'mur) in Surah At-Tur

> God Almighty says: {By the Mount} [At-Tur: 1].
>
> {And a Book inscribed} [At-Tur: 2].
>
> “On parchment unrolled” [At-Tur: 3].
>
> “And the frequented House” [At-Tur: 4].
>
> “And the raised roof” [At-Tur: 5].
>
> “And the overflowing sea” [At-Tur: 6].
>
> “Indeed, the punishment of your Lord will surely come to pass” [At-Tur: 7].
>
> “There is no repeller of it” [At-Tur: 8].

The oath by the Inhabited House (al-Bayt al-Ma'mur) in Surah At-Tur 4 is placed between the Book written on parchment and the raised roof. The answer to the oath comes in verses 7-8, stating the occurrence of the punishment and the absence of any repeller of it. Thus, the scene from the beginning of the Surah is connected to the warning and the recompense, not to an independent architectural description.

In this passage, Majma' al-Bayan presents a statement about a house in the heavens inhabited by angels. It also cites differing statements and reports regarding the identity of the heavens, and mentions a statement interpreting the Inhabited House as the Kaaba [M29]. We note the variations in these presentations and do not attribute them all to the Ahl al-Bayt (peace be upon them). The source contains narrations from them, narrations from others, and interpretive statements.

The term “inhabited” is insufficient to specify the building material, dimensions, or the method of the angels’ entry. The meaning that connects the name to architecture and

worship is explored in light of these narrations, while the details must remain linked to their content and chain of transmission.

The Narration of the Beginning of the House and Circumambulation: The First Chain of Transmission

In al-Kafi, vol. 4, chapter on the beginning of the House and circumambulation, the first hadith is narrated by several of al-Kulayni's companions, on the authority of Ahmad ibn Muhammad, on the authority of Muhammad ibn Sinan, on the authority of Abu 'Abbad 'Imran ibn 'Atiyya, on the authority of Imam al-Sadiq (peace be upon him). It includes the story of his presence with his father and a question from a man from Syria about the beginning of the House [M28].

The narration mentions a house called al-Dirrah in the sixth heaven opposite the Throne. It then continues by mentioning the circumambulation of seventy thousand angels every day and the connection of the House to Adam and his descendants [M28, M10]. These are the details of the text before us, and we do not conceal them because they contradict a common description, nor do we assert their authenticity before verifying their chain of transmission.

The margin of the manuscript points to a well-known but different interpretation regarding the location of the heavens, a comment not included in the Imam's words. Al-Majlisi's judgment on the hadith was compared with the text of Mir'at al-'Uqul al-Elektroni, vol. 17, p. 7 [M120], after its transmission via al-Thaqalayn [M74]. The comparison of manuscripts and independent biographical studies have not been completed, and this hadith alone does not definitively establish the location of the House (al-Bayt) in the heavens.

The Second Chain of Transmission and the Point of Comparison

The second hadith is narrated by Ali ibn Ibrahim, on the authority of his father, on the authority of Ahmad ibn Muhammad ibn Abi Nasr and Ibn Mahbub, all on the authority of al-Mufaddal ibn Salih, on the authority of Muhammad ibn Marwan, on the authority of Imam al-Sadiq (peace be upon him). It presents a question about the reason for circumambulating, mentions the shrine, and explicitly states that it is the Inhabited House (al-Bayt al-Ma'mur). It also includes a period of seven years in the hadith about the angels circumambulating [M10].

The elements of the chain of transmission and the text differ from the first hadith. Therefore, we do not fabricate a third narrative, taking the place name from one account, the number of angels from another, and the duration from a third, and then recounting them all without explanation. Research-based compilation reveals commonalities and differences; however, an unstated narrative fusion obscures the nature of the evidence.

> God Almighty said: {And when your Lord said to the angels, “Indeed, I will make upon the earth a successor.” They said, “Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your holiness?” He said, “Indeed, I know that which you do not know.”} [Al-Baqarah: 30]

> “And He taught Adam all the names, then presented them to the angels and said, ‘Inform Me of the names of these, if you are truthful.’” [Al-Baqarah: 31]
>
> “They said, ‘Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the All-Knowing, the All-Wise.’” [Al-Baqarah: 32]
>
> “He said, ‘O Adam, inform them of their names.’ And when he had informed them of their names, He said, ‘Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you conceal.’” [Al-Baqarah: 33]
>
> “And they said, ‘The Most Merciful has taken a son.’ Exalted is He! Rather, they are honored servants.” [Al-Anbiya: 26]
>
> “They do not precede Him in speech, and they act according to His command.” [Al-Anbiya: 27]
>
> “O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.” [At-Tahrim: 6]

The passages relating to the angels' question and repentance need to be read in light of Surah Al-Baqarah 30-33, Surah Al-Anbiya 26-27, and Surah At-Tahrim 6. We do not derive a ruling of disobedience solely from their Quranic question, nor do we accept every narrative account without examining its chain of transmission and meaning. Furthermore, the possibility of interpreting a passage within the text does not negate the need to verify its attribution.

The Lote Tree of the Utmost Boundary and the Garden of Refuge

> Allah Almighty says: {And indeed he saw him another time} [An-Najm: 13].
>
> {At the Lote Tree of the Utmost Boundary} [An-Najm: 14].
>
> “Near it is the Garden of Refuge.” [An-Najm: 15]

Verses 13-15 of An-Najm, presented in full above, connect the vision of the lote tree of the utmost boundary and the Garden of Refuge. The verses then mention what covers the lote tree, the clarity of vision, and the seeing of some of the greatest signs. These are Qur’anic descriptions that should precede the descriptions of leaves, fruits, and quantities found in later books.

Majma’ al-Bayan interprets the pronoun referring to the seen in verse 13 of An-Najm as referring to the vision of Gabriel. In the remainder of the passage, it presents various interpretations of the seen, the reason for naming the lote tree “the utmost boundary,” and the Garden of Refuge [M30]. It cannot be said that all the details of these interpretations are a single text, nor that every interpretation mentioned by At-Tabarsi is considered authentic by him.

Among the interpretations presented is that the ultimate point is connected to the end of knowledge or to what ascends and descends. The source presents various descriptions of what covers the lote tree [M30]. The origin of the name and the location in the scene are established in the Quran, but specifying everything that ends at it and

what covers it requires additional evidence. We do not automatically equate the lote tree of the ultimate point with Tuba simply because one interpretation of it is included in the list of interpretations.

The use of the name of a tree known in the language does not permit attributing all the characteristics of earthly trees to the aforementioned lote tree. The verses do not measure its height in our units or provide a material for which an equation should be established. Furthermore, the inability to measure it does not necessitate its denial or reduction to a psychological image without evidence.

Seeing the verses in Imam Reza's dialogue with Abu Qurrah

The narrations of the Ahl al-Bayt provide direct evidence in the interpretation of the scene of the star. In al-Kafi, in the chapter on the refutation of the vision, Safwan ibn Yahya narrates Abu Qurrah's dialogue with Imam al-Rida, through the chain of transmission of Ahmad ibn Idris and Muhammad ibn Abd al-Jabbar. The dialogue refutes the interpretation of "vision" as perceiving God with the eye, citing verses of transcendence and the conclusion of the scene of the star, which speaks of seeing the Lord's greatest signs [M78]. Al-Thaqalayn quotes al-Majlisi's ruling on the hadith's authenticity, referring to Mir'at al-'Uqul, vol. 1, p. 328. Al-Majlisi's authentication was directly countered by the text of Mir'at al-'Uqul electronic edition, vol. 1, p. 328 [M122], which is the ruling on this hadith in the chapter on the refutation of the vision.

This argument demonstrates how the context of the verse restricts the understanding of the pronoun and the vision: what the Prophet sees of God's signs does not become God's essence. This distinction safeguards the reality of witnessing, as described in the text, from being transformed into a concept of a physical body perceived by the eyes. This narration is distinct from Abu Qurrah's discussion on the carrying of the Throne, presented in the previous chapter, even though they share the same participants and chain of transmission; therefore, their wording should not be combined under a single hadith number.

In the arrangement of this chapter, this principle precedes any further description of the lote tree. We establish what the verses of An-Najm mention of the scene, and we separate the interpretations of the meaning of "the ultimate end" and "what covers the lote tree," then we examine each account in detail. As for transferring the description of beauty and awe to a claim of encompassing God, this argument does not support such a transfer.

His sight did not waver, nor did it transgress.

> God Almighty said: {His sight did not waver, nor did it transgress.} [An-Najm: 17]
>
> {He certainly saw some of the greatest signs of his Lord.} [An-Najm: 18]

Verse 17 affirms the discipline of vision, and verse 18 concludes with a vision of one of the Lord's greatest signs. The compendium of the statement explains the absence of deviation and transgression by relating to the lack of inclination or exceeding the bounds in that context [M30]. This indication preserves the authenticity of the scene and protects it from additions made by the narrator's desire for exaggeration.

As for the origin of the Isra and Mi'raj (Night Journey and Ascension), it is discussed with the miracles of the Prophet in Chapter 36, and this chapter does not encompass all its narrations. Here, we will focus on the passages that define the subject of the House (the Kaaba) and the lote tree (the lote tree), and the limits of their description. The concept of transcendence remains present; witnessing God's signs does not make His essence a physical entity within the scene.

The veil: Not a single meaning in every instance

> God Almighty says: {And it is not for any human being that God should speak to him except by revelation or from behind a veil or by sending a messenger to reveal, by His permission, what He wills. Indeed, He is Most High, All-Wise.} [Ash-Shura: 51]
>
> {So she took a veil [to screen herself] from them. Then We sent to her Our Spirit, and he appeared to her as a perfectly formed man.} [Maryam: 17]
>
> “Nay, indeed, they will be veiled from their Lord that Day.” [Al-Mutaffifin: 15]

Ash-Shura 51 mentions speaking from behind a veil as one of the ways God speaks to humankind. Maryam 17 uses the term “veil” in the context of Mary’s withdrawal from her people, and Al-Mutaffifin 15 uses “concealment” in a warning to the deniers. The different contexts preclude placing each usage in a single list of cosmic barriers with varying thickness, color, and distance.

The accounts of the veiling of light and darkness need to be identified in their texts and methods before compiling their numbers into a single conception. Below, I add an example to explain the veil in Al-Mutaffifin and an account mentioning the veiling of light from the Book of Tawhid [M76, M77], along with an explanation of the limits of verification. The book does not use these accounts as a pretext for conceiving of God as a physical body surrounded by veils. The principle of transcendence established in the previous chapter remains in place here.

The degrees of the two predicates of the beginning of the verse and their effect on the presentation

The review moved from transmitting the two rulings via the two weighty sources [M74, M75] to comparing them with the electronic text of Mir'at al-'Uqul. The first is "weak according to the well-known opinion," in Part 17, p. 7 [M120]; the second is "weak," in the same part, p. 9 [M121]. This corrected the reference to Part 7, which was based on the website's display. This is a comparison with the electronic text and its numbering, not a comparison with the printed edition or an independent study of the narrators in the two chains of transmission. The fact that al-Bahbudi did not include them on the page does not constitute a detailed ruling not transmitted by the source.

Consequently, in this book, the details contained in the two narrations are presented as attributed to them. Therefore, specifying the sixth heaven, mentioning the number of angels, or the duration of the circumambulation does not become part of the wording of Surat al-Tur, nor do these narrations disappear from the research record simply because of a problem with the chain of transmission. A faithful presentation preserves both the material and the limits of its use.

As for the difference between the two narrations regarding the angels' question and its relation to Adam, this requires studying the two texts alongside the verses of Surah Al-Baqarah, not constructing a third story from their details. The verses have already clarified the angels' question, Adam's teaching of the names, and the revelation of what they did not know; anything beyond that still requires its own evidence. From this, the reader learns that love for tradition necessitates attention to the attribution of words and their details.

The Circumambulation and the Question about the Number

In explaining the second narration, Al-Majlisi presents the response to the question about the reason, and mentions the continuation of the circumambulation in groups. He then discusses the deduction of the number of angels by multiplying the years by the daily number mentioned in the other narration, and points out an assumption required by this deduction [M121]. Therefore, it is incorrect to transform the proposed calculation into a number narrated on the authority of the Imam; it is an explanatory work combining the data of two narrations.

The calculation here has conditions that precede the multiplication: Does the duration indicate the passage of all the same individuals? Does it refer to each angel completing a specific circumambulation, or is a group circumambulation sufficient for what the narration describes? Unless these relationships are established by evidence, the accuracy of the calculation is insufficient to prove the historical validity of the result. Therefore, we have preserved the number seventy thousand and the duration of the years in their respective narrative sources, without combining them into a final census of the inhabitants of Heaven.

This relates to the difference between the act of circumambulation itself and the interpretation of its origin. One may understand the ruling on an act of worship based on its established evidence, while some narrations explaining its beginning may still require verification. Our hesitation regarding this particular narration does not necessitate the abandonment of the act of worship, nor does the established nature of the act permit us to correct every detail narrated about its history. In this chapter, we present the narrations concerning the nature of the celestial realm to the extent that we have verified their sources and implications.

The Veil in an Interpretation Attributed to Imam al-Rida

Al-Saduq, in his commentary on Surah al-Mutaffifin, narrates 15 hadiths from Imam al-Rida through the chains of transmission of Muhammad ibn Ibrahim al-Mu'adhi, Ahmad ibn Muhammad ibn Sa'id, and Ali ibn al-Hasan ibn Fadhal, on the authority of his father. These hadiths explain the veiling of those mentioned from their Lord as being deprived of His reward, while denying that God resides in a place where He is hidden from His servants [M76]. This book does not fully verify the chain of transmission of these hadiths, thus establishing them as authentic narratives with a specific source.

The value of this evidence lies in its prohibition of equating all uses of the word "veil." The barrier Mary erected in her story, the communication from behind a veil in the Shura, and the state of those veiled in Surah al-Mutaffifin are contexts that require

separate readings. The shared use of the word does not provide sufficient justification for depicting a single physical barrier behind which we place everything hidden from human perception.

The Veiling of Light in the Narration of Zaynab al-Attara

The narration of Zaynab al-Attara was compared in the electronic text of Kitab al-Tawhid, pp. 275-277 [M123-M125], after its inclusion in the section on Thaqalayn [M77]. It is narrated by al-Saduq on the authority of his father, on the authority of Sa'd ibn 'Abd Allah, on the authority of Ibrahim ibn Hashim and others, on the authority of Khalaf ibn Hammad, on the authority of al-Husayn ibn Zayd al-Hashimi, on the authority of Imam al-Sadiq. A footnote on p. 275 notes the reading of "al-Hasan" in some versions; we acknowledge the difference but do not consider it, in itself, a judgment on the identity or reliability of the narrator. The continuation on p. 277 mentions seventy thousand veils of light, in a series of metaphors for vastness, before mentioning the Throne and the Footstool.

The phrase "Then the narration ended" appeared in the text on p. 276, and the narrative continued on the same page and the following one. In the fourth footnote, the researcher, Mr. Hashim al-Husseini al-Tehrani, presents the possibility that the narration attributed to the Prophet to Zaynab ended and was completed by Imam al-Sadiq, or that the narration concerning matters below the heavens ended and transitioned to narration concerning the heavens [M124]. The phrase from the presented text, and the determination of the limits of each speaker's words within it, are subject to interpretation; they are not sufficient on their own to conclude that the chain of transmission is broken. We acknowledge the researcher's two possibilities, attributing them to him, without incorporating them into the main text or asserting either one definitively.

The analogies of vastness in the narration approximate the ratio to the image of a ring in a desert, but they do not specify diameters or distances in measurable units. As for the number of veils, it is a separate detail mentioned in the text of Tawhid and restricted to its source, as follows [M125]. Therefore, we do not conflate the analogical image with the number to derive an astronomical scale from them, and comparing the different versions and chains of transmission remains necessary before constructing a comprehensive understanding.

The Hadith of the Perfumer in al-Kafi: The Chain of Transmission, the Ruling, and the Difference in Order

The location of the hadith in Rawdat al-Kafi, hadith 143, was added to the comparison. Its chain of transmission is: Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Abd al-Rahman ibn Abi Najran, from Safwan, from Khalaf ibn Hammad, from al-Husayn ibn Zayd al-Hashimi, from Imam al-Sadiq [M164]. This chain intersects with the previously mentioned chain of transmission of al-Tawhid at Khalaf ibn Hammad, then al-Husayn ibn Zayd; therefore, it is incorrect to consider the two sources as two separate chains in all their narrators.

Al-Majlisi's ruling in Mir'at al-'Uqul, vol. 26, p. 5: "Unknown, but it can be considered among the reliable narrators" [M165]. The statement was compared with the text of

the electronic book; however, the page of al-Thaqalayn presents the ruling with inconsistent wording and refers to part 2, therefore we did not rely on it to transmit the ruling or its part number [M164]. The transmission preserves the two parts of al-Majlisi's statement: the description of ignorance and the possibility of counting in al-Hasan, without transforming the possibility into a definitive correction or generalizing the ruling of al-Kafi's chain of transmission to al-Saduq's chain.

In the arrangement of ranks, the presented text of al-Kafi mentions the air before the veiling of light, then follows it with a note that the veiling precedes the air in al-Hasan's narration [M164]. However, al-Tawhid places the veiling before the air and mentions their number as seventy thousand [M125]. Therefore, it is necessary to restrict the number and order to their source; we do not add the number to the presented version of al-Kafi, nor do we remove the note of the narration's difference from the comparison. The name al-Hasan alone is insufficient for the note to definitively resolve the difference between al-Hasan and al-Husayn, which is established in the margin of al-Tawhid.

The phrase "the cessation of the report at the ground" also appears in al-Kafi, then the discussion continues about the sky. Al-Majlisi explains the cessation by stating that reporting what lies beyond that was not commanded [M167]. This is another aspect of explaining the phrase, in addition to the two possibilities presented by the editor of al-Tawhid previously. We establish the statement of each commentator, and we do not consider the sum of their commentaries as a supplement on the words of the Imam or the Prophet.

The result is that studying the veils requires addressing three interconnected matters: the chain of transmission whose ruling we are relating, the wording whose order we are conveying, and the commentary through which we understand the point of transition. A thorough investigation of the versions and chains of transmission is still necessary, but this comparison prevents the concise transmission from becoming a unified narrative that obscures points of disagreement.

Opening of the Perfumer's Narration: Honesty Before Describing the Worlds

The narration begins with the scene of Zaynab selling perfume to the Prophet's wives and daughters, followed by a recommendation to be honest in sales and to avoid deception, before her question about the greatness of God [M124]. We mention this opening as the content of the studied narration; it is not a new judgment on its authenticity. This opening highlights that the narration does not begin with a list of standards and celestial bodies, but rather with a human stance that connects the profound question with the honesty of an everyday action.

I reflect that this connection answers a practical question for the reader: What does his knowledge of the world add to his honesty with people? He may memorize the names of worlds but neglect the balance of integrity in his speech and dealings. Extracting this lesson does not require converting the analogies of the ring and the desert into numbers or distances. The moral meaning remains comprehensible, while the details of the account and its source remain open to examination.

The continuation on page 277 progresses to mention the blind sea, the mountains of hail, the veils of light and air, the throne, and the divine throne [M125]. Maintaining this order when describing the narrative does not equate to adopting it as a material model of the universe. Similarly, comparing the relationship of one thing to another to a ring in a desert does not give us the length of the desert or the diameter of the ring externally. Therefore, we do not use it to create a numerical scale alongside which we can measure the size of galaxies or the boundaries of the observable universe.

The difference between the two accounts mentioned in Chapter Ten remains: the arrangement of the earths in the account of al-Husayn ibn Khalid does not correspond to the wording of this account. I am free to compare and record the differences; however, if I rewrite them into a continuous narrative that conceals the discrepancies, I obscure the material needed for the investigation. Therefore, the names of the speakers, the boundaries of the texts, and the editor's comments remain visible to the reader.

Conclusion of Part Two

This chapter began with the seven heavens, then moved on to the earths and what lies between the heavens and the earth, their construction and adornment, and finally concluded with the Throne, the House (the Kaaba), and the lote tree (Sidrat al-Sidrah). This journey reveals that the breadth of the subject does not equate to the equality of its evidence: some of it is based on Quranic verses, some on interpretations, and some on accounts with a chain of transmission and rulings that require clarification.

We have not yet reached a definitive description of everything beyond observation, but we have made progress in defining what we say and the basis upon which we say it. From here, the third chapter moves to the sun, moon, stars, and time, where the scope of observation and calculation expands, while the need remains to distinguish between scientific description and Quranic meaning.

Among the verses cited in this chapter are:

> God Almighty says: {Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.} [Al-An'am: 103]
>
> Glory be to Him Who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed, to show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing. [Al-Isra: 1]
>
> He knows what is before them and what is behind them, while they do not encompass Him in knowledge. [Ta-Ha: 110]
>
> The Originator of the heavens and the earth. He has made for you mates from among yourselves and mates from among the cattle. He multiplies you thereby. There is nothing like unto Him, and He is the All-Hearing, the All-Seeing. [Ash-Shura: 11]
>
> “The heart did not lie about what it saw.” [An-Najm: 11]
>
> “Then will you dispute with him concerning what he saw?” [An-Najm: 12]
>
> “When there covered the lote tree that which covered it.” [An-Najm: 16]

Chapter References: Al-Baqarah 30-33; Al-An'am 103; Al-Isra 1; Maryam 17; Ta-Ha 110; Al-Anbiya 26-27; Ash-Shura 11, 51; At-Tur 1-8; An-Najm 11-18; At-Tahrim 6; Al-Mutaffifin 15 Al-Kafi, Beginning of the House and Circumambulation [M28, M10, M74, M75], and Refutation of the Vision [M78]; Majma' al-Bayan [M29, M30]; Tawhid [M76, M77]. Direct correspondences to al-Majlisi's rulings [M120-M122]; and the text of Tawhid and the commentary of its editor [M123-M125]. And the hadith of the perfumer in Rawdat al-Kafi and al-Majlisi's ruling and the explanation of the interruption: [M164, M165, M167].

Part Three - Lights, Paths, and Time Calculation

This chapter traces the sun, moon, and stars, then the constellations, meteors, the alternation of night and day, the differences in sunrise and sunset, and the seasons, culminating in the timings, eclipses, and lunar eclipses. Each discussion begins with the Quranic text and elaborates on the interpretive statements and transmitted reports regarding the scientific explanation of the phenomena, ultimately leading to an understanding of the system through gratitude and responsibility.

Chapter 16 - The Sun - Light, Heat, and Calculation

1. The Sun in the Language of the Verse and the Blessing

> God Almighty says: “It is He who made the sun a shining light and the moon a reflected light and determined for it phases - that you may know the number of years and the account [of time]. God did not create this except in truth. He details the signs for a people who know.” [Yunus: 5]

The sun entered the story of humankind before humankind entered the science of astronomy; He sees it illuminating his path, and realizes the possibility of work during the day. Then he inquires about this celestial body whose appearance is recurring and which is not made by humans. The verse from Surah Yunus, cited above, combines the light of the sun and the light of the moon, and the calculation of the lunar mansions for determining the years and reckoning time [Yunus: 5]. Illumination, calculation, and reckoning are not disparate themes in the verse; they are aspects of the order of the world in which humankind lives and by which it knows its times.

> God Almighty says: {And He made the moon a light therein and made the sun a lamp} [Nuh: 16].
>
> {And We made a shining lamp} [An-Naba: 13].

The description of the intensity of light and heat appears in the verses from Surah Nuh and Surah An-Naba, cited above, in a manner understandable to the listener [Nuh: 16; An-Naba: 13]. This statement does not require the term "lamp" to be a technical name for the interactions within the star. The Quranic meaning is first read in its own language and context, and then science explains the mechanism of the phenomenon that people observe. Distinguishing between the two functions helps in understanding the meaning without basing its validity on a modern term whose definition may change.

2. What makes the sun luminous?

The sun is a star composed primarily of hydrogen and helium, and its matter is mostly extremely hot plasma. Its energy originates from nuclear fusion in its core, in which hydrogen nuclei are converted into helium, releasing energy. This is unlike the burning of wood, which depends on a chemical reaction with oxygen. Gravity and internal pressure maintain a near-equilibrium throughout a long period of the star's life. The visible surface, or photosphere, is not a solid shell on which one can stand. Above it are layers of the heliosphere that extend to the corona [S2].

The sun rotates on its axis and moves with its solar system around the center of the Milky Way galaxy. It exhibits magnetic activity associated with sunspots, flares, and emission of matter, and this activity may affect the space environment surrounding Earth [S2]. Understanding these causes opens the door to observation and prediction, but does not make every change in the sun an indication of the fate of an individual or nation. Proving a specific physical effect requires measurement, and proving a divine message about a human event requires further evidence, which the mere coincidence of the two events does not provide.

3. “It runs its course to a fixed point”: The text and its interpretations

> God Almighty says: “And the sun runs its course to a fixed point. That is the determination of the Exalted in Might, the All-Knowing.” [Ya-Sin: 38] In his Majma' al-Bayan, al-Tabarsi presents several interpretations of the term "al-mustaqarr" (the fixed point), including its cessation at the end of the world, its predetermined lifespan, and its ultimate destination in its changing positions between summer and winter [M32]. These are interpretive approaches whose context and relationship should be preserved, not lumped together into a single astronomical definition that suggests all commentators held the same interpretation.

Here, we can address two questions: Does the sun have a real movement? Observation answers yes. And what is the specific meaning of "the fixed place" in the verse? This requires examining the language, context, and interpretation. It is not enough to find a newly discovered movement and then assert that it is the only meaning of the word. Likewise, it is incorrect to deny the sun's movement because the apparent daytime movement is linked to the Earth's rotation; there may be confusion between the movement of a celestial body in space and the change in its position in the observer's sky.

4. From Light to Calculation

Verse 5 of Surah Yunus connects the estimation of the lunar mansions with the knowledge of the number of years and calculation, thus revealing a cognitive aspect of divine grace: the world is observable, comparable, and countable. Humans begin by observing the recurrence of sunrise and sunset, then distinguish the daily cycle from the annual cycle, and establish units and names for the times. The regularity of the phenomenon makes calculation possible, but it does not make all methods of calculation identical; The choice of the beginning of the year and the division of its months is a matter where observation, convention, and social need intertwine.

It is more accurate not to call every period a "solar day" and then treat them as equal in every use. Day is the opposite of night, while a day in the calendar encompasses both. The Quranic term may be used in broader contexts, as mentioned earlier regarding the days of creation. Reading the verse requires us to inquire about its intended meaning in its specific context, rather than applying a single meaning to all instances. Chapter 23 will return to the relationship between cyclical phenomena and units of time.

5. Gratitude for Blessings Without Deifying Them

> God Almighty said: {And We sent down from the rain-bearing clouds abundant water} [An-Naba: 14].
>
> “That We may bring forth thereby grain and vegetation” [An-Naba: 15].
>
> “And gardens of dense foliage” [An-Naba: 16].

Surah An-Naba connects the radiant sun with water, vegetation, and the sustenance of living beings in a continuous scene [An-Naba: 13-16]. The believer reads this connection as an invitation to gratitude, and the researcher studies its links using the tools of science. Gratitude is not reduced to fleeting admiration of the sight; rather, it requires that a person benefit from what has been made subservient to him with

knowledge, that he consider what the lives of others depend on, and that he remember that his ability to calculate is not the same as his ability to create the sun or guarantee its continuity.

> God Almighty says: “And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to God, who created them, if it is Him you worship.” [Fussilat: 37]

The verse from Fussilat cited above settles the direction of worship: it forbids prostration to the sun and the moon and directs it to their Creator [Fussilat: 37]. However much our understanding of celestial bodies grows, the distinction between the created and the Creator remains fundamental. The sun, in its splendour and order, is a sign that invites reflection on the wisdom behind it, not a power that grants a person happiness or misery merely because they were born at a particular time.

6. From the Interior to the Light That Reaches Us

Scientific description distinguishes between the place where energy is produced and the path along which it is transferred. Fusion takes place in the Sun's core. Energy then passes through a radiative zone, followed by a zone dominated by convection through the movement of plasma, before most visible light emerges from the photosphere. Above it lie the layers of the solar atmosphere. The core temperature is estimated at about fifteen million degrees Celsius, compared with about five thousand five hundred degrees at the photosphere [S2]. It is therefore incorrect to assign one temperature to the whole Sun or to treat its image as if it directly reveals everything occurring inside it.

This structure allows a more precise understanding of the word "surface" when speaking of the Sun: it names a layer associated with what we see, not solid ground. Sunspots are darker than their surroundings because they are relatively cooler, not because they are holes devoid of matter and light [S2]. The more precisely the meaning is defined, the more readily we can move from general wonder to a question that can be investigated: which layer do we mean, and with which instrument have we studied it?

7. The Sun in the Story of the Queen of Sheba

> God Almighty said: “He stayed not long, and said, ‘I have encompassed what you have not encompassed, and I have come to you from Sheba with certain news.’” [An-Naml: 22]
>
> “Indeed, I found a woman ruling over them, and she has been given abundance of everything, and she has a magnificent throne.” [An-Naml: 23]
>
> “I found her and her people prostrating to the sun instead of God, and Satan had made their deeds seem fair to them and averted them from the right path, so they are not guided.” [An-Naml: 24]
>
> “Why do they not prostrate to God, Who brings forth what is hidden in the heavens and the earth and knows what you conceal and what you reveal?” [An-Naml: 25]
>
> “Allah - there is no deity except Him, Lord of the Magnificent Throne.” [An-Naml: 26]

“He said, ‘We will see whether you have told the truth or are among the liars.’” [An-Naml: 27]

“Go with this letter of mine and deliver it to them. Then turn away from them and see what they will say in response.” [An-Naml: 28]

“She said, ‘O assembly, indeed, a noble letter has been delivered to me.’” [An-Naml: 29]

“It is from Solomon, and it is in the name of Allah, the Most Gracious, the Most Merciful.” [An-Naml: 30]

“Do not exalt yourselves above me, but come to me in submission.” [An-Naml: 31]

She said, “O assembly, advise me in my affair. I would not decide a matter until you witness it.” [An-Naml: 32]

They said, “We are men of strength and great might, but the decision is yours, so consider what you will command.” [An-Naml: 33]

She said, “Indeed, when kings enter a town, they ruin it and make its noblest people abased. And thus they do.” [An-Naml: 34]

“And I am going to send them a gift and see what [answer] the messengers will bring back.” [An-Naml: 35]

“So when they came to Solomon, he said, ‘Do you provide me with wealth? But what God has given me is better than what He has given you. Rather, it is you who rejoice in your gift.’” [An-Naml: 36]

“Return to them, for we will surely come to them with forces they will be powerless to resist, and we will expel them from there in humiliation, while they are humbled.” [An-Naml: 37]

“He said, ‘O assembly, which of you will bring me her throne before they come to me in submission?’” [An-Naml: 38]

“An Ifrit from among the jinn said, ‘I will bring it to you before you rise from your place. Indeed, I am strong and trustworthy for it.’” [An-Naml: 39]

“He who had knowledge of the Scripture said, ‘I will bring it to you before your glance returns to you.’ And when he saw it placed before him, he said, ‘This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Self-Sufficient and Generous.’” [An-Naml: 40]

“He said, ‘Disguise her throne for her; we will see whether she is guided [to the right path] or is among those who are not guided.’” [An-Naml: 41]

“So when she arrived, it was said, ‘Is your throne like this?’ She said, ‘It is as if it were the same. We were given knowledge before her, and we were Muslims [in submission to God].’” [An-Naml: 42]

And she was prevented from [the truth] by what she used to worship besides Allah. Indeed, she was from a disbelieving people. [An-Naml: 43]

> “It was said to her, ‘Enter the palace.’ But when she saw it, she thought it was a pool of water and uncovered her legs. He said, ‘Indeed, it is a palace paved with glass.’ She said, ‘My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds.’” [An-Naml: 44]

In Surah An-Naml, the hoopoe describes a woman who ruled over a people, then mentions her and her people prostrating to the sun instead of Allah (An-Naml 22-26). The sun is highlighted here within a social and religious narrative, not within a lesson in the structure of stars. Solomon orders verification of the hoopoe's report. The correspondence, consultations, and meetings continue until the woman submits to God, the Lord of the Worlds, along with Solomon (An-Naml 27-44). The Quran describes her and her role in the story, but the name Bilqis is not mentioned in these verses.

From my reading of the scene, the blessing of light can be a source of recognition and gratitude, and it can also be the object of worship that is incompatible with its status as a created thing. The verification at the beginning of the report preserves another value: the strangeness of what the reporter says does not exempt us from examining it. The queen's biography and the details of her kingdom are studied in the section on personalities and stories, and this chapter focuses on the sun's presence in the event.

8. The Report of the Sun's Prostration and the Limits of its Interpretation

The report of Abu Dharr concerning the sun's journey and prostration was compared with the electronic text of Tawhid, pp. 280-281 [M126, M127]. Its number in the book is 7, and it appears sixth in the front of al-Thaqalayn [M77]. Its chain of transmission begins with Muhammad ibn Musa ibn al-Mutawakkil, on the authority of Muhammad ibn Abi Abd Allah al-Kufi, then Musa ibn Imran al-Nakha'i, on the authority of his uncle al-Husayn ibn Yazid, on the authority of Isma'il ibn Muslim, on the authority of Abu Nu'aym al-Balkhi, on the authority of Muqatil ibn Hayyan, on the authority of Abd al-Rahman ibn Abi Dharr, on the authority of Abu Dharr. The documentation of this section does not include the verification of the chain of transmission. Below, I begin comparing the names of Musa ibn Imran and his uncle in the biographical dictionary of hadith narrators [M168, M169], while the study of the entire chain remains incomplete.

The report presents a narrative description with its own specific terminology. It should not be replaced by an explanation of the Earth's rotation or the movement of the galactic sun, nor should its details of the unseen be attributed to observation. Furthermore, the mere correspondence of the word "flow" is insufficient to establish a correspondence between the two descriptions. We have noted the difference in numbering between the main text and the front of the book to facilitate returning to the original text upon completion of the comparison.

9. Appointing Moses, son of Imran, and his uncle on the road to Al-Khabar

The examination of this chain of transmission began by comparing the name of Musa ibn Imran al-Nakha'i with his biography in the biographical dictionary of hadith narrators. In volume 20, page 66, al-Khu'i combines the titles of Musa ibn Imran and Musa ibn Imran al-Nakha'i, mentioning his narration from al-Husayn ibn Yazid and the narration of Muhammad ibn Abi 'Abd Allah al-Kufi from him [M168]. This passage helps identify the narrator in the chain of transmission related to monotheism, preventing confusion simply due to a similarity in name with Musa ibn 'Umar or Musa ibn 'Umayr.

In the continuation of the biography, page 67, al-Khu'i compares chains of transmission from al-Faqih, al-Tahdhib, and al-Istibsar, favoring in these instances the version of Musa ibn Imran al-Nakha'i from his uncle al-Husayn ibn Yazid al-Nawfali, and discussing additions and variations in names [M169]. We attribute this preference to him and its proper place. The hadith we are studying in the section on monotheism does indeed establish the name of al-Husayn ibn Yazid, and we do not claim to have corrected a name that was not written down.

The comparison is useful in separating the question of identity from the question of reliability. Knowing that two abbreviated names refer to the same narrator in the dictionary does not mean that all the hadiths in which they appear are authentic. Similarly, correcting the order of names in a chain of transmission in another book does not pass judgment on Isma'il ibn Muslim, Abu Nu'aym al-Balkhi, Muqatil ibn Hayyan, and Abd al-Rahman ibn Abi Dharr in this chain. Each link has its own investigation, and a partial result cannot be transferred to the entire chain.

Therefore, this follow-up has made progress in identifying names, but a comprehensive judgment on the hadith of Abu Dharr remains pending. This statement does not imply a definitive conclusion about its weakness or fabrication; rather, it describes the extent of the investigation completed. As for what is mentioned in its text regarding the prostration of the sun and moon and their being clothed in light, it remains presented as the content of this particular hadith until the study of the chain of transmission and its implications is completed.

10. The Sun and the Moon in the Complete Narration of Abu Dharr

The continuation of the narration on page 281 mentions the sun's radiant light emanating from the light of the Throne, its intensity corresponding to the length of the day and the seasons. It then describes the moon's prostration and its radiant light from the Throne [M127]. The narration concludes with Abu Dharr stating that he prayed Maghrib with the Messenger of God, and then the eighth hadith begins with a different chain of transmission. This is the limit of the text we are examining; the following narrations about angels and seas should not be included simply because they appear on the same page.

The investigation into the narration's significance comes after distinguishing its text from the verses it cites. The narration may contain the words "flow" or "light," and science may explain the movement of a celestial body or the properties of light; however, the shared wording of these two statements does not make all the remaining sentences synonymous. Therefore, the study of the observed sun remains in its proper place within the chapter, and this narration, along with its chain of transmission and

related questions, remains an independent field for investigation. As for the section on the transformation at the end of time, it is read in conjunction with the discussions on the Day of Resurrection and is not used to determine its date.

11. Shadow: A close indication of the change in the position of light

> God Almighty says: “Have you not considered how your Lord extends the shadow? And if He willed, He could have made it stationary. Then We made the sun its guide.” [Al-Furqan: 45]
>
> God Almighty says: “Then We gradually withdrew it to Ourselves.” [Al-Furqan: 46]
>
> God Almighty says: “Do they not see what God has created of things whose shadows incline to the right and to the left, prostrating to God while they are humbled?” [An-Nahl: 48]

The focus in these two verses from Surah Al-Furqan shifts from the distant sun to the shadow that a person observes nearby. The text mentions the length of the shadow, its potential to remain still if God wills, the sun's indication of it, and then its contraction. The verse from Surah An-Nahl adds the image of the shadows inclining towards prostration and submission. This is an interpretation of the connection between Quranic words; it maintains the connection between the observed movement and God's power, without specifying a detailed theory of light or limiting prostration to a single geometric movement.

The reader can mark the end of the shadow of a stationary object resting on level ground, then return to the mark after a while, observing the change in length and direction when the sun and atmosphere permit. For comparison to be useful, the object and its position should be fixed, and the time and date of observation should be recorded. If the object moves, the change in the shadow due to the light's position will be confused with the change caused by the observing instrument. This is a suggested observation activity, not a report of what I actually measured.

The daily change in the sun's appearance due to the Earth's rotation has already been explained [S17]. The language of observation remains valid when we say that the sun has risen in the sky or that the shadow has shortened; it describes what the observer sees from their position. Explaining the reason for the change in appearance is a separate question. Using the language of observation does not necessitate that the verse is a statement of the Earth's stillness, nor can we infer from the description of the shadow's length a numerical speed that the text does not mention.

Shadows are useful in cultivating precise attention: not every dark mark is the shadow of the same object, and a single image is not sufficient to determine the course of change. When we combine successive images, time becomes part of the scene's description. In this way, the sun's phases connect with the seasons of time; light is a visible blessing, change a learned sign, and prostration a meaning that transcends counting shadow lengths to encompass humanity's submission to its Creator.

When we combine images in sequence, time becomes an integral part of the scene's description.

Chapter Summary: The description of the sun combines light, heat, calculation, and a reference to the Creator. Astronomy explains its structure and movements, while interpretive research preserves the multifaceted nature of the "settled place." The connection between the two fields is fruitful when it clarifies the picture, without claiming that the verse is a detailed lesson in stellar physics.

Chapter References: Yunus 5; Ya-Sin 38; Nuh 16; An-Naba' 13-16; Fussilat 37; An-Naml 22-44; Majma' al-Bayan [M32]; At-Tawhid [M77]; NASA [S2]. The report of Abu Dharr is compared with the concept of Tawhid, pp. 280-281 [M126, M127]. Al-Furqan 45-46 and An-Nahl 48 with their complete texts; and the rotation of the earth [S17]. For comparison of the names of the path: Mu'jam Rijal al-Hadith [M168, M169].

Chapter 17 - The Moon - Light, Crescents, and Phases

1. Light Whose Appearance Changes Without Losing Its System

> The moon is not a miniature version of the sun; the variation in its appearance throughout the month raises a separate question about the meaning of light, phases, and calculation. God Almighty says: {And the moon - We have determined for it phases until it returns [appearing] like an old date stalk} [Ya-Sin: 39]. The scene combines successive phases and a precise visual conclusion: a slender, curved crescent resembling an old date stalk. The Majma' al-Bayan explains the comparison by the curvature of the date stalk, its thinness, and its changing color [M32].

The verse draws attention to the gradual progression; the decrease in phases does not appear as an unplanned disturbance, but rather as a stage in a cycle known to people. Thus, the moon serves as a common sign, its initial observation requiring no laboratory. The shepherd, the traveler, and the farmer all witness its changes, and astronomical calculations add a precision that naked-eye observation alone cannot provide. These are integrated layers of knowledge, as long as each layer understands the limits of what it measures.

2. Why does it appear as a crescent and then a full moon?

The moonlight we see is sunlight reflected from its surface. Approximately half of its sphere is illuminated by the sun under normal conditions, but the percentage of the illuminated portion visible to us changes with the varying positions of the sun, Earth, and moon. Therefore, its phases alternate from new moon to waxing crescent, then first quarter, gibbous, and full moon, before waning again. These phases are not the Earth's shadow on the moon; the moon entering the Earth's shadow is a lunar eclipse, a different event. Furthermore, the far side of the moon is not always dark; the sun reaches it during its cycle [S3].

The average lunar cycle is about 29.5 days, while the Moon takes about 27.3 days to return to a similar position relative to distant stars. These numbers differ because the Earth revolves around the Sun while the Moon revolves around it; the Moon needs additional time to return to the same position relative to both the Sun and the Earth [S3]. Therefore, the term "lunar cycle" alone is insufficient for calculation; the reference point for this return must be specified.

3. The new moons are a means of determining time for people.

> God Almighty says: “They ask you about the new moons. Say, ‘They are measurements of time for people and for Hajj.’ It is not righteousness to enter houses from the back, but righteousness is [in] one who fears God. So enter houses through their [proper] doors. And fear God that you may succeed.” [Al-Baqarah: 189]

The verse concerning the new moons addresses the practical application of a phenomenon in life: the organization of appointments, acts of worship, and transactions [Al-Baqarah: 189]. This does not preclude studying the reasons behind the

phases, nor does it necessitate that every detail of the astronomical calendar is mentioned in the verse. Rather, it connects the phenomenon to people's need for a common time that can be referenced and agreed upon.

It is necessary to distinguish between the astronomical conjunction, which is linked to the new moon phase, and the sighting of the crescent moon afterward. The conjunction is a moment calculated from the moon's position, while the appearance of the thin arc in the evening sky is a matter of observation. Simply stating that the moon is above the horizon is insufficient to prove that the eye can distinguish it. Scientific models examine atmospheric clarity and the observer's location conditions in addition to the astronomical configuration. A study in NASA's technical archive presents a model that makes atmospheric clarity a clear factor in determining visibility [S20].

As for the beginning of the month in Islamic law, it has its own evidence, conditions for its establishment, and jurisprudential discussions. This chapter does not aim to determine which of these statements is correct; its purpose is to standardize the terminology used in the discussion. If an astronomer says, "The conjunction occurred," this should not be automatically interpreted as "The month was confirmed." Similarly, if it is said, "The sighting was not confirmed," this does not imply that the moon was not present at all. The clarity of the question prevents much of the disagreement arising from differing terminology.

4. The Lunar Mansions: Between Observation and Division

The term "lunar mansions" is read in the context of estimating the lunar path and the changing phases of the moon. The commentator then explores their details. The Majma' al-Bayan, in Surah Yasin 39, presents a traditional division into twenty-eight lunar mansions [M32]. This number describes a well-known system of division used in observing the sky. It is incorrect to directly equate it with the average lunar month, as if each mansion were a full calendar day and the month were to be twenty-eight days long. Dividing the path is one thing, and the time it takes to return to the same phase is another.

This observation is useful when reading old books; the term “mansion” may refer to a location or a section of the path, or the author may be using an inherited name associated with specific stars. Understanding the text is impossible without knowing its author's usage. This precaution preserves the value of the astronomical heritage on the one hand, and prevents burdening it with definitions the author was unaware of on the other. The difference between mansions and zodiac signs, and the modern division of constellations, will be explained in Chapter 19.

5. The Light of the Moon and the Limits of Conformity

> God Almighty says: “It is He who made the sun a shining light and the moon a reflected light and determined for it phases - that you may know the number of years and the account [of time]. God did not create this except in truth. He details the signs for a people who know.” [Yunus: 5]
>
> Blessed is He who placed constellations in the sky and placed therein a lamp and an illuminating moon. [Al-Furqan: 61]

The Quran distinguishes between the light of the sun and the light of the moon in several places, as in Yunus 5, and describes the moon as illuminating in Al-Furqan 61. Knowledge of reflected light helps in visualizing the scene, but it does not make the word "light" in every linguistic usage synonymous exclusively with reflected light. A comprehensive scientific definition of a Quranic word cannot be built upon a single comparison, nor is the truth of revelation measured by its conformity to a modern physical lexicon.

In the same narration presented in the chapter on the sun, the narrator links the moon to the sun in prostration, and distinguishes between the ratio of the sun's radiance to the light of the Throne and the ratio of the moon's radiance to the light of the Footstool [M127]. This is a comparison within the text of Tawhid (monotheism), not a second narration with an independent chain of transmission; therefore, we should not multiply the number of supporting evidence by distributing the paragraphs of a single narration across two chapters.

It is incorrect to reduce this passage to simply stating that the narration explains the reflection of sunlight on the moon; It uses different terminology and does not mention the mechanism of reflection here. The physical explanation of the phases remains in its previous place, and this text retains its wording, source, and the limits of its verification. The examination of the names of some of the men in his chain of transmission began in Chapter Sixteen [M168, M169], without reaching a judgment on the entire chain of transmission.

From the moon, the observer learns that change does not contradict order, and that the dimness of light at the end of the month is not the annihilation of the celestial body. He also learns that the appearance of an object is related to the observer's position; the difference in what appears to us does not necessarily mean a change in its essence. This is an education in verification in all knowledge: first, describing the observation, then interpreting it, then reviewing the interpretation in light of the evidence.

6. The Crescent in the Forty-Third Supplication

In the Sahifa al-Sajjadiyya, there is a supplication upon looking at the crescent moon. It begins by describing it as an obedient creation, then addresses God, the Creator of the supplicant and the Creator of the moon, and concludes with a request for success in obedience, repentance, and gratitude [M80]. Here, the renewal of the month becomes an occasion for self-reflection. The supplicant does not ask the sinner to determine his own fate, but rather asks God for good in the time that the new moon inaugurates.

The text of the supplication was taken from the newspaper copy in the Al-Kafeel Network Library [M80]. A reading of its printed version and the story of the comparison of the two newspapers are added below in its introduction [M132], while the verification of the narrators and the collection of copies remain. As for the expressions of good fortune and goodness, they are read within the supplication directed to God, and should not be interpreted as a claim that the new moon creates events independently. The text of the supplication is separated from the digressions of its commentator in Al-Hadiqa Al-Hilaliyya [M133].

7. The Moon's Connection to Earth's Waters

The moon's relationship with Earth is not limited to light and calculation; tides are affected by the moon's gravitational pull across Earth, and the sun also contributes to this influence. During the new moon and full moon, the tidal range usually increases, and during the first quarter moon, it decreases relatively. However, the magnitude and timing of the tides on a particular coast are influenced by the shape of the coastline, the depth of the water, and local conditions. Therefore, the phase of the moon alone is insufficient to produce a navigational chart for that coast [S35].

This connection is an example of a natural phenomenon that can be studied by measuring water levels and comparing locations and times. It differs from attributing human creation, sustenance, or morals to the phase of the moon. This distinction prompts us to ask a specific question whenever the word "effects" is mentioned: What amount has changed? How was it measured? And do observations support the relationship we claim? The existence of a known effect in one area does not prove every imagined effect in another.

8. An Observational Record Distinguishing Between Scenery and Interpretation

The reader can make their observations of the moon into an educational record: they write the date, time, and location, draw the illuminated portion as seen, and note whether it is obscured by clouds. Then, they compare the observations after several days. This is my proposal for organizing learning; it is not a legal criterion for determining the crescent moon, nor is it a substitute for specialized calculations.

The most important benefit of this record is that it prevents the memory from combining disparate observations into a single image. We might describe the moon as having appeared in a different position, while the time of our observation also changed. By establishing the conditions for observation, we can ask a more precise question and distinguish between changes in the sky and changes in the observer's position or time.

9. The newspaper's route and the report of comparing the two versions

The introduction to the manuscript presents a chain of transmission that ultimately leads back to Ali ibn al-Nu'man al-A'lam, on the authority of 'Umayr ibn Mutawakkil al-Thaqafi al-Balkhi, on the authority of his father, Mutawakkil ibn Harun. Mutawakkil recounts meeting Yahya ibn Zayd and receiving a manuscript from him, which he then presented to Imam al-Sadiq, and the subsequent delivery of another manuscript by his son, Isma'il. The account states that one manuscript was in Zayd's handwriting and the other in Imam al-Baqir's, and that Mutawakkil compared them and found no discrepancy between them [M132].

What is verified here is reading this account in the electronic introduction, not viewing the two historical manuscripts. The story of two copies is presented within the chain of transmission; therefore, it is incorrect to transform it, based solely on this, into two independent chains of transmission verified outside the original account. Furthermore, the narrator's statement that the two manuscripts are identical does not negate the need to compare them with the copies of the text of the forty-third supplication that have reached us.

Therefore, the study advances a specific step: the location of the narration, the names of some of its transmitters, and the content of the comparison it recounts are known. The investigation still faces questions regarding the status of all the men on the path, the connections of other paths to it, and the evidence for the copies of the supplication and the variations in their wording. As for the devotional reading of the text, it explains its transmitted meaning and identifies its source, without replacing its linguistic beauty with proof of the authenticity of every link in the chain of transmission.

10. Who is addressed in the Supplication of the Crescent Moon?

In his work, Al-Hadiqa al-Hilaliyya (pp. 136-137), Sheikh Baha'i distinguishes between passages that address the crescent moon and passages that address the moon's physical form, citing the mention of waxing, waning, and eclipses. He then raises the possibility that the addressee in all passages is the moon's physical form, meaning the crescent moon during the first three nights, while stating that this interpretation is not without its limitations [M133]. We maintain this reservation; Both interpretations are from the Baha'i commentary, and neither is an additional word from the supplication.

From an understanding perspective, the moon remains a single celestial body in its phases, while the luminous form we see from it changes [S3]. Therefore, the text can address what appears to the observer at the beginning of the month, and then recall the celestial body's phases in its cycle. This does not mean that a single literary phrase encompasses all the dimensions of the orbit, or that all the astronomical discussions presented by the commentator are necessary to understand every word in the supplication.

Here, three readings converge, each benefiting from the others: the reading of the words and the sequence of pronouns, the reading of the meaning of servitude and supplication, and the reading of the observed scene. When the question differs, the required evidence changes; determining the referent of a pronoun requires context, and proving an astronomical measurement requires observation and calculation. This distinction preserves the purpose of the propagandistic text and allows the reader to learn from the history of its commentaries without transforming everything into contemporary scientific knowledge.

11. The Full Moon in the Context of Transformation

> God Almighty said: {So I swear by the twilight} [Al-Inshiqaq: 16].
>
> God Almighty said: {And by the night and what it envelops} [Al-Inshiqaq: 17].
>
> God Almighty said: {And by the moon when it is full} [Al-Inshiqaq: 18].
>
> God Almighty says: “You will surely pass from one stage to another” [Al-Inshiqaq: 19].

This passage mentions twilight, night, and the moon, followed by the discourse on the transition from one stage to another. We read the four verses together so that the scene of the moon remains within their context, preventing the isolated section from becoming disconnected from the discourse on humankind. The verse specifically describes the moon as being in a state of constancy, without specifying a numerical time for its fullness or a particular time for observation.

Reflecting on the phases helps the reader perceive change in a familiar scene; what appears constant at first glance becomes apparent as it transforms upon further observation. This is a reflective connection I propose between observation and reading, and it does not limit the meaning of the verses to the lunar cycle. The significance of humankind's transition and destiny remains connected to the context of the surah and the subsequent discussions on the afterlife.

Chapter Summary: The phases are a result of the changing geometry between the Sun, Earth, and Moon, and a lunar eclipse is an incidental phenomenon with its own specific conditions. Knowledge of the lunar mansions and new moons aids in calculation, while emphasizing the need to distinguish between the stellar cycle and the cycle of phases, and between conjunction, visibility, and the determination of the beginning of the month.

Chapter References: Al-Baqarah 189; Yunus 5; Ya-Sin 39; Al-Furqan 61; Majma' al-Bayan [M32]; Al-Sahifa al-Sajjadiyya [M80]; The phases of the moon, sighting the new moon, and tides [S3, S20, S35]; Al-Inshiqaq 16-19 in its entirety; and the introduction to Al-Sahifa and the explanation of the new moon [M132, M133]. Also, the section on the moon in the hadith of Abu Dharr and the limits of studying its path: [M127, M168-M169], and Chapter 16.

Chapter 18 - Stars and Planets - Names and Meanings

1. What do we call a star or a planet?

To the human eye, the sky appears as a space scattered with points of light, but similarity in appearance does not guarantee similarity in the nature of celestial bodies. Therefore, this chapter begins by distinguishing between the language of observation and scientific classification. A term in the Quran, poetry, or books of exegesis is understood according to its usage and context, and its boundaries are not necessarily those of the term chosen by astronomers centuries later. It is a mistake to impose a modern definition on an ancient word and then judge the text according to it before examining its meaning.

In simple scientific terms, stars produce energy through nuclear fusion during the main phase of their lives, while we see the planets in our solar system in visible light because they reflect sunlight. Not every luminous object in the sky is a star, and stars don't remain in one state forever. NASA describes their birth from clumps of gas and dust, their subsequent stages of stability and evolution, and the varying ends they reach depending on their mass; a star may leave behind a white dwarf or a much denser remnant [S14]. Chapter 40 will expand on these paths.

2. Guidance in the Darkness of Land and Sea

> Allah Almighty says: {And it is He who has placed for you the stars so that you may be guided by them through the darkness of the land and sea. We have detailed the signs for a people who know.} [Al-An'am: 97]
>
> {And landmarks. And by the stars they are guided.} [An-Nahl: 16]

The two verses from Al-An'am and An-Nahl mentioned above connect the knowledge of the stars with guidance on the path [Al-An'am: 97; An-Nahl: 16]. Guidance here is connected to discerning the path and direction, a benefit derived from knowing the locations of signs. The verse does not imply that everyone is guided simply by looking; rather, the sign requires learning and understanding its connection to the observer's location and the time of observation.

This usage opens a clear educational door: knowledge of creation can become a means of protecting oneself from getting lost. Therefore, engaging in calculation and observation does not contradict contemplating the verse; indeed, mastering the tool may be a way of making good use of the blessing. Since determining a direction from the position of a star is verifiable through observation, it differs in its subject matter and method from asserting that a person's birth under a zodiac sign determines their character or future.

3. The Star in Abraham's Vision and Joseph's Dream

> God Almighty said: {When the night grew dark upon him, he saw a star. He said, “This is my Lord.” But when it set, he said, “I do not love those that set.”} [Al-An'am: 76]

> {When he saw the moon rising, he said, “This is my Lord.” But when it set, he said, “If my Lord does not guide me, I will surely be among the misguided people.”} [Al-An'am: 77]
>
> “Then, when he saw the sun rising, he said, ‘This is my Lord; this is greater.’ But when it set, he said, ‘O my people, indeed I am free from what you associate with Allah.’” [Al-An'am: 78]
>
> “Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.” [Al-An'am: 79]

Surah Al-An'am presents the scene of Abraham (peace be upon him) with the star, then the moon, then the sun. In it, he argues by pointing to the setting of the stars and the end of his gaze, turning instead to the Creator of the heavens and the earth [Al-An'am: 76-79]. The purpose here is not to provide a list classifying celestial bodies; we will not stop at understanding his argument to determine the name of the star he saw. The important point in the context of this chapter is that the magnificence of the sight and the clarity of the light do not elevate the celestial body from the status of a created being to the status of the Lord.

> God Almighty said: {When Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me"} [Yusuf: 4].
>
> And he raised his parents upon the throne, and they fell down prostrating before him. And he said, “O my father, this is the interpretation of my dream of before. My Lord has made it true. And He was gracious to me when He took me out of prison and brought you from the desert after Satan had sown discord between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, He is the Knowing, the Wise.” [Yusuf: 100]

The mention of the planets, the sun, and the moon in the words of Joseph (peace be upon him) is part of a dream whose interpretation is later clarified by the context of the story, as is evident from the comparison between the two verses cited above [Yusuf: 4, 100]. Therefore, the number of planets mentioned is not taken as a reference to the number of planets in the solar system, nor does the dream become an astronomical record. Respecting the context of the story preserves its meaning and prevents extracting a single word from it to create a scientific correspondence that is not intended.

4. Knowledge of the Way and the Claim of Knowing Destiny

In Nahj al-Balaghah, there is a statement attributed to Imam Ali (peace be upon him) in response to someone who warned him against traveling at an hour he claimed was unfavorable. The statement rejects linking success or harm to such a claim and makes an exception for learning about the stars for navigation on land or sea. It concludes by urging people to proceed in the name of God [M33, Sermon 79]. This context preserves the distinction between using signs and granting the astrologer power over decision, fear, and hope.

The source of this wording is Nahj al-Balaghah [M33]. It is corroborated by a witness in Amali al-Saduq, Session 64, Hadith 16 [M135], which recounts the encounter with the astrologer before the journey to Nahrawan. The existence of the witness alone does not establish the authenticity of the chain of transmission or that al-Sharif al-Radi transmitted it directly from him. Furthermore, a detailed ruling on every matter pertaining to astrology or astronomy cannot be derived from this passage without clarifying its subject matter; the phrase "guidance on land and sea" remains part of the text of Nahj al-Balaghah.

5. The witness in Amali and the place of citing the Qur'an

The chain of transmission in Amali: Muhammad ibn Ali Majilawayh, on the authority of his uncle Muhammad ibn Abi al-Qasim, on the authority of Muhammad ibn Ali al-Qurashi, on the authority of Nasr ibn Muzahim, on the authority of Umar ibn Sa'd, on the authority of Yusuf ibn Yazid, on the authority of Abdullah ibn Awf ibn al-Ahmar. In his text, Imam Ali refutes the astrologer's claim of guaranteeing success and averting harm by choosing the hour, citing the following verse from Surah Luqman. This version differs from the wording of Nahj al-Balagha, and the phrase "except for navigational guidance" does not appear in it [M135].

> God Almighty says: {Indeed, with God is knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, God is Knowing and Acquainted.} [Luqman: 34]

This distinction between the two texts is essential because compiling reports does not mean merging them into a single narrative. We can compare the situation they present and note the shared and differing phrases, while preserving the chain of transmission for each narration and its source. The name of a narrator, mentioned briefly, cannot be used to identify another person known by a similar name without investigating his social standing, teachers, and students.

6. Discussion of the Astrologer's Story: Who is the Objector?

In his Al-Hadiqa al-Hilaliyya, Sheikh Baha'i quotes Ibn Tawus's objection to the chain of transmission and the text of the astrologer's story. Among the points he mentions is the identification of 'Umar ibn Sa'd as the son of Abu Waqqas. In the margin of the edition, the editor, 'Ali al-Musawi al-Khorasani, objects to this identification, discusses Nasr ibn Muzahim's narration about him, and mentions the variations in the name's form, while acknowledging that he was unable to obtain a comprehensive biography of him [M172].

In an comparison with Faraj al-Mahmoum himself, pp. 57-58, it became clear that Ibn Tawus transmits a chain of transmission from the book Uyun al-Jawahir attributed to Ibn Babawayh, then identifies Umar ibn Sa'd as the killer of al-Husayn, and also objects to the apparent meaning of the text, arguing that it does not convey the application of the punishment rulings that he understood from it, while leaving open the possibility of interpretation [M283]. This is the result of comparing the attribution of the objection to its author, and it does not definitively establish the correctness of the narrator's identification, as the objection of the editor of al-Hadiqa al-Hilaliyya to this identification remains valid [M172].

The layers of discourse remain distinct: the words of Ibn Tawus, al-Baha'i's transmission of them, and the editor's commentary on them. The marginal objection is not attributed to al-Baha'i, nor is his mere transmission considered an independent judgment from him that agrees with every detail of the objection. Likewise, the name of Umar ibn Sa'd, established in the chain of transmission of al-Amali, is not expanded to a complete lineage based solely on his fame.

What is added to the record of the investigation here is the existence of a dispute regarding the appointment of one of the men of the route, not the correction or complete rejection of the route. As for the other routes mentioned in the footnote, they need to be traced back to their origins and their chains of transmission and texts compared before being considered independent evidence. Therefore, the presentation of the Nahj al-Balaghah and the aforementioned evidence from al-Amali remains attributed to their respective sources, without fabricating a unified narrative that conceals the differences in transmission.

In my reading of the scene, the astrologer's claim goes beyond describing the position of a star to guaranteeing what will befall all travelers, whether victory or harm. Here, the nature and scope of the claim change: the report of a visible sign is limited to what was measured, while guaranteeing the fates of people in all their requests requires a comprehensive understanding that this calculation does not provide. The verse remains complete before the reader to prevent reducing the citation to a word isolated from the rest of the context.

Planning a journey with known reasons, estimating time and place, and reviewing verifiable information is not equivalent in its subject matter to that comprehensive guarantee. This is a distinction in the structure of the argument, not a detailed ruling on matters of astrology. This clarifies the need for research to combine examining the route with understanding the point of contention. The fame of the story does not compensate for the former, nor does finding a reliable source compensate for the latter.

7. Similarity in the Sky and Distance in Space

We may connect points of light with imaginary lines and see a familiar shape, but the convergence of directions on the celestial surface does not prove the proximity of celestial bodies to one another in space. The International Astronomical Union explains that modern constellations are specific regions of the sky, not necessarily physically connected star clusters [S18]. This is a useful distinction between a directional map and a distance map: the former can help us locate an object, but it alone does not tell us its distance or its relationship to neighboring objects in the image.

The methodological conclusion is that the eye provides us with the beginning of knowledge, but interpreting what we see requires more precise tools and questions. Science does not negate the beauty of the sky when it distinguishes between a star and a planet, or between apparent proximity and actual clustering; rather, it adds depth to that beauty. Faith does not necessitate disregarding this detail, as the verses of guidance themselves call for the use of signs in a way that leads to the right path.

8. How is the distance to a star measured?

The European Space Agency explains the variation in stellar appearance by the change in the apparent orientation of a nearby star when viewed from different locations in Earth's orbit. By measuring the angle and knowing the length of the base of measurement, the distance is calculated geometrically [S36]. To illustrate the principle, look at a nearby finger with one eye and then with the other; you will see it change position relative to a distant background. However, the astronomical application requires high precision and the separation of other motion effects.

This is an important transition from the surface of the sky to the depths of space. A star that appears close to another in an image may actually be much closer. Brightness alone does not reveal distance without knowing the characteristics of the source. Therefore, the lines we draw between the stars of a constellation do not mean that those stars are aligned on a single plane. This is a pedagogical summary based on the distinction between direction and distance, and it explains the need for different maps for different questions.

9. The Report of Abd al-Rahman ibn Sayyaba on Observing the Stars

In Rawdat al-Kafi, there is a report by Abd al-Rahman ibn Sayyaba on the authority of Imam al-Sadiq concerning observing the stars. It is narrated by several of al-Kulayni's companions, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of Ibn Fadhal, on the authority of al-Hasan ibn Asbat. Al-Majlisi's ruling on it as unknown was met in Mir'at al-'Uqul, vol. 26, p. 95, under hadith 233 [M128]. The reference to the previous section, taken from al-Thaqalayn [M79], was corrected; this is a comparison with al-Majlisi's ruling, not an independent investigation of all the narrators in the chain.

The text combines an answer to the questioner's concern about his faith with questions that reveal the limits of his knowledge in this field. It mentions the lunar phase, names of celestial bodies, and precise measurements. The opening title, "On Astronomy," should not be taken as a historical definition of the aforementioned science, nor should the beginning of the narration be separated from its continuation to become a general license for every claim made in the name of the stars.

The research concludes that the material of the narrations is broader than a single text cited for prohibition or permission. It is necessary to collect and analyze their topics and methods before drawing a comprehensive ruling. Furthermore, the precise details mentioned in this narration should not be reduced to a table of distances between celestial bodies, as determining their meaning and scope of application requires research that has not been conducted here. The description of celestial bodies remains scientific, based on observational evidence, not on speculative interpretations of numbers in a narration.

10. Al-Hasan ibn Asbat: Identifying the Narrator and the Limits of the Ruling

Al-Khu’i mentions al-Hasan ibn Asbat in his biographical dictionary of hadith narrators, vol. 5, p. 273, along with his narration from Abd al-Rahman ibn Sayyabah and Ibn Fadhal’s narration from him. He identifies his position in al-Rawdah with hadith 233. He then considers him to be the same as al-Hasan ibn Asbat al-Kindi, whom al-Shaykh al-Tusi included among the companions of Imam al-Rida [M170]. This comparison is directly related to the presented chain of transmission and is not based on a mere similarity of name.

Muhammad al-Jawahiri describes al-Hasan ibn Asbat as unknown in his al-Mufid min Biographical Dictionary of Hadith Narrators, p. 144, while mentioning the same hadith from al-Rawdah and the identical titles [M171]. We attribute this description to al-Jawahiri and distinguish it from al-Majlisi’s ruling on the entire hadith [M128]. We do not claim that al-Majlisi explicitly stated that this narrator was the sole reason for his ruling; the text we compared does not clarify this.

On this basis, describing a man as one of the Imam's companions does not constitute independent testimony to his reliability. His inclusion in the class of narrators is not the same as the critical judgment we require for each name. Furthermore, the reported obscurity does not prove deliberate falsehood. The investigation remains obligated to gather statements and evidence before exceeding the bounds of the judgment conveyed.

This examination relates to reading the quantities in the report: the strangeness of the number is insufficient to pass judgment on the narrator, just as finding his biography is insufficient to resolve the discrepancies in the wording of the text. Therefore, we have retained the examination of the chain of transmission here, and the comparison of the ear of corn, tranquility, and the recurring number in the following section, so that the reader may see what each type of evidence supports.

11. The Discrepancy in Wording and Number in Ibn Sayyaba's Report

The displayed page of Thaqalayn stops at the recurrence between sixty and seventy minutes [M79]; The text found in Mir'at al-'Uqul, vol. 26, p. 96, continues by attributing the doubt to 'Abd al-Rahman and then presents the conclusion of the report [M129]. Therefore, this page is relied upon to establish the attribution of the doubt, and the continuation is not attributed to the abridged version. In the commentary, al-Majlisi mentions the reading of "as-Sakina" (tranquility) in some versions instead of "as-Sunbula" (ear of corn), and he considers it more appropriate to the questioner's answer regarding his not having heard it from an astrologer; this is the commentator's preference, not an additional wording from the Imam.

If the transmitter had chosen one of the two numbers and omitted the expression of doubt, he would have created a certainty not supported by the text at hand. Similarly, if he had chosen one of the two names and then based a definition of a contemporary celestial body upon it, he would have needed evidence that mere verbal similarity could not provide. Likewise, the multiplicity of the commentator's possibilities does not allow for attributing any one of them to the text as the definitive meaning.

The minutes in this report remain a subject of discussion regarding terminology and context. Al-Majlisi presents the possibility that they relate to degrees and positions resulting from movements, or to the distance of one celestial body from another [M128]. The multiplicity of these possibilities does not definitively establish the intended unity, nor does it permit directly converting the number into kilometers or minutes of time. The benefit of the comparison is completed by preserving the disputed wording and the number in question, and by clarifying what is based on the text and what the commentator has proposed.

Chapter Summary: Stars are signs of guidance and objects of observation, and Qur'anic terms are to be read within their contexts. Astronomical classification explains the nature of celestial bodies, while the claim of predicting human destinies from their positions still requires evidence that is not provided by the mere regularity of their movements.

Chapter References: Al-An'am 76-79, 97; An-Nahl 16; Yusuf 4, 100; Nahj al-Balaghah [M33]; Al-Kafi [M79]; Stars, Constellations, and the Difference in Appearance [S14, S18, S36]; Luqman 34 complete; Amali al-Saduq [M135]; Mirror of Intellects, Vol. 26, pp. 95-96 [M128, M129]. For the identification of al-Hasan ibn Asbat and his transmitted description: [M170-M171]. For the refutation of Ibn Tawus's objection, its transmission, and the editor's commentary: [M172, M283].

Chapter 19 - The Zodiac, Mansions, and Celestial Spheres

1. Three Terms and Three Questions

Discussions about the heavens encompass constellations, mansions, and celestial bodies, but grouping them together under one heading does not make them synonymous. A question about the constellations might relate to the division of the heavens or their features, a question about the mansions to the successive positions of a celestial body in its orbit, and a question about a celestial body to its movement and trajectory. Therefore, a good reading begins with clarifying the question; the name of a section in a celestial map should not be expected to explain the force that moves a celestial body, nor should a description of movement be expected to determine the number of sections in the map.

> God Almighty says: {And We have certainly placed within the heaven constellations and beautified them for the observers.} [Al-Hijr: 16]
>
> “Blessed is He who placed constellations in the sky and placed therein a lamp and an illuminating moon.” [Al-Furqan: 61]
>
> “By the sky containing constellations.” [Al-Buruj: 1]

The constellations are mentioned in Al-Hijr 16 and Al-Furqan 61, and the oath by the sky containing constellations is at the beginning of Surah Al-Buruj. These verses, whose full texts are cited above, place the constellations within the context of the magnificence, manifestation, and beauty of creation. The interpretation then elaborates on the meaning according to the language and contextual clues.

2. The Zodiac in Majma' al-Bayan

In his commentary on the Zodiac, al-Tabarsi explains the meaning of the high mansions, then mentions the mansions of the sun, moon, and planets, dividing them into twelve zodiac signs [M34]. In his commentary on Surah al-Furqan, verse 61, he presents the aspects of the mansions and the major stars, and lists the names of the astronomical divisions known in his time [M37]. This presentation demonstrates the existence of interpretive approaches and traditional astronomical usage, but it does not imply that all of them are sayings transmitted from the Imams. The commentator's words and what he calls sayings and traditions have different levels that must be distinguished.

The reader needs to pay attention to the changes in classification over the ages. In ancient terminology, the term "moving bodies" may have included the sun and moon, considering their apparent movement among the stars, while modern classification separates them from the planets in this sense. It is not accurate to simply copy an old list and describe it in contemporary scientific language without explaining the difference in terminology. The goal is to understand what the author intended, and then discuss it in its proper place.

3. Modern Constellations Are Not Horoscopes

The International Astronomical Union recognizes eighty-eight constellations that cover areas of the sky with defined boundaries. In this usage, a constellation refers to a region of the sky, not merely lines connecting stars in an imagined shape [S18]. This division serves to name and identify positions. The twelve constellations in the traditional zodiac division do not represent the total number of modern constellations; the difference in number here is due to the difference in the objects being counted, and therefore does not, in itself, create a contradiction between two statements referring to two different systems.

A third layer is added when the names of the constellations are used to predict people's characteristics and events. The name itself does not make this use a necessary extension of observation; knowing the position of a celestial body does not, by itself, produce knowledge of a person's marriage, livelihood, or character. The text of Nahj al-Balagha criticizing the reliance on astrologers' claims was presented in Chapter 18 [M33]. Therefore, the study of celestial maps should not be obscured by the prevalence of horoscopes, nor should claims of fortune-telling be disguised as science simply because they use astronomical names.

4. The Mansions: Division of the Moon's Course, Not its Destiny

> God Almighty says: {And the moon - We have determined for it phases until it returns [appearing] like the old date stalk.} [Ya-Sin: 39]

The lunar mansions help describe the transition between successive positions. When Majma' al-Bayan mentions the lunar mansions in its interpretation of Surah Ya-Sin 39, it explains a system for observing this transition [M32]. However, naming a mansion does not grant it independent power over people's destinies. One can use road signs to know where a traveler has reached without attributing to the sign itself the creation of what will happen to him at the end of his journey. This example illustrates the logical difference between inferring time or location and claiming supernatural influence.

Similarly, the passage of an object in the direction of a constellation does not mean that it enters among its stars like an object entering a room. We are describing the direction of view from Earth; the stars that form the background may be very far away. It is always accurate to ask: Is the statement describing the observer's view, a spatial relationship between celestial bodies, or a conventional division? Distinguishing between these levels makes charts more useful and reduces confusion in interpreting astronomical news.

5. The Names of the Twenty-Eight Mansions and Their Division

In his book, Al-Hadiqa al-Hilaliyya, in the section on the benefits of the mansions, Sheikh Baha'i lists the following names: Al-Shartan, Al-Batin, Al-Thurayya, Al-Dabaran, Al-Haqa'a, Al-Hana'a, Al-Dhira', Al-Nathra, Al-Tarf, Al-Jabha, Al-Zubra, Al-Sarfa, Al-'Awwa', Al-Simak al-A'zal, Al-Ghafr, Al-Zubana, Al-Iklil, Al-Qalb, Al-Shawla, Al-Na'aim, Al-Balda, Sa'd al-Dhabih, Sa'd Bala', Sa'd al-Su'ud, Sa'd al-Akhbiya, Al-Fargh al-Muqaddam, Al-Fargh al-Mu'akhkhar, Al-Risha' [M134]. I have included the complete list so that the number does not remain without a linguistic meaning that can be referenced.

The explanation deals with dividing the celestial cycle into twenty-eight sections, and the size of each section is approximated to twelve degrees and fifty-one minutes [M134]. This approximation can be verified mathematically: dividing 360 by 28 gives us 12 degrees and six-sevenths of a degree. That is, approximately 12 degrees, 51 minutes, and 26 seconds of angular distance. This is the result of a conventional division of a complete circle into equal parts, and it does not prove that the moon traverses each part in exactly the same amount of time.

If we compare this division to dividing the same circle into twelve parts, dividing 28 by 12 gives us two and a third houses for each part. However, the displayed electronic text states "two and two-thirds houses" [M134]. We demonstrate the difference between the wording and the calculated result without silently correcting the transcription or asserting the source of the discrepancy; our calculation is an independent explanation, and verifying the printed text and its transcription requires comparison.

The list has a different function than the table of the beginning of the month: the name designates a position within a traditional system, while the beginning of the month relates to the definition and conditions of the calendar. Furthermore, the names of the houses do not correspond to the modern constellations with their established boundaries [S18]. Names may overlap or symbols may be juxtaposed, but precise matching requires defining each system and its coordinates, not just a similarity in name.

In this example, a minute is an angular fraction of a degree, not a minute of the day. This precise example helps explain the reservation in Ibn Sayyaba's account: the unit can be determined when the division states that it consists of parts of a circle, whereas the mere mention of a minute in another account is insufficient to establish this determination. Thus, calculation serves to clarify the meaning of the term without imposing it on every text containing the same word.

6. “Each floats in an orbit.”

> God Almighty says: “And it is He who created the night and the day and the sun and the moon; each floats in an orbit.” [Al-Anbiya: 33]
>
> “It is not for the sun to overtake the moon, nor does the night outpace the day. Each floats in an orbit.” [Ya-Sin: 40]

Verse 33 of Surah Al-Anbiya combines the creation of night and day, the sun and moon, and the concept of orbital motion. The concluding phrase, “floating in an orbit,” is repeated in Surah Ya-Sin 40. The image of orbiting suggests movement within a system, but the verse does not list the elements of the orbit equation, nor does it specify the shape, center, or dimensions of each path. Therefore, the text does not imply that an orbit is a solid body supporting the celestial body, nor does it claim to detail a theory of gravity that it has not explicitly stated.

In science, an orbit describes the path of motion under the influence of conditions and forces, not a metal track fixed in space. In interpretation, the significance of the celestial sphere is examined within the language and context of the text. Knowledge of the movements can broaden the reader's understanding of the system, while maintaining the distinction between describing the scene and assigning an exclusive

meaning to the words. Therefore, we do not draw a definitive map of the seven heavens from these verses, nor do we unjustifiably equate each heaven with the orbit of a planet.

7. Direction, Distance, and Time in Reading a Map

Suppose a map shows the moon near a particular constellation. The first thing it tells us is its direction of appearance relative to the regions of the sky. This statement alone does not tell us its distance from the stars of the constellation. When the map mentions the time of observation, it adds a time constraint; the sky it describes for a particular evening is not a fixed view we see every hour. The boundaries of constellations define positions on the conventional celestial sphere [S18], while distance requires a separate measurement, as discussed in the section on parallax [S36].

The reader can be trained on three consecutive questions: Where does the celestial body appear? How far away is it? And when does this image apply? This is an educational arrangement I suggest, and it prevents confusion between the name of the constellation and the actual location of the celestial body. Depicting the sky from Earth's perspective is not an assertion that Earth is the center of all motion; it is a choice of vantage point, like half the distance from a traveler's vantage point.

8. What does the repetition of a position prove?

If a celestial body appears repeatedly in a known location, it can become a marker in calculations, but moving from repetition to interpretation requires establishing a reference point. It has already been established that the moon's return relative to the stars differs from its return to the same phase. Therefore, it is insufficient to find an old division of the lunar mansions and then equate the names of its divisions with days without explaining the method of counting.

This principle is useful when reading inherited texts: We ask whether the author is recording an observation, dividing a circle into sections, mentioning inherited names, or deducing an effect on human affairs. These actions may be found on a single page, but the power of one does not automatically transfer to the others. I reflect that preserving heritage is not achieved by obscuring the differences in its intentions, but rather by reading each statement according to the question it answers, and then discussing it with appropriate evidence.

Chapter Summary: The constellations and mansions are means of understanding positions and divisions, and astronomy is connected to movement and trajectory. Modern constellations, traditional divisions, and claims of astrology remain distinct subjects; the similarity of their names does not negate the need to examine the meaning of each and its supporting evidence.

Chapter References: Al-Hijr 16; Al-Furqan 61; Al-Buruj 1; Al-Anbiya 33; Ya-Sin 39-40; Majma' al-Bayan [M32, M34, M37] Nahj al-Balaghah [M33]; Constellations and the Variation of Views [S18, S36]. The Crescent Garden, The Benefit of the Mansions and Their Complete List [M134].

Chapter 20 - Meteors, the Preservation of the Heavens, and Eavesdropping

1. The Flash That Breaks the Celestial Tranquility

A person might look up and see a bright line that appears for a moment and then disappears, which they commonly call a "shooting star." However, the linguistic image is insufficient to determine what happened; a star that appears stationary in the background is one thing, and a fleeting phenomenon in the atmosphere is another. The adornment and preservation of the lowest heaven were discussed earlier, and this chapter returns to meteors to distinguish between observed descriptions, unseen accounts, and statements that combine the two.

In scientific terminology, a meteor occurs when a small piece of material from space enters the atmosphere at high speed, heats up, and generates a luminous phenomenon. If a fragment survives and reaches the Earth's surface, it is called a meteorite. Meteor showers may increase when the Earth passes through a path rich in debris left behind by celestial bodies, including comet debris; these showers can be linked to the Earth's rotation. Meteors are not distant stars uprooted from their positions, nor are they the same as comets; a comet is an orbiting celestial body that may leave behind material that contributes to these phenomena [S4].

2. Texts of Preservation and Eavesdropping

> God Almighty said: {And We have protected it from every accursed devil} [Al-Hijr: 17].
>
> “Except for one who steals a hearing, and is pursued by a piercing flame.” [Al-Hijr: 18]
>
> “Indeed, We have adorned the nearest heaven with the adornment of stars.” [As-Saffat: 6]
>
> “And as protection against every rebellious devil.” [As-Saffat: 7]
>
> “They cannot listen to the exalted assembly [of angels], and they are pelted from every side.” [As-Saffat: 8]
>
> “Repelled, and for them is a constant punishment.” [As-Saffat: 9]
>
> “Except for one who snatches a fragment [of information], then he is pursued by a piercing flame.” [As-Saffat: 10]

The account of protection, eavesdropping and the pursuit of the eavesdropper by a clear flame occurs in the context of the constellations and adornment [Al-Hijr: 17-18]. As-Saffat mentions protection from every rebellious devil, their inability to hear the Highest Assembly, and then an exception for one who snatches a fragment and is pursued by a piercing flame [As-Saffat: 6-10]. The verses thus also address a dimension that the eye cannot observe independently: eavesdropping, prevention and the realm of the Highest Assembly.

> God Almighty says: {And we sought to reach the heaven, but found it filled with powerful guards and shooting stars} [Al-Jinn: 8].

> “And we used to sit there in places to listen. But whoever listens now will find a flaming meteor lying in wait for him.” [Al-Jinn: 9]

The two verses of Surah Al-Jinn, 8-9, which are quoted in full above, relate the story of the guards, the meteors, the listening places, and what the listener will find. This information is part of the text by which the believer affirms the unseen, and it is not a report issued by a detection device. A detection device, on the other hand, measures light, its path, speed, and what its instruments allow regarding the properties of matter.

3. Two Levels of Research Without Claiming Comprehension

A researcher can explain the formation, height, and spectrum of a meteor, but this measurement alone does not reveal the existence of an eavesdropper, nor does it identify the eavesdropper. Similarly, reading the verses alone does not provide numerical data on every meteor observed by an observatory on a particular night. Therefore, we do not comment on a widely circulated image with the assertion, "This is the meteor that struck a specific jinn." Such a designation adds to the text what it does not indicate and to the image what it does not record.

Knowing the natural cause does not necessitate negating every metaphysical indication established by the text. Explaining how a phenomenon occurs does not automatically answer every question related to its meaning. However, a disciplined compilation is not achieved by inventing a detailed chain of events without a source. The book here preserves the Quranic meaning of preservation, explains the scientific phenomenon within its limits, and refrains from describing the movement of jinn, their listening locations, or the mechanism of prevention based on unsubstantiated accounts.

4. Did meteor showers begin with the Prophet's mission?

The word “now” in Surah Al-Jinn raises a question about the change described in the verses. Majma’ al-Bayan quotes al-Zuhri’s response to Mu’ammar’s question: “The shooting of meteors existed in the pre-Islamic era, and then intensified with the advent of the Prophet.” It then mentions al-Balkhi’s statement that shooting stars existed before, even though the jinn were prevented from ascending by them only occurred with the advent of the Prophet [M35]. The two statements do not provide the same detail: one mentions the intensification, and the other mentions the beginning of the prevention with shooting stars. These are among the statements presented by the commentator, and their meteor appearance in a Shi’a commentary does not transform them into two narrations from one of the Imams simply because they appear in a Shi’a commentary.

This diversity prevents the assertion that all shooting stars originated for the first time during the time of the Prophet (peace and blessings be upon him and his family), and then establishing a confrontation between this assertion and the natural history of the phenomenon. The verses speak of a state of listening and guarding, and understanding the manner and timing of the change requires compiling the texts and studying their implications. It is insufficient to select one interpretation and disregard the others, then attribute it to the Quran as its sole meaning.

5. Preservation and the Limits of Claiming Knowledge of the Unseen

> After the account of the guarding, Surah Al-Jinn continues with their statement: “And we do not know whether evil is intended for those on earth or whether their Lord intends for them guidance” [Al-Jinn: 10]. Here, the limits of knowledge are evident within the context of the account itself. It is not a sound reading to overlook their admission of ignorance and then grant a human speaker absolute knowledge of the meaning of every glimpse into the affairs of the world. The unseen in this context does not become permissible for every conjecture simply because it is mentioned in revelation.

This principle is practically useful in dealing with frightening news: the investigation begins by identifying what was actually witnessed, then reviewing its interpretation, and finally asking the speaker for evidence for any additional warnings or glad tidings they offer. The image of the meteor may be genuine, but the accompanying caption may be fabricated; the authenticity of the image does not validate every story that accompanies it. Furthermore, the ability to predict a meteor shower does not make the account holder knowledgeable about the specific incidents that will occur to people during it.

6. Meteor Shower Names and Their Meanings

NASA explains that many meteor showers occur when Earth passes through debris trails left by comets, and some are associated with asteroids. A meteor shower is often named after a constellation or star near the direction from which the meteors appear to originate. The name of the shower indicates an apparent direction in the sky, not proof that its material originated from stars in that constellation [S37]. This is a practical example of the difference between naming a phenomenon and interpreting its origin.

Moreover, a high number of meteors does not necessarily mean a high number of meteorites that can be collected on Earth; small particles may disintegrate in the atmosphere. As for the samples that arrive, their composition and evidence of origin are studied, helping to understand the materials of the solar system and its history [S37]. Here, the research shifts from a fleeting light to a material that can be examined, and not every instance of light necessarily leaves a lasting sample.

7. Reading the Interpretation with the Attributor's Identification

The differing opinions regarding the change in the guardianship system at the time of the Prophet's mission have already been presented [M35]. This material requires an order that prevents confusion: first, the text of the verses, then the statement attributed to its author in the interpretation, and finally, an investigation into the origin of that statement if it is a report. If the commentator presents a report without a detailed chain of transmission in the passage we are reading, we cannot fill in the chain with names we know from another source.

Applying this methodology requires distinguishing between two issues: the history of the appearance of meteors as an observable phenomenon, and the change in the possibility of hearing them as described in Surah Al-Jinn. The second question alone does not imply that all the matter producing the phenomenon was created at that precise moment. This is an observation within the realm of inference, not a definitive

determination of how to guard against it. The claim of reconciling two texts still requires an explanation of how they can be reconciled, not merely a statement that they do not contradict each other.

When following up on a recent report about a meteor, it is essential to establish what was measured and what was deduced. The bright scene may be captured by a camera, but determining the object's orbit before its entry or its origin requires additional data and processing. The accuracy of the report lies in explaining these steps, not in summarizing them all under the phrase "we saw it with our own eyes."

Chapter Summary: A shooting star, in observation, is a luminous phenomenon associated with the entry of matter into the atmosphere, while a meteorite is the portion of that matter that reaches the surface. The verses of preservation establish a matter of the unseen that cannot be measured by instruments alone. A detailed connection between an observed event and a matter of the unseen still requires independent evidence, while acknowledging the existence of multiple interpretations regarding the change in guardianship.

Among the verses referenced in this chapter are:

> God Almighty says: {And We have certainly placed within the heaven constellations and beautified them for the observers} [Al-Hijr: 16].

Chapter References: Al-Hijr 16-18; As-Saffat 6-10; Al-Jinn 8-10; Majma' al-Bayan [M35]; NASA, Meteors and Meteorites [S4, S37].

Chapter 21 - Night and Day - Succession and Variation

1. The Blessing That Habit May Obscure

> The repetition of night and day makes people so accustomed to them that they neglect to question them. The Quran reopens this question by saying: {Indeed, in the alternation of night and day and in what Allah has created in the heavens and the earth are signs for a people who fear Him.} [Yunus: 6]. This includes observing their succession and what people see in terms of variations in length, form, and effects. The regularity that people take for granted can be a source of contemplation, not a cause for losing wonder.
>
> God Almighty says: “It is He who made the night for you to rest therein and the day for sight. Indeed in that are signs for a people who listen.” [Yunus: 67]
>
> “And We made your sleep a rest.” [An-Naba: 9]
>
> “And We made the night a covering.” [An-Naba: 10]
>
> “And We made the day for livelihood.” [An-Naba: 11]

In the verse from Surah Yunus mentioned above, there is a clear connection between the system of light and the lives of those addressed [Yunus: 67]. Surah An-Naba combines sleep, night, and day in the context of preparing life [An-Naba: 9-11]. This is an indication of the overwhelming blessing, and it does not imply that every animal sleeps at night or that every human being is incapable of working after sunset.

2. How do light and darkness alternate?

The Earth rotates on its axis, so the orientation of each point on its surface changes relative to the sun. The side facing the sun experiences daylight, and then the point moves to the unlit side, resulting in night. This is a geometric explanation of the cycle of light based on the Earth's rotation, as presented in astronomical references [S17]. Sunset does not extinguish the sun, nor does a single opaque object cast a veil over the entire planet. Direct light disappears from one location while it is received in another.

The variation in day length across the year and location is related to the tilt of the Earth's axis and the observer's position, as will be discussed in the next chapter. From this geometry, we can deduce that the observed sequence in temperate regions is not replicated exactly at every latitude; in polar regions, there are periods when the sun remains above or below the horizon. Mentioning these instances broadens our understanding of the Earth, preventing us from making the experience of a single city a binding definition of the conditions of the entire planet [S5, S17].

3. The Difference Between Night and Day in the Quranic Question

> God Almighty says: “Say, ‘Have you considered: if God should make the night perpetual for you until the Day of Resurrection, what deity other than God could bring you light? Then will you not hear?’” [Al-Qasas: 71]

> Say, "Have you considered: if Allah should make the day perpetual for you until the Day of Resurrection, what deity other than Allah could bring you a night in which you may rest? Then will you not see?" [Al-Qasas: 72]
>
> And out of His mercy He has made for you the night and the day so that you may rest therein and seek His bounty, and perhaps you will be grateful. [Al-Qasas: 73]

Surah Al-Qasas presents two hypothetical scenarios that draw attention to the value of continuity: What if God made the night perpetual? Who would then bring light? And what if He made the day perpetual? Who would then bring a night in which people could rest? Then it combines rest with seeking God's favor and expressing gratitude [Al-Qasas: 71-73]. This approach calls for an appreciation of what might seem obvious; a blessing is not only recognized when it is actually lost, but the mind can imagine its loss to grasp the extent of the need for it.

These hypothetical scenarios should not be read as a prediction of a future astronomical event, nor as a denial of the existence of long nights or long days in some parts of the earth. Their purpose is to illustrate humanity's dependence on a system that is not within its control. Humans can regulate a lamp and a work schedule, but they cannot create an equivalent alternative to the entire system of the earth. Between the partial power they exercise and the comprehensive need they experience, the meaning of gratitude is renewed.

4. "Khalifa" and the opportunity for renewed employment

> God Almighty says: “And it is He who has made the night and the day alternate for whoever desires to remember or desires gratitude” [Al-Furqan: 62]. Majma’ al-Bayan explains the meaning of one succeeding the other and addresses making up for what is missed in one time at the other [M37]. Here, the observation transforms into a practical meaning: the recurring time is an opportunity for remembrance and action, so the cycle is not limited to counting its hours.

Majma’ al-Bayan quotes Imam al-Sadiq on the meaning of making up daytime prayers at night and nighttime prayers during the day [M37]. This is corroborated by a chain of transmission presented in al-Qummi’s commentary on the same verse [M131], which mentions a man’s question about making up nighttime prayers during the day. This is an advance in identifying a source for the transmission, but it is not established that al-Tabarsi took his statement from this exact chain of transmission. The study of the narrators, the proportion of the material used in the commentary, and the details of the rulings remain separate issues.

5. The verse on succession in al-Qummi's commentary

The passage in al-Qummi's commentary begins with the words of Ali ibn Ibrahim, then he quotes: My father told me, on the authority of Salih ibn Uqba, on the authority of Jamil, on the authority of Abu Abdullah. He presents a question about missing the night prayer for a month, two months, or three and making it up during the day, then connects the answer to the verse on succession [M131]. This is a broader context than the concise statement cited in Majma' al-Bayan, while the meaning related to making up the prayer is similar.

The existence of a written chain of transmission allows for research, but it does not equate to completing its verification. In this instance, we do not expand the concise name "Jamil" to a full name without a verified biographical reference, nor do we transfer the ruling on the report of Zurara mentioned later to this different report. Furthermore, the proportion of the material circulated under the title "al-Qummi's commentary" remains an issue previously addressed in the methodology of sources.

From an interpretive perspective, the sequence of events connects a passing time with a subsequent one, opening the observer to the concept of making amends rather than surrendering to what has been lost. This is a reflection on the connection between time and action, and it does not definitively establish the conditions for making up missed acts or determining the ruling for each act of worship. The general educational meaning is broader than the detailed legal rulings, and each has its own method of reasoning.

6. From the Order of the Universe to the Order of Responsibility

> God Almighty says: {And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say, "Peace."} [Al-Furqan: 63]

Following the verse on succession in Surah Al-Furqan is a description of the servants of the Most Merciful and what pertains to their conduct, such as humility, forbearance, worship, and charity [Al-Furqan: 63 and following]. This juxtaposition does not necessitate the derivation of a new physical law; rather, it demonstrates that contemplating the cosmic verses within the Surah is not isolated from the development of humanity. What is the value of someone being adept at calculating the hours but failing to fulfill their obligations within them, or of contemplating the tranquility of the night while depriving others of peace and security?

One of the educational applications of this meaning is for a person to organize their time according to duties and rights, and to make the succession an opportunity for reflection instead of turning it into mindless repetition. This does not mean imposing a single daily routine on everyone; tasks, circumstances, and abilities vary. The point is to realize that the time we measure is the sphere in which our actions occur, and that gratitude is genuine when it is reflected in choice and action.

7. Why doesn't darkness descend all at once?

Twilight represents a transitional phase in which the atmosphere remains partially illuminated after the sun has set below the horizon, corresponding to the pre-sunrise phase. Astronomical descriptions divide twilight into civil, nautical, and astronomical. Civil twilight ends in the evening when the geometric center of the sun is 6 degrees below the horizon, nautical twilight at 12 degrees, and astronomical twilight at 18 degrees. The same angles mark the beginning of each category in the morning before sunrise. These are conventional boundaries that link the state of illumination to the position of the sun, as presented by the US National Weather Service [S38].

These degrees do not imply that the sky jumps between three separate states; the gradation is continuous, and the classification selects useful boundaries for description. Observing conditions, including clouds, fog, and artificial lighting, influence what the

observer perceives. Therefore, it is useful to distinguish between the geometric calculation of the sun's position and the visibility of a star or landmark to an individual in a particular location.

This detail does not make the aforementioned astronomical boundaries an automatic definition of dawn or sunset in all jurisprudential frameworks. The study and application of the legal sign requires its own evidence. Our discussion is limited to clarifying the phenomenon of gradual disappearance, so that the setting of the sun's disk is not confused with the disappearance of all light in the sky.

8. Prayer Times in the Narration of Zurarah

In al-Kafi, vol. 3, chapter on the obligation of prayer, hadith 1, Zurarah asks Imam al-Baqir about what God has obligated regarding prayer and its explanation in the Book. The presented chains of transmission converge at Hammad ibn Isa, then Hurayz, then Zurarah. The narration explains the decline of the sun by its zenith and discusses the verses of al-Isra, Hud, and al-Baqarah in the context of prayers [M81]. Al-Majlisi's correction was compared with the electronic text of Mir'at al-'Uqul, vol. 15, p. 18, under the chapter on the obligation of prayer [M130].

> God Almighty said: “Establish prayer at the decline of the sun [from its zenith] until the darkness of the night and [also] the recitation of the Qur’an at dawn. Indeed, the recitation of the Qur’an at dawn is ever witnessed [by the angels].” [Al-Isra: 78]
>
> “And establish prayer at the two ends of the day and in the first hours of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.” [Hud: 114]
>
> “Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.” [Al-Baqarah: 238]

The electronic version contains verse numbers in the margins that do not match the transcribed texts. The relevant passages are Al-Isra 78, Hud 114, and Al-Baqarah 238. The book adopted these numbers after identifying the verses and did not include the marginal error in its index. It also separated what was in the main text from what was added in the commentary.

The chains of transmission for Zurarah's narration to Hammad are threefold: Ali ibn Ibrahim from his father; Muhammad ibn Yahya from Ahmad ibn Muhammad ibn Isa; and Muhammad ibn Ismail from Al-Fadl ibn Shadhan. The transmission then converges in Hammad from Hariz from Zurarah [M81]. Therefore, the names are not presented as if it were one long chain of transmission where each person narrates from the next; rather, the point of convergence is part of the description of the chain of transmission itself.

9. Separating the wording of the narration from the text of the Qur'an

The hadith of Zurarah presents an explanation of the middle prayer and includes, within its context, a reading that mentions the afternoon prayer [M81]. We have included the verse from Al-Baqarah above verbatim as it appears in the Quran, without incorporating any additional narrations or interpretations within the parentheses. This necessitates distinguishing between the complete Quranic text, the text that explains or transmits a reading, and the commentator's explanation of its meaning.

As for Al-Majlisi's ruling on authenticity, it is his ruling on a specific hadith [M130]. Its attribution to him does not constitute a claim of consensus among all scholars, nor does it constitute an independent preference for every legal interpretation derived from the text. This report differs from the witness of Al-Khilafah in both subject matter and chain of transmission, even though they both establish the connection between worship and night and day. Thus, the comparison of each piece of evidence is preserved in its proper place, and the rulings concerning prayer times and making up missed prayers remain within their specialized legal discussion.

10. Night Prayer and Reciting the Quran

> God Almighty says: {O you who are wrapped in garments!} [Al-Muzzammil: 1].
>
> Allah Almighty says: {Stand in prayer at night, except for a little while} [Al-Muzzammil: 2].
>
> Allah Almighty says: {Half of it, or a little less than that} [Al-Muzzammil: 3].
>
> Allah Almighty says: {Or add to it, and recite the Qur’an with measured recitation} [Al-Muzzammil: 4].
>
> Allah Almighty says: {Indeed, We will cast upon you a weighty word} [Al-Muzzammil: 5].
>
> Allah Almighty says: {Indeed, the rising by night is most potent for devotion and most conducive to recitation.} [Al-Muzzammil: 6]
>
> Allah Almighty says: {Indeed, you have during the day prolonged activity.} [Al-Muzzammil: 7]
>
> Allah Almighty says: {And remember the name of your Lord and devote yourself to Him with complete devotion.} [Al-Muzzammil: 8]

The opening of Surah Al-Muzzammil combines the estimation of a portion of the night with the recitation of the Quran and the mention of the weight of speech, then contrasts this with the prolonged activity during the day. Time here is a framework for specific actions: standing, reading, remembrance, and devotion. Describing the night as a time of rest is insufficient to conclude that every action performed during it contradicts its purpose; the text itself presents various forms of rest and worship associated with the night, depending on the context.

The halves, increases, and decreases are mentioned as relative to the night, thus the explanation does not establish a fixed time for all places and seasons. Nor does this reading alone derive a general ruling applicable to all those addressed or to all stages of Islamic legislation. The intention here is to demonstrate how time is structured

within the discourse of worship, while referring the details of rulings to their respective evidence.

I reflect that the regularity of time does not negate the presence of the heart in the actions performed within it. The calculated minute is a unit of measurement, while recitation and remembrance have a quality and manner that cannot be reduced to a single number. Thus, the calculation of night and day is integrated with the question of what a person does with the time allotted to them.

Chapter Summary: The Earth's rotation explains the alternation of light in different locations, and the tilt of the axis explains the variation in duration with location and season. The Quran utilizes this phenomenon to illustrate dwelling, benefit, gratitude, and the importance of action, without confining the lives of all creatures to a single daily pattern.

Chapter References: Yunus 6, 67; An-Naba' 9-11; Al-Qasas 71-73; Al-Furqan 62-63; Al-Isra' 78; Hud 114; Al-Baqarah 238; Majma' al-Bayan [M37]; Al-Kafi [M81]; References on Earth, Seasons, and Twilight [S5, S17, S38]; Al-Muzzammil 1-8 with their complete texts; Correction of Zurarah's Hadith in Al-Majlisi [M130]; and the witness of succession in Al-Qummi's Tafsir [M131].

Chapter 22 - Easts, Wests, and Seasons

1. One East, Two Easts, and Easts

> God Almighty says: {The Lord of the East and the West; there is no deity except Him, so take Him as your Trustee.} [Al-Muzzammil: 9]
>
> {The Lord of the two Easts and the Lord of the two Wests.} [Ar-Rahman: 17]
>
> “So I swear by the Lord of the Easts and the Wests that We are indeed able.” [Al-Ma'arij: 40]

The expression appears in the singular in the verse of Al-Muzzammil, in the dual in the verse of Ar-Rahman, and in the plural in the verse of Al-Ma'arij. We have provided their complete texts above [Al-Muzzammil: 9; Ar-Rahman: 17; Al-Ma'arij: 40]. The variation in wording calls for understanding the perspective in each context. Simply counting the words is insufficient to conclude that the verses describe conflicting numbers of places.

The expression can refer to the direction of sunrise and sunset in general, or to two distinct points in their respective locations, or to the multiplicity of locations with the changing days and horizons. This is one way of understanding the difference in perspective, not a license to abandon interpretive inquiry. The verse does not automatically carry every image the reader can imagine; rather, determining the meaning depends on the context, the language, and the interpretations of scholars.

2. The Dual Interpretations in Majma' al-Bayan

Al-Tabarsi, in his commentary on Al-Rahman, vol. 17, presents the interpretation of the two easts and the two wests as the sunrise and sunset points in summer and winter. He also mentions another interpretation related to the sunrise and moonrise points [M36]. Both interpretations should be considered separate from the explanations themselves, without merging them into a single meaning or claiming that one represents the view of all commentators. The difference in interpretation may simply be a difference in identifying the specific instance where the ability and comprehensiveness are demonstrated.

The first interpretation relates to what an observer can notice regarding the changing point of sunrise on their horizon throughout the year. Mentioning two points does not necessitate that the sun remains at those points throughout summer or winter; the intention in this reading is to highlight the extremes of the range of change. The second interpretation considers two celestial bodies and the rising and setting of each. The chapter explains these two possibilities, without selecting one as a scientific fact proven merely by the existence of a corresponding phenomenon.

3. Why do the seasons follow one another?

The Earth's axis rotates at an angle of approximately 23.4 degrees from the perpendicular to its orbital plane. As the Earth revolves around the Sun, the direction of its axis remains relatively constant throughout the year. Consequently, the angle of sunlight and the duration of illumination differ between the two hemispheres. When the Northern Hemisphere is tilted towards the Sun, it is summer, while in the Southern Hemisphere it is winter. This reverses after about six months. Therefore, the succession of seasons is not primarily explained by the Earth's proximity to or distance from the Sun [S5, S17].

This is illustrated by a familiar example: the season differs in Iraq and Australia simultaneously due to their different positions relative to the two hemispheres. Describing a particular day as hot or cold does not equate to defining a season; a season is an annual framework, and weather is a variable condition within that framework. Furthermore, a simplified explanation of the seasons does not negate the influence of location, topography, and the sea on local conditions. The purpose of this example is to understand the general astronomical reason, not to claim that all countries experience similar temperatures in a season bearing the same name.

4. Local Horizon and the Accuracy of Description

The east described by a traveler is a direction related to their observational location. If the observer moves, their horizon changes, and if they follow the same location throughout the year, the sunrise points there will change. Therefore, the phrase "the sun rises in the east" is insufficient to define a single, fixed point on the horizon of every city on every day; it is a designation of the general direction, and observation can add detail to this generalization [S5].

To illustrate the concept simply: if someone were to record the position of light from their window in the morning at a distant landmark, and then repeat the recording in different months, they might observe its movement. The value of this example lies in comparing observations under known conditions, not in assuming that the result is identical in every country. A distinction should be made between observing the effect of light and shadows and directly looking at the sun's disk; the latter is not necessary for this observation.

5. What do the formulas for easts not prove?

The dual form alone does not establish two suns for the Earth, nor does the plural form specify the number of other universes or open gateways to unseen worlds. These are additions that go beyond what the word conveys in context, becoming independent claims that require independent evidence. It was previously stated in the chapter on the heavens and the earth that similarity in name is insufficient to determine structure and location; the same caution applies here, lest linguistic forms become illusory maps.

Conversely, it is incorrect to reject the Quranic expression simply because the reader is accustomed to a single form of depiction of the solar system. A scientific map presents a model from a specific perspective, and human language describes directions, sunrise, and sunset from the perspective of someone living on Earth. A person can say "the sun

has set" knowing that the Earth's rotation explains this phenomenon; their statement does not therefore constitute a denial of Earth's motion.

6. The meaning that unites differing perspectives

> God Almighty said: {So which of the favors of your Lord would you deny?} [Ar-Rahman: 18]
>
> {That We may replace them with better than them, and We are not to be outdone.} [Al-Ma'arij: 41]

The Lordship of God remains the central theme of these verses, regardless of the various interpretations: the Lord of directions, celestial bodies, and times is One, and His dominion is not divided by the horizon. In Al-Muzzammil, the mention of the east and west is linked to reliance on God; in Ar-Rahman, it appears within the enumeration of blessings; and in Al-Ma'arij, it is connected to the context of the power to change [Al-Muzzammil: 9; Ar-Rahman: 17-18; Al-Ma'arij: 40-41]. This context preserves the core meaning, preventing the entire contemplation from being reduced to the question of the number of sunrise points.

7. The Equinoxes and Solstices

At the equinoxes, the sun's apparent position on the celestial equator is such that the length of day and night approaches equality. The solstices occur when the sun reaches its maximum annual inclination north or south of the celestial equator. The names for summer and winter differ between the two hemispheres; the June solstice is summer in the north and winter in the south, while the December solstice is the opposite [S39].

The convergence of day and night lengths does not imply perfect equality in every city on the equinox. The way sunrise and sunset are defined, along with atmospheric refraction, affects the calculated and observed duration. Furthermore, the longest day is not necessarily the hottest day of the year, as the response of land and water, and heat retention, contribute to a delay in the peak heat in many regions [S39]. Therefore, we separate the astronomical phenomenon from its weather and climate response.

8 Lord of the East and West in Abraham's Argument

> God Almighty said: “Have you not considered the one who argued with Abraham about his Lord, because God had given him dominion? When Abraham said, ‘My Lord is the one who gives life and causes death,’ he said, ‘I give life and cause death.’ Abraham said, ‘Indeed, God brings up the sun from the east, so bring it up from the west.’ So the disbeliever was confounded. And God does not guide the wrongdoing people.” [Al-Baqarah: 258]

The east and west are mentioned in Abraham's argument with the one who disputed with him about his Lord. After discussing life and death, the argument shifts to the sun rising from the east and the request to bring it from the west (Al-Baqarah 258). Here, we will focus on the function of the cosmic example in the argument: a person's limited power or authority over others does not make him the master of the system in which he lives. The name of the one arguing is not mentioned in the verse, so it is not attributed to the Quran.

This argument aligns with the meaning presented in the various forms of "easts": the scene, which varies according to place and time, is not divided into lords corresponding to the number of horizons. I reflect that understanding the sun's movement clarifies the example by highlighting humanity's dependence on a system it did not create, without reducing the argument to an equation that defines the center of each orbit.

An observer in Iraq and an observer in Australia can accurately describe two different horizons. Their differences do not necessarily imply that one is wrong, as long as they both state the location and time. This is a valuable lesson that extends beyond astronomy: before judging the difference between two descriptions, we must verify the unity of perspective and the conditions they describe.

Chapter Summary: The formulations of east and west vary according to the direction of observation, and the interpretation presents aspects of duality. The tilt of the axis with the annual cycle explains the difference in seasons and the position of the sun, while the local horizon remains an essential part of the observer's description. However, the designation of additional worlds or suns is not established from these formulations alone.

Chapter References: Al-Baqarah 258; Al-Muzzammil 9; Ar-Rahman 17-18; Al-Ma'arij 40-41; Majma' al-Bayan [M36]; References on Seasons, Equinoxes, and Solstices [S5, S17, S39].

Chapter 23 - Time, Calendrical Observances, and Solar and Lunar Eclipses

1. From the Succession of Phenomena to the Measurement of Time

> God Almighty says: “It is He who made the sun a shining light and the moon a reflected light and determined for it phases - that you may know the number of years and the account [of time]. God did not create this except in truth. He details the signs for a people who know.” [Yunus: 5]
>
> They ask you about the new moons. Say, "They are measurements of time for people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. So enter houses through their [proper] doors. And fear Allah that you may succeed. [Al-Baqarah: 189]

This chapter concludes with a question that summarizes its various sections: How do lights and movements become a measure? Humans perceive the passage of time through change, then choose recurring phenomena to compare with the duration of their actions. The verse in Surah Yunus (Jonah) combines the sun and moon, the determination of the lunar mansions, the calculation of the number of years, and the reckoning of time [Yunus: 5]. Similarly, the verse concerning the new moons establishes them as time markers for people and for the Hajj pilgrimage [Al-Baqarah: 189]. Thus, the regularity of the heavens becomes beneficial in regulating life on Earth, without everything we call a unit of time being a physical object located in space.

The regularity of the heavens becomes useful in regulating life on Earth.

The terms day, month, and year require definition when calculating: Is it the time of return relative to the sun, or relative to the stars, or a duration chosen by the civil calendar? We saw the difference between the sidereal month and the cycle of phases in Chapter Seventeen [S3]. These differences are not a flaw in the system, but rather a result of choosing different reference points for measurement. Therefore, the researcher emphasizes the unity and definition before comparison, instead of simply adding numbers with similar names that denote different durations.

2. The Day in its Quranic Context

> God Almighty says: {And they ask you to hasten the punishment, but God will never break His promise. And indeed, a day with your Lord is like a thousand years of those which you count.} [Al-Hajj: 47]
>
> “He arranges [every] matter from the heaven to the earth; then it ascends to Him in a Day the measure of which is a thousand years of what you count.” [As-Sajdah: 5]
>
> “The angels and the Spirit ascend to Him in a Day the measure of which is fifty thousand years.” [Al-Ma'arij: 4]

The verse on Hajj mentions a day with God that is like a thousand years of what people count [Al-Hajj: 47]. In Surah As-Sajdah, the phrase "a day the measure of which is a thousand years" appears in the context of the divine plan and its ascension [As-Sajdah: 5]. And in Surah Al-Ma'arij, the phrase "a day the measure of which is fifty thousand

years" appears in the context of the ascension of the angels and the Spirit [Al-Ma'arij: 4]. These numbers should not be taken out of context and treated as contradictory definitions of a single unit. The research begins with what each verse describes, the aspect of comparison or measure within it, and the interpretations.

These measures alone are insufficient to derive equations of relativity or calculate cosmic speed. A physical equation requires a precise definition of quantities and testable relationships, and this condition is not met simply by the existence of a large difference in durations. These verses can cultivate humility in a person in the face of the vastness of divine plan and the limitations of their usual measure, while keeping scientific reasoning within its proper domain. It was previously mentioned in Chapter 8 that the discussion of the days of creation is not settled simply by projecting our earthly day onto them.

3. Eclipses: The Arrangement of Celestial Bodies

A solar eclipse occurs when the moon passes between the earth and the sun, casting its shadow on a portion of the earth's surface, thus obscuring the entire or partial solar disk from the observer's view, depending on its position. A lunar eclipse occurs when the earth passes between the sun and the moon, and the moon passes through its umbra or penumbra. The former is associated with the new moon phase, and the latter with the full moon phase, but the phase alone is insufficient. The inclination of the moon's orbital plane by approximately five degrees relative to the plane of the earth's orbit around the sun means that the correct alignment is not achieved in most cycles [S6, S19, S75].

In a total lunar eclipse, the entire moon enters the central umbra of the earth, while in a partial eclipse, only a portion of it enters. In a penumbral eclipse, the dimming of the moon's light is so subtle that it may be difficult to observe. During a total lunar eclipse, the moon may appear red or orange because some sunlight reaches it through Earth's atmosphere. Shorter wavelengths, such as blue and violet, are scattered more than longer wavelengths, resulting in a predominantly red or orange hue [S19]. This is an optical mechanism, and color alone does not indicate a human event or foretell a person's fate.

There are four main types of solar eclipses: total, in which the moon completely obscures the sun's disk for the observer within the path of totality; partial, in which it only obscures part of it; annular, in which the moon appears smaller than the sun's disk and does not completely cover it; and hybrid, which alternates between total and annular at different points in its path due to the geometry of the shadow and the curvature of the Earth's surface. The term "total" does not mean that everyone on Earth will see it as such; some may see it only partially or not at all [S74, S75].

Apparent size differs from actual size: the change in distance affects the angle the moon occupies in the sky, not its physical diameter. Therefore, the bright ring in an annular eclipse should not be understood as the solar corona that appears around the sun during a total eclipse. The ring is a remaining part of the sun's bright disk, while the corona is part of its outer atmosphere [S74, S75].

Safe observation is part of knowledge: Do not look directly at the sun while any part of its bright disk is visible except with a special and safe solar observation device.

Ordinary sunglasses do not protect the eyes during an eclipse. There is no safe stage for direct viewing without protection during a partial or annular eclipse. Eclipse glasses should be inspected before use, and any that are damaged or scratched should be discarded. Adults should supervise children's use of them. The exception for short totality applies to the observer within the path of totality when the bright disk is completely obscured, and does not apply to a mere dimming of the daylight [S76].

Do not use eclipse glasses directly in front of the eyes while looking through binoculars, a telescope, or a camera lens. These instruments require suitable solar filters that are placed in front of their optics, and a specialist should be consulted. For indirect observation, the sun's image can be projected through a small hole onto a surface, with the sun behind the observer, who sees only the image; they do not look directly at the sun through the hole [S76].

4. News of the eclipse at the death of Ibrahim, son of the Prophet

Al-Kulayni, in his book Al-Kafi, Book of Prayer, Chapter on the Eclipse Prayer, Hadith 1, narrates a report from Imam Musa al-Kadhim (peace be upon him) concerning the death of Ibrahim, the son of the Prophet (peace and blessings be upon him and his family), and the occurrence of an eclipse. The text mentions that some people connected the two events, and that the Prophet explained that the sun and moon are two signs that do not eclipse for the death or life of anyone, and he called for prayer at that time [M11]. The report presents a correction to the connection that people had mistakenly believed, while guiding them to worship.

The chain of transmission presented in the source is: Ali ibn Ibrahim, on the authority of his father, on the authority of Amr ibn Uthman, on the authority of Ali ibn Abdullah, who said: I heard Abu al-Hasan Musa [M11]. Al-Majlisi's description of it as unknown is contrasted with the electronic text of Mir'at al-Uqul, vol. 15, p. 438, under the chapter on the Eclipse Prayer [M99]. The widespread acceptance of the story does not equate to the authenticity of this chain of transmission, nor does a ruling based on one chain of transmission become a general ruling on everything narrated with the same content.

The value of the content lies in rejecting the exploitation of coincidence to produce an unsubstantiated belief. A natural event may be emotionally impactful, and death may be painful, but their simultaneous occurrence does not make one the cause of the other. We do not add to the narrative a precise astronomical date or details about the observers' location that are not corroborated by the presented transmission. Accurate documentation preserves the information to the extent that it indicates its true nature, without embellishing it to enhance its impact on the reader.

5. The account of Ibrahim's death in two places in al-Kafi

The lengthy narration appears in the chapter on washing and praying over children and boys, Hadith 7, on the authority of Imam Musa al-Kadhim. It includes the account of the eclipse, followed by a continuation related to preparing Ibrahim for burial [M174]. This clarifies why the concise text in the chapter on eclipses begins by mentioning three Sunnahs, even though the subject of that chapter focuses on only one of them. We do not consider the omission of the rest of the story from the account of the eclipse as evidence that the narrator did not mention it elsewhere.

The chain of transmission presented in the extended narration appears with the name of Amr ibn Sa'id, whereas in the chapter on eclipses, the name Amr ibn Uthman is mentioned [M11, M174]. The margin of the Al-Kafi edition presented in Rafid points out this discrepancy and states that the narration of Ibrahim ibn Hashim from Amr ibn Sa'id is not established by its editors [M175]. The comparison was extended to the margin of the Biographical Encyclopedia, vol. 7, p. 276, where it found a preference for Amr ibn Uthman, based on the abundance of narrations by Ibrahim ibn Hashim from him and the lack of established narrations by him from Amr ibn Sa'id [M246]. We attribute this preference to its source and retain the exact wording of each instance when quoting it; the name should not be substituted in the quotation without explanation.

The comparison establishes another location for the story and a difference in the name of a narrator, but it does not establish two independent chains of transmission from beginning to end; the initial transmission, the final narrator, and the Imam are all present in both versions of Al-Kafi. A biographical argument has now been established to favor one version [M246], while the investigation of the variant readings and the determination of the source of the discrepancy remain outside this comparison. A distinction is necessary between proving the existence of a reading in a source, preferring it over another reading, and judging the entire chain of transmission; these are related issues, but not a single conclusion.

Another discrepancy appears in the name following 'Amr: In Tahdhib al-Ahkam, vol. 3, pp. 154-155, hadith 329, the version reads “Ali ibn Abi 'Abd Allah,” while in two instances in al-Kafi it reads “Ali ibn 'Abd Allah” [M11, M174, M245]. The margin of al-Kafi points this out, and the margin of the biographical encyclopedia favors the version in al-Kafi [M175, M246]. We do not interpret the addition of “Abi” as proof of another person simply because of it, nor do we remove it from the text of Tahdhib when describing the discrepancy in transmission.

The chain of transmission for the hadith in Tahdhib begins here with Muhammad ibn Ya'qub, then Ali ibn Ibrahim, his father, and Amr ibn Uthman [M245]. Therefore, the inclusion of the hadith in this chain does not constitute an independent chain of transmission separate from al-Kulayni in all respects. It merely indicates a difference in name, and simply listing the names of the books is insufficient to establish multiple independent chains of transmission.

The ruling of al-Majlisi on the lengthy passage in the chapter on washing children and boys and praying over them was compared, and it appears in Mir'at al-'Uqul, vol. 14, p. 138: "Hadith Seven: Unknown" [M244]. This is a separate passage from the ruling on the concise eclipse hadith in vol. 15, p. 438 [M99], even though their descriptions are the same. Thus, the reference to al-Thaqalayn, which presents part number 4 with p. 138 [M174], is correct. The preference for the name of the narrator remains separate from his authentication and from the evaluation of the entire chain of transmission; correcting the name alone does not negate the description of the chain of transmission that al-Majlisi transmitted.

In al-Mahasin by al-Barqi, a lengthy account is narrated on the authority of al-Husayn ibn Khalid, on the authority of Abu al-Hasan Musa ibn Ja'far (peace be upon him), in Hadith 31, vol. 2, pp. 313-314. It includes the solar eclipse at the time of Ibrahim's

death, followed by the preparations, the funeral prayer, and the burial. Its length is closer to the section on funerals in al-Kafi than the following concise prophetic tradition. However, the name of the narrator on the authority of the Imam here is al-Husayn ibn Khalid, while in the chain of transmission in al-Kafi it is Ali ibn Abdullah. This discrepancy needs to be addressed, and it is not sufficient on its own to establish the authenticity of the chain or the independence of all its layers [M247].

The chain of transmission in al-Mahasin begins with the phrase, “On his authority, with this chain of transmission, on the authority of al-Husayn ibn Khalid.” To determine the source of the abbreviation, the preceding hadiths 28-30 should be read, and the phrase should not be transmitted as if it were a complete, independent chain of transmission. Al-Majlisi included the report from al-Mahasin in Bihar al-Anwar, vol. 78, p. 380, hadith 36, and explicitly stated in his transmission it as Abu Samina, on the authority of Muhammad ibn Aslam, on the authority of al-Husayn ibn Khalid. This transmission is useful in contrast to the method of expanding the abbreviated chain of transmission, but it remains a transmission from al-Mahasin and not a third independent witness to the event [M247, M250].

In the wording of al-Mahasin, it says, “Three traditions occurred at his death,” and “The eclipse of the sun and moon are two signs,” while in al-Kafi it says, “Three traditions occurred concerning him,” and “The sun and moon are two signs.” These differences should be noted when attributing each text to its source. Therefore, a unified text is not created that compiles the wording of the various versions and then attributes it to all of them verbatim. The version in Bihar al-Anwar here uses the wording, “The sun and the moon are two signs,” and therefore, the wording of the later compiler does not replace the reading of al-Mahasin in this comparison [M174, M247, M250].

As for Man La Yahduruhu al-Faqih, vol. 1, p. 540, hadith 1507, it states: “And the Prophet, peace and blessings be upon him and his family, said,” followed by a statement about the sun and the moon, including the phrases, “They move according to His decree and end at His command,” and “If one of them is eclipsed, hasten to your mosques.” This version is mursal (lacking a complete chain of narrators) in this instance and does not mention the death of Ibrahim or the completion of the preparations and burial. It serves as evidence for the Prophetic statement denying any connection between an eclipse and the death or life of anyone, and it does not encompass the entire lengthy narrative. The omission of details in this instance does not establish a contradiction with the eclipse, nor does it, in itself, prove a single chain of transmission [M248].

Hadith 1507 should be separated from the preceding text, which al-Saduq began with the phrase, “The author of this book said.” This is the author’s commentary following hadith 1506, and not part of the subsequent prophetic saying. At the bottom of the page, there is another explanation, taken from al-Wafi, in the first footnote, relating to the preceding hadith; therefore, it should not be attached to hadith 1507. The second footnote refers this hadith to al-Kafi, vol. 3, p. 463, and points out a slight difference in wording; this is a reference to the collation, not to a chain of transmission mentioned in the text of al-Faqih [M248].

Regarding the narrators, al-Najashi, in the biography of Abu Samina, Muhammad ibn Ali, no. 894 in the collated edition, states that he is “very weak, corrupt in belief, and unreliable in anything.” This criticism attributed to al-Najashi prevents the chain of transmission containing it from being considered authentic simply because it differs from the chain in al-Kafi, according to this ruling [M249]. As for the biography of Muhammad ibn Aslam al-Tabari al-Jabali, entry number 999, it reads, “It is said that he was an extremist and unreliable in hadith.” The phrase “it is said” is retained because it is part of al-Najashi’s method of presenting the statement, and it is not omitted to transform it into a direct judgment using the same wording he employed for Abu Samina [M251].

Further examining Muhammad ibn Aslam, the hadith scholar al-Nuri discussed al-Najashi’s statement in the conclusion of al-Mustadrak, vol. 5, pp. 158-160. He relied on the narrations of a group of eminent scholars on his authority and argued that the statement conveyed with the phrase “it is said” does not contradict this evidence, since the speaker is not definitively identified, nor is the intended meaning of “extremism” established. He cited the content of a narration which he considered incompatible with extremism. This is al-Nuri’s discussion based on his own premises, lacking explicit authentication from al-Najashi or consensus among the scholars of hadith [M252].

In this section, three rulings are distinguished: al-Nuri's description of the second chain of transmission from al-Saduq to Muhammad ibn Aslam as authentic; his discussion of Muhammad ibn Aslam's own reliability; and his description of another hadith in the Ziyarat as being good, like a sound hadith. The ruling on the chain of transmission is not transferred to the narrator, nor is the description of the Ziyarat hadith transferred to the hadith about the eclipse, since each has its own text and chain of transmission [M252].

In contrast to this approach, Sayyid Kazim al-Husseini al-Ha'iri states in his book, al-Bay', p. 560, footnote 1, that the mere presence of Muhammad ibn Aslam in the chains of transmission of Kamil al-Ziyarat is insufficient, in his view, to establish his reliability. His statement came during a discussion of a hadith concerning prices and is cited here to understand his position on the narrator, not as a direct ruling on the hadith about the eclipse. Therefore, it is incorrect to present the reliability of Muhammad ibn Aslam as a matter of consensus, nor is it sufficient to rely solely on his inclusion in a particular book without explaining the basis for his reliability [M253].

As for al-Husayn ibn Khalid, Muhammad al-Jawahiri, in his Mufid min Mu'jam Rijal al-Hadith (p. 167), distinguishes between al-Khaffaf, who is al-Husayn ibn Abi al-'Ala', and al-Sayrafi, whose reliability is not established according to the presentation in this source. He presents a preference for the name al-Khaffaf based on the evidence in his books and the abundance of narrations from him by eminent scholars, while noting instances where the parallel transmission identifies al-Sayrafi. This is a preference based on the chains of transmission, not permission to add the title al-Khaffaf to every text that lacks it [M254].

In the corresponding hadith of al-Mahasin, the name "al-Husayn ibn Khalid" remains without a title. Therefore, we preserve it as it appears and record the possibility of identification and its preference, attributed to its source, without claiming that this examination has established the title in the chain of transmission of this particular

hadith. Furthermore, even if al-Khaffaf were adopted, it would not, on its own, resolve the situation of Abu Samina and the rest of the chain of transmission. Identifying or authenticating a narrator does not equate to verifying the entire chain of transmission [M247, M249, M254].

Referring to the text of the same biographical dictionary of hadith narrators, in the entry for al-Husayn ibn Khalid, number 3388 and its continuation, it is established that al-Khu'i favors the name in the narrations as referring to al-Khaffaf, making an exception for two instances from Sayf where al-Sayrafi is known for parallel transmission. He also mentions Muhammad ibn Aslam al-Jabali among the narrators from al-Husayn ibn Khalid by his general title. Establishing this connection is useful in tracing the generation, but it is not an explicit statement of the narrator's title in the hadith about the death of Ibrahim; the general preference is not the same as the specific evidence for this report [M255].

Conversely, in the margin of the verified edition of Tanqih al-Maqal, vol. 22, p. 43, it is stated that the unrestricted name is favored as referring to al-Sayrafi, because al-Khaffaf is known as al-Husayn ibn Abi al-'Ala'. This discussion is documented in the margin of the edition and should not be incorporated into al-Mamaqani's text or attributed to him without distinction. The comparison reveals a difference in the evidence of fame by name, not a difference in the letters of the corresponding chain of transmission of the virtues [M256].

As for the older source, al-Najashi translated the biography of al-Husayn ibn Abi al-'Ala' al-Khaffaf, entry 117, and mentioned his two brothers, 'Ali and 'Abd al-Hamid, and their narrations from Abu 'Abd Allah (peace be upon him). He said, "Al-Husayn was the most prominent among them," and then mentioned his books and the chain of transmission to them. We preserve al-Najashi's statement as it is, and do not replace it within the quotation with the word "trustworthy." The discussion of the implication of being the most prominent in terms of trustworthiness is an inferential discussion added to the text of the biography [M257].

In Rijal al-Tusi, edited by Jawad al-Qayumi, p. 355, entry 5262 is given under the name al-Husayn ibn Khalid al-Sayrafi without the description of trustworthiness in this entry. Therefore, the word "trustworthy" that appears in the previous entry should not be transferred to it, nor the phrase "trustworthy and authentic" in the entry of al-Husayn ibn Bashar that follows it. This is a clarification of the boundaries of adjacent biographies, not a conclusion that al-Tusi's silence on authentication proves weakness [M258].

The result of this comparison is that the chains of transmission and wording of the hadith are not equal, and that the designation of al-Husayn ibn Khalid in the chain of transmission of al-Mahasin was not established in this round by any specific, conclusive evidence. Al-Khu'i's preference was compared with his original dictionary, and the opposing preference was recorded in the margin of the revised article, with reference to the texts of al-Najashi and al-Tusi. Therefore, the narrator's name remains in the transmission as it appears, without an added title, and the biographical rulings remain attributed to their respective authors. The overall rejection of the chain of transmission does not depend solely on the resolution of this name, as the previous discussion concerning Abu Samina and Muhammad ibn Aslam has already been addressed.

The continuation of the preparation and burial is mentioned here solely to define the boundaries of the text. The issues of funeral prayers and rulings concerning children are not the subject of this chapter, and we do not derive practical rulings for them from this brief overview. What serves the study of the universe is preserving the context of the eclipse report and preventing the attribution of incomplete information to a specific source or method.

6. The Possibility of Calculation and the Meaning of Prayer

The reader might ask: If an eclipse can be predicted, what is the point of turning to worship? It is not necessary for the event to be of unknown timing; the rising of the sun is a known recurrence, yet it remains a sign. Calculation informs us of the conditions and timing of the phenomenon, while worship relates to humanity's stance before creation and the Creator. Therefore, explaining the cause does not negate the religious significance, nor does affirming the significance necessitate rejecting knowledge of the cause.

As for the rulings concerning the eclipse prayer, in terms of its obligation, timing, method, and making up missed prayers, these are determined by their jurisprudential evidence and the fatwa of the religious authority followed by the individual. This section is limited to presenting the report and its meaning within the context of the relationship between phenomena and knowledge; the scientific or interpretive chapter should not be replaced by a book of jurisprudence. It also does not provide schedules for upcoming eclipses, as this requires specifying the date, location, and an updated calculation source.

7. The Report of Zurarah and Muhammad ibn Muslim: The End of the Eclipse and the Context of Worship

The second hadith in the chapter on eclipse prayers relates Zurarah and Muhammad ibn Muslim's question to Imam al-Baqir about the number of rak'ahs and their method. It has two chains of transmission at the beginning of the chain: Ali, on the authority of his father, and Muhammad ibn Ismail, on the authority of al-Fadl ibn Shadhan. These then converge in Hammad ibn Isa, on the authority of Hurayz, on the authority of Zurarah and Muhammad ibn Muslim [M173]. This is different from the chain of transmission for the report of Ibrahim's death mentioned earlier; therefore, neither acquires the same ruling simply because they are related under the heading of eclipse.

The text mentions the state of completing the prayer before the eclipse ends, and the state of the eclipse ending before its completion. It also includes consideration for the congregation when lengthening the recitation [M173]. The disappearance of the phenomenon is present in the devotional question as an observed event. The text in this section does not provide a calculation of the shadow's path or an astronomical explanation for the eclipse's duration.

Al-Majlisi described the second hadith as "good like a sound hadith." This judgment was directly compared with the electronic text of Mir'at al-'Uqul, vol. 15, p. 439, with a match between the beginning of the chain of transmission and the location of the report [M241]. The judgment in the previous follow-up was transmitted by al-Thaqalayn [M173], and its original source was then compared in this review. This classification

should not be confused with the description of the first hadith as unknown; it is a judgment attributed to al-Majlisi regarding this particular instance and does not imply the completion of an independent biographical study of all its chains of transmission.

Adding this report helps to demonstrate the diversity of the chapter's content: one report recounts correcting people's misconceptions about death, and another explains the connection between prayer and the phenomenon and its stages of manifestation. Astronomical calculations remain an investigation into causes and times, and understanding the details of worship remains dependent on gathering its evidence; presenting one aspect does not negate the need to investigate the other.

8. Regularity that can be learned and the unseen that cannot be claimed

This chapter arrives at a comprehensive distinction: the movement of signs and the calculation of their cycles can be learned, but this does not entitle one to claim knowledge of destinies. The sun, moon, stars, and meteors are objects accessible for observation from various perspectives, and signs for contemplating the discourse of revelation, but moving from any of them to a specific unseen claim requires proof. He who skillfully asks for evidence protects knowledge from illusion and preserves the text from being burdened with what it did not say.

9. From the Cycle of the Sky to the Definition of the Second

The second in the International System of Units (SI) is defined by fixing the value of the ultra-precise transition frequency between the two levels of the unperturbed ground state of the cesium-133 atom at 9,192,631,770 Hz [S40]. In simple terms, this means choosing a reference atomic phenomenon to which the unit of time can be accurately determined, rather than making every short measurement directly dependent on observing the movement of the sun.

Changing the measuring instrument does not change the subject of human responsibility; we still measure the durations of our actions. However, it does highlight the difference between the phenomenon we choose as a reference and the events whose time we measure by reference to that reference. Standardizing the reference provides researchers with a means of comparing their results, while the naming of days and the order of months remain separate matters related to the calendar.

10. The Lunar Year and an Example of Approximate Calculation

Using the average phase cycle rounded to 29.5 days [S3], twelve cycles yield approximately 354 days: 12 x 29.5 = 354. This is an educational approximation, not a table of the beginnings of months or a judgment on the sighting of the new moon. Because the duration is shorter than the solar year, the lunar months move through the seasons instead of remaining tied to a single season.

The example reveals a common error in dealing with numbers: the average of a month is not the number of days in each individual calendar month. Furthermore, rounding the input limits the accuracy of the output; it is incorrect to start with an approximate number and then write the result in minutes and seconds that suggest an accuracy that was not present. Therefore, explaining the calculation method is part of the integrity of the information.

11. The Meaning of Prediction and the Limits of Detailed Knowledge

Predicting an eclipse differs from predicting what will happen to someone during one in the type of data and method of reasoning. The former relates to the geometry of celestial bodies and their movements, which can be calculated, while the latter adds a connection between the phenomenon and human destiny, requiring different evidence. This is where the benefit of the aforementioned account of Ibrahim's death lies, while maintaining the details of his journey as reported [M11].

A description of an eclipse is incomplete if it only mentions the hour; the location, the intended phase of the event, and the time reference must be specified. The writer may be referring to the beginning, the maximum, or the end of the eclipse. This is a reminder to interpret data, not a schedule of future events. Thus, the chapter returns to its overarching goal: that humankind should make good use of what can be calculated, understand the limits of what calculations can establish, and see in the order of creation a field for knowledge, gratitude, and action.

12. Why don't eclipses occur every month?

NASA explains that the plane of the Moon's orbit is inclined about five degrees to the plane of Earth's orbit around the Sun. Therefore, in most cycles, the Moon passes above or below the alignment necessary for an eclipse [S6, S75]. The new moon phase is sufficient to show a general arrangement where the Moon is on the side of the Sun, but it is not sufficient for its shadow to fall on Earth. Similarly, a full moon is not sufficient for the Moon to enter Earth's shadow.

The difference can be approximated by using a sheet of paper representing the plane of Earth's orbit and a slanted ring representing the Moon's orbit. Looking at the model from above alone might give the impression that the celestial bodies are aligned, while from the side, one of them appears to be off the necessary plane. This is an educational model I suggest to illustrate the role of the third dimension; it is not intended to represent the sizes of celestial bodies or the distances between them on a single scale.

Therefore, asking about the phase of the eclipse differs from asking about the occurrence of an eclipse, and both differ from asking about its visibility from a specific location. Knowing the phase does not negate the requirement of alignment, and knowing the occurrence of the event does not replace knowing the observer's location and time. These sequential steps protect the reader from concluding that the absence of an eclipse at a particular full moon indicates a flaw in the regularity of the movement.

The geometric possibility of viewing should not be equated with the actual success of the observation. In a lunar eclipse, the moon must be above the observer's horizon at the required phase, and clouds may obscure the view. In a solar eclipse, the path of the moon's shadow determines the areas that will see a total or partial eclipse. Therefore, the description of the event should be read along with the observation location and phase, and an image taken at one location should not be generalized to all locations [S19, S74-S75].

13. The Number of Months and the Meaning of the Calendar

> Allah Almighty says: “Indeed, the number of months with Allah is twelve months in the register of Allah [i.e., His decree] from the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the polytheists collectively as they fight against you collectively. And know that Allah is with the righteous.” [At-Tawbah: 36]
>
> Allah Almighty says: {Indeed, the postponement [of a sacred month] is an increase in disbelief by which those who disbelieve are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number of months which Allah has made sacred and thus make lawful what Allah has made unlawful. Their evil deeds have been made attractive to them, and Allah does not guide the disbelieving people.} [At-Tawbah: 37]

The verse in Surah At-Tawbah mentions the number of months and the sacred months, then the following verse addresses the postponement and the alteration of what is lawful and unlawful to correspond to the number. This passage should be read in its entirety so that the number of months does not become a mere mathematical expression divorced from the integrity demanded by the context. Simply memorizing the apparent number does not fulfill the obligation if one alters the sanctity associated with it.

Nor can we derive the length of the year in days from this number alone; therefore, the mathematical example previously stated the average lunar cycle used and the limits of its approximation. The number twelve answers the question of the number of months, while adding up their durations requires knowing the durations themselves. When moving to a specific calendar month, the rules of the calendar we are discussing also apply.

The historical intercalation and the details of the rulings concerning the sacred months remain topics that require the collection of texts, interpretation, and jurisprudence. This chapter does not offer a complete reconstruction of the pre-Islamic Arab calendar. What it establishes here is the connection between calculation and responsibility: it is not enough for a table to appear organized if its naming convention is used to alter the meaning it is meant to preserve.

Thus, at the end of this chapter, two distinct measurements converge: the measurement of movement to determine durations, and the review of actions to ascertain fulfillment of time's requirements. The first necessitates definitions, observations, and calculations, while the second is understood through the lens of responsibility and trust. The orderliness of the heavens allows humankind to calculate, but it does not absolve them from the responsibility of properly utilizing their calculations.

Chapter Summary: Timekeeping arises from the regularity of phenomena and definitions of measurement, and the geometry of the sun, earth, and moon explains eclipses. The account of Abraham's death is presented along with his path and the ruling transmitted concerning it, distinguishing between the natural explanation, the devotional meaning, and the legal details. Thus, the third chapter concludes, and the narrative shifts to Earth as the abode of life and the stage for human responsibility.

Chapter References: Yunus 5; Al-Baqarah 189; Al-Hajj 47; As-Sajdah 5; Al-Ma'arij 4; Al-Kafi, The Story of the Eclipse [M11]; References to the phases, eclipses, and the definition of the second [S3, S6, S19, S40]. Repentance 36-37 in their complete texts; the inclination of the moon's orbit and the condition of alignment [S6]. And the report of Zurarah and Muhammad ibn Muslim [M173], and the ruling of al-Majlisi directly opposite in Mir'at al-'Uqul [M241]. Comparison of the location of funerals and the difference in the names of the two narrators: al-Kafi [M174-M175]; Mir'at al-'Uqul [M244]; Tahdhib al-Ahkam [M245]; al-Mawsu'ah al-Rijaliyyah [M246]. And comparison of al-Mahasin and al-Faqih and the abbreviation of the chain of transmission: [M247-M248, M250]; the statements of al-Najashi regarding Abu Saminah and Muhammad ibn Aslam [M249, M251]. And discussion of the status of Muhammad ibn Aslam and the designation of al-Husayn ibn Khalid [M252-M254]. And comparing the original dictionary, the marginal notes of the revised article, and the texts of al-Najashi and al-Tusi [M255-M258]. And reviewing the types of eclipses, the geometry of vision, and the accuracy of observation [S74-S76].

Part Four - The Earth - The Abode of Life and the Stage of Humanity

Water, Air, Rock, and Soil: Reading Grace in a Changing Earth

Chapter 24 - The Earth as a Spread, a Cradle, and a Settled Abode

1. The Earth We Test and the Earth We Measure

> God Almighty says: “He who made the earth a bed for you and the sky a canopy and sent down rain from the sky and brought forth thereby fruits as provision for you. So do not set up rivals to God while you know [that there is nothing like Him].” [Al-Baqarah: 22]
>
> “Have We not made the earth a bed?” [An-Naba: 6]
>
> “It is Allah Who made for you the earth a resting place and the sky a canopy and formed you and perfected your forms and provided you with good things. That is Allah, your Lord; so blessed is Allah, Lord of the worlds.” [Ghafir: 64]

The first thing a person knows about the earth is not a map of the planet, but rather a place to stand, a place to sleep, and a path to water and food. From this immediate experience, we understand the power of the Quranic descriptions: the bed in Al-Baqarah 22, the cradle in An-Naba 6, and the resting place in Ghafir 64. These are terms that prioritize habitability and usability, linking the homeland to a person's obligations to their Creator.

We cannot derive a complete geometric model of the Earth's shape from these descriptions alone. Describing a place as "walkable" does not define the shape of the entire planet; the local scale we experience differs from the scale depicted by orbital measurements and images. The Earth's approximate sphericity and rotation are not determined by attempting to assign the term "butterfly" the function of a prescribed astronomy text [S17].

The more accurate scientific expression is that the Earth is close to a sphere, with a slight flattening at the poles and a bulge at the equator related to its rotation, as well as the topography of its surface. Therefore, the word "spherical" in general terms does not mean it is a perfect geometric sphere, nor does describing it as elliptical mean it has the shape of an egg with two different ends, as is commonly depicted in some illustrations [S77].

Geometry uses the geoid model to represent the global mean sea level, taking into account the gravitational field and its extension beneath the continents. It is a reference surface for measuring elevation, not a photograph of the Earth's surface. The scientific community explains that some educational models exaggerate variations to make them more apparent. Therefore, it is incorrect to circulate a vertically magnified geoid image as if it depicts the Earth's true shape at scale in all directions [S77].

The corresponding error is to consider descriptions as meaningless because they are not geometric terms. The question of the suitability of a habitat and its connection to life and work is a real question that touches our very existence. A description can highlight an important relationship without exhausting all the characteristics of what is being described.

2. The Network of Blessings in the Verse

Al-Baqarah 22 brings together the earth, the sky, water, and fruits, then connects this to the prohibition against associating partners with God. The description of the bed is not presented in isolation; it is part of a presentation in which human habitation is linked to sustenance. Hence, we should not limit the discussion to the shape of the Earth and forget the purpose behind the arrangement of these descriptions.

> God Almighty says: “He who made the earth a bed for you and made pathways for you therein and sent down rain from the sky and brought forth thereby pairs of various plants.” [Ta-Ha: 53]

In Ta-Ha 53, the cradle is connected with pathways, water, and the emergence of pairs of plants. A path for humankind, water reaching the crops, and land receptive to germination: these elements are combined in the experience of life, even though the sciences study each element with different tools. The Quranic combination restores the unity of the scene in terms of blessings, without negating the need for detailed research.

As for the stability mentioned in Ghafir 64, it is linked to construction, imagery, and sustenance from good things. The reader can reflect on the convergence of place, body, and food; vast lands are insufficient if the conditions for life are absent, and a single resource cannot explain all of human needs.

3. Stability does not imply the absence of change

Our perception of the Earth's stillness arises from brief observations within a limited scope. The Earth, which supports the House (the Kaaba), is not outside the realm of planetary motion or geological change. Therefore, describing it as stable does not negate its rotation, nor does it promise that every place on it is safe from all danger.

It is important to distinguish between the Earth's rotation on its axis and its movement in its orbit around the Sun [S17]. There are multiple reference points for measuring rotation: the sidereal day is approximately 23 hours, 56 minutes, and 4 seconds, while the solar day is linked to the Sun's return to the observer's meridian. The Earth's movement in its orbit also contributes to this difference. We should not place the two numbers side by side and then consider their difference a contradiction [S78-S79].

Furthermore, the time between two successive transits of the true sun is not always exactly 24 hours; it varies slightly throughout the year, and the concept of mean solar time addresses this variation. These are differences in the definition of measurement, not a change in the intended meaning of dwelling and benefit within the context of the chapter. As for proving rotation, it does not depend solely on a person's perception of movement; the US Naval Observatory explains the use of radio observations of distant quasars to determine the Earth's rotation [S79].

The blessing of dwelling means the possibility of life and work within certain conditions, not the elimination of boundaries. Humans understand this difference even in their everyday language; they describe a house as a shelter while knowing it needs maintenance. The example illustrates the difference between function and absolute security, but it does not, on its own, explain all aspects of the verse.

The value of knowledge becomes apparent when it helps us understand the place we inhabit: What are its water resources? What are the characteristics of its soil? What has changed in it due to construction and use? These are questions that complement the care of shelter; they should not be asked only after damage has occurred.

4. Walking, Sustenance, and Resurrection

> God Almighty says: “It is He who made the earth subservient to you, so walk upon its slopes and eat of His provision. And to Him is the resurrection.” [Al-Mulk: 15]

Surah Al-Mulk 15 combines the making of the earth subservient, walking upon its slopes, eating of His provision, and the resurrection to God. In this scene, a person cannot stand idly by; He moves, he demands, he works, then he remembers that benefiting does not absolve him of accountability.

A moral lesson can be drawn from this gathering: the pursuit of sustenance should not become a pretext for depleting the resources of others, nor should a sense of empowerment lead to a denial of one's limitations. This is my conclusion drawn from the context of responsibility, not a detailed list of rulings that dispenses with jurisprudential research and experience.

The reminder of resurrection serves to prevent the perception of the earth as a final possession without consequences. What we leave behind-whether development, pollution, or deprivation-falls under the weight of our actions, even if we are no longer present to witness their results.

5. Preserving the Homeland

Gratitude for the homeland begins with caring for what makes life possible: water, soil, air, and people's rights to safe access to them. It is not enough for a person to describe the beauty of the earth if their behavior is damaging the very foundations of life within it.

We will address the elements of this homeland sequentially; Mountains, seas, rivers, and winds are not mere decorations outside of human life. Each chapter adds a dimension of knowledge, clarifying the relationship between contemplating the universe and living well on Earth.

6. Beneath the Surface We Know

We set foot on seemingly still ground, then open a geology textbook and find a description of slow movement that extends far beyond our lifetimes. The difference in timescales does not necessarily mean that one image is an illusion; the house is stationary relative to the daily movements of its inhabitants, while the plate that partially supports it is moving within a broader context. Incorporating time into our understanding clarifies the confusion between the stability of a habitat and the history of its formation.

The U.S. Geological Survey explains that plates rest on a belt of upper mantle that deforms and flows slowly on geological scales. This does not mean that the entire mantle is an ocean of magma; its material is solid on short timescales, with melting occurring in specific locations. Therefore, the image of continents floating on a sea of

fire needs correction: the rock's ability to slowly deform differs from its being a molten liquid [S41].

This explanation helps in visualizing the physical structure of the Earth, and we do not derive it from the word "bed" alone. When we read the verses about preparation, we hear a discourse about the possibility of life and striving; and when we ask about the properties of rocks, we need measurement evidence and material models. The combination of these two questions expands knowledge, as each answer has its evidence and limitations.

7. A home that accommodates humans and other creatures

God Almighty said: {And after that He spread out the earth} [An-Nazi'at: 30].

“He brought forth from it its water and its pasture.” [An-Nazi'at: 31]

“And He firmly established the mountains.” [An-Nazi'at: 32]

“As provision for you and your livestock.” [An-Nazi'at: 33]

“And He laid out the earth for all living beings.” [Ar-Rahman: 10]

“In it are fruits and date palms with sheathed clusters.” [Ar-Rahman: 11]

“And grain with husks and fragrant herbs.” [Ar-Rahman: 12]

“So which of the favors of your Lord would you deny?” [Ar-Rahman: 13]

The verses of Surah An-Nazi’at combine the bringing forth of water and pasture and the establishment of mountains, then connect this to the benefit to people and their livestock [An-Nazi'at: 30-33]. Surah Ar-Rahman mentions the provision of the earth for mankind, and the fruits, date palms, grain, and fragrant herbs [Ar-Rahman: 10-13]. The scene thus expands beyond the individual human body; for human life is bound to the sustenance of animals and plants, and to the place where these creatures grow.

In his interpretation of this passage, al-Tabarsi explains “dahaaha” (He spread it out) in its entirety, then connects water and pasture to the benefits of the earth for people and livestock [M259]. We attribute this to Majma’ al-Bayan in its proper place, and we do not substitute a modern geodetic term for the commentator’s words. Explaining a word within its context and determining the shape of a planet through measurement are two different processes in terms of evidence and tools.

Accordingly, this chapter does not present “dahaaha” as a text in the shape of an egg, nor does it present the terms “bed,” “cradle,” and “rest” as a measurement that negates the sphericity or rotation of the earth. This is a methodological precaution I adopt: the descriptions are to be read within the context of water, pasture, pathways, and sustenance, and the astronomical facts are presented with their references; and it is not claimed that all commentators agree on a geometric detail not explicitly stated in their texts.

Those who reflect on this context may ask about the meaning of utilization: Does it end with taking what we can today, or does it include preserving the means of sustenance for those who come after us? This is an ethical question we derive from the scene of bounty, and we do not attribute to the verses a detailed technical program for managing the earth. Experience is responsible for assessing the effects of work, and

the Quranic discourse reminds humankind that it is a beneficiary and a responsible party, not an independent owner free from all accountability.

Thus, the image of the earth changes in the reader's mind: it is not an empty space awaiting consumption, but rather a habitat where relationships exist between water, pasture, living beings, and work. This understanding prepares us to speak of mountains and rivers as parts of a single world in which we live.

8. Cultivating the Earth: Utilization that Questions Its Impact

> God Almighty said: {And to Thamud We sent their brother Salih. He said, “O my people, worship God; you have no deity other than Him. He produced you from the earth and settled you in it, so seek His forgiveness and then repent to Him. Indeed, my Lord is near and responsive.”} [Hud: 61]
>
> God Almighty says: “And do not cause corruption on the earth after its reformation. And invoke Him in fear and hope. Indeed, the mercy of God is near to the doers of good.” [Al-A'raf: 56]

The phrase “inhabiting the earth” appears in a speech by Salih to his people, connected to their creation from the earth and their call to worship God, seek forgiveness, and repent. The verse in Al-A'raf prohibits corruption after reformation and urges supplication with fear and hope. We recall these two texts here because the description of the earth as a bed and a resting place is complemented by the question of what humankind does in the environment prepared for them. The ability to live, cultivate, and build is a blessing, and how this ability is used is a matter of accountability.

The development of a particular location may require a road, a dwelling, or a water channel; however, the name of development alone does not guarantee the validity of every project. The needs of the people and the impact of the work on the land, the water, and those who benefit from them must be considered. This is an ethical application I propose in light of the two verses, not a detailed technical interpretation of the term "development" nor a legal ruling on a specific project. Moving from principle to decision requires knowledge of the location and consultation with those who are familiar with it.

To illustrate this with a hypothetical example: A landowner may succeed in increasing his yield by using more water, but then it becomes apparent that the shared resource is dwindling or that his neighbors are finding it increasingly difficult to access it. In this case, simply calculating the yield from the field is insufficient to judge the success of the measure. The water source, its continued benefit, and who bears the consequences of its use must all be taken into account. The chapter on groundwater will illustrate some of the mechanisms that make this question measurable [S57].

Thus, the reader can understand the Earth on two interconnected levels: the level of the verse that reminds him of the Creator and of good deeds, and the level of knowledge that reveals the consequences of his actions. If he understands the cause of a preventable harm, his knowledge becomes part of his responsibility. Gratitude might manifest itself in maintaining a small resource, repairing a leak, or upholding a neighbor's rights. The greater meaning is revealed in actions for which a person can hold himself accountable before demanding that others fix the entire world.

Chapter References: Al-Baqarah 22; Ta-Ha 53; Ghafir 64; Al-Mulk 15; An-Naba' 6; NASA, Earth Facts [S17]; An-Nazi'at 30-33; Ar-Rahman 10-13; USGS, Plates and Mantle [S41]; Hud 61 and Al-A'raf 56 in their entirety; Groundwater Depletion [S57]; The Shape of the Earth and the Geoid, Sidereal Day, Solar Time, and Rotation Measurement [S77-S79] Majma' al-Bayan, Tafsir al-Nazi'at 30-33, within the explanatory section [M259].

Chapter 25 - Mountains: Firm Anchors and Pegs

1. Firm Mountains and Pegs in the Context of Grace

> Allah Almighty says: {And He has cast into the earth firm mountains so that it would not shake with you, and rivers and pathways so that you may be guided.} [An-Nahl: 15]
>
> And We placed firm mountains on the earth so that it would not shake with them, and We made therein broad pathways so that they might be guided. [Al-Anbiya: 31]
>
> He created the heavens without pillars that you can see, and He placed firm mountains on the earth so that it would not shake with you, and He dispersed therein every kind of creature. And We sent down rain from the sky and caused to grow therein every kind of noble plant. [Luqman: 10]
>
> And the mountains as pegs. [An-Naba: 7]

Mountains appear to the observer as fixed, while clouds shift around them and rivers flow at their foot. The Quran mentions the firm mountains in An-Nahl 15, Al-Anbiya 31, and Luqman 10, and describes mountains as pegs in An-Naba 7. Their mention in these verses is connected to the discussion of the earth and its preparation for life.

At-Tabarsi interprets the firm mountains as high, stable mountains, and the unstable mountains as inclination and instability. He mentions in his grammatical analysis the implied meaning of "lest it should shake with you," and in explaining the meaning, "lest it should shake with you" [M38]. These are two interpretive analyses of the phrase and not additions to the Quranic text. Explaining the word in its context alone does not replace measuring the movement of tectonic plates or determining the frequency of earthquakes in each mountain range.

Before any comparison, we should ask: Are we conveying an ancient interpretation, or are we deducing a modern physical function? Confusing the two questions might make a single illustration appear as evidence for something its creator did not measure.

2. What do we know about the formation of mountains?

Geology explains the connection between many mountain ranges and plate tectonics. During convergence, rocks may be deformed, the crust thickens, and the surface is uplifted. Subduction may be associated with volcanic activity. In other areas, volcanic mountains or landforms altered by uplift and erosion appear. No single model fits all mountains [S7].

The U.S. Geological Survey (USGS) notes the convergence of mountain building and strong earthquakes in certain plate boundary regions [S7, S24]. Therefore, the general statement that the presence of a mountain prevents earthquakes in its vicinity is inaccurate. The question of the effect of a particular structure requires specifying the mechanism, location, and timescale.

To distinguish between phenomena, a tectonic earthquake arises from a sudden slip along a fault: the plates continue to move slowly, and friction may prevent slippage at parts of their boundaries, causing stresses to accumulate. Energy is then released and

propagates as seismic waves when the slip occurs. Therefore, the presence of a ridge or crustal root is insufficient to conclude that the surrounding faults are not moving [S80].

The Himalayas provide a specific example: the USGS report links the building of this range to the convergence and collision of India and Eurasia, and presents its seismic activity and associated thrust faults [S81]. The combination of high mountains and earthquakes here prevents the generalization that every mountain prevents every earthquake; however, it does not justify the opposite generalization that every mountain is the cause of every tremor, nor does it predict the timing of a future earthquake. This is a conclusion that clarifies the comparison, not an interpretation attributed to al-Tabarsi.

This alone does not resolve all issues of interpretation; however, it is sufficient to prevent presenting a scientific claim that contradicts observation in the name of the verse. If a human interpretation is flawed, we correct the interpretation and do not conceal the results that contradict it.

3. The Limits of the Image of a Wedge

A wedge is a familiar image of something used to fix something. But transferring this image to a specific geological structure requires evidence. Even if a similarity is found in the extent of a subsurface part, formal similarity does not prove a unity of function, nor does it stop the movement of the crust.

It is inaccurate to depict mountains as nails that hold plates together in a rigid earth. The plates themselves are involved in explaining the formation of many mountain ranges. A mountain may be the result of a history of movement and deformation, not an exception to that history.

The term “equilibrium” itself needs clarification: The U.S. Geological Survey dictionary defines crustal equilibrium, or isostasy, as the balance or buoyancy of the crust over the mantle [S83]. The description of sudden slippage along a fault refers to a different mechanism [S80]. Therefore, it is incorrect to substitute the meaning of equilibrium with the absence of movement, or to take the term alone as proof that the roots of mountains prevent earthquakes. This scientific distinction alone does not determine the Quranic meaning of the image of pegs.

This does not negate the researcher’s right to study aspects of correspondence; rather, it requires him to state what he has proven. We say: This is a general similarity, or this is a possible explanation, or this is a result measured at a specific location. We do not equate these three expressions.

4. The Paths, the Ways, and the Reading of Places

The mention of the mountains in Surah Al-Anbiya (21) is connected to the paths, the ways, and guidance. The scene is not limited to the elevated mass; it includes what allows passage between them. Here, the discourse returns to the traveler and the land he can traverse.

> God Almighty says: {And landmarks. And by the stars they are guided.} [An-Nahl: 16]

In Surah An-Nahl (15-16), mountains, rivers, paths, landmarks, and stars are mentioned together. The reader can see the connection between the geography of the earth and the reading of the heavens in the experience of guidance, without turning the verse into a map of a specific country or claiming that the names of the rivers mentioned in some interpretations are included in its text.

From this perspective, the value of a mountain extends beyond mere solidity: it is part of a habitat, a landmark in a landscape, and a realm where humankind observes the earth's influences. The scientific details of its functions in water, air, and other environments require specialized sources.

5. Observed Stability and the Hereafter

Other verses describe the transformations of mountains at the Resurrection. We will examine these in the section on the transformation of the landscape, so as not to confuse them with descriptions of current geological activity. The shared name of the mountain in both contexts does not imply a single time and event.

This distinction lends coherence to the reading: we study the mountain now based on our observations and measurements, and we receive revelation concerning its fate, preserving the proper context for each account. We do not designate a contemporary earthquake as a fulfillment of a eschatological text simply because it occurred near a mountain.

6. Mountains Form and Change

The story of a mountain doesn't end with the height of its rocks. Weathering breaks down or repositions rock material, and erosion transports materials through agents such as water, wind, ice, and gravity. The U.S. National Park Service shows that glaciers carve valleys with wide bottoms and steep sides, and that flowing water carries away debris and reshapes the terrain. Thus, the formation of mountains is intertwined with their erosion over time [S42].

The shape of a landform is not determined by the hardness of the rock alone. The British Geological Survey demonstrates the impact of rock structure, weathering resistance, and permeability. Permeable rocks may allow water to seep through, thus reducing water movement on their surface, resulting in different erosion patterns than other rocks. Therefore, the height of a hill or mountain alone does not indicate that it is composed of the hardest rock, nor does its shape replace the study of its material, structure, and history [S82].

The educational benefit of this distinction is that solidity does not imply a permanent, unchanging form. A traveler might look at a mountain and assume its appearance is unchanged from the beginning, while studying its rocks and valleys reveals a history of uplift, disintegration, and transportation. We don't see all of that history in a single visit, just as we don't see the entire growth of a tree in a brief glance. This comparison is meant to illustrate the difference in time periods, not to equate the two processes.

When connecting this knowledge to the verses about firmly rooted mountains, we don't make every geological detail an interpretation of the Quranic term. It suffices to know that the mountain, which is part of a stable environment, also has a physical history.

The meaning of "lest it shake with you" remains a subject of interpretive inquiry with its own language and context, and cannot be resolved by a single visual analogy or an image taken from a textbook.

7. The Colors of Rock and the Fear of the World

> God Almighty says: “Do you not see that God sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are streaks of white and red, of varying shades, and [others] jet black.” [Fatir: 27]
>
> “And among people, animals, and livestock are those of varying colors. Only those of His servants who possess knowledge truly fear God. Indeed, God is Almighty, All-Forgiving.” [Fatir: 28]

Surah Fatir mentions the different colors of fruits, then moves on to the mountains and their white, red, and intensely black paths, connecting this to the diversity of people, animals, and livestock [Fatir: 27-28]. The succession of these scenes invites the eye to observe the differences within what appears from afar to be a single category. The word “mountain” encompasses all, but closer observation reveals its distinct lines and colors, just as the word “fruit” encompasses things that differ in their characteristics.

The verse does not specify the names of the minerals of those colors, or the chemical composition of each rock; determining this requires examination. The transition to mentioning the fear of the scholars in the same context opens a door to reflection on the impact of knowledge: What does an abundance of detail do to the heart of the one who sees it? Information can become a source of boasting, or it can lead its possessor to humility before what he knows and what he does not know.

In this sense, we also read the diversity of mountains as a lesson in the precision of observation. Not every peak is like its neighbor, nor is every color sufficient evidence of the rock's origin. Learning begins with observation, grows through comparison, and becomes more reliable when one distinguishes between the scene he has seen and the judgment that still requires evidence.

8. The Mountain in the Path of Water and Air

> God Almighty says: {Have We not made the earth a receptacle?} [Al-Mursalat: 25]
>
> God Almighty says: {living and dead} [Al-Mursalat: 26]
>
> God Almighty says: {And We placed therein firmly set, towering mountains and gave you to drink sweet water} [Al-Mursalat: 27]

This passage from Surah Al-Mursalat brings together the earth, the living, the dead, the firmly set mountains, and sweet water. The juxtaposition of mountain and water in the scene raises a question about their relationship in the world we are studying, while keeping the text's meaning broader than a single atmospheric mechanism. The verses do not contain a map of rainfall distribution, but they invite the reader to see grace in elements they are accustomed to viewing in isolation.

The National Weather Service explains orographic lift as air being forced to rise when it encounters a mountain, where it cools. If the cooling reaches a suitable level, water vapor condenses, forming clouds, which may then lead to precipitation. On the side

beyond the mountain barrier, the air may descend, warm, and dissipate, creating a less rainy area called the rain shadow [S55, S56]. These two descriptions illustrate how a single barrier can contribute to the varying conditions on both sides.

The mere presence of a high peak is not enough to conclude that all its slopes receive the same amount of rain. The example assumes moist air and conditions conducive to rising and condensation. Then comes the local measurement to show the amount and distribution of rainfall. When reading a map, it is helpful to ask about the wind direction and the direction of the barrier, rather than simply looking at its height. This is an educational question derived from the mechanism explained, not the result of an experiment I conducted on a specific mountain.

From here, the picture of the mountain expands in this section: we study its rocks and the history of its elevation, we look at the valleys carved by water, and then at the effect of its topography on the air. These relationships prevent us from reducing its usefulness to a single phrase about stabilizing the land. Knowing the extent to which a particular range contributes to the resources of its region requires records and observations; understanding a general relationship is a starting point for research, not a substitute for its details.

Among the verses cited in this chapter are:

> Allah Almighty says: {And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] so that you may seek of His bounty; and perhaps you will be grateful.} [An-Nahl: 14]
>
> {Is He who creates like one who does not create? Then will you not remember?} [An-Nahl: 17]
>
> “And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.” [An-Nahl: 18]

Chapter References: An-Nahl 15-16; Al-Anbiya 31; Luqman 10; An-Naba 7; At-Tabarsi, Majma' al-Bayan, An-Nahl 14-18 [M38]; United States Geological Survey [S7, S24]; Fatir 27-28; U.S. National Park Service, Mountain Geology [S42]; Al-Mursalat 25-27 complete; Topographical Lift and Rain Shadow [S55, S56]; The Mechanism of Tectonic Earthquakes and the Example of the Himalayas, Topography, and Crustal Equilibrium [S80-S83]

Chapter 26 - Seas and Oceans and What Lies Between Them

1. The Sea: Sustenance and a Path

> God Almighty says: {And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] so that you may seek of His bounty; and perhaps you will be grateful.} [An-Nahl: 14]
>
> “The two seas are not alike. One is fresh and palatable, pleasant to drink, while the other is salty and bitter. From each you eat tender meat and extract ornaments which you wear. And you see the ships plowing through them so that you may seek His bounty; and perhaps you will be grateful.” [Fatir: 12]

A person standing on the shore sees a vast expanse, while the Quran presents a more multifaceted relationship with the sea: food, adornment, ships, a means of seeking bounty, and gratitude. An-Nahl (14) encapsulates these benefits in a single scene, and Fatir (12) highlights the difference between fresh and salt water, along with the benefits derived from each.

This subjugation does not imply that the sea has lost its danger or fallen under absolute human control. Benefit is possible, but it requires knowledge, skill, and respect for the conditions of navigation and coastal life. Humanity's sense of power remains limited, no matter how extensive its resources.

Before delving into the intermediate realm (Barzakh), this point should be kept in mind; the subject is not a visual puzzle about a line separating two colors, but rather a reflection on water, life, and the relationship between blessings and behavior.

2. The Two Seas

> Allah Almighty says: {And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and placed between them a barrier and a forbidding partition.} [Al-Furqan: 53]
>
> {He released the two seas, meeting [side by side].} [Ar-Rahman: 19]
>
> {Between them is a barrier [so] neither of them transgresses.} [Ar-Rahman: 20]

Al-Furqan 53 states that the fresh, sweet water is the same as the salty, bitter water, and mentions the isthmus and the forbidden boundary. Ar-Rahman 19-20 mention the two seas, their meeting, the isthmus, and the prohibition of transgression, then the verses connect to the benefits. The similarity of the vocabulary does not negate the need to read the context of each passage.

In Al-Furqan, Majma' al-Bayan presents the meaning of sending the two waters in their courses and explains the barrier as preventing the salt water from spoiling the fresh water, also using the expression "not mixing" [M39]. We quote this as Al-Tabarsi's interpretation in the passage, without subtly altering his wording to make it appear similar to a contemporary term.

The wide range of interpretations compiled by Al-Tabarsi is evident in his commentary on Surat Ar-Rahman: in addition to the fresh and salt water, he mentions the sea of the sky and the sea of the earth, and the seas of Persia and Rome, and he mentions an interpretation based on the mixing of the two ends of the two seas at their meeting without the mixing of their entirety [M260]. Presenting these interpretations does not imply correcting them all or adopting their naturalistic conceptions, but it prevents attributing a single interpretation to the entirety of the explanation while neglecting the rest. Nor does the final interpretation become an empirical description of the estuaries simply because comparison between them is possible.

Al-Tabarsi also cites a narration from Salman al-Farsi, Sa'id ibn Jubayr, and Sufyan al-Thawri regarding the interpretation of the two seas as Ali and Fatima, the isthmus as the Prophet, and pearls and coral as al-Hasan and al-Husayn, peace be upon them [M260]. We establish the existence of this narration in the source to this extent; the passage does not present its complete chains of transmission, and a study of its methods has not been completed here. This interpretation should not be considered an explanation of the mechanism of water mixing or a substitute for reading the apparent meaning of the context.

When we compare, the question arises: To what extent is this explanation general? Does it imply the absence of any partial mixing in every place and time? I cannot answer this based solely on a published image without supporting data.

3. What happens in estuaries?

The National Oceanic and Atmospheric Administration (NOAA) explains that fresh and salt water mix in estuaries to varying degrees. The less dense water may rise above the denser, creating layers or transition zones. The overall picture changes depending on flow, tides, wind, and the shape of the estuary. Some estuaries are highly stratified, while others are more widely mixed [S8].

In the salt tongue model, a relatively clear boundary exists between the two masses, with some mixing occurring at this point. The position of this boundary is also variable. The relative clarity of the separation does not imply a wall preventing every water molecule from passing through, nor does it mean the picture is always static.

It is useful to compare the salt tongue with two other cases. In a partially mixed estuary, mixing occurs at various depths, with the lower layers usually remaining saltier. In a vertically mixed estuary, the salinity between the surface and the bottom converges due to mixing, although it may remain higher near the sea and lower towards the river [S8]. Therefore, the homogeneity of the water vertically differs from its homogeneity along the estuary, and simply describing it as "mixed" is insufficient to conclude that all differences disappear.

This knowledge prevents the application of the phrase "the two waters never mix" to every instance of fresh and salt water meeting. However, it alone does not determine the interpretation of the isthmus; correcting the natural information is one step, and favoring the Quranic interpretation is another.

4. A photograph is not an experiment.

The colors of water in a photograph may vary for reasons not explained by the photographer. Without knowing the location, date, depth, and measured properties, color cannot be used as an indicator of salinity or the absence of mixing.

To move from observation to measurement, salinity readings are taken at different locations and depths, and then equal values are connected by lines on the cross-section or map. These lines help describe the distribution of salinity and water circulation [S8, S84]. They represent measurements without visible physical barriers. Repeated readings are compared with the tidal phase, flow, and weather conditions so that a single observation is not treated as a permanent characteristic of the location.

Water turbidity is measured independently of salinity; sediments, algae, and suspended matter affect light transmission. Therefore, color variation does not replace measuring salt concentration. Monitoring estuaries also includes temperature, depth, and dissolved oxygen, because describing water requires multiple properties, not just its appearance [S84].

When using an image in a scientific book, we need to state its source and describe what it actually represents. If the image is for educational purposes, this must be explicitly stated. The reader should not assume it is a field documentation of a phenomenon that has not been measured.

The Qur'anic comparison remains accountable for its wording. It can be suggested that the continued differences between aquatic environments are a point of reflection, but this should not be declared the sole meaning of the text unless interpretive tools indicate otherwise.

5. Beyond the Surface of the Water

The value of the sea is not limited to what humans directly take from it. Livelihood, work, travel, and coastal life are all connected to its conditions, which necessitates questioning how we utilize it. It is not gratitude to mention the blessing of food while neglecting the consequences of polluting its habitat.

Furthermore, the difference between the two bodies of water teaches us to respect differences that are not always visible to the naked eye. Two bodies of water may appear similar, yet their uses and the conditions for life within them differ. This is a useful principle in understanding nature: a general name is no substitute for knowing the specific properties.

The chapter concludes with this integration of text, knowledge, and responsibility. We have not established a cosmic barrier preventing mixing, nor have we reduced the isthmus to a single image. We have left the door of interpretation open to its evidence, and we have corrected the extent to which something can be said about the observed mixing.

6. Light When It Disappears from the Depths

The sea seen from the shore differs from the sea revealed by deep-sea studies. The National Oceanic and Atmospheric Administration (NOAA) explains that sunlight useful for vision and photosynthesis is concentrated in the upper layers and is rarely significant beyond a depth of approximately 200 meters. A weakly lit zone extends to about 1,000 meters under suitable conditions, after which sunlight disappears. These are approximate boundaries influenced by the properties of water, not solid, intersecting layers [S43].

> God Almighty says: “But those who disbelieve - their deeds are like a mirage in a desert which a thirsty one thinks to be water until, when he comes to it, he finds it to be nothing. And he finds God before him, so He will pay him his due in full. And God is swift in reckoning.” [An-Nur: 39]
>
> “Or [they are] like darknesses in a deep sea which is covered by waves, upon which are waves, above which are clouds-darknesses, some of them upon others. When one puts out his hand, he can hardly see it. And he to whom Allah has not appointed light-for him there is no light.” [An-Nur: 40]

In Surah An-Nur, the parable of the deep sea follows the parable of the mirage. The image is filled with waves and clouds, making it difficult for the observer to see his hand. [An-Nur: 39-40] The context speaks of deeds and the loss of guiding light. This significance remains present when we study the elements of the natural image.

Knowing the decrease in light can help in appreciating the intensity of the scene, but identifying the mentioned wave as a specific type of subsurface wave requires more than just the possibility of such waves existing. Furthermore, the absence of sunlight does not negate all possible light sources in the sea. Maintaining these distinctions gives the reader a broader understanding and avoids burdening the Quranic image with all the details of a modern scientific description.

7. From the Ship's Turmoil to the Test of Survival

> God Almighty says: “It is He who enables you to travel on land and sea until, when you are in ships and they sail with them with a favorable wind and they rejoice therein, there comes a violent wind and the waves come upon them from every side, and they think that they are surrounded [by disaster], they call upon God, sincerely devoting their faith to Him, [saying], ‘If You should save us from this, we will surely be among the grateful.’” [Yunus: 22]
>
> “But when He saved them, at once they transgressed in the land without right. O mankind, your transgression is only against yourselves. [It is but] the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do.” [Yunus: 23]

Surah Yunus presents the scene of a people who rejoiced at a favorable wind, then the waves surrounded them, so they called upon God sincerely, then transgression occurred after their deliverance [Yunus: 22-23]. The story does not end when the sea calms; The most pressing question then follows: Does the survivor remember his weakness when his strength returns?

This transition offers material for reflection on humanity's relationship with grace. In moments of fear, the space for pretense shrinks, and survival and returning home become the greatest desires. Once the danger has passed, one might revert to old habits as if the ordeal revealed nothing about oneself. The verses present this transformation so that the reader may examine his own behavior, not to pass a single judgment on every seafarer.

Thus, the chapter on the seas is inseparable from the rest of the book. We have seen the sea as sustenance, a path, and a place where waters mingle; here, we see it as a mirror reflecting the test of gratitude. Knowledge of the depths broadens one's understanding of the world, and remembering one's survival prompts the question of what one does with this knowledge and the life that has been granted to him anew.

Among the verses referenced in this chapter are:

> God Almighty says: “Then which of the favors of your Lord would you deny?” [Ar-Rahman: 21]
>
> “From them both emerge pearls and coral.” [Ar-Rahman: 22]
>
> “And if We had willed, We could have sent a warner to every city.” [Al-Furqan: 51]
>
> “So do not obey the disbelievers, and strive against them with it a great striving.” [Al-Furqan: 52]
>
> “And it is He who created man from water and made for him blood relations and marriage relations. And ever is your Lord Powerful.” [Al-Furqan: 54]
>
> And they worship besides Allah that which neither benefits them nor harms them. And the disbeliever is ever an ally against his Lord. [Al-Furqan: 55]
>
> And We have not sent you except as a bringer of good tidings and a warner. [Al-Furqan: 56]
>
> Say, "I do not ask you for any reward for it except that whoever wills may take a path to his Lord." [Al-Furqan: 57]
>
> “And rely upon the Ever-Living who does not die, and exalt [Allah] with praise of Him. And sufficient is He as Knower of the sins of His servants.” [Al-Furqan: 58]
>
> “He who created the heavens and the earth and what is between them in six days and then established Himself upon the Throne. The Most Merciful, so ask about Him one who is well-informed.” [Al-Furqan: 59]
>
> And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate to that which you command us?" And it only increases them in aversion. [Al-Furqan: 60]

8. The Sea as a Subjugation and the Responsibility of the User

> God Almighty says: {It is God who has subjected the sea to you so that ships may sail upon it by His command and that you may seek His bounty, and perhaps you will be grateful.} [Al-Jathiyah: 12]

> God Almighty says: {And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought.} [Al-Jathiyah: 13]

The verses of Surah Al-Jathiyah connect the movement of the ship with the pursuit of bounty and gratitude, then broaden the perspective to encompass what is in the heavens and the earth, concluding with contemplation. The meaning of "subjugation" in this context calls upon humankind to benefit from what they know to be the source of their blessings. This does not imply that the effects of such use disappear regardless of the user's actions; the ship sails according to its inherent mechanisms, marine life is affected by its conditions, and gratitude requires that one consider the impact of what one takes and what one discards.

Coral reefs provide an example of the sea's connection to what occurs outside of it. The National Oceanic and Atmospheric Administration (NOAA) explains that rising water temperatures can cause stress that contributes to coral bleaching, and that carbon dioxide absorption alters water chemistry and lowers pH, affecting the formation of calcareous structures. It also mentions the impact of runoff from land, which carries sediments and pollutants or increases water turbidity [S59]. These are specific mechanisms, and it is incorrect to reduce every change in the reefs to a single factor.

We are not saying that the verse of subjugation names these chemical mechanisms, but rather that we place measured knowledge alongside the question of responsible utilization. An action may occur on land, and some of its effects may appear in the water; therefore, the boundaries of ownership on a land map are insufficient to encompass all its consequences. This example connects the chapter on the sea to what was mentioned earlier regarding the development of the land, and to what will follow concerning rivers: places with different names may be connected by a single watercourse.

The reader should distinguish between a general principle and a specific incident that requires documentation. It is true that pollutants may be carried by flow, but determining the extent of damage to a particular marine area in a specific direction requires samples, dates, measurements, and comparison with other factors. In this way, we protect the value of environmental awareness from hasty accusations, and we preserve the meaning of gratitude from remaining merely a feeling devoid of action. The sea is sustenance and a path; it is also a habitat for life, and humankind learns to utilize it with knowledge and justice.

Chapter References: An-Nahl 14; Al-Furqan 53; Fatir 12; Ar-Rahman 19-22; Majma’ al-Bayan, Al-Furqan 51-60 [M39]; National Oceanic and Atmospheric Administration, Classification of Estuaries [S8]; An-Nur 39-40; Yunus 22-23; National Oceanic and Atmospheric Administration, Light Penetration in the Sea [S43]. Al-Jathiyah 12-13 complete; The effect of heat, water chemistry, and land flow on reefs [S59]. The faces of the two seas and interpretive transport in Majma’ al-Bayan, Ar-Rahman 19-22 [M260]; Measuring salinity and turbidity and monitoring estuaries [S84].

Chapter 27 - Rivers, Springs, and Waters on Earth

1. From Rain to Spring

> God Almighty says: “Do you not see that God sends down rain from the sky and makes it flow as springs in the earth? Then He brings forth thereby crops of varying colors. Then they wither and you see them turn yellow; then He makes them dry stubble. Indeed in that is a reminder for those of understanding.” [Az-Zumar: 21]

A spring appears as if the earth gives water from within itself, and a river appears as if it is a being that moves along a familiar path. Behind the scene lie movements, resources, and exchanges, and before humankind lies a benefit that may become so familiar that one forgets to question it. The Quran, in Surah Az-Zumar 21, connects the water descending from the sky to its flow into springs on earth, then links this to the emergence of vegetation, its varying colors, and its transformation.

> God Almighty says: “And it is He who spread out the earth and placed therein firmly set mountains and rivers; and of all fruits He made therein two kinds. He covers the night with the day. Indeed in that are signs for a people who give thought.” [Ar-Ra'd: 3]

> “And We sent down water from the sky in due measure and settled it in the earth. And indeed, We are able to take it away.” [Al-Mu'minun: 18]

Ra'd 3 mentions the earth, mountains, rivers, and fruits, while Al-Mu'minun 18 mentions the sending down of water in due measure, its settling in the earth, and the ability to take it away. The blessing of a resource is not separate from the possibility of its loss, and its presence today does not guarantee how it will be used tomorrow.

Al-Tabarsi explains the behavior of water as it enters the earth, mentioning springs, rivers, canals, and wells among the sources, and connects this to the verse about the settling of water in Surah Al-Mu'minun [M261]. Then he continues, describing the transformation of the vegetation into wither and crumble, linking this to a reminder for those who submit to the argument of reason regarding creation and resurrection. This is an explanation of the verse's meaning according to the commentator; it is not a specification of the rate of replenishment of an aquifer or the time it takes for water to travel through rocks.

These verses draw attention to the connection between heaven, earth, and life. However, they do not specify the path of each drop or the age of each reservoir; this is investigated using the tools of hydrology.

2. The Water Cycle: A Network of Paths

Water moves between the air, land, and seas through evaporation, transpiration, condensation, precipitation, runoff, and seepage. Water may travel through more than one path before returning to a location similar to its point of origin. The cycle is not a single circular pipe, nor a stream that guarantees the same share to every place [S9, S27].

Part of the precipitation water may travel over the surface, part enters the ground, and part returns to the atmosphere. This general picture helps in understanding the

interrelationship between resources, but it is insufficient for calculating the budget of a specific aquifer without measurements.

Therefore, we distinguish between defining the cycle and local forecasting. Knowing the names of the cycle's phases does not tell us how much rain will fall in the next season, nor how much water will be available to a specific well.

3. Groundwater is not necessarily an empty sea.

The Geological Survey explains that water in the saturated zone fills the pores of the earth's materials and the cracks in rocks [S21]. Therefore, the water we utilize may be distributed in a porous medium, not concentrated in a vast cavern as some diagrams suggest.

Understanding a well depends on knowing the medium it reaches, not just its depth. The reader may confuse the presence of water with the ease of its extraction and its continued availability. These are related issues, but they are not a single issue.

It is useful here to distinguish between porosity and permeability: the former relates to the voids in the material, and the latter to its ability to allow water to pass through connected pores and cracks. The mere presence of water voids is not sufficient to guarantee a beneficial flow to the well; and the transfer may be very slow in poorly permeable materials [S85]. The water-bearing formation is studied from both the perspective of storage and transfer, taking into account the variation in recharge from one location to another.

In an aquifer confined between poorly permeable layers, the water may be under pressure that causes it to rise within the well; and if the pressure is sufficient, the water may reach the surface without a pump. Therefore, the term "artesian" does not mean that every well of this type flows spontaneously above ground [S85]. It is a matter of pressure and level, not an indication of an inexhaustible resource.

The mention of springs in the verse does not mean that all groundwater must appear as a spring on the surface. We read the text in its context and use scientific description to explain the forms and paths of the resource without imposing a single form on all of them.

4. The Meaning of Depth and the Limits of Ability

The last verse of Surah Al-Mulk asks about water when it becomes deep and about bringing forth a specific type of water. The question touches upon the experience of scarcity: what seems close may be beyond the immediate reach. This does not imply abandoning drilling, storage, or management, but rather awakens the awareness that the tool does not grant absolute control.

From a field description perspective, a well may cease to supply water when the water level drops below the pump inlet, without this necessarily meaning that the entire aquifer is devoid of water. The level may return with increased recharge or reduced pumping, depending on the conditions of the resource [S86]. This knowledge helps in identifying the well; however, we do not limit the meaning of "depth" in the verse to this, nor do we consider the return of water guaranteed in every case.

The context of Surah Al-Mu'minun 18 emphasizes that the provision of water is a blessing that humans cannot guarantee on their own. They can learn the means of utilizing it, but they need to maintain it, cooperate with it, and acknowledge what they don't know about the resource.

Therefore, we do not replace planning with supplication, nor supplication with planning. The religious question of need and gratitude does not negate the practical question of extraction, distribution, and protection.

5. The River That Flows Among People

The impact of water use does not end at the boundaries of the field or the house. If people share a resource, asking about the share of others becomes part of its equitable use. This chapter is not a detailed ruling on a water dispute, but rather a reminder that natural resources carry social and ethical implications.

Among the necessary questions are: Does clean water reach those who need it? And is the cost of pollution passed on to those who cannot afford it? Are the signs of resource deterioration noticeable before the damage escalates into a crisis? These questions translate the meaning of gratitude into a concern that can be addressed.

Water will return in the season of clouds and rain. This is not a rehash of the same thing from the same perspective; here we consider its presence and movement on Earth, and there we consider its formation and fall in the atmosphere, and the connection between the two seasons remains clear.

6. The River and Its Subterranean Sources

A river may continue to flow after the rains cease because some of its water comes from groundwater. The U.S. Geological Survey explains that the relationship is bidirectional: the river may receive water from underground, and it may lose water that seeps into adjacent formations. The direction of this exchange depends on differences in hydraulic levels; indeed, the relationship may vary from one section to another of the same river or from one season to another [S44].

This perspective helps in understanding the landscape without artificially dividing it into visible water completely separate from underground water. The spring is the point of emergence, the river is the channel of flow, and the water-bearing formation is the site of storage and transfer, with connections between them that must be studied at each location. The same source also indicates that lowering the groundwater level through pumping can affect the water reaching the riverbed; therefore, it is not enough to look at the river's surface to understand all the reasons for its changes.

When the verse in Surah Az-Zumar mentions the sending down of water and its flow as springs in the earth [Az-Zumar: 21], it calls for considering sustenance that transcends the moment of rainfall. Calculating the quantities of nourishment, the speed of transfer, and the limits of withdrawal requires local measurement. Here, attention to meaning and attention to resources converge in a single action: not to overlook what is not immediately visible.

7. At the Water of Midian: Knowledge That Becomes a Helper

> God Almighty said: “And when he arrived at the water of Midian, he found there a crowd of people watering [their flocks], and he found apart from them two women holding back [their flocks]. He said, ‘What is your situation?’ They said, ‘We do not water [our flocks] until the shepherds have finished watering, and our father is an old man.’” [Al-Qasas: 23]
>
> “So he watered [their flocks] for them; then he withdrew to the shade and said, ‘My Lord, indeed I am in need of whatever good You may send down to me.’” [Al-Qasas: 24]
>
> Then one of the two women came to him, walking modestly. She said, “My father invites you so that he may reward you for watering our flocks.” So when he came to him and related his story, he said, “Fear not. You have escaped from the wrongdoing people.” [Al-Qasas: 25]
>
> “One of them said, ‘O my father, hire him. Indeed, the best one you could hire is the strong and trustworthy one.’” [Al-Qasas: 26]

The story of Moses, peace be upon him, at the well of Midian presents a human scene within the scene of the water. He found a group of people watering their flocks and two women tending their sheep. He inquired about their situation, then watered their flocks for them, and went to the shade to pray to his Lord. [Al-Qasas: 23-24] In the following verses, the invitation to meet their father is mentioned, followed by descriptions of his strength and trustworthiness in the request to hire him. [Al-Qasas: 25-26]

This Quranic passage does not name the father; therefore, we do not base our analysis here on an identity not mentioned in the text. What concerns us is clear even before examining the name: the water source brings people together, but access to it is not equal, and those who are able may alleviate the hardship of others through direct action.

A closer look at the story reveals that recognizing the need preceded seeking the reward; Moses asked, he helped, and then he withdrew to the shade. This is a moral interpretation of the context of the action, not an extraction of a detailed system for water distribution. However, it gives the chapter a practical conclusion: understanding the river and the well is incomplete when considering only the flow; the questions remain: who can access the water, who is waiting, and who is able to help?

Among the verses cited in this chapter are:

> God Almighty says: {And We have sent the fertilizing winds and sent down water from the sky and given it to you to drink, and you are not its keepers.} [Al-Hijr: 22]
>
> {Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"} [Al-Mulk: 30]

8. Renewable Water and the Limits of its Resources

> God Almighty says: “Have you considered the water that you drink?” [Al-Waqi'ah: 68]

> God Almighty says: “Is it you who bring it down from the clouds, or is it We who bring it down?” [Al-Waqi'ah: 69]
>
> God Almighty says: “If We willed, We could make it bitter. Then why are you not grateful?” [Al-Waqi'ah: 70]

The verses of Surah Al-Waqi'ah revisit the water that humans drink: its descent from the clouds, its potential to become brackish, and the question of gratitude. One may become so accustomed to opening a water outlet that one loses sight of its origin, its potential loss, and the possibility of its alteration. A scientific study of water flow helps one understand this dependence without transforming the Quranic question about the Creator into a hydrological definition.

The U.S. Geological Survey explains that continuous pumping at a rate exceeding the replenishment of reserves can lead to a decline in groundwater levels. This may be accompanied by reduced well production, increased pumping costs, and impacts on some waterways connected to the groundwater. In compressible formations, land subsidence may occur, and the movement of saline water towards freshwater sources may change in some environments [S57]. The results vary depending on the formation and use; not all of these factors are necessarily present in every well.

For the sake of approximation, let's consider a reservoir that receives 100 units of water over a certain period and from which 120 units are discharged during the same period, after accounting for all flow paths in the example. Its storage capacity decreases by 20 units. If this occurs repeatedly, describing the water as entering a natural cycle does not preclude this decrease. The figures here are a mathematical example I devised and are not measurements of a specific reservoir; reality requires estimating the supply, discharge, pumping, and the limitations of the system itself.

This mathematical example requires another caveat: the water drawn from the well may come from a decrease in storage capacity or from a change in the flow balance due to pumping, such as an increase in the water entering the reservoir or a decrease in its natural discharge. The study by Koniko and Leke discusses this distinction and demonstrates its connection to the decline in watercourse flow [S87]. If the storage capacity stabilizes after a period, this stabilization may be accompanied by a decrease in the water that previously reached the river. Therefore, the balance of the storage capacity alone is not sufficient to determine the safety of its use; rather, its effects on watercourses, ecosystems, and users must be studied. We do not transfer the findings of a regional study to a reservoir that has not been studied.

A single rainy year does not determine the fate of a resource whose history spans decades, nor is a single measurement sufficient to ascertain its long-term trend. The value of records becomes apparent when we compare the locations, times, and methods of measurement, and then inquire into the reasons for the changes. This is a matter of methodological rigor: a transient increase in a well's water level may be accurate, but it does not, on its own, prove that all depletion has been addressed.

This demonstrates a commitment to the methodology of inference: a temporary increase in a well's water level may be accurate, but it does not prove that all depletion has been remedied.

Thus, water conservation becomes an act that combines knowledge and integrity. We do not claim that every shortage is a specific punishment whose secret we know, nor do we postpone studying its use until the source runs dry. We acknowledge that water has conditions for access, properties, and limits of use, and then we use what we know to preserve this blessing and the rights of people. From this perspective, gratitude is connected to honesty in one's actions as well as honesty in one's words.

9. The Flood and the Foam: Water as a Parable of Truth and Falsehood

> God Almighty says: “He sends down water from the sky, and valleys flow according to their capacity, and the flood carries a rising foam. And from that which they smelt in the fire, seeking ornaments or utensils, there is a foam like it. Thus does God present the truth and falsehood. As for the foam, it vanishes, [cast] away; but that which benefits the people remains on the earth.” Thus does God set forth parables. [Ar-Ra'd: 17]

The verse moves from the water flowing through valleys to the foam carried by the flood, then connects this scene to what appears when fires are kindled for adornment or other purposes. The text explicitly states its purpose: to set forth parables of truth and falsehood. The watery scene here serves as an entry point for considering permanence and benefit, not merely a listing of the stages of water's movement.

The widely circulated text from Al-Qummi's commentary presents an explanation of the flowing valleys according to their size, then uses the water as a metaphor for truth, the valleys for hearts, and the foam for falsehood [M186]. This passage follows the introduction to the narration of Abu Al-Jarud on the authority of Abu Ja'far (peace be upon him) in the commentary on Ar-Ra'd 15. The text then moves to another explanation, beginning with the name of Ali ibn Ibrahim, and addresses the steadfastness of truth in hearts and the vanishing of falsehood. We distinguish between the two points of explanation and the transition between them. The absence of a chain of narrators in Surah Ar-Ra'd (17) is not sufficient on its own to separate the passage from what precedes it or to establish an independent chain of transmission. The study of the connection and attribution of this material remains within the scope of the exegesis, and we do not attribute the two explanations to the Imam as a single hadith.

The conclusion I draw is that the mere presence of something on a surface is insufficient to determine its continued existence or usefulness. Similarly, measuring its usefulness within the context of a parable does not, by itself, provide a test of the quality of floodwater or its suitability for use; these are matters that require their own tools. The distinction, therefore, combines water as a resource whose conditions are studied, and water as an image used by the Quran as a metaphor to guide both contemplation and action.

10. Canals and Watercourses: Utilization and Liability for Damage

The story of water does not end when it reaches the land; the use of a single resource may be connected to the livelihood of more than one community. In al-Kafi, Chapter on Harm, Hadith Five, Muhammad ibn Yahya narrates from Muhammad ibn al-Husayn, who is the author of the letter to Abu Muhammad (peace be upon him), according to the order of the narration. He asks about the distance between an existing canal and another one that is to be dug, distinguishing in the question between hard and soft ground. The response provides a condition that neither canal harm the other, without specifying a numerical distance [M188].

The letter also includes a second question about altering the course of water in a way that would disable a mill on the village river. The response advises piety, doing good, and not harming one's fellow believer. We reproduce both questions as they appear in the same text in the corresponding section, preserving the wording of the letter; we do not interpret "I wrote" as a claim of direct hearing.

Al-Majlisi's ruling on this letter is compared with the text of Mir'at al-'Uqul, vol. 19, p. 397, and his statement: "Hadith Five: Authentic" [M243]. Thus, the reference to Thaqalayn, which displays part number 9 instead of 19, is corrected. The correspondence was compared with the authentic version of al-Kafi, vol. 2, p. 388, number 2860 in the sequence of al-Mukhtar, which contains the two questions related to canals and mills [M310]. This confirms al-Bahbudi's inclusion of it in his al-Mukhtar, and the attribution of the correction to him is understood in light of his introduction [M305]. This is a comparison of the rulings of its authors, not an independent biographical investigation; similarly, the presence of the report in the chapter on harm does not validate all the reports in that chapter.

This text is connected to the previous discussion of groundwater regarding the question of the impact of its use on others. This is a connection I draw, not a claim that the correspondence explains a modern hydrological model. Nor does it derive from it a single distance suitable for every canal or well; its corresponding response makes the matter conditional on the absence of harm. Determining the impact in a specific location requires knowledge of the location, and detailing the rights and their rulings is a separate jurisprudential discussion.

11. The Virtue of Water: Differences in Wording and Ruling on the Path

Following the correspondence in al-Kafi is the report of Uqba ibn Khalid on the authority of Imam al-Sadiq (peace be upon him) concerning the Prophet's (peace and blessings be upon him and his family) ruling regarding the watering of palm trees and the virtue of water and pasture. At the end of it is the phrase, "There should be no harm nor reciprocation of harm." Its chain of transmission is: Muhammad ibn Yahya, on the authority of Muhammad ibn al-Husayn, on the authority of Muhammad ibn Abdullah ibn Hilal, on the authority of Uqba ibn Khalid, on the authority of Abu Abdullah (peace be upon him) [M189].

Al-Majlisi's ruling on the hadith concerning the virtue of water was compared in Mir'at al-'Uqul, vol. 19, p. 397, where he states: "The sixth hadith: unknown" [M243]. The inclusion of the hadith by al-Bahbudi in Sahih al-Kafi, vol. 2, p. 388, no. 2861, was confirmed by comparing the page image [M310]. The attribution of its authentication

to him is based on this inclusion and his methodology in the introduction [M305]. In Sayyid al-Sistani's lectures on the principle of "no harm, no retaliation," p. 53, this chain of transmission is weakened due to the lack of established reliability of Muhammad ibn Abdullah ibn Hilal and Uqbah ibn Khalid according to the methodology adopted in this research [M190]. We establish the difference in rulings along with their attribution; their locations were compared, without a complete independent study of the criteria for preference between them. The shared beginning of the chain of transmission for the fifth and sixth hadiths is insufficient to transfer the authentication of one to the other.

Three versions of the hadith should be distinguished in this comparison: Al-Thaqalayn presents the text of Al-Kafi with the phrase "the benefit of something," while the research in Al-Muhadarat quotes "the soaking of something" from manuscripts it consulted, and adopts "the soaking of the well" in its presentation of the hadith, preferring it with a reference to Al-Wafi [M189-M190]. The corresponding version of Sahih Al-Kafi also reads "the soaking of the well" [M310]. The difference in the letters fa' and qaf is not the same as the difference between "something" and "well." We attribute each reading to its source and do not silently standardize them or make the chosen reading or the researcher's preference a description of all versions of Al-Kafi.

In terms of meaning, the hadith links the denial of water with the denial of the benefit of pasture, thus demonstrating the interconnectedness of resources. However, presenting this connection does not resolve all issues of ownership, the price of water, or the order of entitlement. Here, we will limit ourselves to highlighting the subject of the hadith and the limits of its authentication, leaving the derivation of a ruling on a specific case to jurisprudential research with its evidence and details.

From water, which sustains life, we arrive at the balance that regulates its use: What does a person take, and what is the effect of their taking on others? This question is connected to what will come in Part Five, which discusses estimation, justice, and responsibility.

Chapter References: Ar-Ra'd 3; Al-Hijr 22; Al-Mu'minun 18; Az-Zumar 21; Al-Mulk 30; USGS, The Water Cycle [S9, S27] and the Definition of Groundwater [S21]; Al-Qasas 23-26; USGS, Rivers and Groundwater [S44]; Al-Waqi'ah 68-70 in its entirety; Groundwater Depletion and Reduction [S57]; Ar-Ra'd 17 in its entirety; Reading the proverb in Al-Qummi's interpretation [M186]; The narrations on canals and the virtue of water, Al-Kafi, Chapter on Harm, Hadiths 5-6 [M188-M189]; Discussion of the chain of transmission and wording in the lectures on the principle of "No Harm, No Reciprocation of Harm," p. 53 [M190]. Al-Majlisi's ruling on the two reports in Mir'at al-'Uqul, vol. 19, p. 397 [M243]. Majma' al-Bayan, zumur 21 [M261]; Characteristics of reservoirs, artesian pressure, well drying up, and pumping water sources [S85-S87].

Chapter 28 - Winds - Movement, pollination, and changing conditions

1. A movement we recognize by its effects

> God Almighty says: {And among His signs is that He sends the winds as bearers of good tidings, so that He may let you taste of His mercy, and so that ships may sail by His command, and so that you may seek of His bounty; and perhaps you will be grateful.} [Ar-Rum: 46]
>
> {And We send the fertilizing winds, and We send down water from the sky and give it to you to drink. And you are not its keepers.} [Al-Hijr: 22]
>
> “And in the story of ‘Ad, when We sent against them the barren wind.” [Adh-Dhariyat: 41]
>
> “It left nothing it came upon but reduced it to ruins.” [Adh-Dhariyat: 42]

We do not see the air as we see a stone, but we know its movement from the bending of branches, the rising of dust, the movement of clouds, and the turbulence of water. The verses present winds in various forms: as bearers of good tidings in Ar-Rum 46, as fertilizing winds in Al-Hijr 22, and in the story of ‘Ad, a barren wind in Adh-Dhariyat 41-42.

> Allah Almighty says: “It is He who enables you to travel on land and sea until, when you are in ships and they sail with them with a favorable wind and they rejoice therein, there comes a violent wind and the waves come upon them from every side, and they think that they are surrounded [by disaster], they call upon Allah, sincerely devoting their faith to Him, [saying], ‘If You should save us from this, we will surely be among the grateful.’” [Yunus: 22]

This diversity prevents reducing the phenomenon to a single image of gentleness or severity. It also prevents establishing an absolute rule based solely on the occurrence of the word in its singular or plural form; for example, in Jonah 22, the gentle wind is followed by the stormy wind within the same journey.

What is required is to read the adjective, the context, and the verb, not to substitute the numerical form for understanding the meaning. A shared noun does not negate the difference in circumstances.

2. How does air move?

Meteorology describes winds through pressure differences and the forces affecting air movement. The Earth's rotation and friction influence the direction and speed of movement, and pressure distribution is related to differences in heating. Therefore, it is insufficient to imagine air as always moving in a straight line from a hot region to a cold one [S10].

To elaborate, the pressure gradient force moves from higher to lower pressure, but the actual airflow path is also affected by the Earth's rotation and friction. The Coriolis effect causes a rightward shift in the Northern Hemisphere and a leftward shift in the Southern Hemisphere; right and left here refer to the direction of the airflow. Surface

friction also slows the air and alters its direction, so isobars on a map are not read as fixed paths followed by the wind at all altitudes [S10].

This explanation is helpful in moving from feeling the wind to describing and measuring it. However, it does not allow us to predict every future detail simply by knowing the general rule. A local phenomenon is part of a larger atmospheric situation that requires data.

It is also important not to confuse the name of the wind with its descriptive unit; its direction, speed, and change over time are different aspects. The word "strong" does not serve the function of measurement when measurement is necessary for understanding.

In the terminology of observation, wind is attributed to the direction from which it comes; a northerly wind blows from north to south. The speed of the gust differs from the average speed during the measurement period, therefore, the type of value being observed should be determined before comparing two reports. Similarly, the speed or direction may change between two altitudes; this change is called wind shear [S88]. These are distinct descriptions, and cannot be summarized by observing the movement of a single branch.

3. What does “fertilizing” mean?

The phrase “fertilizing winds” appears in Surah Al-Hijr 22, connected to the descent of water and the provision of sustenance to people. In Majma’ al-Bayan, the term is explained in relation to the fertilization of clouds and their carrying of water, along with an explanation of the use of “fertilizing” to mean pollinators or those possessing pollen [M40].

This aspect is part of the history of interpretation and should be presented as it is, not directly replaced with an interpretation related to plant pollination and then claiming that the commentator said it. Winds may indeed carry pollen in plants, but the validity of this observation alone is insufficient to prove that it is the sole intended meaning in this context.

In his linguistic analysis, al-Tabarsi mentions two interpretations of the term "pollinators": that it means "possessing pollen," or that the winds are described as carrying the water they carry and as fertilizing the clouds. He then connects the explanation of the verse to clouds and rain [M40]. These are two interpretations of the word, and we do not apply to them the terms "condensation nuclei" or "artificial cloud seeding." If these modern terms are used, they must be defined and documented in their scientific research, and the scope of the comparison must be clarified.

Nor do we transform the commentator's statement about clouds into a complete modern explanation of rain formation. The comparison requires specifying the intended process and the evidence that makes it relevant to the text's meaning. This distinction preserves the value of both the language and meteorology.

4. Winds, Clouds, and Hope

> God Almighty says: “It is God who sends the winds, and they stir up clouds, then He spreads them in the sky as He wills, and He makes them fragments, and you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice.” [Ar-Rum: 48]

In Ar-Rum 48, the sending of the winds, the stirring up of the clouds, their spreading out, and the emergence of the rain are mentioned, followed by the rejoicing of those who receive the rain. Here, the natural movement is connected to the state of humankind awaiting sustenance; the phenomenon is not limited to the mere movement of a mass of air.

We can see in this a connection between scientific and human experience: what the observer records as movement and change may be received by the farmer as relief after a long wait. The difference in perspective does not negate the unity of the event.

Nor does optimism prove that all rain in every place is equally beneficial. The context describes a situation, not a license to ignore the circumstances of those harmed by the severity of the storm or inadequate protection.

5. The Story of 'Ad and Contemporary Events

Specific verses attribute the wind of punishment to the people of 'Ad. The attribution of the event there is based on the Quranic account; however, designating a contemporary storm as a punishment for the inhabitants of a particular region requires knowledge that neither weather reports nor impressions of its residents can provide.

A believer may reflect and examine himself, but judging others based on a detailed, unseen purpose is a different matter. This judgment may be harsher on those affected and distract from verifiable human responsibilities.

The practical implication is to focus on shelter, warning, relief, and learning how to minimize harm. Knowledge goes beyond simply admiring the power of the wind; it includes asking who has protection and who needs help.

6. Coastal Breezes: A Closer Example

On the coast, the formation of some winds can be illustrated by a daily observation. Land and water heat up at different rates; under favorable conditions, a local circulation occurs during the day, in which winds near the surface move from the sea to the land, and the air returns at a higher level. At night, the pattern may be reversed due to varying cooling, with surface winds moving towards the sea. The National Oceanic and Atmospheric Administration (NOAA) explains that this circulation is influenced by broader atmospheric conditions and does not necessarily appear in the same way every day [S45].

The value of the example lies in combining what we have previously discussed: heating, pressure, and movement. However, it does not explain all the world's winds, nor is it sufficient on its own to predict the weather in a specific location. In a scientific lesson, the learner moves from the simple example to the complex case, then tests whether the assumed conditions are actually present.

When one reads the description of winds as harbingers of good tidings, one can recall the change in air that precedes rain and the joy of those awaiting it, without limiting the term to the sea breeze. The example explains a specific mechanism, while the Quranic discourse draws attention to the impact of blessings on people's lives and their management within a broader context.

7. The Wind in the Story of Solomon

> God Almighty said: “And to Solomon We subjected the wind, blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of all things, Knowing.” [Al-Anbiya: 81]
>
> “And to Solomon We subjected the wind-its morning journey was a month’s journey, and its evening journey was a month’s journey. And We made a spring of molten copper flow for him. And among the jinn were those who worked for him by the permission of his Lord. And whoever of them deviated from Our command-We will make him taste the punishment of the Blaze.” [Saba: 12]
>
> “So We subjected to him the wind, blowing gently by his command wherever he directed it.” [Sad: 36]

The verses of the Prophets mention the subjugation of the wind to Solomon, peace be upon him, and its movement at his command to the blessed land. Surah Saba' mentions its morning and evening journeys, while Surah Sad describes its gentle flow wherever he intended [Al-Anbiya: 81; Saba: 12; Sad: 36]. In these instances, the specific meaning of subjugation related to the prophet is present, though the perspective from which each context presents an aspect of this divine gift differs.

We do not interpret the month's journey mentioned in Surah Saba' as a specific numerical speed without defining the distance's standard and the method of comparison. Nor do we add to the Quran a design for a vehicle or a method of riding that is not mentioned in the cited passage. Limiting ourselves to the scope of the account preserves the power of the narrative and leaves the details of the accounts to their verification.

From a scientific perspective, the study of ordinary winds deals with observable regularities that can be compared. This account, however, presents a specific instance of subjugation within the story of a prophet. The law of the coastal breeze is not required to explain everything mentioned within it, nor is the report used to dismiss the investigation into the causes of normal air movement.

The story returns us to the meaning of responsibility in relation to the breadth of one's power. Power that a person perceives as great can be a source of gratitude and beneficial use, or it can lead to arrogance. This is a reflection on the significance of giving, paving the way for the discussion of balance and human action in the universe that will follow.

Among the verses referenced in this chapter are:

> God Almighty said: {And as for 'Ad, they were destroyed by a furious, icy wind} [Al-Haqqah: 6].

> “He subjected it to them for seven nights and eight days in succession, so you would see the people lying dead therein, as if they were hollow trunks of palm trees.” [Al-Haqqah: 7]
>
> “Then do you see any of them remaining?” [Al-Haqqah: 8]
>
> “And the earth We have spread out and placed therein firmly set mountains and caused to grow therein all things in due proportion.” [Al-Hijr: 19]
>
> “And We have made therein means of livelihood for you and for those for whom you are not the provider.” [Al-Hijr: 20]
>
> “And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.” [Al-Hijr: 21]
>
> “And indeed, it is We who give life and cause death, and We are the inheritors.” [Al-Hijr: 23]
>
> “And We have already known those of you who came before, and We have already known those who came after.” [Al-Hijr: 24]
>
> “And indeed, your Lord will gather them together. Indeed, He is Wise and Knowing.” [Al-Hijr: 25]

8 Pollen Carrying: An Example from Plant Life

> God Almighty says: “And it is God who sends the winds, and they stir up clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the Resurrection.” [Fatir: 9]

The verse in Surah Fatir presents the movement of the winds, the stirring up of the clouds, their driving, and the revival of the earth as a continuous scene, then moves on to remind us of the Resurrection. The interpretation of pollen carriers has already been discussed in Surah Al-Hijr, along with the limits of what we attribute to the commentator. Here, we add a botanical example to illustrate the diverse effects of wind movement, without limiting the verse to this example or translating botanical terminology into its specific words without context.

The U.S. Forest Service explains that pollination in flowering plants involves the transfer of pollen grains from the anther to the stigma, and that this transfer may be facilitated by wind, water, or various animals. These are different means of reaching the intended part of the flower [S58]. Therefore, it is incorrect to assume that all flowers await the visit of an insect, nor is it correct to assume that the wind alone performs this task for all species.

This knowledge helps to define the question before research: Are we talking about the movement of clouds, the carrying of plant pollen, or the dispersal of seeds after their formation? The wind may carry different materials, but the similarity of the means of transport does not make the biological stages identical. It suffices here to define the act of pollination; the details of fertilization and the growth of fruits and seeds are placed in their proper place in the story of plants, so that this book maintains its course in reading the universe and the sources of knowledge about it.

The jojoba plant provides a specific example of the need to distinguish between an insect visit and the method of pollination. The US Forest Service reference describes it as wind-pollinated and mentions that honeybees collect its pollen, but they do not appear to visit their female plants [S89]. Observing bees collecting pollen does not, in itself, prove that they transported it to the pollination site. The reference also mentions that animals and erosion are involved in seed dispersal; therefore, a plant being pollinated by wind does not necessarily mean that the wind is also the means of dispersing its seeds.

Anyone wishing to observe these relationships can begin by identifying the plant under study and referring to a documented description of its pollination process. The presence of an insect near a flower does not, in itself, prove that pollination has occurred, just as the shaking of a branch in the air does not guarantee successful pollination. The beauty of the scene stimulates observation, but judging the function requires more than first impressions. This is another example of how religious contemplation benefits from the precision of science when it considers the extent of the evidence supporting each claim.

9. Winds of Mercy and Punishment: A Narration by Ma'ruf ibn Kharbudh

> God Almighty says: “If only there had been a town that believed, and its faith had benefited it, except the people of Jonah. When they believed, We removed from them the punishment of disgrace in the worldly life and granted them enjoyment for a time.” [Yunus: 98]

This verse mentions the faith of the people of Jonah and the removal of the punishment from them. In Rawdat al-Kafi, Hadith 64, a hadith is narrated from Imam al-Baqir (peace be upon him) that begins: “God Almighty has winds of mercy and winds of punishment.” Then the people of Jonah are mentioned in the context of the punishment being averted, and the narrative moves on to the barren wind that destroyed the people of 'Ad [M176]. This verse is an independent source in the account of the people of Jonah, and the narration presents further details, the chain of transmission of which should be examined.

The chain of transmission at this point begins with the phrase "from him," then Ahmad ibn Muhammad, then Ibn Mahbub, then 'Abdullah ibn Sinan, then Ma'ruf ibn Kharbudh, on the authority of Abu Ja'far (peace be upon him). Upon reviewing the preceding narration 63, it becomes clear that its beginning is Muhammad ibn Yahya; thus, the pronoun refers back to the preceding one, while retaining the original source wording when transmitting it [M176, M177]. As for the chain of transmission of the preceding narration after Ibn Mahbub, it passes through 'Ali ibn Ri'ab and Hisham ibn Salim, on the authority of Abu Basir; therefore, the two chains should not be combined, nor should the difference between them be disregarded simply because the two texts are adjacent.

Al-Majlisi's ruling on Hadith 64 was compared with the electronic text of Mir'at al-'Uqul, vol. 25, p. 219, and his statement: "Hadith 64: Authentic" [M178]. The text of the hadith extends to p. 220, thus confirming the reference to Part 25 and correcting the Part 15 number presented in al-Thaqalayn [M176]. This is a comparison of the location of the ruling attributed to al-Majlisi, not an independent correction of the

chain of transmission, nor a comparison of all its versions. As for the phrase "He did not include it," presented to al-Bahbudi, it is not converted into a ruling of weakness in the hadith.

The end of the narration mentions the wind emerging from beneath the seven earths and their keepers, and Gabriel returning it to the amount commanded [M176]. These are details of the unseen hadith, so they are not presented as the results of meteorological observation, nor are the terms for the amounts in them converted into wind speed or pressure units. Investigating the meaning of this detail and comparing its versions remains a separate task from explaining the causes of ordinary air movement.

The editorial conclusion we adhere to is that discussing mercy and punishment does not provide the reader with a means to determine the divine purpose behind a contemporary storm or to judge the morals of those affected by it. Attributing punishment to a specific group within the narrative is part of its specific content; however, transferring that attribution to another event requires further evidence. Thus, the religious consideration remains connected to the humility of knowledge and the responsibility of providing relief, as previously explained.

Chapter References: Al-Hijr 22; Yunus 22; Ar-Rum 46 and 48; Adh-Dhariyat 41-42; Al-Haqqah 6-8; Majma' al-Bayan, Al-Hijr 19-25 [M40]; NOAA, The Origin of Winds [S10]; Al-Anbiya 81; Saba' 12; Sad 36; NOAA, Sea Breeze [S45]; Fatir 9 in its entirety; Definition of Insemination and the Diversity of its Means [S58]. The account of the winds of mercy and punishment: Al-Kafi, Al-Rawda, Hadith 64, with a review of Hadith 63 for the beginning of the chain of transmission [M176-M177]; the text and the ruling of Al-Majlisi in Mir'at al-'Uqul [M178]; Yunus 98 complete. Wind direction, gusts, and wind shedding [S88]; Jojoba as an example of wind pollination and its difference from seed dispersal [S89].

Chapter 29 - Clouds, Rain, Hail, Thunder, and Lightning

1. Clouds that precede rain

> God Almighty says: “Do you not see that God drives the clouds, then gathers them together, then piles them up, and then you see the rain emerge from within them? And He sends down from the sky, from mountains [of clouds] within it, hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightning almost snatches away the sight.” [An-Nur: 43]
>
> “It is Allah Who sends the winds, and they stir up clouds, then He spreads them in the sky as He wills, and He makes them into fragments, and you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice.” [Ar-Rum: 48]

An observer sees a cloud gathering, then hears thunder or witnesses rain, thus summarizing in moments a scene with stages and conditions. An-Nur 43 describes the movement of the clouds, their formation into masses, the emergence of rain, and the hail and lightning. In Romans 48, clouds are associated with rain and good tidings.

The Majma’ al-Bayan explains cloud formation as being driven by the market, accumulation as being piled one upon another, and rain as being poured down [M41]. This explanation establishes the linguistic meanings from which we begin; it does not, on its own, determine the type of each cloud in atmospheric classification.

Furthermore, the sequence of verbs does not mean that we have obtained all the necessary variables for a meteorological model. A verse may present a scene that is meaningful in its discourse, while describing its physical details requires other tools.

2. What do clouds carry?

Visible clouds are composed of water droplets or ice crystals, unlike gaseous water vapor, which we cannot see in its own right. Their formation is connected to the condensation of water under suitable conditions, while precipitation requires the growth of droplets or particles and their ability to fall. Not every cloud necessarily produces rain [S22, S26].

Meteorological observations reveal two important pathways for precipitation growth. In collision and convergence pathways, droplets of varying sizes and falling speeds meet and merge, forming larger droplets. In cold clouds containing liquid water and ice, crystals may grow as water vapor condenses on them at the expense of the droplets. The falling particles may arrive as snow or melt en route, becoming rain, depending on the temperature of the layers they pass through [S90]. Therefore, the form of precipitation at ground level alone does not reveal all the stages it undergoes within the cloud.

The hail presentation from the National Oceanic and Atmospheric Administration (NOAA) explains the role of updrafts in storms and the growth of hailstones when they collide with supercooled water droplets and freeze on them. They then fall when the

conditions that sustained them cease, and melting may affect their arrival at ground level [S22].

The term "supercooled water droplets" refers to those that remain liquid despite their temperature dropping below the usual freezing point; therefore, they should not be called ice pellets before they freeze. As hail develops, the water may freeze rapidly, trapping air and making the ice appear opaque, or it may freeze relatively slowly, allowing bubbles to escape and revealing a clearer layer [S22]. These processes help in understanding the different layers of a hail pellet, and each pellet does not necessarily have to bear a simple record that can be read by sight alone.

Hail, therefore, is not another name for cold rain, nor is all ice in the atmosphere of the same type. Distinguishing between phenomena is a prerequisite before comparing any of them to a Quranic expression.

3. “From mountains containing hail”

The Majma’ al-Bayan records multiple interpretations of this phrase: It mentions the gathering of hail in the clouds in the form of mountains, attributed to al-Balkhi and others; it posits an estimated size of mountains of hail, attributed to al-Farra’; and it speaks of hail mountains created in the heavens, attributed to al-Hasan and al-Jubba’i [M41]. These are interpretations compiled and attributed by al-Tabarsi; their presence in his book does not make them all a single opinion he chose, nor does it transform them into proven physical conclusions.

When we mention clouds of immense vertical extent, we should not jump from the similarity of the image to limiting the meaning of the verse to it. Preferring one interpretation requires linguistic and contextual explanation, not merely a beautiful image.

Similarly, quoting an old interpretation does not necessitate adopting it in its entirety. Honesty requires attributing it to its source and clarifying the type of evidence, then leaving it to the reader to discern what we have presented and what we have not affirmed.

4. Lightning and Thunder

Lightning is an electrical discharge, and thunder is the sound associated with the rapid heating and expansion of air along the discharge path. The scientific community explains how the shock wave is generated and how the sound reaching the listener varies depending on the path, distance, and atmospheric conditions [S11].

Not every lightning strike is a path connecting a cloud to the ground; the discharge may occur between regions of different charges within the same cloud. The Meteorological Service describes the role of collisions between precipitation particles and air movements in separating charges within a storm, followed by the discharge when the air's insulating capacity collapses [S91]. This is an educational description of the mechanism and does not allow for the deduction of a specific discharge path from the cloud's shape alone. Furthermore, hearing thunder does not prove that the observed lightning struck the ground; the sound is a result of rapid heating along the discharge path.

> God Almighty says: “It is He who shows you the lightning, [causing] fear and hope, and He produces the heavy clouds.” [Ar-Ra'd: 12]
>
> “And the thunder glorifies Him with praise, and so do the angels, out of awe of Him. He sends thunderbolts and strikes with them whom He wills while they dispute about God; and He is severe in punishment.” [Ar-Ra'd: 13]

As for Thunder 12-13, the vision of lightning combines fear and hope, the glorification of God by the thunder and the angels, and the sending of thunderbolts. The sound mechanism does not reduce the meaning of glorification, nor does the verse provide us with measurements of temperature and charge. The origin of the glorification of beings will be discussed in Chapter 34.

As for the narrative that mentions an angel in connection with thunder, its location has been specified in Rawdat al-Kafi [M83], and its content, method, and the limits of its use will be discussed in the seventh paragraph of this chapter.

5. Fear, Hope, and Response

Rain carries the hope of life, and a storm may carry the fear of harm. The reader does not need to deny one aspect to understand the other. The phrase "fear and hope" helps to observe the difference in human response according to need and situation.

I conclude from this the necessity of combining contemplation with diligence: following reliable information, respecting preventative measures, and offering assistance to those affected. These verses are not evidence to replace meteorological knowledge with superstitious predictions.

Knowing the causes of rain does not make water a guaranteed resource for every use. We will turn to the soil to see how the impact of the weather on germination and food production, and how a recurring blessing becomes a continuous responsibility.

6. Supplication upon seeing clouds and hearing thunder

In the thirty-sixth supplication of Al-Sahifa Al-Sajjadiyya, dedicated to this scene, the supplicant asks for the benefit and blessing of the clouds and for protection from harm, and turns to hope for rain after drought and to gratitude for the blessing [M82]. Thus, we are presented with a devotional response that combines hope and awareness of the possibility of harm. A partial presentation of the introduction to Al-Sahifa and the account of comparing the two versions [M132] was previously given in Chapter Seventeen. This does not equate to completing the methods of this supplication or comparing its manuscripts.

This reading helps to move beyond reducing rain to a beautiful sight or a frightening event. The same cloud may be anticipated by the farmer and worrying to the traveler, and its effects vary according to place and circumstance. The supplication encompasses the needs of these people in turning to God, and it teaches its reader that seeking good includes the safety of people and the flourishing of their land.

Whoever reflects on this can combine supplication, understanding weather forecasts, and taking preventative measures in a consistent manner. This is a moral lesson we derive from the reading, not a statement we claim appears verbatim in the newspaper. Belief in blessings does not necessitate neglecting the conditions for benefiting from

them, just as explaining the formation of clouds does not, in itself, negate the need to ask for mercy and express gratitude.

7. The Thunder Report: Textual Definition Before Judgment

In Rawdat al-Kafi, there is a report traced back to the Commander of the Faithful (peace be upon him) describing the origin of clouds and their stirring by the wind. It mentions angels and magicians in connection with lightning, then names the angel thunder. Its chain of transmission is as follows: Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn Isa, from al-Husayn ibn Sa'id, from Ibn al-'Azrami, who traced it back to the Imam. It is found in report 268 [M83].

The phrase "traced back to the Imam" is crucial here, as the chain of transmission does not include the narrators' connection to the Imam. The report was compared with the electronic text of Mir'at al-'Uqul, vol. 26, p. 141, and found al-Majlisi's description of it as "traced back to the Imam" [M138]. We retain his statement as is, without attempting to correct the chain of transmission. As for the phrase “he did not extract it,” quoted on the Thaqalayn website from al-Bahbudi, it remains a description of his choice in the hadith’s chain of transmission, and not an independent statement from him weakening the hadith.

Identifying the source allows for the commencement of the study, but it does not conclude it. It is necessary to investigate the chains of transmission, compare the wording, and examine the narrators before basing a doctrinal claim or a detailed interpretation upon it. Therefore, we record it as a hadith requiring investigation, and we do not establish it as a fixed scientific description of clouds and thunder, nor do we claim that the word “king” is a symbolic expression for electrical charges.

The explanation of the sound resulting from the rapid heating of air remains in its previous scientific context [S11], and examining this hadith remains a textual endeavor with its own tools. Thus, the difference between the specific narration and the commonly used phrase becomes evident in the book, which the reader can review.

8. Between the Wording of the Narration and the Commentator's Possibility

The text of the narration about the clouds is completed on the following page of Mir'at al-'Uqul. Al-Majlisi presents the possibility that the description of the trees relates to a specific type of cloud, and the possibility that it is a metaphor for its emergence from the sea and its surroundings. He then explains the word "al-makhariq" (the plural of "al-makhariq") using linguistic transmission [M138]. It is established here that the commentator mentioned possibilities; however, this does not definitively prove that any one of them is the meaning intended by the narration, nor is it the result of meteorological observation.

The benefit of the comparison is evident in three specific aspects: the location of al-Majlisi's ruling was identified after the middle page of the hadith was devoid of it; the beginning of the text was connected to its continuation; and the later commentary was separated from the statement attributed to the Imam. Studying the chain of transmission and collecting its supporting evidence remains another important task. The gap in the chain of transmission should not be addressed by choosing an

interpretation that suits a modern conception, nor should the commentator's possibilities be attributed to the text as if they were its exact words.

Similar precision is required in reading the supplication. Among its phrases is: “And send down upon us the benefit and blessing of these clouds, and avert from us their harm and damage” [M82]. The request combines a hoped-for benefit with a feared harm, and the rest of the supplication refers to sustenance, drought, and gratitude. This is an interpretation of the available text, with the reader being referred to the previously mentioned study of the newspaper's methodology, lest the quotation of the supplication be misconstrued as an independent investigation that was never completed.

9. Rain After Despair

> God Almighty says: {And it is He who sends down rain after they have despaired and spreads His mercy. And He is the Guardian, the Praiseworthy.} [Ash-Shura: 28]

This text connects the descent of rain with the lifting of despair and the spreading of mercy. Its juxtaposition with the supplication for rain allows us to see the effect of water on both the heart and livelihood: rain is not merely a measurable quantity, but an event awaited by those who fear for their crops and sustenance. As for the extent to which a particular location benefits, and the safety of its roads and buildings, this requires knowledge of the actual conditions of that location.

In monitoring, a distinction must be made between the accumulated amount of rain and its rate of rainfall over time. The total amount may be the same in two instances, but the duration of the rainfall may differ, resulting in varying intensity. Meteorological observations indicate that rainfall measurements are combined with data from watercourses and forecasts to estimate the water reaching rivers [S90]. Therefore, the phrase "heavy rain fell" is insufficient to describe its impact in a specific location; it is necessary to specify the location, duration, and measurement, and then link this to the conditions of the watershed.

A believer can hope for and pray for mercy, while simultaneously carefully reading weather forecasts and water data. What measurement explains regarding the causes of rain does not negate the meaning of hope, and what hope inspires in the soul does not replace the information necessary to assess the impact. When we combine these two meanings, we are closer to a gratitude that recognizes the blessing and cares for the people whose circumstances change with it.

Among the verses referenced in this chapter are:

> God Almighty says: "In the creation of the heavens and the earth, the alternation of night and day, the ships that sail the sea with what benefits people, the water God sends down from the sky to revive the earth after its death and spread every kind of creature upon it, and the directing of the winds and the clouds held between heaven and earth, there are signs for people who use reason." [Al-Baqarah: 164].
>
> Do you not see that Allah is glorified by all that is in the heavens and the earth, and the birds with wings outspread? Each [of them] knows its [way of] prayer and glorification, and Allah is Knowing of what they do. [An-Nur: 41]

> To Allah belongs the dominion of the heavens and the earth, and to Allah is the final destination. [An-Nur: 42]
>
> “God alternates the night and the day. Indeed, in that is a lesson for those who have insight.” [An-Nur: 44]
>
> And Allah created every living creature from water. Some of them crawl on their bellies, some walk on two legs, and some walk on four. Allah creates what He wills. Indeed, Allah is over all things competent. [An-Nur: 45]
>
> “We have certainly sent down clear verses. And Allah guides whom He wills to a straight path.” [An-Nur: 46]

10. The First Rain: The Narration and the Narrator's Expression

In Rawdat al-Kafi, Hadith 326, it is narrated from Imam al-Sadiq (peace be upon him) that he described the Commander of the Faithful (peace be upon him) standing during the first rain until his clothes were soaked, explaining it by saying, “This is water that has recently come from the Throne.” The narration then expands to describe water beneath the Throne, its passage to the clouds, and the determination of the rainfall and its locations [M182]. This narration is included here to complete the chapter's material, not to establish all its details as scientific facts or a narration with a sound chain of transmission.

Its chain of transmission is: Ali ibn Ibrahim, on the authority of Harun ibn Muslim, on the authority of Mas'ada ibn Sadaqa, on the authority of Abu Abdullah (peace be upon him). Al-Majlisi described it as "weak" in Mir'at al-'Uqul, and this judgment was compared with the electronic text of Volume 26, page 195 [M183]. Thus, the volume number that appears in the reference to al-Thaqalayn, in the format 16/195, is corrected. We attribute the weakening to its source, and we do not claim that this comparison negates the need to examine the men in the chain of transmission and the differing opinions regarding them.

During the text, the phrase "until it reaches the lowest heaven, as I think" appears. The margin of the corrected edition of al-Kafi, with annotations by Ali Akbar al-Ghaffari, states that the phrase "assuming" is the narrator's statement [M182], and al-Majlisi explains it as the narrator's hesitation regarding the Imam's mention of the lowest heaven [M183]. It is important to retain this qualification in the quotation; omitting it would make the hesitation appear as a definitive statement, and attributing it directly to the Imam would not align with the commentator's and the margin's interpretation.

The ruling on this report is not transferred to the aforementioned report of Thunder 268: that one was presented through a chain of transmission containing a "marfu'" (attributed to the Prophet), which al-Majlisi described as marfu', while this one has a different chain of transmission which he described as weak. The convergence of the two texts in the hadith about clouds does not unify their chains of transmission, nor does one make it sufficient evidence to validate the other without further study.

11. Between the Image of the Sieve and the Commentator's Interpretation

The hadith likens the clouds to a sieve, and its continuation mentions hail, its melting, and lightning. The following pages of al-Majlisi's commentary present possibilities for understanding grinding and melting and their relation to the dispersion of water; it also includes his discussion of the opinions of naturalists of his time [M183]. This discussion is from the commentator's own words and is not part of the hadith, nor should it be presented to the reader as an evaluation of modern meteorological measurements.

In his commentary on Usul al-Kafi, al-Mazandarani presents possible meanings for the Throne in this context, including will and mercy, in addition to the meaning he favored in his commentary [M184]. The multiplicity of possibilities necessitates that we attribute each interpretation to its commentator; we should not choose one and place it in the narrator's mouth, nor should we make the interpretation of the wording an independent proof of the chain of transmission's authenticity.

The limits of scientific comparison here are important: the description of clouds as sieves is an image presented in the text, not a definition of cloud structure or an equation for the growth of its droplets. Water condensation, precipitation growth, and hail formation have already been presented in this chapter with their scientific sources [S22, S26]. The shared discussion of water does not necessitate that the narrative and the meteorological measurement be sources for the same type of detail.

The scene of receiving blessings remains a space for reflection on gratitude, but this presentation does not transform it into a recommendation to expose oneself to storms or to abandon preventative measures. Similarly, a description of rainwater in an old commentary does not lead to a contemporary judgment on its potability or safety. The intention here is to preserve the text and the limits of its evidence, not to issue health or safety guidelines based on a narrative whose verification is incomplete.

12. Al-Ayyashi's Witnesses and Al-Qummi's Commentary

In Al-Ayyashi's commentary, vol. 2, p. 207, there are two adjacent reports that should be separated. Report 22 begins with Yunus ibn Abd al-Rahman relating David's account of a gathering where thunder was heard; it includes glorification of God and Abu Basir's question about the thunder's meaning, followed by a question about its significance. Report 23 begins with Abu Basir quoting Imam al-Sadiq (peace be upon him), and includes a comparison of commanding the clouds to commanding camels, followed by a mention of the angels' tricks in response to a question about lightning [M185].

We do not transfer the answer of the second report to the first as if they were a single dialogue, nor do we fill in the pronoun in the phrase "we were with him" from the first report with a name not mentioned in this passage. In the margin of report 23, there is an explanation of the tricks, taken from al-Turayhi; this is a linguistic explanation in the margin of the edition, not a continuation of the Imam's answer. Furthermore, the page does not present a complete chain of transmission from Al-Ayyashi to the mentioned narrators. The presence of these two witnesses broadens the scope of comparison, but it does not, on its own, establish the continuity or independence of the chain of transmission from other narrations. The collection of chains of transmission, the verification of the narrators, and the comparison of the manuscripts remain [M185].

In al-Qummi's commentary on Surah al-Ra'd (13), the phrase "the angel who drives the clouds" appears as an explanation of thunder [M186]. This is an interpretive passage with its own context; it is not permissible to attach to it the chain of transmission of another hadith on the same page, or to definitively attribute it to the Imam without a specific chain of transmission. It was previously explained in the book that studying the attribution of the material of the commentary and its chains of transmission is broader than simply finding the phrase within it.

A review of Kanz al-Daqa'iq reveals the benefit of returning to the original source: the text quotes a phrase concerning thunder and lightning attributed to Ali (peace be upon him), and the editor's footnote points out the absence of Ali's name from its source, and that the preceding hadith is from Abu Abdullah (peace be upon him) [M187]. The electronic text of al-Faqih, vol. 1, pp. 525-526, was compared: Hadith 1496 begins with Abu Basir asking Abu Abdullah (peace be upon him), then Hadith 1497 appears with the wording, “He (peace be upon him) said: Thunder is the voice of the angel, and lightning is his whip.” This comparison supports the observation that Ali’s name is absent from the passage; the apparent sequence of words suggests that the pronoun refers back to Abu Abdullah (peace be upon him), which is an inference from the context and not a new explicit mention of the name, nor an independent judgment on the authenticity of the chain of transmission.

These differences in the chain of transmission, wording, and attribution preclude compiling the evidence in a general statement such as “It is established in the narrations” without further detail. Nor do they alter the description of thunder as a sound, as explained at the beginning of the chapter; the comparison here is between transmitted texts, not an experiment measuring the mechanism of lightning or proving the interpretation of the angel as an electrical charge.

Chapter References: Al-Baqarah 164; Ar-Ra'd 12-13; An-Nur 43; Ar-Rum 48; Majma' al-Bayan, An-Nur 41-46 [M41]; The Formation of Clouds [S26]; The Sound of Thunder [S11]; The Formation of Hail [S22]; As-Sahifa As-Sajjadiyya, Supplication 36 [M82]; Al-Kafi, Ar-Rawda, Hadith 268 [M83]; Ash-Shura 28 in its entirety; Comparison of the Hadith of Thunder and Al-Majlisi's Explanation in Mir'at al-'Uqul, Vol. 26, pp. 141-142 [M138]; The Limits of the Path of As-Sahifa [M132]; The Hadith of the First Rain, Al-Kafi, Ar-Rawda, Hadith 326 [M182]; Al-Majlisi's Weakening and Explanation, Mir'at al-'Uqul, Vol. 26, pp. 195-198 [M183]; Al-Mazandarani's Explanation, Vol. 12, p. 326 [M184]; The Witnesses of Al-'Ayyashi's Interpretation, Vol. 2, p. 207 [M185]; Al-Qummi's Interpretation of Thunder 13 [M186]; The editor of Kanz al-Daqa'iq's note on the transmission of the jurist [M187]. The growth and measurement of precipitation [S90]; The chapter on charges and lightning within the cloud and its connection to the ground [S91].

Chapter 30 - The Living Earth - Soil, Germination, and Sustenance

1. When the Earth Responds to Water

> God Almighty said: “O mankind, if you are in doubt about the Resurrection, then indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, then from a lump of flesh, formed and unformed - that We may make it clear to you. And We settle in the wombs whom We will until a specified term, then We bring you forth as a child, and then [We develop you] that you may reach your maturity. And among you is he who is taken in death, and among you is he who He is returned to the most decrepit stage of life so that he knows nothing after having had knowledge. And you see the earth barren, but when We send down rain upon it, it stirs [to life] and swells and produces [plants] of every kind of beautiful growth. [Al-Hajj: 5]
>
> “Then look at the effects of God’s mercy, how He gives life to the earth after its death. Indeed, that is He who gives life to the dead, and He is over all things competent.” [Ar-Rum: 50]
>
> And among His signs is that you see the earth barren, but when We send down rain upon it, it stirs [to life] and swells. Indeed, He who gives it life is the One Who will give life to the dead. Indeed, He is over all things competent. [Fussilat: 39]

The verses in Surah Al-Hajj (5), Surah Ar-Rum (50), and Surah Fussilat (39) repeatedly depict the earth after the rain falls and the movement and growth that appear within it. This scene is connected to the evidence of resurrection and revival. A person sees this in their agricultural experience or in land that has regained its greenery, and then is invited to consider what lies beyond the ordinary.

Al-Tabarsi explains that the barren earth is dry and worn out by the effects of vegetation. He interprets its vibration as movement caused by plants, and its swelling as an increase in volume. He cites Al-Hasan's explanation of its swelling due to the emergence of plants. He also interprets "pair" here as "kind" and "pleasant" as "beautiful in appearance" [M262]. We establish these meanings from their original context and do not attribute to the commentator any discussion of the movement of soil particles or a microscopic mechanism that he did not mention. Scientific comparison begins after establishing the terminology and context, and does not replace them.

Calling the earth "living" does not mean that every grain of soil is an independent organism in the sense studied by biology. The context presents an observable transformation after dormancy, leading to the concept of the capacity for revival. We must understand this usage before comparing it with scientific definitions.

Conversely, soil is not entirely inert in all its effects. We are looking at a medium that encompasses multiple organisms and processes, and that affects water, food, and human life.

2. Soil as a Reactive Medium

The Food and Agriculture Organization (FAO) highlights the importance of organic matter and the organisms that decompose it, and their connection to nutrient availability, soil structure, and water retention capacity. These processes interact with mineral elements, roots, air, and moisture [S23].

The FAO indicates that agricultural exploitation without maintaining organic matter, nutrients, and structure can lead to a decline in fertility. Soil restoration requires knowledge of local conditions and appropriate management, and may take time. Adding a single material and a general formula is not suitable for all soils.

One form of structural degradation is soil compaction, which reduces porosity, especially the larger pores that facilitate water and air movement. This can restrict root growth, impair aeration and drainage, and increase surface runoff in some conditions [S92]. Therefore, the mere presence of nutrients in the soil is not enough to guarantee that roots can utilize them effectively; access to water and air, and penetration of the medium, are also crucial.

Agricultural studies link soil structure to the aggregation of its particles into interconnected units, the formation and stability of which are facilitated by roots and microorganisms. Plant residues may protect the surface from raindrop impacts and reduce evaporation, but they also influence the temperature and moisture of the seedbed [S93]. Thus, the effect of cultivation varies depending on climate, soil type, and crop; results from cold fields cannot be applied to hot, dry soil as a single formula.

This knowledge explains one aspect of the causes of germination and does not exhaust the meaning of sustenance in religious discourse. It also dispels the misconception that soil is an unaffected reservoir, regardless of how often it is accessed.

3. From the Earth to the Table

> God Almighty said: “Then let man look at his food” [Abasa: 24].
>
> “We poured down water in abundance” [Abasa: 25].
>
> “Then We split the earth open” [Abasa: 26].
>
> “Then We caused grain to grow therein” [Abasa: 27].
>
> “And grapes and green fodder” [Abasa: 28].
>
> “And olives and dates” [Abasa: 29].
>
> “And gardens of dense foliage” [Abasa: 30].
>
> “And fruits and fodder” [Abasa: 31].
>
> “As provision for you and your livestock” [Abasa: 32].

Abasa 24-32 calls upon humankind to reflect upon their food, then presents the pouring of water, the splitting of the earth, and the growth of grain, grapes, vegetation, olives, dates, gardens, fruits, and vegetation. The table is the apparent culmination of a long chain, not the beginning of the existence of food.

Reflection here broadens the scope of gratitude. A morsel is connected to the place of growth, to those who work in agriculture, and to the methods of utilization and distribution. It is possible for a person to express gratitude verbally and then waste food or disregard the labor of those who produced it; therefore, gratitude requires reflection upon the work.

The collection of varieties in the verses does not necessitate that we transform them into an exhaustive list of every beneficial plant. The purpose we are studying is the diversity of sustenance and the basis of life upon it. The details of species, organs, and reproduction are addressed more extensively in the "Story of Plants."

4. A Narrator's Witness on the Virtue of Agriculture

Al-Kulayni narrates in his book, Kitab al-Ma'ishah, chapter on the virtue of agriculture, hadith number three, on the authority of Muhammad ibn Yahya, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Khalid, on the authority of Sayyaba, on the authority of Abu Abdullah (peace be upon him), in response to someone who asked about the claim that agriculture is disliked. It includes encouragement to sow and plant [M42].

The ruling of al-Majlisi in Mir'at al-'Uqul, vol. 19, p. 331, was compared, and the description of hadith number three as "unknown" was confirmed [M136]. Thus, the number of part nine, which appears in the reference to the page of al-Thaqalayn, is corrected to part nineteen. The report was compared with the version of Sahih al-Kafi, vol. 2, p. 367, number 2784 in the sequence of selected hadiths [M309]. This confirms that al-Bahbudi included it, and the attribution of the correction to him is understood according to his stated methodology in the introduction [M305]. The comparison of the two rulings is complete, and the study of the basis of the difference between them remains outside this comparison. The report is not described as unanimously considered authentic.

As for its content concerning the merits of agricultural work, it is studied within the texts of the chapter, and we do not derive from it alone a detailed ruling on every form of investment. Nor do we base on its conclusion concerning the future a timeline of unseen events.

5. Sustenance, Right, and Extravagance

> Allah Almighty says: {And it is He who has produced gardens, both trellised and untrellised, and palm trees and crops of varying produce, and olives and pomegranates, similar and dissimilar. Eat of its fruit when it yields and give its due on the day of its harvest. And do not be extravagant. Indeed, He does not like the extravagant.} [Al-An'am: 141]

Verse 141 of Surah Al-An'am combines the mention of the harvest, its consumption, the giving of due at harvest time, and the prohibition of extravagance. This combination shifts the focus from the quantity of the harvest to the way it is managed. Increased production is not the sole criterion for good work if it is accompanied by injustice or waste.

Soil conservation is connected to this ethical meaning: what we do in the present affects the possibility of future benefit. Not every effect is visible in the first season,

and the success of agriculture is not limited to what reaches the hands of one individual.

From this, we see that the story of the universe does not remain confined to the distant light. It reaches the soil, bread, and daily work, giving knowledge its practical meaning when it makes humankind more careful about the means of life and more just in their use of them.

6. One Water, Different Fruits

> God Almighty says: “And on the earth are adjacent plots of land and gardens of grapevines and crops and date palms, growing in clusters or singly, watered by one water; but We make some of them superior to others in taste. Indeed in that are signs for a people who understand.” [Ar-Ra'd: 4]

One Water, Different Fruits

The verse in Surah Ar-Ra'd [Ar-Ra'd: 4] brings together adjacent plots of land, gardens of grapes, crops, and date palms, then draws attention to their being watered by the same water and the variation in what is eaten from them. The scene begins with spatial proximity and shared water source, then concludes with the diversity of the fruit. This invites us to observe what the eye might overlook without question: how can such a degree of diversity exist in a familiar landscape?

The shared water source does not imply that all other factors are identical; nor does the verse present an experience that isolates the differences in plants, soil, and climate. Rather, it presents a tangible difference that warrants contemplation. In a scientific reading, each factor must be investigated using its own methods, while in a reading based on faith, familiarity with food transforms into an awareness of its diversity and potential.

The importance of soil properties in the issue of salinity is evident. The Food and Agriculture Organization (FAO) explains that excessive salts can hinder plant water absorption, and that some ions can be harmful, with varying tolerances among different crops. Soil salinity differs from sodity, which is associated with a high sodium content compared to other salt components, and may be accompanied by soil structure degradation and reduced water permeability; the two problems may occur simultaneously. Therefore, addressing both involves diagnosing the soil, water, and drainage, and is not simply a matter of increasing irrigation indiscriminately [S46].

The limit of excessive watering is illustrated in another example besides salinity: University of Minnesota guidelines indicate that soil saturation, oxygen deficiency, and surface crusting can impede soybean seedling emergence, and that cold, damp conditions can weaken germination and increase seedling disease problems [S94]. This is an example of a specific crop and conditions, not a generalization that all plants respond in the same way. It illustrates why we distinguish between a plant's need for water and the overwatering of its root system.

This example adds a tangible dimension to land care: the mere presence of water does not guarantee successful agriculture in every instance. Effective maintenance begins

with understanding the resource at our disposal, lest a hasty action ruin what was intended to be improved.

7. The Sown Capital and the Right to Harvest

Al-Kafi, in the chapter on the virtues of agriculture, transmits another hadith, the sixth hadith, in which Imam al-Sadiq narrates from the Prophet (peace and blessings be upon him and his family) the virtue of a crop that its owner cultivates and pays its due at harvest time. Its chain of transmission to the Imam is: Ali ibn Ibrahim, from his father, from al-Nawfali, from al-Sakuni, from Abu Abdullah [M84]. Al-Majlisi's ruling in Mir'at al-'Uqul, vol. 19, p. 332, states: "Weak according to the majority, and its end is mursal" [M137].

The final ruling requires careful attention when reading the text: the first narration concludes after a dialogue that extends beyond agriculture to include sheep, cattle, date palms, and camels. This is followed by the phrase "and it was narrated," which attributes to Imam al-Sadiq the saying, "The greatest alchemy is agriculture" [M84]. This last sentence is an independent transmission within this presentation, and we do not attach it to the earlier transmissions of al-Nawfali and al-Sakuni. The ruling was compared in the previous review with the text of the electronic edition of Mir'at al-'Uqul [M137], while the comparison of printed editions and the independent biographical investigation remain.

Therefore, we find support for the content of reform and fulfilling the right, along with the explicit statement regarding the transmission. The fundamental Qur'anic command to fulfill the right of the harvest remains valid due to its direct reference [Al-An'am: 141]. The chapter concludes with three distinct actions: knowing what improves the soil, exerting effort in agriculture, and preserving the rights of others to the fruits of that effort. This compilation is a reflection on the text, not a judgment on the authenticity of the chain of transmission.

8. What Man Grows and What He Does Not Create Independently

> God Almighty says: {Have you considered what you cultivate?} [Al-Waqi'ah: 63]
>
> God Almighty says: {Is it you who make it grow, or are We the ones who make it grow?} [Al-Waqi'ah: 64]
>
> God Almighty says: {If We willed, We could make it chaff, and you would remain in astonishment.} [Al-Waqi'ah: 65]
>
> God Almighty said: {Indeed, we are burdened with debt} [Al-Waqi'ah: 66].
>
> God Almighty said: {Rather, we are deprived} [Al-Waqi'ah: 67].

These verses shift the focus from the act of tilling, which humans are familiar with, to the germination of crops, which they cannot bring about independently. They then present the possibility of the crops becoming withered and the subsequent lamentations of those who are filled with regret. This discourse does not diminish the value of agricultural work; it begins with an action performed by those being addressed, then reminds them that the outcome is not entirely within their control. Thus, exerting effort is combined with acknowledging the need, and reliance on God differs from neglecting the means of work.

This interpretation connects to what was mentioned in the two accounts of agriculture, to the extent that their transmission allows. The encouragement to sow and plant in the third hadith, and the mention of tending to crops and fulfilling their rights in the sixth, present a theme that can be studied within the chapters on work and sustenance. Their degrees and the limits of their correspondence have been clarified in the two preceding paragraphs. A sound meaning alone does not validate a hadith's chain of transmission, just as clarifying the status of the chain of transmission does not prevent the reader from understanding the conveyed meaning and comparing it to the original Quranic command.

It is not honest to interpret these texts as a promise that every crop will be profitable, or that every loss reveals a deficiency in the farmer's faith. Sowing takes place in a world with diverse conditions, and harm can occur even with good intentions and diligent effort. It is the researcher's duty to distinguish between the merit of the work and the guarantee of its financial outcome, and to leave rulings on detailed contracts and rights to those qualified in that field.

When a person reflects on their food in this way, the meaning of gratitude expands: they remember who worked, who needs a share, and what must be preserved of the land and water. The harvest may be complete, but the test for the farmer remains in terms of both righteousness and extravagance. Therefore, the chapter on the soil does not end with the emergence of the plant, but continues to influence work, sustenance, and justice; for the fruit held in the hand also reveals how its holder views those around him.

Among the verses referenced in this chapter are:

> God Almighty says: “And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce clustered grain. And from the date palm - from its emerging fruit - are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar [in appearance] and dissimilar. Look at [each of] its fruit when it bears fruit and [at] its ripening. Indeed in that are signs for you.” “Signs for a people who believe” [Al-An'am: 99].

Chapter References: Al-An’am 99 and 141; Al-Hajj 5; Ar-Rum 50; Fussilat 39; ‘Abasa 24-32; Al-Kafi, vol. 5, Book of Livelihood, Chapter on the Virtue of Agriculture, Hadith 3 [M42]; FAO, The Importance of Organic Matter [S23]; Ar-Ra’d 4; Al-Kafi, Chapter on the Virtue of Agriculture, Hadith 6 [M84]; FAO, Saline and Sodium Soils [S46]. Al-Waqi’ah 63-67 complete; Mir’at al-‘Uqul, vol. 19, pp. 331-332 [M136, M137]. Majma’ al-Bayan, Al-Hajj 5 [M262]; Soil Compaction, Structure, Aeration, and the Example of Soybean Sprouting [S92-S94].

Chapter 31 - Earthquakes, Volcanoes, and Earth Transformations

1. The Earth Shakes

Our experience of living is based on the expectation that the earth will remain stable beneath our feet. Therefore, an earthquake shakes our sense of security before we understand its cause. Science describes a tectonic earthquake as a sudden movement along a fault and the release of energy that travels in waves. Observation does not create this movement, but it makes its description and the study of its effects more accurate [S28].

Earthquakes are common at plate boundaries, but they can also occur within plates. Subduction zones are associated with oceanic trenches, earthquakes, and mountain ranges that may contain active volcanoes. Therefore, earthquakes should not be confined to a single type or to a single country [S24].

It is important to distinguish between the natural event itself and the extent of the loss it causes to human life. A risk assessment is incomplete without considering the location, infrastructure, and preparedness. Knowing the cause does not guarantee complete control.

2. Volcanoes and the Diversity of Environments

Many volcanoes are linked to plate tectonics, but the presence of volcanoes within some plates reminds us that the map is not confined to boundaries alone. The U.S. Geological Survey displays island chains associated with so-called hotspots, including Hawaii [S25].

We should not treat every mountain as a volcano, or every black substance as evidence of a recent eruption. Determining the type of rock, its history, and its formation environment requires evidence. The color of a satellite image is insufficient to reconstruct a complete geological story.

One term that needs clarification is "volcanic ash": it is fine fragments of rock, minerals, and volcanic glass, not combustion ash like that left over from wood and paper [S96]. Therefore, the mere similarity of a plume of smoke to a volcanic eruption is insufficient to conclude that its substance resulted from combustion. Identifying the emitted substance precedes judging its properties and effects, as well as comparing its appearance to a description found in a historical or religious text.

When we read a description of fire, smoke, or an tremor in a religious text, we do not label the event a volcano simply because of some superficial similarities. The context or independent evidence must support this designation.

3. Rapid and Slow Change

Not all geological transformations are sudden and catastrophic. Some changes accumulate through erosion, sedimentation, and other processes, and their timescales differ from the moment of the initial upheaval. Understanding the phenomenon requires distinguishing the recent event from the history that preceded it.

One might see an ancient cliff or stream and assume that its appearance has always been the same. Archaeological research, however, inquires into the processes that produced the artifacts and the evidence that preserves their order. Narrative speculation is not equivalent to a reconstruction supported by independent evidence.

This is an opportunity to apply the book's methodology to science as well: we clarify the degree of certainty and do not present each hypothesis as if it were a direct record of the past.

4. The Tremor, the Earthquake, and the Earthquake of the Hour

> God Almighty said: {So the earthquake seized them, and they lay lifeless in their homes.} [Al-A'raf: 78]
>
> “So the earthquake seized them, and they lay lifeless in their homes.” [Al-A'raf: 91]
>
> “So We caused the earth to swallow him and his dwelling. And there was for him no group to aid him other than Allah, nor was he of those who could defend themselves.” [Al-Qasas: 81]
>
> “O mankind, fear your Lord. Indeed, the earthquake of the Hour is a terrible thing.” [Al-Hajj: 1]
>
> “On the Day you see it, every nursing mother will be distracted from that which she was nursing, and every pregnant woman will lay down her burden, and you will see the people [appearing] intoxicated, while they are not intoxicated; but the punishment of Allah is severe.” [Al-Hajj: 2]

Al-A'raf 78 and 91 mention the earthquake in two specific narrative contexts, and Al-Qasas 81 mentions the earth swallowing up Qarun and his house. As for Al-Hajj 1-2 and Surah Az-Zalzalah, they present scenes related to the Hour and destiny. These passages should not be combined into a single geological description.

If the Quran mentions a moral reason for a particular event, its validity is established within the bounds of the report. However, this does not grant us knowledge of a specific, unseen reason for every contemporary earthquake. Similarity in damage is insufficient to pass judgment on the victims.

Similarly, not every tremor becomes a specific harbinger of the Hour, the timing of which can be deduced from earthquake records. The field of natural observation does not grant its practitioners knowledge of timing not indicated by divine revelation.

5. Reflection does not justify blaming the afflicted.

A person may reflect on their weaknesses and reconsider their behavior in times of hardship. However, self-reflection differs from accusing the inhabitants of a town of revealing the extent of their sins due to their misfortune. The latter claim requires knowledge that the speaker does not possess simply by watching the news.

This accusation may divert attention from verifiable responsibilities: shortcomings in construction, neglect of resources, or failure to provide assistance. These are matters investigated through evidence, and we do not replace them with a mystical explanation that absolves us of questioning human action.

Prayer does not contradict learning and relief efforts. What a person can mitigate or repair falls within their responsibility, even if they cannot prevent the event itself.

6. Earthquake Magnitude and Intensity

When it is reported that an earthquake of a certain magnitude occurred, and then different descriptions of what people felt are given, the two accounts are not necessarily contradictory. Magnitude describes the size of the event at its source based on seismic recordings, while intensity describes the shaking and its effects at a specific location. Therefore, a single event can have different intensities across the affected area [S47].

The U.S. Geological Survey explains that magnitude estimates themselves can vary slightly depending on the calculation methods and data, while the modified Mercalli scale is based on observed effects. Therefore, when reading a report, we should ask: Does the number describe the earthquake at its source, or the magnitude of the impact at the location the report describes?

Magnitude scales are logarithmic. In scales based on amplitude, an increase of one degree corresponds to a nearly tenfold increase in amplitude after accounting for measurement corrections, while the energy difference is commonly rounded up to a factor of thirty-two for each degree [S95]. These are two different relationships; it is incorrect to say that an earthquake of magnitude 6 releases only slightly more energy than an earthquake of magnitude 5. Similarly, the ratio of energy does not automatically translate to the same ratio in losses or the shaking of each building.

The magnitude of a seismic moment differs from simply reading the amplitude of a single wave. It is related to the moment calculated from the rock's stiffness, the area of the fault that slipped, and the magnitude of the slip. The Geological Survey indicates that magnitude scales are not identical in all areas [S95]. Therefore, the scale designation used in the report should be retained, and the term Richter should not be applied indiscriminately to every seismic number.

Precision in terminology leads to precision in understanding and action. A witness stating that their house shook strongly does not, in itself, determine the magnitude of the entire earthquake, just as the magnitude figure alone does not recount the experience of everyone who lived through the event. The reader can respect the testimony of the affected individual while simultaneously seeking observational data; each has its own perspective.

However, in the language of admonition, it is not permissible to transform the difference between magnitudes and effects into a ranking of people's destinies or degrees of God's favor upon them. Data describes observable phenomena and does not grant its possessor knowledge of the innermost feelings of those afflicted.

7. Qarun and the Change in the Viewers' Perspective

> God Almighty said: {Indeed, Qarun was from the people of Moses, but he transgressed against them. And We gave him of treasures so much that its keys would weigh down a group of strong men. When his people said to him, "Do not exult. Indeed, God does not like the exultant."} [Al-Qasas: 76]

> “And seek, through that which Allah has given you, the home of the Hereafter; and do not forget your share of this world. And do good as Allah has done good to you. And do not seek to cause corruption in the land. Indeed, Allah does not like corrupters.” [Al-Qasas: 77]
>
> He said, “I was only given it because of knowledge I possess.” Did he not know that God had destroyed before him generations who were greater than him in strength and greater in followers? But the criminals will not be questioned about their sins. [Al-Qasas: 78]
>
> “So he went out to his people in his finery. Those who desired the life of this world said, ‘Oh, would that we had what Qarun has been given! Indeed, he is truly fortunate.’” [Al-Qasas: 79]
>
> “And those who were given knowledge said, ‘Woe to you! The reward of Allah is better for those who believe and do righteous deeds, and none will be granted it except the patient.’” [Al-Qasas: 80]
>
> And those who had wished for his position the day before began saying, “It is as if Allah extends provision to whom He wills of His servants and restricts it. If it were not that Allah had been gracious to us, He would have caused the earth to swallow us up. It is as if the disbelievers will never succeed.” [Al-Qasas: 82]

The scene of Qarun in Surah Al-Qasas extends to the period before and after the earth swallowed him up. The verses depict his wealth and the advice his people gave him, then his appearance in his finery and the wish of some onlookers for what he had been given, in contrast to the reminder to the people of knowledge of the reward from Allah. After the earth swallows him up, the words of those who envied his position change, and they remember the abundance and measure of provision [Al-Qasas: 76-82].

If we extract the event of the earth swallowing him up alone, we miss this narrative structure. The story also examines the allure of spectacle and how wealth becomes a misleading standard of success. It connects the outcome to the individual whom revelation appointed within its context, thus preventing every contemporary fall from grace from becoming a known version of his story.

Whoever reflects on the transformation of the onlookers will find a test close to their own life: they may look at an outward appearance of power and judge its possessor perfect, only to learn after his downfall that the judgment was hasty. We need not wait for the downfall of others to correct our own judgments; the story allows us to re-examine our envy and admiration before circumstances change.

Thus, the discourse on the shifting earth returns to the human being who inhabits it: What does he think he possesses? And how does he interpret the calamity? Does his knowledge increase his compassion for the afflicted, or does it embolden him to pass judgment without evidence? These are ethical questions that remain open to accountability, while science continues to study the mechanisms of earthquakes and volcanoes using its various methods.

8. Early Warning and the Limits of Prediction

The U.S. Geological Survey distinguishes between the probability of earthquakes occurring and the precise prediction of their time, location, and magnitude. It clarifies that early warning is issued after an earthquake has begun, utilizing monitoring and the speed with which alerts are delivered before the seismic waves reach certain locations. This may provide seconds or tens of seconds for taking action, depending on the situation [S60]. The information here pertains to an event that has already begun, not a definitive prediction of when an event will occur.

This distinction explains how the continued limitations of prediction coexist with the usefulness of monitoring devices. Knowing the probability of danger over a long period aids in planning, while knowing that an event has begun can be useful for immediate warnings; each piece of information has its time and application. The usefulness of an early warning does not mean that everyone will have equal notice, nor should every probability map be considered a definitive date for an upcoming earthquake.

The available time also depends on the time it takes to detect the event, process the data, and deliver the warning, as well as the distance between the source and the location. In an area close to the source, waves may arrive before a useful warning is given; hence, the technical explanation discusses an area where the timeframe is insufficient for early warning [S97]. This is a limitation in the order of signal and wave arrival, and it does not mean that the earthquake was not detected. Similarly, the absence of a warning is not, in itself, proof that there is no danger.

When reading a published claim, one should ask: Did it specify a time, place, and magnitude that can be verified? Did it clarify the limits of its knowledge? A broad statement that allows for any subsequent tremor to be attributed to it lacks explanatory power simply because it appeared successful once. This is a fundamental principle in holding claims accountable, and there is no need to ridicule those who were afraid or believed; people's fear increases the responsibility of those who disseminate information to them.

> Allah Almighty says: “No calamity befalls the earth or yourselves except that it is in a record before We bring it into being. Indeed, that, for Allah, is easy.” [Al-Hadid: 22]
>
> Allah Almighty says: “So that you may not grieve over what has escaped you nor rejoice over what He has given you. And Allah does not like every boastful, arrogant one.” [Al-Hadid: 23]

These two verses connect knowledge with the pre-existence of divine decree, cultivating self-discipline in dealing with past and present events, and abandoning arrogance and pride. We read them in the context of refining our response, not using them to assign blame to the victim or to preclude investigation into the causes of harm. Belief in predestination does not provide us with the date of a future earthquake, nor does it absolve us of the duty to provide relief, maintain infrastructure, and learn what benefits humanity.

Thus, the chapter returns to its humanitarian purpose: to enhance the accuracy of description and the compassion in action. We cannot make the earth free from all change, but we can distinguish fact from rumor, hold those responsible accountable

with evidence, and stand with the afflicted without claiming to know their innermost thoughts. Within these parameters, studying the changing earth becomes part of its development and the preservation of the lives of its inhabitants.

9. The Ahwaz Correspondence: A Specific Incident, Not a Rule for Abolishing Precautionary Measures

Al-Saduq, in his Man La Yahduruhu al-Faqih, narrates a letter from Ali ibn Mahziyar to Abu Ja'far (peace be upon him) complaining about the frequent earthquakes in Ahwaz and asking about relocating from there. The reply advises fasting for three days, performing ablution, purifying one's clothes, and going out to pray on Friday. The narrator then mentions that the earthquakes ceased after doing so [M179]. Al-Tusi also includes this letter in the chapter on the eclipse prayer in Al-Tahdhib [M180].

Al-Thaqalayn presents the text of Al-Faqih with the wording "He will lift it from you," while the text of Al-Tahdhib uses the wording "He will ward it off from you" [M179-M180]. However, the image of the edition of Al-Tahdhib corrected and annotated by Ali Akbar al-Ghaffari, vol. 3, p. 325, shows "He will lift it from you" [M284]. Therefore, the difference in wording cannot be attributed to the two books entirely; a comparison also reveals a difference between the electronic version and this edition of Al-Tahdhib. The question appears in al-Faqih's presentation as "transfer" and in al-Tahdhib's presentation and image as "transformation." These differences are established within the limits of the corresponding evidence, without claiming to determine the reading of all copies. The multiple places where the correspondence is cited are not, in themselves, proof of the independence of its chains of transmission.

Al-Faqih's entry begins with the phrase "And it was narrated from Ali ibn Mahziyar," and al-Tahdhib's entry with "And Ali ibn Mahziyar narrated." These two instances alone do not show all the intermediaries from the author to the narrator; studying the chain of transmission requires consulting the Mashyakha (a collection of hadith narrators) and examining how its chains of transmission apply to this correspondence. Al-Thaqalayn quotes al-Ghaffari's ruling on its authenticity [M180]. The image of the page directly referenced was compared, and the symbol "Sahih" (authentic) appeared next to correspondence number 891, which is hadith 18 in the chapter, on page 325 of the corrected edition with its commentary [M284]. The position of the symbol is recorded here as it appears in the image, along with the ruling attributed to its source. This is not presented as an independent, scholarly investigation I conducted.

The editorial approach we adopt preserves the privacy of the event: the answer to a specific question does not, upon receiving it, automatically become a general directive to remain in every dangerous location. This chapter does not offer a fatwa on relocating from a disaster-stricken area, nor does it make correspondence a substitute for assessing the safety of buildings and following the instructions of the relevant authorities. Furthermore, it does not infer from the absence of earthquakes in the account a periodic schedule for them or an experimental method to guarantee their prevention.

10. The Account of Sulayman al-Daylami: Separating the Unseen from the Act of Worship

The jurist presents Sulayman al-Daylami's question to Imam al-Sadiq (peace be upon him) about earthquakes. The answer describes them as a sign, then mentions an angel appointed over the veins of the earth. This is followed by the narrator's question about what to do when an earthquake occurs, and an answer that addresses prayer, prostration, and supplication [M181]. The report, therefore, has an aspect describing the unseen cause and an aspect of devotional response; combining these two is insufficient to prove that its wording consists of geological terms.

The report appears in the opposite location in the form "And Sulayman al-Daylami asked," without detailing all the chains of transmission preceding it. This version does not complete the examination of al-Saduq's chain of transmission, nor does it verify the narrators or gather supporting evidence. Therefore, it cannot be described here as authentic or weak based on a newly established judgment. As for the phrase "He did not extract it," which al-Thaqalayn presents to al-Bahbudi, it does not constitute an explicit judgment of weakness.

We do not equate "veins of the earth" in this transmission with faults or plate boundaries; such a correspondence requires linguistic and contextual evidence, not merely a similarity in the form of extension. Likewise, we do not consider the explanation of plate movement as proof of the details of the aforementioned king, nor as proof of its denial, because the discussion of the report's chain of transmission and its meaning differs from the description of the observed movement. The text is established within its boundaries, the limits of investigation are mentioned, and the detailed jurisprudential rulings on prayer are left to their respective sources.

11. Conclusion of Part Four

The chapter began by describing the earth as a prepared habitat and ended by describing it as a changing world. Neither aspect negates the other: the possibility of habitation is a reality in our experience, and the limits of safety are another reality. Beneficial knowledge preserves both.

We have seen water, wind, rock, and soil in relation to life and human activity. In the following chapter, we move from studying these elements to the meanings of balance, measure, diversity, and glorification, and then to humankind's responsibility towards the universe in which it lives.

Among the verses cited in this chapter are:

> Allah Almighty says: {So We seized each of them for their sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by a blast [of sound], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but they were wronging themselves.} [Al-Ankabut: 40]
>
> “When the earth is shaken with its [final] earthquake” [Az-Zalzalah: 1].
>
> “And the earth brings forth its burdens” [Az-Zalzalah: 2].
>
> “And man will say, ‘What is [wrong] with it?’” [Az-Zalzalah: 3].

“On that Day, it will declare its news” [Az-Zalzalah: 4].

Because your Lord has revealed to it (the earth) [Az-Zalzalah: 5].

Chapter References: Al-A'raf 78 and 91; Al-Qasas 81; Al-'Ankabut 40; Al-Hajj 1-2; Az-Zalzalah 1-5; USGS, Earthquakes, Their Locations and Causes [S24, S28] and Hotspots [S25]; Al-Qasas 76-82; USGS, Earthquake Magnitude and Intensity [S47]; Al-Hadid 22-23 in its entirety; The Difference Between Earthquake Warning, Probability, and Prediction [S60]; Correspondence on the Ahwaz Earthquakes in Al-Faqih and At-Tahdhib [M179-M180]; The Report of Sulayman Al-Daylami in Al-Faqih [M181]; Measurements of Magnitude, Energy, and Momentum of Earthquakes [S95]; Composition of Volcanic Ash [S96]; Warning Time and Its Limits Near the Source [S97]. For comparison with the illustrated edition of At-Tahdhib: [M284].

Part Five - The Universe as a Sign - Order, Meaning, and Human Responsibility

From the Order of Creation to Human Justice and Trustworthiness

Chapter 32 - The Balance, Measurement, and the Laws of Creation

1. From the Order of the Heavens to Human Justice

The scene of the balance in Surah Ar-Rahman begins within a context of mercy and teaching: Ar-Rahman taught the Quran, created humankind, and taught them eloquence. Then come the sun, the moon, and calculation; the stars, the trees, and prostration; the raising of the heavens and the establishment of the balance. The reader is not presented with mere information about distant celestial bodies, but rather with a discourse that connects the possibility of knowledge with its proper use. When the reader reaches the prohibition against transgression and the command to establish justice, they find themselves within the scene, responsible for what they do with their own hands.

> God Almighty said: {And the heaven He raised and established the balance} [Ar-Rahman: 7].
>
> {That you not transgress in the balance} [Ar-Rahman: 8].
>
> {And establish weight with justice and do not fall short in the balance} [Ar-Rahman: 9].

At-Tabarsi, in Majma' al-Bayan, quotes Al-Rahman 7-9 as interpreting the balance as a weighing instrument by which fairness is achieved, on the authority of Al-Hasan and Qatadah. He also quotes Az-Zajjaj as interpreting it as justice. Then he mentions an unnamed opinion that the intended meaning is the Quran. These are statements presented by the commentator, not all of them representing a single opinion adopted by him or a narration from the infallible one. They should be distinguished from subsequent speculative applications; we cannot be certain that the word "balance" here refers to the force of gravity or a specific physical equation, as the verses explicitly state justice and warn against cheating in weights and measures [M43].

From this point, we understand that the magnification of the order of creation does not justify ignoring the irregularities in our behavior. A person may accurately calculate the orbit of a celestial body but miscalculate a worker's right to their wages. Their initial knowledge is beneficial, but it does not absolve them of the second. In this sense, the concept of balance is present in the marketplace, the judiciary, and research, where injustice occurs whenever we conceal a part of the truth to benefit from a distorted picture.

2. The Divine Decree and Limits of Existence

> God Almighty says: “He to Whom belongs the dominion of the heavens and the earth, and Who has not taken a son, and Who has no partner in dominion, and Who created everything and determined its measure precisely.” [Al-Furqan: 2]
>
> “Indeed, We have created everything in precise measure.” [Al-Qamar: 49]

Al-Furqan 2 establishes the creation and determination of everything, and Al-Qamar 49 establishes the comprehensiveness of divine decree in creation. These two verses do

not give us a list of numerical values for the properties of matter, but rather place existence in relation to God’s knowledge, power, and decree. Estimating distances, densities, and ages in scientific research requires measurement, evidence, and calculation; it cannot be derived from the general meaning of the words alone.

In his commentary on Surah Al-Furqan (2), Al-Tabarsi connects estimation to what wisdom dictates. He presents an aspect related to the writing of measures, then quotes Al-Hasan's statement concerning the length, width, color, and other attributes of a creature, as well as its lifespan. This presentation broadens the perspective on the characteristics and limits of things, but it does not provide us with the measures of physical constants or a method for their experimental extraction. These statements are quoted in the commentary on the verse. However, linking this general meaning to the researcher's responsibility for accurate measurement is my own reflection, not the text of the commentary [M263].

This distinction prevents the confusion of two things: the reality of the world as God created it, and human descriptions of this reality. A previous measurement may prove erroneous, or a model we used may be inadequate; thus, the correction pertains to our knowledge, not to evidence that existence itself was without measure and then acquired it. A researcher cannot deem their model final simply because it has succeeded in a few applications.

3. Established Laws and Choice

> God Almighty says: {Such was the way of God with those who passed away before, and you will never find in the way of God any change.} [Al-Ahzab: 62]
>
> “They acted arrogantly in the land and plotted evil. But evil plots only recoil upon those who devise them. Do they then await anything but the precedent of the former peoples? But you will never find in the way of Allah any change, nor will you find in the way of Allah any alteration.” [Fatir: 43]

The concept of God's laws is discussed in various Quranic contexts, including the fates of those who disbelieve and the conditions of societies, as in Al-Ahzab 62 and Fatir 43. When the phrase "laws of creation" is used in this book, it refers to the order of the world and the possibility of understanding the relationships within it; it does not imply that every modern scientific term is explicitly stated in the verses concerning these laws.

In the terminology of this chapter, natural law describes a relationship we experience through observation and measurement, while the command to establish justice guides human action, which may be obedient or unjust. The regularity of celestial movements alone is insufficient to prove the fairness of human treatment, nor does a violation of justice become an exception to a physical law. I propose combining contemplation of order with the application of justice as a moral and ethical link, while maintaining the requirement for evidence in each specific field.

> God Almighty says: “For each one are successive angels before and behind him who protect him by the command of God. Indeed, God does not change the condition of a people until they change what is in themselves. And when God intends for a people

> ill, there is no repelling it. And they have not besides Him any protector.” [Ar-Ra'd: 11]

Likewise, the reference to predestination should not be used as an excuse to absolve one of wrongdoing. The Book that mentions predestination addresses humankind with commands and prohibitions, and holds them accountable for their actions. In Surah Ar-Ra'd 11, it is shown that a change is linked to people changing themselves. The verse is not a mathematical formula that reduces the history of every society to a single cause, but it prevents us from interpreting human responsibility as something superfluous and inconsequential.

4. Order Does Not Equal Comprehension of Prediction

We may know a cause without being fully aware of all its conditions, and we may be unable to predict a particular outcome due to a lack of information. Therefore, we must distinguish between a lack of knowledge and judging that a phenomenon is disordered. Conversely, the ability to predict some events does not grant us comprehensive knowledge of the future or of people's inner thoughts.

One of the limits of empirical knowledge is "measurement uncertainty." The US National Institute of Standards and Technology defines it as a non-negative quantity that describes the dispersion of values that can be reasonably attributed to the measured quantity, based on the available information. Measurement involves comparison, calibration, and estimating the sources of variation; expressing uncertainty indicates the limits of the outcome, and does not mean that all values are the same or that the world is disordered. This is a convention for describing our knowledge of quantity, and it alone does not impose a doctrinal judgment on creation [S98].

The repeatability of a measurement under the same conditions differs from its proximity to a reference value; readings from an instrument that requires bias correction may be close. This is an illustrative example I offer of the meaning of repeatability and its limitations, not an experiment conducted in this book. The Institute's terminology also distinguishes between measurement error and uncertainty: we may not know the actual error, but we can assess the uncertainty. Therefore, this term is not used to justify a copying error or a failure to calibrate, but rather to present the result and its limitations honestly [S99].

The question of the wisdom of the system also relates to intellectual and philosophical reflection. It is not honest to present every philosophical argument as if it were the result of direct observation, or to portray every objection to it as a denial of the measured facts. The dialogue becomes clearer when we define the type of evidence: observation, deduction, revelation, or reflection on their combined significance.

5. To Establish Balance

The chapter ultimately returns to the small act that tests the truth of the larger statement. Correcting a number we have incorrectly quoted, acknowledging the limits of our knowledge, and giving the opponent the right to present their argument are all ethical applications of the meaning of fairness. These are applications suggested by this reflection, not details we claim the verse explicitly states one by one.

When a person looks to the heavens and then reflects on their dealings with others, the concept of balance has shifted from admiration to responsibility. They are not asked to possess the universe, but rather to uphold justice within the sphere of their authority.

6. The Balance in Shu'ayb's Speech

> God Almighty said: {And to the people of Madyan We sent their brother Shu'ayb. He said, "O my people, worship God; you have no deity other than Him. And do not give short measure or weight. Indeed, I see you in prosperity, but I fear for you the punishment of an all-encompassing Day."} [Hud: 84]
>
> “And O my people, give full measure and weight in justice and do not deprive people of their due and do not commit abuse on the earth, spreading corruption.” [Hud: 85]
>
> “What Allah has left for you is better for you, if you are believers. And I am not a guardian over you.” [Hud: 86]
>
> “Give full measure and do not be among those who cause loss.” [Ash-Shu'ara: 181]
>
> “And weigh with an even balance.” [Ash-Shu'ara: 182]
>
> “And do not deprive people of their due and do not commit abuse on the earth, spreading corruption.” [Ash-Shu'ara: 183]

The concept of balance appears in the story of Shu'ayb (peace be upon him) within the context of a community engaged in buying and selling. Surah Hud links his call to worship God with the prohibition against cheating in weights and measures, then commands that they be given in full with justice and forbids defrauding people of their due and spreading corruption on earth [Hud: 84-86]. In Surah Ash-Shu'ara, the prohibition against cheating is linked to the concept of the straight balance [Ash-Shu'ara: 181-183]. Thus, the meaning we contemplated in Surah Ar-Rahman takes on a form that can be tested in daily transactions.

The concept of cheating is broader in meaning than simply a visible defect in the weighing instrument; it encompasses what is taken away from people's rights and possessions. Among its ethical applications that we suggest here are that a seller should present what he is selling honestly, that a researcher should document results that do not support his expectations, and that a writer should acknowledge the source of an idea that has benefited him. These are applications of fairness, not a list that we claim the story of Shu'ayb has fully developed.

> God Almighty said: {They said, “O Shu’ayb, does your prayer command you that we should abandon what our fathers worshipped or that we should not do with our wealth as we please? Indeed, you are the forbearing, the rightly guided.”} [Hud: 87]

In the people’s response in Hud 87, there is an objection to the connection between prayer and the disposal of wealth. This dialogue highlights the attempt to confine piety to a sphere that does not touch upon interests. The story, however, connects worship with conduct and returns the question to its author: Is it permissible to own a commodity and then use this ownership to diminish the rights of those with whom one deals? Contemplating the order of the universe remains incomplete if it does not help us see the imbalance in our actions.

7. Predestination does not absolve the doer of responsibility.

In al-Kafi, in the chapter on predestination, free will, and the middle ground, hadith thirteen, a saying attributed to Imam al-Sadiq (peace be upon him) is stated: “There is neither predestination nor absolute free will, but rather a middle ground between the two.” This is followed by a question about the meaning of this, and the example given is of a man who is forbidden from committing a sin but does not desist, then is left to his own devices and commits it. The hadith does not make his being left to his own devices after refusing the prohibition an order for him to commit the sin [M85]. This is an explanation of the example within the limits of its wording. As for the ethical applications that I suggest later, they should be read as an explanation of it.

In the chain of transmission presented, Muhammad ibn Abi Abdullah, on the authority of Husayn ibn Muhammad, on the authority of Muhammad ibn Yahya, on the authority of someone who narrated to him; thus, there is an unnamed intermediary in the chain. Al-Majlisi’s description of the hadith as mursal (a hadith with a missing link in the chain of transmission) was compared with the electronic text of Mir’at al-‘Uqul, vol. 2, p. 195 [M100]. Therefore, we do not consider the widespread acceptance of the phrase as a validity of this path, nor do we generalize its ruling to all other narrations on the matter.

> God Almighty says: {And when they commit an immorality, they say, “We found our fathers doing it, and God has ordered us to do it.” Say, “Indeed, God does not order immorality. Do you say about God what you do not know?”} [Al-A'raf: 28].

The example helps to preserve a distinction we previously needed: the occurrence of an action in the world that is not morally commanded. Theological discussion regarding human capability and dependence on God is broader than this example, but it should not lead to the absolution of the wrongdoer. The Quran itself contains a denial of commanding immorality [Al-A'raf: 28], thus this principle remains evident when we consider the generality of divine decree.

8. The Gifted Ability and the Responsibility of Choice

> God Almighty says: {Indeed, this is a reminder, so whoever wills may take a path to his Lord.} [Al-Insan: 29]
>
> God Almighty says: {And you do not will except that God wills. Indeed, God is ever Knowing and Wise.} [Al-Insan: 30]
>
> God Almighty says: “He admits whom He wills into His mercy; but for the wrongdoers He has prepared a painful punishment.” [Al-Insan: 31]

The conclusion of Surah Al-Insan combines an invitation to whoever wishes to follow the right path, a declaration of the dependence of human will on the will of God, and then a mention of mercy and the consequences for the wrongdoers. Therefore, it is incorrect to isolate the middle clause from its two ends, thereby negating the agent's responsibility in the name of predestination; just as it is incorrect to separate human choice from the inherent power bestowed upon them. This is an interpretation of the interconnectedness of the verses, maintaining both the obligation and the dependence on God, and does not claim to resolve all issues of action and will in a few lines.

Al-Saduq narrates in his book on monotheism, in the chapter on the negation of predestination and free will, hadith seven, on the authority of his father, on the authority of Sa`d ibn `Abd Allah, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Sulayman ibn Ja`far al-Ja`fari, on the authority of Imam al-Rida (peace be upon him), that he said, when discussing predestination and free will: “God Almighty is not obeyed by compulsion, nor is He disobeyed by force, nor does He neglect His servants in His dominion. He is the Owner of what He has given them, and the One capable of what He has enabled them to do. If the servants resolve to obey Him, God will not prevent them from it, nor will He hinder them from it. And if they resolve to disobey Him, and He wills to prevent them from doing so, He will do so. And if He does not prevent them, and they do it, then He is not the One who caused them to do it.” [M139] This is a connected excerpt from a longer answer, the chain of transmission of which we have established to distinguish it from the hadith concerning the matter between the two matters mentioned earlier.

The ruling of Sheikh Hadi al-Najafi in the Encyclopedia of Hadiths of the Ahl al-Bayt, vol. 2, p. 347, regarding hadith 2111, was found to be described as having a “sound chain of transmission” [M140]. We attribute the ruling to its author; we did not independently examine each narrator and discuss the criteria for authentication in this follow-up. This ruling is not transferred to the chain of transmission of the previous hadith [M85, M100]; the convergence of meaning does not make the two chains of transmission a single chain.

The content of the text makes us aware of the difference between enabling an action and commanding it: a person’s possession of a tool or power does not mean that every use of it is permissible. Knowledge that enables its possessor to improve a resource may also enable him to corrupt it; and its use remains an action for which he will be held accountable. This is an illustrative example I offer, linking doctrinal research to the trustworthiness of managing the universe, and it does not attribute to the hadith technical details that it does not mention.

9. The Scale When It Enters into People's Dealings

> Allah Almighty says: {Woe to those who give less than due measure} [Al-Mutaffifin: 1].
>
> Allah Almighty says: {Those who, when they take a measure from people, demand full measure} [Al-Mutaffifin: 2].
>
> Allah Almighty says: {But when they measure for them or weigh for them, they cause loss} [Al-Mutaffifin: 3].
>
> God Almighty says: “Do they not think that they will be resurrected?” [Al-Mutaffifin: 4]
>
> God Almighty says: “For a tremendous Day.” [Al-Mutaffifin: 5]
>
> God Almighty says: “The Day when mankind will stand before the Lord of the Worlds.” [Al-Mutaffifin: 6]

Surah Al-Mutaffifin presents a practical example of imbalance: a person takes their due and diminishes the rights of others when they give. It then connects daily behavior to

the Resurrection and standing before the Lord of the Worlds. Thus, the concept of balance is not merely a distant image of the physical order; it also applies to the marketplace and to the relationship between a person and someone who lacks the ability to audit their account.

We can ask ourselves, as an ethical analogy and not as an exclusive interpretation of the verses: Do we demand accuracy from our opponents in conveying our words, then abbreviate theirs in a way that distorts them? Do we demand a source for every claim from others, then exempt what aligns with our desires from evidence? Justice in judgment is a principle explicitly stated here, and fairness in research is a responsibility whose meaning we can approximate with this question. If the book's purpose is to seek the truth, then the standard must extend to the method of presenting the evidence itself.

Among the verses referenced in this chapter are:

God Almighty says: {The Most Gracious} [Ar-Rahman: 1].

{He taught the Qur'an} [Ar-Rahman: 2].

He created man. [Ar-Rahman: 3]

He taught him eloquence. [Ar-Rahman: 4]

The sun and the moon move according to precise calculation. [Ar-Rahman: 5]

And the stars and the trees prostrate. [Ar-Rahman: 6]

And the earth He laid out for all living beings. [Ar-Rahman: 10]

“In it are fruits and date palms with sheathed clusters.” [Ar-Rahman: 11]

“And grain with husks and fragrant herbs.” [Ar-Rahman: 12]

“So which of the favors of your Lord would you deny?” [Ar-Rahman: 13]

10. Mercy and Justice in Negating Compulsion

Following the preceding verses on free will and responsibility, two pieces of evidence in Al-Kafi establish mercy and justice as the basis for understanding free will. In the ninth hadith of the chapter on predestination, free will, and the middle ground between the two, al-Kulayni narrates, on the authority of Ali ibn Ibrahim, on the authority of Muhammad ibn Isa, on the authority of Yunus ibn Abd al-Rahman, on the authority of several others, on the authority of Abu Ja'far and Abu Abd Allah (peace be upon them), the denial of God forcing creation to commit sins and then punishing them for them, while affirming that God's will cannot be overcome. The answer describes the position between predestination and free will as vast as the distance between heaven and earth [M191].

In the eleventh hadith, the chain of narration is given as: Ali ibn Ibrahim, on the authority of Muhammad, on the authority of Yunus, on the authority of several others, on the authority of Abu Abd Allah (peace be upon him). The answer to the question of predestination is: "God is too just to force them to commit sins and then punish them for them." Then, the answer to the question of free will is given by the existence of commands and prohibitions [M191]. We have retained the abbreviated names of

"Muhammad" and "Yunus" in this instance, and we have not replaced the phrases "several others" and "several others" with names not mentioned in the text.

Al-Majlisi judged both hadiths to be “mursal (a hadith with a missing link in the chain of narrators) but considered authentic”: the ninth hadith in Mir’at al-‘Uqul, vol. 2, p. 192, and the eleventh on p. 194. These statements were compared with the electronic text of the book [M192]. This presentation preserves this composite description, without converting it to an absolute “authentic” hadith, nor does it remove the mursal designation. This is al-Majlisi’s judgment as presented here, not the result of an independent biographical investigation conducted by the compiler of this book. Similarly, this judgment does not extend to the thirteenth hadith mentioned earlier; al-Majlisi described it elsewhere as mursal [M100].

11. God’s Authority and Human Responsibility

The two hadiths should be read together: mercy and justice negate the idea of forcing a servant to sin and then holding him accountable for it, and affirming God's sovereignty prevents the conception of man as separate from his Creator in the very essence of his power and existence. In his commentary on the ninth hadith, al-Majlisi explains the servants' ability to act by saying that God did not forcibly prevent them from doing so, even though He has the power to turn them away from it if His irrevocable will so desires [M192]. This is the commentator's interpretation of the hadith, not a continuation of the Imam's statement.

In his commentary on the eleventh hadith, al-Majlisi presents more than one interpretation of the meaning of delegation (tafwid); one of them is neglecting the servants and refraining from directing commands and prohibitions to them. It also suggests the possibility of neglecting them after assigning them a duty, through divine grace and guidance [M192]. Therefore, we do not interpret the term "delegation" in all the hadiths in a single way without considering the context, nor do we claim that these pages summarize the entire theological debate.

The implication of this in the context of the balance is that acknowledging God's power does not become an excuse to justify human transgression. One who infringes upon another's rights cannot have the consequences of their actions erased by claiming the incident occurred within the natural order of the universe. The question remains: what was their choice, what they knew, and what they were capable of doing or refraining from doing? Furthermore, justice cannot be achieved by ignoring coercion and incapacity when assessing responsibility. This is an ethical application of the presented meaning, not a legal ruling on a specific incident.

Thus, the focus shifts from the order of the world to the integrity of the agent within it: humankind seeks God's help, holds itself accountable for its choices, and strives to rectify its wrongdoings. The balance that governs interactions between people requires this distinction; they are not attributed with what is beyond their control, nor are their choices erased in the name of fate.

Chapter References: Ar-Rahman 1-13; Al-Furqan 2; Al-Qamar 49; Ar-Ra'd 11; Al-Ahzab 62; Fatir 43; Majma' al-Bayan, Tafsir al-Rahman 7-9 [M43]; Hud 84-87; Ash-Shu'ara 181-183; Al-A'raf 28; Al-Kafi, Chapter on Predestination, Free Will, and the Intermediate Matter, Hadith 13 [M85]. Al-Insan 29-31 and Al-Mutaffifin 1-6 complete;

At-Tawhid, Chapter on the Negation of Predestination and Free Will, Hadith 7 [M139]; Al-Najafi's ruling in his encyclopedia [M140]. Al-Kafi, the same chapter, Hadiths 9 and 11 [M191]; Mir'at al-'Uqul, Vol. 2, pp. 192 and 194, ruling on the two hadiths and their explanation [M192]. Majma' al-Bayan, Tafsir al-Furqan 2 [M263]; American National Institute of Standards and Technology, Uncertainty in Measurement [S98] and the Glossary of Terms in Technical Note 1297 [S99].

Chapter 33 - Diversity, Pairs, and the Differences of Creatures

1. One Earth, Many Faces of Life

> God Almighty says: “And on the earth are adjacent plots of land and gardens of grapevines and crops and date palms, growing in clusters or singly, watered by one water; but We make some of them superior to others in taste. Indeed in that are signs for a people who understand.” [Ar-Ra'd: 4]

Ar-Ra'd 4 brings together adjacent plots of land, gardens, trees, and crops watered by the same water, then draws attention to the difference in the fruits and their taste. Reflection doesn't require traveling beyond the limits of observation; it suffices to note that proximity doesn't imply identity, and that things sharing some causes don't erase the differences between them.

> God Almighty says: "Do you not see that God sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are streaks of white and red, of varying shades, and [others] jet black." [Fatir: 27]

> The beginning of reflection doesn't require traveling beyond the limits of observation; it suffices to observe that proximity doesn't imply identity, and that things share some causes with others.

> “And among people, animals, and livestock are those of varying colors. Only those of His servants who possess knowledge truly fear God. Indeed, God is Almighty, All-Forgiving.” [Fatir: 28]

In Fatir 27-28, the scene expands: fruits of varying colors, mountains with diverse paths, and people, animals, and livestock. The context connects this observation to knowledge and reverence. Color is not merely a fleeting embellishment in the description, but rather a gateway to observing the multitude of forms within a single world. However, the verses do not make color variation alone a scientific definition of a species; scientific classification is a research process with its own tools and criteria.

2. What does "pairs" mean?

> God Almighty says: {Glory be to Him Who created all pairs, of what the earth produces and of themselves and of what they do not know.} [Ya-Sin: 36]

The Quran mentions pairs in contexts relating to plants, humans, animals, and others. In Ya-Sin 36, it combines what the earth produces, the souls of people, and what they do not know. Majma' al-Bayan explains pairs in this passage by their forms and categories, mentioning male and female in their respective places in the discourse [M32]. Therefore, it is not accurate to assign a single meaning to every use of the word, derived from a specific category.

In his book Al-Tibyan, Sheikh Al-Tusi explains pairs through various forms, mentioning the similarity between male and female in animals. He then includes date palms, grains, figs, and grapevines among the diversity of plants. Regarding the phrase "and what they do not know," he speaks of things the audience has not seen or heard about

[M264]. This presentation aligns with Al-Tabarsi's interpretation regarding the fundamental breadth of the terminology [M32]. This is a comparison between two exegetical statements, not a judgment on the authenticity of a hadith with a chain of transmission, nor an assertion that the term "categories" is equivalent to the rank of "species" in modern biological classification.

> God Almighty says: {And of everything We created pairs, that you may remember} [Adh-Dhariyat: 49].

In Adh-Dhariyat 49, pairs are linked to remembrance. Attributing a specific duality to a contemporary phenomenon requires proof that goes beyond the mere existence of two different things within it. The contrast between night and day, male and female, or two categories of beings, does not automatically constitute a single statement about their physical structure.

In popular discourse, the attempt to make matter and antimatter the exclusive interpretation of the verse is a recurring theme. The problem here is methodological before it is a matter of physics: where is the linguistic and contextual evidence that determined this term over others? Reflection can bring up examples from the world, but the example we choose does not become the sole meaning of the text.

3. What We Know and What We Do Not Know

The phrase “and what they do not know” in Surah Ya-Sin allows for humility. It does not present us with a list of undiscovered creatures, nor does it permit us to attribute every strange occurrence to them. What we do not know remains unknown until proven otherwise, and acknowledging the limits of knowledge is more truthful than filling the void with images we like.

One of the implications of this is that we should not base a religious argument on a general scientific description whose boundaries we have not defined. If we say that life is diverse, then we must study each issue accordingly: reproduction, structure, environment, and the relationships between organisms. It is not permissible to reduce these areas to a statement that suggests all beings function in the same way, and then attribute that reduction to the Quran.

A tangible example of the different methods of propagation is the creation of a new plant from a cutting, that is, a part taken from an existing plant. The University of Florida's guidelines explain this method as asexual vegetative propagation that does not require flowers, pollination, or seeds [S100]. The existence of a new plant does not necessarily mean that each propagation has been achieved through the union of two gametes. This example supports our scientific claim about the method of reproduction, and it is not used alone to prove or disprove the meaning of the verse. The interpretation of pairs begins with language and context, and then examples are presented within their proper framework.

4. Human Diversity is a Sign, Not a Scale of Superiority

> God Almighty says: {And among His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.} [Ar-Rum: 22]

Ar-Rum 22 mentions the diversity of languages and colors in the context of the verses about the creation of the heavens and the earth. Here, humanity is entered into the realm of contemplation as possessors of language, history, and relationships, not merely as a physical entity that can be measured. This calls for respecting and understanding languages, and cautioning against making what is familiar to one group the sole standard of humanity.

> God Almighty says: “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of God is the most righteous of you. Indeed, God is Knowing and Acquainted.” [Al-Hujurat: 13]

Al-Hujurat 13 connects the diversity of peoples and tribes with mutual understanding, and establishes righteousness as the standard of nobility in the sight of God. Differences in skin color are not a license for discrimination, nor are differences in language a reason to diminish one's intellect or faith. It is paradoxical that one should extol the diversity of flowers yet begrudge the diversity of people, even though both are present in the discourse of the verses.

5. The Value of Creation and the Limits of Benefit

> God Almighty says: “And there is no creature on earth nor bird that flies with its wings except that they are communities like yourselves. We have not neglected anything in the Book. Then to their Lord they will be gathered.” [Al-An'am: 38]

The immediate benefit of something does not exhaust its entire meaning. The bird we don't eat, and the plant whose use we haven't yet discovered, are not outside the realm of creation simply because of our limited needs or knowledge. The verse in Surah Al-An'am (5:38) mentions animals and birds as communities, an expression that calls for moving beyond a superficial view of the lives of creatures.

From this reflection arises a practical concern: to verify before destroying, to study the impact of our actions, and to avoid pointless and wasteful behavior. This is a general moral responsibility. Judging a specific action requires understanding its circumstances, its harms, and its benefits. Love of nature alone is not enough to replace knowledge of it, just as knowledge of its components is not enough to replace treating it with kindness.

6. Diversity has more than one level.

When we say “biodiversity,” we are not simply referring to the number of species we can count in a garden. The definition in the Convention on Biological Diversity distinguishes between intraspecific diversity, interspecific diversity, and ecosystem diversity. It describes an ecosystem as the interaction of plant, animal, and microbial communities with their non-living environment as a functioning unit [S48].

To illustrate this, consider an orchard as an educational example. The variation among the species we cultivate is one question; the variation among the trees, birds, and insects present is another; and the relationship of these organisms to water, soil, and location is a third. A single description is insufficient to answer all three questions, and not every commonly used agricultural name constitutes a separate species.

It is helpful in assessing biodiversity to distinguish between species richness, i.e., the number of species in a given area, and their evenness, i.e., the proportions of their populations. The National Center for Environmental Analysis and Synthesis explains this difference in its material on measuring biodiversity [S101]. To illustrate, let's consider two samples, each containing four species and forty individuals: ten individuals of each species in the first sample, and thirty-seven individuals of one species and one individual of each of the remaining species in the second. The number of species and the total number of individuals are equal, but the distribution of abundance differs. The figures are an illustrative example I offer, not the result of a field survey.

Just as a simple count is insufficient, a cursory observation list does not constitute a complete inventory of all life in a place. Therefore, when comparing, we must specify what was counted, in what space and time, and by what method, and we must distinguish recorded observations from claims of comprehensiveness. This is a methodological guideline in the book for effectively presenting evidence; however, the purpose of reflection and gratitude does not depend on possessing a definitive count of all species.

Thus, a multitude of colors alone does not equate to a complete appreciation of diversity, nor does counting species negate the need to study their relationships and habitats. When describing a Quranic scene that mentions the diversity of fruits or animals, we preserve its purpose of drawing attention and prompting reflection, and then we use scientific terminology where its conditions are met. We do not need to claim that the modern definition corresponds to every Quranic use of the term "difference" in order to benefit from both.

7. Nations Like Yourselves: Similarity Does Not Negate Differences

In Surah Al-An'am 38, Al-Tabarsi presents the meaning of nations in terms of categories, then mentions aspects of similarity, including shared creation, need for governance, and living conditions, as well as resurrection. He concludes by prohibiting transgression against animals and rejects the notion that similarity implies identicality in all attributes and obligations [M86]. This is a presentation of interpretive approaches in the source, not proof of every narration he cites.

This distinction is important because the reader might move from acknowledging the existence of animals and their needs to imagining that they think, speak, and judge matters exactly like us. It may fall to the opposite extreme, denying it any value that does not directly benefit humanity. The Quranic expression opens the door to reflection, and then the study of living beings reveals their specific conditions instead of filling them with images of ourselves.

From the perspective of ethical reflection, ignorance of a being's name or function does not justify tampering with it. Conversely, being moved by a single sight is insufficient to make a judgment on a complex issue related to people's health, food, or environmental preservation; responsibility requires knowledge of harm, benefit, and alternatives.

Thus, respecting diversity becomes an exercise in fairness of vision: we acknowledge difference, learn what we can about it, and respect the boundaries of our knowledge.

Human beings remain within this diverse world, responsible for their choices within it, not mere spectators from outside its relationships.

8. The Diversity of Creatures and the Limits of Scientific Representation

> God Almighty says: “And God created every living creature from water. Some of them crawl on their bellies, some walk on two legs, and some walk on four. God creates what He wills. Indeed, God is over all things competent.” [An-Nur: 45]
>
> God Almighty says: “And what He has created for you on the earth of varying colors. Indeed in that is a sign for a people who remember.” [An-Nahl: 13]

The verse in Surah An-Nur highlights the diversity of forms of movement, attributing the creation of animals to water and affirming that creation remains subject to God’s will and power. The verse in Surah An-Nahl draws attention to the variety of colors in what God has created on earth. The transition from a common origin to multiple forms invites us to observe the differences, not to erase them under a general label. The list of movements in the verse alone does not provide a modern classification of all species or a detailed description of their history.

Biodiversity has already been defined through diversity within and between species and the diversity of ecosystems [S48]. Thus, the reader understands that two images of different colors alone are not sufficient to determine that they are of two different kinds, just as similarity in form does not encompass all aspects of difference. Determining the nature of things and the relationships between them remains a task requiring its own tools and evidence; however, the perspective of faith finds in this vastness an invitation to recognition and gratitude.

One example frequently associated with the term "pairs" is matter and antimatter. CERN explains that the positron is the antiparticle of the electron; it has the same mass and a positive electric charge, in contrast to the electron's negative charge [S61]. This is a comparison of the properties of two particles, not a reproductive pairing, nor a marriage relationship, nor is it sufficient proof that this example is the sole intended meaning of every verse mentioning pairs.

If it is said that the scientific example contains a kind of opposition, then the expression can be understood within the limits of its definition. However, going from this to the conclusion that the Quran named these particles specifically or determined their numerical properties requires evidence that cannot be provided by verbal similarity alone. Research benefits from the example when it clarifies its two aspects: what the text says, and what the scientific description has proven. The space for reflection remains open without turning into attributing details to the Quran that it did not explicitly state.

Among the verses referenced in this chapter are:

> God Almighty says: “And it is He who spread out the earth and placed therein firmly set mountains and rivers; and from all fruits He made therein two mates. He covers the night with the day. Indeed in that are signs for a people who give thought.” [Ar-Ra'd: 3]

> “And those who deny Our signs are deaf and dumb in darkness. Whomever Allah wills, He leaves astray; and whomever He wills, He places on a straight path.” [Al-An'am: 39]

9. Eight pairs: The wording in the context of livestock

> God Almighty says: “Eight pairs: two of sheep and two of goats. Say, ‘Is it the two males He has forbidden, or the two females, or that which the wombs of the two females contain? Inform me with knowledge, if you are truthful.’” [Al-An'am: 143]
>
> And of the camels, two, and of the cattle, two. Say, "Is it the two males He has forbidden or the two females, or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined this upon you? Then who is more unjust than one who invents a lie about Allah to mislead the people without knowledge? Indeed, Allah does not guide the wrongdoing people." [Al-An'am: 144]

This passage helps clarify the meaning of "pair" within its Quranic usage. Al-Tabarsi explains that the word can refer to one paired with another, or it can refer to two. He clarifies the number here as eight individuals; the male is the pair of the female, and the female is the pair of the male. According to this interpretation, the text mentions sheep, goats, camels, and cattle, each with a male and a female. Therefore, it does not refer to eight groups, each with a male and a female, resulting in a total of sixteen [M193].

Majma' al-Bayan also presents another interpretation linking the two to domestic and wild sheep, goats, and cattle, and to Arabian and Bactrian camels, attributing it to a narration from Abu Abdullah (peace be upon him) [M193]. A similar interpretation is found in Al-Kafi, vol. 8, pp. 283-284, hadith 427, where the division appears within the narration about Noah carrying pairs in the ark [M285]. This proves the existence of a narrative witness for the division, but it does not, on its own, prove that al-Tabarsi transmitted from this specific source.

Al-Majlisi's judgment on the hadith in al-Kafi was compared with the electronic text of Mir'at al-'Uqul, vol. 26, p. 302, and it was found to be described as "weak according to the majority" [M286]. This is a judgment transmitted from its source, not an independent biographical judgment of my own. Therefore, the hadith remains presented as a narrative statement in the commentary, and merely finding its source does not make it a definitive interpretation or a modern scientific classification of animals.

A similar example is found in Tafsir al-'Ayyashi, vol. 2, pp. 147-148, hadith 26. The available text begins with Isma'il ibn Jabir al-Ju'fi on the authority of Abu 'Abd Allah (peace be upon him) [M287-M288]. This passage does not reveal al-'Ayyashi's chain of transmission to the narrator, so we do not complete it by assumption. Al-'Ayyashi's context and details differ from the presentation in al-Kafi. Therefore, comparison defines the evidence and its limits, and does not imply the uniformity of all its terms, the independence of its methods, or the certainty of all its details.

The two verses do not stop at describing livestock, but rather question the one who attributed the prohibition to God: What knowledge does he rely upon? Distinguishing between male and female and what the wombs carry falls within the discussion of a

specific claim. Hence, the importance of reading the word within the context of the discourse becomes clear, instead of taking the number or name in isolation and building a comprehensive conception of the universe upon it. This example combines the precision of language with the integrity of attribution: we understand what the word signifies, and then we do not attribute a ruling to God without knowledge.

10. The Opposition of Creation and the Transcendence of the Creator

Al-Saduq, in his book Al-Tawhid, narrates a statement attributed to Imam Al-Rida (peace be upon him), mentioning the opposition and association of things in the context of arguing for God's transcendence from having an opposite or a counterpart. It states: “And by contrasting things, it is known that He has no opposite; and by comparing things, it is known that He has no equal.” Then he presents examples of contrast and cites the entirety of verse 49 of Surah Adh-Dhariyat, which was mentioned earlier in this chapter [M194].

[Note: The text abruptly ends here.]

The point of evidence is that examining the created does not necessitate depicting the Creator in its form. The existence of opposites in the world does not make God an opposite to another of its kind, nor does it make His oneness a deficiency requiring a counterpart to complete it. Within the scope of this passage, the argument moves from the attributes of the created to the glorification of the Creator, not to enumerating the types of reproduction or constructing a detailed physical law.

The chain of transmission for this report begins on page 34, and the selected passage is located on pages 37-38 [M194]. These pages were compared with images of the edition published by Maktabat al-Saduq, Tehran, 1387 AH, corrected and annotated by Sayyid Hashim al-Husseini al-Tehrani [M289]. The name “Muhammad ibn Amr al-Katib” is established in the image of the chain of transmission, contrary to the ambiguous wording in the electronic version. The text of the evidence was also compared. As for the variations in the name of Muhammad ibn Ziyad recorded in the footnote, they remain unresolved, and no biographical investigation of the chain of transmission has been completed. Therefore, the correct reading of the name in the edition does not constitute a judgment on the authenticity of the narration.

In the footnote on page 38, Sayyid Hashim al-Husseini al-Tehrani presents two possibilities for citing the verse: contradiction or comparison. He differentiates between the context of this statement and the context of the verses that mention spouses [M195]. The footnote was compared with its version in the aforementioned edition [M289]. This is the editor's analysis in the margin; it should not be incorporated into the main text of the hadith nor attributed to the Imam.

Thus, the line of inquiry in this chapter is complete: the diversity of fruits invites observation, the multiplicity of humankind invites recognition, the precise wording of spouses necessitates a review of the context, and contemplating the pairing of beings leads to questions about creation and the Creator. Each topic has its evidence and tools, and understanding increases when these topics are connected without their meanings becoming confused.

Chapter References: Ar-Ra'd 3-4; Ar-Rum 22; Fatir 27-28; Ya-Sin 36; Adh-Dhariyat 49; Al-Hujurat 13; Al-An'am 38; Majma' al-Bayan, Tafsir Ya-Sin 36 [M32]; Convention on Biological Diversity, Definition of Terms [S48]; Majma' al-Bayan, Al-An'am 38-39 [M86]. An-Nur 45 and An-Nahl 13 complete; CERN, Definition of Antimatter and Example of the Electron and Positron [S61]. Al-An'am 143-144 complete; Majma' al-Bayan, Tafsir Al-An'am 142-144 [M193]; As-Saduq, At-Tawhid, the hadith that begins on p. 34, and its witness on p. 37-38 [M194]; the editor's comment on p. 38, footnote 1 [M195]. At-Tusi, At-Tibyan, Tafsir Ya-Sin 36 [M264]; University of Florida Guidance, Proliferation through Reason [S100]; The National Center for Environmental Analysis and Synthesis, Species Richness and Abundance Equivalence [S101]. For the narrative aspect in pairs: Al-Kafi, Al-Rawda, Hadith 427 [M285]; Al-Majlisi's ruling [M286]; and its counterpart in Al-Ayyashi's interpretation, Hadith 26 [M287-M288]. For comparison of the chain of transmission of monotheism, the text of the witness, and the editor's marginal note with the printed edition: [M289].

Chapter 34 - The Glorification of All Things and Their Prostration to God

1. A World That Glorifies God, Even If We Don't Understand It

> God Almighty says: “The seven heavens and the earth and whatever is in them glorify Him. There is not a thing except that it glorifies Him with praise, but you do not understand their glorification. Indeed, He is Forbearing and Forgiving.” [Al-Isra: 44]

Al-Isra 44 states that the seven heavens and the earth and whatever is in them glorify God, generalizing glorification to all things, and then affirms that we do not understand their glorification. The verse contains both affirmation and negation: affirmation of glorification and negation of our ability to fully comprehend it. It is a mistake to memorize the first part and then act as if the second part is irrelevant to us.

The point is not to stop questioning, but to refine what we can say. We know from experience that humans glorify God through speech and intention, but measuring all of creation by the same standard as our speech requires evidence. Furthermore, the absence of audible speech is not sufficient to negate what revelation has conveyed.

2. Interpretive Aspects and Their Limits

Al-Tabarsi explains glorification here as evidenced by creation pointing to God's oneness, justice, and transcendence of partners. He cites Al-Hasan's restriction of this to living beings, and then Ibrahim and others' generalization of it to include beasts, birds, and inanimate objects. He explains the lack of understanding of glorification in this aspect as stemming from a failure to consider how things indicate oneness [M44]. These are specific interpretations presented by the source, and their mere convergence does not constitute a consensus on a single method.

When speaking of a true glorification whose nature we cannot fully comprehend, the intention is to preserve the possibility of a meaning that transcends our understanding, not to establish a hidden vocal apparatus or a specific arrangement of letters for each stone. And when discussing the indication of a craftsman's work to his craftsman, we should not attribute to every interpreter the negation of all other interpretations unless they explicitly state so. Sharing a concise expression may conceal a difference in meaning.

As for al-Tabataba'i in al-Mizan, he favors the view that the glorification of God by created beings is real, linking it to a degree of knowledge appropriate to each being's existence. He does not stipulate that their glorification be expressed through the words and sounds of languages, nor that their knowledge be of the same nature as human knowledge. In his argument, he cites the fact that people do not understand their glorification and rejects reducing it to a mere metaphorical meaning [M265]. This is his preferred interpretation and argument, not the result of an experiment measuring the perception of a stone or a claim that it possesses a nervous system. Thus, the distance between the interpretation of meaning in Majma' al-Bayan and the affirmation of appropriate perception for created beings in al-Mizan becomes apparent, while both agree on the transcendence of the Creator.

3. Prostration and Shadows

> Allah Almighty says: {And to Allah prostrates whoever is in the heavens and the earth, willingly or unwillingly, and their shadows [as well] in the mornings and the afternoons.} [Ar-Ra'd: 15]
>
> {Do they not see what Allah has created of things whose shadows incline to the right and to the left, prostrating to Allah while they are humbled?} [An-Nahl: 48]
>
> “And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant.” [An-Nahl: 49]
>
> Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the animals, and many of the people? But there are many upon whom punishment is justified. And he whom Allah humiliates - for him there is no one to honor. Indeed, Allah does what He wills. [Al-Hajj: 18]

Al-Ra'd 15 mentions prostration and shadows in the mornings and evenings, and An-Nahl 48-49 mentions shadows and what is in the heavens and the earth of creatures and angels. Then Al-Hajj 18 includes the sun, the moon, the stars, the mountains, the trees, the animals, and many people. These passages broaden our understanding of the meaning of submission and do not limit it to the physical posture performed by a person in prayer.

The verse in Al-Hajj draws attention to a distinction that should be remembered: the presence of all beings in the scene of prostration does not negate human responsibility for obedience and disobedience. It is incorrect to say that everything is inherently submissive in its very existence, thus making no distinction between human justice and injustice. The Quranic discourse affirms general submission while simultaneously addressing humankind regarding their choices.

> God Almighty says: {And the stars and the trees prostrate} [Ar-Rahman: 6].

In Surah Ar-Rahman, verse 6, the phrase "the star and the tree" appears. Majma' al-Bayan reports that Ibn Abbas, Sa'id ibn Jubayr, and Sufyan al-Thawri interpreted "the star" as a plant without a stem, while Mujahid and Qatadah interpreted it as a star in the sky [M43]. Therefore, no astronomical argument should be based on the wording before clarifying the difference in interpretation, nor should one interpretation be dismissed simply because it is less familiar to the modern reader.

4. David, the Mountains, and the Birds

> Allah says: {And We certainly gave David favor from Us. O mountains, echo [Our praises] with him, and [so did] the birds. And We made pliable for him iron.} [Saba: 10]
>
> “Indeed, We subjected the mountains to him, glorifying [Allah] in the evening and at sunrise.” [Sad: 18]
>
> “And the birds, gathered together. All were ever turning back [to Him].” [Sad: 19]

With David, peace be upon him, the scene takes on a specific form: the mountains and birds in Saba 10, and the glorification in the evening and at sunrise in Sad 18-19. The

text establishes this connection with the Prophet, but it does not describe its details to us in the language of recording devices. We do not need to invent a physical method to respect the account, nor to reduce it to a familiar, unsubstantiated echo.

Herein lies the value of combining verses: the verse of general glorification paints a broad picture, while the scene of David adds a specificity that should not be disregarded. Uncontrolled generalization obscures this specificity, just as focusing solely on a single scene may obscure the breadth of the original.

5. What verifies the sound?

A recording might be published with the title "The Sound of a Star's Glorification" or "The Remembrance of Trees." Before accepting it, one must inquire about the origin of the material: Is it an actual recorded sound, data converted to sound, or a technical manipulation? Even if the authenticity of a recording of a natural phenomenon is established, its attribution to specific religious terms requires independent evidence. The label given by the publisher of the clip is not part of the criterion.

This verification does not necessitate emptying the world of meaning. On the contrary, refraining from making claims preserves both the sanctity of the unseen and the dignity of knowledge. A person can contemplate a mountain without claiming to have translated its language, and feel awe without fabricating scientific proof of that feeling.

6. The Etiquette of Participating in Submission

If a person is one of the creatures that glorify God, then their knowledge does not exempt them from servitude. Their view of existence becomes less arrogant, and their conscious glorification becomes an opportunity for word and deed to converge. They do not glorify with their tongues and then allow their surroundings to become a field for chaos and injustice.

7. When Data Becomes Audible

NASA presents models in which specialists convert telescope data into sound. A brightness value corresponds to a pitch or volume, and a position in the image corresponds to a position in the audible segment. This method allows listeners, including the blind and visually impaired, to understand aspects of the data. The original material here is an astronomical observation, while the audio image is a representation created using a declared conversion method [S49].

The idea can be illustrated with an example of our own: If we converted the rainfall amounts on successive days into tones that increase in pitch with increasing quantity, we would hear a pattern of rain distribution. However, the resulting tone would not be a recording of the sound of the raindrops on those days. The success of the representation in highlighting a numerical relationship does not change the nature of what it represents.

There is a case that requires further clarification: In the Perseus galaxy cluster, NASA describes ripples in hot gas associated with pressure waves generated by the activity of the central black hole. The waves were inferred from data from the Chandra X-ray Observatory, and the signals were then reconstructed after being amplified to the range of human hearing [S102]. The published material is not a microphone recording

heard from Earth, nor is it simply a selection of tones for the brightness of an image unrelated to pressure waves. The production description clarifies what we hear, but it alone does not provide us with an interpretation of the praise of creation.

This is why a title like “Sound of a Galaxy” should be read alongside an explanation of the segment's production. If it is a data conversion, we describe it as such; if it is a recording of an acoustic phenomenon, we request a description of the observation and processing methods. Attributing praise to what we hear remains a separate claim that requires substantiation. Understanding how the material was created allows us to benefit from it without burdening it with a religious testimony it did not provide.

8. Birds in Sprawl: Scene and Purpose

> God Almighty says: “Do you not see that God is glorified by all those in the heavens and the earth, and by the birds in sprawl? Each [of them] knows its [way of] prayer and glorification, and God is Knowing of what they do.” [An-Nur: 41]
>
> “Do they not see the birds above them, spreading their wings and folding them in? None holds them up except the Most Merciful. Indeed, He is All-Seeing of everything.” [Al-Mulk: 19]

The verses in Surah An-Nur (41) and Surah Al-Mulk (19) depict birds spreading their wings and folding them in a scene of glorification, reminding us of prayer, glorification, and the knowledge of them. Surah Al-Mulk (19) shows birds spreading and folding their wings, drawing attention to the Most Merciful's power to hold them up. In both instances, there is an invitation to observe, but observation alone does not grant a person a comprehensive understanding of all that exists.

In the phrase “each bird knows its prayer and glorification,” al-Tabarsi presents two interpretations of the agent of “knows”: that God knows each bird’s prayer and glorification, or that each bird knows its own prayer and glorification. He favors the first interpretation in this instance [M41]. Therefore, the verse should not be summarized as if the grammatical reference and the interpretive preference were a single, agreed-upon matter. Acknowledging the difference of opinion here preserves the accuracy of the transmission, but it does not, on its own, resolve the question of how birds worship or the extent of their understanding.

When we study wing movement, we inquire about an observable mechanism. When we read glorification, we inquire about the meaning of the text and how the commentators understood it. These two questions can coexist in one mind without the description of air movement becoming a literal translation of the bird’s prayer, or our lack of knowledge of that prayer becoming a denial of what can be investigated in flight.

The fruit this chapter aims to cultivate is the humility of participation: we are not the only object of care in the world, nor is every being measured by its ability to address us in our language. Human beings are meant to worship with awareness and integrity in word and deed. If the general spectacle of glorification inspires contemplation, let them begin with what they are obligated to do in terms of truthfulness and mercy, and leave what they do not know the proper way to do within its proper bounds.

9. From Contemplating Glorification to the Action of the Contemplator

> God Almighty says: {And be patient for the decision of your Lord, for indeed, you are in Our eyes. And exalt [Him] with praise of your Lord when you arise.} [At-Tur: 48]
>
> God Almighty says: “And glorify Him during the night and at the setting of the stars.” [At-Tur: 49]
>
> God Almighty says: “So glorify the praises of your Lord and be among those who prostrate.” [Al-Hijr: 98]
>
> God Almighty says: “And worship your Lord until certainty comes to you.” [Al-Hijr: 99]

The address in these verses shifts to the actions of the one being addressed: patience, glorification, prostration, and worship. The chapter presented the glorification of God by all creation and the limits of human understanding of it. Then comes the question the reader can answer through their own actions: How can they themselves be among those who remember God? Preoccupation with how to glorify that which we cannot comprehend should not make us forget our own obligatory acts of worship and our clear responsibilities.

The text of Surah At-Tur connects glorification with patience, mentioning the night and the setting of the stars; thus, the cosmic sign is incorporated into the rhythm of worship. The chapter on prayer times elaborates on the alternation of night and day. Here, we recall the educational meaning: the time we measure can be a time of remembrance and self-reflection. This does not transform the movement of the stars into an independent source of legislation, nor does it derive from the two verses a mathematical table that they do not explicitly state.

In Surah Al-Hijr, glorification is linked to prostration and perseverance in worship. One of the benefits of combining these instances is that we do not separate the beauty of the scene from its effect on the observer. A person may know the names of the stars or the sounds of birds, yet still need to examine the truthfulness of their speech and their justice in dealing with people. These actions are not a recording of the universe's glorification using measuring instruments, but rather a conscious human response to the message that calls for the worship of the Creator.

Among the verses cited in this chapter are:

> God Almighty says: {And We have certainly diversified [the verses] in this Qur'an that they may be reminded, but it only increases them in aversion.} [Al-Isra: 41]
>
> Say, "If there were with Him [other] gods as they say, then they would have sought a way to the Lord of the Throne." [Al-Isra: 42]
>
> Exalted is He above what they say, a great exaltation. [Al-Isra: 43]
>
> The Most Gracious. [Ar-Rahman: 1]
>
> He taught the Qur'an. [Ar-Rahman: 2]
>
> He created man. [Ar-Rahman: 3]
>
> He taught him eloquence. [Ar-Rahman: 4]

“The sun and the moon move according to precise calculation.” [Ar-Rahman: 5]

“And He raised the heaven and established the balance.” [Ar-Rahman: 7]

“That you not transgress in the balance.” [Ar-Rahman: 8]

“And establish weight with justice and do not fall short in the balance.” [Ar-Rahman: 9]

“And the earth He laid out for all living beings.” [Ar-Rahman: 10]

“In it are fruits and date palms with sheathed clusters.” [Ar-Rahman: 11]

“And grain with husks and fragrant herbs.” [Ar-Rahman: 12]

“So which of the favors of your Lord would you deny?” [Ar-Rahman: 13]

10 The narration of the walls crumbling: its text, ruling, and explanation

In al-Kafi, Book of Adornment, Beauty, and Manliness, Chapter of Rare Narrations, Hadith Four, there is a question about the glorification of God by inanimate objects in the aforementioned verse of Surah al-Isra. Its chain of transmission is: several of our companions, on the authority of Sahl ibn Ziyad, on the authority of Ali ibn Asbat, on the authority of Dawud al-Raqqi, on the authority of Abu Abdullah (peace be upon him). The answer is: “The walls crumble in glorification” [M196].

Al-Majlisi ruled on this chain of transmission in Mir’at al-‘Uqul, vol. 22, p. 445, that it is “weak according to the majority opinion” [M197]. We have quoted the ruling in its entirety after comparing it with the electronic text of the explanation. Therefore, the narration is not presented here as having a sound chain of transmission, nor does it independently establish a detailed method for the glorification of God by inanimate objects. The general principle of glorification in the Quranic verse remains, distinct from the status of this particular narration.

In explaining the phrase, al-Majlisi conveys the meaning of the house's collapse as its cracking accompanied by a sound. He then suggests that the change and decay of the walls implicitly indicate their need for someone to create and maintain them [M197]. His interpretation begins with a statement of possibility, so we do not attribute this explanation to the Imam, nor do we consider it a definitive statement on every possible meaning of the glorification.

This comparison helps in reading the text without adding to it: the phrase does not name letters spoken by the wall, nor does it provide a method for translating the sounds into verbal remembrance. The researcher can distinguish the observed sound and change from the meaning explained by the interpreter, and from judging the authenticity of the transmission. Each of these questions has its own answer, and the answer to one does not negate the others.

11. The Glorification of Animals and the Etiquette of Treating Them Kindly

In al-Kafi, Book of Poultry, Chapter on Rare Narrations Concerning Animals, there is a hadith that establishes rights for animals over their owners, including consideration of their energy, feed, and water. The prohibition against striking their faces is linked to their glorification of God. The chain of narration for the first hadith is: Ali ibn Ibrahim, from his father, from al-Nawfali, from al-Sakuni, from Abu Abdullah (peace be upon him) [M198]. Al-Majlisi described this chain of narration as "weak according to the well-known opinion" in vol. 22, p. 454 [M197].

In the fourth hadith of the chapter, it is narrated from several of our companions, from Ahmad ibn Muhammad, from al-Qasim ibn Yahya, from his grandfather al-Hasan ibn Rashid, from Muhammad ibn Muslim, from Abu Abdullah (peace be upon him), on the authority of the Messenger of God (peace and blessings be upon him and his family), prohibiting the striking of animals on their faces and linking it to their glorification of God. This is followed by another narration prohibiting the branding of their faces [M198]. Al-Majlisi ruled: “Weak and its end is mursal” on page 455; thus, we have preserved the separation between the report and its related part by the phrase “And in another hadith” [M197].

In his explanation of the fourth hadith, al-Majlisi quotes his father on various interpretations of the glorification, including its indication of power and knowledge, and a specific glorification unknown to us. This is a presentation of possible interpretations, not an independent narration that establishes any one of them [M197].

The aspect worthy of reflection here is the connection between considering the worship of a creature and the way it is treated. The question of an animal's glorification of God is not limited to listening to its voice; it also directs its owner's attention to its hunger, thirst, energy needs, and potential harm. We do not intend these reports alone to constitute an investigation into the legal rulings concerning animals, but presenting them with their varying degrees reveals the presence of compassion in the context of discussing glorification. The gentleness of the meaning should not be a reason to disregard the proper method.

12. Abu Dharr: From Hearing the Report to Caring for the Animal

In the second hadith of the same chapter, it is narrated that Abu Dharr, may God be pleased with him, was seen watering a donkey in Al-Rabadhah, and was asked who would provide for it. He then recounted what he heard from the Messenger of God (peace and blessings be upon him and his family) regarding an animal asking its Lord to provide it with a righteous owner who would feed and water it without burdening it beyond its capacity. He then said, “I would like to water it myself” [M198].

Its chain of transmission: Several of our companions, on the authority of Ahmad ibn Muhammad, on the authority of Ibn Fadhal, on the authority of Abu al-Maghra, on the authority of Sulayman ibn Khalid. The phrase “as I think” appears before the attribution to Abu Abdullah (peace be upon him) [M198]. This is its place in the transmission, so it should not be omitted or inserted into the statement that Abu Dharr is relating on his own authority. Al-Majlisi described the report as “like a reliable one” in Mir’at al-‘Uqul, vol. 22, p. 454 [M197]. This is his ruling, transmitted verbatim in the

previous comparison, without any independent correction by the compiler of this book, nor any justification for omitting the point of doubt.

The hadith adds a practical dimension to the discussion: a man tending to his livestock, seeing in this a response to the meaning he heard. To understand this educational impact, we don't need to portray the animal's question as human speech or claim to know its vocabulary in our language. The lesson in Abu Dharr's action, as the story recounts, lies in the transfer of knowledge to personal care.

Thus, contemplation of the world returns to an action close to one's own: providing water, preparing food, and conserving energy. This is an educational reading of the hadith's content while maintaining its hadithic boundaries, connecting the preceding verses of glorification to human responsibility within the world one contemplates.

Chapter References: Ar-Ra'd 15; An-Nahl 48-49; Al-Isra 44; Al-Hajj 18; An-Nur 41; Saba' 10; Sad 18-19; Ar-Rahman 6; Majma' al-Bayan, Tafsir al-Isra' 41-44 [M44], and Tafsir al-Rahman 1-13 [M43]; Al-Mulk 19; NASA, Converting Astronomical Data into Sound [S49]. At-Tur 48-49 and Al-Hijr 98-99 complete; The Connection of Glorification with Patience, Prostration, and Worship. Al-Kafi, Book of Clothing, Adornment, and Manliness, Chapter of Anecdotes, Hadith 4 [M196]; Mir'at al-'Uqul, Vol. 22, pp. 445 and 454-455 [M197]; Al-Kafi, Book of Poultry, Chapter of Anecdotes about Animals, Hadiths 1, 2, and 4 [M198]. Al-Tabataba'i, Al-Mizan, Tafsir al-Isra' 44 [M265]; Majma' al-Bayan, Tafsir an-Nur 41 [M41]; NASA, Pressure Waves in the Perseus Cluster and Their Audio Representation [S102].

Chapter 35 - Creation, Command, Sovereignty, and Kingdom

1. Words that unlock meaning but cannot dispense with context

The more expansive the narrative of the universe becomes, the greater our need to define the words we use to describe its relation to God. Creation, command, sovereignty, and kingdom are central Qur'anic terms, but they are not synonymous titles that can be substituted for one another in every sentence. Nor should we impose them all upon a later philosophical term without clarifying the distance between Qur'anic usage and that term.

Understanding begins with the placement of the word: What precedes and follows it? What issue does the discourse address? And in what sense is the word used in other contexts? These questions precede drawing a map of realms whose locations and boundaries are not defined by the text.

2. To Him belongs the creation and the command.

> Allah Almighty says: “Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself upon the Throne. He covers the night with the day, [the night] pursuing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command. Blessed is Allah, Lord of the worlds.” [Al-A'raf: 54]

Al-A'raf 54 follows the mention of the creation of the heavens and the earth, the covering of night with day, and the subjugation of the sun, moon, and stars by God's command, thus establishing that creation and command are exclusively His. In this context, creation, governance, and sovereignty converge; the world is not separated from its Creator merely by its existence, nor do its parts become forces independent of Him.

In Majma' al-Bayan, al-Tabarsi explains the distinction between creation and command by the difference in their purpose: creation, according to him, is invention, while command is God's exclusive right to command His creation and act upon them according to His will [M266]. This is an explanation of divine authority within the context of the verse, and it does not inherently imply a division of existence into two spatial realms or a table of hidden layers. Therefore, any technical addition to this meaning requires its own justification and attribution to its originator.

> God Almighty says: “Indeed, God commands justice and good conduct and giving to relatives and forbids immorality and wrongdoing and oppression. He admonishes you that perhaps you will be reminded.” [An-Nahl: 90]
>
> “His command, when He intends a thing, is only that He says to it, ‘Be,’ and it is.” [Ya-Sin: 82]

However, the word “command” does not carry a single meaning throughout the Quran. In An-Nahl 90, the command to be just and benevolent appears in the context of divine obligation, while in Ya-Sin 82, it comes in the context of the execution of the divine will when something is desired. Distinguishing between a command related to what occurs

in existence and a command addressing humankind about what they should do prevents an important misunderstanding: the occurrence of injustice does not mean that God has commanded people to commit it as a matter of approval and obligation.

Some scholars use “the world of command” and “the world of creation” within philosophical or mystical divisions. These divisions can be studied and their arguments discussed, but it is not appropriate to present their details to the reader as a literal, agreed-upon translation for every verse in which the word "command" appears. The terminology still requires a definition and a clear definition.

3. "Be, and it is" and Transcendence

> God Almighty says: {The Originator of the heavens and the earth. He has made for you from yourselves mates and from the cattle mates. He multiplies you thereby. There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.} [Ash-Shura: 11]

Yasin 82 expresses the execution of the will with the phrase "Be, and it is." This does not necessitate imagining a machine of sound or air carrying speech to something independent awaiting a command. Attributing the needs of human speech to the Creator contradicts the principle of transcendence established by Ash-Shura 11.

When the Book uses the expression "the creative command," it means the effective creation linked to the divine will, not a measurable sound. The question of the time a natural phenomenon takes within the world is a separate matter, to be studied according to its own evidence. No new physical speed can be derived from the Quranic phrase, nor can the duration of a signal's transmission between two locations be measured by it. The account of Safwan concerning the will and the bringing about of action, along with its method and Al-Majlisi's correction of it [M56, M153], was presented in Chapter Two; refer to it for the complete narrative evidence without repeating it here.

Al-Tabataba’i explains “His command” in Surah Ya-Sin 82 as meaning His state when He wills creation, and he interprets “Be, and it is” as a representation of the bestowal of existence without need for any helper outside the Divine Essence. He denies that the intended meaning is a created word that precedes creation, or a present addressee who hears and then comes into being; because this assumption brings back the question of the creation of the word or presupposes the existence of the thing before its creation [M267]. This is the commentator’s argument in explaining the transcendence of God, distinct from the text of the aforementioned narration of Safwan and from al-Majlisi’s ruling on the basis of that narration.

4. The Dominion of the Heavens and the Earth

> God Almighty said: “And thus did We show Abraham the dominion of the heavens and the earth so that he would be among those who are certain [in faith].” [Al-An'am: 75]

> Say, "In whose hand is the dominion of all things, and He protects while none can protect against Him, if you should know?" [Al-Mu'minun: 88]

> So exalted is He in whose hand is the dominion of all things, and to Him you will be returned. [Ya-Sin: 83]

The dominion is mentioned in Al-An'am 75 in the context of Abraham (peace be upon him) and certainty, in Al-Mu'minun 88 in the context of the question about the dominion of all things, and in Ya-Sin 83 with the return to God. These passages place the world in the context of God's dominion, dependence, and governance, without providing a list of coordinates for a physical space called the Kingdom.

At the end of Surah Ya-Sin, Al-Mizan begins by explaining the exaggeration in the term "Kingdom." It then infers from the connection of the verse to what precedes it that what is meant is the direction of existence of things related to God, contrasted with their direction related to creation, or that dominion is broader than both directions [M267]. The term "direction" here, in its explanation, relates to existential relations and is not presented as a geometric direction beyond the heavens. This is a named interpretive reading, not an agreed-upon definition imposed on all places, nor empirical information that establishes a space whose distance can be determined.

In the story of Abraham, certainty is linked to liberating worship from attachment to the planet, the moon, and the sun. It is not enough for a person to know the names of celestial bodies to reach the ultimate understanding; the issue is their relationship to Lordship and the right to worship. As for the accounts detailing what was shown to Abraham and how it was shown, this chapter does not fully establish them. Their chains of transmission and texts need to be examined before their details are presented.

5. Human Ownership Within Responsibility

Surah Al-Mulk begins by glorifying the One in whose hands is dominion, then connects life and death to the test of one's actions. Human ownership of wealth or tools is not equivalent to ownership of the essence of existence, nor does it make one independent of all creation. One lives by means of what one did not create: water, air, land, and the lives and work of others.

> God Almighty says: “Believe in God and His Messenger and spend out of that which He has made you successors of. For those of you who believe and spend, there is a great reward.” [Al-Hadid: 7]

Al-Tabarsi, in his commentary on Hadith 7, quotes Al-Hasan as interpreting the concept of succession in wealth as its transfer to those addressed from among their predecessors. He then points out that it will pass from them to others, thus motivating spending before what they possess is lost [M268]. This statement adds the dimension of generational succession to the interpretation of the verse; wealth is present in a person's hands, but the period of their ability to use it is limited. The application of this meaning to resource management that follows is my own reflection, not a direct quote from the commentator.

Hadith 7 mentions spending as one of the things that made people successors in this matter. From this meaning arises an ethical interpretation of power: the greater the potential, the greater the question of its use. The knowledge that grants us the ability to manage a resource does not automatically give us the right to squander it, just as possessing the means is not enough to justify every action it allows.

Need does not mean inactivity or abandoning the means, but rather putting our success into perspective. Human beings work, plan, and innovate, then remember that their power is limited and they are accountable. Thus, the study of words transforms into an understanding of our relationship with the world: we live in it, we act upon some of its causes, and we remain created beings, not its absolute owners.

6. The Kingdom Between Linguistic Explanation and Narrative Detail

Al-Tabarsi explains the term "kingdom" as more emphatic than "king," then presents, in Surah Al-An'am 75, narrations relating to Abraham's vision of the signs of God's power and the verses indicating monotheism. He also includes accounts of the unveiling of the heavens and the earth [M87]. Thus, on a single page, there is linguistic explanation, interpretive statements, and narrative material; it is not appropriate to treat all of these as a single type of evidence.

The source also includes a narration attributed to Imam al-Baqir concerning the unveiling, and a narration related by Abu Basir on the authority of Imam al-Sadiq concerning visions seen by Abraham and the supplications associated with them. The Majma' al-Bayan page does not present a continuous chain of transmission from the author to these two narrations [M87]. The origin of Abu Basir's narration was identified in al-Kafi, and supporting evidence for it was found in al-Ayyashi's Tafsir. Al-Majlisi's ruling on the narration in al-Kafi was compared. Al-Baqir's supporting evidence in al-Ayyashi was compared with the narration in al-Tibyan and the narration named after the chain of transmission in Basa'ir al-Darajat [M200, M290-M291]; the differences are shown below. This comparison alone does not determine the source from which al-Tabarsi took his narration, nor does it establish the authenticity of all the chains of transmission.

As for the extent that the verse explicitly states, it is the attribution of the vision to God and its connection to Abraham's certainty. We can ask about the meaning that they open up in the story: certainty does not lead to the glorification of the seen object in itself, but rather to the realization of its dependence and the limits of what is worthy of worship. The vastness of what the Prophet was shown does not necessitate that our ordinary experience becomes a measure that encompasses all aspects of the vision.

7. Not everything we own is truly ours.

> God Almighty said: “And present to them an example of two men: We granted to one of them two gardens of grapevines, and We surrounded them with date palms and placed between them crops.” [Al-Kahf: 32]
>
> “Each of the two gardens yielded its produce and did not fall short in anything. And We caused a river to flow between them.” [Al-Kahf: 33]
>
> “And he had fruit, so he said to his companion while conversing with him, ‘I am greater than you in wealth and mightier in [number of] men.’” [Al-Kahf: 34]
>
> “And he entered his garden while he was unjust to himself. He said, ‘I do not think that this will ever perish.’” [Al-Kahf: 35]
>
> “And I do not think the Hour will ever come. And even if I am returned to my Lord, I will surely find a better place of return than this.” [Al-Kahf: 36]

> “His companion said to him while conversing with him, ‘Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?’” [Al-Kahf: 37]
>
> “But He is Allah, my Lord, and I do not associate with my Lord anyone.” [Al-Kahf: 38]
>
> “And why, when you entered your garden, did you not say, ‘What Allah wills [will come to pass]; there is no power except with Allah’? If you see me as less than you in wealth and children…” [Al-Kahf: 39]
>
> “Perhaps my Lord will give me something better than your garden and send down upon it a calamity from the sky, and it will become a barren wasteland.” [Al-Kahf: 40]
>
> “Or its water will sink into the earth, and you will never be able to find it.” [Al-Kahf: 41]
>
> “And his fruit was encompassed [by ruin], so he began to turn his hands about [in regret] over what he had spent on it, while it lay fallen upon its trellises, and he said, ‘Oh, I wish I had not associated with my Lord anyone.’” [Al-Kahf: 42]
>
> “And he had no group to help him other than God, nor could he defend himself.” [Al-Kahf: 43]
>
> “There, the authority belongs to God, the Truth. He is best in reward and best in outcome.” [Al-Kahf: 44]

Surah Al-Kahf presents a man who was given two gardens surrounded by date palms and interspersed with crops, with a river flowing between them. Then it presents his companion, engaging him in conversation about being deluded by wealth and self-importance [Al-Kahf: 32-44]. The elements of nature here are part of the king's question: Does the abundance of water and fruit guarantee its continued existence for its owner, and is his status measured by what he possesses?

The dialogue then reminds him of the origin of his creation and of God's will and power. Then comes the reversal of fortune and the regret of the owner of the two gardens. The Quran does not name the two men in this passage, so we should not add names from outside the text to our account as if they were part of its wording. Nor should we transform the scene into a promise that every wealthy person's crops will perish, or that a person's poverty is a mechanical indicator of their superiority in faith.

What the context establishes is deeper than these quick encounters: blessings are fleeting, power is not independence, and true companionship can be found in a single word that brings the arrogant back to their proper place. Hence, the divine realm and the kingdom are connected to human action; whoever understands that the resource is not inherently permanent is more likely to use it wisely and to heed advice before loss forces them to reconsider what they once considered certain.

This is a reflective reading of the story within its context in the narrative of the universe; it moves from the precision of the wording to its impact on our understanding of what we possess and what we do not.

8. Determining the Origin of Abu Basir's Narration Regarding the Vision of the Divine Realm

The narration is found in al-Kafi, vol. 8, al-Rawda, no. 473 [M141]. Al-Kulayni begins his chain of transmission with Muhammad ibn Yahya, on the authority of Ahmad ibn Muhammad ibn Isa, and with Ali ibn Ibrahim, on the authority of his father; Then the two chains of transmission converge at Ibn Abi 'Umayr, on the authority of Abu Ayyub al-Khazzaz, on the authority of Abu Basir, on the authority of Imam al-Sadiq (peace be upon him). These are two openings in the chain of transmission that converge in the rest of it, so we will not present them as two independent reports from beginning to end.

The text of the report describes Abraham's vision of people disobeying God and his supplication against them, followed by the prohibition against supplicating against God's servants and an explanation of the different outcomes for them. Among its wording is: "O Abraham, your supplication is answered, so do not supplicate against My servants, for if I had willed, I would not have created them." It continues by stating that some of creation worship God and He rewards them, and that those who worship other than Him do not escape Him, and that from the loins of some of them will come those who will worship Him. This is a summary of the meaning with a named excerpt, not the complete text of the narration [M141].

Verbal differences appear when comparing this report with the transmission in Majma' al-Bayan: in al-Kafi it is "answered," and in Majma' al-Bayan it is "answered." The transmission of the Majma' also adds the mention of the death of the dead through supplication within the explanation of the wisdom behind the prohibition [M87, M141]. Al-Ayyashi, in Surat al-An'am, presents another hadith, number 37, on the authority of Abu Basir on the authority of Abu Abdullah, which agrees with al-Kafi in the initial wording and in the reasoning for the prohibition, and concludes here by mentioning the three categories [M200]. This is a different location from the evidence in Surat al-Baqarah, hadith 469 [M143]. Therefore, the continuation of the question about reviving the dead, which appears there, should not be incorporated into the text of the hadith in al-An'am, nor should al-Majlisi's correction of the chain of transmission in al-Kafi be transferred to the transmissions of al-Ayyashi and the Majma'.

The hadith was compared with the electronic text of Mir'at al-'Uqul, vol. 26, p. 388, and al-Majlisi's ruling was confirmed as "authentic" [M142]. The part number in the reference is corrected to 26, as the page of al-Thaqalayn, number 16, is shown with the same page. As for the phrase "he did not include it," which the website quotes from al-Bahbudi, it does not, on its own, constitute an explicit ruling from him regarding the weakness of the chain of transmission. The study of men, the collection of chains of transmission, and the comparison of printed editions remain separate tasks from simply conveying al-Majlisi's ruling from its source.

In al-Majlisi's commentary, p. 389, he presents the possibility of seeing with the eyes and the possibility of seeing with insight and reason [M142]. Mentioning the two possibilities and favoring one based on rational consideration and the other on transmitted reports is the commentator's own statement; therefore, we do not include it in the Imam's text. Furthermore, describing the hadith as authentic does not make

every detail in the books that transmit it or in their commentaries part of the chain of transmission itself.

The content of the hadith raises an ethical question related to the chapter's title: A person may see an outward action and be unaware of its underlying meaning and the consequences for the person performing it. From this, we can learn, within the bounds of reflection, to refrain from claiming to know the ultimate fate of people. We do not derive from it permission to neglect rights or suspend judgment; these are rulings with their own evidence and conditions. The point of reference here is the limits of the created being's perception and the vastness of the Creator's knowledge.

9. From the Kingdom to the Question of Resurrection: Defining the Boundaries of the Text

> God Almighty says: "And when Abraham said, 'My Lord, show me how You give life to the dead,' He said, 'Do you not believe?' He replied, 'Yes, but so that my heart may be reassured.' He said, 'Then take four birds and draw them to yourself; then place a portion of them on each mountain, and call them: they will come to you swiftly. Know that God is Mighty and Wise.'" [Al-Baqarah: 260].

The narrative in Al-Kafi continues after the scene of supplication, mentioning a carcass on the shore being eaten by wild animals of the sea and land, and then some of these animals eating each other. This scene is connected to Abraham's question about how life is brought back to life, then to the story of the birds, and it concludes by stating that there were ten mountains [M141]. Thus, the narrative connects the themes of showing and bringing back to life, and its text does not end with the sentence we quoted in the previous section.

The verse mentions four birds and the distribution of their parts on the mountains, but it does not name the types of birds nor enumerate the mountains. Therefore, we establish the number of mountains as a detail of the narration, and we do not place it within an explanation that might suggest it is a Quranic term. Likewise, we do not transform the image of the parts being separated in the narration into a biological experiment claiming to determine the mechanism by which resurrection occurs; for the focus of the text is God's power and the peace of Abraham's heart.

In al-Ayyashi's commentary, vol. 1, p. 142, hadith 469, there is a lengthy narration from Abu Basir on the authority of Imam al-Sadiq, close to this context [M143]. The presented version begins with Abu Basir, so it does not show the complete chain of transmission from the author to him. Therefore, the comparison establishes the existence of the text in this place, without giving this version a continuous chain of transmission that the page does not present.

The editor noted in a footnote the difference in the versions regarding the description of the predators eating, and suggested a reading that conforms to the narration in al-Kafi. In the passage on the vision, al-Ayyashi's text reads, "as God saw," while the margin quotes from the Burhan manuscript, "as God showed me," contrasting it with the wording in al-Kafi, "as I saw all things," and giving it preference [M143]. We retain these wordings in their original places; we do not present the preferred reading as if it were the wording of all manuscripts, nor do we consider the mention of vision here as

independent proof of seeing the Divine Essence. This is a comparison of the published text and margin, not a manuscript examination I conducted.

Next, on the same page, Hadith 470 begins, identifying the birds as the rooster, the dove, the peacock, and the raven. We do not include these names in the text of Hadith 469 or in Hadith 473 in al-Kafi; their proximity on the page does not negate the boundaries of the hadiths, and the authenticity of a hadith's chain of transmission does not extend to an adjacent hadith. With this comparison, the reader is presented with the independent text of the Qur'an, the text of each narration and its chain of transmission, and the comments of the editor and commentator, enabling them to discern the origin of each addition.

Among the verses referenced in this chapter are:

> God Almighty said: “Then, when the night covered him, he saw a star. He said, ‘This is my Lord.’ But when it set, he said, ‘I do not love those that set.’” [Al-An'am: 76]
>
> “Then, when he saw the moon rising, he said, ‘This is my Lord.’ But when it set, he said, ‘If my Lord does not guide me, I will surely be among the misguided people.’” [Al-An'am: 77]
>
> “Then, when he saw the sun rising, he said, ‘This is my Lord; this is greater.’ But when it set, he said, ‘O my people, indeed I am free from what you associate with Allah.’” [Al-An'am: 78]
>
> “Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.” [Al-An'am: 79]
>
> “Blessed is He in whose hand is dominion, and He is over all things competent.” [Al-Mulk: 1]
>
> He Who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving. [Al-Mulk: 2]
>
> And [mention, O Muhammad], when Abraham said to his father Azar, “Do you take idols as gods? Indeed, I see you and your people in manifest error.” [Al-An'am: 74]

10. Reflecting on the Dominion of the Heavens and the Intention of Death

> God Almighty says: “Do they not look into the dominion of the heavens and the earth and all that God has created, and that perhaps their appointed time has drawn near? Then in what statement after this will they believe?” [Al-A'raf: 185]

This passage joins the verses about the dominion of the heavens and the earth that preceded it in this chapter, adding an invitation to reflect that is connected to the reminder of death. The one being addressed does not look at the heavens and the earth as if he were outside the realm of life and death; rather, he is one of the creatures whom the discourse calls upon to contemplate, and the time for his reflection and action is limited.

Al-Tabarsi explains that contemplation here involves reflection, reasoning, and considering the wonders of creation. He connects the mention of God's creation to the vast scope of evidence pointing to the Creator. He explains the reminder of the

approaching end as a call to be cautious regarding one's faith and life, and to prepare for the afterlife [M199]. This is an explanatory statement of the verse; therefore, we do not limit its call to a specific visual vision or to a revelatory experience that every reader should claim.

The difference between this passage and the vision shown to Abraham in Al-An'am 75 is useful in organizing the discussion: there is a report of a prophet being shown something and its connection to certainty, while here there is a rebuke for turning away from contemplating the divine realm and what God has created. Both passages focus on the Creator, but their convergence does not necessitate that the manner of each person's understanding will be identical to what was shown to Abraham.

The vastness of the vision is linked to the proximity of responsibility. One might speak at length about the ages of stars and the vastness of the heavens, yet postpone self-reflection as if one's own lifespan were of no concern. The verse does not specify a date for anyone's death, but rather awakens a sense of preparedness amidst contemplation of the world. This is a fruit of reflection that does not replace the study of creation, but rather prevents it from becoming an obsession that makes one forget one's place in existence.

11. Al-Ayyashi's Evidence in the Vision of Abraham

In addition to the report of Abu Basir, which was previously discussed, al-Ayyashi's commentary on Surah al-An'am presents a collection of reports related to visions, numbered 33-37 in the published order of the surah [M200]. The first four reports concern unveiling and strengthening eyesight, while report 37 concerns seeing sinners and the prohibition against praying against them, and it has been compared above. These sections are not continuations of a single report, nor does the ruling of the aforementioned chain of transmission in al-Kafi apply to all of its versions.

Report 33 begins with Zurarah, on the authority of Abu Abdullah (peace be upon him), describing the unveiling of the earth and the heavens and what is in them. Report 34 begins with Abd al-Rahim al-Qasir, on the authority of Abu Ja'far (peace be upon him), mentioning the seven heavens and the seven earths, then mentioning the Prophet's (peace and blessings be upon him and his family) vision, followed by a reference to "your master." In report 35, it is narrated on the authority of Zurarah, on the authority of Abu Ja'far and Abu Abdullah (peace be upon them), with the statement attributed to each being distinguished. As for report 36, it appears as another narration from Zurarah on the authority of Abu Ja'far, and it contains an expression about granting sight a power that allows it to penetrate beyond what is normally visible [M200].

The comparison allows us to observe two modes of expression within the transmitted material: revealing what is obscured by the visible, and strengthening the viewer's vision. We acknowledge the difference in expression, but we do not claim that they are two technical descriptions of the same process, nor that we know its mechanism. Furthermore, we do not replace "your companion" with a name within the text; identifying the referent is an interpretive inquiry that does not permit altering the transmitted wording.

The versions presented in this source begin with the mentioned narrators, but do not present the complete chain of transmission from al-Ayyashi to them. Therefore, what is

achieved here is identifying the locations of the evidence and comparing their contents, not proving the continuity of their chains of transmission or judging their authenticity. The large number of reports does not, in itself, imply a large number of complete, independent chains of transmission; collecting the original sources, comparing the copies, and studying the narrators remain essential before strengthening them with one another.

The transmission of the Majma' al-Bayan is similar to that found in al-Tibyan by al-Tusi, in Surah al-An'am 75. Both attribute to Abu Ja'far the account of the unveiling of the heavens and the earth and the vision of the angels and the bearers of the Throne [M87, M290]. Majma' al-Bayan details the earths and what lies beneath them, then the heavens and what is within them, while al-Tibyan combines the heavens and the earth in its wording. This textual similarity is established, but it is not sufficient on its own to definitively conclude that al-Tabarsi transmitted from al-Tibyan or to determine the chain of transmission, as neither source provides a continuous chain of narration from the author to the Imam.

Following the transmission, al-Tusi poses a question about the possibility of seeing what is concealed by the earth and the heavens, and answers by suggesting the possibility of openings and the strengthening of light [M290]. This is the commentator's answer within the context of discussing possibility, and not a continuation of the statement attributed to Abu Ja'far. The book does not transform this concept into a physical explanation that proves the vision or a description of how the unseen vision occurs.

As for Basair al-Darajat, in Chapter 20 of Part Two, which deals with the unveiling of the Kingdom of Heaven, it includes a report numbered 6, on page 128 according to the corresponding electronic numbering [M291]. Its chain of transmission is: Abdullah ibn Muhammad, on the authority of his father, on the authority of Abdullah ibn al-Mughirah, on the authority of Mansur ibn Hazim, on the authority of Abd al-Rahim al-Qasir, on the authority of Abu Ja'far (peace be upon him). It mentions the unveiling of the heavens and the earth and what is in them, and the vision of the Throne, then the vision of the Messenger of God (peace and blessings be upon him and his family). Here is a series of names explicitly stated by the source; however, proving them as they appear does not equate to proving their connection and authenticity, nor does it permit expanding upon the abbreviated names without verification.

Following this report on the same page are short versions numbered 7-9, then a version numbered 10 on the authority of Abu Abdullah, which speaks of the seven heavens and the seven earths, and the vision of the Prophet and "your master" [M291]. The latter is similar in content to al-Ayyashi's narration 34, but al-Ayyashi attributes his narration to Abu Ja'far through 'Abd al-Rahim al-Qasir [M200]. Therefore, the attribution of each version is preserved as is, and the two versions are not combined into a single narration, nor is each numbered paragraph on this page considered a complete, independent chain of transmission.

The result of the comparison is that the abridged transmission in Majma' al-Bayan is surrounded by specific supporting evidence from al-Tibyan, al-Ayyashi, and Basa'ir al-Darajat, with distinctions made regarding wording, attribution, and the context of the explanation. None of this evidence is thus established as a direct source for

al-Tabarsi, nor does it constitute an independent biographical evaluation or a thorough examination of the manuscripts. The principle of seeing and certainty remains established in the verse, while the details of what is seen and the manner of seeing are studied on a narration-by-narration basis, while preserving the transcendence of God mentioned earlier in the discussions of the Throne and the vision.

Chapter References: Al-An'am 75-79; Al-A'raf 54; An-Nahl 90; Al-Mu'minun 88; Ya-Sin 82-83; Ash-Shura 11; Al-Hadid 7; Al-Mulk 1-2; Al-Kahf 32-44; Majma' al-Bayan, Al-An'am 74-75 [M87]. Al-Baqarah 260 complete; Al-Kafi, Ar-Rawdah, Hadith 473 [M141]; Mir'at al-'Uqul, Vol. 26, pp. 388-389 [M142]; Tafsir al-'Ayyashi, Vol. 1, p. 142, Hadith 469-470 [M143]. Al-A'raf 185 complete; Majma' al-Bayan, Tafsir al-A'raf 182-186 [M199]; Tafsir al-'Ayyashi, Surat al-An'am, Hadiths 33-37 in the order of the Surah [M200]; Reference to the witness of will in Chapter Two [M56, M153]. Majma' al-Bayan, Tafsir al-A'raf 54 [M266]; Al-Mizan, Tafsir Ya-Sin 82-83 [M267]; Majma' al-Bayan, Tafsir al-Hadid 7 [M268]; Al-Tibyan, Tafsir al-An'am 75 [M290]; Basa'ir al-Darajat, Part Two, Chapter 20, pp. 126-128 according to the electronic numbering, especially Hadith 6 and the following phrases [M291].

Chapter 36 - The Universe in the Stories of the Prophets and Their Miracles

1. Nature Within the Story

Water, fire, wind, mountains, and animals appear in the stories of the Qur'an as parts of the scene of guidance and trial. Not all of these scenes are miracles in the same technical sense; some are specific signs for a prophet, and others are blessings, deliverance, visions, or accounts about a group. Therefore, we have gathered them here because of their connection to the theme of the universe, while preserving the distinctions between them.

The compilation begins with the Quranic text, without filling its silences with imagined details. This chapter does not specify the dates of events or their archaeological locations where this is not proven, nor does it equate the Quranic account with every circulating story bearing the name of the figure.

2. Adam, the Earth, and the Meaning of Human Beginnings

God Almighty said: {And when your Lord said to the angels, “Indeed, I will make upon the earth a successor.” They said, “Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your holiness?” He said, “Indeed, I know that which you do not know.”} [Al-Baqarah: 30]

“And He taught Adam all the names, then presented them to the angels and said, ‘Inform Me of the names of these, if you are truthful.’” [Al-Baqarah: 31]

“They said, ‘Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the All-Knowing, the All-Wise.’” [Al-Baqarah: 32]

[He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you conceal."] [Al-Baqarah: 33]

[Then He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you conceal."]

And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis, who refused and was arrogant and became one of the disbelievers. [Al-Baqarah: 34]

And We said, "O Adam, dwell, you and your wife, in Paradise and eat freely from it wherever you wish. But do not approach this tree, lest you be among the wrongdoers." [Al-Baqarah: 35]

“Then Satan caused them to slip from it and removed them from that [condition] in which they had been. And We said, ‘Descend, being enemies to one another, and you will have upon the earth a place of settlement and provision for a time.’” [Al-Baqarah: 36]

> “Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, He is the Accepting of Repentance, the Merciful.” [Al-Baqarah: 37]
>
> We said, “Descend from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve.” [Al-Baqarah: 38]
>
> And those who disbelieve and deny Our signs - those are the companions of the Fire; they will abide therein eternally. [Al-Baqarah: 39]
>
> “And We have certainly created man out of sounding clay from molded mud.” [Al-Hijr: 26]
>
> “And We created the jinn before, from smokeless fire.” [Al-Hijr: 27]
>
> “And when your Lord said to the angels, ‘Indeed, I am going to create a human being from sounding clay from molded mud.’” [Al-Hijr: 28]
>
> “So when I have fashioned him and breathed into him of My spirit, then fall down prostrating yourselves before him.” [Al-Hijr: 29]

Al-Baqarah 30-39 connects the story of Adam (peace be upon him) to succession, education, trials, repentance, and the descent. Al-Hijr 26-29 mentions the material from which man was created and fashioned. The story relates to the question of man’s place in creation, but it does not, on its own, provide a dated geological record that can fill all the gaps with calculations.

> God Almighty said: “And O Adam, dwell, you and your wife, in Paradise and eat from wherever you will, but do not approach this tree, lest you be among the wrongdoers.” [Al-A'raf: 19]
>
> Then Satan whispered to them, to reveal to them what was hidden from them of their private parts. He said, “Your Lord did not forbid you this tree except that you become angels or become of the immortal.” [Al-A'raf: 20]
>
> And he swore to them, “Indeed, I am to you a sincere advisor.” [Al-A'raf: 21]
>
> “So he deceived them with delusion. And when they tasted of the tree, their private parts became visible to them, and they began to fasten together leaves from Paradise to cover themselves. And their Lord called to them, ‘Did I not forbid you from that tree and tell you that Satan is a clear enemy to you?’” [Al-A'raf: 22]
>
> “They said, ‘Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.’” [Al-A'raf: 23]

Adam’s wife is mentioned as a partner in the discourse of dwelling and trial in Al-Baqarah 35 and Al-A'raf 19-23; however, the Quran does not mention her name in these verses. Therefore, this presentation preserves the naming of the text and does not place the burden of the story solely on the woman; for the supplication for repentance in Al-A'raf comes in the dual form.

3. Noah, the Water, and the Ark

> God Almighty said: “And construct the ship under Our observation and Our inspiration, and do not address Me concerning those who have wronged; indeed, they are to be drowned.” [Hud: 37]
>
> “And he constructed the ship, and whenever a group of his people passed by him, they ridiculed him. He said, ‘If you ridicule us, then we will ridicule you just as you ridicule us.’” [Hud: 38]
>
> “Then you will know to whom will come a humiliating punishment and upon whom will descend an enduring punishment.” [Hud: 39]
>
> “Until, when Our command came and the oven overflowed, We said, ‘Load into it two of every kind, and your family, except those against whom the word has already gone forth, and those who have believed.’ But there had not believed with him except a few.” [Hud: 40]
>
> And he said, “Embark therein, in the name of Allah, whether it be its sailing or its anchorage. Indeed, my Lord is Forgiving and Merciful.” [Hud: 41]
>
> And it sailed with them through waves like mountains, and Noah called to his son, who was apart [from them], “O my son, come aboard with us and be not with the disbelievers.” [Hud: 42]
>
> "He said, 'I will take refuge on a mountain that will protect me from the water.' He replied, 'Today there is no protection from God's command except for those on whom He has mercy.' The waves came between them, and he was among those who drowned." [Hud: 43].
>
> And it was said, “O earth, swallow up your water, and O sky, withhold [your rain].” And the water subsided, and the matter was concluded, and the ship came to rest on Mount Judi. And it was said, “Away with the wrongdoing people!” [Hud: 44]
>
> So We opened the gates of heaven with torrential rain. [Al-Qamar: 11]
>
> “And We caused the earth to gush forth with springs, and the waters met for a matter already decreed.” [Al-Qamar: 12]
>
> “And We carried him on a vessel of planks and nails.” [Al-Qamar: 13]
>
> “Floating under Our watchful eye, a reward for him who was ungrateful.” [Al-Qamar: 14]
>
> “And We have certainly left it as a sign, so is there any who will remember?” [Al-Qamar: 15]

In Hud 37-44, the building of the ark, the water, the waves, the rescue, and the receding of the flood all occur in a single scene, while verses 11-15 add the image of the gates of heaven and the eyes of the earth. Survival in the story is not achieved through mere observation; there is building, response, and embarkation, followed by an event beyond human control.

The dialogue between Noah and his son in Hud reveals that seeking refuge on the mountain was insufficient in that situation. The book does not interpret this account as a ruling that forbids taking precautions in our lives; the account is specific to its

context. Nor does it, on its own, provide a definitive map of the flood's extent, the water's height, or the precise location of the ark's remains in a modern form.

4. Hud, Salih, and Lot

> Allah Almighty said: “Then, when they saw it as a cloud approaching their valleys, they said, ‘This is a cloud bringing us rain!’ Rather, it is that which you were impatient for: a wind in which is a painful punishment.” [Al-Ahqaf: 24]
>
> “It destroys everything by the command of its Lord, so they became such that nothing could be seen except their dwellings. Thus do We recompense the criminal people.” [Al-Ahqaf: 25]
>
> “And as for ‘Ad, they were destroyed by a furious, icy wind.” [Al-Haqqah: 6]
>
> “He subjected it to them for seven nights and eight days in succession, so you would see the people lying dead therein, as if they were hollow trunks of palm trees.” [Al-Haqqah: 7]
>
> “Then do you see any of them remaining?” [Al-Haqqah: 8]

In the story of the people of 'Ad and the Prophet Hud (peace be upon him), the wind appears in Al-Ahqaf 24-25 and Al-Haqqah 6-8. The people misinterpret what is coming to them when they expect rain from it, and the scene becomes a reminder that what we expect to be beneficial does not guarantee what we desire.

> God Almighty said: {He said, "This is a she-camel. She has a drink, and you have a drink on a known day."} [Ash-Shu'ara: 155]
>
> {Indeed, We are sending the she-camel as a trial for them, so watch them and be patient.} [Al-Qamar: 27]
>
> “And inform them that the water is to be shared between them, each person entitled to a share.” [Al-Qamar: 28]
>
> “So the earthquake seized them, and they lay lifeless in their homes.” [Al-A'raf: 78]
>
> “And the blast seized those who wronged, and they lay lifeless in their homes.” [Hud: 67]

In the story of Salih (peace be upon him), the she-camel and the division of drinking water appear in Ash-Shu'ara 155 and Al-Qamar 27-28. Then the earthquake is mentioned in Al-A'raf 78 and the cry in Hud 67. The compilation preserves the specific wording of these places without reducing them to a contemporary geological interpretation not provided by the text.

> God Almighty said: {So when Our command came, We turned it upside down and rained upon it stones of layered clay.} [Hud: 82]
>
> {Marked by your Lord. And it is not far from the wrongdoers.} [Hud: 83]

In the story of Lot (peace be upon him), the overturning of the villages and stones is mentioned in Hud 82-83. However, the similarity of a natural location to an image we imagine is not sufficient proof to pinpoint the location of the event. More importantly, accounts of a specific punishment do not grant us knowledge of the unseen by which to judge the victims of a disaster in our time.

5. Abraham, the Celestial Bodies, Fire, and Birds

> God Almighty said: “Then, when the night covered him, he saw a star. He said, ‘This is my Lord.’ But when it set, he said, ‘I do not like those that set.’” [Al-An'am: 76]
>
> “Then, when he saw the moon rising, he said, ‘This is my Lord.’ But when it set, he said, ‘If my Lord does not guide me, I will surely be among the misguided people.’” [Al-An'am: 77]
>
> “Then, when he saw the sun rising, he said, ‘This is my Lord; this is greater.’ But when it set, he said, ‘O my people, indeed I am free from what you associate with Allah.’” [Al-An'am: 78]
>
> “Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.” [Al-An'am: 79]
>
> “They said, ‘Burn him and support your gods, if you are going to act.’” [Al-Anbiya: 68]
>
> “We said, ‘O fire, be coolness and safety upon Abraham.’” [Al-Anbiya: 69]
>
> “And they plotted against him, but We made them the greatest losers.” [Al-Anbiya: 70]
>
> "And when Abraham said, 'My Lord, show me how You give life to the dead,' He said, 'Do you not believe?' He replied, 'Yes, but so that my heart may be reassured.' He said, 'Then take four birds and draw them to yourself; then place a portion of them on each mountain, and call them: they will come to you swiftly. Know that God is Mighty and Wise.'" [Al-Baqarah: 260].

The story of Abraham (peace be upon him) encompasses a debate concerning the planet, the moon, and the sun in Al-An'am 76-79, his deliverance from the fire in Al-Anbiya 68-70, and his question about how the dead are resurrected in Al-Baqarah 260. In the Imami reading, the infallibility of the Prophet is considered when interpreting the debate; thus, his statements are not presented as a settled endorsement of polytheism, while still exploring how he presented the argument to his people.

Abraham's deliverance is not stripped of its unique significance by assuming a natural mechanism not mentioned in the text. Similarly, the scene of the birds is not a description of an experience that any person can replicate by following obvious steps; it is an account of a vision related to divine power and the peace of the heart.

> God Almighty said: {And his wife was standing by, and she laughed. So We gave her good tidings of Isaac and, after Isaac, of Jacob.} [Hud: 71]
>
> She said, “Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is a strange thing!” [Hud: 72]
>
> They said, “Are you amazed at the decree of Allah? The mercy of Allah and His blessings be upon you, O people of the house. Indeed, He is Praiseworthy and Glorious.” [Hud: 73]

> Then his wife came forward, crying out, and struck her face, saying, “A barren old woman!” [Adh-Dhariyat: 29]
>
> “They said, ‘Thus has your Lord said. Indeed, He is the All-Wise, the All-Knowing.’” [Adh-Dhariyat: 30]

Abraham’s wife is mentioned in the glad tidings of the son in Hud 71-73 and Adh-Dhariyat 29-30. The Quran mentions her astonishment upon hearing the news, but her name is not mentioned in these two instances. Her presence is integral to the narrative: the glad tidings touch upon her life, her body, and the future of her household, and she is not relegated to a mere footnote in the man’s story.

6. Joseph, the Vision, and the Years

> God Almighty said: {When Joseph said to his father, “O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me.”} [Yusuf: 4]
>
> And he raised his parents upon the throne, and they fell down prostrating before him. And he said, “O my father, this is the interpretation of my dream of before. My Lord has made it true. And He was gracious to me when He took me out of prison and brought you from the desert after Satan had sown discord between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, He is the Knowing, the Wise.” [Yusuf: 100]

The sun, moon, and planets appear in Joseph's dream (peace be upon him) in Yusuf 4, and then the interpretation of the dream is connected to his family in verse 100. Reducing it to a report on the number of planets in the solar system overlooks the fact that the text itself presents the path of its interpretation.

> God Almighty said: “O Joseph, O truthful one, explain to us about seven fat cows which seven lean ones were eating, and seven green ears of grain and others dry, that I may return to the people so that they may know.” [Yusuf: 46]
>
> “You will sow for seven consecutive years, and what you harvest, leave it in its ear, except for a little of it which you will eat.” [Yusuf: 47]
>
> “Then will come after that seven difficult years which will consume what you stored for them, except for a little of what you preserve.” [Yusuf: 48]
>
> “Then will come after that a year in which the people will be relieved and in which they will press [grapes].” [Yusuf: 49]

The years of planting and drought, and the provision of food, are described in Yusuf 46-49. Here, knowledge is linked to preserving provisions and planning for the future. The scene is not merely a picture of wonder, but rather demonstrates how managing the harvest and time becomes part of saving people's lives.

The planning is evident in three interconnected stages: continuous planting during the years of plenty while preserving most of the harvest; then spending the saved amount during the years of hardship while maintaining a reserve; and finally, the year of relief and pressing. The answer does not simply state the occurrence of hardship; it directs attention to actions taken beforehand and to regulating consumption during it. This makes knowledge here a trust for the community that will need food.

The method of keeping the crop in its ear is mentioned in the story; however, the suitability of a specific storage method for a contemporary crop in a particular climate requires agricultural knowledge and testing for humidity, pests, and storage conditions. We do not present the story as a substitute for this testing, nor do we attribute to the verses laboratory data they do not mention. Likewise, we do not make Joseph's interpretation of the dream a model that allows everyone to predict years of drought based on dreams.

> God Almighty said: {He said, "Appoint me over the storehouses of the land. Indeed, I am a knowing guardian."} [Yusuf: 55]

This verse connects the request to be entrusted with the storehouses of the land with the attributes of preservation and knowledge. We find the convergence of these two qualities within the narrative: good intentions require knowledge of how to sustain sustenance, and knowledge requires integrity in action. This is where the stories of the prophets connect to the theme of this book; contemplating creation bears fruit in serving humanity when it transforms into responsible governance. This is not an attempt to deduce all the rulings concerning leadership or seeking office, but rather an explanation of the apparent link between these two qualities and the aforementioned action.

7. Moses, the Water, and the Mountain

> God Almighty said: “And We inspired the mother of Moses, saying, ‘Suckle him; but when you fear for him, cast him into the river and do not fear nor grieve. Indeed, We will return him to you and make him one of the messengers.’” [Al-Qasas: 7]
>
> “So the family of Pharaoh picked him up [from the river] so that he would become for them an enemy and a source of grief. Indeed, Pharaoh, Haman, and their soldiers were wrongdoers.” [Al-Qasas: 8]
>
> “And the wife of Pharaoh said, ‘He is a comfort to me and to you. Do not kill him; perhaps he will benefit us, or we will adopt him as a son.’ And they did not perceive [the consequences].” [Al-Qasas: 9]
>
> “And the heart of Moses’ mother became empty [of all else]. She was about to disclose [his identity] had We not strengthened her heart so that she would be among the believers.” [Al-Qasas: 10]
>
> “And she said to his sister, ‘Follow him.’ So she watched him from afar while they did not perceive.” [Al-Qasas: 11]
>
> “And We had forbidden him [to take] wet nurses before. So she said, ‘Shall I direct you to a household that will take care of him for you while they are to him sincere advisors?’” [Al-Qasas: 12]
>
> “So We restored him to his mother so that her eyes might be comforted and she would not grieve and so that she would know that the promise of Allah is true; but most of them do not know.” [Al-Qasas: 13]

The presence of water in the story of Moses (peace be upon him) begins before his prophethood: the verses suggest to his mother that she nurse him and cast him into the river when she was afraid. His sister, who followed his news, and Pharaoh's wife, who

pleaded for him to be spared, are mentioned, followed by his return to his mother in verses 7-13. The Quran does not name the mother or sister in this context, but their roles and actions are clearly established.

> God Almighty said: {So he threw down his staff, and behold, it was a manifest serpent.} [Al-A'raf: 107]
>
> {And he drew out his hand, and behold, it was white for the onlookers.} [Al-A'raf: 108]
>
> “Then We inspired Moses, ‘Strike the sea with your staff,’ and it parted, and each part was like a great mountain.” [Ash-Shu'ara: 63]
>
> And We divided them into twelve tribes, each a nation. And We inspired Moses when his people asked him for water, saying, “Strike the rock with your staff,” and there gushed forth from it twelve springs. Each tribe knew its drinking place. And We shaded them with clouds and sent down to them manna and quails, [saying], “Eat from the good things with which We have provided you.” And they did not wrong Us, but they wronged themselves. [Al-A'raf: 160]

Then the staff and the hand appear in Al-A'raf 107-108, the parting of the sea in Ash-Shu'ara 63, and the gushing forth of springs in Al-A'raf 160. These verses confirm these scenes, and this chapter does not allow for speculation regarding the method of crossing, the size of the staff, or the mechanism of the event.

> Allah Almighty said: {And when Moses came to Our appointed time and his Lord spoke to him, he said, “My Lord, show me Yourself so I may look at You.” He said, “You will not see Me, but look at the mountain; if it remains in its place, then you will see Me.” But when his Lord manifested Himself to the mountain, He made it crumble, and Moses fell unconscious. And when he recovered, he said, “Glory be to You! I repent to You, and I am the first of the believers.”} [Al-A'raf: 143]
>
> “So We caused the earth to swallow him and his dwelling. And there was for him no group to aid him other than Allah, nor was he of those who could defend themselves.” [Al-Qasas: 81]

In Al-A'raf 143, the mountain is linked to the scene of Moses' questioning, the manifestation, and the swooning. The account is read in light of divine transcendence, so the appearance of a mark on the mountain is not taken as evidence that God is a physical being dwelling within it. In Al-Qasas 81, the swallowing up of Qarun and his dwelling is mentioned; this is a specific incident, not a rule to be applied to every land that is swallowed up.

8. David, Solomon, and the Queen of Sheba

> God Almighty said: “And We certainly gave David favor from Us. O mountains, echo [Our praises] with him, and [so did] the birds. And We made iron pliable for him.” [Saba: 10]
>
> “Make coats of mail, and measure [precisely] the links, and do righteous deeds. Indeed, I am Seeing of what you do.” [Saba: 11]
>
> “And to Solomon We subjected the wind-its morning journey was a month’s journey, and its evening journey was a month’s journey. And We made a spring of molten

> copper flow for him. And among the jinn were those who worked for him by permission of his Lord. And whoever of them deviated from Our command-We will make him taste the punishment of the Blaze.” [Saba: 12]

The glorification of God by the mountains and birds and the softening of iron are mentioned in Surah Saba 10-11, while the subjugation of the wind and the flow of molten copper are mentioned in Surah Solomon 12. And when industry and work are mentioned in these scenes, responsibility does not disappear: the guidance of good deeds is present alongside the gift.

> God Almighty said: {And Solomon inherited David, and he said, “O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is manifest bounty.”} [An-Naml: 16]
>
> {And there were gathered for Solomon his hosts of jinn and men and birds, and they were [marching] in ranks.} [An-Naml: 17]
>
> “Until, when they came upon the valley of the ants, an ant said, ‘O ants, enter your dwellings so that you are not crushed by Solomon and his soldiers while they perceive not.’” [An-Naml: 18]
>
> “So he smiled, laughing at her words, and said, ‘My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into the company of Your righteous servants.’” [An-Naml: 19]
>
> “And he inspected the birds and said, ‘Why do I not see the hoopoe? Or is he among the absent?’” [An-Naml: 20]
>
> “I will surely punish him with a severe punishment, or I will surely slaughter him, unless he brings me a clear justification.” [An-Naml: 21]
>
> “He stayed not long, then said, ‘I have encompassed what you have not encompassed, and I have come to you from Sheba with certain news.’” [An-Naml: 22]
>
> “It was said to her, ‘Enter the palace.’ But when she saw it, she thought it was a pool of water and uncovered her legs. He said, ‘It is a palace paved with glass.’ She said, ‘My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds.’” [An-Naml: 44]

In An-Naml 16-22, the speech of the bird, the ant, and the hoopoe is mentioned. Then the narrative shifts to a people who prostrate to the sun, and the story of the queen concludes with her declaration of submission to Allah in An-Naml 44. The Quran does not name her in the story. This is not merely a detail demonstrating Solomon's power; it involves questioning, consultation, a decision, and a shift in circumstances.

9. Mary, Jesus, and Zechariah

> God Almighty said: {So she conceived him, and she withdrew with him to a remote place.} [Maryam: 22]
>
> {And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was a thing forgotten."} [Maryam: 23]

> “Then [the angel] called to her from below her, ‘Do not grieve; your Lord has provided beneath you a stream.’” [Maryam: 24]
>
> “And shake toward yourself the trunk of the palm tree; it will drop upon you ripe, fresh dates.” [Maryam: 25]
>
> “So eat and drink and be content. And if you see any human being, say, ‘Indeed, I have vowed to the Most Merciful abstention [from speech], so I will not speak today to any human being.’” [Maryam: 26]
>
> “And mention in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.” [Maryam: 16]
>
> “So she took a veil [to screen herself] from them. Then We sent to her Our Spirit, and he appeared to her as a perfectly formed man.” [Maryam: 17]
>
> “She said, ‘Indeed, I seek refuge in the Most Merciful from you, if you should be fearing of Him.’” [Maryam: 18]
>
> “He said, ‘I am only a messenger of your Lord to give you a pure son.’” [Maryam: 19]
>
> “She said, ‘How can I have a son when no man has touched me and I am not unchaste?’” [Maryam: 20]
>
> “He said, ‘Thus has your Lord said. It is easy for Me, and We will make him a sign for mankind and a mercy from Us. And it is a matter already decreed.’” [Maryam: 21]

In Maryam 22-26, the date palm, ripe dates, and water appear in the scene of childbirth. Pain is juxtaposed with care, and guidance to action with giving. Mary's presence is not merely a path to her son's life; she is a figure of trial, discourse, and a prominent position in the text.

> God Almighty said: “So her Lord accepted her with a good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the sanctuary, he found her provided with sustenance. He said, ‘O Mary, from where did this come to you?’ She said, ‘It is from God. Indeed, God provides for whom He wills without account.’” [Al Imran: 37]
>
> “This is a mention of the mercy of your Lord to His servant Zechariah.” [Maryam: 2]
>
> “When he called upon his Lord in secret.” [Maryam: 3]
>
> “He said, ‘My Lord, indeed my bones have weakened, and my head has turned white with age, and I have never been disappointed in my supplication to You, my Lord.’” [Maryam: 4]
>
> “And indeed, I fear my relatives after me, and my wife has been barren, so grant me from Yourself an heir.” [Maryam: 5]
>
> “He will inherit from me and from the family of Jacob. And make him, my Lord, pleasing [to You].” [Maryam: 6]
>
> “O Zechariah, indeed We give you good tidings of a boy whose name is John. We have not assigned to any before [him] such a name.” [Maryam: 7]
>
> “He said, ‘My Lord, how can I have a son when my wife is barren and I have reached extreme old age?’” [Maryam: 8]

“He said, ‘Thus has your Lord said. It is easy for Me, for I created you before, when you were nothing.’” [Maryam: 9]

“He said, ‘My Lord, appoint for me a sign.’ He said, ‘Your sign is that you will not speak to the people for three nights, [while remaining] sound of mind.’” [Maryam: 10]

“Then he came out to his people from the sanctuary and signaled to them to glorify [Allah] morning and evening.” [Maryam: 11]

“O Yahya, take the Scripture with determination. And We gave him wisdom while yet a boy.” [Maryam: 12]

“And [We bestowed upon him] affection from Us and purity, and he was righteous.” [Maryam: 13]

“And [he was] dutiful to his parents, and he was not a rebellious tyrant.” [Maryam: 14]

“And peace be upon him the day he was born, and the day he dies, and the day he is raised alive.” [Maryam: 15]

And [I have come] as a messenger to the Children of Israel, [saying], “Indeed, I have come to you with a sign from your Lord. I create for you out of clay the likeness of a bird, then I breathe into it, and it becomes a bird by permission of Allah. And I heal the blind and the leper, and I raise the dead by permission of Allah. And I inform you of what you eat and what you store in your houses.” Indeed, in that is a sign for you, if you are believers. [Al Imran: 49]

[When God said, "O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit and you spoke to the people in the cradle and in maturity; and when I taught you the Scripture and wisdom and the Torah and the Gospel; and when you created from clay the likeness of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the sick.] And when you brought forth the blind and the leper by My permission, and when you brought forth the dead by My permission, and when I restrained the Children of Israel from you when you came to them with clear proofs, and those who disbelieved among them said, “This is nothing but obvious magic.” [Al-Ma'idah: 110]

“Thereupon Zechariah called upon his Lord, saying, ‘My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication.’” [Al Imran: 38]

“Then the angels called to him while he was standing in prayer in the sanctuary, ‘Indeed, Allah gives you good tidings of John, confirming a word from Allah, and [he will be] honorable, chaste, and a prophet from among the righteous.’” [Al Imran: 39]

He said, “My Lord, how can I have a son when I am old and my wife is barren?” He said, “Thus does God do what He wills.” [Al Imran: 40]

He said, “My Lord, appoint for me a sign.” He said, “Your sign is that you will not speak to the people for three days except by gesture. And remember your Lord much and glorify Him in the evening and the morning.” [Al Imran: 41]

Al Imran 37 mentions her provision and Zechariah's connection to the sanctuary, followed by his supplication for the glad tidings of a son in the subsequent verses. In Maryam 2-15, the story of Zechariah and John (peace be upon them) expands. As for the miracles of Jesus (peace be upon him) in Al Imran 49 and Al Ma'idah 110, they mention clay, birds, healing, and resurrection, all subject to divine permission; thus, prophetic power is not presented as independent of God.

10. Job, Jonah, and Other Figures

> God Almighty says: “Strike the ground with your foot; this is a cool bath and a drink.” [Sad: 42]
>
> “And indeed, Jonah was among the messengers.” [As-Saffat: 139]
>
> “When he fled to the laden ship.” [As-Saffat: 140]
>
> “So he drew lots and was among the losers.” [As-Saffat: 141]
>
> “Then the whale swallowed him while he was blameworthy.” [As-Saffat: 142]
>
> “Had he not been one of those who glorify God” [As-Saffat: 143].
>
> “He would have remained in its belly until the Day of Resurrection” [As-Saffat: 144].
>
> “Then We cast him out onto the open shore while he was ill” [As-Saffat: 145].
>
> “And We caused a gourd vine to grow over him” [As-Saffat: 146].

On page 42, water is mentioned in the story of Job (peace be upon him) in the context of relief from hardship, and the verse does not become a general remedy for every ailment. Similarly, in Surah As-Saffat (139-146), the sea, the whale, and the gourd are mentioned within a narrative encompassing distress, supplication, deliverance, and divine care.

> God Almighty said: “And you would see the sun, when it rose, inclining away from their cave to the right, and when it set, passing away from them to the left, while they were [lying] in an open space within it. That is from the signs of God. He whom God guides is the [rightly] guided; but he whom He leaves astray - never will you find for him a guiding friend.” [Al-Kahf: 17]
>
> And they ask you about Dhul-Qarnayn. Say, "I will recite to you about him a report." [Al-Kahf: 83]
>
> Indeed, We established him in the land and gave him access to everything. [Al-Kahf: 84]
>
> So he followed a way. [Al-Kahf: 85]
>
> “Until, when he reached the setting of the sun, he found it setting in a muddy spring, and he found near it a people. We said, ‘O Dhul-Qarnayn, either you punish [them] or you adopt among them [a way of] goodness.’” [Al-Kahf: 86]
>
> “He said, ‘As for him who does wrong, we will punish him; then he will be returned to his Lord, and He will punish him with a terrible punishment.’” [Al-Kahf: 87]
>
> “But as for him who believes and does righteous deeds, he will have the best reward, and We will speak to him with ease from Our command.” [Al-Kahf: 88]

> “Then he followed a way.” [Al-Kahf: 89]
>
> “Until, when he reached the rising place of the sun, he found it rising upon a people for whom We had not made any shelter from it.” [Al-Kahf: 90]
>
> “Thus it was, and We had encompassed all that was with him in knowledge.” [Al-Kahf: 91]
>
> “Then he followed a way.” [Al-Kahf: 92]
>
> “Until, when he reached between the two mountains, he found beyond them a people who could hardly understand a word.” [Al-Kahf: 93]
>
> “They said, ‘O Dhul-Qarnayn, indeed Gog and Magog are causing corruption in the land. So shall we assign for you an expenditure on condition that you make between us and them a barrier?’” [Al-Kahf: 94]
>
> “He said, ‘What my Lord has enabled me to do is better [than what you offer], so assist me with strength; I will make between you and them a barrier.’” [Al-Kahf: 95]
>
> “Bring me pieces of iron,” until, when he had leveled [the ground] between the two mountain sides, he said, “Blow [with bellows],” until, when he had made it [like] fire, he said, “Bring me [molten] copper to pour over it.” [Al-Kahf: 96]
>
> “So they were unable to scale it, nor were they able to penetrate it.” [Al-Kahf: 97]
>
> “He said, ‘This is a mercy from my Lord. But when the promise of my Lord comes to pass, He will level it. And the promise of my Lord is ever true.’” [Al-Kahf: 98]

The sun and its connection to the refuge of the People of the Cave are mentioned in Al-Kahf 17, and the journey of Dhul-Qarnayn and its scenes are described in verses 83-98. These figures are mentioned among the Quranic personalities, without definitively confirming the prophethood of those whose status is not definitively established in the text. Furthermore, the description of what Dhul-Qarnayn found at sunset does not transform the scene into a report that the sun's body entered an earthly eye.

11. The Prophet Muhammad (peace and blessings be upon him and his family)

> God Almighty said: “Glory be to Him Who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed, to show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing.” [Al-Isra: 1]
>
> “The Hour has drawn near, and the moon has split [in two].” [Al-Qamar: 1]
>
> “And if they see a sign, they turn away and say, ‘This is continuous magic.’” [Al-Qamar: 2]

Surah Al-Isra’ (1) confirms the night journey to the Al-Aqsa Mosque, and Surah An-Najm presents scenes previously discussed in their respective places in the book. Surah Al-Qamar (1-2) mentions the splitting of the moon and the stance of those who turn away from the sign. The following is a comparison of specific accounts from the Isra’ and Mi’raj (Night Journey and Ascension), separating the core of the event from

the details of the narrations and the rulings of their commentators; it does not encompass all aspects of the topic.

Al-Tabarsi divides the accounts of the Ascension into four categories: those whose authenticity is definitively established due to their widespread transmission; those that are rationally plausible and not contradicted by fundamental principles; those whose apparent meaning requires interpretation in accordance with the evidence; and those that cannot be reconciled except through forced interpretation, and are therefore rejected. He attributes to the apparent meaning of the Qur'an the occurrence of the Night Journey while awake, and he affirms God's transcendence above any anthropomorphic or corporeal attributes. This is al-Tabarsi's methodology for critiquing the content, not a detailed chain of transmission for each account he compiles in his presentation. Thus, the multiple narrations in the commentary do not become a single, authenticated narration simply because they are part of a continuous narrative [M292].

In Rawdat al-Kafi, Hadith 376, al-Kulayni narrates on the authority of Ali ibn Ibrahim, on the authority of his father, on the authority of Ahmad ibn Muhammad ibn Abi Nasr, on the authority of Aban ibn Uthman, on the authority of Hadid, on the authority of Abu Abdullah (peace be upon him): that the Prophet (peace and blessings be upon him and his family) informed them in the morning of the Isra’ (Night Journey), and they asked him to describe the Temple in Jerusalem. So Gabriel showed him the Temple and described it while looking at it, and he told them about a camel that came with the rising of the sun. The description of the camel includes the words “greenish or red.” The word “or” is preserved in the transmission, and neither description is chosen, as if it were the only wording of the hadith [M293].

Al-Majlisi said in his commentary on this hadith: “It is reliable, but there may be an omission in the chain of transmission” [M294]. The ruling is transmitted in its entirety, and its condition is preserved. The word “perhaps” indicates a possibility mentioned by the commentator, and it does not, in itself, prove the omission of a specific narrator, nor does it permit the insertion of a name into the chain of transmission. The ruling is found in the twenty-sixth part of Mir'at al-'Uqul, page 252, according to the corresponding text, with a different part number in the brief reference displayed next to the report on the Thaqalayn website.

Al-Saduq narrates in the 69th session of Al-Amali, the first hadith, on the authority of his father, on the authority of Ali ibn Ibrahim, on the authority of his father Ibrahim ibn Hashim, on the authority of Muhammad ibn Abi 'Umayr, on the authority of Aban ibn 'Uthman, on the authority of Imam al-Sadiq (peace be upon him), a report that includes a description of Jerusalem and the caravan. It contains an image of the house facing the Prophet, details of the water and the stray camel, and the phrase "a gray camel" without the hesitation found in the report in Al-Kafi [M295]. The two reports agree on some aspects of the story, but the chain of transmission in Al-Amali passes through Ibn Abi 'Umayr and reaches the Imam from Aban without mentioning Hadid, unlike the chain in Al-Kafi. Therefore, they are not combined into a single chain of transmission, and the agreement on some content does not constitute independent verification of the authenticity of the two chains.

In al-Kafi, in the chapter on the birth and death of the Prophet (peace and blessings be upon him and his family), Hadith 12, there is another chain of narration: Ali ibn Ibrahim, on the authority of his father, on the authority of Ahmad ibn Muhammad ibn Abi Nasr, on the authority of Hammad ibn Uthman, on the authority of Abu Basir, on the authority of Abu Abdullah (peace be upon him). It states that Gabriel brought the Prophet to a certain place, then departed from him, telling him to continue, and that he had set foot in a place no human being had ever set foot in before him [M296]. Al-Majlisi judged this narration to be “good” [M298]. This text does not specify the number of times the Prophet ascended to heaven (Mi'raj), so its ruling should not be applied to the following narration which mentions the number.

As for Hadith 13 of the same chapter, its chain of narration is: several of al-Kulayni's companions, on the authority of Ahmad ibn Muhammad, on the authority of al-Husayn ibn Sa'id, on the authority of al-Qasim ibn Muhammad al-Jawhari, on the authority of Ali ibn Abi Hamza; and it recounts Abu Basir's question to Imam al-Sadiq (peace be upon him), explicitly stating his presence. In his response, he mentioned the number of times the Ascension occurred “twice,” followed by the scene of standing, the address, and the guardianship [M297]. Al-Majlisi judged this hadith to be “weak” [M298]. This is a judgment attributed to him regarding a specific report, not a judgment on the fundamental event of the Night Journey, which is established by the verse.

Among the words of the thirteenth hadith is “Your Lord prays,” which the text then explains with a statement encompassing glorification, sanctification, and the precedence of mercy over wrath. Al-Majlisi mentions in his commentary the meaning of mercy or prayer upon the Prophet [M297-M298]; thus, the wording is not interpreted as referring to the prayer of created beings. Regarding the description of the veil, there is the qualification, “And I do not know of it except that he said emerald,” which is a hesitation in transmission that should be retained when the description is transmitted, not transformed into a definitive statement about the material of the veil.

Another narration, one hundred and twenty times, is found in Al-Khisal and Basair al-Darajat. The complete hadith of al-Khisal was compared with the two versions on pages 600-601, hadith 3: Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid, on the authority of al-Hasan ibn Mutayl al-Daqqaq, on the authority of Salamah ibn al-Khattab, on the authority of Mani’ ibn al-Hajjaj, on the authority of Yunus, on the authority of Sabah al-Muzani, on the authority of Abu ‘Abd Allah (peace be upon him), and it contains the number and the testament regarding the Imamate. Thus, the beginning of the chain of transmission was completed, which was not included in the first electronic comparison [M299, M312]. As for the description of Mani’ as negligent and the preference that Yunus is Ibn Abi Wahb al-Qasri, these are from the commentary of Ali Akbar al-Ghaffari in the margin, not from the text of al-Saduq; and proving the text does not equal correcting the chain of transmission.

In Basa’ir al-Darajat, the same number and the testament regarding the Imamate appear, through the chain of transmission of Ali ibn Muhammad ibn Sa’id, on the authority of Hamdan ibn Sulayman, on the authority of ‘Abd Allah ibn Muhammad al-Yamani, on the authority of a narrator whose name is written as “Manba’” in the retyped electronic version, p. 99, hadith 10 [M300]. By comparing the image of the first edition of al-A'lami, 1431 AH - 2010 CE, p. 111, hadith 10, the spelling is established as "Mani'," then Yunus, then Sabah al-Muzani, on the authority of Abu Abdullah (peace be

upon him) [M311]. This reading is adopted when transmitting this edition, while preserving the difference between the two versions. The image of Basa'ir al-Darajat here does not include the phrase "ibn al-Hajjaj"; therefore, the similarity in the spelling of the name is insufficient to prove the identity of the narrator with Mani' ibn al-Hajjaj in al-Khisal, or to validate either of the two chains of transmission.

To reconcile "twice" and "one hundred and twenty times," al-Majlisi suggests possibilities: a difference in location between Mecca and Medina, reaching the Throne and the heavens, the ascension in body and soul, or a difference between what the Prophet (peace and blessings be upon him) reported in detail and what he did not. He favors some of these interpretations in the context of the commentary, but they remain interpretations compiled by the commentator, not based on the wording of the two hadiths or a fixed timeline for the journeys [M298]. Therefore, each number is attributed to its own narration, and the transmission of the difference is separated from the judgment on its methods. The investigation of the accounts of the Ascension and the verification of all its chains of transmission remain broader than this comparison.

It is not correct to present a picture of the moon's surface as conclusive archaeological proof of the splitting of the moon without independent scientific evidence. Belief in the account is one thing, and the validity of attributing a geological interpretation to a picture is another; the former is not strengthened by fabricating the latter.

12. The Passerby and the Question of Revival

> God Almighty said: “Or like the one who passed by a town which had collapsed upon its roofs. He said, ‘How will God bring this to life after its death?’ So God caused him to die for a hundred years; then He resurrected him. He said, ‘How long have you remained [dead]?’ He said, ‘I have remained a day or part of a day.’ He said, ‘Rather, you have remained a hundred years. Look at your food and drink; you have not found them in your mouths.’” “Look at your donkey, and We will make you a sign for the people. And look at the bones-how We raise them and then clothe them with flesh.” And when it became clear to him, he said, “I know that God is capable of all things.” [Al-Baqarah: 259]

Al-Baqarah 259 presents a man who passed by a desolate village and inquired about its revival after its death. It then mentions his death for a hundred years and his resurrection, and places his estimation of how long he remained in the village in relation to the period he was told about. His attention is then drawn to the food, drink, donkey, and bones, until the scene concludes with a demonstration of divine power. In a single verse, human life, the scene of devastation, what remains of sustenance, and what happens to the body are juxtaposed.

The verse does not mention the name of the passerby. Al-Tabarsi attributes his designation as Ezra to Qatada, Ikrimah, and al-Suddi, and states that it is narrated from Abu Abdullah (peace be upon him). He attributes his designation as Jeremiah to Wahb, and states that it is narrated from Abu Ja'far (peace be upon him). He also quotes the statement that it was al-Khidr from Ibn Ishaq [M88]. These are the attributions as presented in Majma' al-Bayan without elaborating on their chains of transmission here. Therefore, the mere prevalence of one name does not constitute a chain of transmission preference for it.

In al-Ayyashi's commentary, there are two specific examples of the difference: narration 466, on the authority of Abu Basir, on the authority of Abu Abdullah (peace be upon him), who names him Jeremiah, and his story continues from page 140 to page 141. This is evidence of this attribution and is not included in the general transmission from Abu Ja'far in Majma' al-Bayan. In narration 468, the name Ezra is mentioned within a response attributed to the Commander of the Faithful regarding a son older than his father. The chain of transmission for this report begins with Abu Tahir al-Alawi, on the authority of Ali ibn Muhammad al-Alawi, on the authority of Ali ibn Marzuq, on the authority of Ibrahim ibn Muhammad. Then he says, “A group of scholars mentioned,” before recounting Ibn al-Kawwa’s question [M301]. This phrase, which does not name the individuals in the group, nor does it present a chain of names beforehand, is noteworthy, as if it were a continuous chain of transmission where all the narrators had heard it.

Al-Tabataba’i discusses the narrations of Jeremiah and Ezra in his research on the narrations in Al-Mizan, describing them as isolated reports (ahad), pointing out some weakness in their chains of transmission, and noting that the apparent meaning of the verses does not support the identification of the name [M302]. This is an assessment attributed to him, not a new judgment we issue on every chain of transmission. The purpose of the comparison here is to establish the locations of the statements and evidence and the limits of their transmission; however, determining the identity of the narrator requires more extensive investigation, and the presentation of the established Quranic story does not depend on it.

The comparison within the verse indicates that human estimation of the duration does not encompass what has been reported. But transforming the hundred years into a calculated example of physical time dilation requires conditions not mentioned in the text. Similarly, the preservation of food and drink does not offer a generalizable method of storage; the passage presents a specific verse about resurrection, not an industrial experiment or a lesson in food preservation.

This scene is juxtaposed with Abraham's question in the following verse [Al-Baqarah: 260], which was discussed earlier. The juxtaposition of these two passages highlights the context's emphasis on resurrection and certainty, while preserving the differences in the person, the scene, and the manner of expression. The two stories are not merged into a single narrative, nor are details of one transferred to the other to complete a picture we have imagined.

13. Moses, His Servant, and the Righteous Man

> God Almighty said: {And when Moses said to his servant, “I will not cease [traveling] until I reach the junction of the two seas or continue for a long period.”} [Al-Kahf: 60]
>
> {So when they reached the junction of the two seas, they forgot their fish, and it made its way into the sea, disappearing into a tunnel.} [Al-Kahf: 61]
>
> “So when they had passed beyond it, he said to his servant, ‘Bring us our lunch. We have certainly suffered much fatigue in this journey of ours.’” [Al-Kahf: 62]

> “He said, ‘Do you remember when we took refuge by the rock? Indeed, I forgot the fish, and none but Satan made me forget to mention it. And it took its way into the sea in a wondrous manner.’” [Al-Kahf: 63]
>
> “He said, ‘That is what we were seeking.’ So they retraced their steps, following their tracks.” [Al-Kahf: 64]

Moses’ journey in the cave (verses 60-64) begins with his request to reach the meeting point of the two seas. The fish, the rock, and retracing their steps all play a role in this journey. Moses is accompanied by his young companion. Al-Tabarsi mentions that most commentators refer to him as Joshua son of Nun, and he also presents differing opinions regarding the precise location of the meeting point of the two seas [M89]. We retain this designation as an interpretive transmission and do not attribute the name of the young companion or any specific geographical location to the wording of the verses.

The name has a specific narrative witness in al-Ayyashi's Tafsir, vol. 2, p. 330, hadith 42, on the authority of Abu Hamza, on the authority of Abu Ja'far (peace be upon him), stating that Moses' successor, Joshua son of Nun, is the servant mentioned in the book [M303]. This confirms the existence of the witness and its attribution in the source, but the passage read does not present the author's chain of transmission to Abu Hamza; therefore, the chain of transmission cannot be considered authentic simply by finding the text.

The name Joshua also appears in the narrative under verse 60 of the Tafsir attributed to al-Qummi, vol. 2, p. 37, and its continuation at the beginning of p. 38. No named chain of transmission appears at the beginning of this narrative, then on p. 38 another narration begins with the phrase, "Muhammad ibn Ali ibn Bilal narrated to me on the authority of Jonah," and within its context is a letter to Imam al-Rida concerning Moses and the scholar [M304]. The narration beginning with this chain of transmission is separated from the previous narrative; therefore, its chain of transmission does not extend to all the details of the story before it. The verification of the material's proportions and the connection between its methods remains valid, with the established placement of the names in the collated texts.

> God Almighty said: {Then they found one of Our servants to whom We had granted mercy from Us and whom We had taught knowledge from Our very Presence.} [Al-Kahf: 65]
>
> Moses said to him, “May I follow you so that you may teach me some of the sound knowledge you have been taught?” [Al-Kahf: 66]
>
> “He said, ‘Indeed, you will never be able to have patience with me.’” [Al-Kahf: 67]
>
> “And how can you have patience for what you do not comprehend?” [Al-Kahf: 68]
>
> He said, “You will find me, God willing, patient, and I will not disobey you in any matter.” [Al-Kahf: 69]
>
> He said, “If you follow me, do not ask me about anything until I explain it to you.” [Al-Kahf: 70]

> “So they set out, until when they embarked on the ship, he made a hole in it. [Moses] said, ‘Have you made a hole in it to drown its passengers? You have certainly done a grave thing.’” [Al-Kahf: 71]
>
> “He said, ‘Did I not tell you that you would not be able to have patience with me?’” [Al-Kahf: 72]
>
> “He said, ‘Do not hold me accountable for what I forgot, and do not impose upon me any hardship in my affair.’” [Al-Kahf: 73]
>
> “So they proceeded until they met a boy, and he killed him. [Moses] said, ‘Have you killed an innocent soul for no reason? You have certainly done a grave thing.’” [Al-Kahf: 74]
>
> He said, “Did I not tell you that you would not be able to have patience with me?” [Al-Kahf: 75]
>
> He said, “If I ask you about anything after this, then do not keep me company. You have already reached the limit of what I can excuse you for.” [Al-Kahf: 76]
>
> So they proceeded until they came to the people of a town and asked them for food, but they refused to offer them hospitality. Then they found therein a wall about to collapse, so he repaired it. [Moses] said, “If you had wished, you could have taken payment for it.” [Al-Kahf: 77]
>
> “He said, ‘This is the parting between me and you. I will inform you of the interpretation of that which you could not bear patiently.’” [Al-Kahf: 78]
>
> “As for the ship, it belonged to poor people who worked at sea. I intended to damage it, for there was a king behind them who seized every ship by force.” [Al-Kahf: 79]
>
> “And as for the boy, his parents were believers, and we feared that he would overburden them with transgression and disbelief.” [Al-Kahf: 80]
>
> “So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.” [Al-Kahf: 81]
>
> “And as for the wall, it belonged to two orphan boys in the city, and there was a treasure beneath it belonging to them. Their father had been righteous, so your Lord intended that they should reach maturity and then extract their treasure, as a mercy from your Lord. And I did not do it of my own accord. That is the interpretation of that which you could not bear with patience.” [Al-Kahf: 82]

Then they meet a servant to whom God has granted mercy and knowledge, known in the commentary as Al-Khidr. Moses asks to learn from him what he has been taught. Next come the story of the ship, the boy, and the wall, followed by an explanation of the purposes behind the actions in relation to the poor, the believing parents, the two orphan boys, and their righteous father [Al-Kahf: 65-82]. The narrative thus extends to men, women, and children whose names are not mentioned, but whose roles within the narrative are established.

This story should not be used as a license for anyone to harm others under the pretext of possessing some hidden benefit. The servant declares at the end of the narrative that what he did was not on his orders, and Moses objects based on what he perceived as

the seriousness of the action. No ordinary person can claim such authority simply by saying that there is a secret behind his actions.

In the book's subject matter, the story teaches us that what we see of an event may not be the whole story, but it doesn't instruct us to ignore the inquiry or deny the victim's rights. The demand for clarification is inherent in its structure, and the answer provides specific actions. Thus, we combine humility in our knowledge with fulfilling our understanding of the obligations of justice and the preservation of rights.

14. Groups and scenes complete the map

> God Almighty said: “Have you not considered those who left their homes in their thousands, fearing death? God said to them, ‘Die,’ then He revived them. Indeed, God is full of bounty to mankind, but most of mankind are ungrateful.” [Al-Baqarah: 243]
>
> When Saul marched forth with the soldiers, he said, “Indeed, Allah will test you with a river. So whoever drinks from it is not of me, and whoever does not taste it is of me, except for one who takes [from it] a handful with his hand.” So they drank from it, except for a few of them. And when he and those who believed with him had crossed it, they said, “We have no power today against Goliath and his soldiers.” Those who thought that they were They will meet God. How many a small group has overcome a large group by permission of God. And God is with the patient. [Al-Baqarah: 249]
>
> And when they advanced to meet Goliath and his soldiers, they said, “Our Lord, pour upon us patience and make our feet firm and give us victory over the disbelieving people.” [Al-Baqarah: 250]
>
> “So they defeated them by the permission of Allah, and David killed Goliath, and Allah gave him dominion and wisdom and taught him of what He willed. And were it not for Allah repelling some people by means of others, the earth would have been corrupted. But Allah is full of bounty to the worlds.” [Al-Baqarah: 251]

Al-Baqarah 243 mentions a people who left their homes fearing death, then Allah caused them to die and then brought them back to life, without specifying their names or their exact number beyond describing them as thousands. In the story of Saul, the trial by the river precedes the encounter with Goliath [Al-Baqarah: 249-251]. Here, water is a test of obedience and self-control within a collective context, not merely an element of nature.

> God Almighty says: “There was indeed a sign for the people of Saba’ in their dwelling place: two gardens on the right and on the left. [They were told], ‘Eat of the provision of your Lord and be grateful to Him. A good land and a forgiving Lord.’” [Saba: 15]
>
> “But they turned away, so We sent upon them the flood of the dam, and We replaced their two gardens with two gardens producing bitter fruit, tamarisk, and a few lote trees.” [Saba: 16]
>
> “That is how We recompensed them for their disbelief. And do We recompense except the ungrateful?” [Saba: 17]

> “Indeed, We have tried them as We tried the owners of the garden when they swore to harvest its fruit in the morning.” [Al-Qalam: 17]
>
> “And they made no exception.” [Al-Qalam: 18]
>
> “Then a visitation from your Lord came upon it while they were sleeping.” [Al-Qalam: 19]
>
> “So it became like a harvested field.” [Al-Qalam: 20]
>
> “Then they called out to one another at daybreak” [Al-Qalam: 21].
>
> “Go early to your field if you intend to harvest” [Al-Qalam: 22].
>
> “So they set out, whispering among themselves” [Al-Qalam: 23].
>
> “Let no poor person enter it today” [Al-Qalam: 24].
>
> “And they went early in the morning, determined to do so.” [Al-Qalam: 25]
>
> “Then, when they saw it, they said, ‘Indeed, we are lost.’” [Al-Qalam: 26]
>
> “Rather, we are deprived.” [Al-Qalam: 27]
>
> “The most moderate of them said, ‘Did I not tell you, “Why do you not glorify [Allah]?”’” [Al-Qalam: 28]
>
> They will say, “Glory be to our Lord! Indeed, we were wrongdoers.” [Al-Qalam: 29]
>
> Then they will turn to one another, blaming each other. [Al-Qalam: 30]
>
> They will say, “Woe to us! Indeed, we were transgressors.” [Al-Qalam: 31]
>
> Perhaps our Lord will give us in exchange something better than it. Indeed, we are turning to our Lord. [Al-Qalam: 32]
>
> “Such is the punishment, and the punishment of the Hereafter is greater, if only they knew.” [Al-Qalam: 33]

In the story of Saba, the two gardens are linked to sustenance and gratitude, then the flood of Al-Arim comes and the situation changes [Saba: 15-17]. Similarly, the parable of the owners of the garden shows their going out to harvest the fruit and their intention to withhold it from the poor, then their discovery of what befell their garden and their mutual reconsideration [Al-Qalam: 17-33]. These groups remain with their Quranic descriptions, and we do not complete the names of their individuals through conjecture.

These passages complete the presence of nature in the stories of guidance: water tested, crops connected to the right of the needy, ruin followed by revival, and giving connected to gratitude. It paves the way for the afterlife in terms of resurrection and destiny, while keeping worldly stories within their specific contexts, without transforming them into a detailed schedule of everything that will occur on the Day of Judgment.

15. The Miraculous Sign and the Limits of Seeking It

> God Almighty says: {And nothing has prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a clear sign, but they wronged themselves thereby. And We do not send signs except as a warning.} [Al-Isra: 59]
>
> Allah Almighty says: {And We have already sent messengers before you. Among them are those of whom We have told you, and among them are those of whom We have not told you. And it was not for a messenger to bring a sign except by permission of Allah. So when the command of Allah comes, it will be judged in truth, and there the falsifiers will lose.} [Ghafir: 78]

The verse of Isra recalls the denial of the ancients and specifically mentions the she-camel of Thamud, then it clarifies the purpose of sending signs as a warning. The verse in Surah Ghafir mentions that some messengers were recounted by God, while others were not, and that the coming of a messenger with a sign is by God's permission. Therefore, compiling the Quranic accounts does not encompass everything that occurred in the history of prophethood; the text itself indicates the limits of what has been related to us.

Al-Tabarsi, in his commentary on Surah Al-Isra (59), presents an interpretation that equates the miracles proposed by the Quraysh with the fate of those who disbelieved in previous nations, and with the wisdom behind granting them respite. Thus, according to this interpretation, the statement does not negate all signs of prophethood. He also distinguishes between what is essential for recognizing prophethood and what constitutes a grace for faith, and what is not related to this purpose [M269]. These are interpretations mentioned by the source, and not all the details accompanying them are explicitly stated in the verse, nor do they imply that the proponent's refusal was due to an inability to demonstrate it.

Therefore, we do not treat the miracle as a trick that anyone can replicate by knowing a hidden physical arrangement, nor do we consider the Prophet's power independent of divine permission. The story may mention a commanded human action, such as striking the sea with a staff or shaking the palm tree trunk, without the action alone being a sufficient explanation for everything that appeared in the scene. These two examples are presented in their entirety in the preceding sections on Moses and Mary.

Distinguishing between a report of a miraculous event and a rule derived from observing ordinary phenomena is beneficial. In studying water, we inquire about the conditions under which a known state recurs; in reading the story of Moses, we consider an event narrated by revelation, including the command, the permission, and the deliverance. Believing in the story does not obligate us to invent analogies for it that have not reached us, just as explaining an ordinary phenomenon does not allow us to claim that it encompasses every possible divine action.

The practical outcome of this distinction is that we read each story according to its own criteria: we affirm what the Quran states, we examine what the narrations add with their chains of transmission, and we express our own reflections. If a person's name, a period of time, or a specific location is missing, we do not let our desire for a complete picture dictate our identification of them. Some of the emptiness the reader feels stems

from their own questions, not from a deficiency that entitles them to fill it by attributing an answer to the text without evidence.

16. Moses and the Magicians: From Imagination to Confirmation

Surah Ta-Ha completes the scene of the staff by mentioning what Moses saw, what was revealed to him, and how the magicians responded. God Almighty said:

> “They said, ‘O Moses, either you throw [your staff], or we will be the first to throw.’” [Ta-Ha: 65]
>
> “He said, ‘Rather, you throw.’ And suddenly their ropes and staffs appeared to him, by their magic, to be moving.” [Ta-Ha: 66]
>
> “So Moses felt a fear within himself.” [Ta-Ha: 67]
>
> “We said, ‘Fear not. Indeed, you are the superior one.’” [Ta-Ha: 68]
>
> “And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is only the trick of a magician, and the magician will not succeed wherever he goes.” [Ta-Ha: 69]
>
> “So the magicians fell down prostrate. They said, ‘We have believed in the Lord of Aaron and Moses.’” [Ta-Ha: 70]

The scene unfolds in three interconnected stages: ropes and staffs, revealing the use of magic; a divine command to Moses to throw down what is in his right hand, with a promise of victory; and finally, the magicians prostrating and declaring their faith. The text distinguishes between what was imagined and what nullified their actions; it does not equate the two simply because they shared the staff or the astonishment of the onlookers. Likewise, it does not omit the fear that Moses experienced, but rather includes the reassuring message, thus maintaining the narrative of a servant supported by divine revelation.

The fear mentioned in Surah Ta-Ha 67 has more than one interpretation in Majma' al-Bayan. Al-Tabarsi quotes al-Jubba'i as saying that Moses feared the people would be confused about the matter. Then he mentions the natural fear upon witnessing the terrifying event, the fear of the crowd dispersing before the magic's invalidity was revealed, and other interpretations [M271]. The Quranic text's affirmation of the fear does not necessitate attributing doubt in the Prophet's Lord to him, just as preserving his status does not require omitting the word or making a definitive statement based on a single reason upon which there is no consensus. We retain the verse, then present its interpretation with its chain of transmission, and read the reassuring message within the context of demonstrating the proof.

The magicians' declaration of faith in the God of Aaron and Moses makes the conclusion of the scene point towards monotheism, not towards the glorification of a physical tool or the learning of a more powerful trick. This is an interpretation of the sequence of verses; however, describing the mechanism of transformation or specifying the quantities of matter and energy is not provided by these verses. Furthermore, the study of common phenomena is insufficient on its own to reconstruct the miracle with details not conveyed by the text.

Regarding the preceding verse, Ta-Ha 66, Majma' al-Bayan mentions mercury inside the ropes and sticks and the sun's heating of them in its explanation of how the movement occurred [M270]. We acknowledge the presence of this explanation in the book, but the verse itself does not name mercury nor describe the composition of the tools, and this passage does not present any continuous historical evidence or experiment to verify the mentioned mechanism. Therefore, we do not rephrase it as a proven scientific discovery about the magicians' tools. The description of the illusion remains Quranic, and the physical details mentioned by the commentator remain on the level of something that requires independent evidence.

Herein lies the benefit of separating three questions: What did the audience witness, as the story describes? How did the interpreter explain it? And what is the evidence for a specific material interpretation? It may be valid to quote a passage from a book, but that is insufficient to prove the historical event it describes. This is a principle of research integrity that I propose for reading the stories in this chapter, without making it a blanket judgment on every account or a substitute for studying its chains of transmission.

17. The Difference in Miracles in Ibn al-Sikkit's Narration

Al-Kulayni, in his book Al-`Aql wa al-Jahl (Reason and Ignorance), narrates the twentieth hadith, Ibn al-Sikkit's question to Abu al-Hasan (peace be upon him) about the difference in the messages brought by Moses, Jesus, and Muhammad (peace be upon them). The answer presents the relevance of the verses to what the audience knew: magic in the story of Moses, the need for medicine in the story of Jesus, and speeches and discourse in the mission of the Prophet Muhammad (peace and blessings be upon him and his family). In the transmission of the last section, the phrase “and I think he recited poetry” is included. This phrase should not be omitted when describing the narration, nor should the name of the person who made this assumption be definitively stated [M201].

From Abu al-Hasan’s response regarding the proof for creation: “Reason is the means by which one recognizes the truthful about God and believes him, and the liar about God and disbelieves him.” Ibn al-Sikkit then comments, supporting the answer. His comment is the conclusion of the narration, not a continuation of the Imam’s words. The chain of transmission is: al-Husayn ibn Muhammad, from Ahmad ibn Muhammad al-Sayyari, from Abu Yaqub al-Baghdadi, who said: Ibn al-Sikkit said to Abu al-Hasan, peace be upon him [M201]. We retain the kunya (patronymic) as it appears in this instance, without adding a specification not explicitly stated in the text.

Al-Majlisi judged the hadith to be “weak,” and explained the phrase related to the instrument of magic as possibly referring to an instrument for nullifying it or something similar in appearance. This is his explanation, not a continuation of the Imam’s words. The conjecture regarding poetry is also considered part of the narrator's statement [M202]. Therefore, the account here is presented as a narrative witness accompanied by its own judgment, and it does not independently establish a detailed picture of the history of sciences and industries among nations.

This comparison helps formulate the reading question: How did the event become an argument for those who witnessed it, and what did it call them to? In the previous

scene of Taha, we find a tangible Qur'anic answer in the magicians' conversion to faith. The significance of these verses does not depend on the veracity of the aforementioned account, nor does the weakness of its chain of transmission become a judgment on the verses. The study of the relationship between the miracle and the experience of the addressee remains a research topic that, when its historical scope expands, requires evidence independent of this chain of transmission.

18. What does this map contain?

These pages gather the essential Qur'anic scenes relevant to the book's subject, preserving the presence of men and women, those named, and those identified by their descriptions. Specific accounts of the Isra and Mi'raj (Night Journey and Ascension) were compared with their sources and commentaries, detailing the different chains of transmission, wording, and al-Majlisi's rulings and his possible interpretations. However, this is not an exhaustive survey of all miracle narratives or a complete biography of each individual. Compiling and verifying all other chains of transmission remains a more extensive undertaking than these comparisons.

Chapter References: The verse locations are indicated next to each scene; see chapters 15, 18, 23, 31, and 34-35 for related matters; al-Baqarah 243, 249-251, 259-260; al-Kahf 60-82; Saba' 15-17; al-Qalam 17-33; Majma' al-Bayan, al-Baqarah 259 [M88] and al-Kahf 60-64 [M89]. Yusuf 55, al-Isra' 59, and Ghafir 78 with their complete texts; the story of the revival of the birds is linked to the additional narratives in chapter 35 [M141-M143]. The scene of Taha 65-70 was added in its entirety, and the report of Ibn al-Sikkit on the differences in miracles [M201] with al-Majlisi’s weakening and explanation [M202]. Majma’ al-Bayan, interpretation of Isra’ 59 and the suggested verses [M269]; interpretation of Taha 66 and explanation of the illusion [M270]; interpretation of Taha 67 and aspects of fear [M271]. Isra’ and Mi’raj: al-Tabarsi’s division [M292]; the report of al-Rawda and al-Majlisi’s ruling and its witness in al-Amali [M293-M295]; the two reports in al-Kafi in the chapter on the birth of the Prophet and their rulings and explanation of the difference in the number [M296-M298]; the witness of al-Khisal and the path of Basa’ir al-Darajat in the electronic comparison [M299-M300], and completion of the comparison with images of the two editions [M311-M312]. The identification of the passer and the young man of Moses: al-Ayyashi’s witnesses in al-Baqarah and the evaluation of the balance [M301-M302]; See the naming in al-Ayyashi and the two-part section of al-Qummi's commentary [M303-M304].

Chapter 37 - Humanity Before the Universe: Reflection, Worship, and the Trust

1. Returning from Heaven to Work

> God Almighty said: {Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.} [Al Imran: 190]
>
> Those who remember God while standing, sitting, and lying on their sides, and reflect upon the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire." [Al Imran: 191]

After this journey, the question is no longer: How many names of things have we learned? Rather, it is: What has this knowledge done to us? Verses 190-191 of Al Imran combine remembrance of God, reflection upon the creation of the heavens and the earth, and supplication. Thus, contemplation is no longer an isolated observation, detached from one's life. A person observes and questions, then finds themselves called to a stance of purpose, responsibility, and destiny.

This contemplation does not require every person to be an expert in astronomy. It can begin with the alternation of night and day, with the water one drinks, and with one's capacity for understanding. However, simplicity does not excuse error: if the contemplative person moves beyond general observation to a specific scientific claim, they are required to provide suitable evidence.

Al-Tabarsi explains that those with understanding are those with insight and intellect, and their contemplation leads to reasoning about power, knowledge, and wisdom. When mentioning God while standing, sitting, and lying on one's side, he presents the comprehensiveness of remembrance for all states, and he mentions an interpretation related to prayer according to one's ability, and he sees the possibility of combining the two [M66]. Thus, contemplating the verses is not a distraction from worship, nor is worship an excuse for neglecting contemplation. As for transforming this meaning into a teaching plan or specific research questions, this is an application I suggest, not a detailed program of interpretation.

2. Reflection and Worship

The narration of Imam al-Rida (peace be upon him) is found in al-Kafi, Chapter on Reflection, Hadith 4, through the chain of transmission of Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn Isa, from Mu'ammar ibn Khallad, and it connects worship with reflection on the commands of God [M12]. Al-Majlisi's correction was compared with the electronic text of Mir'at al-'Uqul, vol. 7, p. 341 [M94]. The narration was also compared with the Sahih al-Kafi, vol. 1, p. 72, no. 191 in the sequence of selected narrations [M308]; thus, it was established that al-Bahbudi included it among what he selected as authentic according to his introduction [M305]. This is a comparison of the sources of rulings attributed to their authors and does not replace an independent biographical study.

The meaning should not be interpreted as a cancellation of prayer and fasting, but rather as an invitation to prevent acts of worship from becoming mere movements devoid of intention and understanding. Likewise, thinking does not become a mere verbal substitute for correcting behavior: whoever knows the value of justice yet persists in injustice, despite being capable of rectifying it, has not fulfilled the right he possesses.

Productive reflection is not equivalent to becoming engrossed in questions whose answers are beyond our comprehension. One can inquire about the effects of creation and the wisdom behind its order, and distinguish this from the illusion of encompassing the essence of the Creator. Transcendence preserves the direction of contemplation, and evidence preserves the method of inquiry.

3. Subjugation and the Limits of Action

> God Almighty says: {And He has subjected to you whatever is in the heavens and whatever is on the earth, all from Him. Indeed in that are signs for a people who give thought.} [Al-Jathiyah: 13]

Al-Jathiyah 13 mentions the subjugation of what is in the heavens and the earth and concludes with a call to reflection. This subjugation does not necessitate that every individual has the power to control everything, nor that every action beneficial to them at any given moment is morally permissible. Benefit is a capacity that requires proper use and should not be transformed into an open license to cause harm.

In the interpretation of Surah Al-Jathiyah 13, Majma' al-Bayan explains that subjugation refers to the creation of beings so that humankind may benefit from them. It quotes Ibn Abbas's interpretation of "all of it from Him" as mercy, and Al-Zajjaj's as favor and benevolence [M272]. Thus, in this exegetical explanation, subjugation is linked to giving, gratitude, and reflection. However, judging a specific action concerning water, animals, or land cannot be fully understood from the term "subjugation" alone. It must be combined with evidence of justice, the prohibition against corruption and extravagance, and an understanding of the consequences of the action. This combination constitutes the ethical application that the chapter follows.

> God Almighty says: “And do not cause corruption on the earth after its reformation. And invoke Him in fear and hope. Indeed, the mercy of God is near to the doers of good.” [Al-A'raf: 56]

> “O Children of Adam, take your adornment at every mosque, and eat and drink, but do not be excessive. Indeed, He does not like the excessive.” [Al-A'raf: 31]

Al-A'raf 56 forbids corruption on earth after it has been set right, and verse 31 forbids extravagance. From these two principles, we can inquire about water, energy, food, and waste. These are contemporary applications, and when detailing them, we need realistic knowledge, not merely a general slogan or attributing a single technical procedure to the text as the only option.

Conserving a resource does not mean depriving those in need of it, and protecting a place is not achieved by shielding the wealthy from harm and burdening the poor with it. Justice is involved in evaluating the impact: Who benefits? Who pays the cost? And is there a less harmful way to achieve the same goal?

4. Trust and Choice

> God Almighty says: “Indeed, We offered the Trust to the heavens and the earth and the mountains, but they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.” [Al-Ahzab: 72]

The Trust appears in Al-Ahzab 72 in the context of the heavens, the earth, the mountains, and humankind. This verse warrants further interpretation, which extends beyond a mere environmental slogan. This chapter invokes it in the context of the weight of responsibility, without claiming that the meaning of Trust is limited to resource management.

In his commentary on Surah Al-Ahzab (72), Al-Tabarsi presents the meaning of the trust (al-amana) as encompassing what God has commanded and forbidden, citing Abu al-`Aliyah. He also presents its meaning as encompassing rulings and obligations, citing Ibn `Abbas and Mujahid, describing the two interpretations as similar. He offers several explanations for the presentation of the trust, including the estimation of the presentation to the inhabitants of the heavens, the earth, and the mountains; the comparison that illustrates the weight of the trust; and the presentation as a quantifiable example [M273]. It is not permissible to select one of these interpretations and present it without context as the sole explanation provided by the verse.

At the conclusion of his explanation, Al-Tabarsi clarifies that describing humanity as unjust and ignorant does not include prophets, saints, or believers in general. He rejects applying this description to Adam, citing his divine selection [M273]. We acknowledge this as the commentator's stance in upholding the sanctity of prophethood, and we do not consider the phrase "bearing the trust" alone as a judgment that all people are equally capable of betrayal. Furthermore, human care for a shared resource can be an application of responsibility, but it does not encompass all aspects of trustworthiness, nor does it replace its study.

The smallness of a person in comparison to the heavens does not negate their responsibility. Size is a measure of quantity, while truthfulness, mercy, and justice pertain to action and choice. A small act may have a profound impact on the life of a vulnerable person, just as a person's tools may be vast, yet their conscience may not.

5. Trustworthiness of Knowledge

> God Almighty says: {And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart - about all those [one] will be questioned.} [Al-Isra: 36]

Surah Al-Isra 36 forbids following what we have no knowledge of, and the following verse forbids walking about the earth arrogantly. Majma' al-Bayan presents the meaning in connection with truthfulness in what one hears, sees, and knows, and with humility and abandoning arrogance [M45]. Here, the integrity of information and the etiquette of its possessor converge.

One application of this in this book is to distinguish between the text and its interpretation, between the report and the judgment of its chain of transmission, between the image and what is said about it, and between the result of research and personal reflection upon it. If an error appears, correcting it is part of fulfilling our duty

to the reader. We do not serve religion with unverified information, nor do we serve knowledge by concealing its boundaries.

This etiquette extends beyond me as a writer to the reader and the publisher: a claim does not become true through frequent circulation, nor is surprise alone sufficient reason for its republication. Sometimes, it is enough to pause at the phrase "I do not know" so as not to add a new error to the world.

6. Reflection Begins with a Specific Question

Reflection can begin with a small, honest question: How did the water reach this place? What do I truly know about the scene I'm observing? What part of my answer is based on observation, what's based on expert opinion, and what's based on my own deduction? Distinguishing the question doesn't diminish wonder; rather, it prevents wonder from filling the void of knowledge.

Let's take an educational example: Someone sees a wilted plant after several hot days and assumes it's due to lack of water. This is a possibility that can be investigated, but it doesn't become a definitive fact simply because it aligns with the weather. If they recount the scene to others, they should differentiate between what they saw and the reason they favored. This principle applies to everyday news as well as to writing about the wonders of the universe.

Then he asks what he can do: Does he need to learn, consult an experienced person, or change his behavior? Moving from observation to a question that can be explored, and from knowledge to action that can be reviewed, gives reflection a fruit that transcends the accumulation of impressions. This is a method the book suggests for cultivating integrity, not a saying attributed to the infallible one.

7. The Right of the Absent from the Scene

When we benefit from water, food, or energy, we may see only our immediate needs, while overlooking those who contributed to providing the resource and those affected by its consumption. The verses of justice remind us of the real people behind the numbers: a worker, a family, a neighbor, someone in need, and those who will come after us. The intention to reform is not enough if we do not try to understand the effects of the means we have chosen.

> Allah Almighty says: “O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.” [Al-Ma'idah: 8]
>
> O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So do not follow [personal] desire, lest you deviate [from justice]. And if you distort [your testimony] or refuse [to give it], then indeed, Allah is ever, with what you do, Acquainted. [An-Nisa: 135]

Al-Ma'idah 8 commands justice while warning against allowing hatred of a people to lead us to abandon it, and An-Nisa' 135 calls for fairness and bearing witness for God, even against oneself and one's closest relatives. This chapter invokes these two

principles in evaluating environmental and intellectual work: we should not conceal harm simply because the affected party is distant, nor should we praise an action merely because its perpetrator is close to us.

This relates to the integrity of the writing itself. If the reader finds a text in this book that needs correction, they have the right to raise their objection, and the information has the right to be restored to its original source. Furthermore, quoting a scholar's opinion on a narration does not make me an independent scholar of hadith, and repeating a reference does not replace reading the passage upon which the claim depends.

Thus, contemplation remains an act of worship of the heart, an exercise of the mind, and a responsibility in conduct. The goal we propose is not for a person to leave this journey claiming to have answered everything, but rather to become more capable of asking honest questions, less presumptuous about what they do not know, and more attentive to what they are capable of correcting.

8. The Importance of Speaking Clearly and the Danger of Speaking Without Knowledge

> God Almighty says: “O you who have believed, if a disobedient person comes to you with news, investigate, lest you harm a people out of ignorance and become, for what you have done, regretful.” [Al-Hujurat: 6]

> The responsibility of speaking clearly and the danger of speaking without knowledge

> God Almighty says: “And do not say, concerning that which your tongues falsely describe, ‘This is lawful and this is unlawful,’ to invent a lie against God. Indeed, those who invent a lie against God will not succeed.” [An-Nahl: 116]

The verse in Surah Al-Hujurat calls for clarification so that one does not harm people out of ignorance and then regret it, while the verse in Surah An-Nahl forbids falsely attributing rulings of permissibility and prohibition to God. Accuracy in transmission is not merely an embellishment added by the researcher after finishing writing; it may affect a person's rights or a reader's understanding of their religion. The speaker is not absolved of responsibility for his words simply because they were transmitted in good faith or became widespread and familiar.

Al-Kulayni narrated in Al-Kafi, vol. 1, Book of the Excellence of Knowledge, Chapter on the Prohibition of Speaking Without Knowledge, Hadith 3, on the authority of Muhammad ibn Yahya, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of al-Hasan ibn Mahbub, on the authority of Ali ibn Ri’ab, on the authority of Abu Ubaydah al-Hadhdha’, on the authority of Imam al-Baqir (peace be upon him): “Whoever issues a fatwa to people without knowledge or guidance, the angels of mercy and the angels of punishment will curse him, and he will bear the burden of sin for whoever acts upon his fatwa.” [M144] Al-Majlisi’s ruling on this hadith was compared in Mir’at al-‘Uqul, vol. 1, p. 137, and it was confirmed as authentic. [M145]

The text of the hadith relates to issuing a fatwa without knowledge or guidance, and it mentions its effect on those who act upon the fatwa. We do not dismiss its specificity by assuming that every linguistic error or slip of the page number necessarily constitutes

the aforementioned threat. However, we take from it the seriousness of the responsibility for attributing a ruling to religion, and we remember that the reader may base their work on a statement whose author they trust. Applying rulings to individuals and events is not the purpose of this comparison.

As a researcher and compiler of book material, not a religious scholar nor someone qualified to issue fatwas, my duty here is to inform the reader of the source of the text and the limits of what I have quoted. If I say, "Al-Majlisi authenticated this report," I must distinguish this from saying, "I studied its narrators and authenticated it." If I quote an explanatory statement, I do not attribute it to the Imam without any supporting evidence. Matters requiring scholarly interpretation should be referred to those qualified in the field. Compilation and explanation serve the research and do not grant their author expertise they have not acquired.

9. Saying "I don't know" is part of preserving knowledge.

In the same chapter, Hadith 6, al-Kulayni narrated from Ali ibn Ibrahim, from Ahmad ibn Muhammad ibn Khalid, from Hammad ibn Isa, from Hariz ibn Abdullah, from Muhammad ibn Muslim, from Imam al-Sadiq (peace be upon him): "If a man among you is asked about something he does not know, let him say 'I don't know,' and not 'God knows best,' lest he sow doubt in the heart of his companion. And if the one being asked says 'I don't know,' the questioner should not accuse him." [M55] Al-Majlisi's ruling was transmitted via the website; it was now compared with its original electronic version in Mir'at al-'Uqul, vol. 1, p. 138, and the hadith was confirmed as authentic. [M146]

Al-Majlisi explains the prohibition in terms of possibilities related to the speaker's situation and the questioner's understanding: the questioner might assume that the one being asked knows the answer but is withholding it or turning away from it. This connects to the previous hadith in the chapter and to the difference between a scholar and someone who is not. [M146] Therefore, we should not separate the hadith from this context and transform it into an absolute prohibition against saying "God knows best." The purpose of the written explanation is to remove ambiguity when answering questions the person being questioned doesn't know.

The value of this approach becomes apparent when examining a small example: If I find a narration in a commentary without a complete chain of transmission, it's more accurate to say that the page doesn't present the chain, and then search for the original source. I don't rush to judge the narration as baseless, nor do I deem it authentic simply because it aligns with a meaning I like. We saw an application of this in the narration of Abu Basir: the research moved from a transmission in Majma' al-Bayan to a chain of transmission in al-Kafi, then to a ruling by al-Majlisi and a comparison with al-Ayyashi, while other work remained unfinished.

Saying "I don't know" is not the end of the research once the means are available; it can be followed by defining the question, searching for the source, and correcting the published answer. Here, this chapter connects to the two introductions to the review in the book: we return to what we wrote because we might find a more accurate source, a more complete text, or an error in the reference. Maintaining integrity requires

proving the correction, and it also requires us not to declare that all matters have been settled simply because some referrals have been corrected.

10. Trust is a right that must be fulfilled to its rightful owner.

God Almighty said:

> “Indeed, Allah commands you to render trusts to their rightful owners, and when you judge between people, judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.” [An-Nisa: 58]
>
> “O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequences].” [Al-Anfal: 27]

The verse in Surah An-Nisa’ connects fulfilling trusts to their rightful owners with judging with justice, while the verse in Surah Al-Anfal forbids betrayal knowingly. This address directs us to a practical question after reflecting on creation: What has been entrusted to me, and to whom should I fulfill it? The discussion of benefiting from the land is incomplete if a person neglects the rights of those who share it with him, or uses what he has been entrusted with for his own benefit, outside the purpose for which it was given.

In al-Kafi, Book of Faith and Disbelief, Chapter on Truthfulness and Fulfilling Trusts, Hadith 1, Muhammad ibn Yahya narrates, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ali ibn al-Hakam, on the authority of al-Husayn ibn Abi al-Ala, on the authority of Abu Abdullah (peace be upon him): “God Almighty did not send any prophet except with truthfulness in speech and fulfilling trusts to both the righteous and the wicked.” [M203] Al-Majlisi judged this chain of transmission to be “good” in Mir’at al-‘Uqul, vol. 8, p. 180 [M205].

The mention of the righteous and the wicked gives this discussion a clear meaning: a person’s trustworthiness is not determined by their admiration for the one who possesses the right. This is connected to what was previously mentioned regarding justice towards the opponent; preserving what one has been entrusted with does not become a favor to its owner, nor does it cease merely due to aversion towards him. As for the details of the rulings on deposits, disposal, and compensation, these are referred to jurisprudential research and cannot be derived from this general indication alone.

In an application suggested by the book, a shared resource could be a work tool, water designated for a specific purpose, or a record upon which the rights of others depend. Trustworthiness begins with knowing the limits of permission, then with maintaining the thing, using it in its proper place, and returning it to its rightful owner. These are examples illustrating the connection between responsibility and conduct, and are not an exhaustive list of the meaning of trustworthiness in the Quran or a recitation of examples found in the hadith.

11. Sincerity of Worship is Manifested in Transactions

In the second hadith of the same chapter, it is narrated from Abu Abdullah (peace be upon him): “Do not be deceived by their prayers or their fasting, for a man may become so accustomed to prayer and fasting that if he were to abandon them, he would feel lost. Rather, test them by their truthfulness in speech and their fulfillment of trusts” [M204]. The chain of transmission in this instance begins with the phrase “from him,” then Uthman ibn Isa, on the authority of Ishaq ibn Ammar and others. We preserve this commentary as it appears in the source and do not transform it here into an extended chain without specific verification. Al-Majlisi judged the hadith to be "authentic" in volume 8, page 181 [M205].

This evidence is inseparable from the discussion of contemplation and worship at the beginning of the chapter: the requirement is that the effect of worship extends to the tongue, the hand, and the interactions between a person and others. Al-Majlisi's explanation compares the habitual performance of outward actions with a person's sincerity and trustworthiness when their self-interest compels them to act contrary to these actions. This is an explanation from the commentator, distinguishing it from the wording of the text [M205]. The text does not make prayer and fasting objects of contempt, but rather prohibits relying solely on their outward appearance to assess the trustworthiness of the one performing them.

One benefit of this reading is that I assess my own work when it is put to the test: Do I attribute an idea to its originator, even if doing so reduces my share of the praise? Do I record a result that contradicts my expectations? Do I correct a mistaken reference after a reader has relied on it? These are practical questions I propose here. Eloquent answers are insufficient; integrity is demonstrated in the corrected edition, in restoring what is due, and in explaining what changed and why.

Trust does not imply infallibility, just as admitting an error does not negate all that was achieved correctly. The reader can combine appreciating the effort with reviewing its evidence, and the researcher can receive correction and then improve their work. Thus, the journey of contemplating the universe is connected to cultivating integrity before moving on to the means of scientific knowledge and the limits of reasoning using them.

12. The Fruit of the Journey

One can leave this chapter with a few clear habits: observe before judging, verify before transmitting, benefit without excess, and consider the impact of one's decisions on others. This is not the end of the questions, but rather a better way to approach them.

And so the book arrives at the realm of scientific knowledge. We have asked what creation signifies in the discourse of revelation, and now we will ask how we gather our evidence about the observable world, what makes measurement reliable, and where the capacity of each type of knowledge ends. Reverence remains an integral part of inquiry, and precision is a component of integrity.

Among the verses referenced in this chapter are:

> God Almighty says: {And do not walk upon the earth exultantly. Indeed, you will never penetrate the earth, nor will you reach the mountains in height.} [Al-Isra: 37]
>
> {All of that is evil in the sight of your Lord.} [Al-Isra: 38]
>
> “That is from what your Lord has revealed to you of wisdom. And do not associate with Allah another deity, lest you be thrown into Hell, blameworthy and banished.” [Al-Isra: 39]
>
> “Has your Lord then favored you with sons and taken for Himself from among the angels daughters? Indeed, you are saying a grave saying.” [Al-Isra: 40]

Chapter References: Al Imran 190-191; Al A'raf 31, 56; Al Isra 36-37; Al Ahzab 72; Al Jathiyah 13; Al Kafi, Chapter on Reflection, Hadith 4 [M12]; Majma' al-Bayan, Interpretation of Al Isra 36-40 [M45]; An-Nisa 135; Al Ma'idah 8. Al Hujurat 6 and An-Nahl 116 are complete; Al Kafi, Chapter on the Prohibition of Speaking Without Knowledge, Hadith 3 and Hadith 6 [M144, M55]; Mir'at al-'Uqul, Vol. 1, pp. 137-138 [M145-M146]. An-Nisa 58 and Al Anfal 27 are complete; Al Kafi, Chapter on Truthfulness and Fulfilling Trusts, Hadith 1-2 [M203-M204]; Mir'at al-'Uqul, Vol. 8, pp. 180-181 [M205]. Majma' al-Bayan, Tafsir Al Imran 190-191 [M66], Al-Jathiyah 13 [M272], Al-Ahzab 72, and Wujuh al-Amanah wa al-'Ard [M273].

Part Six - Scientific Knowledge and Reading the Signs of the Universe

Knowledge through observations and measurement, and comparison that preserves the different types of evidence.

Chapter 38 - How Do We Know the Universe?

1. An Evidence Reaching Us

Knowledge of the universe does not begin with visiting every star, but rather with receiving an effect from it. We see light, measure a change, and then inquire about its source, its path to the universe, and what the instrument did to it. Therefore, the telescope is not an instrument that provides complete meaning; it is part of a chain in which observation is connected with calculation, comparison, and interpretation.

It is helpful to imagine a researcher recording a dip in the light of a star. What is established first is the change in the signal in a specific recording. Interpreting this as a planetary transit is a subsequent step that requires testing. Distinguishing between the two statements does not weaken the discovery; rather, it reveals the path that makes it credible.

2. More Than One Window for Observation

Visible light is part of the electromagnetic spectrum, alongside bands such as radio, infrared, and X-rays. The different bands allow us to study different aspects of celestial bodies. Astronomy also uses other messengers, such as particles and gravitational waves; thus, diverse information about some events is gathered instead of relying on a single window [S29].

When invisible data is presented in a color image, colors become a means of representing information. The image's description must tell us what was observed and how the values relate to the colors. The image does not become fake because it is manipulated, nor does it become a scene identical to the human eye simply because it is beautiful. The judgment depends on the clarity of its relationship to the data and the purpose for which it was prepared.

3. Reading Light and Distant Planets

The spectrum represents the distribution of radiation intensity according to wavelength or frequency, and its study allows us to search for the signatures of matter in light [S50]. One of its applications is analyzing the light of a star passing through a planet's atmosphere during transit. Researchers also infer the existence of planets from the periodic dips in a star's light, or from changes related to the star's motion under the influence of mutual gravitational pull. Each method has what it measures directly and what it infers with the help of other information [S30].

This relationship is important for understanding the phrase "discovering a planet." Not all discoveries are detailed images of a surface, and the evidence may be a recurring pattern in measurement. The artistic image accompanying the news helps visualize, but it does not prove the existence of continents, oceans, or specific colors. The distinction between what was observed and what was depicted must be maintained to clarify the concept.

4. Calibration and Uncertainty

A large number of numbers is not enough to guarantee an accurate result. It is essential to know what the instrument can measure, how it is affected by noise and deviations, and what procedures were used to correct them. Furthermore, an improved number of decimal places does not equate to improved knowledge if there is a common problem with the measurement method.

Quantitatively, "uncertainty" refers to the dispersion of values that can be assigned to the measured quantity depending on the data and the method. It does not mean that all answers are equal, nor does it mean that the actual error is known [S51]. There is a difference between an estimated distance with an acknowledged uncertainty and a completely unknown distance. Confidence increases when independent methods agree, keeping in mind that two methods may share a common assumption or reference, thus their agreement does not constitute complete independence.

These are general methodological principles used in this chapter for reading practice, and are not a claim that every published research has fulfilled them to the same degree. Evaluating a particular study still requires reading its methodology and data, and discussing it with experts in the field.

5. Observation, Modeling, and Prediction

A model is a structured description of some aspect of reality. It can be mathematical, and its usefulness is tested by comparing it to observations. It is not a perfect replica of the world in every detail, nor does it become merely an opinion because it is based on stated assumptions. The useful questions are: In what areas has it been successful? What does it predict? And what results might necessitate its modification?

If a discrepancy arises between a prediction and an observation, it may be due to a data error, a model deficiency, or an unaccounted-for factor. It is incorrect to assign the cause before examining it. Honest research does not conceal this discrepancy for the reader's convenience, nor does it immediately transform it into a declaration of the collapse of all our knowledge.

One method of examining results is to distinguish between reproducing a calculation and testing the result with new data. The 2019 report of the National Academies of Sciences, Engineering, and Medicine adopts a definition of the former based on obtaining consistent results using the same original data, steps, software, and analytical conditions; and of the latter based on the consistency of results from studies that answer the same question, each with its own data, while evaluating this in light of uncertainty. The report notes the different usage of these terms across disciplines; therefore, we adopt here the stated definition, as found in the Scientific Dictionary [S103].

If a researcher recalculates the properties of a planet from the same files, they test the possibility of obtaining the published result using its method. If new observations are gathered, another test of the consistency of the conclusion is added. I provide an applied example: Recalculation alone does not make all assumptions correct, nor does a new discrepancy in the result automatically constitute evidence of dishonesty; the data, conditions, and reasons for the discrepancy must be examined. The report calls

for making the details of the data, methodology, and calculation environment available to enable review [S103].

6. A discrepancy in evidence does not mean the end of dialogue.

> God Almighty says: “Say, ‘Travel through the land and observe how He began creation. Then God will produce the final creation. Indeed, God is over all things competent.’” [Al-Ankabut: 20]
>
> He Who created seven heavens in layers. You will not see any imperfection in the creation of the Most Merciful. So look again: do you see any flaw? [Al-Mulk: 3]
>
> Then look again and again; your sight will return to you humbled and weary. [Al-Mulk: 4]
>
> “And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart-all of those will be questioned.” [Al-Isra: 36]

The Spider (20) calls for reflection and observation, The King (3-4) calls for a renewed vision, and Al-Isra (36) establishes the responsibility for speaking without knowledge. These verses provide a framework for contemplation, but they do not replace the calibration of an instrument or the calculation of a signal.

Conversely, a telescope does not establish the authenticity of a narration, nor does measuring radiation alone resolve the question of the worthiness of worship. Science and religious questions are intertwined in the life of the researcher, but each claim has its appropriate method of examination. Thus, we arrive at the question of the origin of the universe, better equipped to understand what has been measured, what has been deduced, and what remains a question.

7. How do we identify distant matter?

If light from a star were to reach us and we were to analyze it according to its wavelengths, the question would not be solely about the beauty of the colors, but also about what increases or decreases in certain locations. NASA explains that elements have distinctive patterns of absorption and emission lines; a gas may absorb specific wavelengths of light passing through it, and may emit bright lines under other conditions. Comparing the pattern with what is known from studying the material helps determine the gas's composition, while the intensity of the lines is also affected by temperature, density, and the abundance of matter [S50].

Therefore, reading the spectrum is not simply about seeing a red color and concluding that a particular element is present. It refers to an arrangement of signs and the relationships between them. In the atmosphere of a passing planet, the light passing through it may carry the effect of absorption by some of its components; However, the extent of our inference depends on the quality of the data and the models' ability to distinguish between interpretations.

To illustrate this point, imagine a text that has reached us with missing letters. The presence of a single letter is insufficient to determine the sentence, while the appearance of an ordered set of letters helps favor one reading over another. This is an educational comparison we have created, not an equation between the work of a

spectrometer and reading a written text. Its purpose is to remind the reader that the strength of evidence may arise from a complete pattern, not from an isolated sign.

8. An Example Distinguishing Between Error and Uncertainty

The American National Institute of Standards and Technology (NIST) points out that a measurement result is only complete with a quantitative statement of its uncertainty, and it distinguishes between actual error and estimated uncertainty. A result may be very close to the intended value, yet its uncertainty may remain high depending on the available information. NIST classifies methods for estimating components into those based on statistical analysis of observations and those based on other means; this division does not simply correspond to the random versus systematic dichotomy [S51].

Let's take a hypothetical example: an instrument gives similar readings when measuring a single length. This similarity indicates one aspect of its consistency under those conditions, but it doesn't, on its own, prove the validity of its reference point. If its starting point is offset, this offset could be repeated in all the results. Repeatability helps in understanding dispersion, and comparison with a suitable reference point helps in examining another aspect of the process.

When reading an astronomical number, we should inquire about the meaning of the accompanying range and how it was calculated, not just the middle number. We should not compare two ranges as if they were of the same type before understanding their definitions. This care does not hinder the non-specialist reader; it suffices for them to know that the number contains a method for arriving at it, and that removing that method might give them greater certainty than they currently possess.

9. From Light Deficiency to Estimating a Planet

> God Almighty said: {Say, "Look at what is in the heavens and the earth." But of what avail are signs or warners to a people who do not believe?} [Yunus: 101]

The verse calls for reflection on what is in the heavens and the earth, and reminds us that signs and warnings are of no avail to a people who do not believe. In the following example, we describe a human method of observation, without claiming that the verse specifies this technique or mandates its interpretation. The transit method begins by measuring the change in a star's light as a planet passes between it and the observer, while the radial velocity method tracks the effect of gravity on the star's motion and the shift in its spectrum [S30].

The periodic dimming alone is not sufficient to definitively establish the presence of a planet; the signal from two stars, one eclipsing the other, may be mixed with the light of another star within the measurement range, making the eclipse appear fainter than it actually is. Torres and colleagues presented a model of these possibilities in the 2011 Kepler-9 study, combining the comparison of curves with the constraints of follow-up observations to rule out alternative explanations [S104]. The reference here is to the abstract of the study published in NASA's repository, not a re-analysis of its data. The established fact of the change in light remains distinct from the identification of the object causing it.

To illustrate the significance of light dimming, let's consider a hypothetical geometric example: a disk of a uniformly bright star is crossed by the disk of a smaller, opaque planet, with the entire disk of the smaller planet lying within the larger one. If the light decreases by one percent, the area obscured in this example is equal to one percent of the star's surface area. Since the disk's area is proportional to the square of its radius, the planet's radius is one-tenth of the star's radius, not one percent. This is a calculation based on the conditions of the example, not an analysis of measurements of a specific star.

This step also reveals the limits of our knowledge: we obtain a ratio between two radii, and then we need to know the star's radius to estimate the planet's absolute size. This ratio alone does not provide its mass or internal composition. Additional information is added and its consistency is tested. In actual observations, the star's properties and the transit path, which are simplified by the example of the uniformly bright disk, must be taken into account.

To illustrate the effect of mixed light, we add a hypothetical example to the two-disk model: if the light from another star equals the light from the star the planet is transiting, and the two lights are summed, then blocking one percent of the host star's light reduces the sum by only half a percent. This is a calculation based on the conditions of the example, not a measurement of a specific system. It illustrates why it is necessary to verify the contribution of neighboring sources before inferring the ratio of half-durations from the depth of the reduction, and why the probability of a prior mixed eclipse must be investigated [S104].

An example of this is the 2020 study by Bloom et al. on the planet TOI-1235b. The study combined transit, radial velocity, imaging, and terrestrial optical measurements, estimated its mass to be about 5.9 ± 0.6 times the mass of Earth, and its radius to about 1.69 ± 0.08 times the radius of Earth, then inferred its density and compared it to composition models [S62]. We mention the dated result of the study to illustrate the synergy of methods, not as an updated list of all estimates for this planet.

Thus, the inference progresses from a recorded change in light to the geometry of the transit, and then to properties inferred with additional information. At each transition, the reader can ask: What was observed? What was calculated? What assumptions were made? These questions do not detract from the discovery; they show why it represents more than just a bright spot in an image.

10. One Event, Different Messages: A Stellar Merger Detected

On August 17, 2017, the LIGO and Virgo networks detected a gravitational wave signal called GW-170817, consistent with the merger of two neutron stars. Independently, the Fermi Gamma-ray Burst Detector detected a burst that arrived approximately 1.7 seconds after the inferred merger time. The study notes that the 1 Meter, Hemispheres team detected the transient light source in the galaxy NGC-4993 with the 1-meter mirror SWEP telescope in less than eleven hours, and that other teams then independently observed it within an hour of its discovery [S67]. This sequence was published in a 2017 study and is not a recap of all subsequent developments.

This case illustrates the concept of multiple astronomical messengers: gravitational waves and electromagnetic radiation provide different information about the same

event. It's not simply that multiple observatories replicated the same image; rather, the temporal and spatial relationship between two types of signals allows for a broader understanding than a single signal would provide. The team discussed the correlation between the gamma signal and the gravitational signal in light of their temporal and spatial concurrence [S69].

The study notes that X-rays and radio waves were detected at the source location approximately nine and sixteen days later, respectively, following earlier attempts that failed to detect them [S67]. This sequence helps clarify the meaning of "failed to detect": we need to know when the search was conducted, at what range, and with what sensitivity. The result depends on a specific observation and its conditions, not a statement divorced from time and instrument.

The 1.7-second interval alone does not suffice to declare that light is slower than gravitational waves. The team explains that the comparison requires summing the arrival time with the distance and predicting the emission time of each signal from the source [S69]. This can be illustrated with a pedagogical example: the arrival of two messages at different times does not reveal their travel speed until we know when each message was sent. The example merely illustrates the logical question and does not replace the physical model and measurement analysis.

For greater precision, the original study reported an arrival difference of 1.74 ± 0.05 seconds. In the velocity comparison section, the researchers used a distance of 26 megaparsecs, the lower boundary of the 90% probability range for the luminous distance inferred from the gravitational signal. They then assumed simultaneous emission of both signals to determine the upper bound, and a gamma emission ten seconds after the gravitational signal to determine the lower bound [S109]. The ten seconds are a hypothetical construct, not a time measured directly at the source.

These steps illustrate how observation and assumption are combined within a single constraint. The study notes that varying the emission models may broaden the acceptable range of the velocity difference [S109]. Therefore, the result should not be reduced to the arrival delay alone, nor should it be described as proof of an absolute, unconditional correspondence. We present this 2017 result to illustrate the inference, without claiming it to be the most recent published limitation or that we have reanalyzed its data.

11. When a Weak Signal Helps Locate It

The LIGO team's scientific abstract shows that the event effect was evident in the two LIGO detector plots but not as clearly in the Virgo plot. This difference did not lead to neglecting the data from the third detector; the detector's sensitivity varies depending on the source's orientation. The weak signal in this detector, along with its presence in the other two detectors and the known instrument responses to orientations, helped narrow down the likely source region of the waves [S68].

In the Livingston detector data, a short burst of noise also appeared near the end of the signal, affecting the initial automated alert. The team demonstrates how to process this burst to refine the signal characteristics while preserving them [S68]. This example reminds the reader that data is not a pristine picture devoid of instrument traces; Part of the scientific process may involve distinguishing between what came from the

source and what was produced by the instrument, along with explaining how the data was processed.

The methodological lesson we draw here is that the absence of an expected signal may be informative if we know where and how it was expected to appear. However, its absence from a record of unknown sensitivity or from an instrument that was not observing the desired direction does not carry the same significance. Therefore, evaluating the result begins by asking about the research conditions and then about the expectation that was tested, rather than jumping from the absence of something to denying its existence in every instance and circumstance.

The term "processing" should not become a generic term that replaces proof. When reading a study, we ask: Did you describe the instrument's effect? Did you explain the procedure you used to process it? And how did you examine the effect of that on the result? These are educational questions suggested by the textbook, not claims that we reanalyzed the data ourselves. They connect this example to the topic of calibration and uncertainty, and pave the way for the next chapter, where models of the origin of the universe are based on the synergy of multiple types of observation.

Chapter References: Isra 36; Al-Ankabut 20; Al-Mulk 3-4; NASA, Sensing the Universe [S29]; Methods for Discovering and Characterizing Planets [S30]; NASA, Spectral Types [S50]; US National Institute of Standards and Technology, Components of Uncertainty [S51]; Yunus 101 Complete; Bloom et al. study on TOI-1235b, 2020 [S62]; Multi-Surveillance Observation Study of Event GW-170817 [S67]; Team Explanation of Detector Response and Noise Handling [S68]; Interpretation of Gravitational Wave-Gamma-Ray Coupling and the Limits of Arrival Differences [S69]; National Academies Report, Computational Reproduction and Testing of Results with New Data, 2019 [S103]; Torres et al., Modeling the Probabilities of Ambiguous Signals in Kepler-9, 2011, Abstract in NASA Repository [S104]. For a detailed comparison of the speeds of gravity and light in the original research, see Section 4.1: [S109].

Chapter 39 - The Origin, Expansion, and Evolution of the Universe

1. What does the Big Bang model describe?

Cosmology presents a model of the evolution of a universe that was initially hot and dense, then expanded and cooled. The name is not a description of a bomb exploding in a vacuum, nor does it presuppose a point within space that serves as a center from which all directions recede. The expansion relates to the evolution of cosmic distances within a description of space and its contents, not to the explosion of a familiar object.

The age of the universe in the accepted cosmological model is estimated at approximately 13.8 billion years. This estimate is derived from data and a model, not from a clock set at the beginning of the universe. Therefore, the number is mentioned within its context; it is not presented as an explanation of the number of days of creation mentioned in the Quran, nor as a specific interpretation of its meaning [S1, S31].

Cosmic expansion does not necessarily imply an increase in the distance between all objects. Gravitational systems, such as the solar system and associated local galaxies, do not follow this general expansion in the same way. The JPL study demonstrates that the motion of nearby objects needs to be distinguished from cosmic expansion [S105]. Therefore, the existence of local convergence does not contradict the description of expansion on large scales.

2. History We Read from Its Traces

In the early minutes, light nuclei formed. Later cooling allowed electrons to bind to nuclei and form neutral atoms. After about 380,000 years, light was less scattered by free electrons and could travel vast distances. Today, we observe the cosmic microwave background radiation as a trace of that era, not a direct image of the first moment [S1].

Maps of this radiation reveal subtle differences in direction. Measurements from the Wilkinson mission have helped narrow down estimates of age, content, and geometry of the cosmos, and have aided in the study of the seeds from which later structures evolved. The colors on the map do not indicate clouds colored in those colors; they represent measured differences whose key should be read [S31].

It is useful to distinguish between observing the cosmic microwave background radiation and seeing the first galaxies. John Mather explained in a 2017 NASA interview that Coby, Wilkinson, and Planck were observing the traces of an earlier era of objects than those the Webb Space Telescope was designed to study [S106]. We cite this interview to illustrate the difference in observational objectives, while acknowledging its pre-Webb launch date. The phrase "looking back" does not mean that every observatory sees the same era, nor does it make an image of an ancient galaxy a picture of the moment the universe began.

3. From Clusters to Stars

Matter was not distributed perfectly uniformly. As differences in density and gravity developed, clusters formed, stars appeared, and galaxies and their structures evolved. This process cannot be reduced to a single date when all stars ignite, nor to a rigid blueprint where every galaxy progresses in the same way [S1].

Discussing a distant history does not mean that the researcher witnessed each stage directly. Rather, it reconstructs history from diverse traces and laws tested within their respective domains. Therefore, a precise representation distinguishes between an observed image, a simulation that recreates a possible evolution, and an educational diagram that places events in an approximate order.

4. Dark Matter and Dark Energy

Dark matter research suggests a component with gravitational effects that cannot be explained by observed ordinary matter alone. “Dark” does not mean black matter whose surface can be imaged, nor is it a religious term for a supernatural realm. The name relates to a problem in describing the physical content of the universe, and its detailed nature is still a subject of research [S32].

Dark energy relates to explaining the accelerating expansion of the universe. It is a different matter from dark matter, and the two names should not be used interchangeably. In the common representation of the model, ordinary matter accounts for about 5%, dark matter about 27%, and dark energy about 68% of the universe's content budget. These are typical approximations; there is no measurement of adjacent pieces occupying these proportions on a spatial map [S32, S33].

Naming does not fill the void of knowledge about nature. A researcher may possess evidence of an effect, yet still differ in the detailed interpretation of its source. Acknowledging this is more truthful than claiming that everything has been discovered, and more accurate than asserting that the name alone signifies the absence of any evidence.

5. Inflation and the Limits of the Beginning

Cosmic inflation presents an early stage of extremely rapid expansion to explain broad properties of the universe. It is offered as a research framework with its own evidence and open questions, without equating every detail with conclusive proof of the universe's hot history. NASA indicates that questions remain about what drove this stage and what preceded it [S1].

Therefore, it is incorrect to transform the extension of an equation into a mathematical limit and declare that we have witnessed creation from nothing. The physical question of the earliest describable stage differs from the philosophical question of the origin, lack, and cause of existence. The two questions may be related, but one does not become a complete answer to the other simply because they share the word "beginning."

6. Reading Adh-Dhariyat 47

In God's statement about the construction and expansion of the heavens, there is room for interpretive research. Majma' al-Bayan explains expansion in the linguistic section as the act of spreading something far and wide. In the semantic section, it quotes Ibn Abbas as saying that God has the power to create something greater than the heavens, and Al-Hasan as saying that it expands sustenance through rain. It then mentions the aspect of God's power to provide for creation without deficiency [M46]. We must remember the difference between the linguistic definition and the various interpretations of the verse and their attribution; their combination does not provide a report on the extent of modern cosmic expansion. The complete text of the verse, along with the following two verses, is presented in the tenth section.

The reader can explore the possibility of a correlation between a chosen interpretation and the observed expansion, provided they demonstrate their linguistic and contextual argument and the degree of their claim. However, this chapter does not establish the rate of expansion, the age of the universe, or all phases of the model from the wording alone.

The value of science lies in revealing vast traces of the world's history. It does not need to promise to encompass everything, nor does faith need to base its validity on every number that can be improved.

7. What does the redshift of spectral lines mean?

If a researcher knows the locations where a spectral pattern appears in the laboratory, they can compare it to its locations in the light from a distant object. The European Space Agency explains that redshift is measured by this comparison. In a cosmic context, the increase in wavelength is related to the expansion of spacetime during the light's journey; this is an explanation that must be distinguished from the effect of the motion of the source and the observer through space [S54].

The term “red” does not mean that every distant galaxy should appear as a red disk to the eye. It refers to a shift toward longer wavelengths, and the signal may even be outside the visible spectrum. The information the instrument detects does not become a distance simply by changing its name; relating shift to the age and distances of the universe uses a cosmological description and specific assumptions.

For computational clarity, let's consider a hypothetical example: if the reference wavelength of a line is 500 nanometers and it is observed at 1000 nanometers, the shift equals the difference between the two wavelengths divided by the reference wavelength, i.e., 1. This is a dimensionless number, not a billion years or a fixed distance; the transition to age and distance requires the cosmological model [S105].

This illustrates the difference between two steps: identifying a pattern in light and drawing an inference about the age of its source. A researcher can be highly confident in the first step and then discuss the limits and parameters of the second. This structure isn't unique to astronomy; much of our knowledge moves from a present trace to a past one, with a constant need to distinguish the trace from how it's interpreted.

Similarly, the current distance isn't necessarily equal to the time it takes light to travel multiplied by its speed; dilation alters the distance during the journey. A lesson from the Jet Propulsion Laboratory highlights this difference [S105]. Therefore, when reading a number for the distance to a galaxy, one should know what kind of distance is being referred to and not confuse what we infer about its current position with what we see from light that traveled long ago.

8. The Cosmic Background Isn't Just Noise

The European Space Agency notes that measurements of the cosmic background radiation have shown a spectrum very close to that of a blackbody at around 2.73 K, with very small variations between directions. The Cope, Wilkinson, and Planck missions successively studied its properties, and the multi-band measurement allowed for improved separation of signals from our galaxy and other background signals [S52].

The term "black body" here refers to a physical model of thermal radiation, not a description of a black object photographed behind galaxies. Similarly, the temperature variation map does not represent the surface of a solid sphere surrounding the universe; it is a display of the signals arriving from different directions. Understanding these conventions helps in interpreting the scientific model without the diagram becoming a representation of an imaginary object in space.

The value of this data lies in the fact that the model is required to explain more than a single piece of information: it must explain the properties of radiation and its relationship to the history of matter and structure. As measurements improve, the ranges of some values may narrow, or a previously unnoticed question may arise. Progress here does not mean that everything changes with every piece of information, nor that every interpretation is definitive.

Thus, we return to the chapter's objective: to present a cosmic history supported by observable evidence, while keeping the oldest limits and unresolved questions clear. The description of the origin of existence is not complete simply by establishing the earliest date our equations can reach, nor do the measured evidence lose its value because a broader question remains.

9. A Cosmological Number with a Model and Estimation Range

A study of the cosmological parameters in the 2018 Planck results, published in the journal Astronomy & Astrophysics in 2020, presents an estimate for the Hubble constant of 67.4 ± 0.5 kilometers per second per megaparsec, within the fundamental cosmological model with the cosmological constant and cold dark matter [S63]. The study shows that the values presented for the parameters in its summary are associated with ranges at the 68 percent level. The model condition and estimation range must be retained with the number; they are essential to understanding the result.

We choose this historical example because its source states that the estimate of certain parameters of the distant universe is inferred by assuming a particular model. This does not mean that Planck placed a counter on a galaxy and read this number directly. He measured the characteristics of the cosmic microwave background radiation, then used analysis to correlate these measurements with the model parameters. The data,

the choice of model, and the inferred value are interconnected layers that can be distinguished [S63].

A number accompanied by a velocity unit per distance does not equal the speed of all galaxies by a factor of one, nor does the uncertainty domain guarantee that every development of the model will keep the result within it. The purpose here is to teach how to read a published result; we do not present this example alone as a definitive conclusion to all discussions of the expansion rate or as a description of the latest findings of all measurement methods.

It is a mistake for a writer to jump from a change in the estimate of a parameter to claiming that all traces of cosmic history have disappeared, or from the strength of a particular observation to claiming that all initial questions have been answered. It is more appropriate to specify the point of revision: Has the calibration changed, the dataset, or the hypothesis linking it to the parameter? This keeps the difference understandable, and a non-expert can discern what has actually changed.

10. Expansion in Clarification: In Addition to Interpretive Comparison

> Allah Almighty says: {And the heaven We constructed with might, and indeed, We are expanding it.} [Adh-Dhariyat: 47]
>
> Allah Almighty says: {And the earth We have spread out, and how excellent a spreader We are!} [Adh-Dhariyat: 48]
>
> Allah Almighty says: {And of everything We created pairs, that you may remember.} [Adh-Dhariyat: 49]

After reviewing Majma' al-Bayan, we returned to al-Tibyan by al-Tusi in his commentary on Surah Adh-Dhariyat 46-55 [M147]. He interprets "al-Ayd" as power, and presents three interpretations of "al-Isa'": expansion of sustenance through rain, attributed to al-Hasan; expansion of the heavens, attributed to Ibn Zayd; and the ability to expand beyond the heavens. He then explains expansion as the expansion of something in all directions, stating that God has expanded the heavens beyond which no structure is wider.

This comparison precludes a general statement claiming that ancient interpretations only recognize the meaning of "expansive sustenance." However, it does not justify the opposing statement that equates all these interpretations into a single account of cosmic expansion in its modern mathematical sense. It is the right of an interpretive text to preserve the multiplicity of opinions and their attribution, and it is the right of a scientific comparison to clarify the specific details it adds that are not inherent in simply relaying the statements.

Therefore, when we place the expansion of the heavens mentioned in Al-Tibyan alongside modern knowledge, the claim becomes specific: this interpretation contains an aspect related to the vastness of the heavens, the relationship of which to what we describe scientifically can be investigated. However, determining the rate of expansion, its temporal development, and its equations based solely on this aspect is not established by comparison. We have presented the adjacent verses in their entirety so that the term "expansion" is not separated from the context of creation and remembrance in the passage.

11. Formation of Nuclei Before Formation of Atoms

The history of the universe distinguishes between the combination of protons and neutrons in nuclei and the bonding of electrons to those nuclei to form neutral atoms. Early nucleosynthesis occurred in the first minutes, while the widespread bonding of electrons to nuclei occurred approximately 380,000 years later. Therefore, the phrase “helium nuclei were formed” does not mean that the gas instantly became a gas of neutral atoms, nor that light immediately became capable of traversing the vast distances described in the section on the cosmic microwave background [S1].

The U.S. Department of Energy explains nucleosynthesis as the creation of new atomic nuclei. One of its early steps is the fusion of a proton and a neutron in the nucleus of deuterium, an isotope of hydrogen, followed by reactions that produce helium and other light nuclei. Many of the heavier nuclei are associated with later processes in stars, their deaths, and mergers [S70]. The entire periodic table is not the sum total of a single cosmic event, and nucleosynthesis is not simply the name of a chemical process that combines atoms into molecules.

It is helpful for the reader to distinguish three layers: the structure of the nucleus, the state of the atom in terms of electron bonding, and the molecules that are composed of the atoms. A change in one of these layers does not automatically mean that all the layers change in the same way. This distinction helps us understand how a substance can retain its nuclear type while its ability to react with radiation changes depending on its state and conditions.

When we link different phases to a single historical period, the markers of each phase must remain clear: research into the abundance of light nuclei asks about the outcome of early reactions, and research into the cosmic microwave background asks about radiation that reached us from a later era. The connection between the two subjects does not make the two pieces of evidence one and the same, nor does the order of the phases allow them to be transformed into a delineation of the meanings of the days of creation without independent interpretive research.

12. Deuterium: How Does a Small Abundance Become Cosmological Evidence?

In a 2018 study by Cook, Bettini, and Steidl, researchers analyzed absorption lines in quasar light passing through a cloud of gas with few heavy elements, using spectroscopic data from the Keck Telescope. The study combined a reanalyzed measurement with six previous measurements to arrive at an estimate of the initial abundance of deuterium [S71]. The observed material is light carrying traces of the gas, not a sample taken directly from the early universe.

The combined estimate in that study was 2.527 ± 0.030 deuterium per 100,000 hydrogen, expressed as a numerical ratio. The study stated that the areas of uncertainty were at the 68 percent level unless otherwise specified [S71]. This number is not to be read as a percentage of mass or an identical amount in every cloud; it is a specific result for a particular sample and analysis.

Describing the abundance as “initial” requires an estimate of what happened to the gas after that stage. The study discusses the effect of its passage through generations of

stars, variations in ionization, and the possibility of deuterium being associated with dust [S71]. This loop of reasoning is essential: the gas simply being distant does not automatically make it an unchanging record. We need a reason for choosing the environment and to examine influences that could slant the current measurement from the value we want to infer.

This example helps to structure the scientific question without exaggerating the number: We first determine the spectral signature, then deduce a percentage in the gas, then examine its suitability for estimating early abundance, and finally compare it with cosmological calculations. One stage of this work may improve without all stages being definitively settled. We present the 2018 result to illustrate this method, not as the most recent comprehensive value for all subsequent research.

Here, a broader picture emerges of the inference regarding cosmic history: expansion, the characteristics of cosmic microwave background radiation, and traces of early nuclear reactions are interconnected topics, each with its own observations, calculations, and hypotheses. The more the reader understands the function and limitations of evidence, the better equipped they will be to follow the scientific review and to keep the comparison with religious texts specific in its wording and degree of assertion.

Quranic texts supplementing the chapter references:

> Allah Almighty says: {Say, "Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed, Allah is over all things competent."} [Al-Ankabut: 20]
>
> {So flee to Allah. Indeed, I am to you from Him a clear warner.} [Adh-Dhariyat: 50]
>
> “And do not associate with Allah any other deity. Indeed, I am to you from Him a clear warner.” [Adh-Dhariyat: 51]
>
> “Likewise, there came not to those before them any messenger except that they said, ‘A magician or a madman.’” [Adh-Dhariyat: 52]
>
> “Did they enjoin it upon one another? Rather, they are a transgressing people.” [Adh-Dhariyat: 53]
>
> “So turn away from them, for you are not to be blamed.” [Adh-Dhariyat: 54]
>
> “And remind, for indeed, the reminder benefits the believers.” [Adh-Dhariyat: 55]
>
> “And I did not create the jinn and mankind except to worship Me.” [Adh-Dhariyat: 56]
>
> “I do not want from them any provision, nor do I want them to feed Me.” [Adh-Dhariyat: 57]
>
> “Indeed, Allah is the Provider, the Possessor of Strength, the Firm.” [Adh-Dhariyat: 58]
>
> “For indeed, those who have wronged will have a punishment like the punishment of their companions, so let them not hasten it.” [Adh-Dhariyat: 59]
>
> “So woe to those who disbelieve from their Day which they are promised.” [Adh-Dhariyat: 60]

Chapter References: Adh-Dhariyat 47; Al-Ankabut 20; NASA, The History of the Universe [S1], the Wilkinson Mission [S31], Dark Matter [S32], and Dark Energy [S33]; Al-Bayan Collection, Interpretation of Al-Dhariyat 47-60 [M46]; European Space Agency, The Cosmic Background [S52] and Redshift [S54]; Al-Dhariyat 47-49 in Comparison; Al-Tibyan, Interpretation of Al-Dhariyat 46-55 [M147]; Planck Results and Model Parameters [S63]; Distinguishing Between Nuclear Formation and Atomic Formation [S1, S70]; Cook, Bettini, and Staedle's Study of the Initial Abundance of Deuterium, 2018 [S71]; Jet Propulsion Laboratory, Expansion, Local Motion, Calculating Redshift, and Distinguishing Between Light Time and Distance [S105]; John Mather Dialogue, The Cosmic Background Era and the Era of the Target Objects of the Web [S106].

Chapter 40 - Galaxies, Stars, Planets, and Black Holes

1. Scale Order

A bright point in the sky may appear simple to the naked eye, but it could be a star, a planet reflecting light, or a distant celestial body. Therefore, before discussing large numbers, we need clear names: the Sun is a star, Earth is a planet in its system, and the solar system is part of the Milky Way galaxy. And a galaxy is not the entire universe.

Galaxies contain stars, gas, dust, and other components bound by gravity. Their shapes vary, ranging from spiral to elliptical to irregular. Galaxies are organized into groups and clusters, and on large scales, they appear as a network of structures and voids. This organization does not mean that each level is a magnified version of the smaller one [S13].

When we say “light-year,” we are referring to a unit of distance: the distance light travels in one year in a vacuum. The term is not the age of an object. It is a mistake to substitute one for the other without explanation, or to interpret the observed vastness of the universe as a fixed limit for all that may exist.

2. The Milky Way and Our Place

We are inside the Milky Way, and therefore we do not view it from the outside as a camera views an entire building. The images and diagrams that present the shape of the galaxy illustrate a difference the reader should note between constructing a comprehensive representation based on evidence and capturing a direct external view. The sun is part of the galaxy, not the center of all objects in the universe [S13].

The vastness of the scene does not imply a loss of human value. This ethical conclusion is not determined by the unit of distance; the astronomical scale describes sizes and extents, while the question of responsibility concerns what we know and choose. Knowledge can teach humility without becoming a judgment that human life is meaningless.

3. A star's life is not like burning wood.

Stars are born from the collapse of regions in clouds of gas and dust under gravity. The nucleus evolves into conditions that allow hydrogen to fuse and release energy. Therefore, a star's light is not explained by chemical combustion like that seen in a stove, and the word "fuel" does not mean that its process is a replica of burning wood [S14].

Mass strongly influences a star's life. A larger star is not necessarily a longer-lasting fuel source; more massive stars consume their fuel faster. As a star evolves, its properties change, and its final stages vary according to its mass and conditions [S14].

A star's color is related to the distribution of its energy across wavelengths. NASA's material on continuous spectra presents a comparison between two models at 8000 and 3000 K. The hottest tends toward blue, and the coldest toward red. The shape of

the spectrum helps estimate the temperature [S107]. Stars are not perfect black bodies, but this approximation describes the general shape of their spectrum. The heat referred to is related to the emitted radiation, not the temperature of a star's core measured solely from the color of a published image.

4. Multiple Ends

A star like the Sun undergoes subsequent expansion phases, shedding its outer layers and becoming a white dwarf that gradually cools. Some more massive stars, after their collapse, leave behind a neutron star or a black hole. Not every star has a single end, and it is incorrect to assume that every star we see is destined to become a black hole [S14].

This chapter uses the word "end" to mean the conclusion of a stellar phase or the transformation of a body, not the complete disappearance of its matter. This distinction helps in understanding scientific language without automatically interpreting its terms in the apocalyptic scenarios that will be presented in the following chapter.

5. Planets and the Possibility of Life

Transit methods, radial velocity, imaging, and other techniques reveal exoplanets and allow us to estimate some of their characteristics. However, depicting a planet with a blue sea in an informational piece is not equivalent to discovering a sea on it; we must refer to what has actually been observed [S30].

The habitable zone, in the astronomical usage intended here, refers to a range of distances that might allow for liquid water on the surface if suitable conditions are present. Its location varies depending on the star, and the presence of a planet within it is not sufficient to prove the existence of water or life. Furthermore, similarity in size to Earth does not prove similarity in atmosphere or surface conditions [S34].

The investigation proceeds from the possibility of an environment to measuring its characteristics, and then to evaluating whether the signals have a biotic or abiotic explanation. Knowledge does not leap from "it might be suitable" to "intelligent beings exist on it." Unverified information does not bridge this transition.

6. The Event Horizon and What We See

According to classical general relativity, a black hole is a region from which light signals cannot escape. The event horizon is the boundary of this region. Matter beyond the horizon may emit intense radiation. Known images show the light from surrounding matter and a shadow region related to the behavior of light in strong gravity. These images describe the effect of the black hole on the radiation reaching us and do not show light that escaped from its interior through the event horizon [S15].

Matter may accumulate in a disk around the black hole, but not every black hole has a luminous disk present. Furthermore, the singularity in the mathematical description is not simply a point we have photographed and whose infinite density we have measured. It may indicate the limitations of the theory and the need for a more complete description that incorporates effects not included in the calculations [S15].

We should not equate the event horizon with the shadow appearing in the image: the horizon is a boundary in the description of spacetime, while the shadow is a region of reduced radiation formed by the trapping and curvature of light paths, and its apparent extent is greater than that of the horizon [S15]. Therefore, it is incorrect to measure the area of the dark spot in an image and then directly call it the surface area of the hole; the connection requires a model that describes the light, geometry, and observational conditions.

Similarly, the jets observed near some black holes do not necessarily mean that matter has escaped from within the event horizon. NASA's presentation explains that some of the matter heading towards the black hole may be redirected near the inner region of the accretion disk into two jets, though the details of their operation remain under investigation [S15]. Therefore, we must distinguish between what happens in the environment surrounding the black hole and the event horizon crossing outwards; the use of the phrase "from the black hole" in a brief media description does not resolve this distinction.

7. Two Black Holes in a Single Signal

On September 14, 2015, the LIGO detectors recorded a transient gravitational wave signal. The original research showed that its shape was consistent with general relativity predictions of two black holes approaching and merging, followed by the stabilization of the resulting black hole. The study estimated the masses of the two objects at approximately 36 and 29 solar masses, and the resulting mass at approximately 62 solar masses, with specific uncertainties and radiant energy in the waves equivalent to about three solar masses [S53].

These numbers are approximations of values inferred by the study, not weights read by the researcher from a scale placed near the objects. Furthermore, the signal was not a photograph of their surfaces. Information of a different kind was received, then compared to expected patterns within the theory, and estimates of the source's properties were derived from it.

The question that might arise from adding the two numbers and comparing them to the result is not a mathematical error; the energy carried in the waves is included in the event's budget. However, this explanation does not allow for the assumption that the matter disappeared without a trace, or that the word "black" signifies the complete absence of any means of identifying the object. Understanding depends on the type of trace that can be observed and the model that links it to the source.

One methodological benefit of this example is that indirect evidence is not a single, fixed category. It may be a weak conjecture, or it may be a well-founded inference supported by detailed observation and tests of alternatives. Therefore, it is not enough to ask: Did we see it with our own eyes? We must also ask: What was measured? How were competing explanations ruled out? What limits remained?

To illustrate the effect of mass, NASA presents a thought experiment: If the Sun were replaced by a black hole of the same mass, the planetary orbits would remain the same in this example, with the loss of sunlight [S108]. This is not a prophecy of the Sun's fate; it does not have the mass to follow this path, and as previously mentioned, its remnant will be a white dwarf. The point is that the small size of an object and the

strength of its gravitational pull near it do not mean that its gravitational force at a distant orbit increases without a change in its mass, or that it automatically attracts all objects into it.

8. Astronomical Names Don't Determine Religious Fate

In this chapter, the reader encounters terms like white dwarf, neutron star, and black hole. Each has a definition that defines a specific topic in astrophysics, and no connection arises between them and the vocabulary of the unseen realm simply because of color or strangeness. If an object is called "black," it doesn't automatically make it a sign of punishment, and if it appears with intense light, it doesn't necessarily make it a sign of reward.

Similarly, the phrase "death of a star" refers to a change in the trajectory of a physical object. Afterward, a celestial body may remain, and matter and energy may disperse. However, death and resurrection in the context of divine commands and recompense have a different meaning. It is advisable for a writer to clarify their intended meaning when using a shared term, so that the characteristics of one subject are not subtly transferred to another.

When we move to the chapter on the Day of Resurrection, we will need this same discipline. Knowledge of the fate of a star helps us understand what physics says about stars, but it alone does not determine the timing or details of the Hour. Every piece of information has its evidence, and the expansion of knowledge becomes an aid to the precision of the question rather than a pretext for asserting what we do not know.

9. How does a black hole have an image?

In 2019, the Event Horizon Telescope Collaboration presented reconstructed images from radio measurements of the central source in the galaxy Messier 87 at a wavelength of 1.3 millimeters. The first study reveals a bright emission ring surrounding a central dip in brightness, which is interpreted as consistent with the expected shadow of a black hole in general relativity. The predicted shadow arises from the bending of light paths and the trapping of photons at the event horizon [S64]. The image is related to the black hole's effect on the surrounding radiation and does not contain light emanating from within it through the horizon to the observer.

The fourth study in the series adds a question about the confidence in the image reconstruction. Four groups produced images without being aware of each other's work in the first stage. They then tested the imaging techniques on synthetic data of known shapes. Agreement on key features, including the ring, across different methods and assumptions helped assess the consistency of the results [S65]. This is a description of the study's procedures and does not imply that every detail in each image became independent of the processing method.

It is useful to compare this example with the gravitational waves mentioned earlier: in one, we study electromagnetic radiation in the vicinity of a highly gravitational object, and in the other, we study a signal related to the change in the gravitational field during a merger [S53, S64]. The word "observation" is not limited to a single type of effect. Different avenues of knowledge may collaborate without granting us direct access to everything beyond the horizon.

The usefulness of this example lies in the honesty of the description: we may present the image as an observational achievement while simultaneously explaining that it was reproduced from measurements using established tests and methods. Processing does not mean inventing the scene, just as the existence of an image does not mean that the human eye can perceive its colors floating next to the object. The image is understood when we read along with it how it was created and what it represents.

10. Galactic Interaction: What Collides?

The phrase “collision of two galaxies” might suggest that their stars meet like grains in two colliding boxes. However, NASA’s explanation of the Antennae Galaxies image shows that a direct collision between stars is not the typical outcome; stars occupy a small fraction of the galaxies’ volume, and they are separated by vast distances. Gravity can still distort the structure of the galaxies, while clouds of gas and dust interact, and the gas may be compressed, increasing star-forming regions [S72].

Thus, the word “collision” is not a one-size-fits-all description. Stars and gas are involved in the same galactic event, but their responses do not necessarily have to be identical. This distinction helps in understanding the coexistence of two seemingly contradictory images: a disturbance in the macroscopic structure and regions of increased star formation. The transformation is not simply the erasure of existing objects.

We present the Antennae Galaxies here as a visual example of this interaction, based on the image description published in 2006, without translating the phrase "most recent images" from its earlier source material into the reader's current time. Nor can we infer from a single image the precise timing of each phase or the fate of each star. The image shows us the distribution of radiation in specific ranges; reconstructing the history of the motion requires additional evidence and calculations.

The reader can begin reading any news report about galactic mergers with three related questions: What components does the report mention? What is the observed effect of each? And which part of the event sequence is inferred by the model? These are questions the book suggests to organize the reading. They prevent a metaphor from everyday life from becoming a complete physical description of a scene that differs in scale and processes.

11. The Rings of Disks and the Planets We Infer

Before we investigate a planet's habitability, we can ask how its system formed. In a 2018 paper, Andrews and colleagues, as part of the deSharp project, studied a sample of twenty nearby protoplanetary disks using continuous 240 GHz emission observations from the ALMA observatory, corresponding to a wavelength of approximately 1.25 millimeters. The project aimed to characterize the structures in the spatial distribution of solid particles in these disks. The emission images revealed rings and gaps, and in some cases, spiral or arc-like structures. The observed data is the distribution of emission intensity in the disks, not detailed images of the planets' surfaces [S73].

The study presents the dynamic interaction between less massive planets than Jupiter and the disk material as a possible explanation for the ring and gap structures, based on simulations [S73]. Therefore, we distinguish between the consistency of the

structure observed and the probability of its cause: each gap alone does not independently determine the planet's name, mass, or measured orbit. An explanation becomes stronger to the extent that it successfully explains details that can be tested and compared with alternatives.

The paper notes that the sample tends to be large and bright disks, and that not all disks are representative [S73]. This is a limitation with linguistic implications: saying that a structure is common in the sample is different from saying that it is present in the same proportion around every young star. The ability to distinguish details may influence the selection of the targets studied in the first place.

To illustrate the difference, imagine a set of images chosen because their details are clear. We can accurately describe what we find in them, but moving from this to all possible images requires knowing how the selection was made. This is a pedagogical example, not a substitute for ALMA analysis. Its purpose is to make the question of the sample part of image interpretation, alongside the questions of resolution and observed range.

Thus, the chapters on the galaxy, the star, the disk, and the planet connect: we see traces of varying sizes, and we try to interpret them without disregarding the difference between the trace and its source. When we move to the next chapter on scientific interpretation, this distinction remains. Comparing a religious text to an astronomical observation requires, first, understanding the extent to which the observation itself confirms the religious text.

Chapter References: NASA, Galaxies [S13]; Stars [S14]; Black Hole Structure [S15]; Planet Discovery and Characterization [S30]; Habitable Zone [S34]; LIGO and Virgo Research into Gravitational Waves from the Merger of Two Black Holes [S53]; Event Horizon Telescope, First Messier 87 Results, Investigations I and IV, 2019 [S64-S65]; NASA, Antenna Galaxy Explained and Gas-Star Interactions [S72]; Andrews and colleagues, First Project at Sharp, 2018, with Sample Selection Constraints and Gaps Interpretation Limits [S73]; Continuous Spectrum-Temperature Relationship [S107]; Distinguishing Between Shadow, Horizon, and Surrounding Jets [S15]; Sun-Substitution Experiment with a Black Hole of the Same Mass as a Hypothetical Example [S108].

Chapter 41 - Scientific Interpretation and Forced Correspondences

1. Why Are We Tempted by Correspondence?

A reader might encounter a new scientific term and then recall a Quranic expression, feeling a connection between them. This feeling can serve as a starting point for research, but it alone does not constitute proof. What appears similar in a concise expression may differ when the meaning, conditions, and dimensions are defined.

This chapter does not address the relationship between the Quran and science with a blanket rejection or acceptance. Rather, it suggests examining each claim individually and assigning it a specific level of importance. Drawing upon modern knowledge in contemplation is broader than asserting that a verse refers only to a specific theory.

2. Three Levels That Must Be Distinguished

The first level is the text: its words, its reading, and its context. The second is the interpretation of the text: what the language can bear, what its parts explain each other, and what is found in the sources, along with an evaluation of the chain of transmission. The third is the scientific claim: its data, model, and limitations. The establishment of a single layer is insufficient to guarantee the validity of the connection between the three layers.

The correctness of attributing a verse to the Quran does not prove every commentary written under it, just as the accuracy of a scientific measurement does not prove that an ancient term exclusively refers to it. Moving from one to the other requires independent evidence, not simply placing them on adjacent pages.

3. An Example of Expansion

> God Almighty said: {And the heaven We constructed with might, and indeed, We are expanding it.} [Adh-Dhariyat: 47]

Presentation of Chapter 39, Adh-Dhariyat 47, and the Cosmic Model. In Majma' al-Bayan, there is a linguistic explanation of expansion alongside aspects of power and abundance of provision in the interpretation of "the expanders" [M46]. This distinction should be presented truthfully; one should not attribute a single modern scientific interpretation to all the ancients, nor should anything worthy of linguistic discussion be omitted from the source.

If a researcher chooses a meaning for expansion, they must explain the basis for this choice and the nature of its relationship to the discovery. Even if the reader accepts a general interpretation, it does not derive all equations nor does it grant every numerical value the status of a text. With this clarification, the discussion can continue without burdening the verse with unsubstantiated claims.

4. Examples that Define the Limit

Regarding the seven heavens, finding a modern classification consisting of seven units is insufficient to establish correspondence; the number of units may vary depending on the criterion of division. As for the isthmus between waters, it has already been explained that the existence of a gradation or dividing line in properties does not imply the absence of mixing. In mountainous regions, it is incorrect to transform a religious description into a rule that prevents earthquakes in every mountainous area. See the detailed evidence in chapters 9, 25, 26, and 31.

These examples share one error: adding a claim to the text and then using that added claim to support the text. Therefore, the first corrective step is to rewrite the claim in clear terms: What does the verse actually say? And what sentence did the speaker coin?

5. From Concordance to the Claim of Miraculousness

A concordance may exist between an acceptable meaning and a true piece of information, but describing it as miraculous is a broader claim. This claim requires demonstrating the strength of the implication, the degree of certainty of the information, and what makes knowing it in a historical context a matter of particular argument. Simply stating that the information is astonishing or that the speaker heard it for the first time is insufficient.

Alternatives must also be examined. Is the statement so general as to allow for conflicting interpretations? Was one meaning chosen while other valid meanings were ignored? Was the word translated into another language in a way that added what it didn't contain? These are questions that protect the reader from the power of presentation, which may exceed the strength of the argument.

The claim of historical precedence raises a question different from the question of the accuracy of the information: What historical evidence supports this specific understanding before the discovery? It is not enough to re-explain an old term after the discovery and then use that subsequent explanation as proof that all the details of the knowledge were already established. This is a step I suggest to examine the type of argument, and it is not intended to limit the meanings of the Qur'an to what a previous commentator stated or to deny the possibility of new deductions; rather, it requires each claim to have its own level of proof.

6. Narration Between Transmission and Meaning

If a narration is included in the comparison, questions are added about its source, chain of transmission, and variations in wording. The phrase "narrated from the Ahl al-Bayt" is insufficient to identify a book, location, or rank. The source may be known, but the chain of transmission still requires investigation; the wording may be established, but scholars may disagree on its intended meaning.

Therefore, the book maintains a record that distinguishes between documenting the location and judging the narration. What has not been thoroughly investigated is not elevated to the level of certainty simply because of its apparent agreement with information we favor. Similarly, a narration is not rejected merely due to initial

aversion before understanding its language, context, and the nature of the issue it addresses.

7. What do we do in case of apparent contradiction?

We begin by clarifying both sides of the issue. Is the scientific information a well-established observation, a hypothesis, or a newspaper headline? Is the religious meaning an explicit text or an interpretive interpretation? Do the two statements address the same topic and operate under the same conditions? The contradiction might be resolved by correcting one of these points, or a question might remain that warrants further investigation.

We shouldn't rush into far-fetched interpretations simply to avoid embarrassment, nor should we reject reliable data in defense of an explanation whose attribution to the text hasn't been established. We can say that we don't yet have a sufficient answer, while stating what we know and the point of contention.

8. How do we review a translation that makes a scientific claim?

The problem might begin even before the comparison itself, when a Quranic word is translated into a narrower modern term, and then the translated text provides evidence for that term. At that point, the result appears to be present in the text because it was added in the translation first. Therefore, the investigation begins with the Arabic word and its context, then examines what the translation conveyed and what interpretation it added.

When reviewing the translation of al-Isa', we consider alongside it what we have established regarding the multiplicity of interpretations: al-Tabarsi mentions power and abundance of provision along with a linguistic explanation of al-Isa' [M46], and al-Tusi transmits, among three interpretations, the expansion of the heavens from Ibn Zayd [M147]. If the translation is formulated using a single, technical, universal term, we ask: Does it preserve this possibility and multiplicity, or does it present the translator's choice as if it were part of the original wording? Comparison does not preclude preference, but it necessitates distinguishing it from the text the researcher is translating.

The existence of a meaning in the language does not necessarily mean it is the intended meaning in every instance, just as the choice of an interpreter does not preclude all avenues of inquiry. What we ask of the one making the comparison is clear evidence for the preference within the context, and then evidence of its relevance to the specific scientific issue. The result of the comparison remains contingent upon the strength of these two arguments.

9. A Practical Card for Examining a Claim

Let's consider a headline stating that an astronomical image proves the meaning of a particular verse. We begin by identifying the source of the image: who produced it, and whether it is an observation, a simulation, or an illustration. Then we read its explanation to understand what its colors and scales represent. These two steps examine the scientific material but do not yet determine the meaning of the verse.

Next, we establish the location of the verse and present the interpretation used by the headline's author, attributing it to its source. If a narration is included, we refer to its location, chain of transmission, and wording. Finally, we formulate a separate connecting clause: Is it a similarity in the image, an agreement on a general meaning, or a claim of a specific indication of a previously unknown fact? The difference in the clause changes the amount of evidence required.

The review may conclude by accepting the scientific information and rejecting the headline, accepting a speculative interpretation while rejecting exclusivity, or leaving the question open. Not every examination necessitates a single, sweeping judgment on the Quran, on science, or on all researchers.

This card is a suggestion from the authors to organize their readings, not a judgment attributed to a commentator or an infallible authority. Its purpose is to make points of agreement and disagreement identifiable. If we later correct a color in an image or a word in a translation, we can identify which part of the argument was affected, instead of making broad judgments that fail to distinguish between the text, the instrument, and the interpretation.

10. Image Color Alone Is Not Interpretive

NASA explains how color web images are produced: the infrared radiation detected by instruments is invisible to the naked eye, so its ranges are assigned to visible colors in a predetermined order. The image may combine exposures captured with different filters, along with calibration, alignment, and processing to correct any effects caused by the instrument or particles. A key is included that indicates the colors and filters used [S66].

Therefore, if a cloud appears red in a published image, its color alone is not enough to conclude that the object itself appears red to the eye or that it has a temperature we inferred from the screen. Let's begin by explaining the image: what wavelengths are represented, how are the colors assigned to them, and what does brightness measure? These questions don't detract from the enjoyment of the image; rather, they protect its interpretation from confusing the display with the object being displayed.

If someone were to match this color or shape in the image to a verse about an eschatological scene, they would have to demonstrate the connection from the text and its context, not from a single visual analogy. The appearance of the image may change by altering the scale or color key without the object itself changing. Therefore, we do not consider an image of a cloud or the remains of a star as a representation of a resurrection scene; Part Seven explains such scenes from their respective texts.

11. The truth of the statement precedes the strength of the expression.

> God Almighty said: {Say, "My Lord has only forbidden immoralities - whether committed openly or secretly - and sin, and oppression without right, and associating with God that for which He has not sent down any authority, and saying about God what you do not know."} [Al-A'raf: 33]

The verse mentions, among the prohibitions, speaking about God without knowledge. We recall it here in light of the formulation that begins with the writer saying that God

intended this particular modern phenomenon in this verse. He may have a linguistic possibility or a reflective occasion; If this limit is removed and a conclusion is declared, then the evidence is added to what it does not support. The validity of the attribution does not depend on the beauty of the idea or public approval of it.

I suggest three formulations for the researcher to choose from, depending on the nature of their work: This is the wording of the text; this is so-and-so's interpretation of it; and this is a comparison I propose with a specific scientific description. If the comparison develops, it can be modified without altering the wording of the Quran or denying the existence of the interpretive statement. We applied this in Al-Isa': we established the views of Al-Tusi and Al-Tabarsi, then we kept Planck's estimation linked to his data and model, and we did not claim that one of them uttered the numbers presented by the other [M46, M147, S63].

This etiquette is incumbent upon me in both affirmation and objection. I do not attribute to the text a detail it did not contain, nor do I attribute to the researcher a claim stronger than his own expression, nor do I describe every study as delusional because I found an error in an example. Whoever seeks the truth needs to clarify the source and scope of the judgment, and be prepared to correct their statement when it becomes clear that the source is more accurate or comprehensive than what was reported.

12. The retreating and the sweeping stars: What does the wording establish?

> God Almighty says: “So I swear by the retreating stars, the planets that sweep away, and by the night when it darkens, and by the dawn when it breathes, that it is indeed the word of a noble messenger, possessing power with the Lord of the Throne, established in position, obeyed there [in the heavens], and trustworthy.” [At-Takwir: 15-21]

At-Tabarsi traces the origin of “retreating” and “sweeping” to concealment, and explains “sweeping” as a shelter where an animal hides. In this context, he mentions the moving, hidden stars, and quotes Ali (peace be upon him) as identifying Saturn, Jupiter, Mars, Venus, and Mercury. He then quotes Ibn Mas'ud as referring to wild cattle and Ibn Jubayr as referring to gazelles [M206]. These are the attributions as they appear in the commentary; their inclusion here does not imply verifying their chains of transmission or making all the statements a single, infallible statement. Presenting them preserves the diversity of material encountered by those proposing modern astronomical designations.

If a reader suggests that the "retreating, sweeping stars" (al-khunnas al-jawarir al-kunnas) are black holes, the first question is about the evidence that specifies this meaning. Disappearance and movement are general descriptions, and sharing them is insufficient to establish a specific astronomical identity. The shift from the meaning of concealment to the specific event horizon requires independent evidence. Furthermore, it is incorrect to base the argument on the implication of "sweeping" as removing what surrounds the object while neglecting the explanation of "sweeping" in the linguistic and exegetical source used.

In scientific terms, the event horizon represents a boundary beyond which no light can reach an external observer. Radiation emitted by surrounding matter can be detected before it crosses this boundary. NASA explains that some isolated black holes do not have an accretion disk after consuming the surrounding matter [S15]. These are specific physical descriptions; the similarity of the name alone does not establish that the two verses affirm them, nor does the wording alone convey the observational details we explained in the previous chapter.

Furthermore, the verses do not stop at the three words; they are followed by an oath by the night and the morning, and then the account of the noble Messenger. Al-Tabarsi makes verse nineteen the answer to the oath, and interprets the Messenger here as Gabriel, peace be upon him, conveying God's word [M206]. The context of revelation and the trustworthiness of its transmission remain present in the reading, and the passage is not reduced to a search for the name of a celestial body.

The methodological conclusion in this example is specific: the aforementioned similarity alone does not provide sufficient evidence for a definitive determination. It may prompt further inquiry, provided that the person making the comparison clearly states its basis and explains what evidence remains to be found. However, transforming it into a conclusive assertion that the Quran refers to black holes by these terms requires more than a general descriptive agreement.

The conclusion must also be adjusted in the opposite direction: the inadequacy of this similarity to establish the designation does not constitute proof of the impossibility of every connection that a later researcher might propose. The focus here is on the presented evidence, not all possible evidence. Therefore, in the review statement, we distinguish between "it has not been proven in this way" and "its invalidity has been established by other evidence." The latter requires additional proof, just as a claim of exclusivity requires proof that goes beyond mere probability.

13. Referring Hadiths to the Quran and Sunnah and the Limits of Comparison

It is narrated in al-Kafi, in the Book of the Excellence of Knowledge, Chapter on Adhering to the Sunnah and the Evidence from the Quran, Hadith 3, on the authority of Ayyub ibn al-Hurr, that he heard Abu Abdullah (peace be upon him) say: "Everything is referred back to the Quran and Sunnah, and every hadith that does not conform to the Book of God is worthless" [M207].

The chain of transmission in this place is as follows: Several of our companions, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of al-Nadr ibn Suwayd, on the authority of Yahya al-Halabi, on the authority of Ayyub ibn al-Hurr. Al-Majlisi judged the third hadith to be “authentic” in Mir’at al-‘Uqul, vol. 1, p. 229. This judgment was directly compared with the electronic text of the commentary [M208]. This is an attribution of a judgment to its source, specifying its location, and does not imply that I conducted an independent biographical investigation of all the narrators in the chain.

Al-Majlisi explains the process of referring religious matters back to the Quran and Sunnah, either directly or indirectly. He clarifies that agreement with the Sunnah is included in agreement with the Quran in terms of its indication of the Sunnah’s

authority. This is al-Majlisi’s explanation, not an addition to the Imam’s words. Thus, it becomes clear that the commentary does not limit agreement to finding a verse that repeats the wording of each hadith, nor does it negate the role of the Sunnah in clarification [M208].

When applying this principle to the topic of our chapter, it is essential to remember the difference between examining the attribution of a report and understanding its meaning. The accuracy of information about a celestial body does not prove that a commonly circulated statement was issued by the Imam, just as the similarity of a statement to a scientific title is insufficient to complete its chain of transmission or determine its intended meaning. The investigation begins with the source, the chain of transmission, and the wording, then examines the meaning, the supporting evidence, and the report's position within the Quran and Sunnah.

This application is part of the research structure in this book; we do not attribute its details to the text of the narration. Nor do we claim that this example covers all discussions of presenting reports or weighing conflicting evidence. The intention is to maintain the integrity of the citation: a preserved text, a ruling attributed to its source, a clear explanation from the text, and then a comparison in which the author explicitly states its premises and the limits of its conclusion.

14. The Reading Guideline for the Rest of the Book

Before accepting a correspondence, the reader should write down the text, the source of the explanation, the scientific source, and the degree of the proposed relationship. Then, they should ask: If this model changes or this example is invalidated, what part of my reasoning remains? The question does not assume that all knowledge is subject to change, but rather reveals where we have relied with certainty on a weaker premise.

For practical documentation, the book suggests that the researcher retain the original wording of their claim before any modifications, then record the reason for the revision and the part that changed: the source, the understanding of the wording, the scientific data, or the connection. This prevents the reader from being misled into believing that a new interpretation was always intended, and avoids transforming the correction of a human effort into an alteration of the Quran. This is an organizational procedure I propose, not a narrative text or a judgment attributed to commentators.

With this integrity, we move on to the scenes of the Hour. We will read what revelation tells us about the overturning of the familiar order, while avoiding reducing news of the unseen to a calculated extension of a single astronomical scenario. Each chapter has its evidence, and what unites them is respect for truth and the limits of our knowledge.

Among the verses referenced in this chapter are:

> God Almighty says: {And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart - about all those [one] will be questioned.} [Al-Isra: 36]

Chapter References: Al-Isra 36; Adh-Dhariyat 47; Majma' al-Bayan [M46]; Applied Review of Chapters 9, 25-26, 31, 38-40; and the Comparative Commentary Appendix. Al-A'raf 33 in its entirety; Al-Tibyan [M147]; Web Image Color Method [S66]; Examples of Measurement and Imagery in [S62-S65]. Al-Takwir 15-21 in its entirety; Majma'

al-Bayan fi al-Khunnas wa al-Jawari al-Kunnas [M206]; Al-Kafi, Chapter on Adhering to the Sunnah and the Evidence of the Book, Hadith 3 [M207], and Al-Majlisi's Explanation and Ruling [M208]; Horizon of Event and Disc of Accumulation [S15]. In this follow-up, the aspects of expansion and the attribution of statements regarding Al-Takwir were compared with the two sources [M46, M147, M206]; the criteria for historical precedence and the recording of the review are my suggestions.

Part Seven - The Scene Reversal - The Universe at the Hour of Resurrection

From the End of the Familiar Order to Resurrection and Recompense and the Limits of Describing the Unseen.

Chapter 42 - The Hour and the Time of the Great Transformation

1. When the Time of Respite Ends

In this chapter, the heavens are no longer merely a scene whose order we contemplate, nor is the earth a homeland whose origins and suitability for life we investigate. We enter into the realm of news that places the entire world before a transformation connected to the resurrection of humankind and its reckoning. The Hour, in the context of these chapters, is not merely the end of the story of matter; it is the cessation of the state in which the test is being conducted, and the manifestation of what God has promised regarding the return and the recompense.

This is where the question of the Hour differs from the question of the age of a star. A researcher can study the change of a celestial body according to a model and evidence, while the Hour mentioned in the Quran encompasses meanings that observational instruments cannot independently prove or disprove. This distinction preserves the domain of scientific research and the significance of divine revelation, preventing us from replacing the reckoning of the Hereafter with a calculation of celestial motion.

2. The knowledge of the Hour is with God.

> God Almighty says: “They ask you about the Hour, when will it occur? Say, ‘Its knowledge is only with my Lord. None can reveal its time except Him. It is heavy upon the heavens and the earth. It will not come upon you except unexpectedly.’ They ask you as if you were well-acquainted with it. Say, ‘Its knowledge is only with God, but most of the people do not know.’” [Al-A'raf: 187]
>
> People ask you about the Hour. Say, "Its knowledge is only with Allah. And what can make you perceive? Perhaps the Hour is near." [Al-Ahzab: 63]
>
> People ask you about the Hour. Say, "Its knowledge is only with Allah. And what can make you perceive? Perhaps the Hour is near."
>
> “Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, Allah is Knowing and Acquainted.” [Luqman: 34]

Verse 187 of Surah Al-A'raf explicitly establishes the time limit by affirming that knowledge of the Hour belongs to Allah. The same question arises in Surah Al-Ahzab 63, and the knowledge of the Hour is mentioned in Surah Luqman 34. These passages establish a fundamental principle in our discussion: neither I nor the reader possesses a documented date for its occurrence upon which to base a calendar for humanity.

Al-Tabarsi, in his commentary on Al-A'raf 187, states that concealing the appointed time calls for vigilance and obedience. He mentions aspects of the gravity of the Hour related to the obscurity of knowledge of it or the severity of what will occur within it [M47]. We attribute this statement to the commentary, while maintaining the principle that God alone possesses knowledge of it, based on the verse itself. The abundance of

questions is not a means to transgress a boundary that the text has not made accessible.

3. Warning is a function, and setting a time is another claim.

> God Almighty says: {They ask you about the Hour, when will it occur?} [An-Nazi'at: 42].
>
> “What do you know of its mention?” [An-Nazi'at: 43]
>
> “To your Lord is its final destination.” [An-Nazi'at: 44]
>
> “You are only a warner to those who fear it.” [An-Nazi'at: 45]
>
> “On the Day they see it, it will be as if they had not remained [in this world] except for an afternoon or its morning.” [An-Nazi'at: 46]

In An-Nazi'at 42-46, the discourse shifts from questioning the timing to the function of warning. The Messenger does not present people with a timetable at the end of which they can choose to believe; rather, he awakens them to the reality to which their responsibility is attached. The context concludes by depicting the brevity of their stay in the world when they witness it, thus changing the perception of the world for those who had considered it an endless horizon.

In the chapter on the Hour, Al-Mujma’ Al-Bayan distinguishes between knowing that it will occur and knowing its time, attributing this distinction to Al-Hasan. When explaining that its occurrence is ultimately in God’s hands, it presents the aspect of its establishment that none but He can control, and then conveys the aspect of knowing its time being solely in His hands [M21]. Thus, the Messenger’s announcement of the Hour does not constitute an assertion of the power to establish it or declare its timing; rather, informing about the event, its occurrence, and the determination of its time are meanings that must be distinguished when reading the passage.

> God Almighty says: “The Hour has drawn near, and the moon has split [in two].” [Al-Qamar: 1]
>
> “The reckoning of mankind has drawn near, while they are heedless and turning away.” [Al-Anbiya: 1]

Knowing that an event will occur is not the same as knowing its date. Similarly, the mention of the Hour’s approach in Al-Qamar 1, or the approach of the reckoning in Al-Anbiya 1, does not provide us with a number of years to derive from a calculated calculation. These verses do not offer a key to transforming letters and numbers into a date, nor do they permit the garb of interpretation for conjecture.

Al-Tabarsi explains the specific mention of those who fear the Hour in the warning as being for their benefit from it. He then quotes Qatadah as saying that seeing the Hereafter diminishes the world in their eyes, making their stay in it seem short [M21]. Therefore, specifying those who benefit does not imply that other people have not been warned, nor does this portrayal translate into a fixed mathematical ratio between the hours of this world and the Hereafter. Attributing a statement to its source is part of preserving the distinction between the Quranic text and its interpretation.

4. Suddenness Does Not Negate the Warning

Al-A'raf 187 mentions the suddenness of the Hour. The suddenness here does not mean that people had never heard of it; they had been warned beforehand. However, hearing the news does not make one in control of the moment of its occurrence. One can forget what one was warned against, then be surprised by it when there is no opportunity to rectify what one neglected.

> God Almighty says: {They await only a single blast which will seize them while they are disputing.} [Ya-Sin: 49]
>
> “They will not be able to make a will, nor will they return to their families.” [Ya-Sin: 50]

This meaning is evident in Surah Ya-Sin 49-50, where the cry interrupts the state of discord, and the ability to make recommendations and return to one's family is no longer possible. We do not add to the scene a specific city, profession, or year. It suffices that the context establishes that daily preoccupation does not guarantee the continuation of opportunity, and that habit is not proof of immunity from change.

5. Names that reveal aspects of the scene

> God Almighty says: {When the Inevitable Event occurs} [Al-Waqi'ah: 1].
>
> {There is no denying its occurrence} [Al-Waqi'ah: 2].
>
> {Lowering some and raising others} [Al-Waqi'ah: 3].
>
> “The Inevitable Reality” [Al-Haqqah: 1]
>
> “What is the Inevitable Reality?” [Al-Haqqah: 2]
>
> “And what will make you know what the Inevitable Reality is?” [Al-Haqqah: 3]
>
> “The Striking Calamity” [Al-Qari'ah: 1]
>
> “What is the Striking Calamity?” [Al-Qari'ah: 2]
>
> “And what will make you know what the Striking Calamity is?” [Al-Qari'ah: 3]
>
> On the Day when mankind will be like scattered moths. [Al-Qari'ah: 4]
>
> And the mountains will be like carded wool. [Al-Qari'ah: 5]
>
> Then when the Great Calamity comes. [An-Nazi'at: 34]
>
> On the Day when man will remember what he strove for. [An-Nazi'at: 35]
>
> “And Hell will be brought forth for all to see.” [An-Nazi'at: 36]
>
> “But as for him who transgressed…” [An-Nazi'at: 37]
>
> “And preferred the life of this world…” [An-Nazi'at: 38]
>
> “Then indeed, Hell will be his abode.” [An-Nazi'at: 39]
>
> “But as for him who feared standing before his Lord and restrained himself from [following] his desires” [An-Nazi'at: 40].
>
> “Then Paradise will be his refuge” [An-Nazi'at: 41].

> “Then when the deafening blast comes” [Abasa: 33].
>
> “On the Day when a man will flee from his brother” [Abasa: 34].
>
> “And his mother and his father” [Abasa: 35].
>
> “And his wife and his children” [Abasa: 36].
>
> “For every person among them, that Day, will be a matter sufficient for him” [Abasa: 37].
>
> “Faces on that Day will be bright” [Abasa: 38].
>
> “Laughing and rejoicing” [Abasa: 39].
>
> “And faces on that Day will be covered with dust.” [Abasa: 40]
>
> “Darkness will overwhelm them.” [Abasa: 41]
>
> “Those are the disbelievers, the wicked ones.” [Abasa: 42]

The words “Al-Waqi’ah,” “Al-Haqqah,” “Al-Qari’ah,” “At-Tammah Al-Kubra,” and “As-Sakhkhah” appear in surahs that speak of the Day of Judgment or its horrors [Al-Waqi'ah: 1-3; Al-Haqqah: 1-3; Al-Qari'ah: 1-5; An-Nazi'at: 34-41; Abasa: 33-42]. The names and descriptions vary according to the purposes: an event that cannot be denied, a terror that strikes the heart, and a matter that seizes attention, leaving no room for the usual concerns.

The multiplicity of names does not necessitate multiple separate resurrections, nor should they be arranged chronologically according to the order of the chapters in the Quran. A name may reveal an aspect of the event, and a description may highlight its impact on humanity. Therefore, we should read each name in its context before grouping it together with others into a single concept.

6. Signs do not become a calendar.

> Allah Almighty says: “Do they then await anything but the Hour to come upon them suddenly? But its signs have already come. So how will they be reminded when it comes upon them?” [Muhammad: 18]
>
> “And when the word is fulfilled against them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our signs, not certain.” [An-Naml: 82]
>
> “Until, when Gog and Magog are let loose, and they swarm down from every height.” [Al-Anbiya: 96]
>
> “And the true promise draws near, and suddenly the eyes of those who disbelieved will be fixed [in horror]. [They will say], ‘Woe to us! We were indeed heedless of this; rather, we were wrongdoers.’” [Al-Anbiya: 97]

Muhammad mentions 18 signs of the Hour, An-Naml mentions 82 beasts of the earth, and An-Nablus 96-97 speaks of Gog and Magog and the approach of the true promise. We will establish the locations of these narrations in the Quran, leaving the details of what is not mentioned to research based on specific narrations. We will not designate

contemporary individuals, groups, or technologies as the definitive intended meanings simply because of possible similarities.

Likewise, a distinction must be made in the narrations between the signs of the Hour, the signs of the appearance of Imam Mahdi (peace be upon him), and other events addressed in the narrations. Sharing some themes of the end times does not make each title synonymous with the other. Before accepting any narration, we inquire about its text, source, subject, and chain of transmission, and then about the extent to which it actually indicates something, not the extent to which one might imagine it to be. A documented example of preserving the subject of inquiry in a narration about timing will be presented in the twelfth section.

To organize the interpretation of signs, we propose three sequential issues: First, the veracity of the report in its source. Second, the veracity of its indication of the intended sign. Third, evidence of its applicability to the event to which I refer. The transmission may be accurate, but the contemporary interpretation may not. Even if the occurrence of a sign is established, a remaining period cannot be inferred from it without evidence specifying that period. The knowledge that one event precedes another does not, in itself, determine the length of the interval between them. This is my proposed research method, not an addition to the existing narratives.

7. Why is individual death not equivalent to the Day of Judgment?

> Allah Almighty says: “Every soul will taste death, and you will only be given your full reward on the Day of Resurrection. So whoever is removed from the Fire and admitted to Paradise has certainly attained success. And the life of this world is nothing but the enjoyment of delusion.” [Al Imran: 185]
>
> “Until, when death comes to one of them, he says, ‘My Lord, send me back.’” [Al-Mu'minun: 99]
>
> “Perhaps I may do righteousness in that which I left behind.” No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected. [Al-Mu'minun: 100]

Al Imran 185 affirms that every soul will taste death, and Al-Mu'minun 99-100 mention the intermediate state (Barzakh) until the Day of Resurrection. These two points help to distinguish between the end of a person's present life and the general gathering. We do not condense all stages into a single moment simply because a person loses their ability to act in this world upon death.

The details of the body, soul, and the intermediate realm (Barzakh) are topics covered in "The Story of Man" and "The Story of the Soul" in the series. Their presence here serves to clarify the position of the cosmic end in the human journey. Thus, the connection between the books is not lost, and this chapter is not bloated with details belonging to another study.

8. The Impact of Faith in Our Present Day

Awaiting the Hour does not become a virtue if it leads one to neglect a known right or to withhold a benefit one could offer. One who remembers the reckoning can review a trust placed in them, rectify an injustice they have committed, or refrain from spreading unverified news. This is an educational lesson we derive from the connection between warning and responsibility, not a new narrative attributed to the infallible one.

The balance between fear and hope preserves the purpose of the warning. So, speaking of the Hour should not be a means to frighten people with fabricated details, nor an excuse to feel secure that work can be postponed. The appointed time may be hidden from us, but the present duty remains; and from this present duty begins the sincere response to what the Quran tells us about the future.

9. The Beginning of Hajj: The Terror and the Argument

> God Almighty says: {O mankind, fear your Lord. Indeed, the earthquake of the Hour is a terrible thing.} [Al-Hajj: 1]
>
> “On the Day you see it, every nursing mother will be distracted from that which she was nursing, and every pregnant woman will lay down her burden, and you will see the people [appearing] intoxicated, but they are not intoxicated; rather, the punishment of Allah is severe.” [Al-Hajj: 2]

Surah Al-Hajj begins by calling people to piety, then depicts the severity of the earthquake of the Hour and its effect on the nursing mother, the pregnant woman, and those who appear intoxicated from the horror of what they see [Al-Hajj: 1-2]. The discourse does not merely mention the shaking of the earth; it illustrates the impact of fear on the relationships and circumstances we have known in our recent lives. The presence of women here is part of the Quranic imagery itself, not an added detail to complete the scene.

The Majma' al-Bayan presents two interpretations: one comparing the earthquake to the Day of Judgment, and the other stating that it precedes it and is one of its signs. This difference is linked to the understanding of the image of breastfeeding and pregnancy [M90]. We acknowledge the existence of both interpretations without offering a detailed timeline of our own. What the readings agree upon in this context is the gravity of the matter and the necessity of piety. However, determining the placement of each description within a comprehensive sequence remains a matter requiring the collection of evidence.

> God Almighty says: {And among the people is he who disputes about God without knowledge and follows every rebellious devil} [Al-Hajj: 3].
>
> “It has been decreed for him that whoever takes him as an ally, he will mislead him and guide him to the punishment of the blazing Fire.” [Al-Hajj: 4]
>
> O mankind, if you are in doubt about the Resurrection, then indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, then from a lump of flesh, formed and unformed - that We may make it clear to you. And We settle in the wombs whom We will until a specified term, then We bring you forth as a child, and then [We develop you] that you may reach your maturity. And among you is he who

> is taken in death, and among you is he who is returned to the Lord. The most wretched stage of life, so that he may know nothing after having had knowledge. And you see the earth barren, but when We send down rain upon it, it stirs [to life] and swells and produces [plants] of every kind of beautiful growth. [Al-Hajj: 5]
>
> That is because God is the Truth, and He gives life to the dead, and He is over all things competent. [Al-Hajj: 6]
>
> “And that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves.” [Al-Hajj: 7]

Then the surah moves on to those who argue without knowledge, and to establishing proof of resurrection from the stages of human creation and the revival of the earth after its dormancy [Al-Hajj: 3-7]. We have already studied the life of the earth in its chapter; what is new here is the function of that scene within the argument: it revisits what we are familiar with to make the possibility of resurrection more apparent, not to provide us with a date for its occurrence.

Whoever contemplates this structure will realize that the warning does not work through fear alone. It also addresses the intellect, and calls for a review of the objection and its evidence. We do not serve the purpose of the surah if we dwell excessively on frightening images while neglecting their underlying argument, or if we merely interpret earthly phenomena and overlook the question it addresses in this context.

Knowledge of the Hour's occurrence remains a motivating factor for preparation, even while its timing remains unknown. A person can rectify a present situation without knowing how much time remains; indeed, postponing rectification until the timing is known might be a form of heedlessness that the discourse warns against.

10. When the question about lifespan is repeated

> God Almighty says: {He will say, "How many years did you remain on earth?"} [Al-Mu'minun: 112].
>
> God Almighty said: {They will say, “We stayed a day or part of a day; so ask those who keep count.”} [Al-Mu'minun: 113]
>
> God Almighty said: {He will say, “You stayed only a little while; if only you knew.”} [Al-Mu'minun: 114]
>
> God Almighty said: {Did you think that We created you in vain and that you would not be returned to Us?} [Al-Mu'minun: 115]

This dialogue poses a question about the duration of our stay on Earth. The few respond by questioning the futility of life and the return to God. The years a person has lived become a point of reflection regarding their value and ultimate fate. The verses do not provide the reader with a formula to convert earthly days into units of time in the Hereafter, nor do they specify the date of the Hour according to our calendar through this dialogue.

What we learn from this chapter is that a long life, in one's perception, does not exempt one from questioning what one has done with it. A person may spend years waiting for a sign they believe to be decisive, while a rightful obligation or a good deed they are

capable of performing remains postponed. This is my proposed educational application; however, the details of perceiving time after the Resurrection and the nature of the questioning and answering remain as detailed in the texts, without embellishment.

Thus, the warning against suddenness is combined with the call to action in the present. The preparation does not require us to possess the date of the unseen event, but rather to understand that our lives have a purpose, and that returning to God is part of that purpose. Identifying contemporary individuals and events as definitive signs still requires independent evidence, not something one can derive from fear or fleeting similarities.

11. The Hour in Moses' Discourse: Worship, Reward, and Concealing the Time

> God Almighty said: {Indeed, I am God. There is no deity except Me, so worship Me and establish prayer for My remembrance.} [Ta-Ha: 14]
>
> {Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed for that which it strives for.} [Ta-Ha: 15]
>
> “So let not those who do not believe in it and follow their desires turn you away from it, lest you perish.” [Ta-Ha: 16]

The Hour is mentioned here in God’s address to Moses, peace be upon him, connected to the command to uphold monotheism, worship, and establish prayer, followed by the reward for striving and the warning against following one’s desires. This sequence gives the news its significance in human life: every action performed in this world is inseparable from its reckoning. The verse informs us of the occurrence of the Hour and the ultimate reward, without specifying a date from which to calculate the remaining time.

Al-Tusi, in his book Al-Tibyan, presents several interpretations of the phrase “I almost conceal it,” including an exaggeration of its concealment. He also cites a statement that equates concealment with revelation, along with its linguistic evidence. Then the reward is explained as being according to each soul's deeds of obedience and disobedience [M209]. The point of contention in the interpretation of this phrase is preserved, and it is incorrect to reduce it to a single meaning and then attribute it to all commentators.

Al-Tabarsi presents the reason for the intention to conceal it from people, and explains how the concealment of its time compels them to be cautious. He also transmits the interpretation of concealment as revelation, and mentions the phrase "from Myself" among the transmitted sayings; then he quotes Al-Mubarrad's interpretation of it as an Arabic exaggeration in secrecy [M210]. The intended meaning in this rhetorical aspect is the extreme concealment from creation, and it does not negate God's knowledge of the Hour. The phrase "from Myself" is explained here within the transmitted exegesis; we have not added it to the text of the verse established above.

This is a comparison of the interpretations in the two sources. There is no judgment on the chains of transmission of all the sayings mentioned in them, nor is there a comprehensive discussion of the variant readings. What we need to do in constructing this chapter is to distinguish between interpreting the word "concealment" and

possessing the time of the hour: no specific date is mentioned in the presented examples, nor does a linguistic discussion turn into permission to extract a day or year from the numerical values of the letters.

The end of the passage revisits conduct; the warning against turning away and following one's desires places before the reader their responsibility to accept the truth and act upon it. One educational application of this is to ask oneself about one's duty within the allotted time: about a religious obligation to uphold, an injustice to redress, and a trust to fulfill. These are examples I suggest to illustrate the impact of believing in reward and punishment, and are not statements added to divine revelation.

12. The Hadith “We, the People of the House, do not set a time”: Preserving the Question and the Limits of the Answer

Al-Kulayni narrates in Al-Kafi, Book of Proof, Chapter on the Dislike of Setting a Time, Hadith Three, on the authority of Abu Basir, that he asked Abu Abdullah (peace be upon him) about the Qa’im (peace be upon him), and the answer was: “Those who set a time are liars. We, the People of the House, do not set a time.” [M211] We have included the question with the answer because its subject matter is part of understanding the hadith; omitting the question might give the impression that the statement was initially intended to specify the time of the Day of Resurrection.

The chain of transmission for this hadith is as follows: Several of our companions, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of al-Qasim ibn Muhammad, on the authority of Ali ibn Abi Hamza, on the authority of Abu Basir. In Mir'at al-'Uqul, vol. 4, p. 174, al-Majlisi judged the third hadith to be "authentic" and explained "we do not specify a time" by saying: "That is, either certainly or after that, as has been mentioned" [M212]. The judgment and explanation were directly compared with the electronic text; we are not applying this correction to the other hadiths in this chapter simply because they share the same subject matter.

Attributing this judgment to al-Majlisi is not an announcement of an independent biographical investigation I conducted. Furthermore, the qualification mentioned by al-Majlisi is from his explanation and should not be incorporated into the Imam's statement. The commentator's reference to what has preceded indicates that a full discussion of this topic requires reading the entire chapter; we do not claim that these two statements summarize all the discussions on timing and divine decree or encompass all the chains of transmission for these hadiths.

The point of interest here is to define the scope of the citation: the question about the Mahdi (may peace be upon him) is not the same as the question about the time of the general resurrection. Therefore, we do not replace the word "Hour" with "Mahdi" in the transmission, nor do we derive from this narration an equivalence between the reappearance and the Resurrection. The principle of God's exclusive knowledge of the Hour's timing has already been established from its own verses; however, this narration demonstrates how to preserve the boundaries of the narration's subject matter when compiling texts dealing with the future.

The transmitter also preserves the exact wording in each chain of transmission. In the third hadith we are studying, the phrase "those who set times lied" appears only once.

We do not add a repetition or a phrase from another narration and then place all of them in quotation marks with a single reference. The narrations can be compiled in a broader study, with each text, chain of transmission, and its ruling being established separately, followed by an explanation of the method of compilation, which is the researcher's task.

Thus, we move on to the blowing of the trumpet: we read the wording of each instance and what it explicitly states regarding the effect, then we compile the texts without assuming an order or timeframe not established by evidence. The purpose of the warning remains present in the research. The investigation into the description of the future becomes more valuable when it corrects humanity's understanding and responsibility in the present.

Among the verses referenced in this chapter are:

> God Almighty said: {Say, "I do not possess for myself any benefit or harm except what God wills. And if I knew the unseen, I would have acquired much good, and no harm would have touched me. I am not but a warner and a bringer of good tidings to a people who believe."} [Al-A'raf: 188]

Chapter References: Al Imran 185 Al-A'raf 187-188; Ta-Ha 14-16; Al-Anbiya 1, 96-97; Al-Hajj 1-7; Al-Mu'minun 99-100, 112-115; An-Naml 82; Luqman 34; Al-Ahzab 63; Ya-Sin 49-50; Muhammad 18; Al-Qamar 1; Al-Waqi'ah 1-3; Al-Haqqah 1-3; An-Nazi'at 34-46; 'Abasa 33-42; Al-Qari'ah 1-5. Majma' al-Bayan on Al-A'raf and Al-Hajj [M47, M90]; At-Tibyan and Majma' al-Bayan on Ta-Ha [M209-M210]; Al-Kafi, Chapter on the Dislike of Specifying Times, Hadith 3 [M211], and the Ruling of Al-Majlisi and its Explanation [M212]. Majma' al-Bayan on An-Nazi'at 42-46: Knowledge of the Occurrence and Time and Benefiting from the Warning [M21]; My proposed steps for examining a sign and identifying its corresponding event.

Chapter 43 - The Blowing of the Trumpet - The Event and its Sequence in the Texts

1. The Central Scene in Surah Az-Zumar

> Allah Almighty says: {And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon, except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.} [Az-Zumar: 68]

Surah Az-Zumar 68 combines a blowing followed by a swoon, and another blowing followed by a standing. This explicit sequence is the clearest starting point for arranging what has been narrated about the Trumpet; we do not need to imagine events and then search for similar verses. We begin with what the text specifies, then add other verses according to their significance.

> God Almighty says: “And the earth will shine with the light of its Lord, and the record [of deeds] will be placed [open], and the prophets and the witnesses will be brought, and judgment will be passed between them in truth, and they will not be wronged.” [Az-Zumar: 69]

In the rest of the context, from Az-Zumar 69 to 75, the execution of the judgment, the fulfillment of the reward, and the ultimate fate of the two groups are connected. Therefore, the blowing of the trumpet is not separate from its purpose in constructing the scene. We are witnessing a transition from one state to another, in which creation is prepared for the presentation, and not a fleeting auditory phenomenon that merely increases our knowledge of the sounds of the universe.

2. Panic, Stupefaction, and Rising Up

> God Almighty says: {And on the Day the Trumpet is blown, all who are in the heavens and all who are on the earth will be terrified, except those whom God wills. And all will come to Him in humility.} [An-Naml: 87]

An-Naml 87 mentions panic at the blowing of the Trumpet, with the exception, while Az-Zumar 68 mentions the swooning and then the rising up. Panic describes fear, while the meaning of swooning is studied within the context. It is not necessary to establish a separate act of blowing for every variation in wording. The text may mention one effect in one place and another effect in another place concerning the same event.

Al-Mizan suggests that the apparent meaning of the verses refers to two blasts of the trumpet, one for death and the other for resurrection. He presents the opinions that increase the number and points out that the term "swooning" is used for fainting, and that understanding death here is linked to the compilation of texts [M13]. This is an interpretive preference that we mention by name, without considering its wording as part of the Quranic text, nor do we claim that our brief presentation has exhausted all aspects of the issue.

When discussing "standing" and "looking," Al-Mizan presents the known meanings of waiting and looking. He then combines "standing," "hastening to the place of gathering," "coming in multitudes," and "fright," considering them as concurrent states that do not negate one another [M13]. The combination he proposes does not assign a

separate stage to each action simply because of a difference in wording. This is the interpreter's method of understanding the connection between the different instances, and it is not our attempt to determine the duration of each state or all the details of its sequence.

3. The Cry and the Rising from the Graves

> Allah Almighty says: {They await only a single blast which will seize them while they are disputing.} [Ya-Sin: 49]
>
> {Then they will not be able to make a will, nor will they return to their families.} [Ya-Sin: 50]
>
> {And the Trumpet will be blown, and at once they will rush forth from the graves to their Lord.} [Ya-Sin: 51]
>
> They will say, “Woe to us! Who has raised us up from our resting place?” [It will be said], “This is what the Most Merciful had promised, and the messengers told the truth.” [Ya-Sin: 52]
>
> It will be but a single blast, and at once they will all be brought before Us. [Ya-Sin: 53]
>
> “So today no soul will be wronged at all, nor will you be recompensed except for what you used to do.” [Ya-Sin: 54]

In verses 49-53 of Ya-Sin, the context shifts from the cry that distracts people to the blowing of the trumpet, the resurrection from the graves, and the presence of all. Then verse 54 comes to establish the absence of injustice and the connection between the recompense and what people used to do. Thus, the passage combines the swiftness of the transformation with the precision of justice; the depiction of the terror does not overshadow the meaning it conveys.

> God Almighty says: “And listen on the Day when the caller will call out from a near place.” [Qaf: 41]
>
> “The Day they will hear the cry in truth. That is the Day of Resurrection.” [Qaf: 42]
>
> “Indeed, it is We who give life and cause death, and to Us is the final return.” [Qaf: 43]
>
> “The Day the earth will split open, revealing them rushing forth. That is a gathering easy for Us.” [Qaf: 44]
>
> “Indeed, the Day of Judgment is an appointed time.” [An-Naba: 17]
>
> “The Day the Trumpet will be blown, and you will come forth in multitudes.” [An-Naba: 18]

Qaf 41-44 mentions the call, the cry, the emergence, and the earth splitting open for the people. An-Naba 17-18 mentions the Day of Judgment and the coming forth in multitudes. These are complementary references to the origin of the Resurrection, but they alone do not provide a description of all the movements or an account of their distances. Each passage retains its own context, and we do not transform it into a redundant version of another.

4. The Single Trumpet Blast and the Limits of Counting

> God Almighty says: “Then when the Trumpet is blown with a single blast” [Al-Haqqah: 13].

The single blast is mentioned in Al-Haqqah 13, followed by the lifting and crushing of the earth and mountains in the next verse. This description highlights the significance of the blast in this context, but it is not sufficient on its own to negate the other blast mentioned in Az-Zumar. Mentioning a single action when depicting a scene does not equate to encompassing all events within that single action.

A useful principle here is to gather the texts before deducing a final number, and to distinguish between a sequence indicated by a conjunction and the gathering of descriptions using the conjunction “and.” Not every formulation conveys the same degree of temporal clarity. If the method of gathering remains a matter of interpretation, then disclosing the point of interpretation is part of the accuracy of the narrative.

5. Israfil in the Supplication Text

The verses concerning the blowing of the trumpet do not refer to the one who blows it as Israfil. However, in the third supplication of Al-Sahifa Al-Sajjadiyya, in the prayer for the bearers of the Throne and the angels, it states: “And Israfil is the one in charge of the trumpet, the one who awaits Your permission and the fulfillment of the command, so that he may awaken with the blast the slain prisoners of the graves” [M48]. This passage establishes the name in the supplication text and connects the function of blowing the trumpet with awaiting permission; thus, we preserve the distinction between what is mentioned in the supplication and what the verses explicitly state.

Israfil

We present the position as it appears in the document attributed to Imam Ali ibn al-Husayn (peace be upon him), without claiming to have completed a comprehensive study of all the document's chains of transmission. Nor do we deduce from this passage alone the form, material, or size of the images. The name and function of the blowing are one thing, while the details of the form are another, requiring further documentation.

6. The Exception Preserves the Limits of Knowledge

In Surah An-Naml 87 and Surah Az-Zumar 68, there is an exception made by God. These two phrases do not specify all those excluded by name. Al-Mizan records various opinions regarding their identification and critiques their reliance on the wording of the verses. It then discusses the possibility of excluding souls, based on the understanding that death affects bodies by severing their connection to them, and mentions the support of some narrations for this view [M13]. We preserve this possibility as presented by the commentator; Therefore, we should not transform his criticism of the statements into a rejection of all research into the exceptions, nor should we elevate the point he discussed to a Qur'anic text that explicitly names them.

Integrity here does not necessitate denying every report that identifies the exceptions, but rather studying that report in its proper context. Saying that the verse does not name them is different from saying that it is impossible for another text to mention them. This distinction keeps the door of narration open for investigation and prevents the laxity of treating the probable as certainty.

7. What We Do Not Extract from the Word "Blowing"

We receive the report of the Trumpet and the blowing as it was revealed, but conceiving of an earthly instrument is not a comprehensive grasp of a hidden truth. There is no evidence in the mentioned verses that the transmission of the effect of the blowing necessarily follows the measurements of the air we know, or that its effect on all of creation can be calculated in terms of earthly distance. These are additions from our own experience, and they do not bind the text without proof.

The verses adopted here do not specify a number of years between the two blasts of the trumpet, and the narrations concerning the duration need to be compiled and their wording verified before being accepted. Establishing the sequence does not equate to knowing the interval, and knowing the name of the event does not equate to knowing all its aspects. In the thirteenth section, we will examine two adjacent narrations from al-Qummi's commentary to distinguish the answer to the question about the duration from a number mentioned in another narration.

8. Resurrection does not obliterate the individual in the collective

The verses describe the general gathering, but the generality of the gathering does not mean the absence of each person's story. The one who is present among the multitudes is the same one responsible for his actions; he is not replaced by another, nor is the truth of what he did negated simply because he became one among many. This meaning is highlighted when the blast is linked to justice in Surah Ya-Sin 54.

The book thus returns to a fundamental principle in the reading of the end: the grandeur of the scene does not diminish the individual's right. The crowd might conceal someone with a right to life, but the gathering that is linked to the negation of injustice does not allow us to imagine their loss in the numbers. Hence, the news of the trumpet blast becomes a call for justice now, before the time for rectifying what we can rectify has passed.

9. From the Graves to the Response

> God Almighty says: {So turn away from them on the Day when the caller will call to something terrible.} [Al-Qamar: 6]
>
> {Their eyes will be downcast as they emerge from the graves, as if they were locusts spreading about.} [Al-Qamar: 7]
>
> “They will hasten to the caller. The disbelievers will say, ‘This is a difficult Day.’” [Al-Qamar: 8]
>
> “On the Day when mankind will be like scattered moths.” [Al-Qari'ah: 4]

Surah Al-Qamar (6-8) describes the people emerging from their graves, spreading out, and rushing towards the caller. It uses the image of scattered locusts to convey the

vastness and movement of the multitude. Surah Al-Qari'ah (4) describes mankind as scattered moths. These two images are not necessarily a single description of all aspects of the Day of Resurrection; each simile highlights an aspect of the scene within its context, and their difference does not become a contradiction simply because of the difference in the things to which they are compared.

In Surah Ya-Sin, verses 51-52, the departure is linked to the discussion of the people's past and the truthfulness of the promise of the Most Merciful and the Messengers. Those being gathered are not mere bodies unaware of their story; the dialogue demonstrates the connection between the situation and the preceding warning. We add nothing to this by imaginary dialogue or names not specified in the text.

10. Kinship and What It Cannot Bear

> God Almighty says: {Then when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask about one another.} [Al-Mu'minun: 101]
>
> “Then those whose scales are heavy [with good deeds] - it is they who will be the successful.” [Al-Mu'minun: 102]
>
> “And those whose scales are light - it is they who have lost their souls, [and they will] abide eternally in Hell.” [Al-Mu'minun: 103]

The verses in Surah Al-Mu'minun (23:101) mention the blowing of the trumpet, the denial of lineage, and the questioning on that Day. Then it moves on to the weight and lightness of the scales [Al-Mu'minun: 101-103]. We are not permitted to disregard all the verses containing the dialogue of the people of the Day of Judgment, nor to omit those dialogues for the sake of a hasty compilation. The collection requires examining the intended meaning and the significance of the question in each context.

Al-Tabarsi, in his work on the negation of lineage, presents an interpretation attributed to Al-Hasan concerning the severing of sympathy and communication through it, while knowledge of it remains. He also presents an interpretation attributed to Ibn Abbas and Al-Jubba'i concerning the absence of boasting about it [M274]. Therefore, the negation of one of the effects of lineage in that situation does not necessarily imply that kinship did not exist or that people lost knowledge of their relatives. These are transmitted interpretations, not a new judgment on someone's fate because of their family.

> God Almighty says: {And no close friend will ask about another close friend} [Al-Ma'arij: 10].
>
> {They will be shown them. The criminal will wish that he could ransom himself from the punishment of that Day with his children} [Al-Ma'arij: 11].
>
> “And his wife and his brother” [Al-Ma'arij: 12].
>
> “And his clan that sheltered him” [Al-Ma'arij: 13].
>
> “And all those on earth, then He will save him” [Al-Ma'arij: 14].

Al-Ma'arij 10-14 presents a close friend who will not ask for help from another close friend, and then the criminal's desire to ransom himself with his children, his wife, his brother, his clan, and all of humanity. This desire is not described to diminish the value

of family, but rather to reveal humanity's inability to shift the responsibility for its actions onto its loved ones when seeking salvation for itself.

From this, the significance of the blowing of the trumpet expands: it is not merely a cosmic transition, but a severing of privileges that humans mistakenly believe are sufficient to protect them. A family name may benefit one in a worldly dispute, but it does not make one's actions the actions of another. This is a reflection on the connection between texts and responsibility, not a setting of timeframes between their scenes, nor a judgment on the fate of a particular family.

In negating the questioning, the compilation of the statement mentions preoccupation with matters other than asking about circumstances, and offers another interpretation of not seeking to bear the burden of sin for its perpetrator. The compilation then presents the different conditions and locations of the Day of Resurrection, attributing its meaning to Ibn Abbas; and it quotes al-Suddi as suggesting that the aforementioned questioning is for the people of Paradise upon entering it [M274]. Preserving these interpretations clarifies how the commentator examines contextual variations, without allowing us to invent a precise order of events not explicitly stated in the evidence.

11. From Negligence to the Presence of Witness

> Allah Almighty says: {And the agony of death will come in truth. That is what you were trying to avoid.} [Qaf: 19]
>
> Allah Almighty says: {And the Trumpet will be blown. That is the Day of the Threat.} [Qaf: 20]
>
> Allah Almighty says: {And every soul will come forth, with it a driver and a witness.} [Qaf: 21]
>
> God Almighty said: “You were certainly heedless of this, but We have removed your veil, so your sight, this Day, is sharp.” [Qaf: 22]

This passage juxtaposes the agony of death, the blowing of the trumpet, the arrival of each soul accompanied by a driver and a witness, and then the unveiling of the veil. The verses depict the transition of humankind to a reality previously unknown, while maintaining the individual's presence within the overall scene. The multitudes described in the passage do not negate the presence of each soul and its accompanying events.

The arrangement of the verses may aid in understanding the connection between the scenes, but it alone does not provide us with the intervals between each sentence or the total number of events mentioned elsewhere. We combine it with the verses from Surah Az-Zumar, An-Naml, and Al-Haqqah that were presented in the chapter, without creating a table of our own to explain the different perspectives. Nor do we specify the identity of the driver and the martyr, or the details of their actions, beyond the literal wording of the verse, without a verified source.

The meaning of "unveiling the truth" serves to alert the reader today: some truths that are ignored do not disappear with their impact. Rather, the ability to review them benefits them as long as they can rectify an action or refute a right. This is a

contemplative fruit of the scene, not a claim that we know how perception will occur on that Day or that we can measure it by our current understanding.

12. The Trembling and the Following: Reading the Sequence in the Context of Denying the Resurrection

God Almighty said: {On the Day when the trembling quakes} [An-Nazi'at: 6].

“Followed by the second” [An-Nazi'at: 7].

“Hearts on that Day will be trembling” [An-Nazi'at: 8].

“Their eyes will be downcast” [An-Nazi'at: 9].

“They will say, ‘Are we indeed to be returned to our former state?’” [An-Nazi'at: 10].

“When we are crumbling bones?” [An-Nazi'at: 11].

“They will say, ‘That would then be a losing return.’” [An-Nazi'at: 12]

“It will only be a single blast.” [An-Nazi'at: 13]

“Then suddenly they will be on the surface of the earth.” [An-Nazi'at: 14]

The passage depicts a tremor followed by another, then trembling hearts and downcast eyes. It presents the question of the deniers about returning after their bones have decayed. The answer comes in the form of a single blast and their appearance on the surface of the earth. If we read only the beginning of the passage, we will miss the fact that the discussion of the cosmic event is connected to humanity's objection to resurrection and what is revealed to them when it occurs.

Al-Tabarsi interprets the trembling as the first blast of the trumpet, and the subsequent blast as the second blast, which will be accompanied by the Resurrection. He connects this to verse 68 of Surah Az-Zumar. He also presents an interpretation that it refers to the earth's shaking followed by another shaking. The interpretation of two blasts is one mentioned in the source, along with another interpretation that should be noted for comparison, not concealed to create the appearance of agreement that the commentator did not convey [M213].

Regarding the phrase "It is but a single blast," Al-Tabarsi mentions the final blast. Regarding the "Sighty One," he explains the meaning of the earth's surface and back, and quotes an interpretation of the gathering place of the Resurrection [M213]. These interpretations explain the terms used in the scene, without making "Sighty One" the title of a contemporary city or providing a map that defines the dimensions of the gathering place. What the text or evidence does not specify, I cannot fill in simply by choosing an image I can imagine.

The benefit of including this passage with Surah Az-Zumar and Surah Ya-Sin is that the phrase "a single blast" or "a single blast" is interpreted according to its context. The single blast mentioned in one verse does not negate what another verse states regarding a blast followed by another blast. At the same time, establishing a sequence does not permit considering every description as an additional event; rather, each specification requires its supporting evidence.

The mention of decayed bones reveals the point of contention: How can one whose body has decayed be resurrected? The answer in these verses comes by demonstrating the decisiveness of the divine command and the swiftness of the event's realization. However, the details of the formation of the bodies and how they will be reunited are not explained by these words. The discussion of resurrection and gathering will come in its proper place, while maintaining the distinction between the basic information and the detailed explanation, which requires a separate text.

13. Two Adjacent Narrations in al-Qummi's Commentary: The Time Between the Two Trumpets and the Rain of Resurrection

In the commentary attributed to Ali ibn Ibrahim al-Qummi, in Surah al-Zumar 68, there is a lengthy narration from Imam Ali ibn al-Husayn (peace be upon them both). It begins: “He was asked about the two trumpets, how much time is between them? He said: As God wills.” The question then moves to the manner of the blowing, and the narration discusses Israfil, the Trumpet, the death of creation, and then the Resurrection [M214]. We present this opening with its limits, noting that the study of the chain of transmission and the full implications of the narration are not completed here.

The chain of transmission begins in this section with the words, “My father told me,” followed by al-Hasan ibn Mahbub, Muhammad ibn al-Nu’man al-Ahwal, Salam ibn al-Mustanir, and Thuwair ibn Abi Fakhtah, on the authority of Ali ibn al-Husayn (peace be upon them both). The narration continues from page 252 to the beginning of page 253, and ends with a mention of the Imam weeping. Preserving this ending is important so that a subsequent narration does not follow it simply because the text continues on the same page [M214].

Then another chain of narration begins: “My father told me, on the authority of Ibn Abi Umayr, on the authority of Jamil ibn Darraj, on the authority of Abu Abdullah, peace be upon him.” Its opening is: “When God wills to resurrect creation, He will send rain from the sky upon the earth for forty mornings, and the limbs will be reunited and the flesh will grow” [M215]. This is a new chain of narration following the narration of Imam Ali ibn al-Husayn, peace be upon them both. The narrator’s statement, “And he said,” connects to the section about the rain on the page, followed by the story of the Prophet’s, peace and blessings be upon him and his family, journey with Gabriel to al-Baqi’. No new chain of narration is introduced at the beginning of this story in the presented text. Therefore, we distinguish this transition from the beginning of the previous chain of narration and do not include the section about the rain as the complete material contained therein.

Accordingly, the answer transmitted in the first narration does not specify a number of years or days, while the number at the beginning of the second narration relates to the rain mentioned therein. It is incorrect to combine them into a fabricated statement claiming that the interval between the two blasts is forty mornings, and then attribute that statement to the Imam. Mere proximity of the source is insufficient to establish the unity of the two narrations or to determine the temporal relationship between all that they describe.

What has been accomplished in this comparison is the identification of the source, location, chain of transmission, and boundaries of the two texts. No independent judgment has been issued here regarding the authenticity or weakness of either chain of transmission. The presence of a report in a commentary does not negate the need to study its narrators, versions, and supporting evidence. Therefore, the details of the manner and duration mentioned in the reports remain in the investigation record, while the fundamental principle of the blasting, the succession, and the resurrection, which we have presented, remains based on the verses established in the chapter.

This distinction helps the reader review any abridged transmission: where does the chain of transmission begin, where does the text end, and to which verb does the number refer? A meaning not explicitly stated by the source may arise from the omission of a question or the inclusion of an answer within a neighboring report. Maintaining the boundaries of the narrative is part of preserving its meaning, just as stating what has not yet been fully researched is part of the integrity of its compilation.

Among the verses cited in this chapter are:

> God Almighty says: {And every soul will be fully recompensed for what it has done, and He is most knowing of what they do.} [Az-Zumar: 70]
>
> And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers say to them, “Did there not come to you messengers from among yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day?” They will say, “Yes, but the word of punishment has come true upon the disbelievers.” [Az-Zumar: 71]
>
> “It will be said, ‘Enter the gates of Hell to abide eternally therein. Wretched is the abode of the arrogant.’” [Az-Zumar: 72]
>
> And those who feared their Lord will be led to Paradise in groups until, when they reach it and its gates have been opened, its keepers will say, "Peace be upon you; you have done well, so enter it to abide eternally therein." [Az-Zumar: 73]
>
> And they will say, “Praise be to Allah, who has fulfilled His promise to us and made us inherit the land, so we may settle in Paradise wherever we please. Excellent is the reward of the workers!” [Az-Zumar: 74]
>
> Praise be to Allah, who has fulfilled His promise to us and made us inherit the land, so we may settle in Paradise wherever we please. Excellent is the reward of the workers!
>
> And you will see the angels surrounding the Throne, glorifying their Lord with praise. And judgment will be passed between them in truth, and it will be said, “Praise be to Allah, Lord of the worlds.” [Az-Zumar: 75]
>
> And the earth and the mountains will be lifted up and crushed with a single blow. [Al-Haqqah: 14]
>
> So on that Day, the inevitable will occur. [Al-Haqqah: 15]
>
> “And the sky will split open, and on that Day it will be frail.” [Al-Haqqah: 16]

> “And the angels will be on its sides. And eight [angels] will bear the Throne of your Lord above them on that Day.” [Al-Haqqah: 17]
>
> “On that Day you will be presented [before Him], and not a secret of yours will remain hidden.” [Al-Haqqah: 18]

Chapter References: An-Naml 87; Ya-Sin 49-54 Al-Zumar 68-75; Qaf 19-22, 41-44; Al-Haqqah 13-18; An-Naba’ 17-18; An-Nazi’at 6-14; Al-Qamar 6-8; Al-Qari’ah 4; Al-Mu’minun 101-103; Al-Ma’arij 10-14. Al-Mizan in the Two Trumpets and the Exception [M13]; As-Sahifa As-Sajjadiyya, The Third Supplication [M48]; Majma’ Al-Bayan on the Quaking and the Following [M213]; Tafsir Al-Qummi, The Narration of the Two Trumpets [M214] and the Beginning of the Narration of the Rain Before the Resurrection [M215], with the separation of the two paths and an explanation of the limits of verification. Aspects of negating lineage, questioning, and combining the states of the situation in Majma’ Al-Bayan [M274]; the possibility of the exceptions and the collection of descriptions of the Resurrection in Al-Mizan [M13].

Chapter 44 - The Sun, Moon, and Stars in the Scenes of the Resurrection

1. The Lights by Which We Knew the Way

The sun, moon, and stars accompanied us through the seasons of guidance, the lunar mansions, and the appointed times. They were signs of the order by which human life is facilitated, then they return in the chapters of Resurrection within the narrative of the change in that order. The second scene does not contradict the first; for He who made them signs for people did not make the permanence of their state an inherent and unchanging truth.

This return to familiar celestial bodies brings the meaning of transformation closer to the reader. He does not hear of a strange world with which he has no connection, but rather sees in the narrative the conclusion of what he is accustomed to beginning his day with, regulating his month with, and guiding him on his journeys with. The end of the story connects to its beginning, and the difference becomes clear between benefiting from creation and becoming so attached to it that one forgets its Creator.

2. The Sun's Rolling Up

> The scene opens with the words of God Almighty: “When the sun is rolled up” [At-Takwir: 1]. In Majma' al-Bayan, the origin of the word “rolling up” is explained in the context of wrapping and gathering, and various interpretations are presented regarding the disappearance, gathering, or casting of the sun's light [M49]. We mention the multiple interpretations because a simple explanation does not transform the wording into a detailed physical diagram.

The context of the surah confirms the change in the sun's state. However, identifying the stellar process, as described in astronomy books, as the definitive explanation requires evidence that this verse alone does not provide. The life cycle of stars was discussed in Chapter 40, and knowledge of their evolution remains within its specific domain; every similarity between them and an eschatological description does not constitute proof of a unified event.

3. Dimming, Scattering, and Obliteration

> God Almighty says: {And when the stars are dimmed} [At-Takwir: 2].
>
> {And when the stars are scattered} [Al-Infitar: 2].

At-Takwir 2 mentions the dimming of the stars, Al-Infitar 2 the scattering of the planets, and Al-Mursalat 8 the obliteration of the stars. At-Takwir 2 mentions the dimming of the stars, Al-Infitar 2 the scattering of the planets, and Al-Mursalat 8 the obliteration of the stars. At-Tabarsi, in his discussion of dimming, quotes Mujahid, Qatadah, and Ar-Rabi' ibn Khuthaym as saying it means falling and scattering, and Al-Jubba'i as saying it means a change of state from turbidity. He favors the first interpretation, citing the verse about scattering [M49]. Thus, we should note the difference between the reported interpretation and the interpretation of the commentator. As for obliteration, he explains it as the erasure of the stars' traces and

the disappearance of their light [M217]. Its text will be presented in conjunction with the context of the Day of Judgment in the eleventh section.

We do not automatically equate these terms with contemporary astronomical terminology, nor do we assume that the term "planets" in every context corresponds exclusively to the technical definition of a planet used in the astronomical chapter. The Quranic term is interpreted within its own language and context, while the scientific definition is used within its own classification system; there may be some overlap between them without a complete correspondence.

4. Lunar Eclipse and the Joining of the Sun and Moon

> God Almighty says: {So when the sight is dazzled} [Al-Qiyamah: 7].
>
> {And the moon is eclipsed} [Al-Qiyamah: 8].
>
> {And the sun and moon are joined} [Al-Qiyamah: 9].
>
> On that Day, man will say, “Where is the escape?” [Al-Qiyamah: 10]
>
> No! There is no refuge. [Al-Qiyamah: 11]
>
> To your Lord, on that Day, will be the final destination. [Al-Qiyamah: 12]

In Surah Al-Qiyamah (7-12), the disturbance of sight is linked to a lunar eclipse and the joining of the sun and moon. The question then turns to the place of escape, followed by the denial of refuge. This is not a phrasing of an ordinary eclipse; the context connects it to humanity's ultimate return. Therefore, observing a periodic eclipse is insufficient to conclude that the eschatological scene described in the surah has been fulfilled.

Al-Tabarsi presents, regarding the meaning of the joining, one interpretation: that the sun and moon share in the disappearance of light. He attributes this to Mujahid and mentions that it was the opinion of Al-Farra' and Az-Zajjaj. He also presents another interpretation: that they both rise from the west. He attributes this to Ibn Mas'ud [M216]. The joining in attribute and the joining in direction of appearance are two different interpretations. Presenting them does not make the collision of the two celestial bodies a necessary interpretation of the verse, nor does it transform the reported interpretations into an additional Quranic text.

The context then moves from the question of escape to what man will face as a result of his deeds:

> God Almighty says: “On that Day, man will be informed of what he has put forth and what he has left behind.” [Al-Qiyamah: 13]
>
> “Rather, man is a witness against himself.” [Al-Qiyamah: 14]
>
> “Even if he offers his excuses.” [Al-Qiyamah: 15]

In his interpretation of the thirteenth verse, al-Tabarsi, among other things, mentions what a person does in their life and what they establish as a tradition that continues to be practiced after their death. He also presents, in the context of insight, the meaning of the testimony of the limbs and the meaning of a person's self-knowledge and their actions [M216]. Here, the disruption of the cosmic scene connects with the revelation

of the personal history: the passage does not end with the loss of light, but rather with the inability of excuses to conceal what a person has done. This connection is what preserves the verses' purpose in the reckoning.

5. From the vastness of the heavens to the rights of the child girl

God Almighty said: {And when the girl buried alive is asked} [At-Takwir: 8].

{For what sin was she killed?} [At-Takwir: 9].

The Majma' al-Bayan explains the question about the buried alive infant as a rebuke to her killer, attributing this interpretation to al-Farra'. It then quotes Abu Muslim as interpreting it as demanding proof from the killer for her murder [M49]. The two interpretations differ in how the question is phrased, but they agree in highlighting the crime of murder. Thus, the victim's question does not become an accusation against her, nor is the sanctity of her life lost amidst the scenes of cosmic transformation. This is an attribution of the explanation to its two authors, without independent judgment on the chains of transmission of other narrations in this context.

In this juxtaposition lies a lesson in how to interpret the universe: the subject of the Creator in the Qur'an is not separate from justice among His creation. We should not allow the discussion of the possible ways in which the sun was rolled up to become more prominent than the truth that the surah links to that scene. This is a reflective observation on the arrangement of the discourse, not a claim that the verses are limited to a moral meaning that negates the reality of their narrations.

6. The Scrolls and What the Soul Has Brought Forth

Allah Almighty says: {And when the scrolls are unfolded} [At-Takwir: 10].

{And when the sky is stripped away} [At-Takwir: 11].

{And when Hell is kindled} [At-Takwir: 12].

{And when Paradise is brought near} [At-Takwir: 13].

{Then every soul will know what it has brought forth} [At-Takwir: 14].

When the sky is rent asunder [Al-Infitar: 1]

And when the seas are made to burst forth [Al-Infitar: 3]

And when the graves are overturned [Al-Infitar: 4]

A soul will know what it has put forth and what it has left behind [Al-Infitar: 5]

“O mankind, what has deceived you concerning your Lord, the Most Generous?” [Al-Infitar: 6]

“He Who created you, proportioned you, and balanced you.” [Al-Infitar: 7]

“In whatever form He willed, He assembled you.” [Al-Infitar: 8]

“No! But you deny the Day of Judgment.” [Al-Infitar: 9]

“And indeed, there are guardians over you” [Al-Infitar: 10].

“Noble scribes” [Al-Infitar: 11].

“They know what you do” [Al-Infitar: 12].

In his commentary on Surat At-Takwir, At-Tabarsi makes the knowledge of the soul, as presented in the series of preceding conditions, the answer to the question of the opening of the records. He explains the spreading of the scrolls as the revelation of what is written in them of deeds so that their owners may read them [M49]. Thus, the connection between the scenes of the universe and the reckoning is evident in the structure of the passage, and it is not an admonition added to it from the outside. In Surah Al-Infitar, the psychology of what has been done and what has been left undone returns after mentioning the heavens, the planets, the seas, and the graves. Then comes the address to humankind and the mention of the preservation of deeds [Al-Infitar: 1-12].

In the commentary on Surah Al-Infitar, verse 5, Al-Tabarsi quotes Ibn Mas'ud as saying that a person's actions are combined with what they have established as a precedent, followed by others after them, whether good or bad [M228]. We mention this as an interpretive view attributed to its author, not as a hadith from the Imam, nor as a ruling on everything that occurs after a person's death. Its educational application here is that one should review what one publishes, teaches, and encourages. These are examples I offer, not additions to the transmitted material or specification of the amounts of reward.

Thus, the question we carry from the chapter changes: it is no longer merely a desire to know the fate of celestial bodies, but rather to know what we should do while we still benefit from their light. He who reads about newspaper publishing can remember the truth of his words today, and he who hears about psychology's work can reconsider what he has been delaying.

7. What is valid in scientific comparison?

Science can remind us that celestial bodies have a history and undergo change, thus dispelling the illusion of the permanence of everything that appears constant to the eye. However, this is a general occasion for reflection, not an observation of the Day of Judgment. Scenes of the Resurrection are not established merely by an image of a stellar explosion, nor does their reality for the believer depend on the success of an astronomical interpretation proposed by a writer.

It is detrimental to research to describe images of celestial bodies as if they were images of events that have not yet occurred in our observable world. Proper documentation of an image tells us its source and what it represents, without granting it an additional religious identity. As for descriptions of the afterlife, we establish them with their sources, clarifying what we understand from them and what remains beyond our comprehension.

8. The Transience of the Scene and the Permanence of Responsibility

The grandeur of celestial bodies does not make them independent of God's command, and the precision of the calculations we have learned about them does not absolve us from the reckoning related to our actions. In this transition, the narrative maintains its balance: we learn order from the heavens, and then we learn from the account of its change that the present order is a temporary blessing for our lives, not a guarantee against all endings.

This reading does not call for contempt for the world or hatred of its beauty. Rather, it calls for gratitude for the light by which we see and the time in which we act, and for refraining from injustice that we might try to conceal until another day passes. For when the Quran speaks of the changing of lights, it also reminds us that what we have done under them is not lost.

9. The Light of the Believing Men and Women

> Allah Almighty says: {On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is the great attainment.} [Al-Hadid: 12]
>
> On the Day when the hypocrites, both men and women, will say to those who believed, “Wait for us so we may acquire some of your light,” it will be said, “Go back behind you and seek light [there].” So a wall will be placed between them with a gate therein. Inside it is mercy, and outside it, toward it, is punishment. [Al-Hadid: 13]
>
> They will call out to them, “Were we not with you?” They will reply, “Yes, but you tempted yourselves, and you waited, and you doubted, and wishful thinking deluded you until the command of Allah came. And the deceiver deluded you concerning Allah.” [Al-Hadid: 14]
>
> “So today no ransom will be accepted from you, nor from those who disbelieved. Your abode is the Fire; it is your protector, and wretched is the destination.” [Al-Hadid: 15]

In addition to the accounts of the changing of the sun and moon, verses 12-15 of Al-Hadid depict the believing men and women whose light shines before them and to their right, while the hypocrites, both men and women, seek to borrow from it. Then a wall with a gate separates the two groups. The focus shifts from the lights that people shared in benefiting from in this world to a description of the Hereafter related to faith, stance, and deeds.

The Al-Bayan Complex presents one aspect of light as a radiance that believers see and follow, and another aspect that connects it to their guidance. It also presents interpretations of the scene's details [M91]. We mention this difference in the explanation, without reducing it to a measurement of wavelength or a depiction that identifies the source of light. Similarly, we do not accept all the reports on the page simply because they are included with the commentary.

The dialogue includes a question about past companionship, and an answer that addresses temptation, lurking, suspicion, and being deluded by false hopes. The issue is broader than simply one person being physically present next to another; outward participation in a group does not guarantee unity of inner conviction and destiny. This is an implication derived from the dialogue itself, not an authorization for us to designate hypocrites among our acquaintances or to bestow light upon them arbitrarily.

> Allah Almighty says: “O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you to gardens beneath which rivers flow on the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, ‘Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.’” “He is All-Powerful over everything.” [At-Tahrim: 8]

At-Tahrim 8 completes the picture with the believers’ supplication for the completion of their light and forgiveness. This supplication does not present a picture of humanity as self-sufficient and independent of God’s mercy because of their deeds; rather, it connects striving with hope. When we combine it with the iron, we preserve the devotional aspect of the narrative, so the chapter on lights does not end with the description of the disappearance of celestial light alone.

The reader may return from this comparison with a question about sincerity: Is it enough to merely profess affiliation, or to mend one's relationship with God and with people? The talk of the light of the Hereafter calls upon him to examine his actions now, without reducing the truth of the message to a sermon that negates what the text has established.

10. The Light and the Actions that Precede the Standing

> God Almighty says: {Indeed, those who give charity, both men and women, and lend to God a good loan - it will be multiplied for them, and they will have a noble reward.} [Al-Hadid: 18]

> Allah Almighty says: {And those who believe in Allah and His Messengers - those are the truthful ones and the martyrs with their Lord. For them is their reward and their light. But those who disbelieve and deny Our signs - those are the companions of Hellfire.} [Al-Hadid: 19]

After presenting the light of the believing men and women at the beginning of this section of Surah Al-Hadid, we read these two verses connected to the mention of charity, good loans, faith, reward, and light. The work a person does in this life enters the realm of reward; the concept of light is no longer merely a visual image separate from the life of its possessor.

Therefore, we do not infer a person's spiritual station from the radiance of their face in a photograph, nor do we attribute the light of the Hereafter to a light source measured by monitoring devices. The station is one of divine promise, and the verses have informed us of some of its attributes and its connection to faith and deeds, but they

have not given us any worldly means to examine the inner thoughts of individuals or determine their destinies.

The unity of the gate becomes apparent when the lights by which a person is accustomed to guidance vanish, and they remain responsible for the response they have chosen. From this meaning, the reader returns to an action they can perform: a good deed that is not spoiled by boasting, or truthfulness that preserves a right, or correcting what they attributed without knowledge. These are examples for practical reflection, and we do not claim to encompass the conditions of every reward or its magnitude.

11. The Darkening of the Stars and the Day of Judgment

Surah Al-Mursalat combines the transformation of the stars, the sky, and the mountains with the presence of the messengers and the Day of Judgment. To understand this connection, let's read the passage as a single unit, following the opening verse of the surah:

> “What you are promised is bound to happen.” [Al-Mursalat: 7]
>
> “Then when the stars are extinguished.” [Al-Mursalat: 8]
>
> “And when the sky is split open.” [Al-Mursalat: 9]
>
> “And when the mountains are blown away.” [Al-Mursalat: 10]
>
> “And when the messengers are appointed their time.” [Al-Mursalat: 11]
>
> “For what day has it been postponed?” [Al-Mursalat: 12]
>
> “For the Day of Judgment.” [Al-Mursalat: 13]
>
> “And what will make you know what the Day of Judgment is?” [Al-Mursalat: 14]
>
> “Woe on that Day to the deniers!” [Al-Mursalat: 15]

The Majma’ al-Bayan interprets the promise of resurrection, judgment, and punishment. It explains the extinguishing of the stars as the loss of their light, the splitting of the sky as its opening, and the uprooting or destruction of the mountains [M217]. Then, regarding the timing of the messengers' gathering on the Day of Resurrection to bear witness against the nations, it explains the Day of Judgment as the day of judgment between all creation. Thus, the passage encompasses the changing landscape of the world and the emergence of the message and the rule of law; therefore, reading the image of the stars alone does not exhaust the meaning of the context.

The text answers the question concerning the day for which the messengers were given a reprieve by calling it the Day of Judgment. This designates the direction in which events are heading, without providing the reader with a date calculated from the age of a star or the orbit of a celestial body. Furthermore, the transition to the warning to those who disbelieve clarifies that the narrative addresses humanity's stance toward the divine promise, and is not limited to informing the observer of what will change above them.

When we combine this context with what preceded it regarding the Resurrection, the Rolling Up, and the Splitting Apart, a common thread emerges in reading the chapter: what humankind has become accustomed to in terms of stability changes, and it confronts the consequences of its actions. This is an observation regarding the structure of the sections and does not necessitate arranging all their descriptions in a single, detailed chronological order.

12. Injustice and the Darkness of the Day of Resurrection

The research of Nur al-Mu'minin is connected to a hadith found in al-Kafi, in the Book of Faith and Disbelief, Chapter on Injustice, Hadith Eleven. Al-Kulayni narrates it from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn Isa, from Muhammad ibn Isa, from Mansur, from Hisham ibn Salim, from Abu Abdullah (peace be upon him), who said: The Messenger of God (peace and blessings be upon him and his family) said:

“Beware of injustice, for it will be darkness on the Day of Resurrection.” [M218]

Al-Majlisi described this very hadith as “authentic” in Mir’at al-‘Uqul, vol. 10, p. 301, and his ruling was directly compared with the electronic text of the book [M219]. This is a transmission of al-Majlisi’s ruling based on the specific chain of transmission and does not imply a claim to a consensus among hadith critics or a complete independent biographical study of each narrator.

In explaining the same phrase, following the previous narration in the chapter, al-Majlisi presents the possibility of true darkness that is revealed through the consequences of actions, and the possibility of the will to endure hardships and terrors. He connects the first possibility to the light of the believers [M219]. These are aspects of the explanation; however, the text quoted here is concise, combining the prohibition of injustice with the warning of its consequences on the Day of Resurrection. Therefore, we will separate the Prophet's statement (peace and blessings be upon him and his family) from the detailed explanation provided by the commentator.

Reading the hadith in conjunction with the aforementioned verses of Surah al-Hadid and Surah al-Tahrim indicates that the hope for light necessitates a review of one's actions. An example of this review is for a person to ask themselves about wealth they have unjustly hoarded, testimony they have concealed, or wrongdoing they have taken lightly due to their own helplessness. These are practical examples I offer, and are not a continuation of the hadith. In them, reflection returns from the vastness of the heavens to a tangible responsibility that the reader can begin to rectify.

Thus, the mention of the extinguishing of familiar lights remains connected to the hope for God's mercy and the fear of injustice from His servants. In the following chapter, we move to descriptions of the heavens themselves: their splitting, folding, and transformation, each description being preserved in its context.

Among the verses referenced in this chapter are:

> “And when the mountains are moved” [At-Takwir: 3].
>
> “And when the pregnant camels are neglected” [At-Takwir: 4].
>
> “And when the wild beasts are gathered” [At-Takwir: 5].

> “And when the seas are set ablaze” [At-Takwir: 6].
>
> “And when the souls are paired” [At-Takwir: 7].
>
> “Who is it that will lend to Allah a goodly loan so that He may multiply it for him many times over? And he will have a noble reward” [Al-Hadid: 11].

Chapter References: Al-Qiyamah 7-15; Al-Mursalat 7-15; At-Takwir 1-14; Al-Infitar 1-12; Al-Hadid 11-15, 18-19; At-Tahrim 8. Interpretation: Majma' al-Bayan in At-Takwir [M49], Al-Hadid [M91], Al-Qiyamah [M216], and Al-Mursalat [M217]. Narration: Al-Kafi, Chapter on Injustice, Hadith 11 [M218]; Al-Majlisi's ruling and its explanation in Mir'at al-'Uqul [M219]. For the limits of scientific comparison with the eschatological report: Chapters 40-41. Preferring the meaning of "darkness," the two aspects of the question of the buried alive, the answer to the conditions, and the spreading of the scrolls in Majma' al-Bayan [M49]; Interpretation of what the soul has put forth and left behind in Al-Infitar [M228].

Chapter 45 - The Heaven on the Day of Resurrection - Splitting, Folding, and Transformation

1. The Heaven We Are Accustomed to Its Solidity

In the previous chapters, we examined the structure of the heavens and the order of the scene that appears to us therein. As for the chapters of Al-Qiyamah, they mention splitting, splitting, separation, folding, and scraping. This diversity in the verses conveys that the familiar order does not remain constant, but it does not provide us with a single, definitive explanation that would allow us to dispense with reading each passage.

> God Almighty says: {And the sky will split open, and on that Day it will be frail.} [Al-Haqqah: 16]
>
> {When the sky is rent asunder.} [Al-Infitar: 1]
>
> {And when the sky is split open.} [Al-Mursalat: 9]

In Al-Haqqah 16, the splitting of the sky is linked to a description of frailty, followed by mention of the angels and the presentation of the heavens. In Al-Infitar 1, the surah begins with its splitting open, while in Al-Mursalat 9, its opening is mentioned. We are struck by the transformation of what seemed to humankind to a state beyond its control, only to discover that its inability to comprehend the end does not render it eternal.

2. The Splitting and Obedience to the Command

> God Almighty says: {When the sky is split open} [Al-Inshiqaq: 1].
>
> {And it will listen to its Lord and be obligated to do so} [Al-Inshiqaq: 2].
>
> {And when the earth is stretched out} [Al-Inshiqaq: 3].
>
> {And it will cast out what is within it and become empty} [Al-Inshiqaq: 4].
>
> “And it listened to its Lord and was obligated to do so.” [Al-Inshiqaq: 5]

The splitting of the sky at the beginning of the surah is linked to its submission to its Lord. A similar event occurs on Earth when it stretches out and casts forth what is within it. Al-Tabarsi explains that the permission here is understood as listening and obeying, as an expansion of the expression of the creature's submission to the divine plan. He clarifies that the repetition of the verse in both instances relates first to the sky and then to the earth [M220]. The entire scene unfolds under the command that creation undertook from the outset.

> God Almighty says: “O mankind, indeed you are laboring toward your Lord with [great] exertion, and you will meet Him.” [Al-Inshiqaq: 6]

The Majma' al-Bayan explains that striving and perseverance in work are commendable, and presents in the encounter the reward for work and the path to God's judgment, which no one can independently rule [M220]. Thus, the discourse shifts from obedience to heaven and earth to the human being who carries his deeds to account. The encounter in this explanation does not depict a distance to a place where the

Divine Essence resides, but rather clarifies the end of striving and the reward one receives.

3. The heavens will be folded like a scroll.

> God Almighty said: “The Day We will fold the heavens like a scroll of writings. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it.” [Al-Anbiya: 104]
>
> The heavens will be folded like a scroll of writings. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it.

Prophets 104 mention the folding of the heavens and liken it to the folding of a scroll, then connect the beginning of creation and its re-creation with the divine promise. In Majma' al-Bayan, al-Tabarsi explains the folding in its known sense, attributing it to God's power, and quotes a statement that the heavens are no longer perceptible to the senses. He then interprets the scroll as a sheet of paper that bears writing, among other interpretations, and presents, in the context of re-creation, the argument for the power to initiate creation [M51]. The mention of the scroll clarifies one aspect of the analogy in this regard, but it does not prove that the heavens are of the same material as the scrolls.

The analogy brings a form from our experience closer to a meaning conveyed by revelation. It is not necessary that everything we know about paper and matter corresponds to all the characteristics of the heavens. We understand the principle of folding and submission to power without deriving geometric dimensions or a physical structure not mentioned in the text.

4. Why doesn't the folding establish a specific cosmic model?

A writer might suggest linking the verse to a hypothetical cosmic contraction or a phenomenon of gravity. For this connection to be valid, more than the similarity between the word "folding" and the image of "folding" is needed. The writer must explain the linguistic meaning, the limits of the scientific model, and why this model, rather than other alternatives, is specifically suited to the intended meaning.

Rejecting this correspondence does not negate the transformation the verse describes. Rather, we distinguish between the statement itself and the explanation we have added to it. If the hypothesis the researcher relied upon changes, the wording of the verse does not change, nor does its meaning become contingent upon that change. The criteria for examining such claims were presented in Chapter 41.

5. The Rose and Oil

> God Almighty says: “Then when the sky is rent asunder and becomes rose-colored like oil” [Ar-Rahman: 37].

In Ar-Rahman 37, the sky is described as being rose-colored like oil. At-Tabarsi presents interpretations related to color and its change, to the rose or the rose-colored horse, and to oil or red leather in his interpretation of “oil” [M50]. What we need here is to preserve the multiplicity of interpretations and not to treat a single translation of the word as an agreed-upon physical definition.

The resemblance of an image of a nebula to a rose is not proof that it is the image described in the verse. The astronomical image refers to a specific celestial body, while the verse is in the context of the eschatological transformation. Visual similarity may be useful for bringing an idea closer to the imagination if it is explicitly stated that it is a simile of my own; However, this is not a reliable documentation of the event or a true depiction of it.

6. The sky is like molten metal and it is stripped away

> God Almighty says: {On the Day when the sky will be like molten metal} [Al-Ma'arij: 8].
>
> {And when the sky is stripped away} [At-Takwir: 11].
>
> {And the mountains will be like wool} [Al-Ma'arij: 9].

Al-Ma'arij 8 describes the sky as molten metal, followed by a description of the mountains as wool. The compilation of the statement presents several interpretations of the molten metal, including the dregs of oil, the sediment remaining in it, the sediment of tar, and silver or brass when melted [M221]. These interpretations help to understand the image of change in form and fluidity in the simile; however, the specific chemical substance of the sky among these interpretations is not indicated by the simile alone.

In the section on scraping, al-Tabarsi explains the origin of the word as "removal" after a strong adhesion, and mentions in the verse the removal of the sky from its place, or its removal like a roof, or its unveiling of those within it [M49]. Thus, from a linguistic perspective, scraping is distinguished from the simile of the sky as molten metal. Each description remains within its own context: the ascending paths connect the transformation with the terror of relationships between people, and the folding connects its scenes with the psychology of what it has brought forth.

Thematic comparison is useful in showing the shared characteristic of transformation in the descriptions, while preserving the specificity of each image. Splitting is not, in the wording, the same as folding, and scraping is not a substitute name for all that has preceded it. But determining whether these are successive stages, and how they are connected, cannot be learned from the difference in wording alone.

7. The Angels and the Throne in the Scene of the Presentation

> God Almighty says: {And the angels will be on its sides, and eight [angels] will bear the Throne of your Lord above them on that Day.} [Al-Haqqah: 17]
>
> {On that Day you will be presented [before Him], and not a secret of yours will remain hidden.} [Al-Haqqah: 18]

Al-Haqqah 17 mentions the angels and the carrying of the Throne on that Day, followed by the account of the presentation in verse 18. This position must be accompanied by the principle of transcendence established in Chapter 14; the reader should not ascribe to the Creator a physical body requiring a physical location, nor should they interpret the mention of the Throne as an anatomical description of the Divine Essence.

> God Almighty says: {And on the Day when the heaven will split open with clouds, and the angels will be sent down in successive ranks} [Al-Furqan: 25].

Al-Furqan 25 also mentions the splitting of the heavens and the descent of the angels. We establish this relationship based on the text, leaving the unspecified forms and quantities to specific evidence, if available. Mentioning a number in one place or a group in another does not constitute permission to map all the angels, their functions, and their locations.

In explaining “with clouds,” Majma’ al-Bayan quotes Abu Ali al-Farisi on the meaning of accompaniment, that is, the sky splits open while clouds are over it, and al-Farra’ on the meaning of splitting open from white clouds [M275]. The difference between the two meanings shows the effect of the preposition in understanding the relationship between splitting open and clouds, but it does not alone prove that the earthly clouds we describe in meteorology are exactly the same as this phenomenon. This is a linguistic comparison; determining the form and extent requires further evidence.

8. The Opening of the Sky and Distinguishing Between Contexts

> God Almighty said: “And the sky will be opened, and it will become gates” [An-Naba: 19].

Al-Tabarsi interprets the opening of the heavens in Surah An-Naba' (78:19) as its splitting open for the descent of the angels. He explains its becoming gates, meaning that it has gates, and then mentions an interpretation that it becomes pathways that did not exist before [M276]. This occurs in the context of the Day of Judgment, the blowing of the trumpet, and the coming forth in multitudes. The explanation clarifies the meaning conveyed by the source, but it does not specify the number or dimensions of these gates, nor does it define the term "paths" as a modern physical phenomenon.

Therefore, we do not transfer an interpretation of one verse to another simply because of a shared word. The relevance of each context to its argument may be stronger than our desire to construct a comprehensive model. The integrity of the compilation begins with respecting the differences, and we only connect texts to the extent permitted by their evidence.

Following this explanation, on the commentary page, is a lengthy narration about categories of those gathered [M276]. Citing the explanation of the gates does not imply adopting that narration or validating its chain of transmission. The scope of the passage used here is limited to the interpretation of the verse; anything beyond that requires its own investigation. This distinction prevents the reader from assuming that the book endorses all the interpretations and narrations contained on that page.

9. From Resurrection to Fulfilling the Promise

The folding mentioned in Surah Al-Anbiya (104) is linked to the promise of resurrection; thus, the reading does not end with the image of the world's end. The question of the beginning, which opened the book, returns here as an argument for divine power, and it becomes clear that the end of the familiar state does not mean that creation is outside of divine knowledge or that its destiny is lost.

As for the diagram we might create to explain the meanings of folding or splitting, it is a limited educational tool. If we use it, the reader must understand that it is an approximation of the wording and does not convey a vision of the unseen. It may be more accurate to omit the diagram altogether, as it might suggest more detail than it reveals.

10. Similar Words in Different Contexts

Before the verses that deny the attribution of a son to the Most Merciful, this passage appears in Surah Maryam:

> “Do you not see that We have sent the devils upon the disbelievers, inciting them to evil?” [Maryam: 83]
>
> “So do not be impatient with them. We are only counting out for them a [limited] number.” [Maryam: 84]
>
> “The Day We will gather the righteous to the Most Merciful as honored guests.” [Maryam: 85]
>
> “And We will drive the criminals to Hell in herds.” [Maryam: 86]
>
> “They will not possess the power of intercession except for those who have taken a covenant with the Most Merciful.” [Maryam: 87]
>
> “And they said, ‘The Most Merciful has taken a son.’” [Maryam: 88]
>
> “You have certainly uttered a grave thing.” [Maryam: 89]
>
> “The heavens are almost rent apart therefrom, and the earth is split asunder, and the mountains collapse in ruin.” [Maryam: 90]
>
> “Because they have attributed to the Most Merciful a son.” [Maryam: 91]
>
> “And it is not befitting for the Most Merciful to have a son.” [Maryam: 92]

In Maryam 88-92, the near-splitting of the heavens, the splitting of the earth, and the collapse of the mountains are mentioned in the context of denying that the Most Merciful has a son. The language may seem similar to descriptions of the Day of Judgment, but the subject of the direct address is different: here, the emphasis is on the enormity of the statement and its refutation, not an independent account of the stages of the final transformation.

At this point, Majma' al-Bayan presents various interpretations of this emphasis and its linguistic usage [M93]. Therefore, it is incorrect to extract the sentence from its context and place it in a list of dated events as if all the verses address the same situation. Comparing the passages is useful when it reveals shared language and differing intentions, but it becomes misleading if it ignores the differences.

> God Almighty says: {On the Day when the sky will be in violent motion} [At-Tur: 9].
>
> {And the mountains will move with a swift movement} [At-Tur: 10].
>
> “So woe on that Day to the deniers!” [At-Tur: 11]
>
> “Those who are engrossed in idle talk, playing.” [At-Tur: 12]

> “The Day they are dragged into the Fire of Hell.” [At-Tur: 13]
>
> “This is the Fire which you used to deny.” [At-Tur: 14]
>
> “Is this magic, or do you not see?” [At-Tur: 15]
>
> “Enter it, and be patient or impatient-it is all the same to you. You are only being recompensed for what you used to do.” [At-Tur: 16]

In Surah At-Tur 9-16, the mention of the sky splitting open and the mountains moving are linked to the warnings given to the deniers, who are then confronted with the very thing they denied. Here, the eschatological context is clearly evident in the connection between the transformation and the recompense. Attention to context is not a mere formality; it is what defines the question the verse is meant to answer.

Let us suppose that a reader gathers only the words related to the sky, ignoring what precedes and follows them. He might obtain powerful images, but he loses the intended audience, the argument, and the purpose. Then, if he tries to arrange those images, he is building upon fragments that he himself has deprived of the contextual clues that would hold them together.

This is why we read the splitting of the sky in its proper place, then return to other texts for comparison. We do not deny the reality of the transformation because of the use of imagery, nor do we consider each imagery to be a description of an independent physical stage. The thematic map of the verses remains a means of returning to the contexts, not a substitute for reading them in their entirety.

11. The Power to Remove and Create a New Creation

> God Almighty says: “Do you not see that God created the heavens and the earth in truth? If He wills, He can remove you and bring forth a new creation.” [Ibrahim: 19]
>
> God Almighty says: “And that is not difficult for God.” [Ibrahim: 20]

These two verses mention the creation of the heavens and the earth in truth and the power to remove those addressed and bring forth a new creation. This is a report on the vastness of power and the absence of deficiency, which, within the context of the book, brings to light the meaning that the familiar order is not a constraint on its Creator. However, it is not the sole detail of how the heavens will be folded or a description of all the stages of the Resurrection.

This difference in context preserves the coherence of the argument: one verse speaks of power and creation with truth, another speaks of the folding of the heavens and the re-creation, and a third describes the splitting of the heavens. We gather their implications without equating each linguistic construction with a single, detailed event. We saw in the discussion of Mary that the similarity of the word "splitting" does not negate the need to consider the reason and the context.

The doctrinal value that this combination carries does not require a necessary connection to a model of the shrinking of the universe or its thermal end. Each model has its premises and its scope of application, while the attribution of power and promise to God is derived from the text we are reading. Science can expand our knowledge of the observable world, while the account of destiny still requires its own specific proof.

12. The Folding of the Heavens in the Context of Power and Transcendence

> God Almighty says: “They have not appraised God with true appraisal, while the earth entirely will be within His grasp on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.” [Az-Zumar: 67]

The verse begins by condemning the failure to glorify God as He deserves and concludes by affirming His transcendence above any association with Him. The earth and the heavens are mentioned in between. In interpreting this passage, al-Tabarsi explains the grasp as perfect power over the earth, based on the Arabs' use of the hand and the grasp for things easily manipulated. He explains folding as power, and the right hand as an affirmation of power and dominion [M222]. Reading the passage with its beginning and end preserves the concept of monotheism upon which the passage is based.

In al-Saduq's book, al-Tawhid, chapter seventeen, hadith two, there is a report in the interpretation of the verse, transmitted through Ahmad ibn Muhammad ibn al-Haytham al-Ajli, from Ahmad ibn Yahya ibn Zakariya al-Qattan, from Bakr ibn Abdullah ibn Habib, from Tamim ibn Bahlul, from his father, from Abu al-Hasan al-Abdi, from Sulayman ibn Mihran, from Abu Abdullah (peace be upon him) [M223]. The chain of transmission includes Bakr ibn Abdullah ibn Habib al-Muzani, whom Muhammad al-Jawahiri, in his Mufid min Mu'jam Rijal al-Hadith, described as "unknown" [M225]. Therefore, we do not present this chain of transmission as authentic, nor do we consider its content's conformity to the doctrine of divine transcendence as a substitute for establishing its chain of transmission.

In the hadith, Solomon asks about the "hand," and the answer comes in the sense that God's dominion is exclusively His. Then he asks about the right, and the answer is: "The right hand is power and strength." This is followed by an explanation of the folding of the heavens by His power and strength [M223]. This is a quotation from the hadith's answer and a summary of the point of evidence, not a complete transmission of the hadith, as it also includes a detailed explanation of the use of "hand" in other contexts. Furthermore, we do not conflate this chain of transmission with the previous hadith in this chapter.

The conclusion drawn from combining these sources is that the Quranic verse is the basis for the reading, and that al-Tabarsi's interpretation and the hadith transmitted by al-Saduq mention the aspect of power in explaining its terms, with a difference in the type of source and the manner of its attribution. Therefore, the Divine Essence is not assigned a physical form in a description explaining the folding, nor does the ruling of a narrator in this chain of transmission extend to all hadiths on the subject of divine transcendence. The origin of this research was presented in Chapter 14; here, its application is to the scene of the heavens.

This verse in Surah Az-Zumar follows the verse of the blowing of the trumpet, which was studied in Chapter 43. This juxtaposition connects the account of the transformation with the supremacy of the divine command. The discussion of the sequence of the blowing and what was excluded from it remains in its proper place, so we will not repeat its details here.

13. The Splitting of the Sky and the Promise That Becomes a Reminder

> God Almighty said: “Then how will you protect yourselves, if you disbelieve, from a Day that will make children white-haired?” [Al-Muzzammil: 17]
>
> “The sky will be rent asunder by it. His promise will be fulfilled.” [Al-Muzzammil: 18]
>
> “Indeed, this is a reminder. So whoever wills may take a path to his Lord.” [Al-Muzzammil: 19]

The account of the sky being rent asunder is framed by a question about being wary of the terrors of that Day and an invitation to take the path to God. At-Tabarsi explains that the children will be made gray-haired by describing the severity of that Day, a usage common in Arabic to emphasize the magnitude of something that causes a child's hair to turn gray. The verse "The Splitting of the Sky" presents the meaning of its splitting on that day, or because of it, and conveys another aspect of God's command and power [M224]. Reading verse eighteen alone obscures these two aspects of its context: the preceding warning and the following reminder.

The Majma' al-Bayan explains the fulfillment of the promise as its inevitable occurrence, and the reminder as the admonition that humankind acts upon [M224]. Therefore, this conclusion does not leave the reader merely observing the sky, but rather directs them to their own choice and striving. Just as the opening of the verse on the splitting concluded with striving and meeting, this section concludes with the path that the addressee can take.

In light of these passages, the chapter's purpose becomes clear: the descriptions of the transformation are varied, yet remain connected to power, promise, and reckoning. As for the earth on which humankind lives, and the mountains and seas they have known, these have other descriptions in the texts, which we will explore in the following chapter.

Chapter References: Al-Anbiya 104; Az-Zumar 67; Al-Furqan 25; Ar-Rahman 37; Al-Haqqah 16-18; Al-Ma'arij 8-9; Al-Muzzammil 17-19; Al-Mursalat 9; An-Naba' 19; At-Takwir 11; Al-Infitar 1; Al-Inshiqaq 1-6; Maryam 83-92; At-Tur 9-16; Ibrahim 19-20. Commentary: Majma' al-Bayan [M49-M51, M93, M220-M222, M224]. Narration: At-Tawhid by As-Saduq, Book 17, Hadith 2 [M223], with a note on the chain of transmission from Al-Mufid [M225]. For the principle of transcendence and the limits of scientific comparison: Chapters 14 and 41. Majma' al-Bayan on the two interpretations of "with clouds" in Al-Furqan [M275], and the opening of the heavens and the gates in An-Naba' [M276], with a separation of the interpretation used from the adjacent narrations.

Chapter 46 - Mountains, Earth, and Seas in Transition

1. When the Signs of Stability Change

In human experience, mountains signify stability, the earth signifies permanence, and the seas have boundaries by which the land is known. When the Quran speaks of the movement of mountains, the shaking of the earth, and the changing of the seas, it returns the reader to what they are accustomed to as stability, to show that familiarity does not grant things independent permanence.

This does not contradict what we presented about the earth's suitability for life. The earthly preparation and the otherworldly transformation pertain to two different states, and the truth of one does not negate the other. The earth was the abode of deeds, and then it appears in the afterlife within the scene where their results are revealed.

2. Shake the earth and crush it

> God Almighty says: {When the earth is shaken with a mighty shaking} [Al-Waqi'ah: 4].
>
> {And the mountains are crumbled to dust} [Al-Waqi'ah: 5].
>
> {And they will become scattered dust} [Al-Waqi'ah: 6].
>
> {Then when the Trumpet is blown with a single blast} [Al-Haqqah: 13].
>
> “And the earth and the mountains will be lifted up and crushed with a single blow.” [Al-Haqqah: 14]
>
> “Then on that Day, the Inevitable Event will occur.” [Al-Haqqah: 15]
>
> “No! When the earth is crushed with a crushing blow.” [Al-Fajr: 21]
>
> “And your Lord will come, and the angels, rank upon rank.” [Al-Fajr: 22]
>
> “And Hell will be brought forth on that Day. On that Day, man will remember, but what good will remembrance do him then?” [Al-Fajr: 23]
>
> “He will say, ‘Oh, I wish I had sent forth [good deeds] for my [true] life!’” [Al-Fajr: 24]

This event combines the shaking of the earth and the crushing of the mountains, turning them into scattered dust. In his explanation, Al-Tabarsi describes the shaking as a violent movement accompanied by agitation. He explains the crushing as breaking, breaking, uprooting, and scattering. He then describes the dust as fine, dispersed particles that appear in a beam entering through a window [M226]. These commentaries highlight the transition from a fixed mass to scattered parts, without limiting the terminology to a laboratory measurement of the size of those parts.

Al-Haqqah 13-15 combines the blowing of the trumpet, the lifting up of the earth and the mountains, their leveling, and the occurrence of the event. As for Al-Fajr 21-24, it connects the leveling of the earth with humankind's remembrance and regret for what they did not accomplish in their lives. The mention of the Lord's coming is read in

conjunction with the principle of transcendence presented in Chapter 14 and applied in Chapter 45; thus, the account of the event is not transformed into a description of the movement of a body in a place.

In his commentary on Al-Fajr 21, Al-Tabarsi presents the breaking up of what is on the earth, including mountains, buildings, and trees, and quotes Ibn Abbas regarding its expansion and Ibn Qutaybah regarding the leveling of its high places [M277]. The difference in these expressions alone does not give us the number of stages of the event. And regarding the following verse, he quotes al-Hasan and al-Jubba'i's interpretation of the coming as a command, a judgment, and an accounting, and Abu Muslim's interpretation as a coming of a command without a command accompanying it. He explicitly affirms God's transcendence above physical coming and going. This affirmation of transcendence is supported by the explanation of the passage itself, not merely by a reference to a previous discussion.

We establish this connection without making every term a measure of an earthquake of the type recorded by current Earthquake instruments. Chapter 31 dealt with the causes of the terrestrial phenomena we study in our present time; however, here the source of information is the texts of the Hereafter, and the limits of comparison between them and natural events do not disappear simply because they share the term "shaking."

3. The Question of the Mountains and the Answer of Destruction

> God Almighty said: {And they ask you about the mountains, so say, "My Lord will pulverize them completely."} [Ta-Ha: 105]
>
> {And He will leave them as a level plain.} [Ta-Ha: 106]
>
> “You will not see therein any crookedness or unevenness.” [Ta-Ha: 107]

In Surah Ta-Ha 105-107, the question about the mountains is raised, and the answer comes with their being blown away, followed by the description of the level plain. Majma' al-Bayan explains that the blown away is the scattering of the mountains and the removal of their traces. The plain is described as smooth or exposed land, and the level plain as the flatness of the place where no trace of the mountain remains. The negation of crookedness and unevenness also negates lowness and highness, or valley and hill [M227]. The words here complement each other in describing the disappearance of familiar topography; replacing them with a general word like destruction is insufficient to convey what the context specifically refers to regarding the Earth's surface.

> Allah Almighty says: {On that Day they will follow the Caller, there will be no deviation from Him. And all voices will be hushed before the Most Merciful, so you will hear nothing but a whisper.} [Ta-Ha: 108]
>
> {On that Day, no intercession will avail except for one to whom the Most Merciful has given permission and whose word He has approved.} [Ta-Ha: 109]
>
> “He knows what is before them and what is behind them, while they do not encompass Him in knowledge.” [Ta-Ha: 110]

> “And faces will be humbled before the Ever-Living, the Sustainer of all existence. And he who carries injustice will have failed.” [Ta-Ha: 111]
>
> “And whoever does righteous deeds while being a believer will not fear injustice or deprivation.” [Ta-Ha: 112]

Then the verses connect with the following of the caller, the humility of voices, divine knowledge, and presence [Ta-Ha: 108-112]. The levelness of the scene is not the ultimate goal of the narrative; it comes in the context of people's inability to hide or use the twists and turns of the place as an escape from the situation. This is an inference drawn from the connection between the verses, not a geographical addition that defines the shape of the gathering place in terms of dimensions.

4. Wool, Dust, and Mirage

> “And when the mountains are moved” [At-Takwir: 3].
>
> God Almighty said: “And the mountains will be like wool, fluffed up” [Al-Qari'ah: 5].
>
> “And the mountains will be like wool.” [Al-Ma'arij: 9]
>
> “On the Day when the earth and the mountains will tremble, and the mountains will become a heap of shifting sand.” [Al-Muzzammil: 14]
>
> “And the mountains will be moved, and they will become a mirage.” [An-Naba: 20]

Al-Qari'ah 5 mentions the mountains as being like carded wool, Al-Ma'arij 9 likens them to wool, Al-Muzzammil 14 describes the shifting sand dune, and An-Naba' 20 describes their movement and transformation into a mirage. These images present a powerful contrast between what we know to be dense and cohesive and what the text describes as its transience.

In his commentary on Al-Kahf 47, Majma' al-Bayan presents seven interpretations that summarize the descriptions in the following order: the movement of the mountains, then their transformation into a shifting sand dune, then carded wool, then scattered dust, and finally, their transformation into a mirage [M229]. We record this compilation as a transmitted interpretation and do not add to it any time periods not mentioned. Furthermore, presenting this interpretation does not constitute the establishment of an independent hadith with this sequence; distinguishing the commentator's words from the narration is essential when compiling the images of the verses.

5. The Movement of Mountains Between Two Research Points

> “And on the Day the Trumpet is blown, all those in the heavens and all those on the earth will be terrified, except those whom Allah wills. And all will come to Him in humility.” [An-Naml: 87]
>
> Allah Almighty says: “And you see the mountains, thinking them to be motionless, while they pass by like the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with what you do.” [An-Naml: 88]

The verse mentions the passing of mountains after the verse about the blowing of the trumpet and the terror. Those who use this verse to interpret movement in our present world need to discuss this context, not simply dismiss what precedes it and rely solely

on the similarity of the image of movement. This chapter does not resolve all interpretations of the verse; rather, it notes that determining the timing of the scene is an interpretive matter that precedes any analogy.

The Majma' al-Bayan specifies the location of this description as the removal of mountains from their places to vanish, contrasting it with the comparison to carded wool. It quotes Ibn Abbas regarding the speed of their movement and explains the illusion of their stillness by the distance of their edges, citing the image of a dense army that appears stationary to the observer despite its movement [M278]. This is an explanation of al-Tabarsi's reading and his pictorial argument; we do not present it as a consensus on all aspects of the verse, nor do we replace it with a geological theory and attribute it to him.

When we conclude that tectonic plates move or that mountains have a geological history, we are not thereby determining the intended meaning of every verse that speaks of their movement. We have benefited from scientific sources where appropriate, and we maintain here the distinction between established facts and inferring the meaning of a text.

Al-Tabarsi explains the perfection at the end of the verse as being precise and consistent, then connects the knowledge of actions by explaining the reward of the two groups in the following verses [M278]. Therefore, it is not sufficient to cite the word "perfection" alone to shift the scene to another time; rather, it is necessary to explain the relationship of this choice to what precedes and follows it. This is a methodological reminder I offer in evaluating correspondence, while keeping the commentator's statement distinct from any preference that another researcher might suggest.

6. The Setting of the Seas to Fire and Their Explosion

> God Almighty says: {And when the seas are set to fire} [At-Takwir: 6].
>
> {And when the seas are set to fire} [Al-Infitar: 3].

Remember the verse in Surah At-Takwir (6) about the seas being set ablaze, and Surah Al-Infitar (3) about them being blown open. In Majma' al-Bayan, there are several interpretations of 'set ablaze', including the seas becoming full and connected, kindling, and the water disappearing [M49]. As for 'blowing open', its origin is explained as the opening of water sources to one another. The verse conveys the mixing of fresh and salt water until the seas become one sea, and another interpretation is the water disappearing [M228]. Thus, there is some similarity between these interpretations, while the two terms remain different; however, comparison does not necessitate combining each interpretation into a single, definitive description.

The mere presence of water in the scene is insufficient for us to choose a chemical mechanism and claim that the verse explains it. The text does not specify the structure of the event or its steps. Similarly, a change in sea level or the occurrence of a severe wave in our time does not automatically equate to the fulfillment of this prophecy; it is not valid to apply a general eschatological description to a specific event simply because it is frightening.

7. The Earth That Tells Its News

God Almighty says: “When the earth is shaken with its [final] earthquake” [Az-Zalzalah: 1].

“And the earth will bring forth its burdens” [Az-Zalzalah: 2].

“And man will say, ‘What is [wrong] with it?’” [Az-Zalzalah: 3].

“On that Day, it will tell its news” [Az-Zalzalah: 4].

“Because your Lord has revealed to it” [Az-Zalzalah: 5].

“On that Day, people will depart in scattered groups to be shown their deeds” [Az-Zalzalah: 6].

“So whoever does an atom's weight of good will see it” [Az-Zalzalah: 7].

“And whoever does an atom's weight of evil will see it” [Az-Zalzalah: 8].

The earthquake begins with the shaking of the earth and the bringing forth of its burdens. Then it recounts its story, as revealed by its Lord, and concludes with the vision of deeds, both small and great [Az-Zalzalah: 1-8]. In this context, the earth transforms from a place where humans walk into a witness, revealing the consequences of their actions.

To understand this religious meaning, we do not need to assume a physical recording device hidden within the rocks. The verses do not specify how it speaks using the terminology of sound that we study in laboratories. We affirm the account as it is stated, distinguishing it from the imaginative explanations that a preacher or artist might suggest to illustrate the scene.

8. Graves and Beasts in the Scene

God Almighty says: {And when the graves are overturned} [Al-Infitar: 4].

“A soul will know what it has put forth and what it has left behind.” [Al-Infitar: 5]

“And when the wild beasts are gathered together.” [At-Takwir: 5]

“And when the earth is stretched out.” [Al-Inshiqaq: 3]

“And it casts forth what is within it and becomes empty.” [Al-Inshiqaq: 4]

In Al-Infitar 4, the scattering of the graves is mentioned; in At-Takwir 5, the gathering of the wild beasts is mentioned; and in Al-Inshiqaq 3-4, the stretching out of the earth and its casting forth what is within it is mentioned. The transformation transcends what the eye sees on the surface of daily life; it encompasses those who have passed away and the creatures that lived, creatures that humans do not usually make the focus of their narratives.

The mention of the resurrection of beasts is established in the verse, but the details of the fate of each species and how it will be rewarded require a separate study of the narrations and the interpretations of the scholars. The affirmation of the principle of resurrection does not imply that the book has exhausted those details. Further elaboration on the life and characteristics of animals is referred to the book in the series, while maintaining its Quranic context here.

9. Between Local Events and General Transformation

An earthquake or flood may remind humanity of its weakness, and this is a lesson one can learn. However, judging every affliction as a specific punishment, or every disaster as a specific sign of the Hour, requires evidence that observation alone cannot provide. The warning against using people's suffering as the basis for unsubstantiated conclusions was previously mentioned in the chapter on Earth.

Part of fulfilling one's duty, in the sense of trustworthiness, is that reflecting on the fragility of our lives should lead us to aid the afflicted, protect the vulnerable, and preserve what we can. Waiting for the Hereafter should not be an excuse to neglect the earth now; for the very work done on it will have repercussions for a person when their reckoning is revealed.

10. The Steadfastness of Truth After the Vanishing of Landmarks

Even if the mountains by which humankind used to navigate were to vanish, God's knowledge of what transpired between them would not cease. And even if the seas that once separated nations were to change, this would not render the injustice of one nation against another unpunished. This is a contemplative insight based on the convergence of change and recompense in the verses, and it adds no information about a manner not explicitly mentioned in the text.

Thus, the end of this chapter leads us to the question of the earth upon which the Resurrection will take place. We have learned that the familiar state changes, and it remains for us to read what the Qur'an tells us about this very change, and what is mentioned in the narrations regarding descriptions that require special attention to compile and understand.

11. News of the Earth: Between the Text and the Various Interpretations

The Majma' al-Bayan connects the talk about the earth to what is done upon it, then mentions various ways in which its news will be revealed: the creation of speech within it, or its ability to speak, or the appearance of something that conveys the meaning of testimony [M92]. These are interpretations presented by the commentator, and recording them does not necessitate choosing one as a definitive explanation or attributing them all to a single hadith.

The difference between the establishment of the news and the investigation of its manner is clear here. The verse attributes the speaking to the earth and connects it to the revelation of its Lord, while the conception of the organs, sounds, and instruments is a detail that the words alone do not provide. We don't need to borrow a modern technology to make the message of faith possible, nor does a technical analogy become proof of the text's intent.

12. The Weight of an Atom and the Significance of a Small Deed

The surah concludes with the observation of good and evil, even if they are in small amounts [Az-Zalzalah: 7-8]. The intention here is not to make the word "atom" an exclusive term for the structure of the atom in modern physics, and then derive from it a law for measuring actions by energy. Transferring terminology between two fields requires evidence beyond simply sharing a name.

A person might disregard a hurtful word because they forget it after a few minutes, while its impact remains with the one who heard it. Similarly, they might forget a small act of kindness they offered, yet it remains significant to the one in need. These are reflective examples that illustrate the responsibility for small deeds, but they do not specify the nature or extent of the reward.

Al-Tabarsi mentions, in his discussion of the conclusion of the surah, repentance and forgiveness when examining the generality of recompense [M92]. Therefore, we do not isolate the verse of recompense to close the door of mercy established by the Quran, nor do we use hope to absolve the perpetrator of responsibility. We gather the texts that demonstrate justice and forgiveness, and leave the final judgment to God.

Thus, the earth, which is changing, reaches the actions that were taking place upon it day after day. And the person who cannot prevent its transformation can now refrain from injustice and fulfill his duty; and this immediate space is the place for the practical response to news that is beyond our comprehension.

13. The Earth as Witness and the Limbs That Bear Witness

> Allah Almighty says: {On the Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do.} [An-Nur: 24]
>
> Allah Almighty says: {On that Day, Allah will pay them in full their due, and they will know that Allah is the manifest Truth.} [An-Nur: 25]

Surah Az-Zalzalah presents the earth's account of its deeds, and the verses of An-Nur mention the testimony of tongues, hands, and feet regarding what people used to do. Thus, the scope of the testimony expands from the place where the deed occurred to the limbs that carried it out. The following verse connects this testimony to the fulfillment of the just recompense and the knowledge that God is the manifest Truth.

A comparison between the verses on light and earthquake reveals a distinction worth noting: the first explicitly mentions the limbs and their actions, while the second explicitly states the earth's testimony based on its Lord's revelation. Both texts converge on the revelation of the deed, yet each retains its own designated witness. In the fifteenth section, a report from al-Kafi connects the limbs and the earth's regions to repentance and concealment, thus completing the discussion of testimony from the perspective of mercy.

Conversely, the practical meaning is not lost because the specifics of the manner are not detailed: what is hidden from people does not thereby escape God's knowledge, and the deed that its doer thought was done does not become without consequence. Hence, the discussion of the mountains, seas, and transformed earth returns to a justice pertaining to humankind, and to the opportunity for reform before one becomes a witness to what one cannot change.

14. The Earth's Emergence and the Presence of Deeds in the Book

> Allah Almighty says: {And on the Day We will set the mountains in motion and you will see the earth laid bare, and We will gather them all together, leaving none of them behind.} [Al-Kahf: 47]

> {And they will be presented before your Lord in rows. [He will say], "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment."} [Al-Kahf: 48]
>
> “And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, ‘Oh, woe to us! What is this record that leaves nothing small or great unrecorded?’ And they will find what they did present [before them]. And your Lord does not wrong anyone.” [Al-Kahf: 49]

This passage connects the movement of the mountains with the emergence of the earth, then the gathering and presentation, and the placing of the record [of deeds]. In Majma' al-Bayan, there are two interpretations of the earth's emergence: the appearance of its surface after the removal of what concealed it, such as mountains, buildings, or trees, and the emergence of those who were within it, namely the resurrected beings [M229]. The first interpretation connects the emergence to the changing features of the earth, while the second connects the term to emerging from it; both are presented in the source as interpretations.

Then al-Tabarsi presents the meaning of the existence of deeds recorded in the Book, or the existence of their recompense, and explains the negation of injustice by not diminishing the reward of the righteous or increasing the punishment of the wrongdoer [M229]. Thus, the scope of the scene does not end with the individual being lost in the collective: verse 47 negates the exclusion of anyone from the gathering, and verse 49 negates the omission of the small and the great from the reckoning. This contrast between the two statements helps in understanding the connection between transformation and justice.

With the presence of deeds comes the conclusion of the negation of injustice. The fear of the criminals regarding what is in the Book does not make the reckoning an arbitrary procedure, just as the comprehensiveness of the reckoning does not give the reader the right to issue a final judgment on specific individuals. The purpose of reading remains for a person to review his deeds, and to know that changing the place where he performed his deeds does not exempt him from the reckoning.

15. Repentance and Concealing What the Limbs and the Earth Witnessed

Al-Kulayni narrates in the first chapter on repentance in the Book of Faith and Disbelief, on the authority of Muhammad ibn Yahya, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of al-Hasan ibn Mahbub, on the authority of Mu'awiyah ibn Wahb, who said:

"I heard Abu Abdullah (peace be upon him) say: 'When a servant repents sincerely, God loves him and conceals his sins in this world and the Hereafter.' I said: 'How does He conceal them?' He said: 'He makes his two recording angels forget the sins they wrote down against him, and He inspires his limbs: "Conceal his sins," and He inspires the places on earth: "Conceal the sins he committed upon you." So when he meets God, there is nothing to testify against him regarding any of his sins.'" [M230]

Al-Majlisi described this first hadith as "authentic" in Mir'at al-'Uqul, vol. 11, p. 295, and its ruling was directly compared with the electronic text [M231]. The ruling here is attributed to al-Majlisi in this chain of transmission, and it is not automatically applied

to every hadith narrated about repentance or to any other chain of transmission with a similar meaning.

The hadith begins with the condition of sincere repentance, then mentions God's love and His covering of the servant's sins. The questioner about how this covering is achieved is Mu'awiyah ibn Wahb, the narrator from the Imam. The Imam's answer then encompasses the two angels, the limbs, and the places on earth. Therefore, hadiths about martyrdom should not be read in isolation from the chapter on repentance, nor should the mention of the earth as a witness lead to despair of God's mercy. We have previously cited from Majma' al-Bayan al-Tabarsi's emphasis on pardoning the repentant when discussing the conclusion of the chapter on earthquakes [M92]. This citation adds a specific hadith to the core of that discussion.

The covering mentioned in this hadith is a consequence of repentance, not a means to avoid it. Whoever uses hope as a pretext to continue wrongdoing has violated the condition with which the text begins. Furthermore, the explanation of the covering does not detail the rulings on people's rights and the methods of redressing them. The discussion of these rights is based on its own specific evidence, and their nullification is not inferred from the silence surrounding them in this context.

Thus, this chapter combines the transformation of the earth's features, its testimony to deeds, and the continued openness of the door of return to God for those who sincerely repent. We then move on to the verses and narrations that describe the transformation of the earth, the heavens, and the land of the Gathering.

Chapter References: Al-Kahf 47-49; Ta-Ha 105-112; An-Naml 87-88; Al-Waqi'ah 4-6; Al-Haqqah 13-15; Al-Ma'arij 9; Al-Muzzammil 14; An-Naba' 20; At-Takwir 3, 5-6; Al-Infitar 3-5; Al-Inshiqaq 3-4; Al-Fajr 21-24; Az-Zalzalah 1-8; Al-Qari'ah 5; An-Nur 24-25. Commentary: Majma' al-Bayan [M49, M92, M226-M229]. Narration: Al-Kafi, Chapter on Repentance, Hadith 1 [M230]; corrected by Al-Majlisi in Mir'at al-'Uqul [M231]. Regarding the principle of transcendence and the limits of comparison with contemporary phenomena: Chapters 14, 31, 41, 45. Majma' al-Bayan on the crushing of the earth and the aspects of the coming of the command in Al-Fajr [M277], and on the passing of the mountains and the context of recompense in An-Naml [M278].

Chapter 47 - The Transformation of the Earth and Heavens and the Land of Gathering

1. Transformation in the Context of Emergence

> God Almighty said: {On the Day when the earth will be changed to another earth, and the heavens [as well], and they will come forth before God, the One, the Prevailing.} [Ibrahim: 48]
>
> God Almighty says: {And you will see the criminals that Day bound together in chains.} [Ibrahim: 49]
>
> {Their garments will be of pitch, and their faces will be covered with fire.} [Ibrahim: 50]
>
> {That God may recompense every soul for what it has earned. Indeed, God is swift in reckoning.} [Ibrahim: 51]
>
> “This is a message for mankind, that they may be warned thereby and that they may know that He is but one God and that those of understanding may take heed.” [Ibrahim: 52]

In Surah Ibrahim (48), the earth and the heavens are transformed, and this is linked to the manifestation of creation to the One, the All-Powerful God. Then, verses 49-51 describe the state of the criminals in shackles and garments and declare the recompense for their deeds. The Surah concludes with the objectives of conveying the message, warning, and acknowledging God’s oneness, and the need for remembrance. The transformation is part of a discourse that confronts humanity with the consequences of their actions and calls upon them to reflect upon what has been conveyed.

The Majma' al-Bayan explains that shackles are the fetters or chains used for binding, and garments are the shirts [M232]. This explanation clarifies the language used to convey the threat, while the manner of the punishment remains a matter for the eschatological account; however, the comprehensive expression of the recompense prevents its description from being separated from the actions of the soul.

The manifestation of God does not mean that something was hidden from His knowledge and then revealed to Him. The change is in the state of creation and what appears to them as a cessation of the means they relied upon, not in the Creator's knowledge. This is an interpretation highlighted by Al-Mizan in its commentary on passage [M14], and it aligns with the principle of divine encompassing knowledge that has accompanied the Book from its beginning.

2. Does the thing itself change, or do its attributes change?

Majma' al-Bayan presents two opinions on transformation: the change of the earth's form and shape while it remains, and the creation of another earth in its place, and likewise the heavens [M232]. This presentation indicates that the disagreement concerns the meaning of transformation itself, and is not limited to the name of a color or substance. Furthermore, compiling the opinions on a single page does not make the reports cited by their proponents equal in source or transmission.

Al-Tabataba'i presents the opinions and believes that transformation is broader than the leveling of terrain or the substitution of one substance for another; The earth's illumination by the light of its Lord and the mountains' transformation into a mirage are inferred from an extraordinary order [M14]. His use of the phrase "passing by the mountains" in Surah An-Naml (88) is qualified by the verse's reference to the Day of Resurrection. We acknowledge this qualification and attribute the preference to it, but we do not present it as a universally accepted interpretation or a detailed description of the structure of the Hereafter.

3. The Earth's Surface and the Gathering of People

> God Almighty says: {And on the Day We will set the mountains in motion and you will see the earth surface, and We will gather them all together, leaving none of them behind.} [Al-Kahf: 47]
>
> And they will be presented before your Lord in rows. [He will say], “You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment.” [Al-Kahf: 48]
>
> “And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, ‘Oh, woe to us! What is this record that leaves nothing small or great unrecorded?’ And they will find what they did present [before them]. And your Lord does not wrong anyone.” [Al-Kahf: 49]

Surah Al-Kahf 47 mentions the movement of the mountains, the emergence of the earth, and the gathering that will leave no one out. Verses 48-49 mention the presentation of the record, the presence of deeds, and the absence of injustice. The appearance of the place coincides with the appearance of human deeds. So that the gathering place on the Day of Resurrection does not become an empty space devoid of the meaning for which people have gathered.

We do not take from this description a mathematical space or direction on our current maps. The reader may be keen to visualize where each person stands, but the verses used here do not provide such measurements. What is known in this context is the completeness of the gathering and the precision of the calculation, and beyond that, no drawing we have created will suffice.

4. The Earth's Radiance and the Light of its Lord

> God Almighty says: {And the earth will shine with the light of its Lord, and the record [of deeds] will be placed [open], and the prophets and the witnesses will be brought, and judgment will be passed between them in truth, and they will not be wronged.} [Az-Zumar: 69]

> “And every soul will be fully recompensed for what it did, and He is most knowing of what they do.” [Az-Zumar: 70]

At-Tabarsi, in his book “The Illumination of the Earth,” presents two interpretations: one meaning the manifestation of God’s justice on Earth, and the other meaning a light created by God that illuminates the Earth of the Resurrection without sun or moon [M222]. The first interpretation highlights the connection between light and justice, while the second mentions a created light attributed to its Creator. In both interpretations, the attribution of light to the Lord is preserved without portraying Him as a physical entity. These two interpretations are from the source and are not two authenticated hadiths that we have included here.

The source explains the placement of the Book of Deeds, then mentions aspects of the martyrs, and connects the judgment of truth with the full reward and the prevention of undeserved punishment. At the end of the following verse, it clarifies that the recording of deeds is not to compensate for any deficiency in divine knowledge [M222]. The narrative's transition from illumination to the Book, testimony, and then fulfillment sheds light on the scene of the manifestation of truth and returns the reader to the concept of encompassing knowledge with which the chapter began.

5. The Hadith of al-Abrash al-Kalbi in al-Kafi

Al-Kulayni narrates in the chapter “That the Son of Adam is Hollow and Must Have Food,” on the authority of Ali ibn Ibrahim, on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of Sulayman ibn Ja’far, on the authority of Hisham ibn Salim, on the authority of Zurarah, on the authority of Abu Ja’far (peace be upon him), who said:

“Al-Abrash al-Kalbi asked him about the saying of God, the Exalted and Glorified: ‘On the Day when the earth will be changed to another earth.’ He said: ‘It will be changed to pure bread from which people will eat until the reckoning is finished.’ Al-Abrash said: ‘So I said, “But on that day, people will be preoccupied with other things than eating.”’ Abu Ja’far (peace be upon him) said: ‘They are in Hell and will not be preoccupied with other things than eating thorny plants and drinking boiling water while they are in torment, so how could they be preoccupied with other things than eating during the reckoning?’” [M52].

The text is included here along with al-Abrash’s question, his objection, and the Imam’s answer. The Quranic quotation remains within the hadith as it appears in its source. The complete verse of Surah Ibrahim, verse 48, was presented at the beginning of the chapter.

Al-Majlisi judged the first hadith in this chapter to be “hasan” (good), and its position was directly compared in the electronic text of Mir’at al-‘Uqul, vol. 22, p. 96 [M95]. This ranking is attributed to his judgment on the aforementioned chain of transmission and is not replaced by a claim of conducting an independent study of all its narrators or chains of transmission.

6. Another chain of transmission that should not be disregarded

In the fourth hadith of the chapter, al-Kulayni narrates from several of his companions, from Ahmad ibn Abi Abdullah, from al-Qasim ibn Urwah, from Abdullah ibn Bukayr, from Zurarah, who said:

“I asked Abu Ja’far (peace be upon him) about the saying of God, the Exalted and Glorified: ‘On the Day when the earth will be changed to another earth.’ He said: ‘It will be changed to pure bread from which people will eat until they finish the reckoning.’ Someone said to him: ‘But they will be too preoccupied with food and drink on that Day.’ He said: ‘God, the Exalted and Glorified, created the son of Adam hollow, and he must have food and drink. Are they more preoccupied on that Day than those in Hell? They will cry out for help, and God, the Exalted and Glorified, says: ‘And if they cry for help, they will be given water like molten metal, which scalds their faces. Wretched is the drink!’” [M53].

The last citation is part of the verse from Surah al-Kahf, as quoted in the text of the hadith. To complete the reading, we present the verse in its entirety:

> “And say, ‘The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.’ Indeed, We have prepared for the wrongdoers a Fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.” [Al-Kahf: 29]

We have established the difference between the two chains of transmission because the similarity of the text does not make them a single reference. Al-Majlisi's description of the fourth hadith as "unknown" was met with the electronic text of Mir'at al-'Uqul, vol. 22, p. 98 [M96], with its chain of transmission matching that of Zurarah's report [M53]. The phrase "he did not include it," transmitted from al-Bahbudi via al-Thaqalayn, is not replaced by another ruling from us. The ruling of the first hadith as "good" is not transferred to this chain of transmission.

7. How do we read the narrational descriptions?

The balance links the interpretation of the various narrational descriptions as representative examples to the assumption of the narrations' authenticity and continuity; their differences, according to this assumption, are evidence for him that their apparent meanings are not intended [M14]. This is a conditional interpretive approach, not a correction of the chains of transmission in the chapter. Therefore, it remains separate from the text of each report and from the ruling transmitted through its chain, and it does not preclude studying the possibility of differing positions or aspects of the description.

Upon investigation, several questions arise: Has the chain of transmission been established? Is the wording accurate? Is the statement made in the same context or in a different situation? Is there a genuine contradiction between the reports, or merely a difference of opinion? It is a mistake to reduce all of this to the question of whether the image is easily imagined. Ease of imagination does not validate a report, and difficulty of conception is not sufficient to invalidate it.

8. Physical Resurrection and Human Identity

God Almighty says: {And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?"} [Ya-Sin: 78]

{Say, "He will give life to them who produced them the first time; and He is, of all creation, Knowing."} [Ya-Sin: 79]

“He who made for you fire from green trees, and from it you kindle fire.” [Ya-Sin: 80]

“Is not He Who created the heavens and the earth able to create the like of them? Yes, and He is the All-Knowing Creator.” [Ya-Sin: 81]

“His command, when He intends a thing, is only that He says to it, ‘Be,’ and it is.” [Ya-Sin: 82]

“So glory be to Him in whose hand is the dominion of all things, and to Him you will be returned.” [Ya-Sin: 83]

“When we have died and become dust, that is a return far-fetched.” [Qaf: 3]

“We already know what the earth consumes of them, and with Us is a record preserving [all things].” [Qaf: 4]

The Quran presents the objection of those who deny the resurrection of bones, and responds by mentioning the initial creation and the knowledge of creation [Ya-Sin: 78-83]. In verses 3-4, it mentions the impossibility of return after death and dust, and then the encompassing knowledge of what the earth loses of people. Therefore, this book does not allow the resurrection to be reduced to merely the preservation of a person's memory in the minds of others.

At the same time, we do not offer a detailed biological description of how the resurrection will occur. The assertion that the one who will be judged is the same person does not depend on my inventing a laboratory mechanism to reassemble their body parts. We affirm what the text indicates, and refer the details of matters concerning the body and soul to their appropriate place in the series.

9. Gathering does not erase differences in work.

The following verses combine the unity of the day with the diversity of its people's circumstances:

“And you will be three kinds.” [Al-Waqi'ah: 7]

“Then the companions of the right - what are the companions of the right?” [Al-Waqi'ah: 8]

“And the companions of the left - what are the companions of the left?” [Al-Waqi'ah: 9]

“And the forerunners, the forerunners.” [Al-Waqi'ah: 10]

Those are the ones brought near [to Allah] [Al-Waqi'ah: 11].

Has there come to you the narration of the overwhelming event? [Al-Ghashiyah: 1].

Faces on that Day will be humbled [Al-Ghashiyah: 2].

Toiling and weary [Al-Ghashiyah: 3].

They will enter a blazing Fire [Al-Ghashiyah: 4].

They will be given to drink from a boiling spring. [Al-Ghashiyah: 5]

They will have no food except from a bitter, thorny plant. [Al-Ghashiyah: 6]

“It neither nourishes nor satisfies hunger.” [Al-Ghashiyah: 7]

“Faces on that Day will be radiant.” [Al-Ghashiyah: 8]

“Satisfied with their striving.” [Al-Ghashiyah: 9]

“In an elevated Paradise.” [Al-Ghashiyah: 10]

“They will not hear therein any idle talk.” [Al-Ghashiyah: 11]

“In it is a flowing spring” [Al-Ghashiyah: 12].

“In it are thrones raised high” [Al-Ghashiyah: 13].

“And cups placed” [Al-Ghashiyah: 14].

“And cushions lined up” [Al-Ghashiyah: 15].

“And carpets spread out” [Al-Ghashiyah: 16].

The Gathering will encompass all people, but the presence of all does not equate to the uniformity of their circumstances. The Quran mentions radiant faces and humble faces in Al-Ghashiyah (The Overwhelming Event), and in Al-Waqi'ah (The Inevitable Event), it presents the diversity of their outcomes. The difference in reward is not a consequence of national borders or the familiar levels of wealth, but rather it is connected to what divine revelation establishes regarding faith, deeds, justice, and mercy.

This meaning preserves the rights of those whom the systems of this world could not grant justice to. We must not interpret the Gathering Place in a way that allows the powerful to retain the privilege of impunity they enjoyed in their lives. The end of worldly veils represents the end of the illusion that temporary power can nullify the reckoning.

10. A delegation and a gathering, and every person is an individual.

“Do you not see that We have sent the devils upon the disbelievers, inciting them to evil?” [Maryam: 83]

“So do not be impatient with them. We are only counting out for them a [limited] number.” [Maryam: 84]

God Almighty said: “The Day We will gather the righteous to the Most Merciful as a delegation.” [Maryam: 85]

“And We will drive the criminals to Hell in herds.” [Maryam: 86]

“They will not possess the power of intercession except for those who have taken a covenant with the Most Merciful.” [Maryam: 87]

“And they said, ‘The Most Merciful has taken a son.’” [Maryam: 88]

> “You have certainly uttered a grave thing.” [Maryam: 89]
>
> “The heavens are almost rent apart therefrom, and the earth is split asunder, and the mountains collapse in ruin.” [Maryam: 90]
>
> “Because they have attributed to the Most Merciful a son.” [Maryam: 91]
>
> “And it is not befitting for the Most Merciful to have a son.” [Maryam: 92]

Maryam 85 describes the gathering of the righteous before the Most Merciful as a delegation, and contrasts this with the driving of the wicked to Hell as herds. Al-Tabarsi explains the delegation, among other things, as referring to those arriving in groups and communities to the Abode of Honor [M93]. The context then shifts to intercession and the denial of attributing a son to the Most Merciful. Chapter 45 elaborates on the connection between the images of heaven and earth and this denial. We read the passage as a continuous narrative so as not to equate the description of the Gathering at the beginning with the context of glorification and exaltation at the end.

In contrast, Majma' al-Bayan interprets "wirdan" as referring to the thirsty people heading towards a water source, citing Ibn Abbas, al-Hasan, and Qatadah. It also cites Abu Muslim's explanation of the criminals' share of Hell [M93]. The first highlights the state of those being driven, while the second clarifies their fate. We establish the difference between these two interpretations without merging them into a single phrase attributed to the text. The contrast between the honor bestowed upon the righteous and the driving of the criminals is what connects the description of the deed with its recompense.

> God Almighty says: “There is none in the heavens and the earth but that he comes to the Most Merciful as a servant.” [Maryam: 93]
>
> “He has indeed enumerated them and counted them precisely.” [Maryam: 94]
>
> “And all of them will come to Him on the Day of Resurrection alone.” [Maryam: 95]

Then Maryam 93-95 emphasizes the encompassing nature of servitude and the enumeration, and that each one will come on the Day of Resurrection alone. The gathering of people, therefore, does not negate the individual, and the description of individuality does not negate the gathering that has been stated elsewhere. These are two distinct aspects: a collective presence from which no one is absent, and a responsibility that is not assumed by a person simply by virtue of belonging to a collective.

> God Almighty says: {And you have certainly come to Us individually, just as We created you the first time, and you have left behind you what We bestowed upon you. And We do not see with you your intercessors whom you claimed to be partners [with God]. There has certainly been a severance between you, and there has strayed from you that which you used to claim.} [Al-An'am: 94]

In Surah Al-An'am 94, the verse mentions the coming of people individually, leaving behind what they were given, and severing their attachment to the intercessors they claimed were partners. This connects to the Hereafter, raising a question that

accompanied the story of the king in chapter 35: What remains of a person's claim to "this is mine" when they no longer carry with them what they boasted of possessing?

This does not mean that every good relationship in this world is worthless, or that money that its owner used wisely has no effect. Rather, the reading reveals the inability of worldly possessions in themselves to guarantee salvation. The value of what a person does with what they possess remains within the discussion of deeds.

Thus, we do not need a map of the gathering place to understand a significant portion of its discourse. We know that the presence is all-encompassing, that the individual is known, and that the matter is not based on wealth or social standing. As for the location and the manner of standing and movement, the Book does not fill it with details for which it has no source.

11. The Exit to the Gathering Place and the Two Aspects of Dialogue in the Hadith of the Food

> God Almighty says: {The Day they will emerge from the graves, hastening as though they were rushing toward a monument.} [Al-Ma'arij: 43]
>
> God Almighty says: “Their eyes will be downcast, overwhelmed by humiliation. That is the Day which they were promised.” [Al-Ma'arij: 44]

The two verses in Surah Al-Ma’arij describe the resurrection from the graves and the state of their eyes and the humiliation on the promised Day. The verse about the transformation and emergence was mentioned at the beginning of the chapter. The focus here shifts from the description of the place to the state of those present there, and then to the question addressed in the two accounts of the food.

In the first account, Zurarah recounts the question of Al-Abrash Al-Kalbi, and the text mentions Al-Abrash’s objection to eating while preoccupied with the reckoning. The fourth account begins with Zurarah’s question, then states that someone objected to eating and drinking, without naming this person. The fourth narration further explains the human being's need for food and drink, citing the verse from Surah Al-Kahf, while the first mentions the bitter fruit and boiling water [M52-M53]. The comparison preserves the differences in wording and the attribution of the question, so the name of Al-Abrash is not replaced by the unnamed speaker in the other narration.

The question and answer address the improbability of food being present in such a dire situation. We should not remove the objection, thus transforming the narration into a physical description separate from the purpose of the dialogue. Furthermore, reading the dialogue does not imply that all similar narrations share a common chain of transmission; the fourth narration from Zurarah remains described as unknown by Al-Majlisi [M53, M96].

The question of whether to take the description literally or to explore the possibilities of approximation presented by Al-Mizan remains a separate semantic discussion [M14]. We clarify these layers for the reader to understand the points of agreement and the points of contention: the verse establishes the change and emergence, the narration adds a description of the food, and the commentator discusses its interpretation. We do not assign to any class the vocabulary or rank of another class simply because they are combined in a single paragraph.

12. The caller, the humility of voices, and the believer's security from indigestion

> “And they ask you about the mountains, so say, ‘My Lord will uproot them and scatter them.’” [Ta-Ha: 105]
>
> “And He will leave it a level plain.” [Ta-Ha: 106]
>
> “You will not see therein any crookedness or unevenness.” [Ta-Ha: 107]
>
> On that Day, they will follow the Caller, with no deviation from Him. And all voices will be hushed before the Most Merciful, so you will hear nothing but a whisper. [Ta-Ha: 108]
>
> On that Day, no intercession will avail except for one to whom the Most Merciful has given permission and whose word He has approved. [Ta-Ha: 109]
>
> “He knows what is before them and what is behind them, while they do not encompass Him in knowledge.” [Ta-Ha: 110]
>
> “And faces will be humbled before the Ever-Living, the Sustainer of existence. And he who carries injustice will have failed.” [Ta-Ha: 111]
>
> “And whoever does righteous deeds while being a believer will not fear injustice or deprivation.” [Ta-Ha: 112]

The verses begin with the leveling of the mountains and the straightening of their positions, then move to the following of the caller and the hushed voices. The place whose features have vanished is not the only subject of description; rather, the state of creation and their response are revealed. What was explained earlier regarding the leveled plain in Chapter 46 paves the way here for an interpretation of movement, sound, and faces on the Day of Resurrection.

The Majma’ al-Bayan presents two aspects in negating crookedness: that the call does not bypass any of those gathered, and that they do not deviate from answering the caller. It mentions a whisper as a hidden sound, and one of its interpretations is the sound of footsteps or the concealment of speech [M233]. Thus, hushedness describes the submission of creation, not an absence of presence or a cessation of response.

Verse 109 places intercession under the permission and approval of the Most Merciful, then mentions His all-encompassing knowledge and the humbling of faces before the Ever-Living, the Self-Subsisting. In this sequence, submission and hope, governed by permission, are combined. The chapter does not present intercession as an authority independent of God, nor does it delve into its details or those who possess it.

At the end of the passage, there is a warning against bearing injustice, followed by a promise to those who perform righteous deeds while believing. Al-Tabarsi explains that "diminution" (or "diminution") means a decrease or reduction, and he presents the negation of injustice and "diminution" as meaning that no sin will be attributed to a person for which they did not commit it, nor will their good deeds be diminished [M233]. Therefore, the awe of the situation does not imply that the rights of the righteous are at risk of being lost; the promise of security from injustice is part of the text itself, along with the reverence and awe it conveys.

13. The Earth Splitting Apart and the Easy Gathering

> God Almighty says: {And listen on the Day when the caller will call out from a near place} [Qaf: 41].
>
> “The Day they will hear the cry in truth. That is the Day of Resurrection.” [Qaf: 42]
>
> “Indeed, it is We who give life and cause death, and to Us is the final destination.” [Qaf: 43]
>
> “On the Day the earth will split open, revealing them, they will rush forth. That is a gathering easy for Us.” [Qaf: 44]

This chapter has already addressed the question of the impossibility of returning after death and being reduced to dust, and God’s all-encompassing knowledge of what the earth will take from humankind. This passage at the end connects the call to resurrection, establishing life, death, and the ultimate return to God as the foundation for understanding the Resurrection.

The Majma’ al-Bayan explains the proximity of the call to God by stating that all of creation will hear it equally, without exception for those near or far. It also explains the splitting of the earth as its cracking and their emergence from it, their swiftness in approaching the caller without delay, and clarifies the ease of the Resurrection despite the vast distances between their dwellings and graves [M234]. This aspect of proximity relates to the universality of the call's reach, and does not require us to place its center on a map or calculate the distance separating each grave from it.

Comparing verse 44 with Surah Al-A'arij 43-44 helps us understand two aspects: the first describes the splitting of the earth and the ease with which God gathers the dead, and the second describes the people's emergence, their speed, and the state of their eyes. The arrangement of each detail in relation to the other descriptions of the transformation cannot be derived simply from the juxtaposition of verses in this book.

Attributing ease to God answers the question of comparing the resurrection to human limitations. We may be unable to gather what has been scattered or to comprehend those who are absent, but the surah links the emergence with knowledge and power, thus not making the limits of human action the limits of what their Creator is capable of. In this way, the narrative of the afterlife returns to the foundation from which the narrative of creation began: creation and re-creation under a single power.

14. What do we establish at the end of the chapter?

We establish the alteration, inclusion, presentation, and preservation of the work, and we mention the various interpretations and reports according to their order. We do not obligate the reader to a map, material, or quantity for which there is no evidence. Whoever wishes to complete the narrative investigation will find the two paths and the locations of the texts in the appendices, to begin with a reference that can be reviewed.

The benefit the reader gains from returning to their current situation is that the place of work is subject to change, but the work does not become worthless. As long as a person is capable of improvement, the land they live on now is the place of their trust, before they reach the place where the reckoning for that trust will be revealed.

Chapter References: Ibrahim 48-52; Al-Kahf 29, 47-49; Ta-Ha 105-112; Ya-Sin 78-83; Az-Zumar 69-70; Qaf 3-4, 41-44; Al-Waqi'ah 7-11; Al-Ghashiyah 1-16; Maryam 83-95; Al-An'am 94; Al-Ma'arij 43-44. Commentary: Al-Mizan [M14]; Majma' al-Bayan [M93, M222, M232-M234]. Narration: Al-Kafi, Chapter: That the Son of Adam is Hollow and Must Have Food, Hadith 1 and 4 [M52-M53]; Al-Majlisi's ruling on the two paths in Mir'at al-'Uqul [M95-M96]. The verses were moved from the end of the chapter to their respective sections, and the repetition of the text of Ibrahim 48 within the chapter was removed.

Chapter 48 - The Universe in the Scenes of the Hereafter: What We Know and What Remains Unseen

1. The End of the Worldly Scene, Not the End of Meaning

The narrative of the universe in this chapter reaches a point where knowledge shifts from observing what we perceive to receiving what revelation has conveyed about the Hereafter. We read about resurrection, judgment, Paradise, and Hell as truths within the discourse of faith, without claiming to have visited them or measured their distances. Here, the narrative requires precision to protect meaning from both dryness and unbridled imagination.

In previous chapters, we learned that the diversity of means of knowledge necessitates a diversity of inquiry. In this chapter, however, we do not conduct an experiment to replicate the resurrection in a laboratory; rather, we gather texts, verify their attribution, and examine their implications. What natural research reveals about the observable world does not, simply by virtue of its breadth, become a comprehensive description of everything God can create.

2. The Reckoning, the Scales, and the Presentation of Deeds

> Allah Almighty says: {And We will place the scales of justice for the Day of Resurrection, so no soul will be wronged at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as Reckoners.} [Al-Anbiya: 47]
>
> The Reckoning
>
> “And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, ‘Oh, woe to us! What is this record that leaves nothing small or great unrecorded?’ And they will find what they did present [before them]. And your Lord does not wrong anyone.” [Al-Kahf: 49]
>
> “So whoever does an atom’s weight of good will see it.” [Az-Zalzalah: 7]
>
> “And whoever does an atom’s weight of evil will see it.” [Az-Zalzalah: 8]

The Prophets (47) mention the scales of justice, the absence of oppression, and the precision of the reckoning. Majma’ al-Bayan explains justice as equity, and presents the establishment of the scales in a way that preserves the good deeds of the righteous and does not increase the punishment of the wrongdoer. It interprets the bringing forth of even the weight of a mustard seed as bringing it forth for recompense [M235]. This meaning aligns with the presence of deeds in the Cave and the vision of good and evil in Al-Zalzalah: the insignificance of the deed in the eyes of its doer does not exempt him from knowledge and reckoning.

In al-Kafi, Book of Proof, Chapter containing points and excerpts from the revelation concerning guardianship, Hadith 36 in the corresponding text, al-Kulayni narrates from several of his companions, from Ahmad ibn Muhammad, from Ibrahim al-Hamdani, who traces it back to Abu Abdullah (peace be upon him), regarding the interpretation of the scales of justice in the aforementioned verse. He said: “The prophets and the

successors (peace be upon them)” [M236]. The text of the answer is established, and the chain of transmission is specified with the phrase “he traces it back” as it appears, without adding names for the intermediaries not named by the source.

Al-Majlisi described Hadith 36 as “attributed” in Mir’at al-‘Uqul, vol. 5, p. 36 [M237]. This chain of transmission, in its transmitted form, does not present all the intermediaries to the Imam, nor do we present it as a continuous and authentic chain of transmission. Specifying its status preserves the distinction between the presence of the narrational interpretation in the source and the extent to which it is authenticated.

Note on Verbal Designation: The hadith of al-Mawazin appears in al-Thaqalayn as number 35, and its entry label indicates an "unknown" hadith. The position of the hadith was determined by re-examining Mir'at al-'Uqul, vol. 5, p. 36: the hadith of al-Mawazin is the thirty-sixth, and al-Majlisi describes it as "marfu'" (attributed to the Prophet), while the description of "unknown" refers to the preceding thirty-fifth hadith, in the section on interpreting religion as "wilayah" [M236-M237]. The entry in al-Thaqalayn, number 36, presents another hadith with an "marfu'" hadith. This discrepancy indicates a flaw in matching the hadith to the ruling when the numbering differs; this is a conclusion drawn from the comparison, not from knowledge of the website's database methodology. Therefore, we rely on the position of the ruling in the commentary and note the difference in the spelling of the narrator's name; it appears as "al-Hamadhani" in the two copies of al-Thaqalayn and Mir'at al-'Uqul compared, and as "al-Hamadani" in the preceding transmission. This comparison does not include independent authentication of the narrator or correction of the chain of transmission.

On the following page, al-Majlisi presents the interpretation of the scales as referring to the prophets and their successors, and discusses how this can be reconciled with the view that there is a scale by which the records are weighed, based on their presence before Him and their connection to the reckoning [M237]. This is the commentator's approach to reconciling the different interpretations, and it remains separate from the wording of the short answer. No single image we imagine can replace the compilation of all the evidence, nor is the fundamental principle of Quranic justice lost amidst the disagreement over its modality.

3. Testimony, Intercession, and Permission

> God Almighty says: {This Day We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.} [Ya-Sin: 65]
>
> “Until, when they reach it, their hearing, their sight, and their skins will testify against them as to what they used to do.” [Fussilat: 20]
>
> “And they will say to their skins, ‘Why did you testify against us?’ They will say, ‘Allah has caused us to speak, He who causes all things to speak. And He created you the first time, and to Him you will be returned.’” [Fussilat: 21]
>
> And you did not conceal yourselves from your hearing, your sight, and your skins testifying against you, but you thought that God did not know much of what you were doing. [Fussilat: 22]
>
> [And you did not conceal yourselves from your hearing, your sight, and your skins

testifying against you, but you thought that God did not know much of what you were doing.]

“And the earth will shine with the light of its Lord, and the record [of deeds] will be placed [open], and the prophets and the witnesses will be brought, and judgment will be passed between them in truth, and they will not be wronged.” [Az-Zumar: 69]

God Almighty says: “And every soul will be fully recompensed for what it did, and He is most knowing of what they do.” [Az-Zumar: 70]

Ya-Sin 65 and Fussilat 20-22 speak of the testimony of the limbs, and Az-Zumar 69 mentions the presence of the prophets and the witnesses. All of these instances demonstrate that a person's ability to justify themselves does not equate to their ability to erase their actions. Nor do we define the language or the organic mechanism of that justification.

God Almighty says: "God - there is no deity but Him, the Ever-Living, the Sustainer of all. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who can intercede with Him except by His permission? He knows what is before them and what is behind them, and they encompass nothing of His knowledge except what He wills. His Footstool encompasses the heavens and the earth, and preserving them does not weary Him. He is the Most High, the Magnificent." [Al-Baqarah: 255].

On that Day, no intercession will avail except [that of] one to whom the Most Merciful has given permission and whose word He has approved. [Ta-Ha: 109]

Furthermore, the mention of intercession in the texts does not make it an authority independent of God. Al-Baqarah 255 links it to His permission, and Ta-Ha 109 mentions the condition of permission and an approved word. This principle is established here. As for the details of who intercedes and for whom intercession is made, this requires compiling the narrations and discussing their implications. Reliance on mercy is not a justification for disregarding the rights of creation.

4. Bliss combines security and complete dignity.

God Almighty says: {And We will remove whatever rancor is in their hearts, [so they will be] brothers, facing one another on thrones.} [Al-Hijr: 47]

{No fatigue will touch them therein, nor will they be evicted therefrom.} [Al-Hijr: 48]

“Reclining therein on couches, they will not see therein any sun or bitter cold.” [Al-Insan: 13]

“Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual bliss; but the greatest reward is the pleasure of Allah. That is the supreme success.” [At-Tawbah: 72]

Al-Hijr 47-48 describes the removal of burdens, the absence of fatigue, and the departure of the oppressed. It mentions 13 states of people in Paradise where they will not experience sun or bitter cold. At-Tawbah 72 states that God's pleasure is greater.

The aspects of bliss are multifaceted, encompassing life, sensation, relationships with others, and divine favor.

At-Tabarsi explains the verse in Surah Al-Insan as referring to the absence of the sun, whose heat would harm the inhabitants of Paradise, and the bitter cold, whose cold would harm them [M279]. This explanation focuses on the complete comfort within the context of bliss. However, interpreting it as specifying the temperature of Paradise or the source of its light is an unnecessary addition. Therefore, we distinguish between the meaning explained by the commentator and a detailed physical description that he did not provide.

In the interpretation of God's pleasure in Surah At-Tawbah, Majma' al-Bayan quotes Al-Jubba'i as saying that reward is contingent upon God's pleasure, and Al-Hasan as saying that the heart's joy in God's pleasure is greater than all the other blessings mentioned [M280]. These are two aspects that illustrate the greatness of God's pleasure, and they do not negate the gardens and dwellings mentioned previously in the verse. The context combines the bestowal with the pleasure of the Giver, and the promise includes believing men and women, as the text explicitly states.

> God Almighty says: {Their sides forsake their beds as they call upon their Lord in fear and hope, and they spend out of what We have provided for them.} [As-Sajdah: 16]
>
> Allah Almighty says: {No soul knows what has been hidden for them of comfort for the eyes as a reward for what they used to do.} [As-Sajdah: 17]

The promise of comfort for the eyes is preceded by the description of those whose sides forsake their beds, who call upon their Lord in fear and hope, and who spend from what He has provided them. The concealment of this bliss is not merely a matter of idle curiosity, but rather follows worship, supplication, and giving. Among the aspects of this concealment, as mentioned in Majma' al-Bayan, are the immense reward, the inability to fully comprehend its details, and the correspondence between hidden worship and hidden reward [M238]. We present these aspects as explanations from the commentator, without necessarily considering every detail he mentions on the page as having been thoroughly examined in this book.

Reading the two verses together indicates that ignorance of the details of the act of giving does not preclude understanding the context that connects it to this: turning to God, hoping for His mercy, fearing shortcomings, and extending benefit to others through giving. Similarly, knowing some of the names of Paradise does not grant us a comprehensive understanding of all its characteristics. We believe in what the text conveys, and we leave the promise open to interpretation, a vastness that the reader's imagination cannot exhaust.

5. No Astronomical Map of Paradise and Hell

This research has not established anything that would allow for placing Paradise within a specific galaxy, or for making Hell the name of a sun or a black hole. The similarity of some terms to sensory experience does not determine a location on an astronomical map, and the celestial body we described in Chapter 40 has its own specific evidence and definition.

> Allah Almighty says: “The description of Paradise which the righteous have been promised is that in it are rivers of water that is not stagnant, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey. They will have therein every kind of fruit and forgiveness from their Lord. How can they be like those who abide eternally in the Fire and are given to drink boiling water, so it cuts their intestines?” [Muhammad: 15]
>
> “And the companions of the right - what are the companions of the right?” [Al-Waqi'ah: 27]
>
> “Among thornless lote trees.” [Al-Waqi'ah: 28]
>
> “And clustered banana trees.” [Al-Waqi'ah: 29]
>
> “And extended shade.” [Al-Waqi'ah: 30]
>
> “And flowing water.” [Al-Waqi'ah: 31]
>
> “And abundant fruit” [Al-Waqi'ah: 32].
>
> “Neither cut off nor forbidden” [Al-Waqi'ah: 33].
>
> “And raised couches” [Al-Waqi'ah: 34].
>
> “Indeed, We have created them in a [special] creation” [Al-Waqi'ah: 35].
>
> “And We made them virgins” [Al-Waqi'ah: 36].
>
> “Arabs, of equal age” [Al-Waqi'ah: 37].
>
> “For the Companions of the Right” [Al-Waqi'ah: 38].
>
> “A multitude from the former generations” [Al-Waqi'ah: 39].
>
> “And a multitude from the later generations” [Al-Waqi'ah: 40].
>
> “And the Companions of the Left - what are the Companions of the Left?” [Al-Waqi'ah: 41].
>
> “In scorching wind and boiling water” [Al-Waqi'ah: 42].
>
> “And a shade of black smoke” [Al-Waqi'ah: 43].
>
> “Neither cool nor pleasant” [Al-Waqi'ah: 44].

The Quran contains descriptions of Paradise, its rivers, shade, and fruits, as well as descriptions of torment, boiling water, and poisonous scorching winds. These descriptions are read within their contexts [Muhammad: 15; Al-Waqi'ah: 27-44]. We establish their indication of bliss and torment, and we maintain the distinction between the names we understand and the comprehensive understanding of how these will be realized in the Hereafter. Knowing these descriptions does not permit me to invent dialogues or details and attribute them to divine revelation.

6. Eternity and the Meaning of Peace

> Allah Almighty says: {And those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth. And who is more truthful than Allah in statement?} [An-Nisa: 122]

> {Peace, a word from a Merciful Lord.} [Ya-Sin: 58]

An-Nisa 122 mentions the entry of the believers who perform righteous deeds into gardens with eternal life therein, and peace is mentioned in Ya-Sin 58. In contrast, the Quran presents warnings about Hellfire and the consequences of disbelief and injustice. Encouragement and deterrence should be combined in the narrative, without separating mercy from justice or allowing fear to lead to despair.

These chapters do not pass judgment on the ultimate fate of any specific individual not named in the text. Their purpose is to explain the message and its impact on accountability, not to assign abodes in the Hereafter to individuals of our choosing. The detailed theological discussions concerning the conditions of those accountable, the argument, and forgiveness remain topics requiring further research and evidence.

7. The Narration of the Worlds and Humans in Tawhid

The narration of Jabir ibn Yazid from Imam al-Baqir (peace be upon him) was previously included in al-Saduq's Tawhid, in the chapter on the Greatness of God, Hadith 2. It discusses the renewal of creation after the settlement of the inhabitants of Paradise and Hell, and mentions the multitude of worlds and human beings [M15]. We return to it here, clearly distinguishing between its inclusion in the source and the reliance on its details.

On the path of Amr ibn Shamir, whom al-Najashi described as extremely weak in his biography No. 765 [M16]. Therefore, this path alone cannot be relied upon to prove those details. Nor can we transform the number mentioned in it into an astronomical calculation, nor use it as proof for the multiverse hypothesis. This conclusion pertains to the path studied and does not preclude examining others.

8. Another report in al-Khisal

In al-Khisal by al-Saduq, there is a report on the authority of Muhammad ibn Muslim on the authority of Imam al-Baqir (peace be upon him), mentioning worlds before Adam and the renewal of creation after the Hereafter. Its chain of transmission passes through Ibn al-Walid, al-Saffar, Muhammad ibn al-Husayn ibn Abi al-Khattab, then Muhammad ibn Abdullah ibn Hilal, al-Ala ibn Razin, and finally Muhammad ibn Muslim [M54, M150]. The name of Ibn Abi al-Khattab was corrected through comparison; the result of following the text and the narrator is presented below.

This is different from the chain of transmission of Amr ibn Shamir regarding the hadith of monotheism. The investigation has expanded to include the biography of Muhammad ibn Abdullah ibn Hilal and the ruling concerning him, as will be discussed in the thirteenth section [M151-M152]. The ruling of a man who is not rejected in this chain is not transmitted through this chain, nor is it considered correct simply because it differs from the other chain. Furthermore, we do not combine the numbers of the two hadiths into a single equation; the differences in text and context require study before constructing a comprehensive chronological framework.

9. What does comparing the two hadiths add?

> “Were We then incapable of the first creation? Rather, they are in doubt about a new creation.” [Qaf: 15]

Question 15 appears in the question that opens Jabir's narration on monotheism [M15], and it is also cited in the text of Al-Khisal [M150]. The inclusion of the verse here allows the reader to separate its text from the details added by the two narrations; the verse does not specify the number of worlds or human beings. The transition from stating the power of creation to specifying a limited number of events remains contingent upon the establishment of evidence supporting that additional detail.

The fact that the ruling is based on the details of the narrations does not necessitate limiting divine power to the boundaries of the world we know. However, the possibility of creating other worlds is one issue, and proving that specific worlds have occurred in a particular number and manner is another. General theological statements do not replace specific evidence, nor does probability become established history simply because we do not rule it out.

10. What We Know and What Remains Unknown

We know from the texts we have studied that creation is not in vain, that resurrection, reckoning, and reward are all within the scope of the Quranic discourse, and that divine knowledge does not disregard the deeds of creation. We also know that humankind has not been granted knowledge of all the details or timings in this regard. Combining affirmation with reservation is what preserves the boundaries of knowledge.

It is important here to distinguish between a detail for which we did not find sufficient evidence in the sources we consulted, a method not elaborated upon by the texts used, and an issue where opinions exist that require weighing. The first describes the limits of this research, the second describes the degree of clarity in the specific texts, and the third records the differences in understanding. It is incorrect to lump them together in a judgment that everything we have not verified is unknowable, just as it is incorrect to fill the gap with unverified information. This is a methodological distinction we adopt in interpreting the book's findings.

The work of investigation continues: comparing and copying the wording of the reports, studying the methods, gathering what is scattered in the sources, and reviewing the various interpretations. We have not completed, in these pages, an investigation of all the narrations on the afterlife or all the topics of theology. The appendices provide a record of what has actually been used, so that the list of required work is not confused with the list of completed work.

11. Dialogues are part of the news of the Hereafter.

> Allah Almighty says: {And the companions of Paradise will call out to the companions of the Fire, “We have found what our Lord promised us to be true. Have you found what your Lord promised you to be true?” They will say, “Yes.” Then a caller will announce among them, “The curse of Allah is upon the wrongdoers.”} [Al-A'raf: 44]
>
> Those who hinder others from the path of Allah and seek to make it crooked, and they are disbelievers in the Hereafter. [Al-A'raf: 45]

> And between them will be a barrier. And on the Heights are men who recognize each by their marks. And they will call out to the companions of Paradise, "Peace be upon you." They have not yet entered it, but they long to. [Al-A'raf: 46]
>
> And when their eyes are turned toward the companions of the Fire, they will say, “Our Lord, do not place us with the wrongdoing people.” [Al-A'raf: 47]
>
> And the companions of the Heights will call to men they recognize by their marks, saying, “What good was your gathering to you, or your arrogance?” [Al-A'raf: 48]
>
> “Are these the ones about whom you swore that God would not show them mercy? Enter Paradise! No fear will there be concerning you, nor will you grieve.” [Al-A'raf: 49]
>
> “And the companions of the Fire will call to the companions of Paradise, ‘Pour upon us some water or from whatever God has provided you.’ They will say, ‘Indeed, God has forbidden them to the disbelievers.’” [Al-A'raf: 50]

In Surah Al-A'raf, verse 44, the inhabitants of Paradise and the inhabitants of Hell call out to one another regarding the truth of what their Lord has promised them. Verse 45 then clarifies who is described as having committed injustice in this context: turning away from the path of God, seeking it in a crooked manner, and disbelieving in the Hereafter. The following verses present men on Al-A'raf who recognize groups by their distinctive features, and mention the request of the inhabitants of Hell for water or some sustenance. This human presence remains within the narrative of the universe; the situation encompasses knowledge, responsibility, and discourse, in addition to describing the place of rest.

These verses do not explicitly name all the men on Al-A'raf, nor do they provide us with a detailed account of their ranks without interpretive and narrative analysis. We establish their location and the roles mentioned, leaving the specific identification to a study of the relevant texts. In this way, no unnamed figure is omitted from the index, and no speculative name is included in the text as if it were a Quranic text.

> The Almighty said: {Then they turned to one another, questioning each other.} [As-Saffat: 50]
>
> {One of them said, “Indeed, I had a companion.”} [As-Saffat: 51]
>
> {He said, “Are you truly among those who believe?”} [As-Saffat: 52]
>
> {When we have died and become dust and bones, will we indeed be recompensed?} [As-Saffat: 53]
>
> “He said, ‘Are you looking on?’” [As-Saffat: 54]
>
> “Then he looked on and saw him in the midst of Hellfire.” [As-Saffat: 55]
>
> “He said, ‘By God, you almost ruined me!’” [As-Saffat: 56]
>
> “And were it not for the favor of my Lord, I would have been among those brought forth [for punishment].” [As-Saffat: 57]
>
> “Are we not then to die?” [As-Saffat: 58]
>
> “Except our first death, and we will not be punished.” [As-Saffat: 59]

“Indeed, this is the supreme triumph.” [As-Saffat: 60]

“For the like of this let the workers work.” [As-Saffat: 61]

In Surah As-Saffat 50-61, there is a dialogue about a companion who was discussing resurrection and recompense, followed by a revelation of his fate and astonishment at being saved from his influence. We do not name the companion or write a biography of him that the text does not mention. What appears in the scene is the return of worldly talk to the memory of the situation, and the survivor's awareness of what could have turned him away from faith.

12. Bliss unspoiled by enmity

God Almighty says: {And We will remove whatever rancor is in their hearts. Rivers will flow beneath them, and they will say, “Praise be to God, who has guided us to this; and we would never have been guided if God had not guided us. Certainly, the messengers of our Lord did come with the truth.” And it will be proclaimed to them, “This is Paradise which you have been made to inherit for what you used to do.”} [Al-A'raf: 43]

Blessings that are not spoiled by enmity

They will not hear therein any ill speech or sinful talk. [Al-Waqi'ah: 25]

Except the greeting, "Peace, peace." [Al-Waqi'ah: 26]

Al-A'raf 43 and Al-Hijr 47 describe the removal of rancor from the hearts of the people of Paradise, while Al-Waqi'ah 25-26 mention the absence of idle talk and sin, and the presence of peace. These descriptions combine the state of the soul, the nature of relationships, and speech. The description of Paradise is incomplete by merely listing food and dwellings while neglecting the removal of what used to trouble people's lives, such as hatred and harm.

Those who reflect upon these verses will find that the justice and mercy that accompany the Book do not end with the end of this world. However, this reflection does not reduce Paradise to a mere psychological state; rather, it adds to its other descriptions what the text affirms regarding the purity of relationships and security.

Therefore, this expansion concludes with a question relevant to present life: What words and what behaviors do we want to carry with us? A person can begin with just reconciliation, restoring rights, and refraining from causing harm, knowing that the bliss of the Hereafter is a gift beyond comprehension. The dialogues in the Qur'an remain sufficient in their places; I do not add conversations of my own invention and then narrate them as if they were transmitted accounts.

13. Following the Path of the News of the Worlds and Verifying its Transmission

The account of Muhammad ibn Muslim in al-Khisal is identified in the corresponding text, pp. 358-359, as number 45 of the seven chapters [M150]; while it appears in the text of al-Thaqalayn with numbering 7-46, while remaining in the website index in chapter 32 of the eighth book [M54]. The comparison established the name Muhammad ibn al-Husayn ibn Abi al-Khattab, as opposed to “Muhammad ibn al-Hasan ibn Abi al-Khattab” in the aforementioned electronic transmission. The difference in numbering or spelling necessitates clarifying the manuscript and does not make the two instances independent news.

Regarding Muhammad ibn Abdullah ibn Hilal, we consulted Sayyid al-Khu'i's Mu'jam Rijal al-Hadith, vol. 17, pp. 266-267, entry 11153 [M151]. The Mu'jam mentions his narration from al-'Ala' ibn Razin, and Muhammad ibn al-Husayn ibn Abi al-Khattab's narration from him, within a list of his teachers, students, and the places where he narrated. This information helps identify the narrator in this chain, but establishing his generation and the abundance of sources are not, in themselves, explicit proof of authentication.

In Dhakhirat al-Ma'ad, p. 623, the scholar al-Sabzawari described Muhammad ibn Abdullah ibn Hilal as unknown when discussing the chain of transmission of another legal hadith [M152]. We present this judgment as it pertains to the narrator and within the context in which we found it; we do not attribute to al-Sabzawari that he verified the hadith of al-'Awalim itself, nor do we consider this unknown status an accusation of fabricating the hadith. Furthermore, the inclusion of a narrator's biography in a later dictionary does not, in itself, eliminate the question of his reliability.

The result that this level of investigation allows is limited and clear: the name and its connection to the chain of transmission have been identified, the location of the transmission has been corrected, and a judgment on the narrators has been found that needs to be included within the overall framework of authentication and its statements. This partial investigation has not established for us an independent correction of the chain of transmission of al-Khisal, so we do not consider the details of the number or nature of the chains of transmission as a definitive conclusion. The report remains recorded in its place and within its limits, and the examination of the chains of transmission continues without conflating it with the report of Amr ibn Shamir.

14. From the Promised Reckoning to Self-Reflection

> Allah Almighty says: “O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do.” [Al-Hashr: 18]
>
> Allah Almighty says: “And do not be like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient.” [Al-Hashr: 19]

The verses of Surah Al-Hashr make reflecting on what one has prepared for the Hereafter a present action, and they prohibit forgetting God and the related state of forgetting oneself. Thus, the knowledge of accountability does not end with merely

observing others or waiting for a distant scene; the question returns to the reader's actions, intentions, and what he is capable of rectifying.

Al-Kulayni narrated in Al-Kafi, vol. 2, Book of Faith and Disbelief, Chapter on Accountability for Deeds, Hadith 2, on the authority of Ali ibn Ibrahim, on the authority of his father, on the authority of Hammad ibn Isa, on the authority of Ibrahim ibn Umar al-Yamani, on the authority of Abu al-Hasan al-Madi, peace be upon him, i.e., Imam Musa al-Kadhim: “He is not one of us who does not hold himself accountable every day. If he has done good, he asks God for more, and if he has done evil, he asks God for forgiveness and repents to Him.” [M148] Al-Majlisi’s ruling was deemed sound in Mir’at al-‘Uqul, vol. 11, p. 358 [M149].

The text of the hadith contrasts seeking more good with seeking forgiveness and repenting for evil. Reviewing does not become a cycle of inaction and self-recrimination, nor a fleeting satisfaction that erases the need for reform. The reader can begin by asking a specific question about their day: Did I fulfill a right or neglect it? Did I quote something that needs correction? Is there a good deed I can continue to do? This is a suggested practical method, not merely additional words to be appended to the Imam's text.

This is where self-reflection and reviewing the book converge: I return to what I have quoted, verifying its wording and references, acknowledging and correcting any errors, and seeking knowledge of what I have not fully understood. The length of the book does not negate this principle, nor does the abundance of what remains unknown prevent us from acting upon what has become clear to us. The mercy we hope for is inseparable from the sincerity of our seeking and our exertion of our utmost effort in restoring rights and correcting statements.

15. The repentant heart and the promise of more

> God Almighty said: {And Paradise will be brought near to the righteous, not far off.} [Qaf: 31]
>
> “This is what you were promised-for every penitent, mindful one.” [Qaf: 32]
>
> “He who feared the Most Merciful unseen and came with a repentant heart.” [Qaf: 33]
>
> “Enter it in peace. That is the Day of Eternity.” [Qaf: 34]
>
> “They will have whatever they wish therein, and with Us is more.” [Qaf: 35]

The discourse in this passage moves from describing Paradise to describing those who have been promised it, then to peace, eternity, and whatever else they desire, and what God has to offer in abundance. The author of Majma' al-Bayan explains that the repentant one is he who returns to obedience, the one who preserves what God has commanded is he who safeguards it, and the repentant heart is he who turns to His obedience. He mentions that fearing God in secret involves faith and obedience without being seen, and that one aspect of sincere fear is expressed in solitude where people cannot see him [M239].

These descriptions align with the self-examination discussed in the previous section: returning to God is a continuous act, and preserving the commands is demonstrated in

situations where others are not watching. The discourse on Paradise calls for inner sincerity as well as outward righteousness, and it does not merely rely on a social image by which people recognize the individual.

In the following, al-Tabarsi mentions an increase beyond what they desire, something they never even imagined, and an increase beyond the reward they deserve for their deeds [M239]. This reading thus combines reward and favor; the bestowal is not limited to what a person can call their desires, nor is the hope of favor used as an excuse to neglect the repentance, preservation, and fear that are linked to the context.

Peace is mentioned in the context of entering Paradise, and eternity is described as the Day, thus connecting the bliss of Paradise with the security of its permanence. It is fitting to conclude with the promise of more, with the meaning of humility: the reader recognizes the truth of the promise from the text and acknowledges that their current knowledge does not encompass all that God has promised.

16. Groups to their fate and the fulfillment of the promise

> “And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers say to them, ‘Did there not come to you messengers from among yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day?’ They will say, ‘Yes, but the word of punishment has come true upon the disbelievers.’” [Az-Zumar: 71]
>
> “It will be said, ‘Enter the gates of Hell to abide eternally therein. How wretched is the abode of the arrogant!’” [Az-Zumar: 72]
>
> “And those who feared their Lord will be led to Paradise in groups until, when they reach it and its gates have been opened, its keepers will say, ‘Peace be upon you; you have done well, so enter it to abide eternally therein.’” [Az-Zumar: 73]
>
> And they will say, “Praise be to Allah, who has fulfilled His promise to us and made us inherit the land, so we may settle in Paradise wherever we please. Excellent is the reward of the workers!” [Az-Zumar: 74]

The conclusion of Surah Az-Zumar presents the state of the two groups after the judgment. The address of the keepers of Hell reminds them of the messengers, recites the verses, and warns them of the Day of Judgment. The response is an acknowledgment that the message has been delivered. The people of Paradise are greeted with peace and delight, entering into eternity, and then praised for the fulfillment of the promise. The two groups differ in their approaches, despite the use of the word “groups” in both instances.

The compilation of the statement explains that the groups are being led to Hell by force, and that the mention of the righteous being led to Hell is in contrast, preserving their honor. It presents aspects related to righteous deeds, inner peace, and a good abode. It also interprets the inherited land here as the land of Paradise, and the settling therein as taking refuge [M240]. Thus, the word "land" in this verse does not automatically refer to a specific piece of earthly geography.

The praise expressed by the people of Paradise maintains the connection between the blessing and God's promise, just as the conclusion regarding the reward of the

righteous maintains its connection to their deeds. Self-reflection, repentance, and spending in charity were discussed earlier in the chapter; these meanings return in the scene of the final outcome as what the reader should consider in the present. The text does not shift from describing the two groups in the scene to determining the fate of individuals not specified by the text.

Then, in verse 75, with which we conclude the chapter, comes the glorification and praise of the angels and the judgment of truth. In his commentary on the scene, al-Tabarsi emphasizes the transcendence of God from sitting on the Throne and the attributes of physical bodies [M240]. Thus, the description of the Throne and the angels remains connected to the glorification of God and His justice, in accordance with the principle that accompanied the discussions of the Throne and the Footstool in the preceding chapters.

17. The End of the Story and the Beginning of the Action

The reader does not emerge from the account of the Hereafter with a map to boast of possessing, but rather with a question closer to him: What deeds will he carry with him to the Day that he cannot postpone? If contemplating the universe increases his humility, reading the narration increases his trustworthiness, and remembering the Reckoning increases his justice and mercy, then knowledge has borne fruit in its proper place.

> God Almighty said: “And you will see the angels surrounding the Throne, glorifying their Lord with praise. And judgment will be passed between them in truth, and it will be said, ‘Praise be to God, Lord of the worlds.’” [Az-Zumar: 75]

In Surah Az-Zumar 75, the scene concludes with "Praise be to Allah, Lord of the Worlds." Thus, the end of the chapter returns to a meaning that accompanied the beginning of the book: creation points to its Lord, and returning to Him gives life its weight. The pages of the narrative come to a close, but the door to learning, repentance, and reform remains open as long as humanity is in a time of action.

Chapter References: Al-Baqarah 255; An-Nisa 122; At-Tawbah 72; Al-Hijr 47-48; Al-Kahf 49; Ta-Ha 109; Al-Anbiya 47; As-Sajdah 16-17; Ya-Sin 58, 65; Az-Zumar 69-75; Fussilat 20-22; Muhammad 15; Qaf 15, 31-35; Al-Waqi'ah 25-44; Al-Insan 13; Az-Zalzalah 7-8; Al-A'raf 43-50; As-Saffat 50-61; Al-Hashr 18-19. Commentary: Majma' Al-Bayan [M235, M238-M240]. Narration: Al-Kafi, the hadith of the scales, the raised hadith and the ruling of Al-Majlisi [M236-M237]; the hadith of self-examination and its ruling [M148-M149]. The Book of Worlds: Tawhid and the Men of Al-Najashi [M15-M16]; Al-Khisal and the opposing text, the translation of Ibn Hilal, and the ruling attributed to him [M54, M150-M152]. And for the explanation of the absence of harm from heat and cold and the greatness of divine pleasure: Majma' al-Bayan [M279-M280].

Conclusion - From Contemplating Creation to Knowing the Creator

All praise is due to Allah, Lord of the Worlds, who facilitated for me the collection and arrangement of this material, and aided me in continuing to contemplate His Book and the signs of His creation. Peace and blessings be upon our master and prophet Muhammad and his pure and righteous family. I thank God for the blessings of faith and reason, and I acknowledge the favor of what His Messenger conveyed and what his family, peace be upon them, clarified of guidance that aids us in understanding and action.

What do we take away from this journey?

The story began with a question about the universe, then returned to the human being who observes it. Between these two questions, we passed through the heavens and the earth, water and light, the sun, the moon, and the stars, the mountains and the seas, order and change, and then through what revelation informed us of regarding the transformation of the world, resurrection, and recompense. As the subject matter expands, the need increases to clarify what we know, the path by which we came to know it, and the limits of the evidence.

We found in the Quran a continuous call to contemplation, reflection, and gratitude. We read in the narrations of the Prophet's family, peace be upon them, and in the efforts of the commentators, what helps us understand the themes of the Book, while preserving the established rulings attributed to their respective authorities. We have relied on scientific knowledge to describe the phenomena studied by observation and measurement instruments. The integrity of this compilation lies in demonstrating the function of each piece of evidence, so that the reader may understand the place of the text, the place of interpretation, the place of scientific knowledge, and the place of my explanation.

The limits of knowledge have accompanied us at every stage. Belief in what revelation has conveyed does not grant us complete knowledge of its nature, and transmitting information does not negate the need to understand its context. The success of a scientific model in explaining a phenomenon does not make it an answer to every question in existence. In discussions of the afterlife, the promise of justice and mercy is combined with the call to self-reflection; the fact that some details remain unknown does not preclude acting upon what has become clear. When we note a difference of opinion or pause on an issue, we preserve the reader's right to know the place of the evidence and what remains to be studied.

The fruit we hope will return to our lives is that reflection will make us more attentive to grace and responsibility. The impact of knowledge is evident in the water we protect, the land we preserve, the harm we strive to avert, the justice we establish, and the mercy we extend. Those who contemplate the vastness of the heavens remain accountable for their actions on Earth and for the truthfulness of what they convey to others in the name of religion or science.

We have learned that precision sometimes manifests in a small correction that has a significant impact: the name of a narrator, the number of a section, or a phrase that was meant as an explanation but was mistaken for the main text. Understanding may broaden when we add a complete verse or connect a report to its context, just as a scientific example becomes clear when we mention the measuring tool and the assumptions upon which it is based. These actions are part of the service to truth to which I have dedicated this book, and I hope its impact will linger with the reader even after closing its pages.

A Word from the Researcher to the Reader

In closing, I reiterate what I stated in the introduction: I am not a religious scholar, nor do I claim to be a scientist; I am merely a researcher and collector of what lies within books. I hope to organize what I read and present it well to those seeking scientific and religious truth. I acknowledge that my need for learning and revision remains, and that any accuracy in this work is due to God's grace and the efforts of the scholars I consulted, while any errors or shortcomings are due to my own limitations.

I thank my parents, my wife and children, my teachers and students, and all who supported me with a question, a word, or a prayer. I remember with gratitude the impact of His Eminence Sheikh Ahmed Al-Waeli, may God have mercy on him, and the lasting impact of his sayings and guidance. I also thank the scholars, researchers, and investigators who preserved the texts and explained their meanings, and the dedicated scholarly efforts that have provided the reader with reliable knowledge to which they can refer.

I invite the reader to approach this book with a discerning eye, consulting the source if needed, distinguishing between different levels of interpretation, and submitting any corrections or additions they deem necessary. Observations based on evidence are helpful to me and to the book, and accepting them is part of fulfilling the purpose for which it was written. I hope to be the first to benefit from the humility and self-reflection that this journey has prompted me to embrace.

I authored this book in 2020 CE, corresponding to the years 1441-1442 AH, then revised and updated it in 2023 CE, corresponding to the years 1444-1445 AH. I am revising and updating it again in 2026 CE, in the current revision corresponding to the year 1448 AH. These revisions confirm that the service to the text continues, and that the expansion of its content necessitates further refinement and correction.

The preparation of this text has been completed through seven parts and forty-eight chapters, and it has been supplemented by the conclusion, appendices, and indexes. The process included verifying the structure and references, examining the Qur'anic texts as detailed in the verification log, and comparing selected quotations with their sources, while noting variations in wording, numbering, and quotation limits. The difference remains between documenting the statement of a hadith scholar or exegete and verifying all its chains of transmission, and between comparing the available text and thoroughly examining manuscripts and editions. Therefore, I present this edited version, the fruit of a well-documented effort, subject to expert review before publication, without claiming to have explored everything in the universe or resolved every controversial issue.

And the stories continue.

This book paves the way for a broader reading in the fields of creation: in plants, animals, and humans; in what has been said about angels, jinn, and previous realms; then in the path of guidance and its connection to human life; and in discussions of the soul, Paradise, and the limits of our knowledge of what has not been revealed to us about creation. The books in this series address these topics in their respective places, each with its own approach and method in serving its field, while maintaining a unified purpose and objective.

Whoever wishes to continue this journey should acquire the books upon their publication, God willing, and let reading be a gateway to learning and action. My hope for this series is that it will make the material more accessible to those seeking it, that it will foster love for the Quran and the Ahl al-Bayt (peace be upon them) through honest understanding and transmission, and that it will deepen our respect for knowledge and those who have dedicated their lives to its service.

O Allah, grant us sincerity in our pursuit and integrity in our speech. Show us the truth and help us to follow it, and guide us to correct our errors. Make what we learn an increase in gratitude and humility, and what we write beneficial to people. Accept this effort from us through Your mercy, for You are the Hearer of supplications.

> Allah Almighty says: {Glory be to your Lord, the Lord of Might, above what they describe.} [As-Saffat: 180]
>
> God Almighty says: {And peace be upon the Messengers} [As-Saffat: 181].
>
> God Almighty says: {And praise be to God, Lord of the worlds} [As-Saffat: 182].

Peace and blessings be upon Muhammad and his pure and righteous family.

Researcher and Writer

Sayyid Hussam Zaha Murtadha Al-Saraf Al-Husayni

Appendix 1 - Table of Cosmic Verses Arranged by Topic and Surah

A guide to the primary verses used in this edition, not an exhaustive list of all relevant verses. The numbers in the "Surah and Verses" column refer to the verse numbers, while the numbers in the "Chapters" column refer to the chapters of the book, not page numbers. The reader should refer to the chapter text to read the verses within the context of the argument or its supporting evidence.

Topic	Surah and Verses	Chapters
Reflection on Creation and Blessings	Al-Baqarah 164; Al Imran 190-194; Yunus 101; Fussilat 53; Adh-Dhariyat 20-21	1, 37
Oneness and Transcendence	Al-A'raf 54; Al-Anbiya 22; Ash-Shura 11; Az-Zumar 62	2, 14
The Beginning of Creation and Re-creation	Al-Ankabut 19-20; Ar-Rum 27; Qaf 15	3, 39, 45
Water, Creation, and Life	Hud 7; Al-Anbiya 30; An-Nur 45	5, 7
Smoke and the Fashioning of the Heavens	Fussilat 9-12	6, 8, 9
The Six Days	Al-A'raf 54; Yunus 3; Hud 7; Al-Furqan 59; As-Sajdah 4; Qaf 38; Al-Hadid 4	8
The Seven Heavens and the Earths	Al-Baqarah 29; Al-Isra 44; Al-Mu'minun 17, 84-89; Fussilat 12; At-Talaq 12; Al-Mulk 3-4; Nuh 15-18	9, 10
The comprehensiveness of God's Lordship and the negation of absurdity	Al-Anbiya 16-18; Maryam 65; Ta-Ha 6-7; Ash-Shu'ara 23-29; Sad 27-28; Ad-Dukhan 38-40	11, 48
The structure of the heavens, its paths, and its gates	Al-Baqarah 22; Al-A'raf 40; Ar-Ra'd 2; Al-Hijr 14-15; Al-Anbiya 32; Al-Hajj 65; Al-Mu'minun 17; Luqman 10; Qaf 6; Adh-Dhariyat 7; Al-Qamar 11-15; An-Naba 19; An-Nazi'at 27-29	12
The Ornament of Heaven and its Preservation	Al-Hijr 16-18; As-Saffat 4-10; Fussilat 12; Al-Mulk 1-5; Al-Jinn 8-10, 26-28	13, 20
The Throne and the Footstool	Al-Baqarah 255; Al-A'raf 54; Yunus 3; Hud 7; Ta-Ha 5-6; Ghafir 7-9; Ash-Shura 11; Al-Hadid 4; Al-Haqqah 17	14
The Inhabited House, the Lote Tree, the Vision, and the Veil	At-Tur 1-8; An-Najm 11-18; Al-An'am 103; Ta-Ha 110; Ash-Shura 11, 51; Maryam 17; Al-Mutaffifin 15; Al-Baqarah 30-33; Al-Anbiya 26-27; At-Tahrim 6	15

Topic	Surah and Verses	Chapters
The Sun, the Moon, and the Mansions	Al-Baqarah 189; Yunus 5; Ya-Sin 38-40; Al-Furqan 61; Fussilat 37; Nuh 16; An-Naba 13-16; Al-Furqan 45-46; An-Nahl 48; Al-Inshiqaq 16-19	16, 17, 23
The Stars, Guidance, and the Constellations	Al-An'am 76-79 and 97; Yusuf 4 and 100; Al-Hijr 16; An-Nahl 16; Al-Anbiya 33; Ya-Sin 40; Al-Furqan 61; Al-Buruj 1; Luqman 34	18, 19
Night and Day	Yunus 6 and 67; Al-Furqan 62-63; Al-Qasas 71-73; An-Naba 9-11; Al-Muzzammil 1-8	21
The East and the West	Ar-Rahman 17-18; Al-Ma'arij 40-41; Al-Muzzammil 9	22
The Day and the Difference in the Context of Measurement	Al-Hajj 47; As-Sajdah 5; Al-Ma'arij 4; At-Tawbah 36-37	23
Preparing the Earth for Inhabitation	Al-Baqarah 22; Ta-Ha 53; Ghafir 64; Al-Mulk 15; An-Naba 6	24
Mountains and Firm Anchors	An-Nahl 15; Al-Anbiya 31; Luqman 10; An-Naba 7	25
The Sea, the Barzakh, and Benefit	An-Nahl 14; Al-Furqan 53; Fatir 12; Ar-Rahman 19-22	26
Rivers, Springs, and Storehouses	Ar-Ra'd 3; Al-Mu'minun 18; Az-Zumar 21; Al-Mulk 30	27
Winds, Clouds, and Rain	Al-Hijr 22; Ar-Ra'd 12-13; An-Nur 43; Ar-Rum 46 and 48	28, 29
Growth and Revival	Al-An'am 99; Al-Hajj 5; Ar-Rum 50; Fussilat 39; Abasa 24-32	30
Trembling and Sinking of the Earth	Al-A'raf 78 and 91; Al-Qasas 81; Al-Ankabut 40	31, 36
Determination and Balance	Al-Furqan 2; Al-Qamar 49; Ar-Rahman 7-9	32
Pairs and Diversity	Ar-Ra'd 3-4; Ar-Rum 22; Fatir 27-28; Ya-Sin 36; Adh-Dhariyat 49; Al-An'am 143-144	33
Glorification and Prostration	Ar-Ra'd 15; Al-Isra 44; Al-Hajj 18; An-Nur 41; Saba 10; Sad 18-19	34
Creation, Command, and Dominion	Al-Baqarah 117; Al-An'am 75 and 101; Al-A'raf 54; An-Nahl 40; Ya-Sin 82-83; Al-Mulk 1; Al-A'raf 185	2, 35
The Trust, Knowledge, and Setting Things Right	Al-A'raf 56; Al-Isra 36; Al-Ahzab 72; Al-Jathiyah 13	37, 38
Knowledge of the Hour	Al-A'raf 187; Luqman 34; Al-Ahzab 63; An-Nazi'at 42-46	42

Topic	Surah and Verses	Chapters
The Blowing of the Trumpet, the Overwhelming Blast, and Resurrection	An-Naml 87; Ya-Sin 49-53; Az-Zumar 68; Al-Haqqah 13	43
The Transformation of Celestial Bodies and the Heavens	Al-Anbiya 104; Ar-Rahman 37; Al-Qiyamah 7-12; At-Takwir 1-2; Al-Infitar 1-2; Al-Inshiqaq 1-5	44, 45
Mountains, Seas, and the Transformation of the Earth	Ibrahim 48; Al-Kahf 47; Ta-Ha 105-107; Al-Waqi'ah 4-6; Al-Haqqah 14; At-Takwir 3 and 6; Al-Infitar 3; Al-Qari'ah 5	46, 47
The Unseen of the Hereafter and Recompense	As-Sajdah 17; Az-Zumar 69-75; Qaf 35; Az-Zalzalah 6-8	48 and the Conclusion

Evidence of the Verses of Balance, Diversity, Glorification, and the Kingdom

Balance, Estimation, and the Sunnah: Ar-Rahman 1-13; Al-Furqan 2; Al-Qamar 49; Ar-Ra'd 11; Al-Ahzab 62; Fatir 43; Al-Fasl 32

Diversity and Pairs: Ar-Ra'd 3-4; Ar-Rum 22; Fatir 27-28; Ya-Sin 36; Adh-Dhariyat 49; Al-Hujurat 13 Al-An'am 38. Chapter 33.

Glorification and Prostration: Ar-Ra'd 15; An-Nahl 48-49; Al-Isra' 44; Al-Hajj 18; An-Nur 41; Saba' 10; Sad 18-19; Ar-Rahman 6. Chapter 34.

Creation, Command, and Dominion: Al-An'am 75-79; Al-A'raf 54; An-Nahl 90; Al-Mu'minun 88; Ya-Sin 82-83; Ash-Shura 11; Al-Hadid 7; Al-Mulk 1-2. Chapter 35.

Scenes of Adam and his wife: Al-Baqarah 30-39; Al-A'raf 19-23; Al-Hijr 26-29. And Joseph and the provisions: Yusuf 4, 46-49, 100. And Moses, his mother, his sister, and Pharaoh's wife: Al-Qasas 7-13. Mary, Zechariah, and John: Al Imran 37-41; Maryam 2-26. The remaining references are distributed alongside the scenes in Chapter 36. Moses and the magicians: Ta-Ha 65-70, complete in Section 16.

Reflection and Trustworthiness: Al Imran 190-191; Al-A'raf 31, 56; Al-Isra 36-37; Al-Ahzab 72; Al-Jathiyah 13. Fulfilling the Trust: An-Nisa 58; Al-Anfal 27. The complete texts and their explanations are in Chapter 37.

Guidance on the Signs of the Hour and Scenes of the Hereafter

Knowledge of the Hour and Warning: Al-A'raf 187-188; Luqman 34; Al-Ahzab 63; An-Nazi'at 42-46. The Signs Mentioned: Muhammad 18; An-Naml 82; Al-Anbiya 96-97. Death and the Intermediate Realm: Al Imran 185; The Believers 99-100. Chapter 42.

The Blowing and Gathering: An-Naml 87; Ya-Sin 49-54; Az-Zumar 68-75; Qaf 41-44; Al-Haqqah 13-18; An-Naba’ 17-18. Chapter 43.

The Transformation of Lights: Al-Qiyamah 7-15; Al-Mursalat 8; At-Takwir 1-2; Al-Infitar 2. The Connection of the Scene to Truth and Action: At-Takwir 8-14; Al-Infitar 5-12. Chapter 44.

The Transformation of Heaven: Al-Anbiya 104; Al-Furqan 25; Ar-Rahman 37; Al-Haqqah 16-18; Al-Ma'arij 8; Al-Muzzammil 18; Al-Mursalat 9; An-Naba' 19; At-Takwir 11; Al-Infitar 1; Al-Inshiqaq 1-6. Chapter 45.

The Earth, Mountains, and Seas: Ta-Ha 105-112; An-Naml 87-88; Al-Waqi'ah 4-6; Al-Haqqah 13-15; Al-Ma'arij 9; Al-Muzzammil 14; An-Naba' 20; At-Takwir 3, 5-6; Al-Infitar 3-5; Al-Inshiqaq 3-4; Al-Fajr 21-24; Az-Zalzalah 1-8; Al-Qari'ah 5. Chapter 46.

Change, Presentation, and Repetition - Chapter 47: Ibrahim 48-52; Al-Kahf 29, 47-49; Ta-Ha 105-112; Ya-Sin 78-83; Az-Zumar 69-70; Qaf 3-4, 41-44; Al-Ma'arij 43-44. The complete texts are found in their respective commentaries within the chapter.

Justice, Testimony, and Bliss - Chapter 48: Al-Baqarah 255; An-Nisa' 122; At-Tawbah 72; Al-Hijr 47-48; Ta-Ha 109; Al-Anbiya' 47; As-Sajdah 16-17; Ya-Sin 58, 65; Fussilat 20-22; Muhammad 15; Qaf 15, 31-35; Al-Insan 13; Az-Zumar 69-75. These verses are read in their respective commentaries, along with the relevant verses from Al-A'raf found in the chapter.

Guide to the Verses of the Sun, Times, and Sunrises

The Sun in the Story of the Queen of Sheba: An-Naml 22-44; Chapter 16. Prayer times in the presented hadith: Al-Isra 78; Hud 114; Al-Baqarah 238; Chapter 21. East and West in the argument of Abraham: Al-Baqarah 258; Chapter 22. The remaining verses of this chapter remain as recorded in the table and chapter references.

Guide to verses on earth, water, wind, and life

Earth and shared benefit: An-Nazi'at 30-33; Ar-Rahman 10-13 - Chapter 24. The colors of mountains and awe: Fatir 27-28 - Chapter 25.

The darkness of the sea and salvation: An-Nur 39-40; Yunus 22-23 - Chapter 26. The water of Midian: Al-Qasas 23-26 - Chapter 27.

The subjugation of the wind to Solomon: Al-Anbiya 81; Saba 12; Sad 36 - Chapter 28. One Water and the Difference of Fruit: Ar-Ra'd 4 - Chapter 30. The Story of Qarun in Context: Al-Qasas 76-82 - Chapter 31.

The Cultivation of the Earth: Hud 61; Al-A'raf 56 - Chapter 24. The Mountain and the Water: Al-Mursalat 25-27 - Chapter 25. The Subjugation of the Sea: Al-Jathiyah 12-13 - Chapter 26. Water and Gratitude: Al-Waqi'ah 68-70 - Chapter 27.

Winds and Revival: Fatir 9 - Chapter 28. Rain and Mercy: Ash-Shura 28 - Chapter 29. Cultivation and Growth: Al-Waqi'ah 63-67 - Chapter 30. Calamity and the Refinement of Response: Al-Hadid 22-23 - Chapter 31. The discussion of winds of mercy and punishment is presented in Chapter 28, verse 98 of Yunus. The parable of the torrent and the foam: Ar-Ra'd 17 - Chapter 27. The complete texts are in the aforementioned places.

Guide to the Verses of Order, Meaning, and Human Responsibility

The Balance of Shu'ayb: Hud 84-87; Ash-Shu'ara 181-183; and the Denial of the Command to Commit Immorality: Al-A'raf 28 - Chapter 32.

The Birds in Lines of Fire: An-Nur 41; Al-Mulk 19 - Chapter 34. The Owner of the Two Gardens and His Conversations: Al-Kahf 32-44 - Chapter 35.

The Resurrection and Collective Scenes: Al-Baqarah 243, 249-251, 259-260; The Journey of Moses: Al-Kahf 60-82; Saba' 15-17; The Companions of the Garden: Al-Qalam 17-33 - Chapter 36.

Justice with the Near and the Far: An-Nisa' 135; Al-Ma'idah 8 - Chapter 37.

Choice and Will: Al-Insan 29-31; Justice in Measure and Reckoning: Al-Mutaffifin 1-6 - Chapter 32. The Diversity of Creation: An-Nur 45 and An-Nahl 13 - Chapter 33. Glorification and Worship: At-Tur 48-49 and Al-Hijr 98-99 - Chapter 34.

The Revival of Birds and the Limits of Narrative Detail: Al-Baqarah 260 - Chapter 35. The Preservation of Sustenance and Permission by Sign: Yusuf 55; Al-Isra 59; Ghafir 78 - Chapter 36. Clarification and the Accuracy of Attribution: Al-Hujurat 6; An-Nahl 116 - Chapter 37. The complete texts are in the mentioned chapters.

Guide to the Verses of Contemplation and the Criteria for Knowledge

Contemplation of the Heavens and the Earth: Yunus 101 - Chapter 38. Expansion and the Context of Creation: Adh-Dhariyat 47-49 - Chapter 39. Speaking about God without knowledge: Al-A'raf 33 - Chapter 41. Also in Chapter 41, the entire passage from Surah At-Takwir 15-21 is included, within an application that connects the meaning of words to the context of the oath and the trustworthiness of conveying the revelation.

Guide to the verses of terror, resurrection, and reckoning

Terror and the proof of resurrection: Al-Hajj 1-7 - Chapter 42. Worship, the Hour, and recompense in the speech of Moses, peace be upon him: Ta-Ha 14-16, complete in the eleventh section.

Exodus and kinship: Al-Qamar 6-8; Al-Qari'ah 4; Al-Mu'minun 101-103; Al-Ma'arij 10-14 - Chapter 43. The quaking, the following, and the single blast: An-Nazi'at 6-14, complete in the twelfth section.

The light on the Day of Reckoning: Al-Hadid 12-15; At-Tahrim 8 - Chapter 44. The passages from Surah Al-Mursalat (7-15) are read in their entirety in the eleventh section, while Surah Al-Qiyamah (13-15) appear in the fourth section, connected to the explanation of the reckoning.

Variations in the context of the splitting of the heavens: Surah Maryam (83-92); Surah At-Tur (9-16) - Chapter 45. Surah Az-Zumar (67) appears in its commentary, and Surah Al-Muzzammil (17-19) appears in its entirety in the thirteenth section. The passage from Surah Maryam is read in its entirety, keeping in mind the difference between the scene of the Resurrection and the context of denying the attribution of a son to the Most Merciful.

The Gathering, Delegated and Individual - Chapter 47: Maryam 83-95; Al-An'am 94. The verses of Maryam are read in order, keeping in mind the difference between the description of the Gathering and the context of denying the attribution of a son to the Most Merciful. The diversity of outcomes: Al-Waqi'ah 7-11; Al-Ghashiyah 1-16, in the ninth section.

Dialogues and the Purity of Relationships: Al-A'raf 43-50; As-Saffat 50-61; Al-Waqi'ah 25-26 - Chapter 48.

The Duration of Stay and Return: Al-Mu'minun 112-115 - Chapter 42. Death, the Blowing, and the Testimony: Qaf 19-22 - Chapter 43. Charity, Reward, and Light: Al-Hadid 18-19 - Chapter 44. Power and the New Creation: Ibrahim 19-20 - Chapter 45.

The Testimony of the Limbs: An-Nur 24-25 - Chapter 46. The Exodus and Emergence: Al-Ma’arij 43-44; Ibrahim 48 - Chapter 47. Self-Examination: Al-Hashr 18-19 - Chapter 48. The fourteenth section of Chapter 46 presents the entire Cave 47-49 passage. An-Naml 87, At-Takwir 3, Al-Infitar 5, and Al-Fajr 22-24 are cited in the same chapter as points of evidence.

The Evidence of the Verses of the Pen, Teaching, and Light

The Pen and Writing: Al-Qalam 1-4; Al-Alaq 1-5. The Book and the Will: Al-Jathiyah 29; Ar-Ra’d 39. The Parable of Light and Guidance: An-Nur 35. Saba’ 3 is cited in the context of the primordial account, Al-Buruj 21-22 in the Preserved Tablet, and Al-Kahf 109 in the image of the sea and the ink. The complete texts and their commentaries are in Chapter 4.

Appendix Two - Table of Narrations, Their Sources, Places of Study, and Summary of the Evaluation

The following record pertains to the texts used or discussed in this edition. Establishing the source does not imply establishing the authenticity of the chain of transmission, and “incomplete verification” does not mean “fabricated.” Before adopting a final edition, it is necessary to collect the remaining narrations and their chains of transmission, study their narrators, and examine the variations in their wording.

Text or Topic and Source	Chapter	State of Verification and Limits of Use
The Beginning of Creation; Nahj al-Balaghah, Sermon 1 [M1]	2	A text known in the source; its chains of transmission prior to the compilation of Nahj al-Balaghah were not completed. Its monotheistic orientation is utilized without claiming a complete chain of transmission verification.
The Soldiers of Reason and Ignorance; Al-Kafi, vol. 1, Book of Reason and Ignorance, Hadith 14 [M2, M17]	4	The text and chain of transmission are established, and the phrase "from the spiritual ones" is added [M17]. Al-Majlisi's weakening of the chain of transmission is countered by the electronic text of Mir'at al-'Uqul, vol. 1, p. 65 [M97]. A comprehensive chronological order cannot be established from this.
Abu Qurrah's Discussion of the Throne and Its Being Borne; Al-Kafi, Book of Divine Unity, Chapter on the Throne and the Footstool, Hadith 2 [M9, M26]	14	The chain of transmission and the text are presented in Chapter 14 [M26]. Al-Majlisi's correction is countered by the electronic text of Mir'at al-'Uqul, vol. 2, p. 75 [M98]; without claiming consensus or independent biographical investigation.
The beginning of the House and the circumambulation, Hadith 1-2; Al-Kafi, Vol. 4, pp. 187-188 [M10, M28, M74, M75]	15	The two chains of transmission and the difference in the texts were discussed. Al-Majlisi's rulings were compared with the electronic text of Mir'at al-'Uqul, Vol. 17: the first is considered weak according to the majority opinion, p. 7 [M120], and the second is weak, p. 9 [M121]. The part number was corrected; however, the determination of the heaven or the independent biographical investigation was not resolved.
The eclipse at the death of Ibrahim, the son of the Prophet; Al-Kafi, vol. 3, chapter on the eclipse prayer, hadith 1 [M11]	23	The text and chain of transmission were presented [M11], and Al-Majlisi's ruling regarding the unknown was compared with the electronic text of Mir'at al-'Uqul, Vol. 15, p. 438 [M99]. It was used to present the rejection of linking the eclipse to the death of a person. Not all versions of the story have been investigated.

Text or Topic and Source	Chapter	State of Verification and Limits of Use
Reflecting on God’s command; Al-Kafi, vol. 2, chapter on reflection, hadith 4 [M12]	37	Al-Majlisi’s correction was compared with the electronic text of Mir’at al-‘Uqul [M94], and Al-Bahbudi’s inclusion of the hadith in the Sahih al-Kafi [M308] was confirmed, according to his methodology in the introduction [M305]. Further details are in chapter 37.
The renewal of a world and the mention of worlds and human beings; Tawhid, Chapter on Mentioning the Greatness of God, Exalted is He, Hadith 2 [M15]	48	The chain of transmission includes ‘Amr ibn Shamir; Al-Najashi described him as extremely weak [M16]. This chain alone is not reliable for establishing the details. This does not necessitate a judgment on all possible chains of transmission.
The hadith on the primacy of water; al-Saduq, Tawhid, Chapter on Tawhid and the negation of anthropomorphism, Hadith 20 [M18]	4, 5	The location and chain of transmission of the hadith on water are established, and it includes Abu Samina; al-Najashi deemed him weak in biography 894 [M22]. This chain alone is not reliable for proving absolute primacy; the other chains have not been fully investigated.

Completion of the narrations on the Throne being upon the water: Chapter 5 details the two hadith chains on Tawhid [M19], and clarifies the difference between the last narrator and the group. The examination of Abu al-Salt's chain of transmission began with the transmission of al-Jawahiri's description of Tamim ibn Abdullah as unknown [M162], and the entry was moved to the citation section in Chapter 8. The study of the remaining men or all the chains of transmission was not completed. The remaining formulas for light, veils, and images remain to be addressed in follow-up work.

Additions to Chapter 1 Review

Regulating the Grades of These Additions: Rulings are attributed to their authors, and a distinction is made in each instance between the transmission of Thaqalayn (the Quran and Sunnah) and the comparison of the electronic text or image of the book. In the six compared hadiths from Sahih al-Kafi, it is established that they were included in Mukhtar al-Bahbudi; thus, the attribution of the correction to him is based on this inclusion and his explanation in the conclusion of the introduction that he selects what he considers authentic in both chain of transmission and text [M305-M310], not on an independent statement of a ruling alongside each hadith. These partial comparisons do not imply a complete review of the original books of rulings or verification of the chains of transmission of the hadiths. In the hadiths of al-Rawda, the hadith number was used and not the numbering of the electronically displayed section of Mir'at al-'Uqul before comparison. The discussion of each hadith is reviewed in its place and is not replaced by this record.

The Prohibition of Answering Without Knowledge: Al-Kafi, Chapter on the Prohibition of Speaking Without Knowledge, Hadith 6 [M55]; Methodology and Chapter 37. The correction of al-Majlisi and its explanation were compared in Mir'at al-'Uqul, Vol. 1, p. 138 [M146]. The context of the prohibition against misleading the questioner is taken into account.

The hadith of Safwan on the Will: Al-Kafi, Chapter on the Will as an Attribute of Action, Hadith 3 [M56]; Section 2. Al-Majlisi's correction was compared with the text of Mir'at al-'Uqul, Vol. 2, p. 16, and the commentator's transmission was separated from his commentary [M153]. The hadith is confirmed in the form of Sahih al-Kafi, Vol. 1, p. 16, No. 48 [M307], taking into account the explanation of the chosen methodology [M305]. The kunya of Abu al-Hasan was retained as in the text.

The Sermon on Creation “Not from Anything”: Al-Kafi, Chapter on the Comprehensive Principles of Tawhid, Hadith 1 [M57]; Section 3. Al-Majlisi's ruling “Marfu'” was compared in Vol. 2, p. 84, and his explanation of the meaning of creation on p. 85 [M155]. The opening of the path with two names does not establish the connection of the omitted intermediaries. Al-Kulayni's subsequent commentary [M58] and al-Majlisi's explanation are separated from the text of the sermon.

The Hadith on the Universe and Place: Al-Kafi, the aforementioned chapter, Hadith 2 [M59]; Chapter 3. Al-Majlisi's correction and preference for the word "where" was compared with the text of Mir'at al-'Uqul, vol. 1, p. 308 [M154]. The texts of Al-Tawhid, chapter on Power, Hadith 3, p. 125, and Al-'Uyun, vol. 1, chapter 11, Hadith 6, p. 117, were compared, and the phrase "where was" was established in both, with a note of the difference in the description of the questioner and the route, and the separation of al-Saduq's commentary from the text [M281-M282]. The comparison was limited to the available electronic texts, without examining manuscripts and printed editions.

The Hadith on the Creation of the Intellect: Al-Kafi, Book of Intellect and Ignorance, Hadith 1 [M60]; Chapter 4. Al-Majlisi's correction was compared with Mir'at al-'Uqul, vol. 1, p. 25 [M156], and the opening of Sahih al-Kafi was confirmed with it in the version of vol. 1, p. 1, no. 1 [M306], taking into account the methodology of al-Mukhtar [M305]. The degree is not transferred to hadith 14 [M17]; and the wording "when He created" alone does not establish absolute primacy.

The report of Marazim in al-Nur: al-Kafi, Kitab al-Hujjah, hadith 3 of chapter 111 [M61]; section 4. Al-Majlisi's weakening was compared with the electronic text of Mir'at al-'Uqul [M109], and the explanation of the indication [M110] was distinguished from the text.

The report of Muhammad ibn 'Atiyyah: Rawdat al-Kafi, hadith 67 [M62]; sections 5 and 7. Al-Majlisi's ruling that it is unknown was compared with [M104], and the text's objection to the questioner's understanding of the joining and the splitting [M112] was preserved.

The narration of Muhammad ibn Muslim concerning water and smoke: Rawdat al-Kafi, Hadith 68 [M63]; Chapters 5 and 6. It was compared with al-Majlisi's correction in his book [M105]; the textual discrepancy was separated from the commentator's possible interpretations.

The narration of Abdullah ibn Sinan concerning the days of creation: Rawdat al-Kafi, Hadith 117 [M65]; Chapter 8. It was compared with al-Majlisi's ruling [M101] and the meaning of "day" [M102], and the abridged chain of transmission was connected to the context of the preceding hadiths [M111]. A discussion of provisions was added [M113]; further verification of the manuscripts and detailed biographical analysis remain.

The narration concerning the primacy of the pen: Al-Majlisi's transmission [M106] was compared with its original in the electronic text of Tafsir al-Qummi, Vol. 2, p. 198, under Saba' 3 [M157]; Chapter 4. The original text mentions "Hisham," and al-Majlisi names him Hisham ibn Salim. The location has been determined, but the attribution of the book's content, the collation of manuscripts, and the biographical investigation remain.

The Hadith of the Pen and Writing: This was compared with its location in al-Qummi's Tafsir, vol. 2, pp. 379-380 [M158], after reading [M107]; Chapter 4. Al-Khu'i's research on the discrepancy in al-Qusayr's name [M159] was added, along with a distinction between the ruling on the chain of transmission of the hadith of the pen and its ruling on the chain of transmission of the hadith of the pen.

The Hadith of the Tablet and the Pen in Ma'ani al-Akhbar: Chapter on the Meaning of Disjointed Letters, Hadith 1, pp. 22-23 [M160]; Chapter 4. The written chain of transmission for the hadith of Sufyan al-Thawri was identified and separated from the hadiths of Hisham and al-Qusayr. Husayn al-Khashin's weakening of the chain of transmission [M161] was mentioned, but it was not relied upon solely for establishing details of the unseen.

The beginning of the air display: The interpretation attributed to al-Qummi, Hud 7 [M108]; Chapters 4 and 5. No named chain of transmission appeared at the beginning of the read section; it is not automatically equalized with the reports of authorized chains of transmission.

Additions to the narration record for the second chapter

The report of al-Husayn ibn Khalid on the authority of Imam al-Rida: The transmission to which Majma' al-Bayan [M25] referred was compared with its location in the electronic text of al-Qummi's interpretation of al-Dhariyat 7 [M67]. Chapters 9, 10, and 12. The attribution of the material of the interpretation, the study of the chain of transmission, and the comparison of the manuscripts remained incomplete, and the position of the arrangement of the words of two verses was recorded in the electronic transmission. The transmission in the two books is not considered to be two independent chains of transmission.

The Narration of the Catholicos and the Four Lights: Al-Kafi, Chapter on the Throne and the Footstool, Hadith 1 [M9, M27]; its location is Chapter 14. The presented chain of transmission includes the phrase "raised" after the telegraph, so it does not contain the names of all the intermediaries. The detailed descriptions were not used to produce a drawing of the Throne.

The Narration of the Bearers of the Throne and the Knowledge: Al-Kafi, the same chapter, Hadith 6 [M31]; its location is Chapter 14. Al-Majlisi's ruling of "unknown" was directly compared with the electronic text of Mir'at al-'Uqul, vol. 2, p. 80 [M115]. The names mentioned in the commentary are separated from the text of the narration; not everything that appears in the commentary on the bearers is from the same wording as the narration itself.

Hadiths on the Spaciousness of the Footstool: Al-Kafi, Chapter on the Throne and the Footstool, Hadiths 3-5; Chapter 14. The third ruling, deemed "sound," was compared

with Mir'at al-'Uqul, vol. 2, p. 78 [M242], thus completing the comparison of the ruling that had been transmitted through Thaqalayn [M69]. The fourth ruling, deemed "sound," and the fifth, deemed "reliable like sound," were compared with Mir'at al-'Uqul, vol. 2, p. 79 [M114]. The chains of transmission and wording of the three hadiths were compared with their counterparts in al-Tawhid, chapter 52, hadiths 3-5 [M163], with an explanation of the points of convergence between the chains and the differences in the wording of the text. These comparisons do not include an independent investigation of the narrators in the chains, nor do they involve transferring the rulings of the chains of transmission in al-Kafi to those of al-Tawhid, nor do they rely on a single geometric model.

The Inhabited House and the Veils: The hadith ruling concerning the beginning of the House was compared with Mir'at al-'Uqul, vol. 17, pp. 7 and 9 [M120, M121], and the hadith ruling concerning the invalidity of the vision [M122]. The report of Zaynab al-Attara in al-Tawhid, pp. 275-277, was compared, with the editor's marginal note [M123-M125]. The chains of transmission for the veils and other routes, and the comparison of the manuscripts, remain within the scope of the investigation. The comparison of al-Attara's report with Rawdat al-Kafi, Hadith 143 [M164], was added, along with al-Majlisi's ruling on its completeness [M165] and the difference in the order of the air and the veils.

Additions to the Narrations Record in the Review of Part Two

The report of Dawud al-Raqi: al-Kafi, Chapter on the Throne and the Footstool, Hadith 7 [M72]; Section 14. A weak ruling was compared with the well-known opinion in Mir'at al-'Uqul, Vol. 2, p. 81 [M116], and the section on al-Damad's interpretation of al-Majlisi's objection to it. The comparison with al-Tawhid [M19] does not imply the independence of all the narrators in both chains.

The report of Hanan ibn Sudayr: al-Tawhid, Chapter on the Throne and its Description [M73]; Chapter 14. The differing descriptions of the Throne and its relation to the Footstool were presented. The text and chain of transmission were identified, but the verification of the narrators and the integration with other narrations were not completed.

The narration of the vision: Al-Kafi, Chapter on the Refutation of the Vision, Hadith 2 [M78]; Chapter 15. Al-Majlisi's correction was compared with the electronic text of Mir'at al-'Uqul, Vol. 1, p. 328 [M122]. It remained independent of the hadith of Abu Qurrah in the chapter on the Throne and the Footstool.

The narration of the veil in Al-Mutaffifin: Al-Tawhid, Chapter 18, Hadith 1 [M76]; Chapter 15. The interpretation of the veil regarding reward was presented, along with the denial of spatial incarnation. The verification of the chain of transmission is incomplete here.

The narration of Zaynab al-'Attarah: Al-Tawhid, pp. 275-277 [M123-M125], and Rawdat al-Kafi, Hadith 143 [M164]; Chapters 10 and 15. Al-Majlisi's ruling, "unknown, but it can be considered among the good," was countered in Mir'at al-'Uqul, vol. 26, p. 5 [M165]. The convergence of the two paths was determined at Khalaf ibn Hammad, along with the difference in the arrangement of the air and the veils, and the number of veils was restricted by the text of al-Tawhid. Al-Majlisi's explanation of the interruption

of the report [M167] was added to the possibilities of the investigator of al-Tawhid, without resolving the intended meaning. The verification of the narrators, the copies, and the other chains of transmission remained.

Comparison of the Bearers of the Throne in the Beliefs

The ruling on the sixth hadith in al-Kafi, that it is unknown, was countered in Mir'at al-'Uqul, vol. 2, p. 80 [M115]. The texts of al-'I'tiqadat by al-Saduq, pp. 44-46 [M117-M119], Chapter 14, were added. The mention of the names in al-Saduq's version was separated from the wording of the hadith in al-Kafi, and the difference in the wording of the opening of the number of angels between the two versions was noted without resolving it.

Additions to the Narrations Record for Chapter Three

The Astrologer's Words: Nahj al-Balaghah, Sermon 79 [M33], and the witness of Amali al-Saduq, Session 64, Hadith 16 [M135]; Chapter 18. The chain of transmission for the witness of Amali was identified, and its wording was separated from the exception of the navigational guidance in Nahj al-Balaghah. Ibn Tawus's objection in Faraj al-Mahmum, pp. 57-58 [M283] was countered by its transmission in al-Hadiqa al-Hilaliyya, with the commentary of its editor [M172]. The attribution of the objection was established, without definitively determining the identity of Umar ibn Sa'd or the authenticity of the chain of transmission; the study of the narrators, the compilation of the chains of transmission, and the relationship between the two transmissions remain within the scope of the incomplete investigation.

Night and Day are Successive: The abridged version of Majma' al-Bayan [M37] was countered by the witness of Tafsir al-Qummi in al-Furqan 62 [M131]; Chapter 21. The chain of transmission and the context of the question were established, but without proving that al-Tabarsi took it directly from him. The verification of the narrators, the attribution of the material to the commentary, and the details of the jurisprudence remain to be determined.

The account of the eclipse at the death of Ibrahim, the son of the Prophet - Chapter 23: The chain of transmission for the abridged text in al-Kafi [M11] was determined, and al-Majlisi's description of it as unknown was compared in Mir'at al-'Uqul, vol. 15, p. 438 [M99]. The longer text in al-Jana'iz, hadith 7 [M174], was compared with it, and then al-Majlisi's ruling on this point, "unknown," was compared in vol. 14, p. 138 [M244]. The discrepancies between 'Amr ibn Sa'id and 'Amr ibn 'Uthman, and between 'Ali ibn 'Abd Allah and 'Ali ibn Abi 'Abd Allah, between al-Kafi and al-Tahdhib were recorded, along with the notes of the editors of al-Kafi [M175] and the preference given to the different versions in the margin of the Biographical Encyclopedia [M245-M246]. This is a comparison of the texts and a preference attributed to its source; it does not imply the authentication of all narrators or the independence of the chain of transmission in al-Tahdhib, which begins with Muhammad ibn Ya'qub. The report of Zurarah and Muhammad ibn Muslim on the manner of prayer and the clearing of the eclipse [M173] was added, and its ruling was compared to "good like authentic" in Mir'at al-'Uqul, vol. 15, p. 439 [M241]. Further investigation of the chains of transmission, comparison of the printed editions, and detailed biographical analysis remain.

Following up on the eclipse report in al-Mahasin and al-Faqih - Chapter 23: The hadith of al-Mahasin 31, vol. 2, pp. 313-314, was compared with the chain of transmission of al-Husayn ibn Khalid, along with the context of its abbreviated chain of transmission in the preceding hadiths and the quotation from Bihar al-Anwar [M247, M250]. The mursal prophetic statement in al-Faqih, hadith 1507, which does not mention the death of Ibrahim [M248], was separated from it. The criticism of al-Najashi regarding Abu Saminah was confirmed, while preserving the phrase "it is said" in the biography of Muhammad ibn Aslam [M249, M251]. A comparison of al-Nuri and al-Ha'iri's discussion of Muhammad ibn Aslam was added, along with a distinction between al-Khaffaf and al-Sayrafi in al-Mufid [M252-M254]. The original dictionary, the marginal notes of Tanqih al-Maqal, and the translations of al-Najashi and al-Tusi [M255-M258] were compared, but no conclusive evidence was found to identify the narrator in this chain of transmission. The chain was not deemed authentic simply because of multiple instances of transmission.

Distinguishing Statements from Narrations: What was transmitted from al-Zuhri and al-Balkhi in the interpretation of al-Jinn 8-9 [M35] was presented as a statement in Tarikh al-Hirasa and was not attributed to the Ahl al-Bayt. Similarly, the interpretations of al-Tabarsi in al-Mustaqarr, al-Buruj, and al-Mashriqayn were separated from the hadiths traced back to the Prophet.

Results of the Narrative Completion in Part Three

The Narration of Abu Dharr on the Sun and Moon: Al-Tawhid, Part 7, pp. 280-281 [M126, M127]; Chapters 16 and 17. The entire chain of transmission and the text were compared, and the discrepancy in the front-end numbering was corrected [M77]. The comparison of the identities of Moses ibn Imran and his uncle began with the translations in Al-Mu'jam, Vol. 20, pp. 66-67 [M168, M169]. The identification of names was separated from the documentation of all the men, and the section on the moon was linked to the narration itself without being considered an independent witness. The evaluation of the entire chain of transmission and the detailed study of its implications remained incomplete.

The Supplication of the Crescent Moon: Al-Sahifa, Supplication 43 [M80]; Chapter 17. A reading of the end of the chain of transmission and the report of the comparison of the two pages were added to the introduction [M132], and an explanation of the direction of address according to Baha'i [M133]. This is not equivalent to correcting the chain of transmission or comparing the remaining copies.

The report of Ibn Sayyaba: Rawdat al-Kafi, Hadith 233 [M79]; Chapter 18. Al-Majlisi's ruling of an unknown narrator was compared in Mir'at al-'Uqul, Vol. 26, p. 95 [M128], and the part number was corrected. The discrepancy between "al-Sunbula" and "al-Sakina" and the narrator's doubt regarding the number were recorded on p. 96 [M129]. The biography of al-Hasan ibn Asbat was compared with the dictionary [M170], and al-Jawahiri's description of him as unknown was transmitted [M171]. The ruling on the narrator was separated from al-Majlisi's ruling on the hadith as a whole.

The report of Zurara: Al-Kafi, Vol. 3, p. 271 [M81]; Chapter 21. The convergence of the chains of transmission regarding Hammad was clarified, and al-Majlisi's correction was compared in Mir'at al-'Uqul, Vol. 15, p. 18 [M130]. The wording of the Qur'an was

separated from the reading mentioned in the narration and from the interpretation. His ruling is not transferred to the successor.

Additions to the Narrations Record for Chapter Four

The Virtue of Agriculture and Planting - Al-Kafi, Vol. 5, Book of Livelihood, Chapter on the Virtue of Agriculture, Hadith 3 [M42]; Section 30. The chain of transmission was identified, and al-Majlisi's ruling was compared with the unknown in Mir'at al-'Uqul, Vol. 19, p. 331 [M136], and the part number appearing on the page of Al-Thaqalayn was corrected. The inclusion of the narration in the Sahih of Al-Kafi, Vol. 2, p. 367, No. 2784 [M309] was confirmed, taking into account the methodology of al-Bahbudi [M305]. The study of the foundations of the two rulings remained independent of the comparison; and the end of the narration was not used to time unseen events.

The investigation of the remaining narrations concerning water, wind, thunder, and earthquakes, the collection of their chains of transmission, and the comparison of their wording remain among the necessary investigative tasks. The texts listed below were added in this passage, with the limits of the investigation remaining declared and not establishing a definitive scientific description of the phenomena.

The Supplication for Clouds and Thunder - Al-Sahifa al-Sajjadiyya, Supplication 36 [M82]; Chapter 29. The text was read, and the limit of its devotional use was mentioned, and it was connected to the presentation of the beginning of the path of the introduction in Chapter 17 [M132]. The investigation of the paths and the comparison of the manuscripts of the supplication were not completed.

The Narration of Thunder and Clouds - Al-Kafi, Vol. 8, Al-Rawda, Narration 268 [M83]; Chapter 29. Al-Majlisi's description of it as having a chain of transmission was compared in Mir'at al-'Uqul, Vol. 26, p. 141, and the rest of the text and the explanation of the possibilities were read on p. 142 [M138]. This does not validate the path; the collection of supporting evidence, the investigation of the narrators, and the comparison of the manuscripts remain.

The hadith on planting, its improvement, and the right to harvest - Al-Kafi, vol. 5, chapter on the virtue of agriculture, hadith 6 [M84]; section 30. Al-Majlisi's ruling was compared with the electronic text of Mir'at al-'Uqul, vol. 19, p. 332 [M137]: weak according to the well-known opinion, and its end is mursal (a hadith with a missing link in the chain of narration). The addition of "and it was narrated" was separated from the first chain of narration; independent verification and comparison of the printed editions remain.

The hadith on the winds of mercy and punishment - Al-Kafi, Al-Rawda, hadith 64 [M176]; section 28. The chain of narration was identified, and its beginning was reviewed by referring to hadith 63 [M177]. The text was compared with Mir'at al-'Uqul, vol. 25, pp. 219-220, then Al-Majlisi's statement "Hadith 64: authentic" on p. 219 [M178] was compared, and the part number presented in Al-Thaqalayn was corrected. The investigation of the men, the collection of chains of transmission, and the comparison of copies and editions remained, and the account of the unseen was separated from the aerial observation.

Earthquake Narrations - Chapter 31: The correspondence of Ali ibn Mahziyar was compared in the presentations of al-Faqih and al-Tahdhib [M179-M180], then with the image of al-Tahdhib, vol. 3, p. 325, with the correction and commentary of al-Ghaffari [M284]. The word “raises” was established in the image, unlike “pushes” in the presentation of the website, and the symbol “correct” was compared next to hadith 891, number 18 in the chapter. The ruling was attributed to its author, and the investigation of the chains of transmission remained separate from this comparison. The report of Sulayman al-Daylami [M181] was presented without incomplete correction, and its description of the unseen was separated from the interpretation of the tablets and from the devotional act, while maintaining safety precautions.

The Report of the First Rain - al-Kafi, al-Rawda, hadith 326; Chapter 29. The chain of transmission of Ali ibn Ibrahim, on the authority of Harun ibn Muslim, on the authority of Mas'ada ibn Sadaqa [M182], was established. Al-Majlisi's weakening of the chain was directly countered by the electronic text of Mir'at al-'Uqul, vol. 26, p. 195 [M183]. The interpretation of "as I think" was established by the narrator's words, and the possible interpretations of the commentators [M183-M184] were separated from the text. What remains is the verification of the narrators, the collection of supporting evidence, and the comparison of photographic copies. Its ruling is not transferred to the hadith of al-Ra'd, hadith no. 268.

Al-Ra'd Evidence - Chapter 29: The hadith of al-'Ayyashi, 22, is separated from 23 in vol. 2, p. 207 [M185], without completing the chain of transmission or specifying the pronoun in the first hadith. The statement of al-Qummi's interpretation of al-Ra'd, 13 [M186], was compared, and the editor of Kanz al-Daqa'iq noted the attribution of the transmission to al-Faqih [M187]. The original text of al-Faqih was later compared, vol. 1, pp. 525-526, hadiths 1496-1497. The absence of Ali's name from the passage was confirmed, and Abu Basir's question to Abu Abdullah preceded it. The pronoun's reference is contextual, and further study of the chain of transmission and collection of evidence remains. The example of the flood and the foam (al-Ra'd 17) was added in its entirety to Chapter 27.

Narrations on the Use of Water - Chapter 27: The correspondence regarding canals and mills was specified in al-Kafi, chapter on harm, hadith 5, and the hadith of Uqba ibn Khalid, hadith 6 [M188-M189]. Al-Majlisi's rulings, "authentic" for the fifth and "unknown" for the sixth, were compared with the text of Mir'at al-'Uqul, vol. 19, p. 397 [M243]. The image of Sahih al-Kafi, vol. 2, p. 388, was compared, confirming the inclusion of the two hadiths under numbers 2860 and 2861, and the reading "the well's water" in the second [M310]. The correction attributed to al-Bahbudi is understood according to his introduction [M305]. The weakening of the chain of transmission for the sixth hadith and the discussion of its reading were countered with the text of Sayyid al-Sistani's lectures, p. 53 [M190]. The issue of comparing the two positions of al-Mukhtar was closed; however, the independent investigation of the narrators, the compilation of the chains of transmission, and the investigation of variant readings remained outside the scope of this work, and it was not claimed that all water rights had been settled.

Continuing the narrations in Part Five

The Hadith of Reflection - al-Kafi, vol. 2, chapter on Reflection, hadith 4 [M12]; section 37. The chain of transmission was identified, and al-Majlisi's ruling was compared with the electronic text of Mir'at al-'Uqul [M94]. The hadith was established in the form of Sahih al-Kafi, vol. 1, p. 72, no. 191 [M308], taking into account al-Mukhtar's methodology [M305]. The investigation of the narrators remained independent of this comparison.

Chapter 36 Scenes: The Qur'anic passages concerning the resurrection, water, crops, and Moses' journey were completed. The attribution of the statements regarding the identity of the one who passed by the village in Majma' al-Bayan [M88] was verified, and the two narrations of al-'Ayyashi concerning Jeremiah and Ezra were compared, preserving the difference in attribution and the phrase "mentioned by a group of scholars." The Tabataba'i calendar was verified and attributed to him [M301-M302]. Regarding Moses' youth, the narration of Abu Hamza in al-'Ayyashi was compared, and the narrative in al-Qummi's commentary was separated from the account of the correspondence, which begins with an independent chain of transmission [M89; M303-M304]. The identification of these passages and the comparison of their wording were completed; what remains is the verification of the narrators and the investigation of the remaining chains of transmission, without any further certainty beyond the result of the comparison.

The Night Journey and Ascension: Al-Tabarsi's division of the accounts of the Ascension was compared as an interpretive methodology [M292]. The report of al-Rawda 376 was identified and corroborated in al-Saduq's Amali, with a difference in chain of transmission and description. Al-Majlisi's ruling was "reliable, but there may be an omission in the chain of transmission" [M293-M295]. Hadiths 12 and 13 from the chapter on the Prophet's birth in al-Kafi were compared; al-Majlisi judged the first to be "good" and the second "weak," and the possibilities for reconciling the numbers were discussed in light of the wording of the narrations [M296-M298].

Result of the Ascension Follow-up: The complete comparison of the 120th hadith in al-Khisal, pp. 600-601, with the editor's marginal note separated from al-Saduq's text [M299, M312]. The location in Basair al-Darajat was compared with the image of al-A'lami's edition, p. 111, and the spelling of "Mani'" was confirmed, in contrast to "Manba'" in the retyped electronic version, p. 99 [M300, M311]. This comparison resolved the issue of reading the location in the specified image edition. However, the unity of the two narrators, the evaluation of the two chains of transmission, and the investigation of the remaining miracle accounts are not established solely through this comparison. Furthermore, the mere agreement of the number does not definitively determine the number of times the Ascension occurred.

The Hadith of the Matter Between Two Matters - al-Kafi, vol. 1, chapter on predestination, free will, and the matter between two matters, hadith 13 [M85]; chapter 32. On the way, there is an unnamed intermediary, and al-Majlisi's description of the narrator is compared with the text of Mir'at al-'Uqul al-Elektroni, vol. 2, p. 195 [M100]. The totality of the methods of the subject was not studied.

We say: The Showing of the Kingdom - Chapter 35: The origin of Abu Basir's report was identified in al-Kafi, al-Rawda, hadith 473 [M141], and al-Majlisi's correction and

explanation were compared, vol. 26, pp. 388-389 [M142]. Al-'Ayyashi's evidence in al-Baqarah, hadith 469-470 [M143], was separated from his report 37 in al-An'am [M200], and the differences in the transmission of Majma' al-Bayan [M87] were recorded. The evidence of the Showing in al-'Ayyashi 33-36 was compared with the transmission of al-Tibyan on the authority of al-Baqir [M290] and the report of Basa'ir al-Darajat, part two, chapter 20, hadith 6 [M291]. The established method was verified, and the following versions were separated from it, preserving the difference in the attribution of similar texts to al-Baqir and al-Sadiq. Al-Tusi's response regarding the possibility of seeing God was separated from the text attributed to the Imam. This comparison does not determine al-Tabarsi's direct source, nor does it establish the authenticity of all the chains of transmission; the necessary investigation of the narrators and the comparison of manuscripts and printed editions remain.

Negation of Predestination and Free Will - Tawhid, Chapter 59, Hadith 7 [M139]; Section 32. The chain of transmission was presented, and al-Najafi's ruling of authenticity was compared in his encyclopedia, Vol. 2, p. 347 [M140], without transferring the ruling to the chain of transmission of the other report or claiming independent verification of all the narrators.

Speaking Without Knowledge - Al-Kafi, Book of the Excellence of Knowledge, Chapter on the Prohibition of Speaking Without Knowledge, Hadith 3 and 6 [M144, M55]; Section 37. Al-Majlisi's correction of the two hadiths was compared in Mir'at al-'Uqul, vol. 1, pp. 137-138 [M145-M146]. The ruling on the hadith was separated from its explanation; what remains is the collection of the chains of transmission, comparison of editions, and independent biographical investigation.

Witnesses of Mercy and Justice - Chapter 32: Al-Kafi, vol. 1, p. 159, Chapter on Predestination, Free Will, and the Intermediate Matter, Hadith 9 and Hadith 11 [M191]. The phrase “from more than one” was preserved in the first and “from several” in the second, and the abbreviation of the names of the chains of transmission in the second was retained. Al-Majlisi's ruling on both, “mursal like a sound hadith,” was compared with the electronic text of Mir'at al-'Uqul, vol. 2, pp. 192 and 194 [M192]. The explanation was separated from the text and from the ethical application. Independent biographical investigation and comparison of editions were not completed, and the ruling was not generalized to the thirteenth hadith.

The Confrontation of Creatures - Chapter 33: Al-Tawhid by Al-Saduq, Chapter on Tawhid and the Negation of Anthropomorphism, Hadith 2; begins on page 34, and the source of the citation is on pages 37-38 [M194]. The images of these pages were compared from the edition of Maktabat Al-Saduq, Tehran, 1387 AH [M289]. The chain of transmission in the image on page 34 is: Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid, from Muhammad ibn Amr al-Katib, from Muhammad ibn Ziyad al-Qalzami, from Muhammad ibn Abi Ziyad al-Jadi, from Muhammad ibn Yahya ibn Umar ibn Ali ibn Abi Talib, from al-Rida (peace be upon him). Based on this image, “Amr al-Katib” was corrected instead of “Umar and al-Katib” which appeared in the electronic text. Ibn Abi Ziyad mentions another chain of transmission through Ahmad ibn Abdullah al-Alawi from al-Qasim ibn Ayyub al-Alawi. The marginal note regarding the difference in the name of Muhammad ibn Ziyad was compared without favoring one reading over another, as was the text of the citation and the marginal note on page 38 [M195], and the commentary was separated from the main text. This comparison does not include

the documentation of the narrators, the correction of the chains of transmission, or the investigation of the copies.

The Eight Pairs - Chapter 33: The version transmitted in Majma' al-Bayan [M193] was compared with the evidence in al-Kafi, vol. 8, pp. 283-284, hadith 427 [M285]. Its chain of transmission is: Muhammad ibn Abi Abd Allah, from Muhammad ibn al-Husayn, from Muhammad ibn Sinan, from Isma'il al-Ju'fi, Abd al-Karim ibn Amr, and Abd al-Hamid ibn Abi al-Daylam, from Abu Abd Allah (peace be upon him). The order of the names was preserved as in the text, and it was not replaced with a chain assuming that each of them narrated from the one after him. Al-Majlisi's ruling, "weak according to the well-known opinion," was compared in vol. 26, p. 302 [M286]. It was compared with its counterpart in al-Ayyashi, vol. 2, pp. 147-148, hadith 26 [M287-M288]. The author's chain of transmission to Isma'il ibn Jabir did not appear in that place, nor was the ruling of the hadith in al-Kafi compared to this counterpart. This is an comparison with two witnesses, but the investigation into the methods and copies remains ongoing, and the source of al-Tabarsi's transmission is not definitively established.

Evidence of Glorification and Kindness - Chapter 34: The chain of transmission for the hadith about the walls collapsing was identified in al-Kafi, Book of Dress, Adornment, and Manliness, Chapter of Rare Narrations, Hadith 4 [M196]. Al-Majlisi's ruling, "Weak according to the well-known opinion," and his probabilistic explanation were compared, vol. 22, p. 445 [M197]. Narrations from the Chapter of Rare Narrations about Animals [M198] were also presented: the first hadith, "Weak according to the well-known opinion," the second, "Like reliable," retaining "I think" in its transmission, and the fourth, "Weak and its end is mursal." These rulings were directly compared with the electronic text of Mir'at al-'Uqul, pp. 454-455, and al-Majlisi's explanation and what he quotes from his father regarding the texts were discussed. The collection of chains of transmission, the verification of the narrators, and the comparison of the printed editions remain. No detailed legal ruling was derived from this presentation.

Evidence of the Vision of the Kingdom - Continuation of Chapter 35: Narrations 33-36 of Surah Al-An'am were identified in the electronic text of Al-Ayyashi's Tafsir [M200], and the narrations of Zurarah and Abd al-Rahim al-Qasir, and the words attributed to al-Baqir and al-Sadiq (peace be upon them), were distinguished. The wording does not present the complete chain of transmission from the author to the mentioned narrators, so he did not claim their continuity, authenticity, or independence. They are evidence to support the transmission found in Majma' al-Bayan [M87], without asserting that they are his direct source. The comparison of manuscripts and original sources, and the verification of the narrators, remain. Surah Al-A'raf 185 was added in its entirety along with Al-Tabarsi's Tafsir [M199], and the investigation of the narration of the Will was referred to in Chapter Two.

The Difference in Miracles - Continuation of Chapter 36: Al-Kafi, Book of Intellect and Ignorance, Hadith 20 [M201]; the chain of transmission and the text were verified in the chapter, and the condition of conjecture was maintained regarding the mention of the poetry and the kunya of Abu al-Hasan as it was reported. Al-Majlisi's weakening of the hadith was directly countered by the electronic text of Mir'at al-'Uqul, vol. 1, p. 78, and the commentary on the hadith, pp. 78-79 [M202]. The collection of chains of transmission, independent biographical investigation, and comparison of editions

remain. This does not constitute a correction of the hadith or an independent proof of the history of the sciences of nations.

Truthfulness and Fulfillment of Trusts - Continuation of Chapter 37: Al-Kafi, Book of Faith and Disbelief, Chapter on Truthfulness and Fulfillment of Trusts, Hadith 1 [M203] and Hadith 2 [M204]. Al-Majlisi's ruling was directly countered by the electronic text of Mir'at al-'Uqul: the first, "good," vol. 8, p. 180, and the second, "reliable," p. 181 [M205]. The second chain of transmission begins with "from him" and includes the phrase "and others," but the commentary and independent biographical investigation are not completed. Al-Majlisi's commentary is separate from the two texts, and the collection of chains of transmission and comparison of editions remain.

Referring the Hadith back to the Book and the Sunnah - Continuation of Chapter 41: Al-Kafi, Book of the Excellence of Knowledge, Chapter on Adhering to the Sunnah and the Evidence of the Book, Hadith 3 [M207], narrated by Ayyub ibn al-Hurr from Abu Abdullah (peace be upon him). Al-Majlisi's correction and explanation were compared with the electronic text of Mir'at al-'Uqul, Vol. 1, p. 229 [M208]. The ruling, explanation, and systematic application are separated from the text; no independent biographical investigation or comprehensive discussion of the presentation and weighing of hadiths is claimed.

Additions to the Record of Narrations and Promotional Texts for Chapter Seven

The Hadith on the Time of the Qa'im (peace be upon him) - Chapter 42: Al-Kafi, Book of Proof, Chapter on the Dislike of Setting a Time, Hadith 3 [M211], narrated by Abu Basir from Abu Abdullah (peace be upon him). Al-Majlisi's correction and explanation were compared with the electronic text of Mir'at al-'Uqul, Vol. 4, p. 174 [M212]. Preserving the narrator's question and the wording of the answer, and separating the explanation from the text, does not make the report a definitive text on the timing of the Resurrection, nor does it generalize its ruling to all reports in this chapter. Further investigation of the chains of transmission and independent biographical analysis remain.

Israfil, the Master of the Trumpet: Al-Sahifa al-Sajjadiyya, Supplication 3 [M48]; Chapter 43. The position of the naming (of the trumpet) in the presented text is established, while the study of the chains of transmission in Al-Sahifa remains outside the completed investigation. The naming is not attributed to the verses of the blowing of the trumpet itself. The supplication phrase, continuing from the naming to the awakening of the inhabitants of the graves, is included in the follow-up and compared with the source.

The Report of the Two Blowings on the authority of Ali ibn al-Husayn, peace be upon them both - Chapter 43: Tafsir al-Qummi, vol. 2, pp. 252-first 253 [M214]; the chain of transmission beginning with “My father told me,” on the authority of al-Hasan ibn Mahbub, on the authority of Muhammad ibn al-Nu’man al-Ahwal, on the authority of Salam ibn al-Mustanir, on the authority of Thuwayr ibn Abi Fakhta. The beginning of the question and answer, “What God wills,” and the end of the report are compared. The location and route have been determined; however, the study of the chain of

transmission, the completeness of the implications, and the collection of supporting evidence are incomplete.

The beginning of the hadith about rain before the Resurrection, narrated from Abu Abdullah (peace be upon him) - Chapter 43: Tafsir al-Qummi, vol. 2, p. 253 [M215]; it begins with “My father told me,” on the authority of Ibn Abi Umayr, on the authority of Jamil ibn Darraj. This is a chapter on the previous hadith about the two blasts of the trumpet; the forty mornings mentioned at the beginning are related to the aforementioned rain and do not automatically transfer to the interval between the two blasts. No independent judgment has been made here regarding the chain of transmission, nor does the quotation of the beginning claim to convey the entirety of what follows.

Injustice and the Darkness of the Day of Resurrection - Chapter 44: Al-Kafi, Book of Faith and Disbelief, Chapter on Injustice, Hadith 11, on the authority of Muhammad ibn Yahya to Hisham ibn Salim, on the authority of Abu Abdullah (peace be upon him), on the authority of the Messenger of God (peace and blessings be upon him and his family) [M218]. The chain of transmission and the text were verified, and al-Majlisi's correction in Mir'at al-'Uqul, vol. 10, p. 301, was directly compared with the electronic text [M219]. The ruling on the chain of transmission was separated from the aspects of Sharh al-Zulmat; this does not constitute a complete independent biographical investigation.

The Hadith of the Grip and the Right Hand - Chapter 45: Al-Tawhid by Al-Saduq, Book 17, Hadith 2, pp. 161-162, on the authority of Sulayman ibn Mihran, on the authority of Abu Abdullah (peace be upon him) [M223]. The chain of transmission is established, the source of the answer is identified, and it is separated from the previous hadith in the chapter. The description of Bakr ibn Abdullah ibn Habib al-Muzani as unknown is compared in Al-Mufid, p. 91 [M225]. The chain of transmission is not presented here as authentic, and the study of its other intermediaries or the collection of the chains of transmission of the text is not completed.

Repentance and Concealing the Limbs and Places of the Earth - Chapter 46: Al-Kafi, Book of Faith and Disbelief, Chapter on Repentance, Hadith 1 [M230], on the authority of Muhammad ibn Yahya, Ahmad ibn Muhammad ibn Isa, and Al-Hasan ibn Mahbub, on the authority of Muawiyah ibn Wahb, on the authority of Abu Abdullah (peace be upon him). The text is established, and Al-Majlisi's correction is directly compared in Mir'at al-'Uqul, Vol. 11, p. 295 [M231]. The condition of sincere repentance was preserved, and the ruling was not generalized to other chains of transmission, nor was an independent investigation of the narrators' reliability required.

The narration of al-Abrash al-Kalbi - Chapter 47: al-Kafi, vol. 6, section on the fact that the son of Adam is hollow and needs food, hadith 1 [M52]. The chain of transmission and text are established, along with al-Abrash's question, objection, and the Imam's response. The description of al-Majlisi as "good" is directly referenced in Mir'at al-'Uqul, vol. 22, p. 96 [M95]. This remains his assessment of the chain of transmission without claiming an independent investigation of the narrators' reliability.

The other chain of transmission from Zurarah - Chapter 47: al-Kafi, same chapter, hadith 4 [M53]. The chain of transmission and text are established, and Zurarah's question and the objection of the unnamed speaker are distinguished from the

narration of al-Abrash. The description of al-Majlisi as "unknown" is directly referenced in Mir'at al-'Uqul, vol. 22, p. 98 [M96]. The ruling of the first hadith is not transmitted to it, and the complete verse of Surah al-Kahf 29 is included after its partial quotation within the text.

The Hadith of the Renewal of Creation in al-Khisal - Muhammad ibn Muslim, on the authority of Imam al-Baqir [M54]; Chapter 48. Its location was compared with pp. 358-359, Hadith 45 [M150], and the name Muhammad ibn al-Husayn ibn Abi al-Khattab was corrected. The biography of Muhammad ibn Abdullah ibn Hilal was reviewed in al-Khu’i’s Dictionary [M151], and al-Sabzawari’s description of him as unknown was cited in another chain of transmission [M152]. This does not constitute a comprehensive biographical examination of all the chains of transmission of the Hadith of the Worlds, nor should it be confused with the ruling of Amr ibn Shamir.

The Scales, the Prophets, and the Successors - Chapter 48: al-Kafi, Book of Proof, Chapter containing points and excerpts from the revelation concerning guardianship, Hadith 36 in the corresponding text [M236]. The chain of transmission: Several of al-Kulayni’s companions, on the authority of Ahmad ibn Muhammad, on the authority of Ibrahim al-Hamdani, who traced it back to Abu Abdullah, peace be upon him. The Mirror of Minds, vol. 5, p. 36 [M237], was reviewed, and it was established that al-Majlisi described the thirty-sixth hadith of the Scales as having a raised chain of transmission (marfu'), and that the description of the unknown hadith pertains to the preceding hadith. Card number 35 of the Two Weights combines the hadith of the Scales with the ruling on the unknown hadith, and the following card presents the ruling on the raised chain of transmission with another hadith. The commentary on the location of al-Majlisi's ruling was closed, and the discrepancy in the numbering was established as a deduction; no claim was made to examine the website's mechanism or complete the study of the chains of transmission. The difference in the spelling of al-Hamdani and al-Hamdhani was preserved, and al-Majlisi's explanation was separated from the text of the answer.

Self-Accountability - al-Kafi, vol. 2, chapter on Accountability of Actions, hadith 2 [M148]; section 48. The text and chain of transmission were presented, and al-Majlisi's ruling on the soundness of the hadith was compared in the Mirror of Minds, vol. 11, p. 358 [M149]. Not all the evidence and chains of transmission were studied independently.

The narrations concerning the number and duration of the blasts, the exceptions, the descriptions of the images, the Resurrection, and all other details of the Resurrection remain matters of investigation. What is presented in the chapters from the Qur'an is not a substitute for collecting the narrations, and what is recorded in the register does not constitute a complete investigation of the topic.

Appendix Three - A Comparison of the Statements of Shi'a Exegeses on Major Cosmological Issues

This is a limited comparison of the sources that could be consulted, and is not a comprehensive presentation of all the commentators. The table separates the reported opinion from the editorial conclusion adopted by this book.

The Issue	The Source and the Statement Presented	The Methodology of the Book
Joining and Separation	Al-Tibyan, vol. 7, p. 480, presents several interpretations, including rain and vegetation [M3]; Al-Mizan, vol. 14, p. 277, discusses connection and separation, and the context of creation and governance [M4].	No consensus is claimed regarding the correspondence between the Big Bang theory and other interpretations. The differing opinions are noted.
Four days in Fussilat	Majma' al-Bayan presents the meaning of the completion of four, which includes the first two days [M5]; Al-Mizan, vol. 17, p. 364, suggests that the four days relate to the apportionment of sustenance in the seasons [M6].	Each interpretation is attributed to its source, and the two readings are not combined into a single answer.
Of the Earth, a Like Number	Al-Mizan, Vol. 19, p. 326, reads the apparent similarity in terms of number and discusses the nature of the earths [M8].	There is no specification of the continents or layers of the Earth's interior as the definitive meaning.
The blowing of the trumpet.	Al-Mizan, Vol. 17, p. 293, favors the apparent meaning of the two blasts of death and resurrection and discusses other interpretations [M13].	The text of Surah Az-Zumar 68 is separated from the detailed interpretations in compiling the remaining verses.
The transformation of the earth and the heavens.	Al-Mizan, Vol. 12, Tafsir Ibrahim 48, highlights the difference in the system and comments on the diversity of narrations [M14].	There is no map of the land of the Gathering, nor are there fixed physical measurements.
Smoke and the Heavens	Al-Mizan, the interpretation of Fussilat 9-12 [M7], discusses the leveling of the heavens and the matter related to them.	The interpretive meaning does not transform into a determination of the physical composition of smoke without evidence.

Continuation of the comparisons in Part Two

Antithesis and Methods: The Majma’ al-Bayan presents the superiority and the aspect of similarity in perfection in Al-Malik 3, and mentions the intersecting paths and methods of the angels in Al-Mu’minun 17 [M23, M24]. Chapters 9 and 12 present these aspects as interpretations, and do not transform them into specific measurements or orbits.

The Plot and the Lands: The linguistic and interpretive statements of the hadith of al-Husayn ibn Khalid were distinguished in Majma' al-Bayan [M25], and then the location of the hadith was compared in Tafsir al-Qummi [M67]. Chapter 12 distinguishes between al-Tabarsi's choice to deny the intentional act and the other view and the text of the hadith [M68]. The attribution of the narration and the verification of its chain of transmission remain a separate topic.

The Inhabited House: The differences in details between Majma' al-Bayan and the two hadiths in al-Kafi [M28, M29, M74, M75] were presented. The rulings of al-Majlisi in Part 17 of Mir'at al-'Uqul [M120, M121] were compared; and his interpretation of the circumambulation was separated from the wording of the hadith. The location of the House or the number of angels was not resolved by combining the parts of the hadiths.

The Lote Tree and the Garden of Refuge: The statements of Majma' al-Bayan [M30] were separated from the verses of An-Najm, and the dialogue of Imam al-Rida with Abu Qurrah was added in the chapter on the invalidity of the vision from al-Kafi [M78]. Al-Majlisi's ruling on the authenticity of the hadith was compared with the text of Mir'at al-'Uqul al-Elektroni [M122]. Chapter 15 distinguishes between seeing the signs of God and perceiving the self with sight.

The Result of Comparison on Intentionality and Veiling

Intentionality: Al-Tabarsi chooses to deny intentionality, while presenting the reason for denying the visible aspect of it [M68]; and the hadith of al-Husayn ibn Khalid presents another answer [M67]. The book preserves the difference in the two types of evidence, and does not attribute a specific correspondence to gravity to either text.

Veiling: Chapter 15 distinguishes the Qur'anic usages from the hadith of the interpretation of al-Mutaffifin [M76] and from the hadith of the veiling of light [M77]. Sharing the same word does not imply that the intended meaning is identical in all instances. The hadith of light and the commentary of the scholar on the interruption in al-Tawhid [M123-M125] were compared. In the follow-up, its location in al-Kafi [M164] and the ruling of al-Majlisi [M165] were added, with a distinction made between the difference in order and the number of veils mentioned in al-Tawhid.

Completion of the explanatory passages in Part Three

The Sun's Resting Place: Majma' al-Bayan presents in Ya-Sin 38 the aspects of the end of the movement, the predetermined term, and the ultimate destination of the journey in summer and winter [M32]. Chapter 16 preserves this multiplicity and separates the observational proof of movement from determining the exclusive meaning of the resting place.

The Lunar Mansions and Constellations: Majma' al-Bayan presents the lunar mansions in Ya-Sin 39 and the division of the constellations in al-Buruj 1 and al-Furqan 61 [M32, M34, M37]. Chapters 17 and 19 distinguish between the division of the path and the duration of the phase cycle, and between traditional terminology and modern constellations; they do not claim that all interpretations agree on a single definition. A list of the twenty-eight lunar mansions from the Baha'i commentary is added, along with an independent mathematical example of dividing the circle [M134].

Meteors and Guardianship: Majma' al-Bayan 'ind al-Jinn 8-9 includes statements on the pre-existence of meteors and the intensification of guardianship [M35]. Chapter 20 does not attribute to the Qur'an that all meteors began at the time of the Prophet's mission, nor does it assign a mystical identity to an observed event.

The Easts and Wests: Majma' al-Bayan 'ind al-Rahman 17 presents the summer and winter seasons and the sun and moon phases [M36]. Chapter 22 establishes these two phases as an interpretation, preserving the context of divine sovereignty and blessings; this addition presents excerpts from a single interpretation and is not a comprehensive comparison of all interpretations.

Completion of the Comparisons in Part Four

The Firm Mountains and the Low Mountains: Majma' al-Bayan presents the meaning of stability and the prevention of disturbance in An-Nahl 15 [M38]. This reading alone does not constitute a scientific claim that every mountain prevents earthquakes; see Chapter 25.

The Barrier: Majma' al-Bayan uses the meaning of a barrier and the prevention of salt from spoiling fresh water in Al-Furqan 53 [M39]. Chapter 26 distinguishes this explanation from the description of the measured mixing in estuaries and does not claim to resolve all possible interpretations.

Pollination: Majma' al-Bayan's explanation relates to the pollination of clouds and their carrying of water [M40]. Chapter 28 does not attribute to it the limitation of the verse to plant pollination. An example of plant pollination is added with an independent scientific reference [S58], while distinguishing between defining the process and interpreting the wording of the verse.

Hail Mountains: The Majma’ al-Bayan records several interpretations in Surah An-Nur 43 [M41]; Chapter 29 presents this diversity without presenting any single statement as a definitive physical fact.

Completion of the Comparisons in Part Five

The Balance and Estimation: In Surah Ar-Rahman 7-9, the Majma’ al-Bayan quotes Al-Hasan and Qatadah on the meaning of the weighing instrument, and Az-Zajjaj on the meaning of justice. It also mentions a statement in the Qur’an without naming its author [M43]. In Surah Al-Furqan 2, it presents estimation according to wisdom and quotes Al-Hasan on the attributes and duration of creation [M263]. Chapter 32 distinguishes these statements from scientific applications and my reflections.

Glorification: Majma' al-Bayan presents the indication of existence in the concept of monotheism and statements regarding the generality of glorification [M44]. It favors a

true glorification with knowledge appropriate to existence, without requiring human-sounding words [M265]. Al-Tabarsi presents two interpretations of the agent of "knowledge" in Surah An-Nur 41 [M41]. Chapter 34 separates these interpretations from al-Majlisi's probabilistic explanation of the hadith about the walls collapsing and its ruling accordingly [M196-M197].

Pairs: Majma' al-Bayan wa al-Tibyan explains the wording in Surah Ya-Sin 36 in terms of categories or forms, mentioning male and female in their respective places [M32, M264]. Chapter 33 distinguishes between this explanatory statement and the scientific rank of the type and methods of multiplication, and does not limit the verse to a contemporary application.

Completion of the Comparisons in Part Six

The Expansion in Adh-Dhariyat 47: The presentation distinguishes between the explanation of Majma' al-Bayan in the section on language and the aspects of power and abundance of provision in the interpretation of the verse [M46]. Chapters 39 and 41 present the two sections without claiming historical agreement on the modern scientific interpretation. The explanation in Adh-Dhariyat 46-55 is compared, where three aspects are presented, including the expansion of the heavens attributed to Ibn Zayd; the existence of this aspect is separated from the claim of establishing all the parameters of modern expansion [M147].

Refining the Comparison: Chapter 41 distinguishes the text from its interpretive effort, both of which are scientific statements and their interpretation. The examples of the heavens, mountains, and the isthmus are reviewed in their original chapters before establishing the correspondence.

Do not derive the rulings on the chains of transmission from the scientific correspondence; review the transmitted rulings and the limits of their correspondence in the record of narrations. A modern cosmic model cannot be attributed to the narrations of the Ahl al-Bayt merely based on verbal similarity.

Completion of the comparison in Part Seven

The Science of the Hour: Majma' al-Bayan presents, in Surah al-A'raf 187, the educational wisdom behind concealing the appointed time and the aspects of the Hour's gravity [M47]; Chapter 42. The interpretive aspects were not transformed into an expected date. In the continuation, aspects of Surah al-Nazi'at 42-46 were added, along with the attribution of statements, and the distinction between the news of the Hour and the knowledge of its time and its occurrence [M21].

The Change of the Sun, Stars, and Seas: Majma' al-Bayan presents aspects of the words [M49]; Chapters 44 and 46. The multiplicity of aspects is not combined into a binding astronomical or chemical mechanism.

The Rose, the Paint, and the Record: Compare the aspects conveyed by Majma' al-Bayan in Surah al-Rahman 37 and Surah al-Anbiya' 104 [M50-M51]; Chapter 45. The analogy clarifies the meaning but does not establish a correspondence between it and an astronomical image.

The Transformation of the Earth and the Land of the Gathering-Chapter 47: The discussion of Al-Mizan [M14] was compared, and the two opinions on the meaning of transformation were presented from Majma' al-Bayan [M232]. The explanation of the Light of the Earth, the Book, and the Martyrs [M222], the following of the Caller, the whisper, and the digestion [M233], the nearness of the Call, the splitting of the Earth, and the ease of the Gathering [M234] were expanded. The interpretation was separated from the texts of al-Kafi and their chains of transmission [M52-M53] and the rulings of al-Majlisi [M95-M96]. The condition of the authenticity and continuity of the narrations was maintained in directing Al-Mizan's interpretation of the difference in descriptions as an analogy, without considering it an authentication of their chains of transmission [M14].

The Scales, Bliss, and the Truth of the Promise - Chapter 48: Presentation of the explanation of the scale and the mustard seed from Majma' al-Bayan [M235], and the aspects of concealing the delight of the eyes in the context of supplication and spending [M238], and the penitent, the preserver, the one who turns back, and the increase [M239], and the distinction of groups, the inherited land, and the conclusion of praise with glorification [M240]. The hadith of the scales and the mirror of minds [M236-M237] were compared without conveying the commentator's guidance to the Imam's words. The explanation of the absence of the harm of heat and cold [M279] and the two aspects of the greatness of divine pleasure transmitted from al-Jubba'i and al-Hasan [M280] were completed.

Completion of the comparison in the first chapter

Al Imran 190-194: Majma' al-Bayan was used in explaining the intellects and their connection to contemplation and remembrance [M66]; Chapter 1. Al-Tabarsi's rhetorical formulation of the argument, and the two aspects of remembrance and prayer according to ability, were explained, with a distinction made between interpretation and astronomical measurement. The rulings on validity were not transferred to the hadiths on virtues found on the page.

Fussilat 11: The position of Al-Mizan in the equilibrium with the heavens was specified, and the smoke was described [M64]; Chapter 6. It was presented as an interpretation of its author, not as a consensus on a detailed physical specification.

The joining and the separating: The presentation of the aspects of explanation [M20] remained separate from the hadith of Al-Rawdah 67 [M62]; Chapter 7. Finding evidence for the meaning does not, on its own, prove that it is the method relied upon by every commentator.

The arrangement of Fussilat and An-Nazi'at: The treatment of creation and spreading out in Majma' Al-Bayan [M21] was compared with the preference for the Balance in the arrangement of Al-Bayan [M64]; Chapter 8. The two aspects were not combined in a conclusion attributed to them both.

Explanatory Additions in the Review of Part Five

Nations like yourselves: The Majma' al-Bayan distinguishes aspects of similarity from generalizing it to all attributes and obligations [M86]; Chapter 33.

The Kingdom: The linguistic explanation and interpretive statements were separated from the narrative narrations on the same page [M87]; Chapter 35. The origin of Abu Basir's narration was identified, and al-Majlisi's ruling and explanation were compared with al-Ayyashi's evidence, with the text separated from the editor's commentary [M141-M143]. Al-Ayyashi's evidence was added regarding Abraham's vision, Surah al-An'am, Hadiths 33-36, with an explanation that the complete chains of transmission were not present [M200], and the discussion of contemplating the Kingdom in Surah al-A'raf, verse 185 [M199]. This was compared with an explanation of the balance regarding the attribution of the existence of things to God in Surah Ya-Sin, verse 83, with this deduction separated from the spatial conception [M267].

Identifying the Characters: The statements of the passerby at the village and the name of Moses's young companion were presented from Majma' al-Bayan [M88-M89] without attributing them to the wording of the Qur'an; Chapter 36.

The retreating stars and the hidden planets - Chapter 41: The position of the verses 15-21 of Surah At-Takwir was compared in Majma’ al-Bayan [M206]. The origin of the veil and the interpretations of the stars, wild cattle, and gazelles were presented, and the passage was linked to the answer to the oath in verse 19. The possibility of comparison with black holes was distinguished from the evidence for determining the intended meaning, without judging the chains of transmission of the interpretations presented in the commentary.

Interpretive additions in the review of Part Seven

The earthquake of the Hour: Majma’ al-Bayan presented the difference in its timing in the explanation of the beginning of Hajj, along with an explanation of its effect on understanding the image of pregnancy and breastfeeding [M90]; Chapter 42.

The concealment of the Hour in Moses’ speech - Chapter 42: The interpretations of Surah Ta-Ha 15 were compared in At-Tibyan [M209] and Majma’ al-Bayan [M210], while maintaining the context of worship and reward in Surah Ta-Ha 14-16. The statements transmitted from the Qur'anic text were distinguished, and it was clarified that the comparison did not include verifying their chains of transmission or exhausting the readings.

The Trembling and the Following - Chapter 43: Presenting the interpretation of Majma' al-Bayan regarding the two terms as referring to the two blasts, along with the other statement about the earth's shaking, and preserving the meaning of a single blast within the context of denying the Resurrection [M213]. In comparing al-Qummi's interpretation, a distinction was made between the account of the two blasts and the account of the rain that followed them [M214-M215]. Defining the text's boundaries does not negate the need for verifying the chain of transmission. The aspects of denying lineage and the questioning at the time of the blast were completed, while preserving the differing positions attributed to Ibn Abbas [M274], and the possibility of exempting souls in Al-Mizan was qualified [M13].

The Light of the Believers: Transmitting aspects of illumination and guidance, separating them from physical measurement [M91]; Chapter 44. In the follow-up, the interpretations of the conjunction of the sun and moon and their connection to the reckoning were compared in Majma' al-Bayan [M216], and the explanation of the

obliteration of the stars and the context of the Day of Judgment in al-Mursalat [M217]. Interpretive statements were distinguished from the text of the verses, and the interpretations of the darknesses in al-Majlisi were compared while preserving their attribution to the commentator [M219]. The attribution of the statements regarding the darkness and the question of the buried alive [M49] was verified, as was the interpretation of the continuity of the effect of the action transmitted from Ibn Mas'ud [M228].

Descriptions of the Heavens - Chapter 45: The explanations of permission, toil, and meeting [M220], the interpretations of respite [M221], the grasp and the right hand in al-Zumar [M222], and the context of the splitting of the sky in al-Muzzammil [M224] were compared in Majma' al-Bayan. The places of the record and the repetition [M51] and the scraping [M49] were reviewed. The interpretation was distinguished from the narrative account [M223], and the observation of a narrator's condition on his way was confirmed [M225]. The aspects of the cloud's accompaniment or its splitting were added [M275], and the gates of heaven were explained in the news [M276], without including the adjacent narration within the scope of the completed investigation.

News of the Earth and the Transformation of its Features - Chapter 46: The aspects of shaking, dust, and dust were compared in the event [M226], the flat plain, the crookedness, and the unevenness in Ta-Ha [M227], and the bursting forth of the seas in the splitting [M228]. The emergence of the earth, the presence of work, and the aspect of gathering the descriptions of the mountains in the cave [M229] were presented, while preserving their attribution to the commentator. The place of the hadith about the earth and forgiveness for the repentant in the earthquake [M92] was reviewed and connected to the hadith about repentance and concealment [M230-M231]. The interpretations of the earth's crushing and the coming of the command, along with the concept of glorification, were added [M277], as was the reading of the mountains' passing in Surah An-Naml and its connection to the recompense [M278].

The gathering and the heavens in Surah Maryam: The context of the delegation differed from the context of denying the lineage of the son, and the details of the form were not conveyed as definitive [M93]; Chapters 45 and 47. The interpretation of "wirdan" as referring to the thirsty was added, along with the attribution of the statement, and the interpretation of Abu Muslim's view on the portion of Hell [M93]; Chapter 47.

Appendix Four - A Glossary of Qur'anic and Narrative Terms Related to the Universe

Brief explanations based on the usage of terms in this book; these do not replace the study of the context, nor do they claim to be exhaustive of all linguistic meanings.

Term	Explanation within the context of the book	Chapters
Creation	Bringing into being and determining, according to context; not confined to a scientific model of one stage.	2-8
Heaven and the Heavens	A word associated with elevation, its meaning varying according to context; the seven heavens are a textual statement, not an arbitrary scientific classification.	9-13
Joining and Separation (Ratq and Fatq)	Connection or joining, as opposed to opening or separation; identifying the referent is a matter of interpretation.	7
Smoke	Description given in Fussilat 11; the text here does not specify its chemical composition.	6
Day	A period whose meaning is explained by its context; its duration need not be identical in every occurrence.	8, 23
The Throne and the Footstool	Two Quranic terms whose meanings are studied with due regard for divine transcendence; God is not conceived as a body being carried.	14
Lamps and adornment	Descriptions of the lowest heaven, studied together with protection and the context of each verse.	13
Orbit and Constellations	Terms related to movement, mansions, or visible structures; they do not justify astrology.	19
Barrier (Barzakh)	A barrier or separation, depending on the context; not every instance of it has a single physical interpretation.	26
Firm Anchors and Pegs	Descriptions of mountains requiring linguistic and exegetical study, not a general claim that mountains prevent earthquakes.	25
The Balance	Concerned with estimation and justice within its context; not limited to a single device.	32, 48
The Pair	A counterpart, category, or one of two opposites, depending on the usage; it is not transferred to every field with the same meaning.	33
Glorification and Prostration	The servitude of beings and their indication of God; we do not comprehend the nature of everything the text informs us of.	34

Term	Explanation within the context of the book	Chapters
Command and Dominion	These are understood from the context; the specific philosophical terminology differs from each Qur'anic usage.	35
The Hour	The eschatological transformation foretold in revelation; its timing is not calculated based on an astronomical cycle.	42
The Trumpet and the Overwhelming Blast	Terms in the account of the blowing of the trumpet and the transition to resurrection; the modalities and details require independent evidence.	43
The Rolling Up, the Splitting Up, and the Folding Up	Descriptions of the eschatological transformation, not technical names for a specific astronomical model.	44, 45
Transformation and the Gathering	The Transition of the World and the Presence of Creation for Reckoning; its dimensions cannot be deduced from worldly maps.	47

Additional Terms from Part Three

The Old Date Palm Frond: The stalk of a date palm when it matures, thins, and bends; the comparison to it is made in the form of the moon [Ya-Sin: 39; M32]. Its place is Chapter 17.

Succession: The alternation of night and day, one following the other; and the meaning of making up for missed deeds is presented in the interpretation [Al-Furqan: 62; M37]. Its place is Chapter 21. The interpretation of Al-Qummi is added as presented, while its verification remains [M131].

The settled place: A term whose interpretation relates to the appointed time, the end, and the destination of the journey; this dictionary does not specify a single spatial location for it [Ya-Sin: 38; M32]. Its place is Chapter 16.

Additional terms from Part Five

Estimate: Its Qur'anic context is considered from the perspective of creation and governance; it does not automatically equal a numerical value measured in a scientific model. Chapter 32.

Pairs: A term whose scope, according to the context, encompasses categories, pairs, male and female; it is not limited to a single modern scientific application. Chapter 33. Among its examples are Al-An'am 143-144; Al-Tabarsi explains the use of the term "pair" to refer to an individual paired with another [M193].

Glorification and prostration: The text establishes their generality for all beings in multiple places; The two interpretations are presented, attributing the explanation to its source, without claiming to decipher the language of things empirically. Chapter 34.

Miracle and Imagination: Scenes 65-70 of Taha distinguish between what the magicians did and what God supported Moses with, concluding with the declaration of faith. The narrative of the different miracles is read along with the ruling on their chain

of transmission, without providing a technical description of the event; Chapter 36 [M201-M202].

The Constitutive Command: A term used here for the effective creation related to the divine will; it is distinguished from the prescriptive command that addresses man regarding his actions. Chapter 35.

The Kingdom: It is studied through Al-An'am 75, Al-Mu'minun 88, and Ya-Sin 83. Majma' al-Bayan presents its meaning as more eloquent than "kingship" [M87], and Al-Mizan interprets it in Ya-Sin 83 in terms of the attribution of the existence of things to God [M267]. Each statement is attributed to its author, without being converted into physical coordinates. Chapter 35. This is supplemented by Al-A'raf 185, in the connection between contemplating creation and reflecting on the appointed time [M199].

Fulfilling the Trust: Returning what one has been entrusted with to its rightful owners, with justice and honesty in dealings. This is read in An-Nisa' 58 and Al-Anfal 27, and the two hadiths in Al-Kafi, while preserving the degree of each path [M203-M205]; Chapter 37. The meaning of trust in Al-Ahzab 72 is not reduced to a single environmental application.

The receding and the receding-Chapter 41: Qur'anic terms presented with their linguistic origin and interpretations [M206]; this book does not contain a definitive scientific name for black holes. The explanation of the event horizon and accretion disk is referred to their respective scientific contexts [S15].

Additional terms from Part Seven

Knowledge of the Hour: Knowledge of when it will occur; distinguished from knowledge of what the text has reported about some of its conditions. Chapter 42.

Signs of the Hour: The signs mentioned in their context; do not mean that the reader possesses the date of the event or the right to apply them to every contemporary event. Chapter 42.

The Timing in the Narration of the Qa'im (may peace be upon him): Informing about a time, as explained by al-Majlisi in the studied section [M212]. Its subject and wording are preserved, and it distinguishes those who know the time of the Resurrection. Chapter 42, Section Twelve.

The Trumpet Blast, the Terror, and the Stupor: The action and its effect are studied according to each context; the difference in descriptions alone is not sufficient to prove an additional number of blasts. Chapter 43. The Trembling and the Following: Majma' al-Bayan presents their interpretation as two blasts and quotes another statement regarding the shaking of the earth [M213]. The Vigilant One: One of its interpretations is the face of the earth or the arena of the Resurrection; this book does not specify a contemporary geographical location for it.

The Graves: The graves in the context of the Resurrection and Gathering [Ya-Sin: 51]. Chapter 43.

The Obliteration of the Stars: The erasure of their traces and the disappearance of their light, as explained in Majma' al-Bayan. It is read with the Day of Judgment in

Al-Mursalat [M217]. The darkness in the hadith prohibiting injustice: Al-Majlisi presents the possibility of literal truth and the possibility of hardships and terrors, both of which are from the commentary, not from the continuation of the text [M218-M219]. Chapter 44.

Permission at the beginning of the splitting: Submission to God's command in the commentary on Majma' al-Bayan; and striving: endeavor and perseverance in work [M220]. The molten metal: Among its meanings are the sediment of oil or tar and molten metal [M221]. The scraping: uprooting and removal in the commentary on the place of the rounding [M49]. The grasp and the right hand in Az-Zumar: At-Tabarsi explains them in the context of power and dominion, with the affirmation of God's transcendence above any likeness [M222]. Chapter 45.

Shaking: agitating; and breaking: Among its meanings are fragmentation and crushing; and the scattered dust: fine, dispersed dust [M226]. The flat, level ground: One interpretation is a smooth, level surface after the mountains have disappeared; the negation of crookedness and unevenness is explained by the negation of lowness and highness [M227]. The bursting forth of the seas: The opening of the waters to one another, with multiple interpretations of the verse [M228]. The emergence of the earth: The appearance of its surface or the emergence of what was within it, according to the two transmitted interpretations [M229]. Chapter 46.

The emergence and display: The appearance for the reckoning; it is not understood from this that God's knowledge was concealed before that. The whisper: The faint sound, and one of its meanings is the sound of footsteps or the concealment of speech. The reduction: The decrease; and its negation in the context of Ta-Ha assures the believer that his good deeds will not be diminished [M233]. The gathering: The gathering in the marketplace from every direction; and its ease for God does not depend on the proximity of people's graves [M234]. Chapter 47.

The new creation: It is understood according to its Quranic and narrational context; and not every use of it is evidence for the theory of multiple universes. Al-Qist: Justice [M235]. Al-Awwab: One of its meanings is frequent return to obedience; Al-Hafiz: One who preserves God's commands; Al-Munib: One who turns to Him. Al-Mazid: One of its meanings is a bestowal that surpasses the aspirations of the people of Paradise [M239]. Chapter 48.

Al-Zamharir: Intense cold; Majma' al-Bayan explains its negation in Surah Al-Insan 13 by the absence of its harm [M279]. Al-Ridwan: God's pleasure; aspects of its greatness are presented in Surah At-Tawbah 72, along with the continuation of all the aforementioned blessings [M280]. Chapter 48.

Terms Necessary for Reading Narrations

The elevated path in the presented evidence: A transmission formula in which not all intermediaries are named to the one to whom the information is attributed; such as the first chapter of the Comprehensive Chapter on Tawhid. This is a description of the context, not a generalization of every technical usage of the word.

Commentary on the chain of transmission: Abbreviating the beginning of the chain of transmission based on what has been mentioned previously. An example of this is

opening a hadith with the pronoun "from him." The completeness of the chain of transmission cannot be judged from a single page before tracing the abbreviation back to its source.

"He did not include it": The absence of the hadith in the selected book referred to, according to the source's presentation, does not in itself constitute an explicit ruling of fabrication or weakness.

The ruling on the chain of transmission and its meaning: The first examines the transmission of the hadith according to the methodology of its critic; the second examines the meaning it conveys. Neither resolves all the issues of the other.

Continuity of the chain of transmission and the limits of comparison: The existence of textual evidence beginning with an earlier narrator does not, on its own, establish the completeness of the chain of transmission from the author to him; apply this to the evidence of al-Ayyashi and the hadith in al-Kafi; Chapter 35.

Appendix Five - A Simplified Glossary of Astronomical, Physical, and Geological Terms

These are brief educational definitions. The use of a scientific term here does not imply that it is an exclusive interpretation of a similar Qur'anic term.

Term	Brief Definition	Chapters
Observable Universe	The part of the universe from which signals have had enough time to reach us to the present day; this does not necessarily equal the entire universe, nor is it limited to what our instruments have actually detected.	9, 38, 39
Light-Year	Unit of Distance: The distance light travels in one year in a vacuum; not a unit for measuring the age of an object.	38-40
The Spectrum	The intensity of radiation is distributed according to wavelength or frequency; its pattern reveals the properties of the source and the material with which the light interacted [S50].	38
Redshift	The shift of spectral features to longer wavelengths; explained by its context and causes.	39
Cosmic Microwave Background Radiation	An ancient radiation we observe today, bearing traces of a stage when the hot universe became more transparent; not a direct image of the initial moment [S1, S31].	39
Cosmic Inflation	A theoretical model of an early, extremely rapid expansion; its details do not match the level of direct observation.	39
Dark Matter	A component inferred from its gravitational effects, but whose microscopic nature remains unresolved; distinct from dark energy, which is used to explain the accelerating expansion [S32].	39
Dark Energy	A component associated with explaining the accelerating expansion of the universe; it differs from dark matter inferred from gravitational effects [S33].	39
Galaxy	A large system of stars, gas, dust, and other components bound by gravity.	40
Nuclear Fusion	The union of light nuclei in energy-generating processes under suitable stellar conditions.	16, 40
White Dwarf and Neutron Star	Two different types of dense stellar remnants; not all stars end the same way.	40

Term	Brief Definition	Chapters
Black Hole and Event Horizon	A black hole is a region from which light signals cannot escape according to classical general relativity; the event horizon is the boundary of this region and differs from its observed shadow [S15].	40
The Lunar Phase	The shape of the illuminated portion of the Moon according to the geometry between it, the Sun, and the Earth.	17
Solar and Lunar Eclipses	A solar eclipse occurs when the moon completely or partially obscures the sun's disk from an observer on Earth; a lunar eclipse occurs when the moon completely or partially passes through the Earth's shadow or penumbra [S6, S19].	23
Meteor and Meteorite	A meteor is a luminous phenomenon in the atmosphere; a meteorite is material from the body that reaches the surface.	20
The Water Cycle	Water moves between its reservoirs through processes such as evaporation, precipitation, runoff, and seepage.	27
Estuary and Salinity Gradient	An estuary is the point where a watercourse connects to a body of water that receives its water. In marine estuaries, the salinity gradient describes the change in salinity with distance, vertically or horizontally; it does not represent a boundary that prevents mixing [S8].	26
Tectonic Plates and Faults	Tectonic plates are moving portions of the lithosphere; faults are fractures or fracture zones along which rock masses have moved relative to one another.	25, 31
Erosion and Deposition	The transport of materials from one location to another, followed by their accumulation in other locations by various agents.	31

Additional Terms for Timekeeping and Sky Maps

Sideral Month and Synoptic Month: The former is the time it takes the Moon to complete one orbit relative to distant stars, and the latter is the time between two consecutive phases of the same moon, such as two consecutive new moons. Their average lengths are approximately 27.3 and 29.5 days, respectively. These are astronomical durations and do not, on their own, determine the beginning of the calendar month [S3]. See Chapters 17 and 23 for further details.

Conjunction and Crescent Visibility: Conjunction is an event calculated from the positions of celestial bodies, while visibility is an observational estimate influenced by the celestial configuration and observational conditions. Neither is a synonym for the other [S3, S20]. See Chapter 17 for further details.

Constellation: A specific region on the celestial map according to modern astronomical classification; its stars do not necessarily belong to a single physical group [S18]. See Chapters 18-19.

Earth's Axis Tilt: The angle between the Earth's axis of rotation and the normal to the orbital plane, approximately 23.4 degrees. This tilt, along with the annual rotation, contributes to variations in illumination and the succession of seasons [S5, S17]. See Chapters 21-22.

Additional Terms from Part Four

Salt Stratification: Vertical variations in salinity between layers of water; mixing between them may be reduced, but not necessarily eliminated. This differs from horizontal variations in salinity along a river mouth; Chapter 26 [S8].

Saturated Zone: A subsurface medium where pores and fissures are filled with water.

Organic matter in soil: Materials of living origin that decompose and react with other soil components.

Fault: A fracture or fracture zone in rocks along which relative movement has occurred.

Hot spot: A term for a location of volcanic activity that explains some plate tectonics; it does not mean that all volcanoes in the world are of the same type.

Additional terms from Chapter 6

Electromagnetic spectrum: Ranges of radiation that differ in wavelength, frequency, and energy; visible light is part of it [S29].

Transit: The passage of a planet in front of its star as seen from an observer, which may be indicated by a decrease in light; interpreting the signal requires further investigation [S30].

Uncertainty and Measurement Error: Uncertainty is a quantitative description of the dispersion of values that can be assigned to a measured quantity based on available information. Error, on the other hand, is the difference between the measurement result and the value of the measured quantity. A conventional reference value may be used for practical comparison. The actual error may be small while the uncertainty remains large; therefore, uncertainty is not equivalent to the known error or to complete ignorance. Its components may arise from random or systematic effects, while the classification of the two estimation methods relates to statistics or other means [S51]; Chapter 38.

Habitable Zone: A range of distances that might allow for liquid water on the surface of a planet under suitable conditions; not proof of life [S34].

Event Horizon: A boundary beyond which signals do not reach an external observer according to the classical relativistic description; distinguished from the luminous matter surrounding a black hole [S15].

Terminology of Part Three - Lights, Paths, and Timekeeping

Stellar Parallelism: The change in the apparent direction of a star due to a change in the observer's position. It is used with a known rule to estimate distance. Chapter 18 [S36].

Tidal Range: The difference between high and low tide levels in a given period; it is affected by the moon, the sun, and coastal conditions. Chapter 17 [S35].

Twilight: The illumination of the atmosphere by the sun before sunrise and after sunset. Its civil, marine, and astronomical categories are determined by the angle of the sun's geometric center below the horizon. The end of each category in the evening corresponds to its beginning in the morning. Chapter 21 [S38].

Equinoxes: The apparent crossing of the celestial equator by the sun. Solstices: The sun reaching its maximum annual declination north or south of the equator. The names for the summer and winter solstices are reversed in the two hemispheres; Chapter 22 [S39].

Second: The base unit of time in the International System of Units (SI), defined by a specific atomic reference, and not the name of a celestial body or a phase of the moon. Chapter 23 [S40].

Terminology of Chapter IV - Earth, Water, and Atmospheric Phenomena

Weathering and Erosion: The alteration or disintegration of rock in situ, and the transport of materials from their locations; Chapter 25 [S42].

Water Exchange Between a River and the Subsurface: The replenishment or loss of water in a river according to differences in hydraulic levels; Chapter 27 [S44].

Sea Breeze: A local air circulation associated with differences in land and water heating; Chapter 28 [S45].

Soil salinity and sodity: Salinity relates to the total concentration of salts, while sodity is associated with a high sodium content compared to other salt components, and the resulting deterioration of soil structure and reduced water permeability. These two problems may occur simultaneously; Chapter 30 [S46].

Earthquake magnitude and intensity: A description of the magnitude of the event at the source, and a description of the shaking and its effects at a specific location; Chapter 31 [S47].

Topographical uplift and rain shadow: The rising and cooling of air at high altitudes, and the decrease in precipitation behind certain mountain barriers as the air descends and warms; Chapter 25 [S55, S56].

Groundwater depletion: The decrease in the water supply or the continued decline in the water table in relation to use and replenishment; this is not negated by the renewal of the water cycle; Chapter 27 [S57].

Pollination in flowering plants: The transfer of pollen grains from the anther to the stigma; its media are diverse and not equivalent to seed transfer; Chapter 28 [S58].

Early earthquake warning: An alert after the onset of an earthquake, which may precede the arrival of tremors in some locations; it distinguishes between predicting the timing of an earthquake before it begins; Chapter 31 [S60].

Terminology of Part Five - Diversity, Environment, and Methods of Description

Biodiversity: Includes diversity within and between species and the diversity of ecosystems [S48]; its measurement distinguishes between the number of species and the equivalence of their abundance [S101]. The two-sample example in Chapter 33 is illustrative, not a field survey.

Ecosystem: A unit of interaction between populations of organisms and their non-living environment [S48]; Chapter 33.

Audio Representation of Data: Converting observed values or properties into sounds according to a declared rule; distinguished from direct sound recording [S49]; Chapter 34.

Positron: The antiparticle of the electron, with a mass and a positive charge opposite to the electron's negative charge; a scientific example that does not limit the meaning of Quranic pairs; Chapter 33 [S61].

Terminology of Part Six - Observation and Cosmological Models

Absorption and Emission Spectra: Absorption shows a decrease in light intensity at wavelengths absorbed by matter, while emission shows an increase at wavelengths emitted by it. The patterns and strengths of these lines are useful in studying composition, temperature, and density, taking into account the conditions of the source and the path of the light [S50]; Chapter 38.

Multi-messenger observation: Gathering information about an astronomical source using various types of signals, including gravitational waves and electromagnetic radiation; for example, GW-170817 in Chapter 38 [S67-S69].

Blackbody spectrum: A model of thermal radiation, not the name of a dark object beyond galaxies [S52]; Chapter 39.

Cosmic Redshift: The increase in wavelengths associated with the expansion of spacetime during the journey of light [S54]; Chapter 39.

Nucleosynthesis: The formation of new atomic nuclei; distinguished from the bonding of electrons to nuclei to form neutral atoms and from the formation of molecules [S1, S70]; Chapter 39.

Deuterium: An isotope of hydrogen whose nucleus consists of a proton and a neutron; Chapter 39 presents an example of measuring its numerical abundance and the limits of deducing its initial value [S70-S71].

The Merger of Two Black Holes: An example of a gravitational wave source that has been detected and whose shape is compared with the theoretical prediction [S53]; Chapter 40.

Relative Transit Depth: The relative decrease in the light of a star; The geometric example explains its relationship to the ratio of the two areas under simplified conditions, without equating it to the ratio of the two masses; Chapter 38.

Black hole shadow: A predicted central decrease in brightness related to the bending of light and the trapping of photons, studied in conjunction with neighboring emission and image reconstruction; Chapter 40 [S64-S65].

Galaxial interaction: Changes in their structure under mutual gravitational influence with gas interaction; does not imply that every star collides with another star. The Antennae galaxies example is in Chapter 40 [S72].

Protoplanetary disks: Physical environments around young stars in which planet formation is studied; distinguishing between observed structures and their interpretation as planets, taking into account the sampling method; Chapter 40 [S73].

Color assignment: Representing observational ranges with visible colors according to the image key; the color on the screen alone does not represent what the eye sees at the object. Chapter 41 [S66].

Reproducing and Replicating Results: The book adopts the terminology of the 2019 National Academies Report. The former refers to obtaining consistent results using the same data, steps, software, and analytical conditions, while the latter refers to the consistency of results from studies that answer the same question with new data, taking into account uncertainties. The terminology for these two concepts may differ between disciplines [S103]; Chapter 38.

Light Interference: The contribution of another source to the measured light may change the apparent depth of transit, thus requiring the planet hypothesis to be examined for alternatives; Chapter 38 [S104].

Light Travel Time and Current Distance: These are two quantities that are not automatically equal when describing an expanding universe; the intended meaning must be clarified when presenting distances. Chapter 39 [S105].

Appendix Six - Maps, Tables, and Illustrations of Phenomena That Can Be Represented Scientifically

This appendix presents simplified tabular diagrams and a guide to the illustrative examples in the chapters. The diagrams explain relationships and do not represent sizes or distances to scale. This output is based on the illustrative tables presented here; detailed scientific illustrations may be added in a later edition, avoiding speculative depictions of the Seven Heavens, the Throne, or Paradise.

Diagram	Simplified Relationship	Limitation
The Water Cycle	Evaporation and transpiration; condensation; precipitation; runoff and seepage; return to reservoirs, with multiple transitions [S9].	Not a single path taken by each molecule in the same order.
The Phases of the Moon	The sun illuminates half the moon; the moon's movement around the Earth; the changing portion of the moon we see [S3].	The phases are not the Earth's shadow; a lunar eclipse is a different case.
The Seasons	The tilt of the axis with the Earth's rotation around the sun; the changing altitude of the sun and the length of the day [S5].	The seasons alternate between the two hemispheres, and proximity is not the primary cause.
Astronomical Structure Scale	A planet in a planetary system; a system within a galaxy; galaxies within groups and clusters [S13].	The gradation is organizational; there is no drawing with proportional sizes.
Two Paths in Stellar Evolution	A Sun-like Star That Ends Up as a White Dwarf; A More Massive Star That May Leave Behind a Neutron Star or a Black Hole [S14].	Educational Summary: Mass and Interactions Determine the Detailed Path.
Researching Cosmological Information	Define the Question; Read the Evidence; Examine the Method; Compare the Alternatives; Declare a Degree of Confidence.	Observation, Narration, and Interpretation Are Not the Same Kind of Evidence.
Comparison with the Text	Terminology and Context; Interpretive Statements; Scientific Information; Identification: Explicit, Probable, or Without Evidence.	A Similar Name or Image Is Not Enough to Establish Conformity.

Educational Comparisons from Chapter 3

Phases and Eclipses: During phases, the amount of illuminated portion of the Moon visible to the observer changes; during an eclipse, the Moon enters the Earth's shadow or penumbra. Therefore, the crescent moon is not interpreted as a portion emerging from the Earth's shadow [S3, S6]. See Chapters 17 and 23.

Order of Bodies in Shadows: During a solar eclipse, the Sun, then the Moon, then the Earth are in a suitable alignment; during a lunar eclipse, the Sun, then the Earth, then the Moon are in a suitable alignment. The order of names alone is insufficient, as the inclination of the Moon's orbit determines the alignment [S19]. This is a description of the relationship, not a depiction of distances and sizes.

Movement and Calendar: The Earth's rotation is linked to the daily cycle; the lunar phases to the monthly cycle; and the Earth's revolution around the sun, along with the tilt of its axis, to the cycle of seasons. Each usage has a reference and definition that should be stated when comparing numbers [S3, S5, S17].

Guide to Textual Relationships in Part Seven

Az-Zumar 68: A declared sequence between the blowing of the trumpet followed by the thunderbolt and the second blowing followed by the resurrection. The verse does not specify a time interval between these events.

At-Takwir 1-14: A convergence of cosmic and human scenes culminating in psychological insight; the order in which each description appears does not provide a detailed chronological sequence.

Ibrahim 48-51 and Al-Kahf 47-49: The connection between the transformation or emergence of the earth and the presence and recompense. This is a statement of the relationship within the text, not a map of the Day of Judgment.

This comparison is pedagogical in its approach to reading; it does not introduce speculative illustrations of the afterlife, heaven, or hell.

Guide to reading the scientific examples in Chapter 6

Spectrum: An observed pattern in radiation, then compared to information about matter; the signal alone does not mean seeing the surface of an object. Chapter 38.

Cosmic Background: Measurements from multiple directions displayed on a map; the colors of the map do not represent the colors of visible objects. Chapter 39.

Gravitational Waves: An observed signal compared to a model to extract the properties of the source; it is not a photograph of the inside of a black hole. Chapter 40.

Interpretive Matching: Examines the text, its explanation, the scientific evidence, and the conjunction separately. Chapter 41.

Practical Examples Guide: Chapter 38 discusses the disk area ratio in planetary transit, the significance of studying its mass and radius, the observational sequence of GW-170817, and the limitations of inference from the arrival difference and the response of different detectors [S67-S69]. Chapter 39 covers the Planck model and the Hubble constant estimation range, measuring deuterium abundance, and

distinguishing between the stages of nucleus and atomic formation [S70-S71]. Chapter 40 presents the reconstruction of a black hole shadow image and the interaction of the antenna galaxies and disk rings in the DeSharp project [S72-S73]. Chapter 41 explains the color keys of Webb images, the limitations of assigning the celestial bodies and the celestial bodies to black holes [M206, S15], and distinguishing between the text of a hadith, its ruling, its explanation, and its application [M207-M208].

Chapter 38 continues with examples of mixed light and the limits of testing the planet hypothesis [S104]; Chapter 39 presents a hypothetical example of calculating the shift and distinguishing the time of light's journey from the current distance [S105] and comparing the retrograde epoch with Webb targets [S106]. Chapter 40 addresses the continuous spectrum and the temperature of a star [S107] and the hypothetical example of replacing the Sun with a black hole of the same mass [S108]; the example illustrates the effect of mass but does not describe the fate of the Sun.

Sources and References

Primary Source: The Holy Quran, with references to the surah and verse in the text. The following page numbers are based on the electronic versions shown; they may differ in other editions. Links are included in the reference names for ease of reference. The review of sources and additions in this edition extended from October 11 to 13, 2026.

The letter "M" identifies traditional, exegetical and biographical sources; "S" identifies scientific sources. The inclusion of a reference records the use of the specified passage, not a reading of every volume of the work or an endorsement of all its contents.

[M1] Nahj al-Balaghah, First Sermon, The Beginning of Creation; electronic presentation of the sermon.

[M2] Al-Kulayni, Al-Kafi, Vol. 1, Book of Intellect and Ignorance, Hadith of the Soldiers of Intellect and Ignorance, p. 21; Dar al-Kutub al-Islamiyyah, edited by Ali Akbar al-Ghaffari.

[M3] Al-Tusi, Al-Tibyan fi Tafsir al-Qur'an, Vol. 7, p. 480, Interpretation of Al-Anbiya 30.

[M4] Al-Tabataba'i, Al-Mizan fi Tafsir al-Qur'an, Vol. 14, p. 277, Interpretation of the Joining and Separating.

[M5] Al-Tabarsi, Majma' al-Bayan fi Tafsir al-Qur'an, Tafsir Fussilat 6-10; the place of four days.

[M6] Al-Tabataba'i, Al-Mizan, vol. 17, p. 364; the four days and the provision of sustenance.

[M7] Al-Tabataba'i, Al-Mizan, Tafsir Fussilat 9-12 within the collection of verses in the electronic source; the leveling of the heavens.

[M8] Al-Tabataba'i, Al-Mizan, vol. 19, p. 326; Tafsir of At-Talaq 12.

[M9] Al-Kulayni, Al-Kafi, Kitab al-Tawhid, Bab al-'Arsh wa al-Kursi; electronic text version.

[M10] Al-Kulayni, Al-Kafi, vol. 4, p. 188; the narrations of the beginning of the House and the circumambulation.

[M11] Al-Kulayni, Al-Kafi, vol. 3, Book of Prayer, Chapter on the Eclipse Prayer, Hadith 1; the account of the death of Ibrahim, the son of the Prophet. The text and chain of transmission are found on the Thaqalayn website, along with the transmission of Al-Majlisi's ruling, "unknown," in Mir'at al-'Uqul, vol. 15, p. 438. To compare Al-Majlisi's ruling with the electronic text of his book: [M99].

[M12] Al-Kulayni, Al-Kafi, vol. 2, Book of Faith and Disbelief, Chapter on Reflection, Hadith 4; the text and chain of transmission are found on Thaqalayn. Al-Majlisi's ruling was compared in [M94], and the inclusion of the hadith in the Sahih al-Kafi [M308] was confirmed according to the methodology of Al-Mukhtar [M305]. See the limits of the review in Chapter 37.

[M13] Al-Tabataba’i, Al-Mizan, vol. 17, p. 293; Commentary on Surah Az-Zumar 68 and the blowing of the trumpet.

[M14] Al-Tabataba’i, Al-Mizan, vol. 12, Commentary on Surah Ibrahim 48, within verses 42-52, and the narrative research; the system of substitution and prominence, and the condition for the authenticity and continuity of narrations in directing the difference in their descriptions to analogy for approximation.

[M15] Al-Saduq, At-Tawhid, Chapter on Mentioning the Greatness of God, Exalted is He, Hadith 2; in the website numbering: Book Two, Chapter Thirty-Eight.

[M16] An-Najashi, Fihrist Asma’ Musannifi Ash-Shi’a, known as Rijal An-Najashi, p. 287, biography of ‘Amr ibn Shamir, no. 765.

[M17] Al-Kulayni, Al-Kafi, vol. 1, Book of Intellect and Ignorance, Hadith 14; Al-Thaqalayn Library, text of the chain of transmission, the text, and the ruling transmitted from Al-Majlisi in Mir'at al-'Uqul, vol. 1, p. 65. To compare Al-Majlisi's ruling with the electronic text of his book: [M97].

[M18] Al-Saduq, Al-Tawhid, Chapter on Tawhid and the Negation of Anthropomorphism, Hadith 20; the report of Jabir al-Ju'fi on the primacy of water, with text and chain of transmission.

[M19] Al-Saduq, Al-Tawhid, Chapter on "And His Throne Was Upon the Water," Hadiths 1-2; the narrations of Dawud al-Raqi and Abu al-Salt al-Harawi.

[M20] Al-Tusi, Al-Tibyan fi Tafsir al-Qur'an, Tafsir al-Anbiya' 26-30; a textual copy of the aspects of joining and separating.

[M21] Al-Tabarsi, Majma' al-Bayan, Commentary on An-Nazi'at 27-46; Explanation of the spreading out and aspects of arrangement, the distinction between the news of the Hour and the time of its establishment, the benefit of the warning, and the brevity of this world upon seeing the Hereafter.

[M22] Al-Najashi, Fihrist Asma' Musannifi al-Shi'a, known as Rijal al-Najashi, p. 332, biography of Muhammad ibn Ali Abi Samina, no. 894.

[M23] Al-Tabarsi, Majma' al-Bayan, Commentary on Al-Mulk 1-5; Antithesis, disparity, lamps, and preservation.

[M24] Al-Tabarsi, Majma' al-Bayan, Commentary on Al-Mu'minun 12-19; the place of seven paths.

[M25] Al-Tabarsi, Majma' al-Bayan, Commentary on Adh-Dhariyat 1-14; The meaning of the word "al-habak" and the narration of al-Husayn ibn Khalid on the authority of Imam al-Rida. The location of the narration was compared in al-Qummi's commentary [M67]; the biographical investigation was not completed.

[M26] Al-Kulayni, al-Kafi, vol. 1, Book of Tawhid, Chapter on the Throne and the Footstool, Hadith 2; Thaqalayn website, with the transmission of al-Majlisi's correction in Mir'at al-'Uqul, vol. 2, p. 75. To compare al-Majlisi's ruling with the electronic text of his book: [M98].

[M27] Al-Kulayni, al-Kafi, vol. 1, Book of Tawhid, Chapter on the Throne and the Footstool, Hadith 1; the narration of the Catholicos via the chain of transmission of al-Barqi, the text and chain of transmission are on the Thaqalayn website.

[M28] Al-Kulayni, al-Kafi, vol. 4, p. 187; Chapter on the beginning of the House and circumambulation, beginning of the first hadith; its continuation and the second hadith are on p. 188 [M10]. Al-Majlisi's ruling was compared with the text of his electronic book in [M120].

[M29] Al-Tabarsi, Majma' al-Bayan, Tafsir al-Tur 1-16; Sayings and Narrations on the Inhabited House.

[M30] Al-Tabarsi, Majma' al-Bayan, Tafsir al-Najm 11-20; The Lote Tree, the Garden of Refuge, and the Meanings of Vision.

[M31] Al-Kulayni, Al-Kafi, Vol. 1, Kitab al-Tawhid, Bab al-'Arsh wa al-Kursi, Hadith 6; the Thaqalayn website, with the transmission of al-Majlisi's ruling by an unknown source in Mir'at al-'Uqul, Vol. 2, p. 80. Al-Majlisi's ruling was compared with the text of his electronic book in [M115].

[M32] Al-Tabarsi, Majma' al-Bayan, Tafsir Ya-Sin 36-40; The Meaning of Pairs and Categories, the Movement of the Sun, the Settlement, the Lunar Mansions, and the Date Palm.

[M33] Nahj al-Balaghah, Sermon 79 in the electronic version; the response to the astrologer's warning. It was compared with the evidence of al-Amali [M135] without claiming the same wording or completing their chains of transmission.

[M34] Al-Tabarsi, Majma' al-Bayan, Tafsir al-Buruj 1, within the group of verses 1-22; the different meanings of al-Buruj.

[M35] Al-Tabarsi, Majma' al-Bayan, Tafsir al-Jinn 1-10; guarding, shooting stars, and the opinions regarding the change in listening at the time of the mission.

[M36] Al-Tabarsi, Majma' al-Bayan, Tafsir al-Rahman 14-30; the location of the two easts and the two wests, and the different meanings of the dual form.

[M37] Al-Tabarsi, Majma' al-Bayan, Tafsir al-Furqan 61-70; al-Buruj, the succession, and the transmission of the prayer's completion. The latter was countered by the evidence of al-Qummi's interpretation [M131]; the unity of their methods was not established.

[M38] al-Tabarsi, Majma' al-Bayan, Tafsir al-Nahl 14-18; the anchors, the plains, the paths, and the benefit derived from the sea.

[M39] al-Tabarsi, Majma' al-Bayan, Tafsir al-Furqan 51-60; the location of the two seas, the isthmus, and the limits of scientific comparison.

[M40] al-Tabarsi, Majma' al-Bayan, Tafsir al-Hijr 19-25; fertilizing winds and their relation to clouds and water.

[M41] al-Tabarsi, Majma' al-Bayan, Tafsir al-Nur 41-46; prayer, glorification, the agent of knowledge, the pouring forth, the accumulation, the rain, the faces of mountains, and hail.

[M42] Al-Kulayni, Al-Kafi, vol. 5, Book of Livelihood, Chapter on the Virtue of Agriculture, Hadith 3; Al-Thaqalayn. Al-Majlisi's ruling was compared in [M136] and the part was corrected up to 19. The inclusion of the hadith in the Sahih of Al-Kafi [M309] was confirmed according to the explanation of the chosen methodology [M305].

[M43] Al-Tabarsi, Majma' al-Bayan, Tafsir al-Rahman 1-13; The aspects of Al-Mizan, the Star, and Prostration.

[M44] Al-Tabarsi, Majma' al-Bayan, Tafsir al-Isra' 41-44; The significance of glorification and the sayings regarding its generality. The electronic version is available on the Great Commentaries website.

[M45] Al-Tabarsi, Majma' al-Bayan, Commentary on Isra' 36-40; Verifying what one hears, sees, and says, and abandoning arrogance.

[M46] Al-Tabarsi, Majma' al-Bayan, Commentary on Adh-Dhariyat 47-60; The meaning of "hands" and the aspects of "expansion," "power," and "abundance of provision."

[M47] Al-Tabarsi, Majma' al-Bayan, Vol. 4, p. 404, Commentary on Al-A'raf 187; Knowledge of the Hour and the aspects of its gravity.

[M48] As-Sahifa as-Sajjadiyya, Third Supplication, Prayer upon the Bearers of the Throne and every angel close to God; The position of Israfil, the one who will blow the Trumpet. The text is in the Al-Kafeel Network Library.

[M49] Al-Tabarsi, Majma' al-Bayan, Commentary on At-Takwir 1-14; The terms "enveloping," "darkening," "scorching," and the connection of scenes to action.

[M50] Al-Tabarsi, Majma' al-Bayan, Tafsir al-Rahman 31-45; the location of the rose and the oil in verse 37. The Great Commentaries website.

[M51] Al-Tabarsi, Majma' al-Bayan, vol. 7, p. 119; Tafsir al-Anbiya' 104 and the aspects of the record and the repetition.

[M52] Al-Kulayni, Al-Kafi, vol. 6, Book of Foods, Chapter: That the Son of Adam is Hollow and Must Have Food, Hadith 1; the report of Al-Abrash al-Kalbi. The chain of transmission and the text were compared and established in Chapter 47; Al-Majlisi's ruling from its original source in [M95].

[M53] Al-Kulayni, Al-Kafi, vol. 6, Book of Foods, the same chapter, Hadith 4; Zurarah's question and the objection of an unnamed speaker, citing Surah Al-Kahf 29. The chain of transmission and the text were compared and established in Chapter 47; Al-Majlisi's ruling from its original source in [M96].

[M54] Al-Saduq, Al-Khisal, the narration of Muhammad ibn Muslim concerning the worlds and the renewal of creation; in Al-Thaqalayn: Book 8, Chapter 32, Hadith 1, with numbering 7-46 in the text. Compared with pp. 358-359, Hadith 45, and the name of Ibn Abi Al-Khattab was corrected in the presentation [M150].

[M55] Al-Kulayni, Al-Kafi, Vol. 1, Book of the Excellence of Knowledge, Chapter on the Prohibition of Speaking Without Knowledge, Hadith 6; the narration of Muhammad ibn Muslim concerning saying "I do not know." Al-Majlisi's ruling and its explanation were compared with the electronic text of Mir'at Al-'Uqul, Vol. 1, p. 138 [M146].

[M56] Al-Kulayni, Al-Kafi, vol. 1, Book of Tawhid, Chapter on Will as an Attribute of Action and Other Attributes of Action, Hadith 3; the narration of Safwan ibn Yahya on the authority of Abu al-Hasan. The text is in Al-Thaqalayn; Al-Majlisi's ruling was compared with Mir'at al-'Uqul [M153], and the narration was established in the form of Sahih al-Kafi [M307] according to the explanation of Manhaj al-Mukhtar [M305].

[M57] Al-Kulayni, Al-Kafi, vol. 1, Book of Tawhid, Chapter on the Comprehensive Aspects of Tawhid, Hadith 1; the sermon on creation, "not from anything," via Muhammad ibn Abi 'Abd Allah and Muhammad ibn Yahya with the chain of transmission traced back to the Prophet. Al-Majlisi's description of the narration as traced back to the Prophet and his explanation of the phrase were compared in [M155].

[M58] Al-Kulayni, Al-Kafi, Chapter on the Comprehensive Aspects of Tawhid, the author's commentary after the first hadith; The text version in Wikisource was used to distinguish the commentary from the end of the sermon. This addition was not compared with manuscripts.

[M59] Al-Kulayni, Al-Kafi, vol. 1, Book of Tawhid, Chapter on Universe and Place, Hadith 2; the narration of Ahmad ibn Muhammad ibn Abi Nasr on the authority of Imam al-Rida. Al-Majlisi's correction was compared with the text of Mir'at al-'Uqul, vol. 1, p. 308, and his note on the difference between "when" and "where" was recorded [M154].

[M60] Al-Kulayni, Al-Kafi, vol. 1, Book of Intellect and Ignorance, Hadith 1; the narration "When God created intellect." The text is in Al-Thaqalayn; Al-Majlisi's correction was compared with [M156], and the narration was established in the form of Sahih al-Kafi [M306] according to the explanation of Manhaj al-Mukhtar [M305]. The narration differs from the Hadith of the Soldiers of Intellect, Hadith 14 [M17].

[M61] Al-Kulayni, Al-Kafi, vol. 1, Book of Proof, Chapter on the Birth and Death of the Prophet (peace and blessings be upon him and his family), Hadith 3; the report of Marazim in Al-Nur. Al-Thaqalayn: Chapter 111, entitled “The Prophet’s Country” on the front page. Al-Majlisi’s ruling and the chain of transmission of the report were compared with the electronic text of Mir’at al-‘Uqul [M109].

[M62] Al-Kulayni, Al-Kafi, vol. 8, Al-Rawda, Hadith 67; the report of Muhammad ibn ‘Atiyya regarding the question of the man from Syria. Al-Thaqalayn: Chapter 67, Hadith 1. Al-Majlisi’s ruling was compared in [M104], and the section on the joining and the splitting in [M112].

[M63] Al-Kulayni, Al-Kafi, vol. 8, Al-Rawda, Hadith 68; the report of Muhammad ibn Muslim regarding water, fire, and smoke. Al-Thaqalayn: Chapter 68, Hadith 1. Al-Majlisi's ruling and explanation of the difference between foam and ashes are discussed in [M105].

[M64] Al-Tabataba'i, Al-Mizan fi Tafsir al-Qur'an, vol. 17, p. 365; interpretation of the Istiwa' (settling) to the sky and the smoke, and a discussion of the order between Fussilat and An-Nazi'at. In the electronic version, there is a typographical reference to Ya-Sin 83 in place of the text of verse 82; the Qur'anic text is adopted with number 82.

[M65] Al-Kulayni, Al-Kafi, vol. 8, Al-Rawda, hadith 117; the report of Abdullah ibn Sinan on the days of creation. The text of Al-Thaqalayn: chapter 117, hadith 1. Al-Majlisi's ruling is discussed in [M101], the meaning of the day is discussed in [M102], the commentary is connected to its context in [M111], and the discussion of sustenance is discussed in [M113].

[M66] Al-Tabarsi, Majma' al-Bayan fi Tafsir al-Qur'an, Tafsir Al 'Imran 190-194; Explanation of the meanings and contemplation and their connection to remembrance and supplication. The hadiths presented in the section on virtues were not used to issue an independent hadith ruling.

[M67] The commentary attributed to Ali ibn Ibrahim al-Qummi, Tafsir al-Dhariyat 7; the hadith of al-Husayn ibn Khalid, the electronic text on the Tafsir website. A contextual comparison, with the study of the attribution of the material, the chain of transmission, and the manuscripts still pending.

[M68] Al-Tabarsi, Majma' al-Bayan, Tafsir al-Ra'd 1-2; the two interpretations of "without pillars that you can see" and the choice of the commentator, with the distinction between the interpretive statement and the hadith.

[M69] Al-Kulayni, Al-Kafi, vol. 1, Kitab al-Tawhid, Bab al-'Arsh wa al-Kursi, hadith 3; the text is in Al-Thaqalayn. For a comparison of al-Majlisi's ruling, "as correct," from its place in Mir'at al-'Uqul, vol. 2, p. 78, see [M242].

[M70] Al-Kulayni, Al-Kafi, the same chapter, hadith 4; the hadith of Zurarah from the route of al-Hajjal and Tha'labah; Al-Thaqalayn, with the transmission of al-Majlisi's correction, Mir'at al-'Uqul, vol. 2, p. 79. Al-Majlisi's ruling was compared with the text of his electronic book in [M114].

[M71] Al-Kulayni, Al-Kafi, the same chapter, hadith 5; The report of Zurarah, via Abdullah ibn Bukayr; the chapter on Thaqalayn, with the transmission of al-Majlisi's ruling, considered authentic, Mir'at al-'Uqul, vol. 2, p. 79. Al-Majlisi's ruling was compared with the text of his electronic book in [M114].

[M72] Al-Kulayni, al-Kafi, the same chapter, hadith 7; the report of Dawud al-Raqi concerning the Throne upon the water; Thaqalayn, with the transmission of al-Majlisi's ruling, considered weak according to the well-known opinion, Mir'at al-'Uqul, vol. 2, p. 81. Al-Majlisi's ruling was compared with the text of his electronic book in [M116].

[M73] Al-Saduq, al-Tawhid, chapter on the Throne and its description, the report of Hanan ibn Sudayr; the text and chain of transmission are in Thaqalayn, chapter 50. The biographical investigation was not completed in this draft.

[M74] Al-Kulayni, al-Kafi, vol. 4, Book of Hajj, chapter on the beginning of the House and Tawaf, hadith 1; Thaqalayn. Al-Majlisi's ruling was compared and its location corrected in Mir'at al-'Uqul, vol. 17, p. 7 [M120].

[M75] Al-Kulayni, Al-Kafi, same chapter, hadith 2; Al-Thaqalayn. Al-Majlisi's weakening of the hadith was compared and its location corrected in Mir'at al-'Uqul, vol. 17, p. 9 [M121].

[M76] Al-Saduq, Al-Tawhid, chapter on the interpretation of "Nay, indeed, they will be veiled from their Lord that Day"; the hadith attributed to Imam al-Rida, Al-Thaqalayn, chapter 18, hadith 1. Its

chain of transmission has not been fully investigated.

[M77] Al-Saduq, Al-Tawhid, chapter on mentioning the greatness of God; presentation of Al-Thaqalayn. The hadith of Zaynab al-Attara, Hadith 1, was compared on pages 275-277 [M123-M125], and the hadith of Abu Dharr, Hadith 7 in the book and the sixth on the front page, was compared on pages 280-281 [M126, M127]. The verification of the chains of transmission (of hadith) remains.

[M78] Al-Kulayni, Al-Kafi, Vol. 1, Book of Tawhid, Chapter on the Refutation of the Vision, Hadith 2; the dialogue of Abu Qurra and Imam al-Rida. Al-Thaqalayn, with the transmission of al-Majlisi's correction, Mir'at al-'Uqul, Vol. 1, p. 328. Al-Majlisi's ruling was compared with the text of his electronic book in [M122].

[M79] Al-Kulayni, Al-Kafi, Vol. 8, Al-Rawda, the hadith of Ibn Sayyaba; Al-Thaqalayn, Chapter 233, Hadith 1. Al-Majlisi's ruling was met with ambiguity, and its reference to Mir'at al-'Uqul, vol. 26, p. 95 [M128], was corrected, along with the continuation on p. 96 [M129]. The readable passage stops at the number of narrators; the degree of doubt and the conclusion of the narration are established in [M129].

[M80] Al-Sahifa al-Sajjadiyya, Supplication 43 upon seeing the crescent moon; Al-Kafeel Library. A partial study was added regarding the introduction and the explanation of the addressee [M132, M133], without completing the verification of the chains of transmission and manuscripts.

[M81] Al-Kulayni, Al-Kafi, vol. 3, p. 271, Chapter on the Obligation of Prayer, Hadith 1; the narration of Zurarah. Ahl al-Bayt Library; the references to the verses were corrected, and al-Majlisi's correction was compared in [M130].

[M82] Al-Sahifa al-Sajjadiyya, Supplication 36 upon seeing clouds and lightning and hearing thunder; the text of Al-Kafeel Library. Read with the limitations of partial research in the introduction [M132]; the investigation of the methods of supplication and its copies was not completed.

[M83] Al-Kulayni, Al-Kafi, vol. 8, Al-Rawda, The Story of the Clouds and Thunder 268; Al-Thaqalayn. The chain of transmission is raised after Ibn al-Azrami; the description of al-Majlisi and the explanation of the text were compared in [M138].

[M84] Al-Kulayni, Al-Kafi, vol. 5, The Book of Livelihood, The Chapter on the Virtue of Agriculture, Hadith 6; Al-Thaqalayn. Al-Majlisi's ruling was compared with Mir'at al-'Uqul in [M137], and the end of "and it was narrated" was separated from the first chain of transmission.

[M85] Al-Kulayni, Al-Kafi, vol. 1, The Chapter on Predestination, Free Will, and the Matter Between Two, Hadith 13; Al-Thaqalayn, with al-Majlisi's ruling transmitted from Mir'at al-'Uqul, vol. 2, p. 195. To compare al-Majlisi's ruling with the electronic text of his book: [M100].

[M86] Al-Tabarsi, Majma' al-Bayan, Al-An'am 38-39; aspects of similarity between nations and their non-generalization to all attributes and obligations.

[M87] Al-Tabarsi, Majma' al-Bayan, Al-An'am 74-75; the language of the Kingdom and the sayings in the vision and the narrations. The report of Abu Basir was identified and compared in [M141-M143, M200], and the differences in its wording were recorded. The narration attributed to al-Baqir was compared with evidence in [M200, M290-M291], without definitively attributing the direct source to al-Tabarsi or correcting all the chains of transmission.

[M88] Al-Tabarsi, Majma' al-Bayan, Al-Baqarah 259; The attribution of the name of the man who passed by Ezra is attributed to Qatadah, Ikrimah, al-Suddi, and a narration from Abu Abdullah; to Jeremiah to Wahb and a narration from Abu Ja`far; and to al-Khidr to Ibn Ishaq. This account is compared with specific reports in al-Ayyashi and Taqwim al-Mizan [M301-M302]. This section of Majma` al-Bayan does not present detailed chains of transmission for all the accounts.

[M89] al-Tabarsi, Majma` al-Bayan, al-Kahf 60-64; the naming of Moses' servant and the accounts in Majma` al-Bahrain, separated from the wording of the verses. The evidence for the naming is compared in al-Ayyashi, and the narrative is separated from the correspondence in Tafsir al-Qummi [M303-M304].

[M90] Al-Tabarsi, Majma' al-Bayan, Al-Hajj 1-5; The difference in the timing of the earthquake, the image of the wet nurse and the pregnant woman, and the proof of the Resurrection.

[M91] Al-Tabarsi, Majma' al-Bayan, Al-Hadid 11-15; The aspects of light and the dialogue between the believers and the hypocrites, without relying on all the narrated details.

[M92] Al-Tabarsi, Majma' al-Bayan, Al-Zalzalah 1-8; News of the earth, aspects of testimony, and a discussion of reward, repentance, and forgiveness.

[M93] Al-Tabarsi, Majma' al-Bayan, Maryam 83-92; The delegation and the market, and the context of the heavens splitting open when the attribution of a son to the Most Merciful is denied.

[M94] Al-Majlisi, Mir'at al-'Uqul, vol. 7, p. 341; Chapter on Reflection, Ruling on the Fourth Hadith. Electronic text; The edition image was not found.

[M95] Al-Majlisi, Mir'at al-'Uqul, vol. 22, p. 96; Chapter: The Son of Adam is Hollow and Must Have Food, Ruling on the First Hadith. Electronic text in Rafid Library.

[M96] Al-Majlisi, Mir'at al-'Uqul, vol. 22, p. 98; The same chapter, Ruling on the Fourth Hadith and the route of Zurarah. Electronic text in Rafid Library.

[M97] Al-Majlisi, Mir'at al-'Uqul, vol. 1, p. 65; Ruling on the Fourteenth Hadith from the Book of Intellect and Ignorance and its Path. Electronic text.

[M98] Al-Majlisi, Mir'at al-'Uqul, vol. 2, p. 75; Chapter: The Throne and the Footstool, Ruling on the Second Hadith and the opening of the route of Safwan ibn Yahya. Electronic text in Rafid Library.

[M99] Al-Majlisi, Mir'at al-'Uqul, vol. 15, p. 438; Chapter on the Eclipse Prayer, Ruling on the First Hadith and its Chain of Transmission. Electronic text in Rafid Library.

[M100] Al-Majlisi, Mir'at al-'Uqul, vol. 2, p. 195; Chapter on Predestination, Free Will, and the Intermediate Matter, Hadith 13 and the Ruling on its Transmission. Electronic text.

[M101] Al-Majlisi, Mir'at al-'Uqul, vol. 25, p. 347; Hadiths 116 and 117 of al-Rawda, and the section on correcting the report of 'Abdullah ibn Sinan on the Days of Creation. Electronic text in Rafid Library.

[M102] Al-Majlisi, Mir'at al-'Uqul, vol. 25, p. 349; Continuation of the explanation of the report on the Days of Creation: The meaning of a day before the existence of the sun and moon, and the difference between times and the lengths of days. Electronic text in Rafid Library.

[M103] The Holy Qur'an, the corrected spelling text for the Tanzil Project, version 1.1; source of the complete verse texts added to the chapters. The data for both the text version and the organized verse file were compared from the same source, preserving the diacritics and the surah and verse numbers.

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[M104] Al-Majlisi, Mir'at al-'Uqul, vol. 25, pp. 221-222; The context of the chain of transmission of the hadith of Muhammad ibn Atiyya and its ruling. Electronic text in the Rafid Library.

[M105] Al-Majlisi, Mir'at al-'Uqul, vol. 25, p. 232; the ruling on the hadith of water 68 and attempts to explain the foam and the ashes. Electronic text.

[M106] Al-Majlisi, Mir'at al-'Uqul, vol. 25, p. 225; the transmission of the hadith of the primacy of the pen with the naming of Hisham ibn Salim, and the reason for the additional primacy. The position of the hadith was compared in the Tafsir of al-Qummi independently in the follow-up [M157].

[M107] The Tafsir attributed to Ali ibn Ibrahim al-Qummi, The Pen 1-2; the hadith of the pen and writing and the difference in the name of al-Qasir. Electronic text on the Tafsir website; and compared with another position in [M158], and al-Khu'i's research on the name was added [M159].

[M108] The commentary attributed to Ali ibn Ibrahim al-Qummi, Hud 7; the presentation of the beginning with the air. The Tafsir website; no named chain of transmission appears at the beginning of the read section.

[M109] Al-Majlisi, Mir'at al-'Uqul, vol. 5, p. 186; the chain of transmission of the Marazim report and the ruling on the third hadith from the chapter on the Prophet's birth. Electronic text in the Rafid Library.

[M110] Al-Majlisi, Mir'at al-'Uqul, vol. 5, p. 187; explanation of the Marazim report and the aspects of understanding the qibla and the spirit. Electronic text.

[M111] Al-Majlisi, Mir'at al-'Uqul, vol. 25, pp. 345-347; the context of hadiths 113-117 used to connect the abridged chain of transmission. Electronic text; refer to its continuation [M101].

[M112] Al-Majlisi, Mir'at al-'Uqul, vol. 25, p. 231 and its continuation p. 232; The dialogue of joining and separating, and the separation of the text from the commentary. Electronic text.

[M113] Al-Majlisi, Mir'at al-'Uqul, vol. 25, pp. 350-351; A discussion of the distribution of provisions and the ways of combining them. Electronic text in the Rafid Library.

[M114] Al-Majlisi, Mir'at al-'Uqul, vol. 2, p. 79; Two rulings for the fourth and fifth hadiths from the chapter on the Throne and the Footstool, and the possible combinations of the word 'Throne'. Electronic text in Rafid.

[M115] Al-Majlisi, Mir'at al-'Uqul, vol. 2, p. 80; The ruling on the sixth hadith and an explanation of the campaign and the transmission of beliefs. Electronic text in Rafid.

[M116] Al-Majlisi, Mir'at al-'Uqul, vol. 2, p. 81; Ruling on the report of Dawud al-Raqi, and the interpretation of al-Damad and the commentary of al-Majlisi. Electronic text in Rafid.

[M117] Al-Saduq, Al-I'tiqadat fi Din al-Imamiyya, edited by Issam Abd al-Sayyid, p. 44; Chapter on Belief in the Throne. Ahl al-Bayt Library; the displayed page number differs from the link's page number.

[M118] Al-Saduq, Al-I'tiqadat fi Din al-Imamiyya, p. 45; Chapter on Belief in the Throne. The electronic text contains a verbal difference from al-Majlisi's transmission recorded in Chapter 14.

[M119] Al-Saduq, Al-I'tiqadat fi Din al-Imamiyya, p. 46; Naming the Bearers of the Throne as Knowledge and his discussion of the chapter's chains of transmission.

[M120] Al-Majlisi, Mir'at al-'Uqul, vol. 17, p. 7; Beginning of the House and Circumambulation, Ruling on the First Hadith. Electronic text in Rafid; I corrected the reference to the section.

[M121] Al-Majlisi, Mir'at al-'Uqul, vol. 17, pp. 9-10; ruling on the hadith of the beginning of the second house, explanation of the response and circumambulation, and discussion of the deduction

of the number. Electronic text compared with its pages in Rafid; the printed image was not compared.

[M122] Al-Majlisi, Mir'at al-'Uqul, vol. 1, p. 328; chapter on the invalidity of the vision, ruling on the second hadith. Electronic text in the library of the School of Jurisprudence.

[M123] Al-Saduq, Al-Tawhid, corrected and annotated by Hashim al-Husseini al-Tehrani, p. 275; the first chain of narration of the hadith of Zaynab al-'Attara, chapter on mentioning the greatness of God, hadith 1, and a footnote on the difference in the name.

[M124] Al-Saduq, Al-Tawhid, p. 276; the opening of the hadith of Zaynab al-'Attara, the arrangement of the lands, and the phrase "the hadith is interrupted"; and in the footnote is the editor's interpretation of the phrase.

[M125] Al-Saduq, Al-Tawhid, p. 277; Continuation of the hadith on perfume, the veiling of light, the Throne, and the Footstool. Reliance on this section does not include verification of the hadith that follows it.

[M126] Al-Saduq, Al-Tawhid, p. 280; Chapter on mentioning the greatness of God, hadith 7; chain of narration of the hadith of Abu Dharr and the beginning of its text on the sun.

[M127] Al-Saduq, Al-Tawhid, p. 281; Continuation of the hadith of Abu Dharr on the sun and the moon and its conclusion. The electronic text is available in the Ahl al-Bayt Library.

[M128] Al-Majlisi, Mir'at al-'Uqul, vol. 26, p. 95; Ruling on the hadith of Ibn Sayyaba 233 and an explanation of its implications. The corresponding electronic text is available in Rafid; the printed edition image has not been compared.

[M129] Al-Majlisi, Mir'at al-'Uqul, vol. 26, p. 96; Continuation of the narration of Ibn Sayyaba, doubt regarding the number, and the difference between the ear of corn and the tranquility. Electronic text available on Rafid.

[M130] Al-Majlisi, Mir'at al-'Uqul, vol. 15, p. 18; Chapter on the Obligation of Prayer, ruling on the first hadith as authentic. Electronic text available on Rafid.

[M131] Tafsir al-Qummi, section on al-Furqan 62; the chain of transmission for the testimony regarding making up the night prayer during the day. Electronic text available on the Tafsir website; further investigation into the narrators and the attribution of the book's content remains.

[M132] Al-Sahifa al-Sajjadiyya, introduction to the chain of transmission of the Sahifa and the narration of Mutawakkil ibn Harun; electronic text available on the Holy Karbala Network. Reading of the presented chain of transmission and narration, no manuscript comparison.

[M133] Shaykh Baha'i, Muhammad ibn al-Husayn al-'Amili, Al-Hadiqa al-Hilaliyya fi Sharh Du'a al-Hilal, edited by 'Ali al-Musawi al-Khorasani, pp. 136-137; distinguishing between the address to the crescent moon and the address to the celestial body, and the possibility of unifying the direction of address with the commentator's reservation. The text is in the al-Kafeel Library.

[M134] Shaykh Baha'i, Al-Hadiqa al-Hilaliyya, section on the benefit of the lunar mansions, page 84 in the Sahra' al-Najaf Library; names of the mansions and division of the circle. The cover number here is specified for accessing the text.

[M135] Al-Saduq, Al-Amali, Session 64, Hadith 16; the story of the astrologer and the journey to Nahrawan. The text of the book is in al-Thaqalayn; the biographical investigation is incomplete.

[M136] Al-Majlisi, Mir'at al-'Uqul, vol. 19, p. 331; Chapter on the Virtue of Agriculture, the ruling on the third hadith is that it is of unknown origin. The electronic text is available on Rafid; textual comparison without a printed image.

[M137] Al-Majlisi, Mir'at al-'Uqul, vol. 19, p. 332; the ruling on the sixth hadith concerning the virtue of agriculture and the chain of transmission at the end of it. The electronic text is available on Rafid; the printed image was not compared.

[M138] Al-Majlisi, Mir'at al-'Uqul, vol. 26, pp. 141-142; the hadith of al-Rawda 268, described as having a chain of transmission traced back to the Prophet, along with the continuation of its text and an explanation of the clouds and the tricks. The page numbering was compared with the electronic text on Rafid, and the previous reference, which was missing a page, was corrected.

[M139] Al-Saduq, al-Tawhid, p. 361, Chapter on the Negation of Compulsion and Free Will, hadith 7; the chain of transmission of Sulayman ibn Ja'far al-Ja'fari from Imam al-Rida. The text of Thaqalayn.

[M140] Hadi al-Najafi, Encyclopedia of the Hadiths of the Ahl al-Bayt, vol. 2, p. 347, hadith 2111; his ruling on the authenticity of the chain of transmission of the hadith on monotheism. The electronic text was compared, without a separate study of its biographical foundations.

[M141] Al-Kulayni, Al-Kafi, vol. 8, Al-Rawda, hadith 473; Abu Basir on the authority of Imam al-Sadiq regarding the vision of the Kingdom and the revival of the bird. The text of Thaqalayn; see the correction of the part number of Mir'at al-'Uqul in [M142].

[M142] Al-Majlisi, Mir'at al-'Uqul, vol. 26, pp. 388-389; correction of hadith 473 and an explanation of the possible visions. The electronic text was compared in Rafid; the printed image was not compared.

[M143] Al-Ayyashi, Tafsir al-Ayyashi, vol. 1, p. 142, narrations 469-470, edited by Hashim al-Rasuli al-Mahallati; witness of Abu Basir and annotations on textual variations, with the distinction of the additional names of birds in the following narration.

[M144] Al-Kulayni, Al-Kafi, vol. 1, Book of the Excellence of Knowledge, Chapter on the Prohibition of Speaking Without Knowledge, Hadith 3; Abu Ubaydah al-Hadhdha’ on the authority of Imam al-Baqir regarding issuing fatwas without knowledge. The text of Thaqalayn.

[M145] Al-Majlisi, Mir’at al-‘Uqul, vol. 1, p. 137; Correction of the third hadith from the chapter on the prohibition of speaking without knowledge. The electronic text is available on Rafid; this is a comparison of the ruling and not an independent investigation of the chain of narrators.

[M146] Al-Majlisi, Mir’at al-‘Uqul, vol. 1, p. 138; Correction of the sixth hadith and explanation of the phrase “I do not know” and the possibilities of misleading the questioner. The electronic text is available on Rafid.

[M147] Al-Tusi, Al-Tibyan fi Tafsir al-Qur’an, Tafsir al-Dhariyat 46-55; “Al-Ayd” and three aspects of expansion, including the expansion of the sky, attributed to Ibn Zayd. The electronic text is available on the Tafsir website.

[M148] Al-Kulayni, Al-Kafi, vol. 2, Book of Faith and Disbelief, Chapter on Accountability of Deeds, Hadith 2; Ibrahim ibn Umar al-Yamani, on the authority of Abu al-Hasan al-Madi, on Accountability of the Soul. The text of Thaqalayn (Thaqalayn).

[M149] Al-Majlisi, Mir'at al-'Uqul, vol. 11, p. 358; the ruling on the second hadith from the chapter on Accountability of Deeds is good. The electronic text is available on Rafid; the comparison does not claim to be an independent study of all the men.

[M150] Al-Saduq, Al-Khisal, pp. 358-359, Hadith 45 of the Seven Chapters; the text corresponding to the hadith of Al-'Awalim, and the name is Muhammad ibn al-Husayn ibn Abi al-Khattab. The page numbering and the hadith differ from the transmission in [M54].

[M151] Al-Sayyid Al-Khu’i, Mu’jam Rijal Al-Hadith, vol. 17, pp. 266-267, entry 11153; Muhammad ibn Abdullah ibn Hilal, his teachers, students, and the places where he narrated.

[M152] Al-Muhaqqiq Al-Sabzawari, Dhakhirat Al-Ma’ad, p. 623; describing Muhammad ibn Abdullah ibn Hilal as unknown in a discussion of a chain of transmission in a legal hadith. The context is used to attribute a judgment to the narrator, not to establish the authenticity of the hadith in Al-Khisal.

[M153] Al-Majlisi, Mir’at Al-‘Uqul, vol. 2, pp. 16-17; correcting the third hadith in the chapter on will, and quoting it with an explanation from some scholars, then commenting on it and quoting it from Al-Mufid. The electronic text is in the library of the School of Jurisprudence.

[M154] Al-Majlisi, Mir'at al-'Uqul, vol. 1, p. 308; Correction of the second hadith from the chapter on existence and place, and discussion of the terms "when" and "where" and the meaning of dependence. Electronic text available on Rafid.

[M155] Al-Majlisi, Mir'at al-'Uqul, vol. 2, pp. 84-85; Description of the first hadith on the comprehensiveness of monotheism as being attributed to the Prophet, and explanation of the negation of creation's need for matter that God did not create. Electronic text available on Rafid.

[M156] Al-Majlisi, Mir'at al-'Uqul, vol. 1, pp. 25-26; Correction of the first hadiths on intellect and ignorance, and explanation of the meanings of intellect and its connection to discernment and action. Electronic text available on Rafid.

[M157] The commentary attributed to Ali ibn Ibrahim al-Qummi, vol. 2, p. 198, under Saba' 3; The origin of the hadith about the primacy of the pen, through the chain of transmission of the father, Ibn Abi 'Umayr, and Hisham, without naming the father in the passage. The electronic text is available in the Ahl al-Bayt Library.

[M158] Tafsir al-Qummi, vol. 2, pp. 379-380, at the beginning of Surat al-Qalam; the hadith of al-Qusayr concerning writing, and the difference between 'Abd al-Rahman and 'Abd al-Rahim. The electronic text is available in the Ahl al-Bayt Library, corrected and annotated by Tayyib al-Musawi al-Jaza'iri.

[M159] Sayyid al-Khu'i, Mu'jam Rijal al-Hadith, vol. 11, biography of 'Abd al-Rahim al-Qusayr, no. 6500; the difference in name and the distinction of chains of transmission. The text is displayed on the Rijal al-Hadith website, referring to p. 13 of the volume.

[M160] Al-Saduq, Ma'ani al-Akhbar, chapter on the meaning of the isolated letters at the beginning of the surahs of the Qur'an, hadith 1, pp. 22-23; the hadith of Sufyan al-Thawri concerning the tablet, the pen, and the light. The electronic text is in the Ahl al-Bayt Library, corrected by Ali Akbar Al-Ghaffari.

[M161] Sheikh Hussein Al-Khashan, “Interpretive Narrations - 1,” his official website, footnote 11; a discussion of the chain of transmission of the narration of Sufyan in Ma’ani Al-Akhbar. The ruling of weakness is attributed to him without claiming to have exhaustively examined all the opinions of the narrators.

[M162] Muhammad Al-Jawahiri, Al-Mufid min Mu’jam Rijal Al-Hadith, p. 95, biography of Tamim ibn Abdullah ibn Tamim Al-Qurashi; he described him as unknown. The electronic text is in the Ahl al-Bayt Library, display page 104.

[M163] Al-Saduq, Al-Tawhid, chapter on the meaning of the words of God Almighty: “His Throne extends over the heavens and the earth,” chapter 52, hadiths 3-5, pp. 327-328; edited by Hashim Al-Husseini Al-Tehrani. Al-Muhsin Library file, file page 248, which contains the text of the three narrations. Comparing the chains of transmission and the texts without independent correction.

[M164] Al-Kulayni, Al-Kafi, vol. 8, Al-Rawda, hadith 143, the narration of Zaynab al-Attara; the electronic text is in Al-Thaqalayn, chapter 143, hadith 1. Used to compare the chain of transmission and the text; and Al-Majlisi's ruling was taken from his book in [M165].

[M165] Al-Majlisi, Mir'at al-'Uqul, vol. 26, p. 5; the ruling on the narration of Zaynab al-Attara: unknown, and it can be considered among the good narrations, and the beginning of the explanation of the lands. The electronic text is in the Ahl al-Bayt Library; textual comparison without copies.

[M166] Al-Majlisi, Mir'at al-'Uqul, vol. 26, p. 6; continuation of the presentation of the aspects of the lands and transmission of the narration of Al-Husayn ibn Khalid from the Tafsir of Al-Qummi. The electronic text is in the Ahl al-Bayt Library.

[M167] Al-Majlisi, Mir'at al-'Uqul, vol. 26, p. 7; Commentary on the phrase "the news ceased at the dust." The commentator's words are separated from the text of the hadith of al-'Attarah and from the commentary of the scholar of Tawhid.

[M168] Al-Sayyid Al-Khu’i, Mu’jam Rijal Al-Hadith, vol. 20, p. 66, biographies 12847 and 12848; identifying Musa ibn Imran Al-Nakha’i and mentioning his teachers and those who narrated from him. The electronic text is available in the Ahl al-Bayt Library.

[M169] Al-Sayyid Al-Khu’i, Mu’jam Rijal Al-Hadith, vol. 20, p. 67; continuation of the biography of Musa ibn Imran Al-Nakha’i and comparison of the forms of his uncle’s name in the chains of transmission of Al-Faqih, Al-Tahdhib, and Al-Istibsar. The reference does not include the correction of the hadith of Abu Dharr.

[M170] Al-Sayyid Al-Khu’i, Mu’jam Rijal Al-Hadith, vol. 5, p. 273, biographies 2729 and 2730; Al-Hasan ibn Asbat and the location of his narration in Al-Rawda, hadith 233. The electronic text is available in the Ahl al-Bayt Library.

[M171] Muhammad al-Jawahiri, Al-Mufid min Mu'jam Rijal al-Hadith, p. 144, biographies of al-Hasan ibn Asbat and al-Kindi; he described him as unknown. Electronic text in the Sahra al-Najaf Library.

[M172] Shaykh al-Baha'i, Al-Hadiqa al-Hilaliyya, edited by Ali al-Musawi al-Khorasani, pp. 144-147; he quoted Ibn Tawus's objection in the story of the astrologer, and the editor's comment on pp. 145-146 regarding the appointment of Umar ibn Sa'd. Electronic text in the al-Kafeel Library; the original objection was compared in Faraj al-Mahmum [M283], without determining the identity of the narrator.

[M173] Al-Kulayni, Al-Kafi, vol. 3, Book of Prayer, Chapter on the Eclipse Prayer, Hadith 2; the report of Zurarah and Muhammad ibn Muslim. Electronic text in Al-Thaqalayn. Al-Majlisi's ruling, "Hasan kas-Sahih" (good as authentic), was directly countered in Mir'at al-'Uqul, vol. 15, p. 439 [M241].

[M174] Al-Kulayni, Al-Kafi, vol. 3, Book of Funerals, Chapter on Washing Children and Boys and Praying for Them, hadith 7; the lengthy text on the death of Ibrahim, and in its chain of transmission is 'Amr ibn Sa'id. The text is in Al-Thaqalayn; and Al-Majlisi's ruling, "Majhul" (unknown), was countered from its place in Mir'at al-'Uqul, vol. 14, p. 138 [M244].

[M175] Al-Kafi, the edition displayed in Rafid Library, vol. 6, p. 586, hadith 5634, Chapter on the Eclipse Prayer; footnotes 4 and 5 on the differences between 'Amr ibn 'Uthman and 'Amr ibn Sa'id, and 'Ali ibn 'Abd Allah and 'Ali ibn Abi 'Abd Allah. The pagination of this edition differs from the edition of the eight parts, and the commentary is by the editors.

[M176] Al-Kulayni, Al-Kafi, vol. 8, Al-Rawda, hadith 64; the hadith of Ma'ruf ibn Kharbudh on the authority of Imam al-Baqir concerning the winds of mercy and punishment. The text is in Al-Thaqalayn; the authentication of Al-Majlisi was compared to its place in Mir'at al-'Uqul, vol. 25, p. 219 [M178].

[M177] Al-Kulayni, Al-Kafi, vol. 8, Al-Rawda, hadith 63; the hadith of Abu Basir concerning the winds. It is used here to review the beginning of the chain of transmission referred to by the word "on his authority" in the following hadith, with a separation between the two chains of

transmission.

[M178] Al-Majlisi, Mir'at al-'Uqul, vol. 25, pp. 219-220; the text of hadith 64, and its ruling on p. 219: "Hadith sixty-four: authentic." The electronic text was compared in the library of the School of Jurisprudence. Part 25 is the location of the hadith, unlike the number of part 15 presented in al-Thaqalayn.

[M179] Al-Saduq, Man La Yahduruhu al-Faqih, Chapter on the Prayer of Eclipses, Earthquakes, Winds, and Darkness and Their Causes; Letter from Ali ibn Mahziyar concerning Ahwaz, Hadith 10 in the chapter arrangement on the al-Thaqalayn website. The numbering here is for the website arrangement, not the general hadith number in the editions.

[M180] Al-Tusi, Tahdhib al-Ahkam, Vol. 3, Chapter on the Prayer of Eclipses; Letter from Ali ibn Mahziyar, Hadith 18 in the chapter arrangement on al-Thaqalayn. The website displays the wording “He wards it off from you” and quotes al-Ghaffari’s correction; the image on page 325 was compared, and it was found to contain “He lifts it off from you” and the symbol “correct” next to the hadith [M284]. Independent verification of the chain of transmission remains outside this comparison.

[M181] Al-Saduq, Man La Yahduruhu al-Faqih, Chapter on the Prayer of Eclipses, Earthquakes, Winds, and Darkness and Their Causes; Sulayman al-Daylami's Question about Earthquakes and the Actions to Take During Them, Hadith 9 in the chapter arrangement of Thaqalayn (Thaqalayn); the chain of transmission in this continuation is not fully verified.

[M182] Al-Kulayni, Al-Kafi, Vol. 8, p. 239, Al-Rawda, Hadith 326; the beginning of the hadith about the first rain and its chain of transmission. Published by Dar al-Kutub al-Islamiyya, corrected and annotated by Ali Akbar al-Ghaffari; footnote 6 explains "as I think" as the words of the narrator.

[M183] Al-Majlisi, Mir'at al-'Uqul, Vol. 26, pp. 195-198; Hadith 326: its ruling of weakness, explanation of the narrator's restriction, and the rest of the explanation of rain and hail. Compared with the text of the electronic book published on the Akhbariya website; Part 26, not 16, which appears to refer to Thaqalayn.

[M184] Muhammad Salih al-Mazandarani, Sharh Usul al-Kafi, vol. 12, p. 326; the origin of the hadith about rain and an explanation of the possible meanings of the Throne. The explanation is distinguished from the text of the hadith; the possibilities do not constitute an independent judgment on the authenticity of the chain of transmission.

[M185] Al-Ayyashi, Tafsir al-Ayyashi, vol. 2, p. 207, hadiths 22 and 23; Abu Basir's question about thunder and lightning. Published by the Islamic Scientific Library, edited and annotated by Hashim al-Rasuli al-Mahallati; the chain of transmission is not fully investigated.

[M186] Tafsir al-Qummi, Surah al-Ra'd, verses 13 and 17; the phrase "Interpretation of thunder and the like of the torrent and the foam." The electronic text is in Huda al-Qur'an; an interpretive presentation, while research into the attribution of the material and its methods remains.

[M187] Al-Qummi Al-Mashhadi, Tafsir Kanz Al-Daqa'iq wa Bahr Al-Ghara'ib, vol. 1, p. 220, edited by Hussein Dargahi; footnote 4 on attributing the phrase "Al-Ra'd" to Ali (peace be upon him) in the transmission from Al-Faqih. The original transmission was later compared in the electronic text of Man La Yahduruhu Al-Faqih, vol. 1, pp. 525-526, hadiths 1496-1497, in Rafid: The phrase is preceded by Abu Basir's question to Abu Abdullah, and it appears with the pronoun "and he (peace be upon him) said" without the name Ali. The reference in the footnote of Kanz Al-Daqa'iq is to vol. 1, p. 334, hadiths 9-10 according to its numbering; the comparison of the edition images or the study of the chain of transmission has not been completed.

[M188] Al-Kulayni, Al-Kafi, vol. 5, Kitab Al-Ma'ishah, Bab Al-Dirar, hadith 5; correspondence regarding canals, diverting the watercourse, and the mill's malfunction. The text is in Al-Thaqalayn; Al-Majlisi's correction was reviewed in Mir'at al-'Uqul [M243], and the inclusion of

the correspondence in the Sahih al-Kafi [M310] was confirmed according to the methodology of al-Mukhtar [M305].

[M189] Al-Kulayni, al-Kafi, vol. 5, Book of Livelihood, Chapter on Harm, Hadith 6; the hadith of 'Uqbah ibn Khalid on the virtue of water. Al-Thaqalayn; the wording "the benefit of something" is presented. Al-Majlisi's ruling of "unknown" was reviewed in Mir'at al-'Uqul [M243], and the hadith was confirmed in the Sahih al-Kafi with the reading "the well's water" [M310]; and its attribution of correction to al-Bahbudi is based on his methodology [M305].

[M190] The principle of "no harm nor reciprocation of harm," Lectures of Sayyid Ali al-Husayni al-Sistani, p. 53, published by the office of Sayyid al-Sistani; discussion of the chain of transmission of the hadith of 'Uqbah ibn Khalid and the difference between "the water of something" and "the well's water." The electronic text was compared, and its rulings are attributed to the research and its structure.

[M191] Al-Kulayni, Al-Kafi, vol. 1, p. 159, Book of Tawhid, Chapter on Predestination, Free Will, and the Intermediate Matter, Hadiths 9 and 11; the electronic text is available in the Ahl al-Bayt Library. The original text includes the two witnesses of mercy and justice, retaining the wording of the two chains of transmission as presented by the source.

[M192] Al-Majlisi, Mir'at al-'Uqul fi Sharh Akhbar Aal al-Rasul, vol. 2, pp. 192 and 194; the electronic text is published on Akhbariyyah. The ruling on Hadiths 9 and 11 is: "Mursal (disconnected) like Sahih (authentic)," and an explanation of the connection between will and delegation with command and prohibition. The comparison is with the electronic text, without images of the printed edition.

[M193] Al-Tabarsi, Majma' al-Bayan, Tafsir al-An'am 142-144, Section on Language and Meaning; the electronic text is available on the Tafsir website. The statement on the use of the pair, the interpretation of the eight, the interpretations of the two, and the context of the argument for prohibition without knowledge. The narrative version was compared with the evidence in al-Kafi and its counterpart in al-Ayyashi [M285-M288]; the source of al-Tabarsi's transmission was not definitively established.

[M194] Al-Saduq, al-Tawhid, edited and annotated by Sayyid Hashim al-Husayni al-Tehrani, Islamic Publishing Foundation; Hadith 2, beginning of the path on p. 34, and the point of contrast and the reference to al-Dhariyat 49 on pp. 37-38. The electronic text is in the Ahl al-Bayt Library; and for the photographic comparison and verification of the name of Amr al-Katib in the al-Saduq Library edition: [M289].

[M195] Sayyid Hashim al-Husayni al-Tehrani, Commentary on al-Tawhid, p. 38, footnote 1; the possibility of contradiction and the possibility of comparison in the reference to al-Dhariyat 49. The editor's commentary is independent of the text of the hadith. The footnote was also compared with a copy of the Al-Saduq Library edition [M289].

[M196] Al-Kulayni, Al-Kafi, vol. 6, Book of Clothing, Adornment, and Manliness, Chapter on Rare Narrations, Hadith 4; the Arabic text is in Al-Thaqalayn. The narration of Dawud Al-Raqi on the authority of Abu Abdullah concerning the walls collapsing and glorifying God; the Arabic text was adopted, and the verse was referenced to Al-Isra 44.

[M197] Al-Majlisi, Mir'at Al-'Uqul, vol. 22, pp. 445 and 454-455; the electronic text is in Akhbariyyah. The ruling on the narration concerning the walls collapsing and its explanation, and the rulings on hadiths 1, 2, and 4 from the chapter on rare narrations about animals. The wording of the rulings was preserved, and the explanation was distinguished from the text, without comparing it with copies of the edition.

[M198] Al-Kulayni, Al-Kafi, vol. 6, Book of Poultry, Chapter on Rare Narrations about Animals, Hadiths 1, 2, and 4; the Arabic text is in Al-Thaqalayn. The rights of animals, the hadith of Abu Dharr concerning watering them, and the prohibition of striking the face while reciting tasbih; the

separation between the fourth hadith and the other narration is preserved at the end.

[M199] Al-Tabarsi, Majma' al-Bayan, Tafsir al-A'raf 182-186, especially verse 185; the electronic text is in Huda al-Qur'an. The meaning of contemplating the Kingdom of Heaven, reflecting upon creation, and being reminded of the approach of death.

[M200] Al-Ayyashi, Tafsir al-Ayyashi, Surat al-An'am, narrations 33-37 according to the surah's order in the electronic text published in Huda al-Qur'an; the evidence of the vision from Zurarah and Abd al-Rahim al-Qasir, then the hadith of Abu Basir from al-Sadiq concerning the prohibition of supplicating against people. Preserving the difference in attributions, and separating the hadith of Al-An'am 37 from the hadith of Al-Baqarah 469 [M143]. These passages do not present the complete chain of transmission of the author to the mentioned narrators; the chains of transmission were not verified, nor were the printed editions compared.

[M201] Al-Kulayni, Al-Kafi, vol. 1, Book of Intellect and Ignorance, hadith 20; Ibn al-Sikkit's question to Abu al-Hasan about the difference in miracles. The Arabic text and chain of transmission are in Al-Thaqalayn, with the preservation of the conjecture related to the mention of poetry.

[M202] Al-Majlisi, Mir'at al-'Uqul, vol. 1, pp. 78-79, explanation of the twentieth hadith from the Book of Intellect and Ignorance; the ruling of "weak" on p. 78, and an explanation of the relevance of the verses and the identification of the conjecture phrase from the narrator's words. Electronic text compared, without comparing the printed editions.

[M203] Al-Kulayni, Al-Kafi, vol. 2, Book of Faith and Disbelief, Chapter on Truthfulness and Fulfilling Trusts, Hadith 1; the narration of Al-Husayn ibn Abi Al-Ala’ on the authority of Al-Sadiq (peace be upon him). The text and chain of transmission are in Al-Thaqalayn.

[M204] Al-Kulayni, Al-Kafi, vol. 2, Book of Faith and Disbelief, Chapter on Truthfulness and Fulfilling Trusts, Hadith 2; the Arabic text is in Al-Thaqalayn, with the chain of transmission beginning with “from him” and the qualifier “and others” after Ishaq ibn Ammar.

[M205] Al-Majlisi, Mir’at Al-‘Uqul, vol. 8, pp. 180-181, Commentary on the Chapter on Truthfulness and Fulfilling Trusts, Hadiths 1-2; the first is “good” and the second is “reliable.” The electronic text of the two rulings and the commentary was compared, without comparing the printed editions or conducting an independent biographical investigation.

[M206] Al-Tabarsi, Majma' al-Bayan, Commentary on Surat al-Takwir, sections 15-29, particularly the language, grammar, and meaning of verses 15-21; the origin of "al-khunnas" and "al-kunnas" and the various interpretations of their meanings, and the answer to the oath. This was compared to the electronic text without verifying the chains of transmission for the reported statements.

[M207] Al-Kulayni, Al-Kafi, vol. 1, Book of the Excellence of Knowledge, Chapter on Adhering to the Sunnah and the Evidence of the Book, Hadith 3; "Everything is referred back to the Book and the Sunnah." The text and the chain of transmission of Ayyub ibn al-Hurr from Abu Abdullah (peace be upon him) were verified from the electronic text; Al-Majlisi's ruling and explanation are in [M208].

[M208] Al-Majlisi, Mir'at al-'Uqul, vol. 1, p. 229, Explanation of the Chapter on Adhering to the Sunnah and the Evidence of the Book, Hadith 3; its ruling is "authentic," and its explanation is referring back to the Book and the Sunnah directly or indirectly. The electronic text was compared without comparing it to the printed edition or conducting independent scholarly verification.

[M209] Al-Tusi, Al-Tibyan, Commentary on Surah Ta-Ha, sections 11-15, particularly “I almost conceal it” and the reward according to the deed. The electronic text was compared while preserving the multiple interpretations and their attribution, without verifying the chains of transmission for the statements.

[M210] Al-Tabarsi, Majma' al-Bayan, vol. 7, pp. 13-14, in Ta-Ha 14-16; interpretations of concealment, educational context, and reward. The electronic text of the two pages and the location of sections 9-16 were compared with the Holy Quran website; the interpretive phrases are preserved outside the text of the verses.

[M211] Al-Kulayni, Al-Kafi, vol. 1, Book of Proof, Chapter on the Dislike of Setting a Time, Hadith 3; Abu Basir’s question about the Qa’im (may peace be upon him), and the answer, “Those who set a time are lying; we are a household that does not set a time.” The text and chain of transmission are verified from the electronic version; Al-Majlisi's ruling in [M212].

[M212] Al-Majlisi, Mir'at al-'Uqul, vol. 4, p. 174, explanation of the chapter on the undesirability of setting a time, hadith 3; his ruling is "correct" and his explanation is "we do not set a time." The electronic text was compared in Rafid and Madrasat al-Fiqahah, without comparing the printed editions or conducting independent biographical research.

[M213] Al-Tabarsi, Majma' al-Bayan, commentary on Surat al-Nazi'at, sections 1-14, especially verses 6-14; the quaking, the following, the rebuke, and the watchful. The electronic text was compared while preserving the multiplicity of opinions and their attribution limits.

[M214] The commentary attributed to Ali ibn Ibrahim al-Qummi, vol. 2, pp. 252-253, under Surat al-Zumar 68; the narration of Thuwair ibn Abi Fakhtah on the authority of Ali ibn al-Husayn, peace be upon them, concerning the two blasts. The beginning, chain of transmission, and end of the report were compared in the electronic text; the verification of the chain of transmission, methods, and implications was not completed.

[M215] Al-Qummi’s Commentary, Vol. 2, p. 253; the report following the report of the two blasts, via the chain of transmission of the father, Ibn Abi Umayr, and Jamil ibn Darraj on the authority of Abu Abdullah (peace be upon him); the beginning of the rain is forty mornings, and the joints are joined. Separating the chain of transmission and the text from the previous report does not include establishing the location with an independent chain of transmission ruling.

[M216] Al-Tabarsi, Majma’ al-Bayan, Commentary on Surat al-Qiyamah 1-15; the two aspects of the joining of the sun and the moon, the context of the return and the reckoning, the aspects of what man has done and what he has left undone, and his insight into himself. The transmission of interpretive statements does not include a ruling on their chains of transmission.

[M217] Al-Tabarsi, Majma’ al-Bayan, Commentary on Surat al-Mursalat 1-15; The promise of resurrection, the extinguishing of the stars, the clearing of the sky and the blowing away of the mountains, the appointment of the messengers, and the Day of Judgment.

[M218] Al-Kulayni, Al-Kafi, vol. 2, Book of Faith and Disbelief, Chapter on Injustice, Hadith 11; the hadith prohibiting injustice and its being darkness on the Day of Resurrection, with the chain of transmission beginning with Muhammad ibn Yahya to Hisham ibn Salim from Abu Abdullah (peace be upon him). The text and chain of transmission are confirmed as in the referenced source.

[M219] Al-Majlisi, Mir'at al-'Uqul, vol. 10, p. 301; correction of the eleventh hadith from the chapter on injustice, and an explanation of the darkness connected to the previous hadith with the same wording. The source was directly compared with the electronic text; the ruling is attributed to Al-Majlisi, and the explanation is distinguished from the text.

[M220] Al-Tabarsi, Majma' al-Bayan, commentary on Surat al-Inshiqaq; Explanation of verses 1-6, and the concepts of permission, striving, and the two aspects of the encounter. The electronic text displays the entire surah.

[M221] Al-Tabarsi, Majma' al-Bayan, Tafsir al-Ma'arij 1-10; the point of comparison of the sky to molten metal in verse 8, and the aspects of the turbidity of oil, tar, and molten metal.

[M222] Al-Tabarsi, Majma' al-Bayan, Tafsir al-Zumar 67-70; explanation of the grasp, the right hand, and the folding, and the two aspects of the earth's illumination by the light of its Lord, and

the Book, the witnesses, fulfillment, and negation of injustice.

[M223] Al-Saduq, Al-Tawhid, Chapter 17, Hadith 2, pp. 161-162; the narration of Sulayman ibn Mihran on the authority of Abu Abdullah (peace be upon him) concerning the grasp and the right hand. The location of the evidence is cited along with the chain of transmission and the limit of the quotation; the reference does not include the correction of the chain of transmission, and see the biographical note [M225].

[M224] Al-Tabarsi, Majma' al-Bayan, Tafsir al-Muzzammil 11-19; the location of verses 17-19, and the severity of the Day, the splitting of the sky, the completion of the promise, and the reminder.

[M225] Muhammad al-Jawahiri, Al-Mufid min Mu'jam Rijal al-Hadith, p. 91, biography of Bakr ibn Abdullah ibn Habib al-Muzani, no. 1854 according to the first numbering on the page; he is described as unknown. Electronic display page 100; the note pertains to the narrator and does not replace the investigation of the chains of transmission of the narration.

[M226] Al-Tabarsi, Majma' al-Bayan, Commentary on Al-Waqi'ah 1-16; the location of verses 4-6, and the shaking, the dust, and the scattered particles, and distinguishing the linguistic explanation from specifying the manner of transformation.

[M227] Al-Tabarsi, Majma' al-Bayan, Commentary on Ta-Ha 97-107; the location of verses 105-107, and the blowing away of mountains and the level plain, and the removal of crookedness and defilement.

[M228] Al-Tabarsi, Majma' al-Bayan, Commentary on Al-Infitar; the word "tafjir" in the language and its two meanings: the opening of seas into one another and the disappearance of their water, and its connection to the scattering of graves and the knowledge of the soul through its actions; and the meaning transmitted from Ibn Mas'ud regarding the deeds and traditions that continue after their doer.

[M229] Al-Tabarsi, Majma' al-Bayan, Commentary on Al-Kahf 45-49; The two aspects of the earth's emergence, the presentation and placement of the book, the presence of the deed or its reward, and the aspect conveyed in the arrangement of the descriptions of the mountains.

[M230] Al-Kulayni, Al-Kafi, vol. 2, Book of Faith and Disbelief, Chapter on Repentance, Hadith 1; the narration of Mu'awiyah ibn Wahb from Abu Abdullah (peace be upon him) concerning sincere repentance and concealment of the two angels, the limbs, and the places of the earth. The chain of transmission and the text are verified from the specified location.

[M231] Al-Majlisi, Mir'at al-'Uqul, vol. 11, p. 295; the beginning of the chapter on repentance, correction of the first hadith. The ruling was directly compared with the electronic text and is not generalized to other chains of transmission of the narration or the narrations of the chapter.

[M232] Al-Tabarsi, Majma' al-Bayan, Tafsir Ibrahim 46-52; the two opinions regarding the transformation of the earth and the heavens, the emergence, the shackles and the garments, and the connection of the reward with the notification and the warning.

[M233] Al-Tabarsi, Majma' al-Bayan, Commentary on Taha 108-115; the context of verses 108-112: following the caller, the humility of voices and whispers, permission for intercession, submission, and the negation of injustice and oppression.

[M234] Al-Tabarsi, Majma' al-Bayan, Commentary on Qaf 41-45; the nearness of the call and the universality of hearing it, the emergence and the splitting of the earth, the meaning of the gathering and its ease despite the distance of the dwellings and graves.

[M235] Al-Tabarsi, Majma' al-Bayan, Commentary on Al-Anbiya 46-50; the context of verse 47: justice, the absence of oppression, and the bringing forth of even the weight of a mustard seed for recompense.

[M236] Al-Kulayni, Al-Kafi, Kitab al-Hujjah, Chapter containing points and excerpts from the revelation on Wilayah, Hadith 36 in the electronic text of Misbah Library, Vol. 1, pp. 486-487; the hadith of al-Mawazin, transmitted through the chain of Ibrahim al-Hamdani, with the chain of narration traced back to the Prophet. Its text and chain of narration were compared in al-Thaqalayn, No. 35, and the name of al-Hamdani. The ruling there differs from the ruling of al-Majlisi, which was re-corrected in the original commentary [M237]; thus, the hadith was identified by its chain of narration and text, and not solely by the matching number.

[M237] Al-Majlisi, Mir'at al-'Uqul, Vol. 5, pp. 36-37; he described the thirty-sixth hadith of al-Mawazin as having a chain of narration traced back to the Prophet, and he provided a subsequent explanation. Page 36 was re-corrected in the Ahl al-Bayt Digital Library, and his ruling was distinguished from the description of the thirty-fifth hadith as having an unknown chain of narration. This is a comparison of the location of the transmitted ruling, without claiming to have completed the study of the other chains of narration.

[M238] Al-Tabarsi, Majma' al-Bayan, Commentary on Surah As-Sajdah 16-20; the place of supplication out of fear and hope, and spending, and the ways of concealing the delight of the eyes. The explanatory commentary was used, and the rulings of authenticity were not generalized to the hadiths mentioned on the page.

[M239] Al-Tabarsi, Majma' al-Bayan, Commentary on verses 31-40; the approach of Paradise, the repentant, the Preserver, the repentant heart, peace, eternity, and the two additional aspects in verse 35.

[M240] Al-Tabarsi, Majma' al-Bayan, Commentary on Surah Az-Zumar 71-75; the groups, the market, the good, the inherited land, glorification and praise, along with declaring God free from the attributes of bodies. The electronic text is in the Sahra' al-Najaf Library.

[M241] Al-Majlisi, Mir'at al-'Uqul, vol. 15, p. 439; Chapter on the Eclipse Prayer, Hadith Two. The ruling, deemed "good like authentic," and the chain of transmission were compared with the electronic text in the School of Jurisprudence Library.

[M242] Al-Majlisi, Mir'at al-'Uqul, vol. 2, p. 78; Chapter on the Throne and the Footstool, Hadith Three. Its ruling, deemed "like authentic," and the related text were compared in the School of Jurisprudence Library, with a note on the difference in wording of the hadith regarding monotheism.

[M243] Al-Majlisi, Mir'at al-'Uqul, vol. 19, pp. 397-398; Chapter on Harm, Hadiths Five and Six. The two rulings on p. 397-"authentic" for the fifth and "unknown" for the sixth-were compared with the text of the fifth and the beginning and continuation of the sixth on p. 398, with the electronic text in the School of Jurisprudence Library.

[M244] Al-Majlisi, Mir'at al-'Uqul, vol. 14, p. 138; Chapter on Washing and Praying Over Children and Boys, Hadith 7. The beginning of the narration of Ibrahim's death and his ruling is "unknown" in the electronic text of the School of Jurisprudence Library; the location of Part 14, unlike the number of Part 4 presented in Al-Thaqalayn.

[M245] Al-Tusi, Tahdhib al-Ahkam, vol. 3, Chapter on the Eclipse Prayer, pp. 154-155, Hadith 329; the electronic text in PDF format is in Al-Muhsin Library. The chain of narration begins with Muhammad ibn Ya'qub, and includes 'Amr ibn 'Uthman on the authority of 'Ali ibn Abi 'Abd Allah; compared with the two locations in Al-Kafi.

[M246] The Biographical Encyclopedia: Arranging the Narrators of the Four Books, by Mirza Jawad al-Tabrizi, edited by Jawad al-Qayumi al-Isfahani, vol. 7, p. 276, entry on Ali ibn Abdullah, no. 3058, footnotes 2 and 3; preference given to the versions of Amr ibn Uthman and Ali ibn Abdullah in the chain of transmission of the eclipse report. The electronic text is available in the Ahl al-Bayt Library.

[M247] Al-Mahasin, by Ahmad ibn Muhammad ibn Khalid al-Barqi, edited by Sayyid Jalal al-Din al-Husayni al-Armawi al-Muhaddith, vol. 2, pp. 312-314; Hadith 31 and the report of Ibrahim's death, along with Hadiths 28-30 to follow the abbreviated chain of transmission. The electronic text is available in the Ahl al-Bayt Library, and the link is to p. 313.

[M248] Man La Yahduruhu al-Faqih, by Shaykh al-Saduq, vol. 1, p. 540, Hadith 1507; The Prophetic saying regarding solar and lunar eclipses is transmitted in this instance, with the author's preceding statement and the edition's margin note being distinguished. The electronic text is available in the Rafid Library.

[M249] Rijal al-Najashi, p. 332, entry 894 in the corresponding edition: Muhammad ibn Ali, known as Abu Samina; the text of the criticism attributed to al-Najashi. The electronic text is available in the Rafid Library.

[M250] Bihar al-Anwar, Allamah al-Majlisi, vol. 78, p. 380, hadith 36; the account of Ibrahim's death is transmitted from al-Mahasin, explicitly mentioning Abu Samina, Muhammad ibn Aslam, and al-Husayn ibn Khalid. It is used to compare the transmission and expand the chain of narration, not to establish an independent chain.

[M251] Rijal al-Najashi, p. 368, entry 999 in the corresponding edition: Muhammad ibn Aslam al-Tabari al-Jabali; The phrase “It is said that he was expensive and unreliable in hadith” is included, preserving the original wording. The electronic text is available in the Rafid Library.

[M252] Conclusion of al-Mustadrak, by al-Muhaddith al-Nuri, vol. 5, pp. 158-160, entry 269: The chain of transmission of al-Saduq to Muhammad ibn Aslam al-Jabali, and a discussion of the reported statement regarding him. The link to p. 159 is available in the Ahl al-Bayt Library.

[M253] Al-Bay’, by Sayyid Kadhim al-Husseini al-Ha’iri, p. 560, first footnote in the discussion of prices; his position on the argument based on the inclusion of Muhammad ibn Aslam in the chains of transmission of Kamil al-Ziyarat. The text is available on the official website of the library, within the group of pages beginning with p. 545.

[M254] Al-Mufid min Mu'jam Rijal al-Hadith, Muhammad al-Jawahiri, p. 167, entries for al-Husayn ibn Khalid, al-Husayn ibn Khalid Abi al-'Ala', and al-Husayn ibn Khalid al-Sayrafi; distinguishing and preferring the absolute name. The text is in the Ahl al-Bayt Library; it is the source of the comparison here, not a direct reading of the original dictionary.

[M255] Mu'jam Rijal al-Hadith, Sayyid Abu al-Qasim al-Khu'i, entry for al-Husayn ibn Khalid, no. 3388, and its continuation before entries 3389-3390; comparing the original text to prefer al-Khaffaf and excluding the two Sayfs. The link to the continuation is in the Sahra' al-Najaf Library; the entry number was used to avoid confusion in the section naming on the website.

[M256] Tanqih al-Maqal fi 'Ilm al-Rijal, 'Abd Allah al-Mamaqani, edited by Muhammad Rida al-Mamaqani, vol. 22, p. 43; With a separation between the main text of the translation and the edition's margin, which suggests that the name should be applied to al-Sayrafi. The text is in the Ahl al-Bayt Library.

[M257] Rijal al-Najashi, pp. 52-53, biography 117: al-Husayn ibn Abi al-`Ala` al-Khaffaf; the phrase "al-Awjahiyah" and mention of his brothers and his books. Link to the beginning of the biography in the Rafid Library.

[M258] Al-Abwab, known as Rijal al-Tusi, edited by Jawad al-Qayumi al-Isfahani, p. 355, entry 5262, no. 23: al-Husayn ibn Khalid al-Sayrafi; distinguishing his entry from the authentication of the authors of the adjacent biographies. The text is in the Ahl al-Bayt Library.

[M259] Al-Tabarsi, Majma` al-Bayan fi Tafsir al-Qur`an, Surah al-Nazi`at, interpretation of "Dahaaha" and what follows it of water, pasture, and provisions; the electronic text is in the Great Commentaries website within the section displayed at verse 34. It was used to convey the explanation of the word and the context of the blessings, not to attribute a modern geometric

model to the commentator.

[M260] Al-Tabarsi, Majma' al-Bayan, Ar-Rahman 14-30; the aspects of the two seas and the isthmus, and the interpretive transmission concerning Ali, Fatima, and their family, peace be upon them, without verifying its chains of transmission here.

[M261] Al-Tabarsi, Majma' al-Bayan, Az-Zumar 21-25; the introduction of water into the earth, the aspects of the springs, the transformation of vegetation, and the connection of the scene to the reminder of creation and resurrection.

[M262] Al-Tabarsi, Majma' al-Bayan, Al-Hajj 1-5; the explanation of the barren earth, its shaking and rising, and the delightful pair at the conclusion of the interpretation of the fifth verse.

[M263] Al-Tabarsi, Majma' al-Bayan fi Tafsir al-Qur'an, Surah Al-Furqan, verses 1-10, interpretation of verse 2: Divine Decree, Wisdom, and the Attributes of Creation.

[M264] Al-Tusi, Al-Tibyan fi Tafsir al-Qur'an, Surah Ya-Sin, verses 36-40, interpretation of verse 36: The meaning of pairs and what the addressees did not witness or receive news of.

[M265] Al-Tabataba'i, Al-Mizan fi Tafsir al-Qur'an, Surah Al-Isra, verses 40-55, interpretation of verse 44: The reality of glorification and knowledge appropriate to existence and the limits of interpreting speech as human voices.

[M266] Al-Tabarsi, Majma' al-Bayan, interpretation of Al-A'raf 54; The difference in the benefit of creation and command in the context of bringing into existence and governance.

[M267] Al-Tabataba'i, Al-Mizan fi Tafsir al-Qur'an, Surah Ya-Sin, verses 66-83, interpretation of verses 82-83; Command and bringing into existence and an explanation of the Kingdom.

[M268] Al-Tabarsi, Majma' al-Bayan, Surah Al-Hadid, verses 7-10, interpretation of verse 7; succession in wealth and its transfer between generations and the encouragement to spend.

[M269] Al-Tabarsi, Majma' al-Bayan, Surah Al-Isra, verses 58-60, interpretation of verse 59; the proposed verses and the wisdom behind not answering them and the ways of establishing proof.

[M270] Al-Tabarsi, Majma' al-Bayan, Surah Ta-Ha, verses 57-66, interpretation of verse 66; the imaginative and explanatory statements regarding ropes and sticks, without relying on its mechanism as an established historical fact.

[M271] Al-Tabarsi, Majma' al-Bayan, Surah Ta-Ha, verses 67-76, interpretation of verse 67; The aspects of Moses' fear and the attribution of the statement that the matter was confusing to the people to al-Jubba'i.

[M272] Al-Tabarsi, Majma' al-Bayan, Surah al-Jathiyah, verses 11-15, commentary on verse 13; subjugation for benefit and an explanation of favor and mercy.

[M273] Al-Tabarsi, Majma' al-Bayan, Surah al-Ahzab, verses 70-73, commentary on verse 72; statements of trustworthiness, aspects of presentation, and the limits of describing a person as unjust and ignorant. Electronic text in the Sahra' al-Najaf Library.

[M274] Al-Tabarsi, Majma' al-Bayan, Surah al-Mu'minun, verses 101-110, especially the commentary on verse 101; aspects of denying lineage, questioning, and combining different states of the Day of Resurrection, with the attribution of statements to their authors without verifying their chains of transmission.

[M275] Al-Tabarsi, Majma' al-Bayan, Surah Al-Furqan, verses 21-30, commentary on verse 25; the two aspects of accompaniment and the splitting of the clouds, as narrated by Abu Ali al-Farisi and al-Farra'.

[M276] Al-Tabarsi, Majma' al-Bayan, Surah An-Naba', verses 17-30, commentary on verse 19; the opening of the heavens and their becoming gates or pathways. Citing the commentary does not

imply reliance on the lengthy narration adjacent to it concerning the categories of those gathered.

[M277] Al-Tabarsi, Majma' al-Bayan, Surah Al-Fajr, commentary on verses 21-24 within the Surah; the aspects of the earth being leveled, the coming in the sense of command and decree, and the explicit declaration of God's transcendence over physical movement.

[M278] Al-Tabarsi, Majma' al-Bayan, Surah An-Naml, verses 86-93, especially the interpretation of verse 88; the passing of the mountains and the illusion of their standing still, the perfection, and the connection of the passage to the reward.

[M279] Al-Tabarsi, Majma' al-Bayan, Surah Al-Insan, verses 11-22, interpretation of verse 13; the absence of the harm of the sun's heat and the bitter cold in the description of the bliss of Paradise.

[M280] Al-Tabarsi, Majma' al-Bayan, Surah At-Tawbah, verses 71-73, interpretation of verse 72; the two aspects of the greatness of divine pleasure transmitted from Al-Jubba'i and Al-Hasan, and its connection to reward and joy.

[M281] Al-Saduq, At-Tawhid, Chapter on Divine Power, Hadith 3, p. 125; The phrase "Where was he?" is used in the group's question, followed by the author's commentary. The electronic text is available in the Rafid Library.

[M282] Al-Saduq, Uyun Akhbar al-Rida, vol. 1, chapter 11, hadith 6, p. 117; the group's question and Al-Saduq's commentary. The electronic text is available in the Qa'imiyah Library.

[M283] Sayyid Ibn Tawus, Faraj al-Mahmum, pp. 57-58; he transmitted the chain of narration for the astrologer's report from Uyun al-Jawahir and his objection to the chain of narration and the apparent meaning of the text. The electronic text is available from Al-Radhi Publications, Ahl al-Bayt Digital Library.

[M284] Al-Tusi, Tahdhib al-Ahkam, vol. 3, Additions to the Eclipse Prayer, p. 325, hadith 891, and its number 18 in the chapter; edited and annotated by Ali Akbar al-Ghaffari, Al-Saduq Library, first edition, 1417 AH. The page image was compared: the phrase “He lifts from you” and the symbol “correct.” The photocopied copy is in the Al-Jawadain Library.

[M285] Al-Kulayni, Al-Kafi, vol. 8, Al-Rawda, pp. 283-284, hadith 427; corrected and annotated by Ali Akbar Al-Ghaffari, Dar Al-Kutub Al-Islamiyya, Tehran. The beginning and end of the chain of narrators and the text were compared in the electronic text in the Ahl al-Bayt Library; see the division of spouses in the context of Noah carrying them in the ark.

[M286] Al-Majlisi, Mir’at Al-‘Uqul, vol. 26, p. 302; hadith 427, and its ruling is “weak according to the well-known opinion,” and an explanation of the word “domesticated.” The electronic text was compared in Rafid, without comparing the printed image or independent biographical investigation.

[M287] Al-‘Ayyashi, Tafsir Al-‘Ayyashi, vol. 2, p. 147, hadith 26; Edited and annotated by Sayyid Hashim al-Rasuli al-Mahallati, Islamic Scientific Library, Tehran. The beginning of the hadith narrated by Isma'il ibn Jabir al-Ju'fi from Abu 'Abd Allah; the electronic text in the Ahl al-Bayt Library does not present the author's chain of transmission to Isma'il.

[M288] Al-Ayyashi, Tafsir al-Ayyashi, vol. 2, p. 148; continuation of hadith 26, which details the categories of spouses. The continuation was compared with its beginning on the previous page [M287], and the editor's footnotes and subsequent hadiths were separated from it.

[M289] Al-Saduq, Al-Tawhid, edited and annotated by Sayyid Hashim al-Husayni al-Tehrani, Al-Saduq Library, Tehran, 1387 AH; images of pp. 34 and 37-38. The photocopied copy is from the Columbia University libraries in the Arabic Collections Online Project; edited by Muhammad ibn Amr al-Katib, and the text of the hadith was compared with the editor's footnote. The printed pages correspond to pp. 38 and 41-42 of the file.

[M290] Al-Tusi, Al-Tibyan fi Tafsir al-Qur'an, commentary on Al-An'am 75; The narration attributed to Abu Ja'far concerning the unveiling of the heavens, the earth, the angels, and the bearers of the Throne, followed by the commentator's response regarding the possibility of seeing God. The electronic text was compared on the commentary website, separating the narration from the commentary; the source does not present a continuous chain of transmission from the author.

[M291] Al-Saffar, Basa'ir al-Darajat, Part Two, Chapter 20 on the Presentation of the Kingdom, pp. 126-128 according to the numbering of the source established in the file; particularly narration 6 and formulas 7-10. It was compared with a retyped electronic copy available in the Heritage of the Prophets, and it corresponds to pages 161-163 of the file. The chain of transmission of Abd al-Rahim al-Qasir was established, and adjacent formulas were separated; this is not a comparison with the original edition image, nor is it a judgment on the authenticity of the chains of transmission.

[M292] Al-Tabarsi, Majma' al-Bayan, Commentary on the Night Journey 1-3; the division of the narrations of the Ascension into four sections, and an explanation of wakefulness and transcendence. The electronic text on the Holy Quran Network adopted the division as a methodology for the commentator, not as detailed chains of transmission for all the accounts of the journey.

[M293] Al-Kulayni, Al-Kafi, vol. 8, Al-Rawda, Hadith 376, the account of the Isra' and the description of Jerusalem and the caravan; the chain of transmission is through Aban ibn Uthman from Hadid from Imam al-Sadiq, and the wording is "green or red." The electronic text is in Al-Thaqalayn, where the account is presented within chapter 376.

[M294] Al-Majlisi, Mir'at al-Uqul, vol. 26, p. 252, explanation of Hadith 376 from Al-Rawda: "Reliable, but there may be an omission in the chain of transmission." The ruling in the book's text was compared with the Rafid Library; the twenty-sixth part was established instead of the part number mentioned in the brief reference on the Al-Thaqalayn website, and the possibility was preserved without specifying an unverified omission.

[M295] Al-Saduq, Al-Amali, Session 69, Hadith 1; The account of the Isra' (Night Journey) and the description of Jerusalem and the caravan, narrated by Ibn Abi 'Umayr from Aban ibn 'Uthman from Imam al-Sadiq. The electronic text is in Al-Thaqalayn; it was compared with the chain of transmission and wording of Al-Kafi, without ruling on the complete independence or authenticity of the two chains of transmission merely due to the similarity of the text.

[M296] Al-Kulayni, Al-Kafi, Vol. 1, Book of Proof, Chapter on the Birth and Death of the Prophet (peace and blessings be upon him and his family), Hadith 12; The account of Gabriel taking the Prophet to a certain place and then departing from him, narrated by Hammad ibn 'Uthman from Abu Basir. The electronic text is in Al-Thaqalayn; Al-Majlisi's ruling is considered reliable in [M298].

[M297] Al-Kulayni, Al-Kafi, Vol. 1, Book of Proof, Chapter on the Birth and Death of the Prophet (peace and blessings be upon him and his family), Hadith 13; Abu Basir's question regarding the presence of Ali ibn Abi Hamza, the number of times the Ascension occurred (twice), and the terms for prayer, veiling, and guardianship. The wording of the presence and the hesitation in describing the emerald were preserved; al-Majlisi's ruling is documented in [M298].

[M298] al-Majlisi, Mir'at al-'Uqul, vol. 5, pp. 199-201; the ruling on hadith 12 is "good" (hasan), and the ruling on hadith 13 is "weak" (da'if). He then explained its terms and the ways of reconciling the number two with the one hundred and twenty. The pages were compared in the electronic text at the Rafid Library; the possible explanations are separate from the text of the narration and from the ruling on the chain of transmission.

[M299] al-Saduq, al-Khisal, p. 601, the continuation of the hadith of the Ascension one hundred and twenty times, preceding hadith 4 on this page. The electronic page was used in the first

comparison to complete the path. The beginning and end of the narration were then compared with the printed edition, pp. 600-601, narration 3, in [M312].

[M300] Al-Saffar, Basair al-Darajat, p. 99, narration 10, the Ascension (Mi'raj) one hundred and twenty times; corresponding to page 122 of the electronic file retyped in Turath al-Anbiya'. The route in this copy was compared and the spelling of "Manba'" was recorded as it appeared therein; it was later compared with the printed edition of Al-A'lami, which reads "Mani'", p. 111, in [M311].

[M301] Al-Ayyashi, Tafsir al-Ayyashi, vol. 1, pp. 140-141, narration 466 and its continuation, and narration 468; edited by Hashim al-Rasuli al-Mahallati, Al-Ilmiyya al-Islamiyya Library, Tehran. The narration of Jeremiah on the authority of Abu Basir on the authority of Abu Abdullah, and the narration of Ezra, in which the transmission ends with the phrase "mentioning a group of people of knowledge," were compared. The electronic text is in the Ahl al-Bayt Library. The investigation into the connection between the two chains of transmission, or the determination of which is more likely, has not been completed.

[M302] Al-Tabataba’i, Al-Mizan fi Tafsir al-Qur’an, Tafsir al-Baqarah 258-260, Narrative Research; Discussion of the narrations identifying the one who passed by the village as Jeremiah or Ezra, describing them as isolated reports, pointing out some weakness in their chains of transmission, and the absence of evidence for identification from the apparent meaning of the verses. The opinion is attributed to its author and does not replace an independent examination of each chain of transmission.

[M303] Al-Ayyashi, Tafsir al-Ayyashi, vol. 2, p. 330, narration 42 from Surah al-Kahf; on the authority of Abu Hamza, on the authority of Abu Ja'far, regarding the naming of Moses' successor and servant, Joshua son of Nun. The text of the book, republished on the Akhbariya website, was compared; this section does not present the author's chain of transmission to Abu Hamza. The proof of the witness is separate from the verification of the chain of transmission.

[M304] The commentary attributed to Ali ibn Ibrahim al-Qummi, vol. 2, pp. 37-38, corrected and annotated by Tayyib al-Musawi al-Jaza'iri; the naming of Joshua in the narration at al-Kahf 60, then the beginning of the correspondence on p. 38 with the phrase, "Muhammad ibn Ali ibn Bilal narrated to me on the authority of Jonah." The two pages were compared in the Ahl al-Bayt Library; the previous narration is separated from the subsequent narration, while the attribution of the material and the verification of the narrators remain to be investigated.

[M305] Muhammad al-Baqir al-Bahbudi, Sahih al-Kafi, from the series Sahih al-Ahadith 'ind al-Shi'a al-Imamiyya, Dar al-Islamiyya, First Edition, 1401 AH/1981 CE, Vol. 1, Conclusion of the Introduction, page marked “YJ”. The page image and edition data were compared; the author of al-Mukhtar clarifies the requirement of authenticity in terms of both the chain of transmission and the text. This introduction is used to explain the significance of including the six corresponding hadiths.

[M306] Al-Bahbudi, Sahih al-Kafi, First Edition, Vol. 1, p. 1, Book of Intellect and Ignorance, Serial No. 1, corresponding to hadith 1 in al-Kafi. The page image is from the version published in the Internet Archive; the opening of the hadith on the creation of the intellect and its path was compared, along with an explanation of the methodology of selection in [M305].

[M307] Al-Bahbudi, Sahih al-Kafi, First Edition, Vol. 1, p. 16, Book of Tawhid, Serial No. 48, corresponding to Hadith 3 in the chapter on Will in al-Kafi. Image of page; the report of Safwan ibn Yahya on the authority of Abu al-Hasan regarding Will and Creation was compared, along with an explanation of the methodology of choice in [M305].

[M308] Al-Bahbudi, Sahih al-Kafi, First Edition, Vol. 1, p. 72, Chapter on Reflection, Serial No. 191, corresponding to Hadith 4 in al-Kafi. Image of page; the report of Mu'ammar ibn Khallad on the authority of Abu al-Hasan al-Rida was compared, along with an explanation of the methodology of choice in [M305].

[M309] Al-Bahbudi, Sahih al-Kafi, First Edition, Vol. 2, p. 367, Chapter on the Virtue of Agriculture, Serial No. 2784, corresponding to Hadith 3 in al-Kafi. Image of page; The inclusion of the hadith on planting and sowing is established, along with an explanation of the selection methodology in [M305]; this does not necessitate the agreement of the scholars of hadith on it.

[M310] Al-Bahbudi, Sahih al-Kafi, First Edition, Vol. 2, p. 388, Serial Numbers 2860 and 2861, corresponding to hadiths 5 and 6 of the chapter on harm in al-Kafi. The page image is shown; the correspondence regarding canals and mills and the hadith on the virtue of water was compared, and the reading “the well’s soaking” was established in the second. The explanation of the selection methodology in [M305] is noted, and this reading should not be generalized to other copies of al-Kafi.

[M311] Al-Saffar, Basair al-Darajat, Al-A’lami Publications Company, Beirut, First Edition, 1431 AH-2010 CE, p. 111, hadith 10. The page image was collated, and in the text, “Mani’” appears without “Ibn al-Hajjaj,” unlike the spelling of “Manba’” in the retyped electronic version [M300]. This collation is for the purpose of verifying the text of this edition and does not constitute a judgment on the identity of the narrators or the soundness of the chain of transmission.

[M312] Al-Saduq, Al-Khisal, edited and annotated by Ali Akbar al-Ghaffari, Al-Saduq Library Publications, vol. 2, pp. 600-601, Hadith 3, The Ascension (Mi’raj) one hundred and twenty times. The beginning and continuation of the chain of transmission were collated in the images of pages 616-617 of the file. The description of Mani’ as negligent and the designation of Yunus as the preferred narrator are found in al-Ghaffari’s marginal notes; therefore, they are not attributed to the text of Al-Saduq.

[S1] NASA, The History of the Universe: Early Stages, Background Radiation, and Structural Evolution.

[S2] NASA, The Facts of the Sun.

[S3] NASA, Phases of the Moon.

[S3] Continued: NASA, Starchild Program, Lunar Orbital Period; Distinguishing between Sidereal and Synoptic Months and Their Average Lengths.

[S4] NASA, Meteors and Meteorites.

[S5] NASA, What Causes the Seasons?

[S6] NASA, Solar and Lunar Eclipses.

[S7] U.S. Geological Survey, Understanding Plate Movement; and Its Connections to Mountain Building and Earthquakes.

[S8] National Oceanic and Atmospheric Administration, Classifying Estuaries by Water Circulation and Mixing.

[S9] U.S. Geological Survey, The Hydrological Cycle.

[S10] National Oceanic and Atmospheric Administration, The Origin of Winds.

[S11] National Oceanic and Atmospheric Administration, The Sound of Thunder.

[S12] U.S. Geological Survey, How Does the Earth Move?

[S13] NASA, Galaxies.

[S14] NASA, Stars: Birth, Life, and End.

[S15] NASA, The Structure of Black Holes.

[S16] NASA, The Components of the Universe: Visible Matter, Dark Matter, and Dark Energy.

[S17] NASA, Earth Facts; Rotation, Orbit, Axis Tilt, and Seasons

[S18] International Astronomical Union, Constellations; Definition of the 88 Heavenly Regions. Copy from the IAU website held at the European Southern Observatory.

[S19] NASA, Eclipses and the Moon; Shadow Geometry, Orbital Inclination, and Types of Eclipses.

[S20] Bradley Schaefer, "Seeing the Crescent Moon," 1988, Quarterly of the Royal Astronomical Society, Vol. 29; NASA Technical Reports Register No. 19890038957. The available summary of viewing conditions was used; the full text of the article was not reviewed.

[S21] United States Geological Survey, What is Groundwater? The Presence of Water in Pores and Fissures.

[S22] National Oceanic and Atmospheric Administration, Thunderstorm Hazards: Hail; Formation, Growth, and Updrafts.

[S23] Food and Agriculture Organization of the United Nations, The Importance of Soil Organic Matter, Introduction; Fertility, Soil Structure, and Water Conservation.

[S24] United States Geological Survey, Earthquakes: Where Do They Occur? Plate Boundaries and Earthquakes Within Them.

[S25] United States Geological Survey, Volcano Monitoring: Hot Spots; Examples of Intraplate Volcanic Chains.

[S26] National Oceanic and Atmospheric Administration, Weather Education; Water Vapor Condensation, Cloud Droplets, and Ice.

[S27] United States Geological Survey, The Water Cycle; Water storage and transfers between media and states.

[S28] U.S. Geological Survey, What is an earthquake and what causes it? Movement on faults and the release of energy.

[S29] NASA, Sensing the Universe; Light, particles, gravitational waves, and multiple methods of observation.

[S30] NASA, Methods for discovering and characterizing exoplanets; Transit, radial velocity, spectroscopy, and imaging.

[S31] NASA, An overview of the Wilkinson Microwave Anisotropy Measurement (MMARM) mission; Measurements and results for estimating age and content.

[S32] NASA, Dark matter; Its gravitational effects and its place in the universe's content budget.

[S33] NASA, Dark energy; Accelerating expansion and open questions about its interpretation.

[S34] NASA, The Habitable Zone; Possibility of Liquid Water and Limits of Inference for Life.

[S35] NASA, Tides; The Role of the Moon and Sun, Tidal Range Variation, and Local Factors Affecting Timing and Altitude.

[S36] European Space Agency, Parallelism; Measuring the Distance of Stars by Angle and the Rule of Measurement.

[S37] NASA, Meteor Facts; Origin of Showers, Their Names, and Sample Analysis. The variable numbers or the season table on the page are not used to predict a future event.

[S38] U.S. National Weather Service, Definitions of Twilight; Civil, Maritime, and Astronomical Boundaries by Sun-Center Low-Horizon.

[S39] U.S. National Weather Service, Seasons, Equinoxes, and Solstices; The Effect of Refraction, Convergence of Day and Night Lengths, and Delay of Peak Heat.

[S40] International Bureau of Weights and Measures, The Fundamental Unit of Time: The Second; Defined by the Ultraprecise Transition Frequency of Cesium-133.

[S41] U.S. Geological Survey, Do Plates Float on Magma? Distinguishing Between Solid Mantle, Slow Deformation, and Localized Melting.

[S42] U.S. National Park Service, Mountain Geology; Landform Formation, Weathering, Erosion, and Valley Carving.

[S43] National Oceanic and Atmospheric Administration, How Deep Does Light Penetrate the Ocean? Approximate Ranges of Solar Illumination.

[S44] United States Geological Survey, Rivers Contain Groundwater; Water Exchange Between Streams and Aquifers.

[S45] National Oceanic and Atmospheric Administration, Sea Breeze; Coastal Circulation and Land-Water Heating Differences.

[S46] Food and Agriculture Organization, Chapter VII: Salt-Affected Soils; Salinity, Sodium, Their Effects, and Remediation Requirements.

[S47] United States Geological Survey, Difference Between Earthquake Magnitude, Intensity, and the Modified Mercalli Intensity Scale; Distinguishing Event Magnitude from Local Effects.

[S48] Secretariat of the Convention on Biological Diversity, Article II: Use of Terminology; Definition of Biodiversity and Ecosystem.

[S49] NASA, Converting NASA Data to Sound; A statement explaining the audio representation of astronomical data and making it accessible to listeners.

[S50] NASA, Introduction to Spectroscopy: Spectral Types and Spectroscopy; Absorption, Emission, and Transit.

[S51] US National Institute of Standards and Technology, Technical Note 1297, Section II: Classification of Uncertainty Components and the Difference Between Error and Uncertainty; see Glossary, D1, in particular the definition of error and its commentary in D1.1.4, and the Glossary of Basic Uncertainty Definitions on the official website.

[S52] European Space Agency, Planck and the Cosmic Background Radiation; Thermal Spectrum, Temperature Variations, and Foreground Signal Separation.

[S53] LIGO and Virgo Collaboration, Detection of Gravitational Waves from the Merger of Two Black Holes; original 2016 paper on the September 2015 signal. Physical Review Letters, Vol. 116, Article 061102.

[S54] European Space Agency, What is Redshift? Comparing Spectra and Distinguishing Between Motion and Space Expansion.

[S55] U.S. National Weather Service, Weather Glossary: Orographic Lift; the rising, cooling, condensation, and precipitation of air at high altitudes.

[S56] U.S. National Weather Service, Weather Glossary: Rain Shadow; the reduction of precipitation behind a mountain barrier in connection with the descending and warming of air.

[S57] U.S. Geological Survey, Groundwater Decline and Depletion; Pumping, Storage, and Effects of Altered Levels. Historical regional sample data were not used to estimate current conditions.

[S58] U.S. Forest Service, What is Pollination and Who Performs It? Definition of the Process and Means of Pollen Dispatch, Educational Leaflet.

[S59] National Oceanic and Atmospheric Administration, How Does Climate Change Affect Coral Reefs? Heat, water chemistry, and the effects of runoff from land.

[S60] U.S. Geological Survey, The difference between early warning, forecast, probability, and prediction of earthquakes; alert time and claim limits.

[S61] CERN, the European Organization for Nuclear Research, Antimatter; the electron-positron example, mass equality, and charge reciprocity.

[S62] Bloom et al., Precise measurement of the mass and radius of the planet TOI-1235b, Astronomy & Astrophysics, Vol. 639, 2020; study abstract and NASA record.

[S63] Planck collaboration, 2018 results, Research VI: Parameters of the Universe; published in Astronomy & Astrophysics, Vol. 641, 2020. The Hubble constant model-bound example and estimation range.

[S64] Event Horizon Telescope Collaboration, First Results of Messier 87, Investigation 1: The Shadow of a Supermassive Black Hole, 2019; Ring, Central Decline, and Interpretation of Observations.

[S65] Event Horizon Telescope Collaboration, First Results of Messier 87, Investigation 4: Imaging the Central Black Hole, 2019; Independent Groups and Image Reconstruction Tests.

[S66] NASA, How to Make Color Web Images? Filters, Alignment, Instrument Effects Processing, and Referencing Infrared Radiation to Visible Colors.

[S67] LIGO Scientific Collaboration, Virgo Collaboration, and Participating Observing Teams, Multi-Messenger Observation of a Neutron Star Merger, Astrophysical Journal Letters, Vol. 848, Article 12, 2017; Second Edition Abstract in Research Archives. Sequencing of observations from gravitational and gamma waves to optical, x-ray, and radio follow-up.

[S68] LIGO Science Collaboration, Science Summary of Gravitational Wave Observations from the Approach of Two Neutron Stars: GW-170817; Interpretation of the Virgo Response by Direction and Treatment of the Noise Boost in Livingston Data. Presentation relating to the analysis of the 2017 event.

[S69] LIGO Science Collaboration, Science Summary of Gravitational Waves and Gamma Rays from the Merging of Stars: GW-170817 and GRB-170817a; Coupling of the two signals and reading of the arrival difference in light of the distance and emission time. The older observational predictions on this page were not adopted.

[S70] U.S. Department of Energy, Office of Science, Explanation of Nucleosynthesis; Definition of Nucleosynthesis and Distinction between Early Production and Later Star Processes. The introductory paragraphs were used without mentioning older future projects on the page.

[S71] Ryan Cook, Max Bettini, and Charles Steidl, "Determining the Initial Abundance of Deuterium to 1 Percent Accuracy," Astrophysical Journal, Vol. 855, Article 102, 2018; 3rd edition in the Research Archives, Introduction, Abstract, and Results. A dated example of abundance measurement and conditions for its interpretation.

[S72] NASA, Astronomy Picture of the Day, Antenna Galaxies in Collision, October 24, 2006; Explaining the difference in response of stars and gas, cloud pressure, and star formation. The physical significance of the example was used without claiming that the image is the most recent.

[S73] Shawn Andrews and colleagues, De Sharpe's High-Angle-Resolution Micro-Disk Project, First Research: Drive, Sample, Calibration, and Publication, 2018; Abstract, Sample Design in Section 2, and Presentation of Results in Section 6. Observation of twenty disks, limits of sample

generalization, and interpretation of the structures in planets.

[S74] NASA, Types of Solar Eclipses: Total, Annular, Partial, and Hybrid, and the Variation of the Scene Depending on the Observer's Position. Official Science Page, accessed in the 2026 revision.

[S75] NASA, Why Do Eclipses Occur? Alignment Geometry, Moon Orbital Inclination, Penumbra, Total Path, and Apparent Size. Official Science Page, accessed in the 2026 revision.

[S76] NASA, Eclipse Viewing Safety; Eye protection, filters for optical instruments, indirect projection, and limits of totality exclusion. Official guidelines reviewed in 2026; the most recent instructions are reviewed before any observational activity.

[S77] National Oceanic and Atmospheric Administration, National Geodetic Survey, What is a Geoid? Definition of the reference surface for mean sea level, the effect of rotation and gravitational variations, and a warning against amplifying variations in the educational model.

[S78] U.S. Naval Observatory, Sidereal Time; its definition, the difference between the sidereal day and solar time, and the approximate duration of 23 hours, 56 minutes, and 4 seconds.

[S79] U.S. Naval Observatory, The Time Equation; the difference between apparent and mean solar time, the effect of orbital motion, and measuring Earth's rotation by observing quasars. Used for physical explanation, not for determining future timekeeping rules.

[S80] United States Geological Survey, What is an Earthquake and What Causes It? Explains fault slippage, friction, stress buildup, and wave propagation; use here to explain a tectonic earthquake.

[S81] United States Geological Survey, Bethan Turner and colleagues, Earth Seismology 1900-2010: The Himalayas and Their Surroundings, 2013; Summary of Open Report 2010-1083-J, Indo-Eurasian Convergence, Faults, and Earthquakes. Regional Interpretive Reference, No Earthquake Prediction.

[S82] British Geological Survey, Topography; The Effect of Rock Type, Structure, Strength, and Permeability on the Formation of Uplands and Downlands.

[S83] United States Geological Survey, Glossary of Terms, Entry on Crustal Equilibrium (Isostasy); Definition of equilibrium or crustal buoyancy over the mantle. Used to define the term, not to prove earthquake prevention.

[S84] National Oceanic and Atmospheric Administration, Estuary Monitoring; Measurement of salinity and isobars, turbidity, temperature, depth, and dissolved oxygen.

[S85] United States Geological Survey, Reservoirs and Groundwater; Porosity, permeability, recharge, confined aquifer, and artesian pressure.

[S86] United States Geological Survey, What Makes a Groundwater Well Dry Up? Level Drop Below Pump Inlet, Factors Changing It, and Recovery Potential.

[S87] Leonard Konikow and Stanley Lake, Depletion and Flow Capture: Rethinking the Source of Wellwater, Groundwater Journal, 2014; Summary of a Study on Stock Depletion, Changes in Recharge, and Pumping-Related Discharge.

[S88] U.S. National Weather Service, Glossary of Terms, Entries: Wind direction, speed, gusts, and wind shear; definitions used without generalizing local warning thresholds.

[S89] U.S. Forest Service, Jojoba File; Description of wind pollination and bee pollen collection, and differentiation from seed dispersal.

[S90] National Oceanic and Atmospheric Administration, Precipitation; Growth of droplets by collision and amalgamation and growth of ice crystals, and the measurement of rainfall and its relation to stream monitoring.

[S91] U.S. National Weather Service, Understanding Lightning; Separation of charges and discharges within and between clouds and the ground, and the relation between lightning and thunder.

[S92] U.S. Natural Resources Conservation Commission, Soil Technical Note 16a: Soil compaction zone; porosity, root, aeration, and drainage.

[S93] University of Minnesota Extension, Reduced tillage intensity; Soil structure, plant residues, moisture, temperature, and aeration, with results of specific field studies.

[S94] University of Minnesota Extension, Delayed soybean planting; Effect of wet soil, top crust, oxygen deficiency, and cold on germination and seedling emergence. Local timing and quantities have not been generalized.

[S95] U.S. Geological Survey, Earthquake magnitude, energy released, and vibration intensity; logarithmic nature of magnitudes and moments and local effect variation.

[S96] United States Geological Survey, Volcanic Ash among Effects and Mitigation Materials; Defined as Fragments of Rock, Minerals, and Glass, and Distinguishable from Combustion Products.

[S97] U.S. Geological Survey, William Leith's Statement on Earthquake Hazards and Early Warning; Explaining the Effect of Distance, Processing Delay, and Communication Time. Use the technical principle, not the historical operating condition of the system.

[S98] U.S. National Institute of Standards and Technology, "Measurement Uncertainty": The Meaning of Measurement, Calibration, and Dispersion of Values Relating to the Measured Quantity.

[S99] U.S. National Institute of Standards and Technology, Technical Note 1297, Appendix D1: Terminology; Repeatability, Measurement Error, and Uncertainty.

[S100] University of Florida Guide, "Fundamentals of Plant Propagation," Section on Propagation by Cuttings: Vegetative Propagation without Flowers, Pollination, or Seeds.

[S101] National Center for Environmental Analysis and Synthesis, University of California, Santa Barbara, “Computation of Habitat Richness and Equivalence,” section on Diversity, Richness, and Abundance Equivalence.

[S102] NASA, “New Acoustic Representations of Black Holes with Reprocessing,” May 4, 2022; Pressure Waves in Perseus Cluster Gas and Their Reconstruction in the Human Auditory Field.

[S103] National Academies of Sciences, Engineering, and Medicine, “Reproduction and Iteration in Science,” 2019, Abstract: Definitions, Data Availability, Steps, and Computation Environment; Digital Identifier 10.17226/25303.

[S104] Guillermo Torres and colleagues, Modeling Kepler Transit Curves and Excluding Ambiguous Signals in Kepler-9, The Astrophysical Journal, Vol. 727, Article 24, 2011; Abstract of the study in the NASA Technical Reports Repository.

[S105] NASA Jet Propulsion Laboratory, The Mathematics of the Expanding Universe; Definition of Redshift and Discussion Section on Distance and Gravitational Systems, Updated November 8, 2024.

[S106] NASA, The James Webb Telescope and the Big Bang: A Conversation with John Mather, October 11, 2017; Distinguishing Between Observing the Cosmic Background and Studying the First Objects.

[S107] NASA, Continuous Spectra of Stars and Blackbody Curves, Explanatory Material published July 2, 2021; Relationship between Spectral Shape and Temperature and Limits of Approximation.

[S108] NASA, Ten Questions About Black Holes, Question 6: What if the Sun Became a Black Hole? A hypothetical example that conserves mass to explain orbits, showing that the Sun will not have this fate.

[S109] LIGO, Virgo, Fermi, and Integral Collaboration, Gravitational Waves and Gamma Rays from the Merger of Two Neutron Stars; Astrophysical Journal Letters, Vol. 848, Article 13, 2017. Abstract and Section 4.1, p. 6; Arrival Differences and Velocity Comparison Assumptions. A copy of the paper is available in the NASA Repository.

References for Completion and Verification

Status of the Version After Structural Review

The Arabic editorial review was completed up to the end of Chapter 48, the conclusion, and the six appendices. A proof of the printed layout was prepared on October 13, 2026. The chapter sequence in the seven sections was checked, the chapter titles matched the table of contents, and the seventy-five internal links and six tables were preserved. The review included the description of the version in the opening pages, the connection between the introduction and the conclusion, and the consistency of the list of narrations and references with the final collations. The order of headings, the font size and spacing of the text were standardized, the beginnings of chapters and the continuity of table headings were adjusted, and unintended page breaks in the references and indexes were removed.

The bibliography includes 312 heritage, exegetical, and biographical symbols, and 109 scientific symbols, for a total of 421 entries. No unidentified symbol appeared in the examination of single and grouped cross-reference codes and their ranges, and each entry in the list has a source link. This is a check for cross-reference consistency within the book; it does not entail reopening all links or reviewing all source content in the final round.

Conclusions of the Final comparisons: The phrase “where was” was confirmed in the electronic texts of al-Tawhid and al-Uyun, with a separate commentary by al-Saduq [M281-M282]; Ibn Tawus’s objection in the original of Faraj al-Mahmum [M283] was addressed; and the image of al-Tahdhib was examined in the correspondence of Ali ibn Mahziyar, and the code of the ruling and the difference between the edition’s wording and the website’s presentation were verified [M284]. The locations of these results have been updated in the main text, Appendix II, and the bibliography.

Limits of the Investigation: The six hadiths whose correction by al-Bahbudi was transmitted by al-Thaqalayn were compared with the images of the first edition of Sahih al-Kafi: The Creation of the Intellect, vol. 1, p. 1; Will, vol. 1, p. 16; Reflection, vol. 1, p. 72; The Virtue of Agriculture, vol. 2, p. 367; and the hadiths on canals, mills, and the virtue of water, vol. 2, p. 388 [M306-M310]. Their inclusion in his Mukhtar was confirmed, and the attribution of the correction to him was linked to an explanation of his methodology in the conclusion of the introduction [M305]. The comparison of the hadith of the Ascension in al-Khisal was completed, and the spelling of “Mani’” was verified in al-A’lami’s edition of Basa’ir al-Darajat [M311-M312]. These specific textual comparisons were concluded, and no independent biographical study of all the chains of transmission, a comprehensive comparison of manuscripts and editions, or an independent specialized review of all the scholarly material was completed. The differences in the narrations and the criteria for preference stipulated in their respective places remain within the limits of their evidence. The opinions of the source authors do not become my own opinions.

Production Status and Next Stage: A proof has been prepared on A4 paper, with the text, links, and indexes preserved. I have chosen to postpone page numbering and preparation of a paginated table of contents; therefore, the indexes of names and

subjects refer to chapter numbers, and the table of contents uses title links. This proof serves as the basis for final review, followed by a separate review of the specialized material and linguistic editing before publication approval. The printing copy will then be prepared according to the publisher's approved specifications.

Editorial Follow-up on October 13, 2026: The opening and closing pages, as well as the beginnings and endings of the forty-eight chapters, have been reviewed, with a focused examination of spelling, phrasing, and numbering throughout the text and appendices. Linguistic and referential errors have been corrected, and the headings and paragraphs in the verse and terminology guides have been rewritten to address the reader directly, rather than simply listing the steps of addition and transfer. The wording of the verses, quotations, and source rulings has been preserved; this review does not constitute a specialized review or independent human linguistic editing of each sentence.

Documentary follow-up on October 13, 2026: The summary of Chapter 14 and the record of narrations concerning the Throne bearers were unified with the established comparisons of the rulings of the third and sixth hadiths. In Chapter 33, the witness for the al-Kafi narration regarding the spouses and its counterpart in al-Ayyashi were identified, and al-Majlisi's ruling on the former [M285-M288] was compared; the source of the transmission in Majma' al-Bayan or the authenticity of the two chains of transmission were not definitively established. The remaining six instances of al-Bahbudi's rulings were identified, and the text, the record of narrations, the chapter references, and the list of sources were updated. These comparisons do not constitute an exhaustive examination of all the methods of the topics.

Continued review of the texts and scientific evidence on October 13, 2026: The images of monotheism on pages 34 and 37-38 were compared, and the name of Amr al-Katib was verified in the chain of transmission of the report on the encounter of creatures. The verification of the reading was separated from the ruling on the narrators [M289]. The sequence of observations of the stellar merger in chapter 38 was reviewed with its original sources [S67-S69], and an explanation of the hypotheses comparing the speed of gravity and light from the published research was added [S109]. The text, the record of narrations, and the list of sources were updated; no re-analysis of the scientific data or independent study of all the chains of transmission of the book was conducted.

Continued review of the statements regarding the manifestation of the Kingdom on October 13, 2026: The transmission in Majma' al-Bayan was compared with al-Tibyan, the chain of transmission of the report of al-Baqir in Basa'ir al-Darajat was identified, and the adjacent formulas and their varying proportions were analyzed [M290-M291]. Al-Ayyashi's witness was expanded to include the narration of Al-An'am 37, distinguishing it from the narration of Al-Baqarah and establishing the differences in wording. Chapter 35 was updated, and the narrations and references were recorded. The determination of Al-Tabarsi's direct source and the independent biographical investigation remained outside the scope of this comparison.

Follow-up on the Isra and Mi'raj narrations on October 13, 2026: Specific texts from Al-Kafi, Amali Al-Saduq, Al-Khisal, Basa'ir Al-Darajat, and Al-Majlisi's rulings in their respective places in Mir'at Al-'Uqul [M292-M300] were compared. Similar chains of transmission were distinguished, and the possibility of omissions and the repetition of

the description of the camel and the veil were noted. The possibilities of combining the numbers of the Ascension were attributed to the commentator. Chapter 36 was updated, and the narrations and references were recorded. The determination of the difference in the name of a narrator in the narration of the hundred and twenty, the comparison of the beginning of the chain of transmission in Al-Khisal, and the comprehensive biographical investigation remained outside the scope of this work. None of these aspects were transferred to a claim of definitive ruling or independent arbitration.

Continuing the identification of the story's characters on October 13, 2026: The attribution of the statements of the passerby to the village was verified in Majma' al-Bayan, and the accounts of Jeremiah and Ezra were compared in al-Ayyashi. The al-Mizan calendar was transmitted as the opinion of its author [M301-M302]. Joshua son of Nun's witness was identified in al-Ayyashi, and the narrative in al-Qummi's commentary was separated from the account of the correspondence that followed it [M303-M304]. The text was updated, and the narrations and references were recorded. The comparison of these evidences was completed, and no claim was made to resolve any disputed matters or to correct any chains of transmission whose verification was incomplete.

Follow-up on Al-Bahbudi's rulings on October 13, 2026: The images of the first edition of Sahih al-Kafi, its data, and the conclusion of its introduction were compared, and the six hadiths were verified in their places and sequential numbers [M305-M310]. The argument for including the hadith within the selected section was separated from the claim of the existence of an independent ruling statement alongside it, and the reading “the well’s soaking” was added to the comparison of the hadith on the virtue of water. The text, the second appendix, the references, and the statement of the scope of the investigation were updated; the reference to these places was closed, and the study of the foundations of the rulings, the weighing of the evidence, and the independent biographical investigation remained outside this round.

Follow-up on source comparison and editing - October 13, 2026: The comparison of the hadith on Al-Khisal, pp. 600-601, hadith 3, with the images of the edition was completed, and Al-Ghaffari’s commentary was separated from Al-Saduq’s text. The hadith on Basair al-Darajat was compared with the image of Al-A’lami’s edition, p. 111, hadith 10; The spelling of “Mani’” was retained, while “Manba’” was preserved as the reading of the typeset electronic version, without definitively stating the identity of the two narrators. References [M311-M312] were added, bringing the bibliography to 421 entries. The edition was then formatted, with my decision to postpone page numbering retained, and the scope of the investigation, as outlined above, was maintained.

Note on reading the record: The following paragraphs record the dates of revisions and their results as they occurred; they may describe a passage as pending before its completion in a subsequent follow-up. The current status statement and the updated entries in the text and appendices are used to determine the final result.

Result of the textual review on October 12, 2026: 1252 entries enclosed in the Quranic brackets were examined, and twelve abbreviated quotations were removed by retaining the complete verses in their original positions and formulating their explanation without repeating the quoted portion. The repetitions between verses and their

explanatory paragraphs were also revised, and contextual references were clarified in two places. The number 7 of Surah Adh-Dhariyat was added to a complete citation that previously lacked a corresponding number. After editing, 1226 instances remained; their words matched the text of the approved text [M103] after standardizing the orthographic differences and disregarding the diacritical marks and punctuation. Among these was Surah At-Takwir, verses 15-21, which was compared verse by verse. No complete verse was lost from its place of origin. This examination does not include verifying variant readings or other quotations written with different markings.

In the hadith verification process, Al-Majlisi's description of the hadith of Zurarah and Muhammad ibn Muslim concerning the eclipse prayer as "good like authentic" was directly compared with the electronic text of Mir'at al-'Uqul, vol. 15, p. 439 [M241]. The text, reference, and narrations were updated. This is a comparison for a specific ruling; the investigation of chains of transmission, names, and editions remains outside the scope of this work.

In reviewing the rulings transmitted by Thaqalayn (al-Thaqalayn), four rulings were compared in the electronic text of Mir'at al-'Uqul: “Sahih” for the hadith on the spaciousness of the third chair (vol. 2, p. 78) [M242]; “Sahih” for the correspondence on canals and mills, and “Majhul” for the hadith on the virtue of water (vol. 19, p. 397) [M243]; and “Sahih” for the hadith on the winds of mercy and punishment 64 (vol. 25, p. 219) [M178]. The part numbers in the references to canals and winds were corrected, and the text, narration records, and references were updated. The original rulings of al-Bahbudi mentioned in the section on water, the verification of narrators, the compilation of chains of transmission, and the comparison of printed editions remain open works.

In following up on the narrations of the water and the eclipse, the reference of Thaqalayn to the two rulings attributed to al-Bahbudi regarding the two narrations on canals and the virtue of water was verified: Sahih al-Kafi, vol. 2, p. 388 [M188-M189]. The original page was not available in a legible format, so the transmission remained indirect. In Chapter 23, al-Majlisi's ruling on the lengthy narration of Ibrahim's death in Funerals was compared, and the part was corrected to 14 [M244]. The difference in the two names in al-Tahdhib was compared, and the margin of the Biographical Encyclopedia attributed to him was confirmed [M245-M246], with a distinction made between verifying the name, authenticating the narrator, and correcting the chain of transmission. Collecting other chains of transmission, copy images, and studying the narrators remain open tasks.

Continuing the comparison of the chains of transmission of the eclipse narration: A comparison of al-Mahasin and al-Faqih was added in Chapter 23, and the difference in the narrator from the Imam, the abbreviation of the chain of transmission, and the differences in wording were confirmed. The Prophetic tradition transmitted in al-Faqih was separated from the details of Ibrahim's death and from al-Saduq's preceding statement. The statements of al-Najashi concerning Abu Samina and Muhammad ibn Aslam were compared, preserving their differing wording [M247-M251]. The hadith register and index of names were updated, while the detailed research into identifying the narrators and the opinions of the scholars of hadith remained open.

Following the Men of the Chain of Transmission: Al-Nuri's discussion of Muhammad ibn Aslam was compared with al-Ha'iri's position, and the correction of al-Saduq's chain of transmission to him was separated from the judgment on his person or the eclipse report. The distinction between al-Husayn ibn Khalid al-Khaffaf and al-Sayrafi was added from al-Mufid in the Dictionary of Hadith Narrators, while retaining the unrestricted name in the chain of transmission [M252-M254]. The comparison of the original dictionary and earlier sources, and the search for specific evidence for identification, remained. The Quranic texts and the postponement of page numbering did not change.

Continuing the comparison of the original sources of the biographies of al-Husayn ibn Khalid: The text of al-Khu'i in the Biographical Dictionary of Hadith Narrators was compared, along with the opinion of the marginal note in the revised article regarding the determination of the absolute name, and the biographies of al-Najashi and al-Tusi [M255-M258]. The difference between the text of the biography and the deduction of authentication, and between the author's words and the marginal note, was noted. The comparison did not yield any specific, conclusive evidence adding a title to the chain of transmission of the hadith of al-Mahasin, so the name remained as it appeared, with the conclusion of this review and the limitations of its findings being recorded.

Continuing the scientific explanation in Chapter 23: NASA's official pages were compared, and the description of total, partial, and penumbral eclipses, as well as the scattering of light explaining the reddening of the moon, was verified. The four types of eclipses were completed, and the apparent size was distinguished from the actual size, and the bright ring from the corona, with an explanation of the effect of the observer's location and the addition of guidelines for safe observation [S19, S74-S76]. No predictions of future events or inferences about people's fates were added, and the devotional significance remained distinct from the astronomical explanation.

Continued in Chapter 24: The approximate shape of the Earth, the geoid, and the boundaries of the educational drawings were clarified, and the distinction between rotation and orbital motion, and between the sidereal day and the solar time, was distinguished [S77-S79]. Al-Tabarsi's explanation of the spreading out of the Earth was contrasted with the explanation within the context of water and pasture, with a separation between the interpretation and the measurements of the Earth's shape [M259]. The chapter references and subject index were updated, while the Qur'anic texts were preserved in their entirety without alteration.

Continued in Chapter 25: Al-Tabarsi's explanation of the mid and the rawas and the estimation of the structure were revised [M38], and an explanation of the mechanism of tectonic earthquakes and the example of the Himalayas were added [S80-S81]. The definition of crustal equilibrium was separated from the claim of preventing earthquakes [S83], and the effect of rock permeability and structure on topography was completed [S82]. The chapter references and subject index were updated, and the Qur'anic texts were preserved without modification; this comparison does not constitute an independent determination of the interpretive intent.

Continuing Chapter 26: The interpretation of Al-Furqan was compared in Majma' al-Bayan [M39], and the aspects of the two seas in Surat Ar-Rahman were added, distinguishing the interpretive transmission from the natural explanation and noting

that its chains of transmission were not verified here [M260]. Partial mixing was separated from vertical homogeneity, and the measurement of salinity and turbidity and the limits of inference from imagery were explained [S8, S84]. The references and index were updated, and the Qur'anic quotations were preserved without modification.

Continuing Chapter 27: Al-Tabarsi's explanation of the behavior of water and springs in Al-Zumar [M261] was added, and the distinction between porosity, permeability, and artesian pressure was expanded [S85]. The meaning of a well ceasing to supply and the limits of its recovery were clarified [S86], and the balance of the reservoir was separated from the safety of the effects of pumping on water discharge to rivers [S87]. The references and index were updated without altering the Quranic texts or the rulings of scholars transmitted on the chapter's narrations.

Continuing Chapter 28: The explanation of pollination in Majma' al-Bayan was compared while maintaining the commentator's distinctive language from modern meteorological terminology [M40]. The explanation of pressure gradients, Coriolis, and friction was expanded [S10], and the determination of direction, gusts, and wind shear were added [S88], along with the example of jojoba for pollination and seed dispersal [S89]. The references and index were updated while preserving the Quranic texts and the rulings of transmitted narrations without alteration.

Continuing Chapter 29: The ratio of mountain faces and hail collected by al-Tabarsi [M41] was adjusted, and the explanation of precipitation growth and measurement [S90], supercooled water, and layers of hail [S22] was expanded. The distinction between lightning within a cloud and lightning connected to the ground was added [S91]. The references and index were updated, while preserving the verses and scholarly rulings transmitted on the narrations. This revision does not constitute a complete investigation of the chains of transmission of the narrations.

Continuing Chapter 30: Al-Tabarsi's explanation of dormant land, its vibration, and its elevation was added, distinguishing it from modern microscopic mechanisms [M262]. The explanation of soil compaction, structure, aeration, and the effect of plant remains was expanded [S92-S93], and the example of soybeans was added to illustrate the limits of water excess [S94]. The references and index were updated, and the verses and scholarly rulings transmitted on agricultural narrations were preserved unchanged.

Continuing Chapter 31: The opening description was restricted to tectonic earthquakes, and an explanation of logarithmic magnitudes, momentum, energy, and their relation to losses was added [S95]. Volcanic ash was defined to distinguish it from combustion ash [S96], and the warning period near the source was clarified [S97]. The references and index were updated without altering the verses or claiming to complete the chain of transmission for the correspondence and reports.

Continuing Chapter 32: The ratio of statements in al-Mizan in Majma' al-Bayan was verified [M43], and an explanation of estimation was added in al-Furqan 2 [M263]. The description of natural law was separated from the ethical imperative of justice, and uncertainty, repetition, and the limits of analogy were clarified [S98, S99]. The references and index were updated while retaining the Qur'anic texts and the rulings of scholars transmitted through chains of transmission without alteration.

Continuing Chapter 33: The meaning of pairs in Majma' al-Bayan was compared with clarification [M32, M264], and the interpretive terminology was separated from the scientific rank of the species. The example of vegetative propagation by cuttings was added [S100], and the richness of species and the equivalence of abundance were explained with a numerical example declared to be didactic [S101]. The references and indexes were updated without changing the verses or the existing rules of narrative verification.

Continuing Chapter 34: The ratio of the statements of glorification and the star in Majma' al-Bayan was examined [M44, M43], and the interpretation of the meaning was compared with the balance's preference for true glorification [M265]. Two aspects of the active participle of "knowledge" were added in An-Nur 41 [M41], and the example of pressure waves in the Perseus cluster was added to distinguish observation from acoustic processing [S102]. The references and index were updated, while the verses and rulings of the transmitted narrations remained unchanged.

Continuing Chapter 35: The statement of Majma' al-Bayan regarding the difference in the benefit of creation and command [M266] was added, as well as the explanation of al-Mizan concerning command, creation, and dominion at the end of Surah Ya-Sin [M267], with a distinction made between the direction of attribution and the spatial direction. The interpretation of succession in wealth and its transfer between generations was documented [M268]. The references and terminology were updated while preserving the verses and the previously established limits of the narrational investigation.

Continuing Chapter 36: The proposed interpretations of the verses at Isra' 59 [M269] were documented, and the interpretations of Moses' fear were added along with their attribution [M271]. The description of Qur'anic imagination was separated from the explanation of mercury in Majma' al-Bayan [M270], without claiming historical or empirical verification of the mechanism. The chapter references were updated, while the verses and the scope of the investigation in Ibn al-Sikkit's report and other quotations remained unchanged.

Continuing Chapter 37: The connection between remembrance and contemplation was established in Majma' al-Bayan [M66], and the meaning of subjugation, benefit, and favor [M272]. Statements on trustworthiness, aspects of presentation, and al-Tabarsi's stance on describing humanity as unjust and ignorant [M273] were added, along with a distinction between environmental applications and interpretation. The chapter references were updated without altering the verses or the scholars' rulings on the narrations.

Continuing Chapter 38: A distinction was added regarding reproducing the calculation with the same data from testing the result with new data, according to the definition in the National Academies report [S103]. The possibility of confusing an eclipse with a transit was clarified, with evidence from the Kepler-9 study and a calculated example that publicly stated the hypothesis of the mixed light effect [S104]. The references were updated while preserving the verses and without claiming to reanalyze the original data.

Continuing Chapter 39: The difference between cosmic expansion and the motion of gravitationally bound systems was explained, as was the distinction between the time it

takes light to travel and the current distance. A hypothetical example for calculating displacement was added [S105]. The difference between the era observed by background radiation and the era of the objects targeted by WEB was explained, along with the date of the cited dialogue [S106]. The verses and explanatory comparison were preserved, and the references were updated.

Continuing Chapter 40: An explanation of the relationship between the continuous spectrum and the temperature of a star was added [S107]. The difference between the shadow of a black hole and the event horizon, and between surrounding jets and the ejection of matter from within the horizon, was clarified [S15]. NASA's hypothetical example of replacing the Sun with a black hole of the same mass was added, with the clarification that it does not represent the fate of the Sun [S108]. The references were updated while preserving the structure and verses.

Continuing Chapter 41: The texts of al-Isa' were compared in Majma' al-Bayan wa al-Tibyan, and repetition was replaced with an application of the principle of translation fidelity [M46, M147]. The attribution of statements regarding al-Khunnas and al-Jawari al-Kunnas was verified without independent correction of their chains of transmission [M206]. The distinction between the inadequacy of the evidence for designation and the proof of impossibility was added, along with questioning the witness regarding the claim of precedence and a method for recording revisions. These are methodological additions I offer, while preserving the previously transmitted verses and rulings.

Continuing Chapter 42: An interpretive comparison was added to al-Nazi'at 42-46 in Majma' al-Bayan, attributing the two opinions of al-Hasan and Qatada to their respective authors, and distinguishing the report by the hour from the occurrence of the event and knowing its time [M21]. The stages of examining the sign before applying it to a contemporary event were clarified, and it was explained that precedence alone does not determine a separation period. The text of the report on timing in al-Kafi was re-compared [M211]; the ruling attributed to al-Majlisi was not changed, nor was an independent biographical investigation required.

Continuing Chapter 43: The presentation of the Balance was completed by establishing the possibility of excluding souls and its limits, and by addressing the collection of descriptions of rising, hastening, and coming in multitudes [M13]. The various interpretations of the Compendium of Clarification regarding the negation of lineage and questioning were added, along with distinguishing between the cessation of the effect and the disappearance of knowledge, and preserving the differing opinions and their proponents [M274]. References were made without altering the verses or issuing a new ruling on the chains of transmission for the narrations of the two blasts.

Continuing Chapter 44: The attribution of opinions regarding the darkening and the preference of al-Tabarsi was established, and the explanation of the question of the buried alive was completed with the interpretations of al-Farra' and Abu Muslim. The scenes of the folding up were linked to the answer to the conditions and the spreading of the records of deeds [M49]. The interpretation transmitted from Ibn Mas'ud regarding the continuity of the effect of deeds was added, along with separating the examples I provided from the interpretation [M228]. The verses and the limits of the

astronomical comparison were preserved, and no rulings were added on the chains of transmission for the narrations.

Continuing Chapter 45: The two interpretations of “the clouds” transmitted from Abu Ali al-Farisi and al-Farra’ in Majma’ al-Bayan [M275] were added, and the interpretation of the gates of heaven in An-Naba’ [M276] was completed. The scope of citation was adjusted so as not to include correcting the adjacent narration about the two gathered ones, and the distinction between linguistic explanation and physical designation was preserved. References were updated without altering the previous verses or rulings on the men.

Continuing Chapter 46: The Majma’ al-Bayan explanation of the earth’s crushing and the aspects of coming in the dawn was added, along with the attribution of the statements and the preservation of the transcendence [M277]. Al-Tabarsi’s reading of the mountains’ passing in An-Naml and his argument for the illusion of their standing still and the connection of the passage to the reward were documented [M278], without claiming consensus or geological correspondence. References were updated, and the verses and rulings transmitted in the narrations of repentance were preserved.

Continuing Chapter 47: The presentation of the scale in the system change and the citation of the ant (88) was adjusted, and its conditional guidance regarding the soundness and continuity of the narrations was separated from the correction of the chains of transmission [M14]. The aspects of “Wirdan” from Majma’ al-Bayan were added along with the attribution of the sayings [M93]. The texts of the verses, narrations, and rulings of the two paths remained as they were, and the reference description was updated without adding a new number.

Continuing Chapter 48: The explanation of the absence of harm from heat and cold in humans and the two aspects of the greatness of divine pleasure in repentance were documented [M279-M280]. The wording of the descriptions of bliss and torment was adjusted, and the summary distinguished between the scope of the research, the extent of the explanation in the texts, and the differences in interpretation. The verses, narrations, and rulings of their paths were preserved, and the chapter references were updated. This review will be followed by a review of the consistency of the appendices, indexes, and the investigation record with the latest chapter modifications.

Review of Appendices and Index Consistency on October 12, 2026: The titles of the forty-eight chapters were aligned with the table of contents, and the reference definitions and cross-references were checked. The number of entries was updated to 388, and summaries of the additions to chapters 38-48 were moved to the Commentary Appendix, Glossary of Terms, Examples Guide, and Subject Index. The reference to Imam al-Kadhim was completed in chapter 48. This round did not add hadith rulings or Qur’anic texts; the verification of the original sources of quotations and quotations outside the brackets and the formatting remain within the recorded works.

Review of Qur’anic Quotations Outside the Brackets - First Batch: The repetition of four instances in the commentaries on Al Imran 190-191, Az-Zumar 62, and Al-Anbiya 30 was removed, and the complete verses in their respective chapters were retained unchanged. Six short hadith quotations in the methodology and chapters 2-5 were compared with the electronic texts of al-Kafi: The Etiquette of Response [M55], Will [M56], Creation Not from Anything [M57], Soldiers of Reason [M17], Creation of

Reason [M60], and The Beginning of the Hadith of Water [M63]. Their wording was found to be consistent, with the differences in pronunciation being disregarded. This comparison did not include a re-examination of the chains of transmission or all the explanatory quotations in these chapters; the review continues in the following quotation points.

Review of Quotations - Second Batch, Selected Passages from Chapter 14: The wording denying that the Throne is God and including the Footstool in the texts of al-Kafi [M26, M69], and the word “from us” in the hadith of the Campaign, were compared with the text established in Mir’at al-‘Uqul [M115]. The rulings of hadiths four to seven on pages 79-81 of volume two [M114-M116] were compared, separating the text from the commentary and the quotations from al-‘I‘tiqadat. The repetition of the comparison report was shortened, and the transition from Damad's transmission to Majlisi's commentary was clarified. The previous rulings and verses were not altered, and this batch did not claim to have covered all the narrations in chapters 8-15.

Review of the quotations-Third batch, the narration of Zaynab al-Attara in chapter 15: Pages 275-277 of al-Tawhid and the margin of the editor [M123-M125], the chain of transmission of al-Kafi and the arrangement of air and veils [M164], and Majlisi's ruling in volume 26, page 5 [M165] were re-examined. The difference in function of the phrase "the narration is disconnected from the ruling" regarding the continuity of the chain of transmission was clarified, and the discrepancy in the transmission of the ruling and the part number in al-Thaqalayn was noted, with reliance on the text of Mir'at al-'Uqul. It was not possible to reopen page 7 [M167] in this round, so its explanation, transmitted in the previous comparison, remained without any claim of a new examination. The verses and the limits of the chain of transmission investigation were preserved.

Review of the Quotations - Fourth Batch, Chapters 16 and 17: The narration of Abu Dharr in al-Tawhid, pp. 280-281 [M126-M127], was compared, and its end was determined before the eighth hadith. The supplication of al-Hilal [M80] and the explanation of its context in al-Hadiqa al-Hilaliyya, pp. 136-137 [M133], were compared; the difference between the two interpretations of the commentator was clarified, and his reservation regarding the unity of the discourse was preserved. The spelling of the name of al-Inshiqaq was corrected in four references, and the references in Chapter 17 to the narration of Abu Dharr were completed. The verses remained as they were, and no new rulings were issued based on the narration or the chain of transmission of the document.

Review of Quotations - Fifth Batch, Chapters 18 and 19: The account of Ibn Sayyaba in al-Thaqalayn [M79] was compared with its continuation in Mir'at al-'Uqul, Vol. 26, p. 96 [M129]. The source of the attribution of doubt to 'Abd al-Rahman was identified, and the preference for the reading of al-Sakina was separated from the text. The list of the twenty-eight lunar mansions was matched with the electronic text of al-Hadiqa al-Hilaliyya [M134], and the discrepancy between the phrase "the share of the tower" and the result of the division was recorded without silently correcting the source. The references to the translation of al-Hasan ibn Asbat were completed, and the previous verses and hadith rulings were preserved.

Review of Quotations - Sixth Batch, sections of Chapters 20-23: The transmission of al-Zuhri and al-Balkhi in Majma' al-Bayan [M35] was compared, and the intensification of the shooting was separated from the beginning of the prevention of the jinn by it. The witness to the performance of the night prayer in al-Qummi's commentary [M131] and the two faces of the East and West [M36] were compared without altering their attribution or issuing a ruling on their chains of transmission. In al-Faqih, vol. 1, p. 540 [M248], the wording of hadith 1507 was compared, and the limits of al-Saduq's commentary, the marginal notes of al-Wafi, and the reference to al-Kafi were defined. This is a comparison of selected passages and not a re-examination of all the chains of transmission in chapter 23. The previous verses and rulings were preserved.

Review of the citations - Seventh batch, passages from chapters 24-27: The commentaries on al-Dahw, al-Rawasi, al-Barzakh, and al-Yanabi' in Majma' al-Bayan [M259, M38-M39, M261] were compared, while maintaining the distinction between interpretation and scholarly presentation. The context of the passage "al-Sayl wa al-Zubd" in al-Qummi's commentary [M186] was reviewed, and its transition from material following the introduction to the narration of Abu al-Jarud to an explanation explicitly attributed to Ali ibn Ibrahim was clarified, without definitively establishing the connection or chain of transmission of the material. The texts of "al-Qanawat" and "Fadl al-Ma'" [M188-M189] were compared, and the variation in wording in "al-Muhadarat" [M190] was examined. The correspondence and the three versions were verified. It was not possible to reopen the page of "Mir'at al-'Uqul" [M243] in this round; therefore, the documentation of the previous comparison was preserved without any claim of new examination or change in rulings. The verses remained unaltered.

Review of Quotations - Eighth Batch, Sections from Chapters 28-31: The explanation of "al-Lawaqih" in "Majma' al-Bayan" [M40], the beginning of the chain of transmission of the hadith "al-Riyah" 63-64 [M176-M177], the quotation of supplication 36 [M82], and the two witnesses of al-'Ayyashi [M185] were compared. The percentage of the explanation of the narrations was clarified in the margin of the edition. The end of the hadith on agriculture [M84] was collated, and its separation was explained in the form of transmission. Similarly, the interpretation of the barren land [M262], the correspondence of Ahwaz in al-Faqih and al-Tahdhib, and the hadith of Sulayman al-Daylami [M179-M181] were collated without altering the rulings on the chains of transmission. The editor's note on Kanz al-Daqa'iq [M187] was reread, but it was not possible to read the required page of al-Faqih in its entirety; therefore, its collation remains pending. This is a review of the selected transmissions and does not include a re-examination of all of al-Majlisi's commentaries or chains of transmission. The Qur'anic texts were preserved.

Review of the quotations - Ninth batch, passages from chapters 32-35: The hadith on the matter between two matters [M85] and the extract of Imam al-Rida's response in al-Tawhid [M139] were collated, and the presentation of the example was verified without adding to its text. The excerpt on transcendence and the comparison of things [M194], the explanation of pairs in al-Tibyan [M264], and the estimation in Majma' al-Bayan [M263] were compared. The reports on the rights of animals and Abu Dharr [M198] were reviewed, and the point of hesitation before attribution to the Imam was noted. The report on Ibrahim in al-Kafi [M141] and its supporting evidence in al-Ayyashi [M143] were compared, with a detailed explanation of the differing versions

of the vision and a distinction between the researcher's preference and the text. It was not possible to reopen the report on the collapse of walls [M196] in this round; its previous comparison remained, and the study of all the chains of transmission or al-Majlisi's commentaries was not repeated here. The verses and the rulings of the transmitted methods were noted.

Review of Quotations - Tenth Batch, Sections from Chapters 36-39: The report on Ibn al-Sikkit [M201] was compared, and the transition from the Imam's answer to the questioner's commentary was identified, while the condition of conjecture regarding the mention of poetry was noted. The texts of truthfulness and fulfilling trust [M203-M204] were compared with the Arabic text, without expanding the pronoun in the chain of transmission or re-examining the rulings of the chains of transmission. The GW-170817 observation sequence was compared with the study summary [S67], and the identification of the optical discovery team and its telescope was added. In Majma' al-Bayan [M46], the linguistic definition of expansion was separated from the interpretive statements and their attribution. In this round, the commentaries of al-Majlisi and all the scientific references were not compared, and the Qur'anic texts remained unchanged.

Continuing the comparison of quotations in selected places in chapters 40-43: The description of the de Sharpe project was compared with the summary of Andrews et al.'s research, clarifying the type of observed emission, its frequency, and the objective of describing the distribution of solid particles [S73]. The wording regarding presenting the hadith to the Qur'an and Sunnah [M207], the denial of timing [M211], and the naming of Israfil in the third supplication [M48] were compared, while maintaining the limits of the meaning and the transmitted rulings. In the account of the blowing of the trumpet and the resurrection, the distinction between the beginning of the new path and the connection of the story of al-Baqi' is clarified by the phrase "and he said," without repeating the chain of transmission, on the displayed page [M214-M215]. This is a limited textual comparison, not a continuation of the investigation of the chains of transmission or all the evidence for the chapters.

Following up on the comparison of selected quotations from chapters 44-48: The wording of the hadith on injustice [M218], the position of the fist and the right hand [M223], sincere repentance [M230], the two hadiths about food on the Day of Resurrection [M52-M53], and self-examination [M148] was compared with the electronic texts, and this comparison did not necessitate any change in wording. It was clarified in the explanation of the hadith on repentance that the question about how to conceal sins was directed to Mu'awiyah ibn Wahb. The presentation of the two faces of the sun and moon was compared with Majma' al-Bayan [M216]. In the hadith on the scales [M236-M237], the numbering of Thaqalayn (Thaqalayn), the spelling of the narrator's name, and the judge's card differed from the previous transmission. It was not possible to reopen the original source of Mir'at al-'Uqul and the source of Misbah, so the reason for the card's difference remains to be determined in the follow-up record. This stage does not include an independent biographical investigation or a comparison of all the hadiths in the chapters.

Follow-up to the Conclusion and Appendices after the Chapters' Comparison: The conclusion and description of the work's scope were reviewed, and the section on the completed stage was updated to include a comparison of the selected quotations and

points of inability. The guide to Appendix 1 was corrected to align with the column titles "Surah and Verses" and "Chapters," indicating that the reference is chapter-based. The record of the hadith on the scales in Appendix 2 was unified with the note established in Chapter 48. An attempt was made to access Mir'at al-'Uqul, Vol. 5, pp. 36-37, in electronic sources; the definition and index of the part were found in Rafid, but not the text of the two pages, so this was not considered conclusive. The statement in Appendix 6 was reviewed, and its description of the tabular diagrams and the deferred detailed drawings remained consistent with its content. The comparison of the original transmission of the jurist in the hadith on thunder and the location of the ruling on the scales remained within the follow-up; no page numbering was added.

Following up on the origin of the hadith about thunder and the two glossaries of terms: It was possible to read al-Faqih in Rafid, vol. 1, pp. 525-526, hadiths 1496-1497. The previous question and the text of the phrase with the pronoun were compared, and Chapter 29 and reference [M187] were recorded, along with the narrations. This concludes the textual comparison for this section, while the verification of the chain of transmission and the variant readings remain, as does the separation of the pronoun's referent from the explicit mention of the name. In the two glossaries, the section on the chain of transmission was moved from the scientific appendix to the section on reading narrations in Appendix Four, and Chapter 48 was added to the section on reading al-Mizan. This is a review of selected sections and does not constitute a complete comparison of all definitions in the two glossaries. What was mentioned in previous follow-ups regarding the unavailability of the original al-Faqih describes the state of work at that time, and this comparison has been superseded by the current one.

Following up on selected definitions from the scientific glossary: The definition of the observable universe is defined as the extent of the arrival of signals up to the present time, while distinguishing between observability and what has actually been recorded by instruments. The vacuum limit was added to the light-year, in accordance with the explanation in Chapter 40. The definition of a black hole was separated from its event horizon and shadow, based on NASA's explanation [S15]. The definition of a fault in the table was corrected by mentioning the relative motion that occurred between rock masses, to match its subsequent detailed definition in the dictionary and the explanation by the United States Geological Survey. The chapter references for these locations were reviewed, and the verse texts and reference numbers remained unchanged. The remaining definitions are still under review in the dictionary, and the ruling on the hadith of the scales is included in the textual follow-ups.

Follow-up on measurement and observation terminology and standardization of duplicates in Appendix 5: The definition of spectrum and the description of absorption and emission spectra were verified from NASA's explanation [S50]. The definition of uncertainty and the difference between it and error were combined into a single paragraph, referring to the National Institute of Standards and Technology [S51]. The term "reproducing results and repeating their testing" was compared with the definition in the National Academies Report [S103], while establishing the condition of consistency of results and consideration of uncertainty. The explanations of cosmic background radiation, dark matter, and dark energy were merged into the main table cells, and redundant paragraphs for these, as well as for light-years and uncertainty, were removed, while the references and essential information were preserved.

Supplementary explanations that added distinctions or applications remained, and the appendix titles and links were left untouched.

Continuing the consistency of glossary terms with selected passages in Chapters 38-41: In the entry on reading light, it was stated that the spectrum is a distribution of radiation intensity according to wavelength or frequency [S50], the statement on quantum uncertainty was clarified and separated from error [S51], and the condition for consistency of results in the definition of reproducing a calculation was aligned with the glossary [S103]. In Chapter 40, the region called a black hole was distinguished from its boundary called the event horizon, while retaining the classical description [S15]. The terms cosmic background radiation, dark matter and dark energy, and shift in Chapter 39, and color assignment and verbal correspondence in Chapter 41, were also compared with their definitions. No inconsistencies were found in the texts reviewed that would necessitate modification. The examples and dated results remained in their original contexts; this is a review of terminological consistency, not a comprehensive update of the scientific measurements.

Continuing the consistency of earth, water, and atmospheric terminology in chapters 24-31 with the glossary: Selected entries on weathering and erosion, porosity and permeability, clouds and water vapor, lightning and thunder, and earthquake magnitude and intensity were reviewed. The glossary clarified the difference between vertical and horizontal salt gradients and stratification between water layers, and the repeated definition of an estuary was consolidated. The explanations of soil salinity and sodity in chapter 30 and the glossary were also unified, highlighting the relative increase in sodium and distinguishing it from the total salt content, with reference to the two sources [S8, S46]. This review did not include new narrative investigation or page numbering updates.

Consistency of the terminology related to timekeeping and astronomical phenomena in chapters 17-23 with the glossary: Selected entries on lunar phases, sidereal and synodic months, conjunction and visibility, twilight, equinoxes and solstices, and solar and lunar eclipses were reviewed. It was clarified that the two months are periods measured by two different references, and the definition of lunar eclipse in the glossary was supplemented with the inclusion of penumbral eclipses. The formulation of the solar inclination at the solstices and the boundaries of evening and morning twilight were also standardized in the text and the glossary. The reference in [S3] to the NASA educational resource on the difference between the two cycles was expanded, with references to [S19, S38, S39] being used in other comparisons. This review was limited to these entries and did not include any new narrative investigation.

Following up on the news of the scales in Chapter 48: The text of Mir'at al-'Uqul, Vol. 5, p. 36, was made available in the Ahl al-Bayt Digital Library and compared with the two Thaqalayn cards, 35 and 36. It was established that al-Majlisi's ruling on the news of the scales is the one listed under number 36, and that the ruling on the unknown refers to the previous news in the commentary. The chapter, Appendix 2, and the two references [M236-M237] were updated, and the suspension of access to the location of the ruling was removed. The sequence of the texts suggests a discrepancy between the numbering of the news and the attribution of the rulings in the two cards, without claiming a technical examination of the site's database or issuing an independent

biographical ruling. The descriptions of inability in the previous records remain a statement of the state of work at the time they were written.

Record of Investigation and Previous Follow-ups

The following paragraphs are a record of the work sequence; the numbers and quantities mentioned in each follow-up are read as pertaining to that round. Work postponed is not considered completed unless a statement of what has been accomplished is subsequently provided, and restrictions that have not been officially lifted remain in place.

For subsequent narrative investigation: the remaining chapters of al-Kafi, al-Tawhid, Ilal al-Shara'i', al-Amali, Man La Yahduruhu al-Faqih by al-Saduq, the narrative commentaries of al-Qummi and al-'Ayyashi with an examination of the attribution of their material and chains of transmission, and all other appropriate original sources. Bihar al-Anwar is used as a guide for compilation and reference, not as a replacement for the original source or as a general judgment on authenticity.

Not all of these references have been fully investigated in this edition, and therefore they are not included in the list of sources used in their entirety. The essential tasks of verification remain: collecting the narrations for each chapter, comparing the texts and chains of transmission, verifying the rulings on the narrators with the attribution of each ruling to its source, and reviewing the interpretation, language, and scholarly information by specialists when preparing a publication edition.

The current expansion phase has been completed for all chapters. Further work includes adding material where the investigation reveals deficiencies, completing maps, scientific illustrations, and detailed footnotes, and reviewing the text and layout before publication. Completion of each task is measured by what is documented in the comparison record, not merely by the presence of a chapter title or reaching the end of the book.

Regarding the continuation of the Pen, the Tablet, and the Throne's striking of the water: The original narration concerning the primacy of the Pen is found in al-Qummi's commentary, vol. 2, p. 198, under Surah Saba' 3, and is compared with al-Majlisi's narration, noting the difference between "Hisham" and his father's name [M157]. The narration of al-Qusayr is compared on pp. 379-380, and al-Khu'i's research on the name and the methods is included [M158, M159]. The evidence for the meanings of the narrations concerning the Tablet, the Pen, and the Light is added, along with a weakening attributed to Husayn al-Khashin [M160, M161], and al-Majlisi's correction of the hadith concerning the creation of the intellect is compared [M156]. The two paths of monotheism in the Throne were separated over water, beginning with the examination of Abu al-Salt's path by transmitting al-Jawahiri's ruling on Tamim [M162]. Four complete verses were added, and the references in chapters 4, 5, and 8, as well as the appendices of verses, narrations, and indexes, were updated. The collation of manuscripts and printed editions, the attribution of material to al-Qummi's commentary, and the investigation of the narrators of the various paths, the opinions of critics, and the remaining formulations of al-Nur remained. Finding the original hadith does not complete these works.

Continued verification of the first chapters and consistency of citation: The explanation of Majma' al-Bayan in the first chapter was expanded, and three additional rulings of al-Majlisi were compared with the electronic text of Mir'at al-'Uqul: the hadith of Safwan on will, the hadith of existence and place, and the first hadith of the comprehensive hadiths on monotheism [M153-M155]. The commentator's note on the difference between "when" and "where" was included, and his transmission from other sources was separated from his commentary. The remaining tasks include comparing the original ruling of al-Bahbudi with the copies of al-Tawhid and al-Uyun mentioned, comparing al-Kulayni's commentary with the printed edition, and investigating the chains of transmission and the narrators.

In the previous working version of this edition, 1221 instances enclosed in Qur'anic brackets were compared with the approved text of the revelation [M103]. The words were matched after standardizing the script and disregarding differences in diacritics and pauses. Three of these instances were sections containing consecutive verses, which were compared verse by verse. This examination does not include quotations written with other diacritics, nor does it include verification of variant readings. Eight abbreviated quotations were preceded by the full texts of their respective verses; therefore, the repetition of the abbreviated quotation was removed from the commentary, while the full text and reference were retained. The symbols for single and group references and the ends of the diacritical marks were examined; no unidentified symbol appeared in the bibliography. The review, encyclopedic expansion, and other verification work recorded below are ongoing.

Following the completion of the phased review of the introduction, the seven chapters, and sections 1-48: The review of overall consistency began; the sequence of subheadings and the symbols for single references were examined, while gaps in the expansion and narrative verification continued to be identified. The work from the previous chapters, recorded in the register, remains, including the chains of transmission for the Rawdah, the formulas of the pen and light, the attribution of the material for the interpretation of al-Qummi, and the completion of the comparison of al-Majlisi's rulings and the methods of the celestial house and the veils. In the previous stage, the rulings of eight hadiths were compared with the electronic text of Mir'at al-'Uqul: Junud al-'Aql (Soldiers of Reason), Ayyam al-Khalq (Days of Creation), Munaqasat Abi Qurrah (Discussion of Abu Qurrah), al-Kusuf (Eclipse), al-Amr Bayna al-Amrayn (The Matter Between Two Matters), al-Tafakkur (Reflection), and the hadiths about food in the Station. In the eighth chapter, al-Majlisi's research on the meaning of the day was recorded. These remain partial textual comparisons and are not independent investigations of all the chains of transmission. The register for the third chapter requested the study of the hadith of Abu Dharr and Ibn Sayyabah, the methods of the supplication for the new moon, the hadith of Zurarah, the witness of the caliphate, and the words of the astrologer; the result of the new follow-up is presented in the following paragraph, while the investigation of the narrators and the comparison of the manuscripts remain. The comparison of the ruling on the hadith of thunder, the hadith of the sixth planting, and the methods of the supplication for the clouds were open tasks; the result of the follow-up is presented in the register for the fourth chapter below, while the investigation of the chains of transmission and the comparison of the manuscripts remain. In Part Five, the chain of transmission for the hadith on

contemplation was identified, and its rulings were transmitted. Al-Majlisi's ruling was then compared with the text of Mir'at al-'Uqul (The Mirror of Intellects). The original ruling of al-Bahbudi remained to be compared. The chain of transmission for the hadith on the matter between two matters was identified, and al-Majlisi's ruling on it was compared, while the study of its other chains of transmission remained. The locations of the narrations on the vision of the Kingdom and the statements of the figures in the interpretation were identified. The original narration of Abu Basir in al-Kafi was identified and compared with the evidence of al-'Ayyashi, as detailed in the record of Part Five below. The verification of the transmission attributed to al-Baqir and the compilation of the chains of transmission for the narrations of the figures remained. In Part Six, examples of analogy, spectrum, cosmic background, and gravitational waves were added, and the presentation of language and interpretation was corrected in the context of expansion without claiming to have exhaustively examined the opinions of the commentators. In Part Seven, the rulings of the first and fourth hadiths on food and the station were compared with the text of Mir'at al-'Uqul (The Mirror of Intellects). The chains of transmission for the Sahifa (a collection of hadiths), the narrations on the worlds, the details of the afterlife, and the identification of the men of al-'A'raf (the Heights) still require investigation and verification. The need for a final scientific and linguistic review continues; passing through a chapter does not mean closing the issues of its verification. An independent review of the verse texts in the chapters was completed: the full text of the explicit references was added, and contextual references such as “the following verse” and additional references in the verse appendix were supplemented. The surah and verse numbers were retained for documentation purposes. This addition does not constitute a completion of the narrative investigation or the final scholarly review.

In a follow-up on October 12, 2026, chapters 4-8 were expanded: the verses on the Pen, teaching, light, and the Book were added in their full texts, and the transmission of the narration concerning the primacy of the Pen was specified and separated from the narration concerning writing. The rulings of three additional narrations in Mir’at al-‘Uqul were compared: Marazim in al-Nur, Muhammad ibn ‘Atiyya, and Muhammad ibn Muslim in al-Ma’. The commentary on the chain of transmission of the narration concerning the Days of Creation was connected to the context of hadiths 113-117, and al-Majlisi’s discussion of sustenance was added. Determining the origin of the short narration concerning the Pen and investigating the name of the short one were among the ongoing tasks. A documented follow-up was completed for them in the advanced record, with the remaining portion of the exegesis material, an investigation of the remaining versions of Al-Nur, and a comparison of the manuscripts and detailed biographical analysis. This follow-up does not signify reaching the encyclopedic scope or the completion of the rest of the investigation record.

In the subsequent follow-up for the second chapter, the texts of An-Nahl 49-50, Ash-Shura 29, Ar-Rahman 33-36, Fussilat 37-38, At-Tawbah 129, and Al-Buruj 15-16 were added in their entirety. The rulings of four other hadiths in the chapter on the Throne and the Footstool were compared, as well as the rulings of the hadith concerning the beginning of the verse, with the correction of the section up to 17, and the ruling on the hadith refuting the vision. The names of the bearers of knowledge according to Al-Saduq were detailed from the text of Al-Kafi, and the difference in the

opening number of angels between the two narrations was recorded. The hadith of the perfumer and the commentary of its editor were compared, as well as the complete hadith of Abu Dharr concerning the sun and the moon.

In a previous follow-up, the hadiths concerning the capacity of the chair (3-5) were compared with their counterparts in Tawhid, Chapter 52 [M163], and the convergence of the chains of transmission and the differences in wording were recorded, along with visual verification of the file page. The ruling on the third hadith concerning the capacity of the chair was then transmitted by al-Thaqalayn with a supporting indexed extract; then the comparison of the location of the ruling with the electronic text of Mir'at al-'Uqul, Vol. 2, p. 78 [M242]. The attribution of the material of Tafsir al-Qummi, the biographical investigation of the hadiths of al-'Attara and Abu Dharr, the compilation of other chains of transmission, and the comparison of the manuscripts remained open works. The extent of these comparisons does not constitute the completion of the investigation of the chapter or the attainment of encyclopedic scope.

In the follow-up on the lands and veils, the hadith of Zaynab al-'Attara was compared with Rawdat al-Kafi, Hadith 143, and the ruling of al-Majlisi was established in its entirety in Vol. 26, p. 5; His presentation of the other report was added on page 6, and his explanation of the interruption on page 7 [M164-M167]. The variation in the order of the air and the veils was recorded, and their number was recorded with their source. The investigation of the men, the copies, the methods of veiling, and the attribution of the material to al-Qummi's commentary remained.

Continuing Part Three: The texts of al-Furqan 45-46, al-Nahl 48, al-Inshiqaq 16-19, Luqman 34, al-Muzzammil 1-8, and al-Tawbah 36-37 were added in full. Al-Majlisi's ruling on Ibn Sayyabah's report was compared with the correction of part 26, and the variation in wording and the uncertainty in the number were recorded. His correction of Zurarah's report was compared, and the witness of the succession in al-Qummi's commentary and the chain of transmission of the astrologer's report in al-Amali were identified. A partial reading of the chain of transmission of the manuscript and the report of comparing its two copies were added, and al-Baha'i's commentary on the text of the supplication was separated. The complete names of the lunar mansions and an example of dividing the circle were included. The investigation of the chains of transmission, the attribution of the material to al-Qummi's commentary, the manuscripts of the Sahifa, the investigation of the astrologer's chains of transmission, and the report of Abu Dharr remained. The expansion of the remaining chapters and the scholarly and linguistic review were among the follow-up tasks at that time. This is a documented follow-up, and it does not signify the completion of the book or the attainment of the required encyclopedic scope.

In the current follow-up, the identification of Musa ibn Imran and his uncle in the chain of transmission of the report of Abu Dharr began by comparing them with the biographical dictionary of hadith narrators [M168, M169], and linking the section on the moon to the complete report in the chapter on the sun. The examination of the remaining names, connections, and evaluation of the overall chain of transmission remained.

In the follow-up on the stars, the biography of al-Hasan ibn Asbat was compared with the biographical dictionary and al-Mufid [M170, M171], and the discrepancy in the

identification of Umar ibn Sa'd in the discussion of al-Hadiqa al-Hilaliyya was added, with a separation between the quoted text and the marginal note [M172]. The investigation of the chains of transmission and statements remained.

In the section on the eclipse, the report of Zurarah and Muhammad ibn Muslim [M173] was added, and the story of Ibrahim's death was compared with its more detailed place in the chapter on funerals [M174], with an explanation of the difference in the name of Amr and a note to the researchers [M175]. Then, the ruling on the second hadith in the chapter on eclipses [M241] was compared, and the ruling on the report on funerals itself was compared in its place [M244]. The study of the difference in names was expanded to the Tahdhib and the margin of the biographical encyclopedia [M245-M246]. The investigation of the chains of transmission, the different versions of the texts, and the detailed biographical analysis remained.

Continuing Part Four: Sections 24-31 were expanded on the cultivation of the earth, the connection of mountains to air and water, the use of the sea, the limits of underground reserves, pollination, rain, agriculture, and earthquake warnings. Nineteen complete verses were added, and the correspondence between three rulings of al-Majlisi was established: the third hadith on agriculture in volume 19, page 331, the sixth on page 332, and the hadith on thunder, number 268, in volume 26, page 141, with its continuation on page 142. The part number in the reference to the third hadith on agriculture was corrected, al-Majlisi's commentary was separated from the text of the narration, and the supplication for clouds was connected to the previous partial discussion of the chain of transmission of the manuscript. The original ruling of al-Bahbudi, the biographical investigation, the collection of chains of transmission, the collation of manuscripts, and the images of printed editions remained. Six original scholarly sources and three passages from Mir'at al-'Uqul were added, and the indexes of verses and terms and the register of narrations were updated. The expansion of the following chapters, the scholarly and linguistic review, and the detailed verification were part of the follow-up work at that time; this follow-up does not imply the completion of the book or its attainment of the intended encyclopedic scope.

In the section on winds, the report of Ma'ruf ibn Kharbudh was added in Chapter 28, along with an explanation of its chain of transmission and a comparison of its text with the location of its text in Mir'at al-'Uqul [M176-M178] and the complete verse of Yunus 98. The original ruling on authentication at that time still required direct comparison; then its wording was compared in Mir'at al-'Uqul, vol. 25, p. 219 [M178]. Narrations concerning water, thunder, and earthquakes, and the limits of their use as evidence, were among the follow-up works at that stage.

In the section on earthquakes, two sections were added to Chapter 31 with three references, and the wording of the correspondence from Ahwaz was compared. The limits of verifying the chain of transmission and the ruling of al-Ghaffari, transmitted through Thaqalayn (the Quran and Sunnah), were recorded. Narrations concerning water and thunder, the comparison of chains of transmission, and the principles of rulings remained open works at that time.

In the section on rain, two topics were added to Chapter 29. The report of al-Rawda was designated as No. 326, and al-Majlisi's weakening of the hadith was compared in Volume 26, page 195. The part number in the intermediate reference was corrected.

The phrase "as I think" was retained, and the commentaries of al-Majlisi and al-Mazandarani were separated from the main text [M182-M184]. The remaining tasks of this follow-up included completing the evidence related to thunder and water and verifying the chains of transmission.

In following up on the evidence for thunder, the reports of al-Ayyashi (22-23) and the statement of al-Qummi's interpretation and the note of the editor of Kanz al-Daqa'iq [M185-M187] were compared, and the entire example of the flood and the foam was added to Chapter 27. The original transmission of the jurist and the verification of the chains of transmission remain.

In following up on the rights of water, two sections were added to Chapter 27 concerning canals and the virtue of water [M188-M190]. The ruling on each chain of transmission was separated from the others, and the differences in wording and the weakening of the chain of transmission were recorded in the lectures of Sayyid al-Sistani. Then, the rulings of al-Majlisi on the fifth and sixth reports were compared in Mir'at al-'Uqul, vol. 19, p. 397 [M243]. The reference of the two rulings attributed to al-Bahbudi to Sahih al-Kafi, vol. 2, p. 388, was verified, but a legible image of the page was not available in this follow-up; therefore, the comparison of the original and copies remains among the open works.

Continuing Part Five: Chapters 32-37 on Choice and Will, the Balance of Justice, the Diversity of Creation, Glorification, the Manifestation of the Kingdom, the Provision of Sustenance, the Limits of Miracles, and the Trustworthiness of Explanation were expanded. Twenty-one complete verses were added. The original narration of Abu Basir in al-Kafi was identified, and al-Majlisi's correction of it was compared with al-Ayyashi's evidence, along with the chapter on the addition of the names of birds and the limits of the editor's observations. Al-Majlisi's ruling on the two narrations on speaking without knowledge and al-Najafi's ruling on the narration of monotheism were also compared, while the independent biographical investigation, collection of chains of transmission, and collation of manuscripts and printed editions remained. Eight religious references and one scientific reference were added, and the part number of Mir'at al-'Uqul in the narration of the Kingdom was corrected, as was the page numbering of the narration of Thunder up to Volume 26, pages 141-142. References, indexes of verses and terms, and the register of narrations were updated. The expansion of the following chapters and the general verification were part of the follow-up work at that time, and this round alone does not indicate the completion of the book.

In the continuation of Chapter 32, the two narrations on mercy and justice from al-Kafi, Hadiths 9 and 11, were added, with al-Majlisi's description of them as "mursal like sahih" directly compared to the electronic text of Mir'at al-'Uqul. Two sections and references [M191-M192] were added, and the narration register was updated, separating the text from al-Majlisi's commentary and the ethical application. The comparison of printed edition images, the biographical investigation, and the compilation of chains of transmission remain incomplete.

In the continuation of Chapter 33, the section on "Eight Pairs" was added, based on the complete verses of al-An'am 143-144, along with the section on the correspondence between created beings and the transcendence of the Creator. The narration on monotheism and its chain of transmission were identified, and the editor's commentary

was separated from the text. The study of the chain of transmission, the verification of names, and the comparison of the original narration with the other version in Majma' al-Bayan remain in the continuation. References [M193-M195] were added, and the chapter cross-references, the index of verses and terms, and the narration register were updated.

In continuation of Chapter 34, three sections were added: the hadith about the walls collapsing, the connection between animals glorifying God and being kind to them, and the hadith about Abu Dharr watering his animal. The chains of transmission for four hadiths from al-Kafi were identified, and al-Majlisi's rulings in Mir'at al-'Uqul were directly compared with the electronic text, while preserving the annotations and separating the text from the commentary. References [M196-M198] were added, and the register of hadiths, chapter references, and the entries for glorification and Abu Dharr were updated. The collection of chains of transmission, independent biographical investigation, and comparison of edition images were not completed.

In continuation of Chapter 35, Surah al-A'raf 185 was added in its entirety, along with two sections on contemplating the divine realm and the evidence of visions in al-'Ayyashi. Hadiths 33-36 from Surah al-An'am were identified and their wording was detailed, while the completion of the chains of transmission, biographical investigation, and comparison of manuscripts remained open. The references, the narration register, and the index of verses and terms were updated, and references [M199-M200] were added. The previously investigated witness of the will was also referred to in Chapter Two.

In the continuation of Chapter 36, two sections were added concerning the scene of Moses and the magicians and the variations in miracles, along with the complete verses of Ta-Ha 65-70. The report of Ibn al-Sikkit in al-Kafi was identified, and al-Majlisi's weakening and explanation were compared. The condition of conjecture was maintained in the mention of poetry. References [M201-M202] were added, and the chapter references, the verse and terminology guide, and the narration register were updated. The collection of chains of transmission, the biographical investigation, and the comparison of edition images remain.

In the continuation of Chapter 37, two sections were added concerning fulfilling trusts and the sincerity of worship in dealings, along with the complete verses of An-Nisa 58 and Al-Anfal 27. The two reports in al-Kafi and al-Majlisi's rulings on them (good and reliable) were compared, along with the separation of the text, the explanation, and the application, and the commentary on the chain of transmission of the second report was preserved. References [M203-M205] have been added, and the cross-references, indexes, and narration register have been updated. The completion of the methods, comparison of edition images, and independent biographical investigation remain.

Continuing Part Six: Chapters 38-41 have been expanded with five complete Qur'anic texts and examples of planetary transits, the convergence of mass and volume measurements, the estimation of the Hubble constant within the Planck model, the reconstruction of the black hole shadow image, and the colors of Webb images. The text of Al-Tibyan has been compared with the text of Majma' al-Bayan in Al-Isa', preserving and attributing the statements. An exegetical reference and five scientific sources have been added. The figures provided are examples from dated studies; they

do not claim to be exhaustive of the latest findings in each field. The cross-references and indexes have been updated, and the review of the rest of the book and the recorded scope of the investigation continues.

In the continuation of Chapter 38, two sections were added on the multi-messenger observation of the GW-170817 event and the significance of the detector response and noise handling. The examples were documented with three original sources from the study and the team summaries [S67-S69], with the figures restricted to the 2017 results and a distinction made between observation, inference, and the pedagogical example. The chapter references, glossary, and record of examples were updated. No independent data analysis was required.

In the continuation of Chapter 39, two sections were added on the formation of nuclei and atoms and the measurement of deuterium abundance, with references [S70-S71] and the reuse of the universe history reference [S1]. The numerical example was restricted to the 2018 study, and the numerical ratio was distinguished from the mass ratio, and the observation from the inference of initial abundance. The repetition of verses 47-49 of Surah Adh-Dhariyat was removed within the chapter, while their complete texts were preserved in the exegetical section. References, terminology, and the register of examples were updated.

In the continuation of Chapter 40, two sections were added on the interaction of galaxies and the structures observed in protoplanetary disks, with references [S72-S73]. The collision of gas was distinguished from the direct collision of stars, and the observation of rings was distinguished from their interpretation as planetary. The restriction on the selection of a de Sharpe sample was preserved. The repeated warnings regarding the limits of linking astronomical names to the unseen were combined into a single section, and the headings were renumbered. References, terminology, and the register of examples were updated.

In the continuation of Chapter 41, two sections were added: an application to the planets that recede and the planets that hide, and a reference to the Quran and Sunnah. Surah At-Takwir 15-21 was fully established, and the Majma’ al-Bayan [M206] was consulted. The scientific reference [S15] was reused, with a distinction made between descriptive similarity and exegetical designation. The hadith in al-Kafi [M207] was verified, and al-Majlisi's correction and explanation were directly compared with the electronic text [M208], while maintaining the boundaries of the investigation. Chapter references, indexes, the register of narrations and examples were updated, and the chapter conclusion was renumbered.

Continuing Part Seven and the Conclusion: Chapters 42-48 were expanded with nineteen complete Qur'anic verses on time, resurrection, testimony, light, power, manifestation, and self-accountability. Al-Abrash's response was presented, separating the two chains of transmission and their respective rulings. The hadith on self-accountability was compared with al-Majlisi's ruling. The numbering of the hadith in al-Khisal and the name of Ibn Abi al-Khattab were corrected, and an examination of a narrator in his chain of transmission was initiated using the biographical dictionary of narrators and the location of al-Sabzawari's ruling. Five references were added, and the pages and links of five previous references were compared without altering their rulings. The conclusion was revised to align with the introduction, dedication, and the

purpose of the review. This review concluded all chapters. Specialized review, comparison of printed editions and manuscripts, and investigation of the methods used in the recorded issues remain. Therefore, this edition cannot be described as a definitive, comprehensive investigation of all narrations.

In the continuation of Chapter 42, two sections were added concerning the Hour in the speech of Moses (peace be upon him) and the limits of citing the narration of the timing regarding the Mahdi (peace be upon him). Surah Ta-Ha 14-16 was verified in its entirety, and al-Tibyan and Majma' al-Bayan [M209-M210] were compared. The hadith in al-Kafi was verified with its question and chain of transmission [M211], and al-Majlisi's correction and explanation were directly compared with the electronic text [M212], without claiming to have exhaustively investigated all narrations or to have completed an independent biographical investigation. The references to the surahs used in the chapter were completed, and the indexes of verses, interpretations, terms, and the narration register were updated.

In the continuation of Chapter 43, two sections were added concerning the quaking and the following, and the limits of combining two adjacent narrations in al-Qummi's interpretation. Surahs An-Nazi'at 6-14 were verified in their entirety, and Majma' al-Bayan was compared [M213]. The beginning and end of the narration concerning the two blasts of the trumpet, and its chain of transmission [M214], were specified, and the beginning of the narration concerning the rain forty mornings [M215] was separated from it, without establishing a fixed period between the two blasts or claiming to have completed the chain of transmission investigation. The phrase "Israfil" in the third supplication was established, and its source was compared [M48], and the location of the balance was reviewed [M13]. References, indexes of verses, interpretations, terms, and the register of narrations were updated.

In the continuation of Chapter 44, the interpretation of the gathering of the sun and moon and its connection to the reckoning was expanded [M216], and a section on the obliteration of the stars and the Day of Judgment was added [M217]. The section on Surah Al-Mursalat 7-15 was compiled by transferring the existing verses and adding verse 7, and Surah Al-Qiyamah 13-15 was moved to its explanation without repetition. A section on the hadith of injustice and the darkness of the Day of Judgment was added with its chain of transmission and text [M218], and Al-Majlisi's correction and the various interpretations of it were directly compared with the electronic text of Mir'at al-'Uqul [M219]. The chapter references, verse indexes, exegesis, terminology, and narration register were updated.

In the continuation of Chapter 45, the explanation of permission, toil, respite, and scraping was expanded, and the location of the register and repetition were compared. A section on the folding of the heavens in Az-Zumar 67 was added, as well as a section on the reading of the splitting of the sky in Al-Muzzammil 17-19, along with the promise and the reminder. Three complete verses were added, and existing verses were moved to their contexts without repetition within the chapter. The location of the hadith on monotheism and its method, and the limit of quotation [M223], were established. The description of Bakr ibn Abdullah ibn Habib as unknown by Al-Jawahiri [M225] was recorded without claiming to have completed the chain of transmission investigation. Six references were added, and the references, verse indexes, exegesis, terminology, and narration register were updated.

In the continuation of Chapter 46, the explanation of the shaking, the blowing, the dust, the flat bottom, and the bursting forth of the seas from Majma' al-Bayan [M226-M228] was expanded. The method of compiling the descriptions of the mountains was presented along with its attribution to the commentator [M229]. The section on the emergence of the earth and the presence of deeds was added, and Surah al-Kahf 48-49 was included in its entirety after 47. The verses at the end of the chapter were moved to their respective places of explanation without repetition. The section on repentance and concealment was added, based on the text of the hadith in al-Kafi and its chain of transmission [M230], and al-Majlisi's correction was directly compared in Mir'at al-'Uqul [M231], while the study of independent chains of transmission remained separate from what was completed. Six references were added, and the chapter's cross-references, indexes of verses, interpretation, terminology, and the register of narrations were updated.

In the continuation of Chapter 47, the sections on following the caller, the humility of voices, and the negation of digestion were added, as well as the sections on the splitting of the earth and the easy gathering. Six new verses were fully established, and the verses of the appendix were moved to their respective sections. The repetition of Ibrahim 48 within the chapter was removed. The interpretation of the substitution and the illumination of the earth was expanded, and the text of al-Kafi and its chains of transmission were established, distinguishing the question of al-Abrash from the question of Zurarah and the objection of the unnamed speaker. Al-Majlisi's rulings on the narrators being good and unknown were reviewed in their respective places, while the investigation of the narrators and chains of transmission remained outside the scope of this review. Three references were added, and the chapter's cross-references, indexes of verses, interpretations, terms, and the register of narrations were updated.

In the continuation of Chapter 48, the explanation of al-Mawazin from Majma' al-Bayan was expanded, and the hadith of the prophets and successors from al-Kafi was established with its chain of transmission traced back to the Prophet. Al-Majlisi's description and explanation were directly compared [M235-M237], while preserving the differences in designation found in some electronic indexes. The promise of the delight of the eyes was connected to the context of supplication and spending [M238], and the sections on the repentant heart and its increase [M239], the groupings, the truth of the promise, and the conclusion of praise [M240] were added. Five new verses were fully established, and the verses at the end of the chapter were moved to their original contexts without repetition. References, indexes of verses, commentaries, terms, narrators, and the register of narrations were updated. The scope of the partial investigation into the news of the worlds remained unchanged, and the connection of the chapter to the conclusion was reviewed. This follow-up concluded with Chapter Forty-Eight.

Additions to the indexes: Names of the Campaign in Beliefs, and the Difference in the Interpretation of "Capacity": Chapter 14; Comparison of the Direction of the Two Lands: Chapters 10 and 15; The Investigator's Comments on the News of the Perfumer: Chapter 15; The Complete News of Abu Dharr: Chapter 16. In the third section: Shadows 16; The Path of the Scroll and the Direction of the Crescent's Discourse 17; The Witness of the Dictations and the Difference in Ibn Sayyaba's News 18; Names of the Mansions 19; The Witness of the Caliphate and the Correction of Zurarah's Hadith

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Introduction to the Second Revised and Updated Edition - 2026 CE / 1448 AH

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THE STORY OF THE UNIVERSE

From the Beginning of Creation to the Scenes of the Hereafter

A journey through the signs of creation and the questions of existence, bringing together accounts of the universe from the Holy Quran, the narrations of the Ahl al-Bayt, peace be upon them, and Shia commentaries.

From the heavens and the earth to the scenes of the Hereafter, this book considers scientific knowledge within the limits of its evidence, with careful attention to faithful quotation and the distinction between text and interpretation.

Sayyid Hussam Zaha Murtadha Al-Saraf Al-Husayni

Written in 2020

ISBN: 978-1-7642390-1-1